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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, 21st JANUARY 1831.

[Vol. I.—No. 21.]

SKETCH OF THE LIFE OF JOHN WICKLIFF THE ENGLISH REFORMER.

(Compiled for the Christian Sentinel.)

The Reformation of the Christian Church in the sixteenth century has been justly styled a glorious Era, and the names of the illustrious agents in that work by which successive millions have been blessed, will ever live in the grateful memory of mankind. But while it would be more than injustice to detract from the noble and successful exertions of the great German Reformers in the sacred cause of religious truth, especially of him whose name is so closely identified with the rise of Protestantism—the immortal LUTHER—it would scarcely be more unjust to overlook the claims of our own country to a conspicuous share in this glorious restoration of pure Christianity, in her illustrious WICKLIFF.

It cannot but be admitted that, long before the actual Reformation was effected, there prevailed throughout Christendom, in many instances, a strong disposition to resist the encroachments and eradicate the errors of the Church of Rome. And while this spirit is to be very early discerned amongst the continental nations, it was perhaps even more early and more strongly developed in England than in any of the other countries which subsequently shook off the Papal tyranny. Looking back into the ecclesiastical history of Great Britain, we discover that it was not without a serious struggle that the novel doctrine there first broached by Augustine in the seventh century, that the bishop of Rome was, by divine right, the head of the Christian Church, was complied with by the English prelates;* and the accounts of succeeding times assure us that the usurpations of the Papal See were often violently and effectually resisted by the king and the parliament, the people and even the clergy of the country. It will be perceived that in the celebrated Stephen Langton, Archbishop of Canterbury, to whom the English nation are primarily so much indebted for many of the civil liberties they now enjoy, even the head of the Anglican Church was often a strenuous advocate for its independence on the Pope. † The Statute of Provisors or of Præmunire, (a name by which it is better known) passed in the reign of Edward III. was a check to the Papal assumptions from which it never recovered; and although there were times when its enactments were overlooked, yet there were periods, when the spirit of the nation was roused, in which its provisions were acted upon in all their severity. ‡

But we are fully justified, from the testimonies of history, in ascribing to JOHN WICKLIFF the merit of introducing, not only into England but into many parts of Germany, the positive spirit of the Reformation. He was the "little leaven" whose powerful, though imperceptible influence, so infected the great body of the English nation as to prepare them for the general Reformation which subsequently took place; for it would be difficult to account for so sudden and universal a defection from the authority of the Church of Rome as was afterwards made in England, unless we were assured that an antecedent disposition for such a change had prevailed in the kingdom. The same remark will, in some degree, apply to the nations beyond sea; for to Wickliff Bohemia was evidently indebted for the origin of the Reformation amongst its people: the new and—as they were termed—heretical opinions of John Huss and Jerome of Prague, the well-known victims of

the Council of Constance, having been imbibed from the writings of that English Reformer. A peculiarity of circumstances produced about those times, a more than usual intercourse between Bohemia and England, and in consequence several distinguished persons of the former country became acquainted with the tenets of Wickliff and imbibed sentiments of hostility to the corrupt jurisdiction of the Romish Church.

The well known saying that "the blood of the martyrs is the seed of the Church," was fully verified upon the tragical fate of Huss and Jerome. Their countrymen took the alarm, and tumults and wars ensued; but the violent efforts of the Popish adherents to crush the abettors of the growing heresy only served to rivet, to spread and to perpetuate the spirit of opposition to the Romish corruptions and the Romish tyranny. The fire was kindled, and raged far and wide; nor was it extinguished when Luther rose to give the fatal blow to the monstrous pretensions of the Papal hierarchy. The spirit of religious freedom (a) had then been long abroad, and Luther found thousands to countenance him in its vindication and to protect him from the fate of the Bohemian martyrs.

But amongst these high claimants to the reverence and gratitude of Protestants, we must not omit the name of Wickliff. It was he which gave the first wound to the Papal despot—his writings it was that communicated the spirit which led on Huss to martyrdom and Luther to victory. His name merits a high—perhaps the highest—place amongst the assertors of religious liberty; and as a celebrated writer has justly observed, it is a reflection upon the country which gave him birth, that no statue has ever been erected to his memory. * A short sketch of his life, with the design of recommending his pretensions to the consideration they deserve, will not, therefore, be unacceptable to any Protestant reader.

John Wickliff was born at a village near Richmond in Yorkshire during the reign of the ill-fated Edward II. about the year 1324; † and having been at an early age, designed for the Church, was educated at the University of Oxford. Here he made a remarkable progress in the prevailing studies of the day—paying the usual devotion to the great literary deity of the times, the philosopher of Stagira, and pursuing, with the ordinary avidity, that metaphysical jargon which was denominated the philosophy of the schoolmen and which gained for its most distinguished professors the high-sounding but ludicrous epithets of the seraphic, the profound, the irrefragable, and the evangelical doctors. ‡ Yet the native good sense of Wickliff led him soon to dispise these unprofitable studies, to withdraw his adoration from Aristotle, and to give to the Bible the precedence over Thomas Aquinas. He entered seriously upon the study of the holy scriptures, and investigated their important truths without the usual bias from the vague, contradictory and unmeaning annotations of the schoolmen. These pursuits, followed up with zeal gained him much literary reputation; and this, conjoined with his pious and exemplary life procured him—in accordance with the manner of the times—the title of the *Evangelical Doctor*.

His great acquirements and distinguished eloquence naturally raised his character and increased his influence in Oxford; but his spirited opposition to the Mendicant Friars who had long been the pest of the University and who now assumed pretensions which made them an object of alarm as well as of hatred, gained him a degree of favour there which proved of essential importance to him during his subsequent life. These religious beggars

* See Collier's Eccles. History of Great Britain, vol. i. p. 76, folio 1708.
† Collier, vol. i. p. 422.
‡ See Burnett's Hist. of the Reformation, vol. i. pp. 128, 187, 8vo. Ed.

* Southey, Book of the Church. † Gilpin, life of Wickliff.
‡ See Enfield's History of Philosophy, book vii. ch. 3.

who pretended to justify their mode of life by the example of Christ and his Apostles, Wickliff effectually silenced in a few able treatises, in which he manifested not only the falseness of their pretensions, but exposed and reprobated their unprofitable and vicious course of life.

A circumstance soon after occurred to embroil him still more with the adherents of the Papacy. Having been presented by Archbishop Islip with the Wardenship of Canterbury-Hall in Oxford, he was ejected by the successor of that primate through the malicious interference of his enemies the Monks. This arbitrary step producing a great excitement, Wickliff was prevailed on to appeal to the Pope; but the Pontiff, discerning some difficulty in the case artfully temporised, and justice was protracted. An event, however, took place which quietly effected a decision against him. The payment of the tribute which King John had pledged to the Papal See, and which his successors had continued to pay, had been for some time resisted by the present monarch, the high spirited Edward III. and notwithstanding the menaces of the Pontiff both the King and Parliament were firm in their opposition to this extortion. The clergy naturally espoused the cause of the Pope; and the artful reasoning of a certain intelligent Monk was producing a great distraction of sentiment, when Wickliff took up the other side of the question and so effectually baffled the arguments of his opponents as to confirm the government in their refusal of the tribute. This circumstance, although it naturally caused him the loss of his suit at Rome, so strengthened his interest with the government that this, with the support of the University of Oxford, counteracted all the future hostility of his enemies. For his unjust deprivation of Canterbury-Hall, he was soon compensated by the University, by a Professor's Chair; and subsequently through the interest of the Duke of Lancaster, son of the reigning monarch, he was presented to the living of Lutterworth in Leicestershire.

(a) Religious liberty consists, not in following private fancy unmolested, but in a strict adherence to primitive truth and order. Hence we ought to be cautious in the use of language where it may be easily misapplied and perverted to evil. It is the misfortune of these times to call unrestrained licence religious liberty, and any attempt to bring mankind together into one body, tyranny and usurpation. God has, in giving mankind the Church, set certain bounds to the human will, which bounds embrace all that can appertain to "perfect freedom," and every thing beyond which is actual rebellion. There is a constant tendency on the part of the human mind to set aside the authority of God, and in its place substitute its own arbitrary elections. This tendency should be, by the Christian Ministry, as constantly met and counteracted by a stated reference to things as they were in primitive times. We presbyters of the Episcopal Church, cannot believe that we possess any authority independently of the Bishop, because we firmly are persuaded that the Apostles gave their own ecclesiastical authority undiminished into the hands of Bishops as their ecclesiastical successors; and therefore we regard Episcopacy as one of the essentials of the Christian Church. Still we claim not that it cannot be abused, or has not been. But it becomes us, when speaking of religious liberty, to be cautious of the bounds within which God has circumscribed it.—*Editor.*

(To be continued.)

RELIGIOUS INSTRUCTION OF SEAMEN.

In No. 20 of the *Sentinel* was introduced from the *Quebec Mercury* a short account of the MARINER'S CHAPEL about to be permanently established at the PORT OF QUEBEC, for the spiritual advantage of that useful and much exposed class of men, by whose labor and skill the commerce of our country is carried on. It must be cheering to the heart of every pious person to learn, that this hitherto too much neglected portion of our fellow-creatures are in a fair way of being properly attended to in the British empire at large; and for us in particular, that a BETHEL FLAG is about to be seen flying in the capital of British America. Who does not derive many personal comforts from the labours of the weather-beaten sons of the ocean? Yet how many of us, while enjoying the benefits of an extended commerce, seriously reflect on the rational human instruments through whom we enjoy them?

And how many again take into the estimate, their moral condition,—and the moral dangers to which they are perhaps as much exposed as any class of people in the world? If they minister so much to our comfort—nay, to our knowledge, to our religious privileges, it is just—it is imperative on us, that we make them a return in that which is far better than riches and honors in the world—that which will make them wise unto salvation through faith that is in Christ Jesus.

The *Sentinel* has been furnished with several documents of interest respecting the attention paid to seamen at home in providing for their religious instruction; and as the perusal of them may both gratify his readers, and incite them to cast in their mite in furtherance of the benevolent object at Quebec, he will lay before them the most interesting parts of the papers alluded to, and begin by giving a speech of the Bishop of Coester before the Liverpool Mariners' Church Society, on Friday Jan. 4, 1825, to be followed by that of the Rev. Mr. Buddicom, who spoke for him, together with some other articles.

The report having been read the Lord Bishop rose and spoke as follows: Perhaps I am not the fittest person to move for the reception of the report which had just been read, seeing that honorable mention is made in it of the humble services which I have rendered to what I call this holy undertaking. At the risk, however, of incurring the charge of a certain degree of presumption, I stand forward on this occasion, being anxious not to delay for a single moment the expression of my opinion as to the objects and claims of the Mariners' Church Society. The report which has just been read and which, in my judgment, is drawn up with equal piety and discretion, furnishes ample matter for religious thankfulness and satisfaction to every one who is desirous of setting forward the glory of God and the best interests of his fellow-creatures. The simple statement that, within this last year, an opportunity of worshipping God in his sanctuary, and of hearing his word faithfully preached, has been afforded every Lord's day to more than 600 persons who were before debarred from that privilege, is of itself sufficient to excite our thankfulness; that thankfulness is greatly heightened by the reflection, that the persons of that class to whom the restraints and the consolations of the Gospel are of peculiar importance, (if, indeed, there can be any comparison of importance in that which is unspeakably important to us all,) and at the same time, the most difficult of access; and lastly our satisfaction receives its fulness and completion when we reflect that it is our own venerable and scriptural Church which has wrought this good work, and wrought it, let us be persuaded under the influence and guidance of that eternal Spirit, who in proportion as he sanctifies the believer's heart fills him with a warmer concern for the salvation of his brethren. The two points which I am desirous of calling the attention of the meeting to, establishing the claims of this Society upon public countenance and support, are these: first, seamen stand peculiarly in need of the ministrations of religion; and, secondly that they have heretofore been peculiarly destitute of them, I say the ministrations of religion; for that they stand in need of its motives, its comforts, its hopes, is an assertion which needs no proof, which would need no mention, even were it not that some persons have been bold to say (incredible as it might appear, that such a sentiment should have been uttered in a Christian country,) that seamen are better without religion: that he, to whom as a Christian, the knowledge and practice of religion are indispensable to salvation, as a seaman is better without them. To such an assertion the only answer I would vouchsafe to give, is this; that to prove of any profession or occupation whatever, that its duties are best discharged by those who have the least religion is, at once, to prove a unchristian and unlawful, incompatible with the supreme and paramount authority of that Gospel, whose obligations upon the souls of mankind are as universal as the blessings it is intended to diffuse. A severer censure, a more unwarrantable calumny, could not be uttered against the character and calling of a seaman, than to say, that its perfection is inconsistent with genuine piety. But I cannot but take it for granted, in the hearing of a Christian audience, that with the seaman, as with every created being whom his Maker has endowed with reason, and blessed with opportunities of coming to the knowledge of him, religion is the one thing

needful. When I use the word religion, I mean spiritual religion; the religion of the heart, the peculiar principles and prospects, and resources of the Gospel; but it is undeniable that spiritual religion is to be fostered and diffused by the instrumentality of outward means prospered by the influences of the Spirit. Ordinances and outward means of grace are of God's own appointment, and we should, therefore, know them to be necessary, even if the constitution of human nature did not prove them to be so; if then you are desirous of planting or propagating true religion in any community, or in any distinct body of men, you must begin by employing its outward ordinances. In support of this principle I may appeal to the authority of St. Paul, "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher?" But I have said that seamen stand peculiarly in need of such assistance. During a great part of their lives, except those who are on board the larger vessels, they are of necessity debarred from the partaking in the most solemn and impressive rites of religion; the greater need is there of their being urged to a diligent use of them when they may be resorted to. But they are not only subject to this spiritual privation; they are, at the same time, exposed to great and peculiar temptations to ungodliness. I need not enter into a detail of those moral dangers which beset the seaman, in the presence of those who will readily anticipate what I would say, but I would remind you of the cruelty and injustice (not so, indeed, esteemed and designated by the world at large; but not on that account the less cruel and unjust,) of exposing these poor men to so great and manifold dangers without an attempt, at least to furnish them with a preservative or an antidote, of placing not only their lives in jeopardy, but their souls in tenfold greater peril, for the sake of augmenting your secular gains, when, by a small expenditure, you may, under the blessing of God, greatly mitigate and diminish those perils, if not remove them altogether. Let me, in the next place, remind you that the spiritual dangers to which this class of our brethren is liable assumes an awfully formidable complexion, when we consider to how many accidents their lives are exposed, how many casualties are likely to shorten their season of repentance and preparation, how many are hurried to their account unrepentant and unprepared; but on the other hand, how encouraging and improving to their surviving companions to be able in such cases, to say, as was said by the amiable chaplain of this institution, when one of his comrades was swept away by the waters, "Happily, he was an excellent man, and there was no doubt with those who knew his habitual piety and consistency of conduct, that he was prepared to die." His conduct, adds Mr. Scoresby, was, in every case worthy of his profession; and afforded a proof, if such proof be necessary, that religion, when it is real, gives confidence and courage to the sailor, rather than destroys his hardihood and bravery. But, indeed, no proof is or can be necessary. Who would not set a far higher value upon the true moral fortitude of a pious man, upon his immovable principles of integrity and faithfulness, upon his steadfast trust in the providence of God, than upon the blind and reckless hardihood of ignorance, the mere animal fidelity of instinct or habit, and the desperate carelessness of fatalism?

(To be Continued.)

LETTERS FROM A FATHER TO HIS DAUGHTER.

(Concluded from p. 156.)

LETTER III.

My dear daughter,

By recurring to your last letter, received at——, I am surprised at the number of days which have slipped away since I determined that to-morrow, I should write to you. Thus it is that the petty avocations of life steal away the performance of our best resolutions; and while we are resolving that to-morrow we will correct this or that ill habit, or commence this or that reformation, to-morrow brings with it new allurements of pleasure, or its apparently pressing duties, and we defer the more important undertaking till a more propitious season for its accomplishment. In the mean time death may arrest us in the midst of our procrastination,

and fix our conditions and our characters for ever. How important then that we postpone every thing else until the great concern is safe! It is the only one that deserves a thought, comparatively speaking. The first step to holiness is to be sensible of our unworthiness, and to feel a desire to be made pure, and delivered from sinful propensities and habits. When we feel this we shall set ourselves seriously to seek the desired pardon and freedom from the dominion of sin. Many make sad mistakes in this matter. Some think they ought at once to comprehend the character of God and the manner of Christ's atonement and other mysteries of His Providence; and because they cannot, they become discouraged. But you recollect the blind man whom Jesus restored did not see clearly at once, but saw "men as trees, walking." There are many things in the councils of God, of which we must be contented in this life to be ignorant.

There are other persons who think, or seem to think, that if they find themselves affected at religious meetings, and are able to make use of certain phrases that are in vogue, that is evidence of their piety. Others lay great stress on certain feelings and think they must love the Saviour with the same strength and familiarity of affection which they feel towards any earthly object. We should feel our need of Him, and then we shall soon be enabled to feel in acceptance through him. Then it is that we "come to Christ," by which I understand the willingness of our once proud but now subdued hearts, to be saved of his mere mercy and not by our merits, and to enter upon a life of humble obedience to all his commands.

There are many words and phrases used by religious persons which probably are understood by themselves, but which never conveyed any definite idea to my mind. I tried to understand them but was unable. When I laid aside all books of deep questions in theology, and left off endeavoring to comprehend any thing relating to them, and began to look into my own heart and life, it made me sorrowful and humble, but I hope prayerful; and I found peace. It is the peace of God, and passeth all understanding. I pray that you may find it. It is sometimes found in the way of a strict life of humble obedience to every thing which God in his word has required, regardless of the smiles and frowns of the world; yet not relying on such attempted obedience as the ground of acceptance with him. Only seek the Lord—he will certainly be found.

Fasts are seasons appointed for deep humiliation before God: such as the forty days of Lent; but chiefly Ash-Wednesday and Good-Friday. Festivals should be kept with devotion and temperance; fasts should be observed with prayer, abstinence, and inward contrition. 1 Cor. v. 8; Joel ii. 15, 16, 17; Isaiah xlviii. 5, 6, 7, 8.—*Sword's Almanac.*

Sundays in Advent, beginning Nov. 29.—The four Sundays before Christmas have the name of Advent, from the Latin compound verb *advenire*, to come to. They are designed to prepare us for celebrating with becoming faith, seriousness, and devotion, the advent of Christ in the flesh; and to direct our view to that second advent, when he will come to judge those to whom he before came to offer his salvation. The language of the Church, therefore, in reference to both views of this holy season, is—"Prepare ye the way of the Lord." St. Luke iii. 4.—*Ibid.*

It may be proper to observe, that it is the peculiar computation of our Church, to begin her year, and to revive the annual course of her services with this time of *Advent*: For she neither follows the course of the sun, or moon to number her days, and measure her seasons, according to her revolution; but Jesus Christ being to her as the only sun and light whereby she is guided, following his course alone, she begins, and counts on her year with him. When this Sun of righteousness, therefore, doth arise, that is, when his coming and incarnation are first propounded to us, then begins the year of the Church, and from thence are all her other days and times computed.—*Ibid.*

Religion was never yet thoroughly relinquished by a heart full of the world. The world in return cannot be completely enjoyed where there is just religion enough to disturb its false peace. In such minds heaven and earth ruin each other's enjoyments.—*Hannah More.*

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 21st JANUARY, 1831.

EXTRACTS FROM REPORTS OF THE CHURCH MISSIONARY SOCIETY.

Sierra Leone. From January 1, 1819, to July 6, 1820, there were in the colony 455 marriages, 571 births, and 1261 baptisms of adults and infants; and at the latter date, there were 2097 children and adults under education. The Gazette of March 6, 1819, having announced 919 marriages, the total number celebrated in the colony amounts to 1374.

In Sir George Collier's first Report in the African Settlements, he states—"It is hardly possible to conceive the difficulties which have been surmounted in bringing the Colony of Sierra Leone to its present improved, and still very improving state. Roads are cut in every direction useful for communication: many towns and villages are built; and others, as the black population increases, are building: more improvement, under all the circumstances of climate and infancy of the Colour, is scarcely to be supposed. I visited the black towns and Villages, attended the public schools and other establishments; and I never witnessed in any population more contentment and happiness."

In his second report he adds:—"The manner in which the public schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars, proves the aptitude of the African, if moderate pains be taken to instruct him. I have attended public worship in every quarter of the globe, and I do most conscientiously declare, that never did I witness the ceremonies of religion more piously performed, or more devoutly attended to, than in Sierra Leone."

From the *Calcutta and North India Mission*.—"It was delightful to witness the beautiful order and decorum of the native women. The first sight of such a congregation of worshippers is, of course, the more striking, because one has been hitherto accustomed to see the women of this country under such very different circumstances. These are precious souls gathered into the fold of Christ from among such as we once were. To hear them call on the name of the Lord Jesus confessing their sins: to hear His praises sung by them; and to witness their modest deportment and great attention—was really delightful.

I went with Mr. Rowley to hear him catechise the Christian women in one of their houses, and was indeed gratified. I was more particularly struck by their behaviour and deportment. They read too, very well, and seemed well to understand the questions and answers of the Catechism: and then they sang. I cannot tell what I felt in hearing them sound the praises of Jesus."

From *Meerut*, Mr. Fisher gives the following account:

"Last Sunday, we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three Sons had seen, as they returned with me from Hardwar. A Fakcer was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched Devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakcer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand he counted a string of beads, a fixed number of times; so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow band-

age is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he stands atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but what or whom they could not tell.

I asked my little Congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length, Anund turned to Matthew Phiroodee, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God—"Ah, my brother! my brother! such devils once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Saviour!" It was very affecting.

From under the head—Diocese of Nova Scotia, in the Report of the proceedings of the Society for Propagating the Gospel in Foreign Parts for 1828-9, we make the following extract:

"More than 7000 persons availed themselves of the rite of Confirmation administered by the Bishop during his last visitation, and considering the necessary uncertainty of the appointments in many places, and the long intervals of waste lands which separate a large proportion of the inhabitants from the few churches which have already been built, the numbers sufficiently attest their attachment to the Church of England, and offer every encouragement to those who are interested in their welfare to proceed in endeavouring to provide for them the means of religious worship and instruction. Assurances are also given, that at a future, though early opportunity, still larger numbers will avail themselves of these means of publicly professing themselves members of the Church of England. It would be unnecessary to make a single observation upon the importance of the frequent administration of this holy rite, when considered solely as it affects the individual himself, or as a means of confirming the rising generation in the principles of the religion; but in a country so exposed to the introduction of every novel and ill-digested system, where it is almost impracticable to offer the means of uniform religious worship, or to maintain a constant watch over the disposition to change, which is so prevalent in the youthful mind, the value of that public profession of Christian Faith, as the bond which tends to render the connexion insoluble, is much enhanced."

There is solid wisdom in the above remarks. They point to the paramount duty of the British Government to provide the means of religious instruction for all her Colonies, and for planting the Church among them as soon as she begins to plant her surplus population in the wilderness. Had she adopted such a policy at the first settlement of America, and prudently pursued it, the present condition of the United States would at this day have been far different from what it is. America, with all its virtues, which are as a few, is now the hot bed of heresy and schism, of extravagance and infidelity; the natural consequences of departing from primitive order, of the latitudinarianism arising out of the setting aside of scripture doctrine of ecclesiastical unity, and the government setting no mark of disgrace on heresy and infidelity. The result of this has been checked, when in the United States, to hear men of decent appearance put forth their infidel notions and blasphemous scriptures without the least delicacy or reserve, and sometimes in a most offensive manner; pretty much in the style of newspaper abuse with which they reward the services of their great men.

BASIC OF THE SECOND COMMANDMENT.

Not long since we took into our hands a picture representing God the Father under the figure of an old man with a bald head sitting on a cloud, and sending down from his extended hand a Dove, to overshadow the Virgin Mary!

In Deuteronomy the fourth chapter we read thus:—"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw NO SIMILITUDE; only ye heard a voice. Take heed therefore unto yourselves; for ye saw NO MANNER OF SIMILITUDE on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, &c.—lest thou lift up thine

and shouldest be driven to worship them, and serve them.— Take heed unto yourselves, lest ye forget the covenant of the Lord your God which he made with you, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger."

And yet in the face of these severe prohibitions, pictures representing the invisible Deity are exposed to sale—and in some countries Statues of God Almighty are set up in the Churches!!!

Christian Journal.—We are sorry to find by the December number of this respectable and useful periodical, that it has become defunct from the non-payment of its subscriptions.—We hope our own subscribers will not pay the Sentinel empty compliments so full of hard words.

A very respectable Temperance Society has lately been formed in the town of Kingston, U. C.—Every judicious effort to lessen the consumption of spirituous liquors, merits the hearty co-operation of all men.

Sir JOHN COLBOURN'S Speech at the opening of the Legislature of Upper-Canada will be found in our columns of to day.—It is to be hoped that the present Assembly of that Province will do something to wipe off the deep disgrace brought on the country by the two late Houses.

PRESBYTERIAN AND FOREIGN TESTIMONY IN FAVOUR OF EPISCOPACY AND THE CHURCH OF ENGLAND.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

I read your paper constantly and with interest: I am particularly pleased with your publication of the Epistles of the venerable and apostolic Ignatius. They are all but a direct scriptural proof of the divine origin of Episcopacy. The devout and holy Bishop Hail with a kindred spirit writes, "My dearly beloved brethren, for Christ's sake, for the Church's sake, for your souls' sake, be exhorted to hold fast to this holy institution of your blessed Saviour and his unerring Apostles, and bless God for Episcopacy. Let me confidently shut up all with that resolute word of that blessed martyr and Saint, Ignatius; 'Let all things be done to the honor of God. Give respect to your Bishops, as you would God should respect you. My soul for their's which obey their bishop, presbyters, deacons. God grant that my portion may be the same with theirs.' And let my soul have the same share with that blessed master martyr that said so." This, Mr. Editor, is high and holy authority: but it may be said, the Count of Hall was a partial judge, being himself an English Bishop. Let us therefore hear what foreigners and Presbyterians say of Episcopacy and of our national Church.

"I have always," says the learned Mr. Le Clerc, a divine of the Presbyterian Church of Holland, "I have always professed to believe that Episcopacy is of Apostolic institution, and therefore very good and lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity:—that it was justly preserved in England where the Reformation was practicable without altering it; that, therefore, the Protestants of England and other places where there are Bishops, do very ill to separate from that discipline: that they would do still worse in attempting to destroy it, in order to set up a Presbytery, fanaticism and anarchy. Things ought not to be turned into a chaos, nor people seen every where without a call and without learning pretending to inspiration. Nothing is more proper to prevent them than Episcopal discipline as by law established in England, especially when those in the Church government are men of penetration, sobriety and discretion."

Calvin, the great founder of Presbyterianism, admits "such duty as the Consuls executed with regard to the Senate in the days of heathen Rome, such charge had the Bishops in the assembly of their ministers." And again, speaking of the hierarchy of the

Church of England, he says: "Let her enjoy that singular blessing of God which I wish to be perpetual to her."

So likewise that learned civilian of Geneva, Jacobus Lactantius, (one of the same school with Calvin, and living under the same Presbyterian form of government) in his "Theological Prescriptions" pays this remarkable compliment to the British hierarchy: "As for the calling of your Bishops" (addressing himself to his Popish adversaries) "others have accurately written thereof: and we shortly say, that they have a shew of an ordinary ministry, but not the thing itself; and that those only are to be held for true and legitimate, which Paul describes to us in his Epistles to Timothy and Titus; such kind of Bishops as we do not deny, but yield to have been of old, and to be still at this day successively elected in the great kingdom of Britain." When Geneva itself pleads for and enlarges us, why should we ourselves be lukewarm or wavering?

The learned and pious Ortervald, Professor of Divinity at Neuchatel, although educated and ordained in the Presbyterian Church of Switzerland, speaks in warm terms of admiration of the Church of England, particularly of her Liturgy, and candidly acknowledges the advantages of Episcopacy, always mentioning with respect the office and authority of Bishops of the Primitive times; and censures a writer of his own country for his invectives against Episcopacy.

Another very credible dissenting writer about the middle of the last century * asserts, that the reformed Churches on the Continent of Europe say, "they look upon the Church of England not only as a sister, but as an elder sister, for whom they have a kindness accompanied with veneration—they acknowledge episcopacy to have most important advantages, which cannot be found in Presbyterian Government, and declare the Church of England the most eminent amongst the reformed."

Surely, Mr. Editor when we find our holy mother Church having this good report from them that are without, she must become doubly dear to us, her highly favoured sons. May God give us heads to understand, and hearts to appreciate our happiness in enjoying such a glorious Constitution in Church and State! May we never by sedition, ingratitude or indifference tend to put asunder what we may almost venture to assert God hath joined together! For it requireth not the inspiration of a prophet to foretel that as they have been lovely and pleasant in their lives, so in their deaths they shall not be divided.

I have the honor to be, Rev. Sir,
Yours fraternally,

C. S.

* In a work entitled, "An Attempt to state in a short, plain and impartial manner, the principal arguments which have been used in the controversy between the Church of England and Protestant Dissenters." Printed by Fletcher and Hodson, Cambridge.

RELIGIOUS FESTIVALS.

The first and ordinary festival observed among the early Christians was the Lord's Day. It was called sometimes Sunday because it occurred on the same day in the week, which by the heathen was dedicated to the Sun. This title continued after the Roman world became Christian, and the day is seldom referred to under any other name in the imperial edicts of the Emperors. The more proper name, however, by which it ought to be designated, is the Lord's Day, as it is called by St. John, it being that day of the week on which our Lord Jesus Christ made his triumphant return from the dead. On this day the first Christians assembled for their more solemn acts of devotion and edification. It was on this day they were met together when our Saviour appeared to them on two occasions. On this day the Holy Ghost came visibly down upon the disciples, when St. Peter preached that excellent sermon contained in the 2nd of the Acts, and three thousand souls were converted and baptized. On this day St. Paul met with the disciples at Troas, when they came together to break bread, i. e. to celebrate the Holy Sacrament of the Lord's supper. And on this day it was, he gave directions to the Corinthians, (as he had done

in the like cases before to other churches) to make their contributions for the relief of the poor. "Upon this day, called Sunday, (says Justin Martyr) all of us that live either in city or country meet together in one place." On this day, according to the testimony of antiquity, Christians did not think it enough to stay at home, and read, and pray, and praise God, but made a conscience of appearing in the public assemblies, from which nothing but sickness, and absolute necessity did detain them; and if sick or in prison, or under banishment, nothing troubled them more, than that they could not come to the church, and join the devotions, in the common services. No trivial pretences, no light excuses, were then admitted for any one's absence from the congregation, but according to the merit of the case severe censure was passed upon him. "Let every one (saith Ignatius) that loves Christ keep the Lord's day festival, the resurrection day, the queen and empress of all days, in which our life was raised again, and death conquered by our Lord and Saviour."

Besides the Lord's day, there were three other festivals, *Easter*, *Whitsunday*, and *Epiphany*, which latter comprehended Christmas, or the nativity, and *Epiphany*, properly so called. Of these, *Easter* has always claimed the pre-eminence for its antiquity, there being little or no reason to doubt that it has been always observed in the Church from the time of the apostles. It was an anniversary festival, in memory of Christ's resurrection, and celebrated with great solemnity. Nazianzen calls it "the holy day, and famous passover, a day which as far excels all others as the sun goes before the stars." It was a time famous for works of mercy and charity, every one striving to contribute liberally to the poor.

Whitsunday fell upon the day of *Pentecost*, a feast of great eminence among the Jews, and was sacred to the commemoration of the descent of the Holy Ghost upon the Apostles and disciples at Jerusalem. It was observed with the same respect to *Easter*, that *Pentecost* was with respect to the *Passover*, or just fifty days after it. It is called *Whitsunday*, partly on account of the diffusion of light and knowledge which upon this day were shed abroad for the illumination of the world, and partly because it being the stated time for baptism, those who were baptized wore on the occasion white garments, in token of the purity which they now professed to aim after.

Epiphany is the next: which, however, as we before remarked, was applied either to the nativity, or the festival properly so called. Afterwards the titles became distinct; that of the birth of our Lord, which we call *CHRISTMAS DAY* was called the *NATIVITY*, and *THEOPHANIA*, the appearance of God in the flesh, two names importing the same thing, as Nazianzen observes. For the antiquity of this festival we cannot with certainty trace it to an earlier period than the second century. It is mentioned by Theophilus, Bishop of Caesarea, about the time of the Emperor Commodus. That it was kept before the time of Constantine, we have this sad instance. When the persecution raged under Dioclesian who then kept his court at Nicomedia, finding multitudes of Christians, young and old, met together upon the day of Christ's Nativity, to celebrate that festival, he commanded the church doors to be shut, and it to be set on fire, which in a short time, with the whole assembly, was reduced to ashes.—*Philadelphia Recorder*.

ON COMING TO THE COMMUNION

Long life and health, and recovery from sickness, and competent support and maintenance, and peace and deliverance from our enemies, and content, and patience, and joy, and sanctified riches, or a cheerful poverty, and liberty, and whatsoever else is a blessing, was purchased for us by Christ in his death and resurrection, and in his intercession in heaven. And this sacrament being that to our particulars which the great mysteries are in themselves, and by design to all the world, if we receive worthily, we shall receive any of these blessings, according as God shall choose for us; and he will not only choose with more wisdom, but also with more affection, than we can for ourselves.

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as

often as they can without excuses or delay. Every thing, that puts us from so holy an employment, when we are moved to it, being either a sin or an imperfection, an infirmity or ind devotion, and an inactiveness of spirit. All Christian people must come. They indeed, that are in the state of sin, must not come so, but yet they must come. First they must quit the state of death, and then partake of the bread of life. They that are at enmity with their neighbors, must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employment, must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety, had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure, must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence, must come often to have it heightened—that as those creatures that live amongst the snows of the mountains, turn white with their food and conversation with such perpetual whitenesses: so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on him, and conversation, not only in his courts, but in his very heart, and most secret affections, and incomparable purities.—JEREMY TAYLOR.

HOUSE OF COMMONS.

THURSDAY, NOV. 16.

UNION WITH IRELAND.

The question of the repeal for the complete discussion of which so much anxiety has been displayed in the House, has been incidentally touched upon once or twice during the week. The presentation, on Thursday, of a petition complaining of the form of the franchise in Galway, gave occasion to Mr. John Wood to state what he conceived to be the great grievance under which Ireland laboured, and which was sought to be remedied through the means of a local Parliament. The repeal of the union was clearly impracticable; and even if it could be accomplished, still he thought it would be extremely mischievous to Ireland as well as to England. But he did not believe that the Irish people wished a repeal of the Union. The fact was, that the Irish people knew that if the union had not taken place, the abuses which prevailed in the Church establishment of Ireland would have been corrected long before this by the Irish Parliament. He believed that the Irish people wanted the correction of those abuses; and that being afraid to speak out on that subject, they prayed for what they did not want—a repeal of the Union. This was a very mistaken course. Let them in an open and manly way direct their petitions against the abuses of the Church establishment in Ireland, which were real grievances, and then they would find many English gentlemen ready to support their petitions.

The mention of the Irish Church led to a conversation in which

Mr. Goulburn defended the character of its members, and denied that the number of absentees was so great as alleged.

Mr. Hume said, no one wished to assail the character of the Irish clergy; and that for the purpose of settling the absentee question, he would move next day for returns of the clergymen who were non-resident.

MONDAY, DEC. 6.

RIDEAU CANAL.

Mr. S. Rice moved that £40,750 be granted to make good the estimate of 1820 for the charge of the Rideau Canal works.

Sir H. Hardinge said it should be borne in mind that the mere transport expense of the British Army in the last war with America up the St. Lawrence was very nearly £1,000,000 per annum, the charge being £630,000 for the transport of ammunition and provisions alone.—(hear;)—and that charge more than exceeded the cost of the Rideau Canal, by means of which these transports could be made with great facility and little charge in future. Then, when it was recollected that our maritime, and thence our commercial superiority over America, depended in a great degree on our maintaining a good line of frontier, of which the Rideau Canal was the main chain, he was sure that the Honourable Members would not be too eager to cavil at the expense we had already gone to, and might feel necessary to continue till the original design was complete. He was confident that the day on which we gave up that frontier, with all our works on it to America, would be the date of her maritime superiority, and, as a consequence, of our maritime decline.

SPEECH OF HIS EXCELLENCY SIR JOHN COLBORNE ON OPENING THE PARLIAMENT OF UPPER CANADA.

Saturday 5th Jan. 1831.

The House of Assembly being again assembled at the Bar of the Honourable the Legislative Council, Archibald Maclean, Esq., informed His Excellency that the House of Assembly had chosen him for their Speaker, and claimed the usual privileges.

His Excellency the Lieutenant Governor was pleased to approve of the choice of the House of Assembly, and then addressed both Houses of the Provincial Parliament in the following

SPEECH:

Honorable Gentlemen,—

and Gentlemen:

Since the prorogation of the Provincial Parliament, we have had to lament the demise of our late most gracious Sovereign: an affliction which has spread through the British Empire the deepest sorrow and regret.

In opening this Session, I cannot but draw your attention to the declaration of the King, on his succeeding to the Throne of his ancestors. It will be long borne in mind by his faithful and loyal subjects, and will best convey to you His Majesty's resolution to rely upon the advice, and the zealous co-operation of Parliament, in His anxious endeavours, under the blessing of Divine Providence, to protect the liberties of the people, and to promote their happiness.

The immediate prospects of the Colony, I am persuaded, you will consider favourable to exertion on the part of the Legislature, in reference to the progress of your Commercial Intercourse with the Parent State, the increasing Revenue, and the tide of Emigration which has recently turned with so much profit and advantage to Upper Canada.

It may be unnecessary to advert to the successful results expected from perfecting the communication between the great Lakes: the value of an uninterrupted inland navigation being now fully appreciated. But, I must remark, that the efforts which are directed to accomplish this important object, and to complete the Rideau Canal before the close of next autumn, suggest the expediency of introducing without delay, such alterations in your system of constructing highways, as will enable the agriculturists of the more remote townships to participate in the commerce carried on by the population established near the shores of the Lakes:—and repair in some degree, the public and individual loss sustained by their exclusion from a market, where the demand for the produce of this country far exceeds the supply.

Gentlemen of the House of Assembly.

The usual statement of the Revenue and expenditure, and estimate for the present year, shall be laid before you.

Honorable Gentlemen,—

and Gentlemen

You will give your consideration to the Acts which are about to expire.

The returns and reports prepared for your examination, clearly point out the effect of the measures which have been adopted to ensure an active prosecution of public works, and to foster the Institutions organized with the sanction of the Legislature: and I trust, that the course pursued with that view, the encouragement and protection afforded to Emigrants of every description, and a judicious application of means to improve gradually your internal Navigation, cannot fail to accord with the wishes and interests of the people; and greatly to augment a class of settlers who have been accustomed to love and venerate our Constitution, and whose labor, enterprise and capital, are essentially contributing to advance the prosperity and welfare of the Province.

How much better is it to "use the world as not abusing it," and receive the things of this life with pious gratitude to the giver! If we refrain from unlawful enjoyments, and use the lawful in God's fear, it will sweetly combine heaven and earth within us, and mingle their enjoyments in one cup of blessing.

Propose good things, follow good counsels and leave the rest to providence.

Uphraid not any one with a kindness granted; for that turns a benefit into an injury.

CHILDRENS' DEPARTMENT.

THE EXCURSION.

(Continued from last week.)

We left our little family in the steady boat, just ready to leave the wharf, at the ringing of the bell. Little Emily was continually calling on her mother and sister to look, first at one new object that fixed her attention, and then at some other, while Lucy shared in all her astonishment, and both afforded their mother much amusement by their expressions of surprise and delight.

But this pleasant occupation was soon interrupted, by Jane, who coming up to her mamma with an expression of much sorrow in her face, begged her to look at a spot in the water, close to the edge of the dock, at a little distance from the boat. The dead body of a little lamb was floating on the surface. It had been thrown or fallen, from a pen a little farther out on the wharf, which Jane had also seen, and now pointed out to her mother. In the pen were a large number of sheep and lambs, with a few cows and calves. They were all crowded together as close as possible, and panting in the sunshine, while some were bleating piteously, and others lying down almost exhausted, and, seemingly, just ready to die. "Dear mother," said Jane, "is it not very cruel to use those poor creatures in such a manner? what are they put there for?" Her mother told her that they had been brought from the country in order to be killed, to supply meat, for the food of the inhabitants of the city. "It was hard," she said "to tell how much of their suffering was necessary; but certainly it might be made much less, if those who had the care of the poor animals were not so hard-hearted."—The other little girls now joined their mother and sister, and Emily could scarcely restrain her tears, when she saw the dead lamb. Just then, some butchers came up to the pen, and a number of sheep and lambs were picked out from the rest, their feet tied together, and thrown into a cart. Others were driven off, and although they could hardly stand, were dragged, and pushed, and beaten along the street. The children were loud in expressing their displeasure. "Oh!" said Amelia "how I wish I was a man, that I might go and make those bad boys have more pity upon the poor beasts that they are tormenting so!" "My dear," said her mother, "you should never wish to be any thing else than what it has pleased God to make you. Be active in doing all the good you can as a little girl, not only to animals, but much more to every poor fellow creature that God's providence may bring within your knowledge. I have known some little girls, and even grown persons, who were very tender to dogs and cats, and seem-

ingly to all kinds of animals, who could see a poor shivering beggar with indifference. They would spend as much money in keeping a variety of *pets*, as, if properly applied, might have gladdened the heart of many a child of sorrow. This may, perhaps, have arisen at first from the very feelings which now grieve you. Still, I do not blame you for them, but love you the more for having them. I would only caution you against a disposition you have sometimes showed, to indulge in petting animals. I would wish you to take delight in making every thing happy, for God has said, "a good man is merciful to his beast," and no doubt you all remember that one of the reasons which God designed to give the prophet Jonah for sparing Nineveh, was because that great City had in it "much cattle."

Mamma's lecture was interrupted by the noise of the bell, and the casting off of the boat.—Soon the vanishing wharf, and the houses rapidly gliding by, assured the delighted children that they were really on their journey. The different Church steeples were passed, and as each, in its turn, came opposite the boat, its name was asked and told to the little group.

Many beautiful country seats now came in sight, which each little traveller thought must be the abode of perfect happiness. "Oh, how I should like to live in that pretty house!" said one; and "How pretty it must be to run in those green fields, with the sweet trees making such a pleasant shade!" cried another.

Soon they came in sight of the mountains which little Emily had so much longed to see. Her mother pointed them out, and as the boat went very close to the shore, the children had an opportunity of viewing their bare and lofty sides, fringed on the top with what seemed to be little bushes. "Do they never grow any larger, mamma?" said Amelia. "Why should they, my dear?" said she, "they are as large as any we have seen; it is only their height above us, which deceives our sight, and makes them appear so small." Just as she spoke, it happened that two horses that were grazing on the level land above, came quite close to the edge, and the children saw clearly, by a comparison of their height with that of the trees under which they stood, how much they had been mistaken.

The beautiful variety of colours which appeared among the rocks, and in the trees that straggled here and there among them, afforded much amusement to the children. They were never tired of admiring the perpendicular face of the mountain, rising like an immense wall from the very edge of the water, and broken by the weather into many strange shapes and lines, and were very sure that "they understood now, why these mountains on the river were called Palisades."

"But those little huts, which every now and then stood like a speck in some nook of the rocks, where they seemed ready to be blown into the river by the first blast coming down the gullies,—what could they be put there for? could any body live in such miserable little places?" The answer was that the persons who occupied these lonely huts were men who got their living by digging stone out of the mountains, to be used in building: "At least, then," the children were very sure "no woman or little children could live there." The words were scarcely out of their mouths, when Amelia discovered something moving on a ledge of rock, close by the hut they were passing. After some examination it proved to be a child, which as it wore a jacket, they supposed to be a boy. Thus it was put out of doubt that women and children did really live, at least in some of them. "Poor little things," said Jane, "how I pity them! They can never go to Church, I am sure, much less to Sunday School!" Much as the children anticipated pleasure from living in the country, not a wish was heard from one of them, to dwell in these solitary huts. After listening to many of their remarks, their mother thought it proper to assure them, that it was possible, and even very likely, that there were lighter hearts, and sounder slumbers, in some of these despised cottages, than in many of the gay and beautiful mansions which they had so much admired.

What she told them to prove this, and how the little party were met by a shower, and the history of their arrival, I must leave for another number: for I find that in spite of myself my pen will scribble faster, and more than I intend. W.

Children's Magazine.

CHRIST IN THE GARDEN WITH MARY.

BY THE REV. THOMAS DALE, M.A.

I.

Love is not of the Earth!
A Ray that issued from the Throne of Heaven
First warmed it into birth!
And then to dwellers of the dust 'twas given;
Their pearl of price, their gem of peerless worth.
Ere from blest Eden's shade their first frail Sire was driven.

II.

But love, the pure, the bright,
Hath lost on earth its glory, and hath fled
To its own realms of light;
Scarce lingering o'er the forgotten dead,
Where in the lonely place of tombs, by night,
The mute, fond prayer is breathed—the silent tear is shed.

III.

Love is no more divine,
Save when it seeks the source from whence it came—
Forsakes its mortal shrine,
And like the Prophet, on a car of flame
Mounts to the Holiest! Such, dear Saint, was thine.
When thine expiring Lord endured the cross of shame.

IV.

Thou didst not heed the cry
Of myriad voices, clamouring fierce for blood!
The truest turned to fly,—
The boldest quailed,—but firm the weaker stood!
Thy heart endured to watch His agony,
Unawed by scoffing priests and warriors fierce of mood.

V.

Yea, when his parting groan
Smote, like Death's fearful summons, on thy ear,
Thou didst not seek alone
Idly to shed the fond yet fruitless tear;—
By thee the last sad care of Love were shewn—
Composed the stiffening limbs, and spread the decent bier.

VI.

They laid him in the tomb—
Thou followedst still—and morning's earliest ray
And midnight's latest gloom
Still found thee watching where the Saviour lay;
The earth was there thy bed, the cave thy home,
Till the sealed grave was rent—the stone was rolled away.

VII.

The Victor Victim rose—
And what, true Saint, was then thy meek reward?
The eye that watched his woes
Was first to hail the rising of the Lord!
O when were tears so pure, so blest as those
Which gushed, when at his feet she knelt—gazed—wept—adored!
From the Iris.

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