

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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, 3d. DECEMBER 1830.

[Vol. I.—No. 14.]

EPISTLE OF ST. IGNATIUS

TO THE TRALLIANS.

Ignatius who is also called Theophorus; to the holy Church which is at Tralles in Asia; beloved of God the Father of Jesus Christ; elect, and worthy of God, having peace through the flesh, and blood, and passion of Jesus Christ our hope; in the resurrection which is by him: which also I salute in its fullness, continuing in the Apostolic character; wishing all joy and happiness unto it.

1. I HAVE heard of your blameless and constant disposition through patience, which not only appears in your outward conversation, but is naturally rooted, and grounded in you; in like manner as Polybius your Bishop has declared unto me; who came to me to Smyrna, by the will of God and Jesus Christ; and so rejoiced together with me in my bonds for Jesus Christ; that in effect I saw your whole Church in him. Having therefore received the testimony of your good will towards me for God's sake, by him; I seemed to find you, as also I knew that ye were, the followers of God.

2. For whereas ye are subject to your Bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ: who died for us, that so believing in his death, ye might escape death. It is therefore necessary that as ye do, so without your Bishop you should do nothing; also be ye subject to your presbyters, as to the Apostles of Jesus Christ our hope; in whom if we walk, we shall be found in him. The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all. For they are not the ministers of meat and drink, but of the Church of God. Wherefore they must avoid all offences, as they would do fire.

3. In like manner let all reverence the deacons as Jesus Christ; and the Bishop as the Father, and the Presbyters as the Sanhedrim of God: the college of the Apostles. WITHOUT THESE THERE IS NO CHURCH. Concerning all which I am persuaded that ye think after the very same manner: for I have received, and even now have with me the pattern of your love, in your Bishop. Whose very look is instructive; and whose mildness powerful; whom I am persuaded the very atheists themselves cannot but reverence. But because I have a love towards you, I will not write any more sharply unto you about this matter, though I very well might; but now I have done so; lest being a condemned man, I should seem to prescribe to you as an Apostle.

4. I have great knowledge in God; but refrain myself, lest I should perish in my boasting. For now I ought the more to fear and not hearken to those that would puff me up. For they that speak to me in my praise, chasten me. For I indeed desire to suffer, but I cannot tell whether I am worthy so to do. And this desire, though to others it does appear, yet to myself it is for that very reason the more violent. I have therefore need of moderation: by which the price of this world is destroyed.

5. Am I not able to write to you of heavenly things? but I fear lest I should harm you, who are yet but babes in Christ: (excuse me this care,) and lest perchance being not able to receive them, ye should be choked with them. For even I myself, although I am in bonds, yet am not therefore able to understand heavenly things: as the places of the Angels, and the several companies of

them, under their respective princes; things visible and invisible but in these I am yet a learner: for many things are wanting to us, that we come not short of God.

6. I exhort you therefore, or rather not I, but the love of Jesus Christ; that ye use none but Christian nourishment; abstaining from pasture which is of another kind, I mean heresy. For they that are heretics, confound together the doctrine of Jesus Christ with their own poison; whilst they seem worthy of belief: as men give a deadly portion mixed with sweet wine; which he who is ignorant of does with the treacherous pleasure sweetly drink in his own death.

7. Wherefore guard yourselves against such persons. And that you will do if you are not puffed up; but continue inseparable from Jesus Christ our God, and from your Bishop, and from the commands of the Apostles. He that is within the altar is pure; but he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not pure in his conscience.

8. Not that I know there is any thing of this nature among you; but I fore-arm you as being greatly beloved by me, foreseeing the snares of the Devil. Wherefore putting on meekness, renew yourselves in faith, that is the flesh of the Lord; and in charity, that is the blood of Jesus Christ. Let no man have any grudge against his neighbour. Give no occasion to the Gentiles; lest by means of a few foolish men, the whole congregation of God be evil spoken of. For woe to that man through whose vanity my name is blasphemed by any.

9. Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ; who was of the race of David, of the Virgin Mary. Who was truly born, and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead; and both those in Heaven, and on earth, and under the earth being spectators of it. Who was also truly raised from the dead by his Father, after the same manner as he will also raise up us who believe in him, by Christ Jesus; without whom we have no true life.

10. But if as some who are atheists, that is to say infidels, pretend that he only seemed to suffer: (they themselves only seeming to exist) why then am I bound? why do I desire to fight with beasts? therefore do I die in vain: therefore I will not speak falsely against the Lord.

11. Flee therefore these evil sprouts which bring forth deadly fruit; of which if any one taste, he shall presently die. For these are not the plants of the Father; seeing if they were, they would appear to be the branches of the cross, and their fruit would be incorruptible; by which he invites you through his passion, who are members of him. For the head cannot be without its members, God having promised a union, that is himself.

12. I salute you from Smyrna, together with the Churches of God that are present with me; who have refreshed me in all things both in the flesh and the spirit. My bonds which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you, that you continue in concord among yourselves, and in prayer with one another. For it becomes every one of you, ESPECIALLY THE PRESBYTERS, to refresh the Bishop, to the honour of the Father, of Jesus Christ and of the Apostles. I beseech you, that ye hearken to me in love, that I may not by those things which I write, rise up in witness against you. Pray also for me: who through the mercy of God stand in need of your prayers, that I may be worthy of the portion which I am about to obtain, that I be not found a reprobate.

13. The love of those who are at Smyrna and Ephesus salutes

you. Remember in your prayers the church of Syria, from which I am not worthy to be called, being one of the least of it. *Fare ye well in Jesus Christ; being subject to your Bishop as to the command of God; and so likewise to the Presbytery.* Love every one his brother with an unfeigned heart. My soul be your expiation, not only now, but when I shall have attained unto God: for I am yet under danger. But the Father is faithful in Jesus Christ, to fulfil both mine and your petition: in whom may ye be found unblameable.

Every thing connected with the life of the late lamented Bishop HOBART, we cannot but regard with feelings of no ordinary interest. He was undoubtedly a man, whose peers are not common in this western world. Believing that the majority of our readers feel, equally with ourselves, interested in whatever concerns his public character, we select for their perusal this week an account of his visitation to the Oneida Indians, in July, 1829, together with his address to them, which we think cannot fail of being read with very great satisfaction. The address is replete with true Christian sentiments, expressed in a style of beautiful simplicity, and well adapted to the people to whom it was delivered. A recollection of what is now doing for the Indians in Canada may fairly be associated with the reading of this article.

FROM THE ONEIDA OBSERVER.

VISITATION OF BISHOP HOBART TO THE ONEIDAS.

On Tuesday, the 21st. ult. the Right Reverend Bishop Hobart made his usual Episcopal visitation to the Indian settlement at Oneida Castle, and we were fortunate enough to be present and witness the interesting services in the church, on that day. Information having been previously given them of the Bishop's intended visit, a party of fifty or sixty Indians on horseback, with their chiefs and interpreter, came out about four miles to meet him, and to escort him to the church. This was a novel and gratifying spectacle; and the little groups of Indian women and children that might be seen hurrying across the fields towards the church, as the procession approached, added much to the novelty and interest of the scene. On arriving at their house of worship, the Bishop and his attendant clergy took their seats in the church, when the services commenced with a few verses from the Psalms translated into Indian, and sung by about one hundred natives in the gallery, with whom many of those below united. The usual service, which consists of a literal translation from our excellent Liturgy, was read by their catechist and teacher, in which the whole congregation united with much apparent seriousness and devotion. The responses were made in an audible and solemn tone, and the Hymns of praise were chanted forth by hundreds of voices, in a manner which proved that they sung with the spirit, and with the understanding also."

Immediately after prayers, the holy rite of Confirmation was administered to ninety-seven native Indians, who had been previously instructed for that purpose; and after that, about fifty partook of the holy sacrament of the Lord's Supper. Never have we witnessed a more interesting and solemn scene. To behold nearly one hundred of these once wild sons of the forest, not only civilized, but christianized, and coming forward of their own accord, to "renew and ratify the solemn vow which was made at their baptism,"—publicly renouncing their idolatry, and openly "professing the faith of Christ crucified,"—what heart could remain unaffected at the sight?

The nature of the service was evidently perfectly well understood by them, and if we may form an opinion from the seriousness and humility of their demeanor, (and it is only by the outward appearance that man can judge,) they all came forward with sincere and pious resolutions of living agreeably to their solemn engagements. Too much praise cannot be given to Mr. Davis, their excellent and indefatigable teacher, for the zeal and disinterestedness with which he has devoted himself to their religious instruction; but we trust he looks far above mere human applause for the reward of his unwearied labors. That blessing without which "Paul may plant and Apollos water" in vain, has been abundantly poured upon his faithful exertions. We rejoice to hear that he is soon to receive orders in the church, and will then be enabled himself to administer the ordinances of religion to his interesting flock.

After Confirmation, and the Communion were administered, the Bishop addressed them, through the medium of an interpreter, in his usual affectionate and impressive manner; but in the plainest and most simple language, suited to their comprehension. He was listened to with the profoundest attention and respect, for they look up to him as their spiritual father, and always address him by that endearing title.—We have obtained a copy of this address with permission to publish it, not doubting that it will be read with interest by every one who feels the importance of civilizing, instructing, and converting the few that remain, of those numerous Indian tribes, who are now fast fading from the land.

At the request of some of their chief men, the Bishop on Thursday last, met about two hundred chiefs and warriors in council, on their ancient council ground at Butternutgrove.

The warriors, as they are termed, or principal men of the nation, to the number of one hundred and eighty, were seated on the ground in a large circle, and within that, about fifteen or twenty chiefs were ranged in a circle around the Bishop and his attendant clergy, for whom chairs had been provided in the centre. One of the Chiefs then rose and explained, through an interpreter, the object of this council, which was to obtain his advice in relation to some difficulties at present existing in a remote part of the tribe. The Bishop gave them the solicited advice in a most friendly and affectionate manner; and after he sat down, the council was addressed by "the chief orator of their nation," in a most animated, and judging from the effect produced, in a most eloquent manner. The whole scene was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors ranged after their ancient custom in concentric circles around their spiritual "Father," listening with respectful and profound attention to his Christian counsel; the numerous little groups of Indian women and children, scattered all around, and as near the outer circle as they could conveniently approach, and where they might hear the different speakers.—the beautiful grove, waving its rich foliage above their heads,—the luxuriant fields of grain around, the fruit of their own labour and industry, formed altogether a picture on which the eye of a Christian or the painter might repose with delight. It brought to our minds the celebrated interview and treaty of Wm. Penn, with the Indians of Pennsylvania.

At the conclusion of the council, the head chief presented the Bishop with a string of *Wampum*, in the name of the whole tribe, as a token of respect, and a solemn pledge of their unshaken fidelity.

BISHOP HOBART'S ADDRESS TO THE ONEIDAS, JULY 21ST. 1819.

My Children,—I have come among you to inquire concerning your welfare and your progress in the knowledge and service of God, and of your Lord and Saviour Jesus Christ.

My Children,—I hope you constantly bear in mind, that to save your souls, should be your great business, and your supreme concern. What will it profit you, if you gain every thing in this world, and lose your souls? For then when death separates you from the world, you will be miserable for ever.

My Children,—Obtain the favor of God, and love and serve him, and then you will save your souls and be happy with God forever.

My Children,—In order to obtain the favor of God, you must repent; you must be sorry for all your sins; you must resolve to sin no more, and you must do all that God has commanded you to do.

My Children,—But, even then, you cannot expect the favor of God, unless you trust your whole heart to his mercy, through your Lord and Saviour Jesus Christ. Him, God sent to be your Saviour, to bear in your stead, the punishment due to your sins, that God might be just and yet pardon those who had rebelled against him; you must believe that for the merits of Christ, for what he has done for you, God will pardon and accept you, and bestow on you his favor.

My Children,—You ought to love God. He has not only made you; he not only preserves you; but he so loved you, as to give his only begotten Son to die for you, that you might live for ever. There cannot be a greater love than this, which God has shown to you. You therefore ought to love Him, who so loved you; you

ought to love him with all your mind, and all your soul, and all your strength.

My Children.—You ought also to love your blessed Saviour, for it was he who died for you; it is he who now intercedes for you, prays to God the Father, not to punish you as you deserve, but to pardon and bless and save you. If you would love your earthly friend, who would save you from temporal evil, from temporal death, how ought you to love Christ, your Heavenly friend, who saves you from everlasting evil, from eternal death, and procures for you everlasting life and glory.

My Children.—If you love your God and Saviour, you will always seek to do what they command, what is pleasing to them. You cannot love them if you do those things which displease and offend them.

My Children.—All sin is displeasing to your God and Saviour, because sin is doing what they have forbidden, and what will render you miserable here, hereafter and for ever.

And every thing which is pious and good, is pleasing to your God and Saviour, because it is this which they have commanded, and which will make you happy here and hereafter.

You must always seek to avoid that which is evil and to do that which is good. You must avoid idleness and drunkenness and cheating, swearing, and neglect of God and his worship and service; and you must be industrious and sober, honest and pious, praying to God every day, and especially on Sunday, his holy day you must worship Him in his holy temple—But,

My Children.—You cannot do all this of yourselves. You certainly must know and feel, that you are weak and guilty, and depraved creatures, that often you are not disposed to do good, and that when you are, some evil thought or desire or passion prevents you from doing what is good, and leads you to do that which is evil.

My Children.—Your God and Saviour hath sent his Holy Spirit to enable you to avoid sin, and to do that which is good. It is his holy Spirit which secretly and in a way which you do not know, makes you holy in heart and life. It is this his Holy Spirit that makes you see and love that which is true and good, which subdues all your evil passions, which enables you to think good thoughts, to speak good words, and to do good actions.

My Children.—How necessary then it is that you should love God's Holy Spirit. God gives his Spirit to all men, to enable them to repent and believe, and serve him. But especially He gives his Spirit to his Holy Church, to all who are baptized, and thus admitted into the Society of true believers. He gives his Holy Spirit also, in the ordinance of Confirmation, to all those who sincerely take upon them the promises of baptism, and on whom his ministering servant, the Bishop, lays hands after the example of the Apostles. He gives his Holy Spirit to all those who, in the Holy Communion, eat the bread and drink the cup in remembrance of the death and passion of the Lord Jesus Christ. God gives his Spirit also, when we pray to him for it especially in this his holy temple.

My Children.—Let me then beseech you not to forsake the assembling of yourselves together to worship in this holy place. Here you will have the words of eternal life. Here you will have the true ministry and sacraments and ordinances of Christ.

Here Jesus Christ will meet with, and pardon and bless you; here God will listen to your prayers and will give to you his Holy Spirit; here by the sanctifying influence of that Spirit, you will be made fit for the kingdom of heaven.

My Children.—Never then leave the Church where you have all these blessings,—all that is necessary to make you holy and happy here and forever. Do not listen to those who would tempt you to leave it. When a man is in a safe and good path, why should he seek any other?

You are now, while you continue in the Church to which you belong, in a path which will lead you to heaven. It will be foolish, it will be wrong in you to choose any other. Worship God as you have been accustomed to worship him; hear the instructions of him who is set over you, and you will be sure of being led in the right way to heaven.

My Children.—These are my parting words—when I come again I hope I shall hear you have not neglected them. They are given to you in much love, with an earnest desire that they may do you good.

My prayer for you is, that you may be prosperous and happy in this life, and forever happy in the life which is to come. May God grant this for the sake of our Lord and Saviour Jesus Christ.

The following Address was presented to the Rev. Ralph Leeming, at the Church in Barton, U. C., on Sunday the 17th of October, 1830, on his leaving the Mission, embracing Barton, Ancaster, and Hamilton.

To the Rev. Ralph Leeming, Missionary of the Church of England, Ancaster;

REVEREND SIR,

The undersigned Churchwardens, Vestry, and Congregations of Barton, Ancaster, and Hamilton, Magistrates, and other inhabitants of the District of Gore, learning with deep and sincere regret, that you are about to leave this Mission, and return to your native country, cannot permit you to depart without offering you some testimony of that respect and esteem in which we have long held your personal, as well as clerical character.

Through a period of fourteen years, during which you have discharged the duties of a missionary in this part of this diocese, we have the satisfaction of testifying to your steady and unwearied exertions to promote the cause of Christianity in the important situation of a minister of the Gospel.

In your separation from this community at large, and in particular from those of the Church, who have long been accustomed to your public services we feel a regret not easily expressed. United as we so long have been in bonds far stronger than those of any common tie—cemented by time and frequent intercourse—without one break to distract that union created by unanimity of feeling, action and worship, our separation is to us rendered doubly painful.

We have witnessed your constant attention to all those duties required of you, and we trust that we have participated in those feelings which owe their origin to our holy religion, and which ought to exist betwixt a Christian minister and his flock.

The circumstances of our expected separation leave us but small hopes of ever being reunited in that relation in which we have so long and so happily stood; but we trust that you will believe these expressions as they are spontaneously offered, that wherever in the providence of God your lot may be cast, you have our hearty prayers that you may enjoy happiness, peace, prosperity and every earthly blessing.

In leaving this country you carry with you our earnest wishes for your safe arrival with your beloved consort, and a happy welcome, in the land of your forefathers. Had your longer residence with us been consistent with your views and arrangements, the continuance of your services would have been by us duly appreciated; but as that is not to be the case, we beg to offer you an affectionate farewell.

District of Gore, July 1830.

David Kern, Thomas Hammill, Church Wardens, Barton.
Job Loder, Samuel Tisdale, Church Wardens, Ancaster,

And one hundred and fifty three others.

Gentlemen.—I thank you for your friendly and affectionate address, and believe me, no words can express the grateful feelings of my heart on receiving this last token of your regard and esteem. United as we have long been by the most sacred of all bonds, unanimity of principle and feeling, of faith and worship, I cannot view my approaching separation from you without the most painful feelings of regret. It is nevertheless truly gratifying, and will ever afford me sincere pleasure to reflect on the happy influence upon your affections and lives by the precepts of the gospel, and that, by God's help, my labours amongst you have not been altogether in vain. But however anxious I may have been to promote the service of God generally, and especially the salvation of those committed to my care, I am conscious that in the discharge of the various and important duties of an Ambassador of Christ I have fallen far short of that ardent zeal and unwearied exertion which the word of God requires, or which you might reasonably have expected of me.

I am deeply sensible of my errors and deficiencies, and how much I owe to your kind forbearance, for which, rest assured, I shall ever cherish the most grateful remembrance. In departing, I pray that God may bless you with all temporal and spiritual blessings.—That you may never forfeit his favour, nor your own peace of mind, by transgressing his laws.—That in my successor may be found united all those graces and virtues which adorn and qualify a minister of Christ to guide his flock into the way of peace. And may he the great shepherd and Bishop of Souls grant, that when this transitory scene shall have passed away, we may all be admitted into his heavenly kingdom, and be made partakers of the inheritance of the saints of light.

I am, Gentlemen, yours, &c.

Barton, 17th October 1830.

R. LEEMING.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 31. DECEMBER, 1850.

CHURCH AND STATE.—No. III.

(Continued from p. 101. No. XIII.)

7. If the state were to extend its patronage to more communions than one, to be consistent on the scheme of equal rights and religious liberty, it should extend it to as many as the dictates of conscience might please to prescribe to it, even if it were ten thousand: For the principle of choice as unrestrained as in the selection of articles of dress being once admitted, (according to the doctrines now strenuously advocated;) and as there is no rule of limitation permitted to exist other than the *exclusion* of inventive genius, there is no human authority that may dare to set bounds to it—and no human government able to keep pace with its demands. This system of religious liberty and rights of conscience also, by erecting private individual fancy and choice into the supreme tribunal before which the inventors of Churches ought to prefer their claims, effectually roots out the principle of ecclesiastical allegiance to them that have the rule over us. The right of choice sets obligation at defiance. For then, what party can lawfully claim the obedience of any one individual? None at all. Neither can all parties hold in him each the fractional part of a claim; and a man balanced between doubts could hardly be equally divided between a dozen candidate parties. "What is every body's property is nobody's." In short, if the right of choice exists, the only proper limit to division and subdivision must be in the *love-term*; that is: that every individual may be his own Church establishment, and thus banish even the semblance of a Church out of the world. It is to be hoped, however, that the advocates of such absurd notions hold them "ignorantly and in unbelief," rather than in a disposition not to acknowledge "and obey the truth."

8. Hence it is evident, that if the state is bound, in duty to God, to acknowledge and support *his Church* among its children instead of *human societies* claiming to be Churches, it is equally bound to ascertain what the Church is, and which is the authentic ministry and government, and to refuse aid to all others whatever. It must not stop at certain *doctrines* as the word of God: but must also recognize a certain primitive and authentic ministry as of divine institution, and what particular persons are truly admitted into that ministry.

9. As all men are under obligation to pay a due obedience to the ministry which our Lord set over the Church whether they like or dislike it; so are they bound to support that ministry to the exclusion of all other claimants, their inclinations to the contrary notwithstanding. And the state, being appointed of God the temporal protector of the Church, has, under him, full authority to use compulsion in the premises as clearly as in any other matters of rightful jurisdiction—as clearly as the father of a family has power to tax his own household for such religious instruction as his station and means require and enable him to give. Being the arbiter of how it shall raise the means, the state is also the proper judge *how much* should be set apart for the service of religion, both as possessing temporal authority over the ministry, and as the guardian of the rights of the people. God has designated *one tenth*; and perhaps he is the most unexceptionable Judge. The state should also be bound to protect the people from the assumed claims of self-constituted teachers, who might be ambitious to "draw away disciples after them" from such motives as Paul mentions, Rom. xvi. 17, 18.—The fact that an unbeliever or any one might refuse to bear his own share towards the religious instruction of the people, could neither release him from his obligation to pay, nor the state from the obligation to compel him. For if his person and property are secured to him in peace and quietness by means of their religious instruction, it is as much a debt due from him to the public as his civil taxes are, and indeed more so. He owes it to God for the sake of the poor, who cannot provide for themselves; and his withholding it is robbing God of his "tithes and offerings," Mal. 3: 8. Yet strange to say, the pretended zeal of our modern reformers fiercely denounces "this unjust and oppressive policy" which com-

pels unjust and wicked men to discharge one of their first and most important duties.—We certainly should be on our guard against those who, under the Christian name, plead the cause of infidelity so feelingly; for it not unfrequently happens that blind bigot zeal is one of the most mischievous enemies of truth.

10. As every family is a perfect state in miniature, possessing every fundamental political principle of the most extended empire; and as an Epitome of Church and State as evidently exist together in it as it did in the patriarchal families, and in full "in Israel," while its powers are exercised in the authoritative education of children; the state has a rightful claim on every parent to receive his children at his hands educated in such manner as to be *wholly* consistent members of a *Christian Commonwealth*. But this he cannot do unless he educates them in the national religion, the same as the Jews were educated. But if there is moral liberty for an opposite course of religious education, the parent has a moral right to teach them *disobedience* to those whom God has placed over them. "It was never so seen in Israel," while the worship of God was maintained in the land.

11. The duty of the state over its national family is nothing but the duty of every parent on an extended scale. The parent is subject to the State, and the child to the parent for the State, and all alike subject to God in and by his Church. But God, we think, never intended that *Christian parents* should be under any moral necessity of training up their children in disobedience to a *Christian State*; which yet must be the case if it is right for the King to support one communion and the subject another. Where this is actually done, the principle of *disobedience* virtually becomes an article of the *religious Creed*; the unavoidable tendency of which is towards *political conflict for the mastery, and a continual effort to demolish the fabric of the government*. Yet, while toiling at this worldly policy, and maturing schemes of political revolution, the advocates of it are constantly crying out that the kingdom of Christ is not of this world!—While the Jews served God, "it was never so seen in Israel," that divine pattern of "good things to come," that model of a perfect moral government. A Christian King cannot, in strictness of speech, be the "father of his people," unless *his family profess his religion, and obey the ministry that he obeys, and meet him at the same table of their Common Lord*. How can Kings and their Queens be the *NURSING FATHERS* and the *NURSING MOTHERS* of their people *in the bonds of the Gospel*, when they are subject to one ministry, and their people running at large, and *heaping to themselves teachers, having itching ears*? 2 Tim. 4: 3. "The rich and the poor meet together, says Solomon: the Lord is the maker of them all;" and a national Church is the only means of bringing them together as the members of one family—the children of one common King and father of his people, set over them by God for their good in all things. In "a Psalm for Solomon," (the seventy-first,) David says: "Give the King *thy judgments*. O God, and *thy righteousness* unto the King's son. He shall judge *thy people* with righteousness, and *thy poor* with judgment. He shall judge the poor of the people, and shall save the children of the needy." But are there no "needy" besides the hungry and the naked of this world? What, when "my people perish for lack of knowledge," shall a Christian King's hands be so tied fast by the rights and dictates of his people's consciences, that if he attempts through the instrumentality of his own clergy to "recover" them "out of the snare of the devil," they are at liberty to "lift their hands against the Lord's anointed," and hurl him from his throne?—Were the principle here contended for, (of the prince and his people all being members of the same communion, and which is so beautifully illustrated in the Book which was given "for our learning" and which contains our faith,) only to be found in fiction and romance; and were it impossible to be put in practice in this world, no doubt but it would have *sentimental* admirers enough. But since it *can* be done, and *ought* to be done, and is *commanded* of God to be done—"this is a hard saying; who can hear it?"

12. There is a notion prevalent among vast numbers, that it is the "unalienable right" of every individual to choose his own mode of belief and worship, and to select the party to which he will attach himself according to his own fancy, or, as they say, "according to the dictates of his own conscience." There is an extract from the "Boston Commentator" now lying before us which says: "The difference of creed touches not our views of religion. Sincerity is

the only catechism, and charity the handmaid of human belief and practice. Let the world study truth, believe as they can, say less and practice more, and one universal religion of the heart will be adopted. What my neighbour believes is of no consequence to me; what I believe is alone of consequence to myself. Let every one obey the dictates of his own conscience, and religious controversy must cease." This is a true account of the *pseudo* rights and dictates of conscience and religious liberty; but, independent of its superlative ridiculousness, it is a creed which no Christian can contemplate without horror! Its genuine professors are most appropriately delineated by St Paul in the first chapter of Romans. But it may be asked of the same Paul, why did he learn any other catechism than sincerity when he was murdering the Christians, or why did he give himself such amazing trouble on account of what other men believed? Why did he not continue to "obey the dictates of his own conscience," and thus throw his bucket of cold water on the religious controversies which in his time shook kingdoms to their foundation?

But religion cannot be taught except under some specific Creed, and in reference to some ministry, unless indeed it is assumed that Christianity is destitute both of doctrines and ministry other than such as every private individual can furnish by his own ingenuity. But if that be the truth of the case—if the rights of conscience are co-extensive with its dictates, and if *self will* is the God whom we are bound to obey, then the parent is under no obligation whatever to teach his children any religious creed at all. He cannot be bound to teach them what they are not bound to "observe and obey" until their dying hour; because the sole reason for his thus teaching them is founded in their obligation to do so. If this claimed liberty exists at all, it flatly contradicts the right to pre-occupy vacant ground; and a child wedded to the belief of his father is in the condition of one married in infancy, yet having free power to choose a partner when grown to maturity. A parent cannot tell what the dictates of his child's conscience will prescribe to him in regard to religion, and therefore he can no more "train him up in the way he should go" than he can train him up to walk without legs.—It is claimed as the perfection of Gospel liberty, for every man to worship God according to the dictates of his own, and not his neighbour's conscience: and yet numbers of those who make the claim, as if infected with a species of insanity, are continually endeavouring to gain converts to some particular system of belief; just as if they could not have a conscience till despoiled of its previous rights and dictates, and brought into subjection to the dictates of other people's consciences.

Parents can have no more authority in these things over their children than a *Christian state* has over its children. The power in each case is given from God, and ought to be used for the same common end: namely, the religious instruction of all the people. Yet every parent who cares any thing for the glory of God, in his capacity of *Political and Ecclesiastical Head* over his own house, rigidly acts upon that very principle against which we witness such unqualified abuse the moment it passes the domestic threshold. What parent thinks of raising up half a dozen "different denominations" round his own fireside to quarrel for their Paul and their Apollos and their Cephas? And what consistent parent who has any religion at all in his house, has not an *established* religion, to the exclusion of all others,—a religion supported by his own authority, money, and example? And yet how many of those little domestic tyrants do we find pouring out upon the Government the most bitter and unchristian revilings for acting upon their own principles, only on a more extended scale?—nay, even associations formed for opposing and annihilating that self same authority in the Government which constitutes the basis of every domestic establishment in the whole world? Why then do they demand the surrender of that principle by the State, which should the State demand from them, they would at once unsheath the weapons of rebellion?

A house divided against itself cannot stand; for, where lawful authority is resisted, and the *will* of the inferior placed in opposition thereto, it is in danger of being brought to desolation. Our Lord tells us that a *kingdom* is subject to the same rule. If then the subjects of a *Christian State* refuse obedience to their lawful superiors and spiritual rulers, it cannot be expected that, if they become strong enough, that kingdom will stand. The History of England might furnish some instructive lessons on this point to

those who are now so eager for the downfall of the Church, if indeed they are not aiming at "the same excess of riot" with those who have gone before them, and therefore rather take their conduct for a pattern.

Foster, himself a dissenter, says in his excellent Essay on Popular Ignorance: "The nature of man is, in such a moral state, that any thing is the less acceptable for coming directly from God." "With respect to the intellectual communications which were given to constitute the light of knowledge in their souls, there can, on the same principles, be no doubt that they would more willingly have opened their minds to receive them, and exercised their faculties upon them, if they could have appeared as something originating in human wisdom, or at least as something which had been long surrendered by the divine revealer, to maintain itself in the world on much the same terms as the doctrines worked out from mere human speculation." Resistance to authority is one of the leading characteristics of the human mind—(we wonder that the phrenologists have not discovered a bump on the human skull, and a large one, particularly devoted to it, and considerably differing from the *pugnacious* bump;)—and there is a great deal of zeal in the word which owes its existence exclusively to that unfortunate propensity. Foster in the above strikes the identical chord which is vocal with the falsely claimed rights and dictates of conscience and religious liberty: and we may add, that the Church of Christ is rejected and scoffed at in numerous instances for no assignable reason but because it comes "as one having authority and not as one on a level with human inventions and self constituted societies. We ourselves know an instance of an adult refusing to be baptised by a Clergyman of the Church of England, and giving the following as an excuse: "If I do, the Church people will claim me as their property; and I have no idea of joining a society from which I am not at liberty to separate myself at pleasure, and go to any other, according to the dictates of my own conscience." The question here was not, How shall I obey God? but—how shall I gratify myself?

Foster again observes that, "A mind holding but a little truth will, commonly, hold that little with a feeble apprehension, and a great liability to have it perverted to subserve the errors that occupy that same mind. It is an unhappy "lack of knowledge" when there is not enough to persevere, to what there is of it, the honest beneficial quality of knowledge. How many of the follies, excesses and crimes, in the course of the world, have taken their pretended warrant from some fragment of truth dis severed from the connection with truths indispensable to its right operation, and in that detached state easily perverted into coalescence with the most noxious principles, which concealed and gave effect to their malignity by the advantage of this combination." Thus it is that noisy declaimers, by mixing up a little truth with a great deal of falsehood, prepare themselves for hurling their "railing accusations" against institutions the most sacred, and personages for their sakes identified with them and therefore the most venerable, among mankind—for *despising dominion and speaking evil of dignities* with the levity and presumption allowable on the ground that they were expressly made for the butt of upstart insolence. The complaints of Korah and his company, it is to be feared, are not confined to Korah and his company.

(To be Continued.)

FOR THE CHRISTIAN SENTINEL.

CONTEMPLATIONS ON THE LITURGY.—No. 1.

SUNDAY MORNING.

"This is the day that the Lord hath made; we will rejoice and be glad thereof." This is the day that God hath reserved unto himself to be spent to his glory and especial service. "Remember that thou keep holy the Sabbath day. Six days shall thou labour and do all that thou hast to do." Six days out of seven he hath granted us to provide for our worldly wants and take care of our perishing bodies. "He knoweth whereof we are made; he remembereth that we are but dust." He knoweth that we have need of all these things; and therefore he grants us the privilege of providing them. Six days to serve ourselves; but yet so as to serve him. The true

self interest of the servant is always found in his master's business. Creatures know nothing of independence. That which is *made* is made *dependent*: its *independence* would be its ruin. The angels that kept not their first—their dependent estate, in seeking their freedom from his yoke, found instead the chains of darkness and eternal misery. How deep is that fall when the chain of dependence is severed: how fearful is that ruin when outer darkness is its prison walls! Six days shalt thou labor—the seventh thou shalt rest;—rest from thy worldly cares, that thou mayst work the works of God. As the sleep of the labouring man is sweet and refreshing; so is the Lord's day to him that "thirsteth for the living God." The interval of six days but sharpens desire, and prepares the soul both to receive and to digest the word of life. The seventh day is hallowed to the Lord; but still those six days are profaned when that one is forgotten, and man spends them as for himself. A portion of their labor is surely due to the Lord;—due for preparing the temple of his worship, and the various things connected with his service. The people of the Lord must provide for the priests of the Lord, and never appear in his courts while his offerings are withholden.

But this is the *Lord's day*—a day of "holy convocation in all your dwellings." Lev. xxiii.3. They now call it SUNDAY. Ignorantly did the heathen idolators worship the sun of heaven on that day, little aware that the SUN OF RIGHTEOUSNESS should as at this time arise from the dead with healing in his wings, and reclaim to himself not only the day but its name, and the worship on it paid to his own creature. The Sun is the fountain of light. The heavens rejoice and the earth is glad when he pours upon them the silver flood, and fills them with the bright beams of DAY. Light and life go hand in hand; and the beam that rends asunder the veil of darkness, ministers to the increase of life, and the enjoyments of existence. If the sun of day is so glorious and so beneficial, what in comparison is the SUN OF RIGHTEOUSNESS? His glory is seen by the light of his truth; and his truth is known by its enlightening power. It reproveth the works of darkness, and they skulk from its inspection; they flee from its presence as from the face of an enemy. But to as many as receive it, to them it gives power to become the sons of God. He that is the *light*, is also the *life*; and where the light shineth in and enlighteneth the darkness of nature, there is the life already begun. The true light shineth but to give life, as the beams of summer are shed but to give life to the vegetable world.

SUNDAY is the especial day of the Lord, on which we are to rest from our worldly labours, and repair to his courts, and bask in the more immediate beams of the Sun of Righteousness. He has promised to be there, even in the midst of only two or three. How should he be absent when he fills all things! His presence will dispel the clouds of anxiety and care, and refresh the exhausted powers of the soul. "It is good for us to be here" in the house of his worship, that we may fall low on our knees before his footstool, and listen to the words of truth from his mouth. We assemble for all spiritual purposes—to confess our sins—to hear the terms of pardon—to pray for ourselves, our friends, and our enemies—to repeat the songs of Zion, and to sing aloud of his praise—to offer the sacrifice of thanksgiving, and to rejoice in his mercies—to receive instruction from Moses and the prophets, from the Lord and his holy Apostles,—and to hear their word illustrated and enforced by his appointed servant.

Sunday is one of the festival days of the Church of God. "Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation.—These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Feasts are not for mourning and sadness, but for joy and thanksgiving. The Lord's feasts are not for "chambering and wantonness,"—not to fulfil "the lusts of the flesh,"—not to gratify the desires of ungodliness;—but to feast the soul and the understanding on the word of eternal life, and to drink in wisdom, and knowledge, and instruction. (He that attends a feast adorns himself in "godly apparel," that his outward appearance may correspond to his business. The garments proper for appearing at the Lord's house are humility, meekness, and godly fear. Those who come thus clad are doubly welcome—welcome, because he giveth grace to the humble—welcome, because the humble are prepared to receive instruction. How many attend on this feast day in total neglect, in the "vile raiment" of thoughtlessness and levity, of impenitence and unbelief. None

should appear but such as are duly prepared, and yet none should be absent on the joyful occasion. It is a shame for a full grown person to be unprepared, or to have any plea of excuse. Had he no instructors in his youth to train him up in the way he should go? Or if he had, has he been a disobedient child, refusing to obey his father, and despising the law of his mother?

How should we rejoice on this festival day when, hungering and thirsting after righteousness, we are called to come before God and be filled. He will fill the mind with instruction, and the heart with holy joy: he will impart wisdom and understanding to the satisfaction of him that seeks them: and no good thing shall be withholden from those who love his ways.—"Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths."

A DRUID.

PROTESTANT EPISCOPAL MISSION TO GREECE.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

Boston, September 30, 1830.

Dear Sir:—I had the pleasure of hearing the Rev. Mr. Robertson's farewell discourse at St. Paul's last night, the eve of his departure with his colleague, Mr. Hill, as a missionary for Greece. Many of his statements were of a kind to be useful, and I think interesting to those of your readers who feel for this proud and beautiful, but most desolate country—the byword of the ancient earth, for its intellect and glory, and of the modern, for its shame and suffering. I shall communicate such as occur to me. Mr. Robertson's opportunities of observation have been peculiarly favorable. He has seen the people from one end of Greece to the other, in hut and hall, mountain and valley. Some of his most striking remarks went to illustrate the miserable aspect of the country. In the whole of his travels for months through Roumelia and the Morea, he saw not a town or a village that did not bear marks of the terrible current of war that has swept and withered the country like a simoom. The great majority of these provincialists live in the most wretched huts, without floors, and with scarcely room enough to admit of motion for the confined and ragged families within them. Others are glad to secure themselves a shelter among the rocks and "caves of the earth," Mr. R. frequently during the travels through the country, lodged upon the bare earth. All this class of population subsists in a great measure upon roots, weeds, berries, and where the localities allow of it, upon shell fish, snails and almost every other creeping thing on the face of the earth. There is scarcely any thing like a village, as we should understand it, in this country. Tripolizza, which formerly accommodated comfortably a population of 30,000 is a mere bleak and voiceless ruin. No smoke goes up from its fallen chimneys; no shout or song is heard from its walls; no sail is seen on its bright waters. The whole face and form of the whole country remind of the *vastum silentium*, which Tacitus describes as reigning over those sections of Britain which suffered, long ages since, from the advances of a conquering army as formidable if not as barbarous as the Turks.

As to the character of the Greeks, Mr. R. seemed to have taken a peculiar interest in studying it; and his conclusions may be relied on as correct and thorough. He thinks there is an unjust prejudice among us, and especially in this quarter of the country, on this subject. We have imbibed prejudices from the accounts of travellers, incompetent to judge fairly, uneducated, superficial, hasty, far worse, in a word, than the mass of the conceited and common place tourists who carry off to Europe wretched and vulgar portraiture of our own country. There are but few exceptions to this remark, though there certainly are some. Mr. R. spent many months actually among the people—slept, ate, drank, conversed with them in their own language, travelled with them in all directions over the roads, if mere mule paths may be called such, that cover the country. He found them in every instance, however poor, hospitable to the extreme. They were always ready to sacrifice their miserable but precious comfort to accommodate a stranger, especially one of Mr. R's profession; and of all other people an American. They are remarkably honest

too. Piracy, of which they have borne the heavy charge so indiscriminately, was the temporary result of a necessity. The Turks drove them from the land, and compelled them to make the same resistance to their enemies, on the sea and among the islands, which they made as long as possible on their own soil. The practice was abandoned with the cessation of the emergency that caused it. So another class of them have acquired the reputation of highwaymen. Names have been confounded, without considering circumstances. The people who resorted to the mountains, and supported themselves, and defended the country, during the war, by preying upon the Turks, were the bravest part of the population, and some of them the worthiest. It will be some time of course, before their habits are entirely civilized, but their disposition has always been correct. Mr. R. often met parties of these "highwaymen," who treated him with the hospitality and deference common among their countrymen.

The desire of information among them, is the last point I have to allude to. This is beyond all precedent in the annals of nations so reduced and degraded. They are still, emphatically, as in ancient days—when Greece was the head of the refined world, and Athens the eye of Greece—"seeking for wisdom," and asking for "some new thing." No people is more sensitive, inquisitive; more docile in the reception, or more grateful for the communication of knowledge. For one case of ordinary begging, Mr. R. met fifty cases of intellectual hunger and thirst. Every body asked for tracts, and they were read with the utmost eagerness. A book could no where be laid down, where a reader of it could be found, but in five minutes he would be reading it to a throng of listeners. Mr. R. knew of but one instance of theft during his whole travels; and that was in the case of a poor woman, who seized upon a loose tract for her child. He met with a boy who offered some ancient coins. He gave him a few cents for one; but half an hour after, he came with the money and wished a tract instead of it. Probably though he knew the worth of money, he had never been master of such an amount before in his life. In another case, when Mr. R. stopped on his travels at a small hamlet, some poor people asked for a tract or two in charity. He told them he could not well stop to unlade and unpack his mules. He must go four hours' journey before he could do it. They instantly concluded to follow him on foot that distance, and return, for the sake of a present they expected to earn. He put himself to some inconvenience, and satisfied them on the spot. T.

NEWS.

From the New York Albion we make a few extracts:

"The arrivals last week have added but scantily to our stock of intelligence from Europe. The state of the Netherlands is unaltered—no new fact having transpired to enable us to judge definitely if the Belgians will receive the Prince of Orange and the new government destined for them by the King. The movements and intentions of the Prussians are also uncertain; but we see nothing, notwithstanding the fears and surmises of the London papers, that positively indicates an intention of armed interference on the part of that power. Spain and Portugal, and also Germany remain in the same state. But France, the seat and centre—the pivot on which all the present continental tumults turn—is still an object of solicitude. Reports speak of half smothered disorders—murmurs are heard of new discords, and it is said that the new government is the object of jacobinical hatred—and that jacobinism has increased, and is still increasing. To be sure, the recent alleged disorders are said to have arisen because the government has manifested the humane feeling of sparing the lives of Polinac and his coadjutors; but what do such disorders indicate? Do they not betray a thirst of revenge and a love of blood on the part of the lower orders? And is not the *canaille*, or in other words, the most numerous and most unmanageable portion of the people, the most dangerous? Louis Philippe and his ministers exhibit the most laudable and feeling regard for the unfortunate men, now probably under condemnation; yet we find that their humanity actually places them in danger."—"The commercial pressure is very great at this moment, not only in Paris, but throughout France."

"The English papers teem with anecdotes of the kindness and condescension of the present King, some of which though perhaps a little exaggerated, are supposed to exhibit too much familiarity between a sovereign and the people. The ultra tory papers are particularly sensitive on this head.

We however view the matter differently, and deem it the most fortunate circumstance imaginable that at this momentous period so popular a monarch should wield the sceptre of Britain. In the present disturbed and convulsed state of Europe, when revolution seems uppermost in every one's mind, who would answer for the tranquility of England if an unpopular King sat upon the throne? We of course admit that the state of society in Great Britain is so well defined, the liberties of the subject so faithfully preserved, and the social compact between the King and the people so well understood, that little or no apprehension can exist of any serious assault on the constituted Government and institutions of the country."

"The strange humor of John Bull has been amply gratified by the King discharging his brother's French cooks, and declaring that English fare was good enough for him; by the queen mustering all the house maids at Windsor Castle, and ordering them to doff their silk gowns and put on aprons, and by the manners of both, instead of partaking of the foppery and degeneracy of the day, returning to the primitive sincerity and simplicity of their Ancestors."

To Correspondents.—Those who may remit money to us from U. Canada will please to bear in mind, that there exists in Lower Canada a *penal statute* against the circulation of U. Canada or U. States Bills of a less value than five dollars; from which a few days ago, we made a narrow escape.

We acknowledge W. P.'s letter, and fully coincide in its sentiments.—*Obsta principis* is a safe rule at all times.

The excellent extracts by C. S. and S.—and G. S. are all received, and shall be attended to in course.

KING CHARLES THE FIRST.—When this excellent and persecuted prince was at Newcastle, a Scotch minister preached before him in all the impudent cant of the party to which he belonged;—after which he had the baseness to call for the fifty second psalm, which begins thus: "Why dost thou tyrant boast thyself, thy wicked works to praise?"—This was too much for the insulted majesty to bear, and therefore he got up and called for the fifty sixth psalm which begins, "Have mercy Lord, on me I pray for men would me devour." The congregation were struck with the King's circumstances and piety, and sung the psalm which he had called for.

Fanaticism, impudence and rebellion are in close alliance.
Gospel Messenger.

CHILDRENS' DEPARTMENT.

A SHORT SERMON.

"Let no man despise thy youth."

These words were spoken by St. Paul to Timothy, who was but a very young man, although he was grown up. But I think they suit all young people, as well as Timothy; and I will try to tell you how. You know the word "despise," means to laugh at a person or thing, as if it were not good for much, or worth attending to. Timothy was a minister, but as he was very young, he would often have to preach to those who was much older than himself, and who might suppose he was not able, or fit to teach them. Therefore St. Paul tells him, he must behave in such a manner as to make the older people respect him, although he was so young. Perhaps some little boy or girl, who fears God, and wishes for nothing so much as to please Him, may think they can do nothing for that great God, or their kind Saviour, because they are so young. But if this thought has ever been in your mind, let me tell you, that as soon as you know right from wrong you may honour God, and make even old people respect you. If you are resolved never to tell a lie, let what may follow from the truth—old people, yes, the wicked people too, will respect you. If, when at Church, you follow the minister in your prayer-book, and do not look about at every person who comes in, grown up people will observe and respect you. In short, there are many ways in which even a little child may honor God, and be respected. Now a Christian child will not wish to get notice for these things, that he may be proud of being better than others, but in order that grown up people may say, "real religion must be something more than I thought, for the fear and love of God in that child's heart makes him very different from me; I may learn a lesson old as I am, and and pray that I may do likewise."

CHILDRENS' FRIEND.

JESUS LEARNING.

"They found him in the temple, sitting in the midst of the doctors both hearing and asking them questions." Luke ii. 45.

It was the blessed Jesus, the only son of God, our Lord and Saviour, whom they found.

It was Mary his mother, with Joseph the carpenter, to whom she was espoused, who found him.

He was at that time twelve years old. Where, if we had been sent to seek, might we so reasonably expect to find him as in the house of God—in the company of learned and religious men—and talking with them about the meaning of the laws of God?

The customs of the nations who live in the East are in general very different from ours. Among us, when wise men meet together, they commonly shut themselves in private, and do not admit every body, much less children, to their meetings. This might make it appear strange at first, how our Saviour, when only twelve years old, could gain admittance to the company of "the doctors," that is, wise and learned teachers of religion. But it is not so in the East. There, the most aged and honorable men of a city meet together in some public place, where every one may go and find them, and ask their advice, or hear their teaching. Sometimes their place of meeting is an open space near to the gates in the wall with which their cities are surrounded. Then they are said "to sit in the gate." Sometimes it was, in Judea, in the synagogues, where the people met to worship God on the Sabbath, as we do on the Lord's day in our Churches. Just so, now, the Mahomedans meet in the courts of their mosques, which are the places where they worship.

The Jews were as fond of this custom as any of the Eastern nations. But, as God had blessed them with the true knowledge of him, and with his word in the writings of Moses and the prophets, their wise men had something better to fill their mind than mere worldly wisdom. When they met together, they used to explain the commandments of the law and the meaning of hard passages in the word of God, and the difficult parts of their religion. The young people were allowed and encouraged to hear them. They "sat at the feet" of the old men, and drank in their instructions with eager and willing minds. This was what our blessed Saviour did, while he was yet a child, when his mother and Joseph found him in the temple.

Little reader! we are commanded to copy the example of the Son of God. Do you, like him, rejoice in using the means of becoming wise and good which God has given you? When he was missing he was found in the house of God, learning his will. Would such be the case with you? When the angels of God who watch over you, give their report of the little charge, can they say that you have been "in the temple both hearing and asking questions" of those whom God has sent to lead you in the ways of truth and holiness, and train you up for glory and immortality?—*Children's Magazine.* E.

FOR THE CHRISTIAN SENTINEL.

ORIGINAL.

THE HARMONY OF THE CREATION.

"Nor rural sights alone, but rural sounds
"Exhilarate the spirit, and restore
"The tone of languid nature."

COWPER.

Who hath not heard with raptur'd ear
The Lark's shrill matin echoing clear,
While grove and meadow, far and near,
Resound with tuneful melody?

How sweet, how full the blackbird's note
Seems on the morning gale to float,
While many a warbler strains his throat,
To aid the cheerful harmony!

When at fierce noon the sun rides high,
How sweet on rivers bank to lie,
Safe shelter'd from a cloudless sky,
Some shady tree for canopy!

There listen to the murmuring stream,
Like one entranced in moody dream:
Then mark on distant sail the beam,
Of sun-shine glistening cheerfully
And oh! what tuneful notes resound,
What heavenly music all around,
When, reach'd his daily journey's bound,
Bright Phœbus sets resplendently!

Oft have I loiter'd on my way,
While choristers on every spray,
Sang Vespers to the closing day,
And vied in sweetest symphony!

Is there, whose sensual, grovelling mind
By taste, by virtue unrefined,
Can hear this melody combin'd,
And not enjoy such minstrelsy.

In vain to him returning spring
Bids flow'rets blow, or songsters sing;
Their charms no heartfelt raptures bring,
Nor wake to mental ecstasy.

Not so the man divinely taught,
His soul with nobler feelings fraught,
Ascends on wings of heavenly thought,
To God—the source of harmony.

In all the music of the grove,
He hears a song of joy and love,
Praising the name of Him above,
The one eternal Deity.

METRICAL PARAPHRASE

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

O God our refuge and strength, who art the author of all godliness; Be ready we beseech thee, to hear the devout prayers of thy Church: and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

O God in whom we refuge find
When storms and tempests rise,
Whose goodness oft against our foes
All needful strength supplies.

To Thee we owe each virtuous deed,
Each holy good desire:
In vain shall man without thy grace
To Godliness aspire.

Oft as thy Church devoutly prays
Before thy awful throne,
Thy ready ear, O God, incline
And make thy favour known.

Yes! Grant that all we ask with faith
In humble fervent strain,
May with thy blessed will accord
And all our wish obtain.

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

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