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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 26th NOVEMBER 1830.

[Vol. I.—No. 13.]

EPISTLE OF ST. IGNATIUS

TO THE MAGNESIANS.

Ignatius who is also called Theophorus; to the blessed [Church] by the grace of God the Father in Jesus Christ our Saviour: in whom I salute the Church which is at Magnesia near the Meander, and wish it all joy, in God the Father, and in Jesus Christ.

1. WHEN I heard of your well ordered love and charity in God, being full of joy, I desired much to speak unto you in the faith of Jesus Christ. For having been thought worthy to obtain a most excellent name, in the bonds which I carry about, I salute the Churches; wishing in them a union both of the body and spirit of Jesus Christ: our eternal life; as also of faith and charity, to which nothing is preferred: but especially of Jesus and the Father; in whom if we undergo all the injuries of the prince of this present world, and escape, we shall enjoy God.

2. Seeing then I have been judged worthy to see you, by Damas your most excellent Bishop; and by your very worthy Presbyters, Bassus, and Apollonius; and by my fellow-servant Sotio the deacon; in whom I rejoice, for as much as he is subject unto his Bishop as to the grace of God, and to the Presbytery as to the law of Jesus Christ: I determined to write unto you.

3. Wherefore it will become you also not to use your Bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father: as also to reverence that your holy presbyters do; not considering his age, which indeed to appearance is young; but as becomes those who are prudent in God submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ the Bishop of us all. It will therefore behave you, with all sincerity, to obey your Bishop; in honor of him whose pleasure it is that ye should do so, because he that does not do so, deceives not the Bishop whom he sees, but affronts him that is invisible. For whatsoever of this kind is done, it reflects not upon man but upon God, who knows the secrets of our hearts.

4. It is therefore fitting, that we should not only be called Christians, but be so. As some call indeed their governor, Bishop; but yet do all things without him. But I can never think that such as those have a good conscience, seeing they are not gathered together thoroughly according to God's commandment.

5. Seeing then all things have an end, there are these two indifferently set before us, death and life; and every one shall depart unto his proper place. For as there are two sorts of coins, the one of God, the other of the world; and each of these has its proper inscription engraven upon it: so also is it here. The unbelievers are of this world; but the faithful, through charity, have the character of God the Father by Jesus Christ: by whom if we are not readily disposed to die after the likeness of his passion, his life is not in us.

6. Forasmuch therefore as I have in the persons before mentioned, seen all of you in faith and charity; I exhort you that ye study to do all things in a divine concord: your Bishop presiding in the place of God, your Presbyters in the place of the council of the Apostles; and your deacons most dear to me, being entrusted with the ministry of Jesus Christ; who was with the Father before all ages, and appeared in the end to us. Wherefore taking the same holy course, see that ye all reverence one another: and let no one look upon his neighbor after the flesh, but do ye all mutually love each other in Jesus Christ. Let there be nothing that may be able to make a division among you: but be ye united to your Bishop, and those who preside over you, to be your pattern and direction in the way of immortality.

7. As therefore the Lord did nothing without the Father, being united to him; neither by himself or yet by his Apostles; so neither do ye do anything without your Bishop and Presbyters; neither endeavor to let any thing appear rational to yourselves apart; but being come together into the same place, have one common prayer; one supplication; one mind; one hope; in charity and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar, as to one Jesus Christ: who proceeded from one Father, and exists in one, and is returned to one.

8. Be not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus. And for this cause were they persecuted, being inspired by his grace to convince the unbelievers and disobedient that there is one God who has manifested himself by Jesus Christ his Son; who is his eternal Word, not coming forth from silence, who in all things pleased him that sent him. [John i. 1.]

9. Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny; (by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ, our only master;) how shall we be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their master. And therefore he whom they justly waited for, being come, raised them up from the dead. [Mat. xxvii. 52.]

10. Let us not then be insensible of his goodness; for should he have dealt with us according to our works, we had not now had a being. Wherefore being become his disciples, let us learn to live according to the rules of Christianity: for whosoever is called by any other name besides this, he is not of God. Lay aside therefore the old, and sour, and evil leaven; and be changed into the new leaven, which is Jesus Christ. Be ye salted in him, lest any one among you should be corrupted; for by your Saviour ye shall be judged. It is absurd to name Jesus Christ, and to Judaize.—For the Christian Religion did not embrace the Jewish, but the Jewish the Christian: that so every tongue that believeth might be gathered together unto God.

11. These things, my beloved, I write unto you; not that I know of any among you that lie under this error: but as one of the least among you, I am desirous to forwarn you that ye fall not into the snares of vain doctrine; but that ye be fully instructed in the birth and suffering, and resurrection of Jesus Christ our hope; which was accomplished in the time of the government of Pontius Pilate, and that most truly and certainly; and from which God forbid that any among you should be turned aside.

12. May I therefore have joy of you in all things, if I shall be worthy of it. For though I am bound, yet am I not worthy to be compared to one of you that are at liberty. I know that ye are not puffed up; for ye have Jesus Christ in your hearts. And especially when I commend you, I know that ye are ashamed, as it is written, the just man condemneth himself. [Prov. xviii. 17. Sept.]

13. Study therefore to be confirmed in the doctrine of our Lord and of his Apostles; that so whatsoever ye do ye may prosper, both in body and spirit; in faith and charity; in the Son, and in

the Father and in the Holy Spirit; in the beginning, and in the end: together with your most worthy Bishop, and the wellwrought spiritual crown of your presbytery: and your deacons which are according to God. Be subject to your Bishop, and to one another, as Jesus Christ to our Father according to the flesh; and the Apostles both to Christ, and to the Father, and to the Holy Ghost: that so ye may be united both in body and Spirit.

14. Knowing you to be full of God, I have the more briefly exhorted you. Be mindful of me in your prayers, that I may attain unto God: and of the Church that is in Syria, from which I am not worthy to be called. For I stand in need of your joint prayers in God, and in your charity, that the Church which is in Syria may be thought worthy to be nourished by your Church.

15. The Ephesians from Smyrna salute you, from which place I write unto you: (being present here to the glory of God, in like manner as you are,) who have in all things refreshed me: together with Polycarp the Bishop of the Smyrneans. The rest of the Churches in the honor of Jesus Christ, salute you. Farewell, and be ye strengthened in the concord of God; enjoying his inseparable Spirit, which is Jesus Christ.

Extract of a Sermon of the Rev. Peter Williams, preached in St. Philip's Church, New-York, Sept. 19, 1850, on the death of the Rt. Rev. Bishop Hobart.

In speaking of his character, I would not use any extravagant language, nor would I even dare to speak my sentiments fully: lest a charge of extravagance should be preferred against me, by those whose opportunities of becoming acquainted with him were less than my own; but I fear not to say, that few men, of any age have laboured so faithfully in the cause of Christ and his Church as Bishop Hobart.

With superior powers of mind, he was the greatest model of industry I ever knew, and all his energies were devoted to the interests of religion. An excellent scholar, a sound churchman, a zealous Christian, and an eloquent divine, he never spared himself in the discharge of any duty which became him as a Bishop of the Church. His labours were such, that it has always been a matter of surprise how he or any individual, could have performed them; and these were unremitted to the period when God called him from time to eternity. The messenger who was despatched to bring him home to his account, found him earnestly engaged in the work of the Lord. "As a faithful and wise steward, whom his Lord had made ruler over his household," he was not found employed in the pursuits of pleasure, nor wasting his time in inglorious ease, but in the diligent discharge of the arduous duties of his office. "Blessed is the servant, whom his Lord, when he cometh, shall find so doing."

As a faithful soldier of the cross, he died on the field, fighting under the banner of the cross. Like the Apostles of old, he was travelling from place to place "confirming the churches, exhorting them to continue steadfast in the faith, ordaining ministers in every city, and using every possible means for the enlargement and establishment of the Redeemer's kingdom, when he was arrested with the disorder which terminated his useful life. Oh! his was the career of an able, zealous, and faithful minister of the Gospel; and his end was such, as leaves no manner of doubt that he went from labor to reward.

It is not necessary that I should dwell at length upon the particulars of his death, because they have been published. Suffice it to say, that though his disorder was very distressing, he evinced throughout his illness all that pious resignation, that holy fortitude, and that humble but lively confidence in the merits and mercies of the Saviour, which is looked for in the death of an enlightened and good Christian. The call was sudden, and he was under the peculiarly trying circumstances of absence from his beloved family; yet from first to last, his language was, "God's will be done."

But it should be my principle business to speak of Bishop Hobart as the friend of this Church*. In the establishment and sup-

* St. Philip's church is composed of colored persons.

port of this church we have had many friends, some of whom, as our venerated prelate, have gone for ever from the earth. While life lasts, I hope I shall ever feel grateful towards all who helped in this work. The names of many of those persons are deeply engraven on the tablets of my heart, and I cannot but regret my inability to express my gratitude towards them as I would wish. Among these friends, though some were of an earlier date, Bishop Hobart, not merely on account of his station, but for the ardour, and efficiency of his friendship, ranks pre-eminent. He it was who recommended our subscription-lists to public patronage, and aided them from his own private and ever open purse. . . . He it was, also, that carried most of our petitions for aid to the vestry of Trinity Church, and plead so strongly in behalf of all, that none were ever presented to them in vain. To him I was presented as a candidate for the orders of both deacon and priest, and by him I was admitted and ordained to those sacred offices.

He, after preaching in his pulpit one Sunday afternoon, as he was entering the vestry room, voluntarily and unsolicited in the warmth of his benevolence, said, "this Church should be supported;" and he kept the pledge faithful to his end. He also often spake in terms of approbation of our church, and the order observed in it, before the convention of the Diocese, and in private circles: thus doing all that was in his power to secure for us able and respectable friends.

For myself I feel it a duty to say, that I ever found him a warm personal friend, and that I stand indebted to him for many acts of kindness and generosity.

In respect of the performance of Episcopal duties, or of those other clerical duties to which the inferior orders of the ministry are competent, I always found him as ready to attend to the Church as to any other; his own parish, of course, in the latter case, excepted. And in his ministrations among us, I defy the most jealous to say that he did not, in every particular, treat us with as much respect as the most wealthy congregations in the diocese.

O ye, who with me have listened to the sound of his voice echoing through these sacred courts, did he not preach as the ambassador of that God who "is no respecter of persons?" And ye, who at this holy altar renewed before him your baptismal vows, and received the imposition of his hands in the ordinance of confirmation, accompanied with his blessing and his prayers on your behalf, that you might "increase in God's holy Spirit more and more, until you come to his everlasting kingdom,"—I call upon you to testify, whether, in all that he said and did, he did not manifest an ardent and unfeigned desire for the salvation of your immortal souls. O let not the fervent, the affectionate and pious admonitions of this your spiritual friend and father be forgotten or unheeded. He is gone whence he shall not return. You will see his face in the flesh no more for ever: you will hear his voice no more on this side of eternity. He is gone to render in his account to God, for the manner in which he discharged his duty to you, and to all those to whom he ministered. I firmly believe that that account has been rendered in with joy, and that he now in the Church triumphant in heaven, clad in robes of dazzling brightness, and crowned with a crown of life eternal. But O should you prove unfaithful—should you disregarding his admonitions, and the vows which you made in his presence, fall back to the service of the world, the devil, and the flesh, whom you solemnly declared to him you had renounced for ever, he will be a swift witness against you in that day when you shall be called to your account.

My brethren, these are indeed solemn considerations. Let us each lay them seriously to heart, and earnestly strive so to live, that when we are removed from this world, we may meet our beloved Bishop in those happy mansions whither he is gone before us, and shine as stars in his crown—Until that day, Farewell then faithful servant in Christ—Farewell, right reverend father in God—Farewell my beloved bishop, my sincere and steadfast friend!—*Ch. Journal.*

French Episcopal Church du St. Esprit New York.

At a special meeting of the vestry, held on the 16th September, 1820;

The rector of the Church having communicated to the vestry the afflicting information of the death, at the village of Auburn, on Sunday, the 12th instant, of the Right Rev. Bishop Hobart, while on a tour of duty through his diocese:

Resolved, That while we bow with humble submission to the dispensation of Divine Providence, in thus taking from among us the beloved and venerated head of our Church, we deeply deplore his loss, and sympathise with his distressed family in their heavy affliction, and with the members of the Church in general, in so great a bereavement.

Resolved, That, as a testimonial of our exalted opinion of his distinguished talents, his unostentatious piety, his untiring zeal, and his indefatigable labours in the cause of Christianity, we will wear the customary mark of mourning for thirty days.

Resolved, That this Church be put in usual mourning, and so continue till the festival of Christmas.

Resolved, That a copy of the preceeding resolutions be transmitted to the family of the deceased.—J. C. ZIMMERMAN, Secy.

St. Philip's Church, New York.*

At an extra meeting of the vestry of St. Philip's Church held in the vestry-room, on the evening of the 25th September, 1830, the rector stated the object of the meeting to be, to consider the propriety of a public expression of our gratitude for the friendship and protection manifested by the late Bishop Hobart to St. Philip's Church, and of the deep sense of the loss we have sustained by the severe bereavement to the Protestant Episcopal Church in the Diocese of New-York, in the death of their pious and indefatigable Diocesan: Whereupon it was

Resolved, That this vestry, in common with the Episcopalians in the diocese of New-York, deeply deplore the loss of their and our much esteemed Bishop.

Resolved, That this vestry are sensible that in the death of Bishop Hobart they have sustained the loss of a warm and efficient friend, and that they will ever cherish a grateful remembrance of the many acts of kindness they have received from him.

Resolved, That a copy of these resolutions be sent to the family of the deceased bishop, and the same be published in the daily papers.—Copy from the minutes. P. VOGELSAK.

Secretary to the Vestry of St. Philip's Church.

* Congregation composed of people of colour.

To the Editor of the Episcopal Watchman.

Sir.—You already know something of the character of my friend Miss B.. extracts from whose letters, on former occasions, have appeared in the Episcopal Watchman. During the past summer she has removed from Ohio, and taken up residence in Canada. I have recently received a letter from her, and on a re-perusal of it, have been led to make the following extracts which I send you. You will make such use of them as may be deemed proper. Her letter is dated "Westminster, (Upper Canada) September 3d, 1830."

"I find many agreeable changes in this part of the world since my former residence here. This place was then almost an entire wilderness, containing only sixteen families, with each a little clearing round a log cabin; and at night we were serenaded with discordant notes from Indian camps. Now different scenes and prospects appear: fruit trees have supplanted the native growth of the forest, and cultivated farms have succeeded—every section of land taken up, comfortable dwellings and good roads, and children enough for schools."

"The Methodists have laboured and still labour with great assiduity among the natives; and their exertions have been greatly blessed, in civilizing and christianizing them. The Moravians have a congregation of christian Indians, who have a village about 30 miles distant, with comfortable houses and well cultivated farms, and a neat little church,

It has long been an objection with me to making a permanent settlement in this country on account of the privations I should experience as respected the privileges of the Church, until I learned that this objection was removed. The prospects of the Episcopal Church in these provinces were never so flattering as at the present time: the societies for the benefit of the Church, Sunday Schools, &c. are yet in their infancy in this country, and

there is a seeming want in many, of piety and zeal. But it is to be hoped that devotional feelings among the people will be excited by attending public worship, and that those who attend from other motives will thereby be led to come to the house of God from those of true devotion, and a love of frequenting the sanctuary.

There are two churches built and one now erecting within a few miles around us. To the Church at London (the adjoining Township) there is attached a Sunday School, consisting of above 50 scholars. I intend also to commence a Sunday School and Library. I perceive the Childrens' Magazine has found its way into the libraries here. Those forwarded from my late residence in G. have been regularly received. Having on a former occasion spoken of the excellency of this little work, I need not now make it a subject of special remark.

Parochial duties here, as in the western part of the U. States, are laborous."

Speaking of Bishop Stewart, the writer remarks:—

"Bishop Stewart is highly esteemed, and is said to have done more good than any man in the Provinces. His talents, his private property, salary, and time, are devoted to the interests of the Church and of learning. When he came into the country there were but three Churches in the provinces, and now there are fifty built and building; and he has established many school, (both Sunday and weekly.) and does not leave either Churches or schools, entirely to the direction of those who have been entrusted to their charge, but visits them frequently, making diligent enquiry into their state"—*Ep. Watch.*

FOR THE CHRISTIAN SENTINEL.

Rev. Sir,—Among the many precepts by which in ancient days the Church of God was guided, what more strongly marks the divinity of the source from whence they sprung than the following—"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates and the Levite, (because he has no part nor inheritance with thee) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." In these latter days the law of love is more clearly and extensively revealed, and the particular application of it is left, in many instances, to the faithfulness of its professors.—That the ingenuity of man has not been altogether abused we have ample testimony in the numerous societies which have been formed, for the extension of temporal and spiritual happiness amongst those who feel their want of either. Apropos to my present purpose I may name, as immediately recurring to recollection, the Naval and Military societies for the accumulation and management of funds destined to succour the widows and the fatherless. Now that the numbers of the clerical fraternity are increasing in these provinces, should there not "arise a murmuring," betokening the general feeling, that, as to a participation in the benefits which these days of charitable exertion hold forth "their widows are neglected?"

A descent on the holy and happy estate of Matrimony and the increased zeal and ability with which it enables the Pastor of a Parish to prosecute his high calling, is I should hope unnecessary, especially as one of your predecessors has said, in a few words, sufficient to illustrate strongly the subject to which I would draw the attention of your clerical readers. The Clergy, it will, I believe, be almost universally allowed, are a body too disinterested—too much above the dictates of selfish wisdom to be much occupied in laying up treasures on earth—hospitable, liberal and generous, they consider themselves but as stewards of the bounty of Providence and support by example no less than by precept the cause of charity. Bringing up their families in the fear of God—for their future provision they trust implicitly to His Providence which never forsakes the seed of the righteous, and so far from resting secure in the anticipation of leaving behind them, in the event of their decease, an ample maintenance for the wife of their bosom and the children which God has given them, they find their income limited enough to exercise their utmost skill in the science of economy, in order that they maintain their character and respectability and "owe no man any thing but to love one another." If we ponder well the subject of which but a very hasty sketch can here be given, the necessity of a fund for the benefit of the widows and orphans of the Anglo Canadian Clergy, will be apparent to us, and it will be acknowledged a very fit subject of consideration by the "collective wisdom" of the fraternity of the approaching visitations.—That I act not without good reasons in thus firing a signal shot—you will augur perhaps from the signature of

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 26th NOVEMBER, 1850.

CHURCH AND STATE.—No. II.

(Continued from p. 93, No. XI.)

3. But in the outset there must be adopted some rule of discrimination; namely: the state must be able to decide what is Christianity and what is not, or it can do nothing as it ought. It must judge of religion for the people, or there the matter ends. It cannot be under obligation to support falsehood instead of truth, though the people might most vehemently desire it. And the people must also be under the same obligation to abide by its decision, as it is to decide according to truth, because the obligation on both it and them is from God alone. But the state is bound also to lay such information before the people as may enable them to exercise their private judgment or sense of right or wrong in a proper manner, as far as they are capable. But as nothing that belongs to the Church originated with the people, or is dependent on their authority, or even their testimony, the state cannot go to them for information as in matters of worldly concern; but it must go to the Church, in her character of "the pillar and ground of the truth." (See 1 Tim. iii. 15.) For since God did give the canon of Scripture, and commit it to an order of men by him appointed to "have the rule over" the people: it must be granted that the State is thus enabled by means of the Bible and the Christian Ministry, and the history of the Church kept by itself from the days of our Lord, according as the Jewish priesthood kept the archives of the Jewish Church,—it is thus enabled to gain correct information on every thing respecting the Church. The fact of her being constituted "the pillar and ground of the truth," secures to her all the real advantages of claimed infallibility; that is, places it in her power by means of her own archives, (at the head of which stands the Bible,) to exhibit a pure system of "scripture doctrines, with authentic Holy Orders and the Sacraments, and show to whom it belongs to govern in the kingdom of Christ, as his successors over the visible Church." The same in its measure is true of the Church and State maintained in every religious family. The head of it, by means of the Bible and the Church as his mother in Christ, is enabled to know what God requires him to "teach diligently to his children:" and they, when they arrive at a proper exercise of private judgment, are enabled to see the propriety and feel the truth of the whole, according to their information.

4. But as there are corruptions of Christianity quite as inimical to the spirit of the Gospel as pure heathenism, the State must also have authority to judge between different denominations claiming to be Christian, and to decide on which to bestow its favor and protection, as being in accordance with truth and primitive order. For, would the doctrinally orthodox Dissenters, for example, be willing to share the Clergy Reserves with David Wilson, of Yonge Street, near York, U. Canada, or with an association of Universalist preachers? "I trow not." And it is quite evident that, admitting it were right to patronize some denominations, it would be grossly wicked in the State to extend the same to some others: for then it might happen that the State would "hire the devil to promulgate a creed of "damnable heresies." Hence if the State attempts to assist Christianit, it must commence by an interference with what are called the rights and dictates of conscience and religious liberty, and lay itself open to the charge of persecution. The same is true of family government, where the father, by authority derived from God and the Church, taxes the labor of his children for the purpose of imposing on them a religion which very likely the dictates of their consciences and their notions of religious liberty may instigate them to abjure either in whole or in part afterwards.

5. But if it be objected that the comparative knowledge or ignorance between adults and children calls for different rules for the two, it is answered;—That when God first sent the Gospel to men, it found them, as respects religion, as ignorant as children, and as incapable of judging for themselves; nay, even averse to it. Yet he did not stop to ask their advice or opinion, or consult their wishes, but commanded his heralds to go forth and say, "Thus

saith the Lord;" while the leading argument used to obtain belief was miracles, carrying a shew of authority, like a parent's word to the tender mind of his child. The human family has not, as we humbly submit, to this day emancipated itself from the necessity of receiving the Gospel in pretty much the same way: for still the first evidence is the same miracles—then "the reason and fitness of things." The first generation of Christians certainly could not: and they being under obligation to "teach it diligently to their children" in all respects as they received it without adding or diminishing, of course no future generation can have lawful power to break the entail. And as we know of no period while the son is under the father when his authority as a religious teacher under God and the Church is not the same as when he first taught him the name of the Saviour; so while he continues the subject of the state do we know of no period when disobedience thereto as the guardian of public virtue and the protector of the Church can become his religious privilege or his duty. For the Church being supposed to be wholly orthodox both in doctrine, holy orders and Church government, his duty to Church and State, as it "was in Israel," is one and the same, and he cannot disobey either Church or State without equally disobeying both. If human government is moral in the highest sense, that is, in regard to God, it cannot be otherwise.

6. The foregoing supposes that as the Church commenced, as a thing of unity, under an exclusive system, as "one body" politically, a particular Kingdom and Communion, under a particular government and ministry: so it ought to possess external unity. For this the Jewish Church claims our attention as an example and pattern. Nor may we despise the admonitory fact, that the Scripture acknowledges neither the ten tribes after they forsook the temple and the Levitical Priesthood, nor yet the schismatic Samaritans, to be parts of the true Church; though they both adhered to the Mosaic Ritual. Nay, the Samaritans even had a Priesthood descended from Aaron, and the one who stood at the head of the secession had been a priest in the temple at Jerusalem. See Neh. xiii: 28. "And one of the sons of Joiada the son of Eliashib the high priest, was son in law to Sanballat the Horonite; therefore I chased him from me." He found means to erect a temple on Mount Gerizim, where he officiated as high priest according to the Mosaic ritual; and from that time the Samaritans were externally as strict Jews, and believed as firmly in the promised Messiah, as those at Jerusalem. Yet we find that our Lord did not acknowledge them as a Church, but in that respect treated them exactly like heathens. Why did he preserve such a marked distinction between the Jews and Samaritans, each party in the mean time claiming to be the true Church, believing alike, and alike in external customs? What reason can be rendered in reply which may not somewhere have a pointed application in parallel cases at this day? If "all scripture is given for our learning," what are we to learn from this? That every human society which claims to be an authentic Church is such in truth?—But we leave the reader to pursue the subject in the current of his own reflections.

But external unity in the true sense of the word and under one particular communion was practised in the Jewish Church, and is practicable in the Christian. Nay, the Christian Church commenced under one communion, and was commanded so to continue. In the nature of things it could not be otherwise. Not to mention dozens of passages where external unity is commanded in the most positive terms, and even anathemas pronounced on those who should "separate themselves," and "draw away disciples after them," one from John xvii: 21, shall suffice:—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." The words in capitals determine that he meant external unity in Government and Communion as well as in doctrine and sentiment; for "the world" has no means of judging but by its ears and eyes. And it is well known that cavillers at the Gospel have spoken thus: "Let all the sects unite as the loyal subjects of one king and government, and we will then believe you." Since therefore "the Church of the living God" "is the pillar and ground of the truth," she must possess competent means to inform the State which communion is the legitimate object of its homage and care, or it cannot be known at all.—When we say that the Church is thus competent, we intend to include in its means the Canon of

Scripture, and the whole subsequent authentic history of the Church, together with the facts of the institution and continuance of the Ministry and Sacraments on divine authority.

We are aware that it is very confidently claimed, "that there is no Apostolic *recept* and *example* for any one form of Church Government exclusively, any more than for one form of garments." This however is but asserting that the Church was left in a perfect state of anarchy, a prey to every aspiring demagogue who might have the ambition "to draw away disciples after him" and make a Church by his own ingenuity and power. It were certainly a most mysterious "*Kingdom of God*," in which every subject were independent, and enjoyed the right to make his own government the same as to make his own coat! "These be thy Gods O Israel!" Such a system of "*theological tinkering*"* may possibly accord with "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but it can never be one by which "*all the building is fitly framed together, and groweth unto an holy temple in the Lord*." Such elements of anarchy and confusion we deem but poorly calculated to join fitly together the whole body, and connect it with that which every joint supplieth unto the building up of itself in love. The question naturally arises—*How many forms of Church Government are warranted?* As many as there are "*forms of garments?*" And like them, subject to every change of fashion, according to "*the fashion of this world?*"—A strange kind of *Kingdom* this, where every one enjoys the privilege of choosing "*a different form of government!*" Though "*the Kingdom of heaven*," viz: the Church, is like a net cast into the sea, which gathereth of every kind; yet we were not previously aware that it gathered upon its throne of dominion so many *different forms of government* for the accommodation of those who are "*given to change*."—This calls to mind a passage from *Jones of Nayland*. "Mr. Baxter" says he, "in two editions of his *Saints' Exerciſing*, first, printed before the year 1660, instead of the *Kingdom of Heaven*, as it is in the Scripture, calls it the "*Parliament of Heaven*," (and, if like their own, it must have been "*without a king*;) and into this Parliament he puts some of the *rebels*, and other like *saints*, who were then dead. But in the editions after the restoration, he drops them all out of heaven again, and restores the *Kingdom of God* to its place in the language of the Gospel."—(To be continued.)

* London Christian Observer.

FOR THE CHRISTIAN SENTINEL.

EXAMPLE OF CHRIST.—No. II.

Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Pet. ii. 21.

S. Peter couples *suffering* with the example of our blessed Lord; and if we trace it throughout, we find that he most truly gave us a *suffering example*. Suffering so closely accompanied him in this world, that Paul assures us that he was "*made perfect through suffering*;" "*and being made perfect, he became the author of eternal salvation to all them that obey him*." And in the character of a *sufferer* he is also recognised as the *captain* of our salvation, as well as its *author*. His character of Author and Captain are strictly united by the Apostle. He is "*the author of eternal salvation to all them that obey him*" as their *Captain* and Leader. As the contriver of the means, he is its author. As giving the knowledge of it by the inspiration of the Holy Spirit, he is its author. He makes reconciliation and intercession for us, providing the means of bestowing it upon us after the grace its if is provided; and thus he is its author. He is also its author, in that without him we can do nothing. He permits us neither to know nor to do the least thing that belongs to our peace without his essential assistance, that we may learn the true condition of creatures and subjects, and totally abjure the destructive principles of independence and self-government. Our true freedom consists in our absolute servitude; for there is but *one* true fold, and *one* true shepherd; *one* head over all and above all.

We must *learn of him*;—take lessons out of his revelation; work by the rules of his law; draw our wisdom from the fountain of

his truth; labor in his cause by the strength which he ministers; copy diligently after his holy example, and tread carefully in his steps. We must in all things be "*in him that is true*," for he is "*the way, the truth, and the life*."

All this is connected with *his suffering*; because he hath suffered for us, leaving us an example. And it may be, that, as experience is a good schoolmaster, having suffered the evils of sin in this life, our minds in the life to come may be awfully and deeply fortified against it. The godly character formed by divine instruction in the midst of temptations and trials and "fights of affliction," after the example of "*the True God and Eternal Life*," may be the noblest among creatures. At all events, he has so contrived it, that we cannot "*look unto Jesus*" as a *vision*, without looking through the sufferings which he voluntarily bore for our sakes. For as the sun of heaven is red when seen through the smoky sky of autumn; so the Sun of Righteousness appears with healing in his wings only when the believer sees him through the deep and dense cloud of his sufferings. And why is this? Why but that on every hand he may lay siege to the tender sympathies and generous sensibilities of our nature, and draw us to him by the cords of humanity and fellow-feeling, and plead against our stubborn will with the very blood which compassion caused him to pour out for our sakes? Suffering is not even excluded from his intercession at the right hand of the Majesty on high; because he is "*touched with a feeling of our infirmities*," and has "*compassion on them that are out of the way*." *Compassion* is but another word for *jealous suffering*.—His heart of kindness is wounded by the poisoned dagger of ingratitude, and for the miseries which sinners bring upon themselves; and hence doubly pierced and pained while they crucify him to themselves a-fresh, tread him under their feet, and put him to an open shame.

What could be done for us that is not done? Is God offended with us? He interposes as "*a days-man*" betwixt us. Are we "*alienated from God*" by "*vile affections*" and "*wicked works*?" He comes to give us a better mind, to reconcile our hearts to the law of the Lord, and to induce us to follow his own steps in keeping his holy covenant. Are we ignorant and weak? He comes to teach us heavenly wisdom, and infuse into us heavenly strength. Are we polluted with sin, and unclean in the eyes of Divine Purity? He opens the fountain for sin and for uncleanness—he drains the precious healing medicine from his own compassionate heart, and mingling it with his tears and bloody sweat, he applies it to wash away the deadly corroding leprosy, and to make us white and clean in his sight. And as "*by his spirit he garnished the heavens*" of old in all their glittering and glorious splendor; so "*by the same spirit*" he garnishes the souls of believers with all the ornaments of grace, and ministers to them "*strong consolation*" while they suffer for his sake.

Every thing directs us to him alone. All his works and labor of love are intended as "*the cords of a man*," to bind our affections to him in true and lasting loyalty, so that neither principalities nor powers, things present nor to come, nor any possible object of ambitious desire, shall be able to separate us from the love of God which is in Jesus Christ our Lord. And truly that heart must be like adamant which can refuse him its joyful homage, its purest gratitude, its reverent love, its willing obedience, its suffering fellowship, and its ready self-denial in all the scenes of temptations and trial. His example for us, all he does for us, is seen, known, and appreciated by and through suffering only. To this purpose the example of a fellow creature is as chaff; for it could not lead us one step towards "*the Lamb of God that taketh away the sin of the world*." The example of a creature, as an original pattern, has in it no traces of salvation, no footsteps of a suffering Saviour, no atoning blood to wash away both the guilt and the impurity of sin. It can neither call upon us to suffer with him, nor assure us of reigning with the Captain of our salvation when the conflict of suffering is completed. But while we suffer with and for Christ, and walk in the paths which he trod for our example, we gladden his holy and compassionate heart; we "*put on the Lord Jesus Christ*" and assume his image and likeness; we conciliate and strengthen his brotherly love; we grow in his grace and become stronger in his might against sin and Satan; our spiritual danger gradually diminishes; his accustomed yoke becomes easy and light; our most trying duties are seasoned with the consolations of ex-

ceeding great and precious promises: and the light affliction of time shall work out for us a far more exceeding and eternal weight of glory.

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind."

ERIEUS.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

REV. SIR,

I observed some time since, in the 6th No. of the Christian Sentinel, under the head "Mourning Apparel," some general observations respecting the expediency of forming Associations with the view of counteracting any prevailing evil of the times. The writer also therein declares it his intention, at some convenient season, to prosecute the subject further. I beg leave therefore, through your paper, to call his attention to the subject of *Temperance*, which has long been producing so great excitement in the United States, and has now extended its influence to the shores of our own country. I wish much, in common I am convinced with numerous others, to see the subject taken up by some competent hand, and treated in a full, fair, unprejudiced manner. If the principles upon which these associations are formed be sound and scriptural, they ought to meet with general support: if they are not so, their hollownes should be exposed, and the community exonerated from their supposititious claims. Although residing in a neighborhood where a *Temperance Society* has been organized, I have uniformly declined taking any active share in it; partly from my very limited knowledge of the "foundation" of such associations, and partly from the dissatisfaction with which the little I did know had inspired me.—The advocates of *temperance* appear to me to proceed too much upon the false axiom "of myself have I righteousness and strength:" they seem to me to expect that result from the *use of shame*, which the Bible authorizes us to hope only from the renovation of our moral and spiritual powers.—Upon this point, however, I request information. I wish not to charge the friends of *temperance* with any consequences which do not necessarily result from their system: neither do I desire to obloquy of the *temperate* for not becoming a ready convert to opinions of whose propriety I am not previously satisfied.

I remain, Mr. Editor,

Your obedient Servant,

ANATOLE.

REMARKS BY THE EDITOR.—We are tolerably well acquainted with the character of the correspondent who furnished the above communication, and fully believe it to be consistent with *temperance in all things*. From such men as he is, the cause of *temperance* has nothing to fear, and not a little to hope.—He asks for information in regard to the *claims* which *Temperance Societies* may have, if we understand him rightly, as by some *valid authority*, over the consciences of men. Now as a man's conscience cannot be bound except by some authority not originating with, or residing in himself, or unless it come from some *lawful superior*, it is our opinion that the *valid claims* of *Temperance Societies* can be settled in very few words. Do they, as *Associations*, derive authority from God, or from the law of the land? Or are they *voluntary associations*, originating with *private individuals*, who are clothed with the authority, and can show the commission of neither God nor the King? Evidently they are utterly destitute of such, and of course, of *all authority*. We know that both the Church and the King's Proclamation require by *lawful authority*, that all men should refrain from the sin of *intemperance*; but neither of them require us to become members of self constituted Societies of any kind. From which premises we conclude, that whenever the friends, or members of *Temperance Societies*, or of any other self constituted associations, so far forget themselves as to denounce those who do not go with them, they ought to be rebuked as intruders into other men's matters, and transgressors against the law of charity. They would loudly complain of any who should harshly judge their own motives. As loudly may others complain when they arraign their motives in *letting them alone*. If a number of men choose to associate together and encourage each other in abstaining from the use

of ardent spirits, and in lessening their general consumption, and confine themselves to that one thing, no reasonable man will interfere with them. It may be a civil privilege or a political right: and it may be the same to others to avoid them, and do their good work in another way. There may be reasons for it of which the parties themselves are the only true and proper judges. For ourselves, we heartily wish them all the success their good intentions and judicious conduct may produce; and we are sure that every sincere well wisher to the souls and bodies of their fellow creatures would rejoice to see the head of that deadly serpent the *still-worm* completely crushed, and strong liquors reduced to their proper place.

NEWS.

STATE OF EUROPE.

The state of Europe at this moment, is the most singular in the annals of diplomacy.—There is no war, but there is no peace. There is no rebellion, but there is no obedience.—There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is seised with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feeling of the people.—*London Paper.*

The Christian Observer for September, says the Episcopal Watchman, which we have just received from London, has the following remarks on the recent events in Europe.

The successful opposition to the unconstitutional measures of the late government in France, seems to be the signal for stirring up the latent embers of discontent in various other parts of Europe. A large portion of the continent has been for some years one vast volcano, with a crater in almost every principal town and city; which there required only a single shock to urge it into one general and overwhelming concussion. We are led to this remark more particularly by the present disturbed condition of the Netherlands; to understand which, as well as other recent continental events, it is necessary to revert to the circumstances which gave rise to the formation of that ill-assorted state.

At the period of the first French revolution, the nations of Europe had for the most part been for generations accustomed to certain well-defined political and geographical divisions; but soon these landmarks were removed, and, at the period of Bonaparte's highest elevation, almost the whole continent had become re-modelled. Upon his downfall in 1814, it became requisite to re-adjust the continental balance; and the Congress of Vienna, composed of all the great powers of Europe, undertook that difficult and delicate task.

To please all parties was impossible. To recur wholly to the territorial and political arrangements which had existed before the war, would have been neither desirable nor practicable; much less was it possible to adhere to those new adjustments which had grown up under the grant sway of imperial France, and which naturally fell to pieces with the conquest of Paris, and the expulsion of the Napoleon dynasty.

Upon looking back at the difficulties of the case, it would seem to have been the safest and most satisfactory plan to have consulted, in a good measure, the reasonable wishes and rights of the various nations whose interests were involved in the new arrangements; and thus to have prevented future changes, not by external force, but by securing internal repose and contentment. But a different view of the question appears to have been entertained, and, we doubt not, with perfect honesty, by the leading members of the allied powers. It was thought better to model out Europe in such a manner as might preserve an even balance of power, and especially prevent any future aggressions on the part of France; and, in case of partial discontents or rising, to concentrate, if necessary, upon the disturbed spot, the whole force of Europe to restore the equilibrium.

In the mean time, till the various parties concerned had become accustomed to their new lot, and grown satisfied with it, it was considered desirable to establish a sort of international military police, and to bridle the malcontents with the force of foreign

arms. The agitation of five and twenty years had every where left a boiling surf, which it was thought necessary to waleh with suspicion till the elements should gradually settle into peace, lest all Europe should again be exposed to shipwreck. One great object was to cripple those powers which had the most zealously abetted the common enemy, in order to prevent a recurrence of the evil.

Amongst these arrangements, the King of Saxony was constrained to give up part of his dominions to Prussia: Genoa was awarded to the King of Sardinia; the north of Italy to Austria, and a large slice of Poland to Russia; Norway was cut off from Denmark, and given to Sweden; and, to complete all, with a view to raise a powerful barrier against France, the Netherlands were severed from that country, and tacked on to the United Provinces, and made a kingdom under the Prince of Orange, by the title of King of the Netherlands.

Many of these arrangements, as was anticipated, were highly unpopular among the parties whose condition was thus allotted without their consent, nay, against their urgent remonstrances. Other discontents also soon began to arise in various places, from the non-fulfillment of promises which had been made, as was the case in the German states, to afford constitutional governments and liberal institutions to the people. Hence, as we before remarked, all Europe has been for fifteen years, one vast volcano, which has exploded occasionally in various places, but with only partial effect, and has been, for the time, apparently extinguished. In particular, in Spain, in Naples, and in Portugal, the people rose, and obtained by force, a charter or bill of rights; more democratical certainly, than we Britons think desirable, though less so than our children in America have adopted; but whether good or bad, at least susceptible of improvement, and incomparably better than the blind and cruel despotism of a Ferdinand or a Miguel, or the yoke of the house of Austria. But in all these cases, the armed police of Europe interfered, and, at the point of the bayonet, restored the old despots, and scattered the constitutional charters to the winds. The insurgent nations were conquered, and others were intimidated by their fate; but in the mean time the elements of dissatisfaction have only been spreading more widely and deeply; and, at this very moment, trains are laid all over Europe, which seem to require only such a signal as the late successful revolution in France, to cause the whole magazine of combustible elements to explode. And who shall say, after such an explosion, when the elements may again return to peace?

The particular case of the kingdom of the Netherlands, which at present excites peculiar attention, stands as follows: Belgium and Holland were united, not at the wish of the parties concerned, but by a confederacy of foreigners, who paired these two states, to make one sufficiently powerful to interpose an obstacle to the hostile loco-motion of France; for which purpose, a strong line of fortresses were to be kept up along the whole frontier. This forced political matrimony has not however proved altogether acceptable to either of the parties on whom it was imposed, especially to Belgium. No two nations could be less fitted to be wedded together: their institutions, their habits, their religion, their language, were and are complete antipathies. The inhabitants of the Netherlands, or Belgium, are somewhat Gallic in their temperament: the inhabitants of the United Provinces, or Holland, are the antipode—Dutch: the former are Catholic, the latter Protestant; the former are a manufacturing, the latter a commercial people; the former are accustomed to foreign dominion, the latter have for ages been proud of their independence; the former prefer France, the latter England: and their very languages differ, so that the books, and laws, and proclamations, which are vernacular to the one, are unintelligible to the other. The only reason for uniting them was not the wish of the parties, but to maintain the conservative policy of Europe. In order, however, to conciliate both nations, it was determined by the allies that the King should reside alternately at Brussels and at the Hague; and that both should be represented in one common legislative body. But no cordial union has ever existed; and the late events in France, having removed from Belgium somewhat of the extraneous pressure which secured her coherence with Holland, she has broken out into rebellion, and openly seeks, besides the redress of some alleged grievances, a dissolution of the alliance."

J. H. S.

These letters, in gilt, in a conspicuous part of the new church in your city, have called my attention, Mr. Editor, to the following facts. It was the custom, in early days in England, to embroider these letters on the velvet hangings of the pulpits. The practise prevailed after the Reformation. They are the initials of the name of the adorable Saviour, being written in latin, in which language they stand for the words *Jesus Hominum Salvator*. Such a memorial would seem to be liable to no particular abuse. But so it is. Nothing is so harmless or so hallowed by antiquity as not to be railed at by religious prejudice and bigotry. Even the sign of the cross in baptism, the trace of a sprinkling of water, in the form of the holy symbol, is turned into a stone of stumbling and a rock of offence. This use of the above letters was called Jesuitical, because the Jesuits adopted the practice. And the same kind of spirit pulled down the crosses from the church towers, and demolished the historical designs in the windows of the stained glass. These were retained in some of the churches, although no pains were taken to replace or repair those that had been ruined. The Genevese *did* retain the initials of the Saviour's Name, though it would be difficult to find a better reason than that which induced other reformed churches to retain the sign of the cross in Baptism, or to elevate it, in wood or stone, to the tops of their churches. Ancient Geneva was a pagan city. It was consecrated to Apollo. Of course the image of the sun was held in high veneration. But when that city was Christianized, and the Sun of Righteousness, instead of Apollo, shone upon them, they retained their national banner, only they inserted into its circle the above golden letters. And ever since the Reformation, the Genevese have used this for the ecclesiastical badge, with this inscription around it, "*Jesus, Sol, et Scutum meum*," i. e. *Jesus my Sun and my shield*—and underneath, the words: "*Ecclesie Genevensis Sigillum*," the Seal of the Church of Geneva. And a copy of the same is always affixed to the attestations of their ministers.—*Fp. Watch*. PISCICULUS.

CHILDRENS' DEPARTMENT.

THE SNOW.

Yesterday there was a great fall of snow. It was driving along before the fierce wind, so that I could scarcely see abroad, or hear any sound beside the pelting of the storm. I thought of the poor traveller wandering far from home, benumbed with cold, and blinded with the drift—and of the sailor, tossed by the storm upon the rocks, without a star to direct him on his way—and my heart was filled with sorrow. I thought again, and remembered that God sees the houseless traveller, and rules the raging sea; and I was comforted for I knew that he would direct all things for good.

To-day the sun is shining brightly, and the wind has ceased, and the snow is lying in heaps of every beautiful form and curve, more white and pure than any thing the mind can fancy. Everything seems to have new life, and to rejoice in the delightful change. Flocks of little birds are skimming to and fro, and half burying themselves in the light fringes of the snow-drifts. The dogs are sporting and gamboling in the soft bed. Even the horses prance and caper before the sleds which they can hardly draw through the high banks of snow, as if they received joy from the merry tinkling of their bells.

This life may have troubles, like the storm of yesterday: but the God who takes care of the traveller and the sailor, will help through the storm of life all those who believe in him. After those storms a morning shall come to those who have died in Christ, far brighter and more glorious even than the sunshine which now beams on the driven snow.—*Children's Magazine*.

February 21st.

E

REMEMBER THE ACCOUNT.

Dear Children,

Most of you have been told by your parents or teachers that very many of the inhabitants of this earth are at this day living in ignorance. Yes, children, there are millions of beings like yourselves, possessed of immortal souls, who know nothing of God, who made and governs the world and all it contains, but who worship idols of wood and stone, the work of their own hands. There are millions who never heard the name of that Saviour, who came to redeem them, but who try to gain the favour of God by inflicting sufferings on themselves, or by offering their children in sacrifice. The chil-

dren of such parents grow up in the same ignorance. They have no teacher to tell them of God, of Christ, of heaven or of hell. They have no Sunday School to which they may go and learn what they must do to be saved. They have no kind friend to admonish them when they go wrong, and to put them in the right path. Do you not pity these poor Heathen children? How different is your condition? By the mercy of God, you were born in a land where the Gospel is preached. You have parents and teachers who kindly instruct you in your duty. You are taught that there is a God, who reigns above; the Creator, the Preserver and Governor of all things; a God who is everywhere present, who knows all your thoughts, words, and actions; a God who is almighty, merciful, just, true, and holy. You are made acquainted with the name of that Saviour who came to redeem you, who suffered and died that you might live. You are told of the Holy Ghost, who dwells in us, quickens us, and enables us to bring forth the fruits of the spirit. You are taught, too, that by nature you are a sinner, and unable of yourself to do good, and that if you would be saved, it must be by the merits of Christ. Your parents, your ministers, and your teachers, all are laboring to lead you in the path that leads to happiness and God. Now think of the difference between you and the poor Heathen children just mentioned. Do you not sincerely pity them, and do you not feel thankful to the Father of Mercies for the advantages you enjoy? I hope you do. But this is not all you must do—you must, besides, improve your privileges. God requires you to make the best use you can of the means of becoming wiser and better, he has given you. Remember you will one day have to give an account of all you have done while here below. Remember, that if you are not better children than those who have not the same means of improvement as you have, your punishment will be greater. Yes, the instructions you have received, the labors of your parents and teachers, instead of being a blessing will be a curse to you. You had better have remained in ignorance. You had better never have heard the voice of a teacher, as the poor Heathen, than after you have heard it, not to profit by it. Think often, think seriously, of it. Think often of the day of judgment, and pray God for his Son's sake to enable you to improve your time and your opportunities. Remember what Christ has said, "to whomsoever much is given, of him shall much be required."

—Childrens Magazine.

II.

FOR THE CHRISTIAN SENTINEL.

Thoughts suggested by the circumstance of calling for a pen and receiving one made from the plume of an Eagle. (1829.)

How fleet is a glance of the mind!
—Compared with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light.

COWLEY.

Trace my thoughts thro' Eagle plume,
—Far to those I love they fly:
Ne'er shalt thou thy flights resume,
Traveler of the boundless sky.

Fleeter than thy flights of vore
Speed our thoughts and farther range,
Traverse time remote—explore
Space—and ah! remember change.

Years, O years for ever fled!
Thought can all your track pursue;
Sleepers with the peaceful dead,
Thought full well can picture you!

Home-wind still the wanderer's care
Flies altho' it's waste, of snow:
When he knows not, knows not where
Fate may deal some withering blow.

Wanderer! cast thy care on ONE
Who to care for thee descends:
Think what He for man has done—
Trust to Him thy home and friends.

* 1 Pet. v. 7.

Lift, O Lord, our thoughts on high,
Teach our truant hearts to soar:
Thought can pierce beyond the sky,
Pierce where change shall be no more.
Lord of lords, and Kings of kings!
Bear us all our journey a length:
Bid us mount on Eagles wings,
Sheathe us in eternal strength.†

A. LABOURER.

† See Deut. xxxii. 11, 12, 13, and Isa. xl. 31.

METRICAL PARAPHRASE

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

Lord, we beseech thee to keep thy household the Church in continual godness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

O let thy household, O only the Church,
Thy constant grace possess,
To keep it pure and firmly fixed
In lasting holiness

Make it to dwell secure from ill
Beneath thy guardian arm,
Nor ever let its foes prevail,
Tho' oft their threats alarm.

Hence may it strive in every work,
Thy cause alone to serve;
For that each day with joy devote,
For that exert each nerve.

Teach it to make whilst thus employ'd
Thy praise its sov'reign aim;
And only seek to spread abroad
The glory of thy name.

ERRATA in the two last portions of the Sermon on the death of Gen. IV.

In the portion given in No. 8, below middle of first column, for *liable* is human nature, read—*liable in his human nature*; and in the first column of the following page, for *advantages* given to our Church, read—*advantages given to our own Church*; and for, *the temple of surprising magnificence*, read—*the temple of surpassing magnificence*.

In the portion given in No. 9, first column, for *spread open to all classes of the country*, read—*spread open to all classes of the community*; and in the second column, for *ordained to be moved by her means*, read—*ordained to be removed by her means*; for *prior object of human obligation*, read—*primary object of human obligation*; and for *consequently to provoke him*, read—*consequently to provoke him*. In the first column of the following page, for *internal state of light and improvement*, read, *internal state of light and advancement*.

In the Letter of a Presbyter, &c. in No. 12, page 91, line 7, for *digested* read—*digested*.

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