

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 8th OCTOBER 1830.

[Vol. I.—No. 6.]

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

SALVATION BY WORKS AND THE LAW.

Rev. Sir:—There is hardly any thing more common than for people who claim to be followers of the meek and lowly Jesus, and talk of hope in the promises of the gospel, to manifest a most inexcusable ignorance of the very things they profess to believe and understand. It not unfrequently happens, that, totally neglecting "the analogy of faith," their attention is riveted on some particular passage of scripture, which they refuse to understand in any sense but what the text, or part of the text, may seem literally to convey, cut off, separated, and alienated from the whole Bible: whereas, if, in most instances, they would but honestly consider the context, it would shew them at once their utter ignorance of the words on which they presume to build a system. Now faith is the parent of practice: a right faith is therefore indispensable to a right practice. But the faith of such persons is not faith in the word of God, for they know not its meaning; but faith in a thing of human invention, substituted in place of God's word. The practice then, which is founded on this false faith is not the service of God; but service paid to the "vain imagination" of a poor creature, whose "understanding is darkened," and who "walks in the sparks of his own kindling." And so most unhappily it comes to pass, that many—very many, like those whom the king of Assyria sent to repeople Samaria, "fear the Lord, and worship their own Gods," and have as many different systems of religion as there are fancies to frame them.

Not many months since I met with a striking exemplification of the position I have laid down. I was conversing with a man who professed to believe in Christ as the Saviour of sinners. In speaking of the conduct of men in the world, he made the following observation: "Well, this is one chief consolation to me: the fewer my sins, the fewer I shall have to answer for; and therefore I am cautious how I conduct myself." I asked him if he had not a better ground of hope than that;—if he did not trust in the Saviour for the remission of his sins rather than in the expectation of future punishment. He replied: "My Bible tells me that every one must give an account of himself to God, and receive according to what he hath done, whether it be good or bad." I endeavoured to convince him that he had a wrong impression of this scripture—that its meaning could not be such as to exclude pardon of sins and justification by faith in Christ—and that a penitent believer could enjoy, even now, a reasonable assurance of deliverance from all the consequences of sin in the future world, or he could have no grounds of faith. But all would not do: he had moored his faith in "the bottomless pit" of rewards and punishments in the strictest letter of the law;—at the same time that he spoke of being certain of salvation by Jesus Christ:—and so I was compelled to leave him.

Permit me to offer a few observations on the absurdity, folly, and danger of such a foolish error.—1. It is contrary to Scripture. 2. It sets aside the atonement of Christ. 3. By placing us under the law it destroys the distinction between Saints and sinners, and makes salvation a thing unattainable. 4. It is calculated to make us despair of God's mercy.

1. *It is contrary to Scripture.*—The gospel was declared to be glad tidings of great joy to all people. But how can it be so on this scheme, which chains us down to the letter of the law? how can it give present comfort or future hope, if it assures us that God is going to punish us for our sins? The gospel most expressly teaches the full and free pardon of sin to all believers. We read of the baptism of repentance for the remission of sins—that Jesus came to save his people from their sins—and of the kindness of God in forgiving sins that are past. No single doctrine in the whole Bible is more frequently or more clearly insisted on; and in fact it is the only ground of the assurance of happiness by faith in Christ—the first thing that strikes a sinner as

an encouragement to trust his soul in the hands of his Saviour. For why should we believe in Jesus with more confidence than in Satan if he has not broken down the wall of separation between us and God, making peace, and giving us leave to come boldly to the throne of grace? It is therefore matter of surprise that any man in his right mind can think the Bible thus guilty of bearing testimony against the grace and mercy of God, when its sole object is to set them forth, and win souls over to a holy confidence in his most gracious promises.

2. *It sets aside the atonement of Christ.*—The object of Christ's death was to deliver his people from the dominion of their sins, and from the curse of the law, by exhibiting what sinners might look for, and by a powerful appeal to their gratitude. He was wounded for our transgression—he was bruised for our iniquities—the chastisement of our peace was upon him, and by his stripes we are healed. This is the language of prophecy concerning him. And what is the comment of an inspired writer thereon? His own self, bare our sins in his own body on the tree: that we being dead to sin should live unto righteousness: by whose stripes ye were healed. And what says the Lord himself? I give my life for the sheep. This is my blood of the New Testament which is shed for many for the remission of sins.

The curse of the law is the punishment of sin. But Christ came and suffered to remove the curse of the law; therefore it was to set us free from punishment by a full and free pardon for his sake. In other words: it was to relieve us from the necessity of "answering for our sins," as those objectors are wont to say. But if all men are to bear their sins, the curse of the law is to be fully executed on them—Christ's blood is shed utterly in vain—we are still in our sins, and likely to lie under them till we have paid for them; and that we can never do. If we must legally answer for our sins, we must "bear the blame forever." Christ died to prevent the execution of the law on believers, and to snatch them as brands from the burning. But by this erroneous doctrine, even the most devoted believers shall be condemned to "hell fire."

Neither is it any nearer the truth to say, we shall suffer and then be saved.—We know that in this life the chosen saints of God do suffer. But how? As graceless sinners? As outlawed malefactors? As receiving the wages of sin? No. He lays no punishment on them. They are not under the law but under grace. They are not under condemnation, but have passed from death unto life. For there is now no condemnation to them that are in Christ, who walk not after the flesh but after the spirit. How have they then to answer for their sins? How can they any longer be counted Satan's bond slaves? They are not. They are Christ's free men. They stand in the liberty wherewith Christ hath set them free. They are under the good Shepherd, who careth for his own—their advocate, their life, their hope, their joy, the captain of their salvation: and thus he "is the end of the law to every one that believeth."

Neither can punishment for sin be inflicted in order to apply the merits of Christ and procure pardon. If that were necessary then were he deficient—then were he not able to save to the uttermost. We do find, however, that correction and chastisement are administered to all God's people. But it is not to procure the means of giving pardon. It is not for the satisfaction of the law—not to bring them into condemnation. It is for their reformation; and therefore it is pure grace. It is to exercise them in virtue, patience, resignation, humility, meekness, fear, and habitual trust in God. It is to prepare their minds by religious discipline and pious exercises for the happiness of heaven, by training them in the school of Christ, and thus restoring his divine image defaced and lost by sin.

We should think it strange to hear our lawyers talk of punishing criminals and then pardoning them; or of punishing them in order to produce in them moral fitness for rightly receiving and using the grace and favour of pardon. Equally absurd is it to apply such contradictory terms to the dealings of God with the subjects of his grace. Pardon excludes punishment, and punishment equally excludes pardon. The two can no more be confounded together in the same subject than

bright noon and pitchy midnight. Did the saints of scripture talk in such absurd terms? Did Paul speak of himself as one who looked to punishment instead of Christ, or to it in conjunction with him? None of these things. They all expected full and free pardon; and that was their only confidence in their merciful Saviour.

3.—*This doctrine confounds the distinct conditions of saints and sinners, in regard to pardon and punishment, and treats them all by the same rule of making legal satisfaction for their offences.*—It makes every one suffer for himself the vengeance of God's law. The Bible teaches that the saints enjoy great privileges that the wicked cannot experience. The one are pardoned and sanctified; the other condemned to remain filthy and unjust still. The one are to be admitted to the inheritance of the saints in light: the other, to reap corruption with the devil and his angels.

But as all men sin, allow me briefly to mark the difference between a saint and a sinner. A saint is one who repents of sin; seeks and receives pardon, and lives a life of habitual obedience, faith, and trust in Jesus Christ. A sinner is one who has not repented; who sins habitually and of choice; resists the Holy Ghost, and is not in a present state of pardon and acceptance.

4.—*This doctrine is calculated to drive an otherwise considerate person into despair, because it holds out no hopes of mercy.*—If we are to pay for our sins by bearing their due—by receiving "the wages of sin," all ground of mercy is clearly taken away. We are treated according to the forms and the spirit of justice—of God's eternal law: and justice, in its nature, knows not, and admits not, the exercise of mercy as mingled with its operations. If we are dealt with justly, we are not dealt with mercifully: if mercifully, not according to strict law and justice: for mercy in its exercise "rejoiceth against judgment." If we pay for our sins, what remains to be forgiven? Where shall mercy find room for the exercise of grace? In that case, the law would make a legal discharge—a complete *habas corpus* could be justly demanded by the sinner who had satisfied the law, and saved himself: and he might justly and legally reject the offer of mercy; because he has no occasion for it. But since the Bible teaches our utter helplessness and absolute inability to do any thing for ourselves in any sense, as to procuring mercy, or avoiding the force and power of the law, which power is the sole ground of a sinner's fears; a reasonable man must, as it respects "paying for his sins," (according to a familiar expression,) at once give up all hopes, like a poor shipwrecked mariner cast on a naked rock in an unfrequented part of the ocean.

What motive in such case would present itself to the mind as a restraint on the sinful passions? I answer in the language of the person whose error is under consideration: "The fewer his sins the fewer he would have to answer for." But this answer entirely overlooks a thing of incalculable importance—the eradication of sinful habits—the pulling on the new man, which, day by day, is renewed in knowledge and true holiness, after the image of him that created him. It proposes no restraint but the servile fear of punishment—no incitement to virtue but the negative one of enjoying a negative sort of salvation, which is to be the result of a more speedy escape from the hands of the executioner. This legal operation would leave moral qualities and moral habits where it found them. Natural depravity and consequent pollution would remain depravity and pollution still. The enmity to God would still live in the heart and life: and he would be regarded as a strong and arbitrary being who required obedience merely because he could enforce it. The fear of God would be destitute of godliness—it would degenerate into the jealous and sullen avoidance of a huge tyrant, secure in the exercise of irresistible power. From such a scheme what fruits are we to expect? Hope, faith, joy, obedience, trust, confidence, love, and peace? No; for in such a creed, grace, mercy, and salvation, from which only they can flow, are not named, and the cross of Christ is excluded.

In such a case, as man could not look for pardon, so neither could he look for the sanctification of the Holy Ghost. Paying for sins excludes grace and pardon; and God never sanctifies an unpardoned sinner. He cannot expect to grow in grace for he cannot receive it, because wages are of debt, not of grace. He cannot expect deliverance from the dominions of sin; for, rejecting the cross of Christ, he also rejects the Captain of his salvation, who only is able to lead him to the victory which overcome the world. He has no encouragement to look for and labour after purified affections and a subdued will: because his creed teaches him to wind himself up in a sullen self-sufficiency, and to discard the rewards of faith and labour of love. He cannot have a sense of the forgiveness of sin; because he is going to pay the very last mite, and come out of the prison-house by legal discharge. Of course religion—the gospel of Jesus Christ—the news of great joy to all people, can afford him no joy—no consolation—no

peace with God which passeth all understanding. Love is wholly excluded—it cannot warm his heart—gratitude is a stranger in his bosom—and destitute indeed must be his soul of all the christian graces. It affords no soil for their gemination—no culture for their growth—no patience of the saints for their maturity.

Such a creed is both a reproach to the gospel, and a shame to him who holds it. It blinds the understanding to spiritual knowledge, and hardens the heart to pious affections. It makes religion a source of gloomy apprehension, and increases within the minds of its miserable dupes their natural alienation from the author of our only hopes, the God of all our consolation.—"The way of peace have not known"—"there is no fear of God before their eyes."

We should never forget that the gospel is given both for present comfort and future hope, to support us now under the trials of time, and to lead us forward to the triumphs of eternity. Hence our present affections must be virtuously set on heavenly things. We must now rejoice in the Lord in the actual enjoyment and acknowledgment of present mercies, and drive far from us "the sorrow of the world which worketh death." So shall we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

It is true that every one must give account of himself to God at the judgment seat of Christ. But the wicked only are to "answer for their sins." The righteous shall exhibit their faith in him that justifieth the ungodly; and THE LORD OUR RIGHTEOUSNESS will confess them before God and the holy angels. *Blessed is he whose unrighteousness is forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin.*

We should always remember to make a clear and decided distinction between punishment and chastisement; for by confounding them we run into grievous and dangerous errors. Punishment for sin is everlasting damnation. But chastisement is a provision of mercy through Jesus Christ, applied during life for the reformation of sinners—for converting them to God in order to prevent their punishment in the world to come. We are chastened of the Lord that we should not be condemned with the world. Paul therefore exhorts to endure chastisement cheerfully, because *afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.* It is then not applied as a matter of law and equity; but as a means of merciful prevention, to stay the arm of justice, and ward off the sentence of condemnation. But there is no mercy in justice, and of course none in punishment—none in exacting a just debt—none in taking vengeance for sin. Punishment therefore never yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Chastisement is laid on all; but many—very many, refuse to be reformed by it. Whether then are they bastards or sons?—rebels still, or reconciled to God by the death of Christ? Some presumptuously say it is all the reward due to their evil deeds; thus despising the chastening of the Lord, which he graciously sends for their amendment, and wickedly calling it the wages of their sins.

We should rather be thankful for the chastening hand of the Lord, that he may exalt us in due time, ever gratefully remembering that this is a mercy provided for us by the atonement of our Lord. For if he had not died for us, we do not know that God would have granted us the means of reformation and amendment. He might for ought we know have proceeded at once against us to a definitive sentence of outlawry, and eternal banishment from the presence of the Lord and from the glory of his power. Now he chasteneth us for our profit, that we may be partakers of his holiness. But for that end he could not cast us into outer darkness, and banish us from the means of grace, and from the hopes of glory.

In this instance, Mr. Editor—so fight I,—not as one that beateth the air." I know there are numbers who entertain the dangerous error it is the aim of the above to correct.—Every disease needs the physician—and it is well, since there is "balm in Gilead" and "a physician there," if any can be prevailed upon to call on him in an acceptable time, while he may be found. ERIEUS.

TRIBUTE TO DEPARTED EXCELLENCE.

AN ADDRESS,

Upon the Life and Character of the Right Rev. JOHN HENRY HANNAH, D. D. Bishop of the Protestant Episcopal Church in the State of New York, delivered in St. Peter's Church, Auburn, Sunday P. M. Sept. 19, 1830.—By JOHN C. RENO, D. D. Rector of said Church.

It has been the custom of all ages and nations, when great and good men have been removed by death from the scene of their usefulness, to devote a portion of time to the consideration of their worth, and to seek encouragement in the paths of virtue from their examples. If there was, ever a time, my Brethren, when we might

be expected to give ourselves to this duty, it is the present, when God in his providence calls us to contemplate a bereavement of the most serious nature, and one unusually extensive in its effects. Without disparagement to any, it may be said that there has rarely if ever, occurred in this country, the death of an ecclesiastical person, whose loss will be more sensibly felt or more deeply mourned than that of Bishop Hobart.

I should fail in my duty to his memory, not only as the head of the Episcopal Church in this state, but as a Christian Minister, as a man and as a friend, if I did not express my views of his character in the most full and unequivocal manner in my power. It shall be no part of my effort in this address, to utter the strains of an extravagant adulation of the dead. I must, however, speak of him as I have known him for more than seven and twenty years. During that time, it has been my enjoyment to be on terms of close, constant and intimate intercourse with him. He was my first friend and adviser in the study of Theology, and during all these years, there has never been the coolness nor the alienation of an hour. If at any time any difference of opinion has arisen, it has never related to any thing of real magnitude, nor has it been of any considerable continuance. I have known this most estimable man, not only as a Minister and a Bishop, but we have been companions in the most unreserved and tender hours of social intercourse and friendship. Our respective domestic circles have known the mingling of those kind offices and feelings, from which the most choice enjoyments of this world can be derived. Many of the dearest friends of the one, have been the fondest objects of affection with the other. Yes, my Brethren, if there is any one in the ministry of our church who can, and who ought to speak with confidence of the public and private character of our departed Bishop, it is he who now addresses you. I have been long near him, and have marked the mighty efforts of his mind, seen the exertions which few have power to make, and I have witnessed again and again the display of those amiable and winning manners which have animated and charmed the domestic and social circle: and I have beheld, in innumerable instances, the most unequivocal evidences of his ardent piety—the devotion of his soul, the aspirations of his heart—the expressions of his lips, testifying that his Saviour was his chief joy and dependence—his hope of sanctification, renewal and strength.—I have seen him, not only in his public employments, but in those retired hours, when every consideration was a stranger to his bosom that did not regard the salvation of his fellow men, the honor and grace of his Lord.—the means employed through the visible Church and Ordinances of his God for the advancement of holiness in heart and life.

The justice of all this may be seen by a proper consideration of this distinguished and beloved individual under the distinct features of his character and life—*His mind—his principles—his policy—his affections and tempers—his piety—his manner of performing his duties.*

The mind of Bishop Hobart was a cast of no common mould. There was a reach and vigour of thought which embraced a whole subject at once. With the eye of an experienced architect surveying a magnificent edifice, he did not trouble himself about the carving and gilding of the temple, but look in at once what were to be the controlling characteristics of the subject in view.—And at the same time if there lurked in any of the embellishments defects, however small, no one more quickly saw them, especially if they violated any of the principles which he valued. Unlike many great men, he had no desire to be thought great, and above all, he had no desire to be thought great in every thing. He did not despise the great and engrossing topics which call forth the mighty minds of every age. He glanced at the subjects of leading public interest and utility, but his business was with the word of God,—the Church of his Redeemer—the salvation of his fellow men, and he never saw that he had much time to spare from these stupendous objects. Capable as he undoubtedly was of rising to great distinction in any department of life that he might have selected, the grand aim of his intellect was usefulness, rather than notoriety. I will not say that he was indifferent to the honors of the Church, or the commendations of the world,—but I will say, because I honestly believe, from a long observation of him that no man thought less of popularity than he did. I know he loved the approbation of his friends, and gathered satisfaction from that of the great and good, but his mind was too lofty in its aim, and too vigorous in its course to be swayed by those narrow considerations which prompt little minds to grasp at little things, that they may raise themselves into consequence. The leading characteristics of his mind were clearness and quickness of perception, followed by a vigour in execution, rarely met with. When an exigency in the Church demanded from him a prompt and energetic measure, there was no long course of reasoning required to determine him, what

that measure should be. With a rapidity of thought which few men can comprehend, he looked over the whole ground before him, and his purposes were taken, his pen moved with a celerity rarely equalled, and the public were in possession of his thoughts. To give but a single instance from many that might be taken, it may be stated that his "Apology for Apostolic Order and its Advocates," was written full twenty-three years since, while he was under the pain and exhaustion of severe disease and yet that work has been pronounced in Europe one of the ablest and most useful arguments in favour of Episcopacy which modern controversy has produced. The critic will no doubt find defects in that work, and the cautious disputant will discover faults, but after all these defects and faults are those of a great and vigorous mind, prompted by a sense of duty to defend what it honestly believed. In him there was no love of controversy for its own sake; for no man ever had a more ardent desire for the quietude and serenity of retired life, but as providence had cast his lot upon a conspicuous theatre of action he could not shrink from any responsibility which his station created.—Those who knew him most intimately, know that his mind was incapable of descending to mean and trivial objects: those not in his immediate circle and confidence, but who judged of him from his language and his conduct with candour, cannot fail to ascribe to him great powers of conception, great boldness and vigour in execution.

The principles of our departed and venerated prelate, like his mind, were clear and well defined. They were never disguised. From the first productions of his pen down to the last of his exertions, the same prominent subjects fixed his attention. He grew up in the church which had his highest love, and those truths which constituted her distinguishing excellence he regarded as possessing material importance, and claiming his open avowal as well as his steady illustration and defence. In the great truths of divine revelation—the fall and corruption of mankind—the atonement and mediation of the God-man Jesus Christ—the indispensable necessity of a radical change in the heart and affections, by the renewing and sanctifying operations of the Holy Ghost—the paramount importance of holiness of life in order to the attainment of the divine favour, no man was ever more distinct—no one more forcible—no one more impressive. I appeal to those of you, my Brethren, who heard the last sermon he ever uttered, for a justification of what I here say. Did you ever listen to a more explicit declaration of the immense importance of an immediate attention to the great business of securing your salvation through the sacrifice of Christ, the agency of the Holy Spirit moving the heart and producing godliness of living? In that discourse you saw one of the leading principles of Bishop Hobart's Theology.—It is the principle which first called up my admiration of the Episcopal Church, and for the distinctness of which, I am indebted, under God, to my well and long-tried friend. The particular to which I allude, is the value attached to the ordinances of religion as constituting the means through a proper use of which the soul is to be brought to a true sense of her need, and nourished in the cultivation of sound understanding, and devout affections. In other words, this lamented Prelate, entertaining as he did, the most profound solicitude for the prevalence of Evangelical truth, regarded the provisions of the visible Church, Apostolically constituted, as presenting the most clear and satisfactory method by which the understanding was to be enlightened, and the affections guided, renewed and sanctified. It was a remark of his on the day his last sickness commenced, that he could not but lament that Christians generally did not consider more attentively the importance of connecting practical and ardent piety with the use of the ordinances of Christ's own appointment,—the steady application through his visible Church for the succours and instructions of his grace.—No man was farther than our beloved Diocesan, from relying upon the efficacy of outward ordinances alone. Unaccompanied by Divine Grace, he never failed to declare, they would be hindrances, rather than helps in the way to heaven. But having satisfied his own mind that our Divine Master had organized his Church with a direct view to the spiritual improvement of his followers—that in that Church there was to be to the end of the world an order of men for its government—that they were expressly appointed to explain, defend and administer those rites through which souls were to gather nutriment for the support of holy tempers, his constant desire was that all should improve these offices of mercy, and thus through divine grace be qualified for the presence of their judge. His maxim was, the word of God can only be truly preached, explained, and improved through the Church of God. Those who may have thought that he sometimes gave unnecessary prominence to the latter, should remember that he regarded the two as emanating from the same divine authority, and that he held it a fearful thing to separate what God had joined together.

We pass from *principles* to the *policy* of the Rt. Rev. Person whose loss we deplore. And here every one well acquainted with his character, must allow that his course was always open, frank and undisguised. He took no circuitous measures, he indulged in no concealed manoeuvres for the furtherance of what he regarded important purposes. The moment he saw what he honestly believed to be error—the moment he witnessed movements of doubtful or dangerous expediency—he boldly and unequivocally took open ground—avowed his opinions and impressions, and ardently defended them. He stopped not to ask whether the view he took would advance his popularity or not.—I know many have said he was too sensitive, and those who were most about his person, most in his confidence, will not hesitate to confess that in the character of his mind there was a nervous temperament that displayed itself in great quickness of feeling; but with all this sensitiveness, there was a singleness of purpose, a uniformity of opinion and a magnanimity in action very rarely evinced. While he most unequivocally preferred the doctrines, the institutions and usages of his own church, and while he openly deprecated every amalgamation which tended to cast those doctrines, institutions and usages into shade, and render them inefficient, no man was ever more cautious in avoiding every thing like an impeachment of the motives and piety of others. The world saw him as he was, decided and firm in his principles, undisguised in the avowal of them, never shrinking from his own responsibility. No man ever displayed more true moral courage; and the prosperity of the Church in his diocese must be allowed as an unanswerable evidence of the soundness of his policy, and that the blessing of God attended his labours.

In his *affections and tempers*, Bishop Hobart presented claims to admiration and love that no man could easily resist. While the splendour of his genius, the vigour of his intellect, and the extent and soundness of his learning, gave him exaltation in the estimation of the world, his amiable and engaging manners in social and private life, his affectionate and tender deportment in all the relations of friendship, and of blood and kindred, formed after all the prevailing charm of his character. Those only can truly appreciate him who have seen him when released in some measure from the cares which almost incessantly preyed upon him, he gave himself to the enjoyment of the society of those he loved. In such hours there was a child-like simplicity, an ardour and tenderness, which many who knew him best will never forget. They saw in him the unostentatious piety and elevation of the Christian, combining with all the exercises of chastened and controlled affection. Quick and impetuous as his temperament was, no man was ever more careful to avoid giving pain to others.—Severe as were his censures, and explicit as was his language when he admonished, no man ever had a more happy talent in soothing the mind that he desired to improve and to guide. Of the motives of others, he was the tenderest judge. In all the many controversies into which he found himself led, you can rarely, if ever, discover him ascribing improper motives to his opponents—mistaken, undoubtedly, he often thought them, but *honestly* mistaken, he was always ready to believe them. And here it should be remarked, that in the discussion of all the points of Theology and Expediency in which he deemed it proper to be explicit and in earnest, he can never, I believe, be found to commence the controversy. When in his capacity as a minister of Christ, he has deemed himself called upon for a certain course of instruction to the people under his care, he gave no reasonable provocation to those of different denominations. When these instructions have become objects of attack from others, we have always found him ready and able to defend his views; and seldom have we seen the pen of controversy in a more able hand. But through the whole, ardent as he may have been, kindness of temper has marked his course, and that kindness never left him till he ceased to know earthly things.

But however engaging the qualities of his heart, and however exalted the powers of his mind, the richness of his character was seen in his *Piety*. Without any bleedings of fanaticism or ostentation, there was an ardour of religious feeling and a strength of expression that found their way to every well disposed heart. It was impossible to listen to his preaching without a persuasion, that to bring himself and others to the fullness of Christian Faith, and the fidelity of Christian practice were the supreme objects of his desire. To humble the sinner at the foot of the Cross,—to exalt the Saviour's love and mercy—to encourage and constantly invite the grace and power of the Holy Ghost—to move the heart to that obedience which should have for its end the renewal of its affections—to wean the soul from the earth and direct its hopes, its aspirations, its desires to the heavenly world were the supreme, the constantly animating purposes of this departed minister of the New Testament. In all he has left behind, you will find

this prevailing aim and desire. His whole life was a comment upon his doctrines. None but the most perverted or misinformed can possibly find in his conduct any thing to destroy the piety of his character. He lived a life of ardent faith, of love to God, of labour for his Church, and those who saw and heard him in his last days, will never cease to desire that they may be able to give the same exalted evidence of triumphant belief, and controlling devotion of soul. Those who saw him in those trying hours cannot cease to say, animated by the peace and joy that he had, "Let me die the death of the righteous, and let my last end be like his."

After all that has been said, shall I speak to you of the manner in which our venerated Bishop performed the duties of his office? Ah, who that ever heard him, that ever marked the peculiarly simple, yet solemn,—the commanding, yet tender and impressive character of his eloquence, that can forget it? He never stopped to weigh and measure his performances by the rules of art. What he uttered, whether in his sermons or the services required of him, came warm from the heart, and every look and motion told you, that he had forgotten himself in his desire to honor his divine master, and to do you good. No commendation of mine can give weight to his most solemn instructions and the manner in which he imparted them.

From the characteristics I have imperfectly presented of this great and good man, it would be natural to proceed to the notice of what he has accomplished.—Though he laboured under the pains and inconveniences of a feeble constitution through his whole life, and though his years fell far short of the boundary to mankind, yet few men have done more, especially in the works of usefulness to the best interests of the world. In addition to many and severe duties in other fields, you have seen him moving through this wide-spread diocese year after year, with unexampled activity, discharging the duties of his high office with a promptness, vigour and effect which excited the admiration of all. To these labours, under the divine blessing, are to be ascribed in a very great measure, the advances of our communion. Through his whole life, and especially through the nineteen years of his Episcopate, it would seem that he thought not of himself. His body and his mind were given to the Church of his God, with uncomplaining perseverance, and ever as he went, his hands were open as his heart, for he gave, even beyond what could reasonably have been expected of him, to every object of benevolence or charity that came properly before him. Vain, my hearers, would the attempt be to give the details of his kindness to the poor,—his consolations to the sad, his comforts imparted to the suffering.—But all his works on earth are done. You saw him but a few days since, in this temple, performing the last act of his sacred office. You listened to his last sermon. Some of you were the last on whom he laid his hands in the ordinance of confirmation. Oh, my Brethren, will you ever forget that last discourse of this talented Bishop, this most eloquent of preachers, this best of men? Will you, on whom he laid his hands at the very hour when disease was marking his way to the grave, ever forget the tender, the earnest, the pious, the encouraging address which he uttered as you stood before the altar? Will not some of you, my hearers, regret this day, that you did not listen to the invitations of mercy and kneel at the altar then that you might have enjoyed that last *laying on of hands*,—the benediction and prayers of that beloved and apostolick man? We will not stop now to reason with you on this point, but we will hope and pray that this severe visitation of God's providence may produce in you and in me, and in the whole Church, an increased desire to improve those blessings which are now within our reach.—Truly the Almighty calls loudly upon this congregation.—In a few years three of those who have been your Rectors have been called to their last account. Northrup, M'Donald and Sitgreaves have closed their ministry, and now, our Bishop has ended his labours, his Spirit taking flight for heaven from our abode. Sore, indeed, Brethren, is this wound to our Church, and the only consolation we can gather must be found in the hope and trust that "He that hath wounded will make us whole—He that hath bruised, will bind us up."

I have spoken, Brethren, of the worth of one dear, to you and to me. I have spoken of him as I knew him, in the unreserved intimacy of a long friendship—as I have seen him in a high and sacred station—as I have observed him in the discharge of momentous and delicate duties—as I have marked him in other days of pain and sickness—as I beheld him in his last hours, evincing the triumphs of an exalted Christian Faith,—unfolding the charms of a refined affectionate temper, combined with the ardour and elevation of a most noble intellect. To some my language may seem the partiality of a long standing love,—Be it so. My firm conviction is, that those who shall

hereafter read the life and history of my friend, will not consider what I have said as beyond the truth. He is gone, and long will the Church mourn for him.—May God by his grace sanctify this deep bereavement to us all.

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 8th OCTOBER, 1850.

WE have received "The twelfth Annual Report of the Quebec Diocesan Committee of the Society for promoting Christian Knowledge,—May, 1850," from which we extract the leading particulars:—

The committee complain of a want of support.—"The want of sufficient support, of which the committee feel cause to complain, arises, it is believed, not so much from opposition as from want of information respecting the nature of the Society, and from erroneous ideas which, in some instances, have originated in misrepresentation. The committee are not without hope that by an earnest co-operation on the part of the Members and other friends of the Institution, the funds of the Society will be so extended as to enable them to dispense its blessings in a larger sphere of action."—The committee state, that, "if the demand for books should continue, and still more, if it should increase without a corresponding increase in the subscriptions and benefactions, it will become necessary, either to raise the price of books or limit the quantity supplied to each member. This circumstance, it is hoped, will tend to show the necessity which exists for increased zeal on the part of the friends of this Institution, and will plead powerfully with them to come forward in its support, not only with their own subscriptions, but by their individual exertions in inducing an additional number of persons to become subscribers.

A District committee is formed at Brockville, Upper Canada, under the domination of *The Johnstown District Committee*, of which his Lordship the Bishop of Quebec is President. A District Committee is also about to be formed at Cornwall, U. C.

The amount of the sales at the Repository since May 1829, is £75 11s. 8d. to the public, and to the Bishop of Quebec, £46 16s. 0d. $\frac{1}{2}$; making a total of £122 7s. 8d. $\frac{1}{2}$; Six Clergymen, and three Schoolmasters under the Royal Institution, have been furnished with books by the Lord Bishop since the last Report, besides gratuitous distributions among the new settlers in the District of Quebec.

In Quebec and its vicinity books have been distributed gratuitously by the Clergy to the amount of £17 17s. 3d. $\frac{1}{2}$, and the cost of those supplied to the National School for the year, is £14 15s. 3d.

A second Sunday School, in connection with the Church of England, in the parish of Quebec, has recently been formed at *Munn's Cove*, under the direction of the Rector of that parish. Divine Service is regularly performed once a week in the School Room, preparatory to the establishment of a Mariner's Chapel.

The Society alluded to in the last report as then recently formed with a view to ameliorate the morals and condition of the prisoners in the jail of Quebec, have also received books for the use of their two Schools established under their auspices within the prison. The committee state that permanent benefits seem likely to result from the operations of the Jail Association. The books furnished for the use of the Schools since last Report, and also to the lending library in the jail, amount in value to £3 2s. 8d.

The Committee refer to the attention that has been paid to the Education of the children of the labouring classes on the *Mudras system*. They are much gratified in bearing testimony to the regular attendance of the children, which is in general remarkably good, and also to their behaviour, which is characterized by morality and propriety. Since its first establishment in November 1819, 14,000 children have been admitted into the School, a large majority of which may be said to have benefited to the full extent usually conferred by these excellent establishments.

The Committee state the attendance of the children at the Sunday Schools exceeds that of the daily scholars during the week. They speak in high terms of the praise-worthy labors of the Voluntary Sunday School Teachers; and state the number of children in regular attendance to average 200.

They say they have peculiar satisfaction in stating, that it is in contemplation to form a Sunday School Union throughout the diocese, of which the Bishop of Quebec is to be the President. The Constitution was then preparing, and shortly to be made public. It was proposed that the schools should, (in a great measure) be supplied with

books of instruction from the Society for promoting Christian Knowledge, with the exception of two or three works to be compiled, which it is necessary to adapt to the peculiar situation of this country, and spiritual wants of the rising generation. The attention of the Society, it was stated, would also be directed to the formation of Sunday Schools in the remoter districts and more distant settlements, where no Sunday School has hitherto been formed, nor any clergyman been resident.

The Committee observe, that it is highly satisfactory for them to be able to state, that vigorous measures have been adopted by the head of the Government in Upper Canada, towards promoting the important object of extending the blessings of Christianity to the heathen Indians in the Canadas. In a recent letter addressed to the Bishop of Quebec, His Excellency states, that he has directed that two villages should be formed, one on Gloucester Bay, Lake Huron, and the other at the Narrows on Lake Simcoe. Two schoolmasters qualified to instruct the Indian children had been procured, for whose accommodation houses were erecting. Two other villages with school-houses were also about to be formed, one at Muncy Town, on the River Thames, U. C., and the other on the south-west shore of Lake Huron. In the Lower Province also, seven young Indians were receiving instruction from a schoolmaster on the River Chateauguay, who were intended to serve as teachers in their respective tribes.

The Committee concluded their Report by renewing their call for the support and continued exertions of the friends of the Institution.

Mourning Apparel.—Among the movements of the present day, may be noticed the attempts put forth to abolish the use of mourning apparel, upon the death of friends and relatives. The remarks which will be found in another part of our paper, from the Connecticut Courant, are, we think, very just and temperate. We live in an uneasy age, and it would seem as if some men cannot enjoy themselves, unless they are busy in projecting some new measure for the government of society. For ourselves we do not believe that permanent good will result from many of the efforts that are now popular. Still if individuals choose to adopt certain courses of conduct, it is no concern of ours, provided they do not interfere with the rights and principles of others; but we have a strong objection, that distinct communities should attempt to legislate for society at large. We do not believe that it corresponds with either religious or civil liberty to institute combinations for the purpose of determining the moral characters of our fellow men. There is one broad and solemn principle sanctioned by the divine authority of the Gospel, and that is, we are never to "do evil that good may come." There may be many extravagances in putting on mourning apparel, and which of the propensities or enjoyments of our nature, do not tend to excess? Can we legislate upon them all? The fondness for dress generally, is every day leading many to extravagance. Is it to be prevented by forming associations, and by laying down specific rules? Take each of the commandments in the second table of the Decalogue and is there any which there is not a tendency to violate? Who does not know, that the desire of gain, the pursuits of lust, the bitterness of slander, and the plans of fraud and perjury are every day to be seen in an amazing number of instances? Can we form societies to prevent the violation of all these requirements of the divine law? Certainly not—How then are the evils which all honest and good men see and lament, to be checked? We say, and we say it most honestly and in the fear of God—by the exhibition of evidence in the general conduct of every individual, that moral and religious truth have an abiding and controuling influence upon the heart and life. Suppose an association is formed for the suppression of any one of the prevailing vices of the day. Is it not manifest that there will be a vast amount of hypocrisy? Men anxious to be thought of consequence put themselves forward while they have no real intention of regarding even their own rules. Even the Christian religion is not secured from this evil, and can we suppose that mere human associations and irresponsible combinations will operate a cure of the moral malady? But not to extend our remarks too far, we wish the attention of our readers to the ultimate tendency of those measures to which we allude. There is a feature in these measures which we cannot help believing to be of very injurious tendency. It is the establishment of terms of christian communion. We are informed that in some congregations the subject of mourning apparel has become an article of discipline, and of course a term of church communion. We have been told that in some places, persons have been denied the sacrament of the Lord's Supper, because they would not join a temperance society—in others in order to the enjoyment of the same privilege, men have been re-

quired to become members of one of the great political parties of the day. Are not such measures in open violation of God's word, and must there not be a very great, we doubt not an honest mistake in this matter? Has any association a right thus to impose terms of Christian communion? This system arrays a whole community in the employments of recrimination, it takes away judgement from the rules of the gospel, and puts that into the hands of an irresponsible body of men which belongs to none but God and his word.—Do not those who take the course against which we express ourselves transgress that law which came forth from the lips of the Almighty, and which St. John has recorded in the closing chapter of the Book of Revelation? We shall hereafter, we hope, prosecute this subject further. If Christians are anxious to see an improved state of morals, let every one of them put forth the powerful influence of a good example, whether it be in a temperate use of meats and drinks—in abstaining from the haunts of lasciviousness in a scrupulous regard to truth,—in a careful observance of candour and honesty in dealing—in moderation in dress, or in the promotion of the great purposes of religion.

PRESENCE OF MIND.

Lord C. after receiving his rents, was in the habit of retiring with his steward to his study; and there after settling his accounts and depositing his money in his strong box, till next day when the steward was sent with it to the bank. This man had lived with his Lordship's father, and was so beloved by the family, that they placed implicit confidence in his integrity and worth. For some time his Lordship had upon inspecting the banker's book, and upon reference to his private account, found that the sum they credited him was always short of that sent. This being continued, led to severe investigations; but no result that came out, satisfied him how the deficiency could happen. Some of the servants came under his displeasure, and they were at various periods dismissed.—On one particular rent day, he placed the money in a different room, still having for his confidant the old steward; who of course joined with his lord in regretting his late losses. On the same night, the housemaid went to this room to see that the shutters were safe; and recollecting that she had to clean it out very early, she thought it not worth while to go to bed, but determined to lay herself down on the sofa. She did so, and put out the candle.

When half asleep, she was awakened by a noise at the door, and she was just going to ring the bell, thinking it were thieves, when it slowly opened, and in walked the old steward. He looked cautiously round and hesitated; but seeing no object, went to the escutcheon where his lord had locked his rents up. After opening the lock, he took out what he pleased, and then locking the drawer, was going out, when—the reflection of the candle upon the servant's clothes caught his eye! He started. But, she might be asleep, and his transgressions not witnessed. To be assured of this, he went to the sofa, and flashed a candle backwards and forwards before her eyes. The girl lay still. He put his hand into his pocket, drew out a knife it across and across, till she could feel the edge almost cut her. She was now aware that silence alone could save her life: for did she move, he would of course, murder her. She had presence of mind he fast asleep, he closed the knife, and walked out of the room. The frightened girl waited till she heard his footsteps faint away, and then rushed up to the chamber of her lord, and awakening him, she detailed the whole of the scene, begging his lordship to satisfy himself with the truth. She had no sooner told her story than she fainted. Lord C. hardly credited her; but he arose, leaving Lady C. servants, proceeded to search for the steward.

His apartment being in a different wing of the house, they looked all about, and then cautiously made their way to his room.—One of them climbed up to the window, and saw the old man counting money. He told this; and then they rushed into the room; and before the villain could hide his prize, they had him a prisoner. His Lordship identified the bank notes found upon him, and he was, after a severe examination sent to prison.—Afraid of being executed, and dreading to face his injured Lord, and various other gentlemen who had placed confidence in him, he put an end to his life by cutting his own throat; but not before he had left a letter detailing the sums he purloined, and where his master could find them. Justice being frustrated by his not being made an example of, his Lordship was not sorry to be spared accusing his old hitherto supposed faithful servant, and the whole was hushed up as much as possible.

FORMS OF PRAYER.

One objection to a ritual, or regular form of worship, more accounted for formerly than at present, is, that it restrains the operations of the Holy Spirit, without whose aid we cannot pray as we ought. To this we answer, that though the necessities of men, in respect of both Providence and grace, are many, they do not greatly vary in different individuals: the wants of one person are not so unlike the wants of another, as to require that the Spirit should in worship, conduct each one in a separate track. The prayer of one Christian, for the mercies which are usually asked in public, is in substance what should be the prayer of every one present. It is both safe and sufficient, in all ordinary supplications to follow the guidance of those who, we trust, were led by the Spirit. Besides in all public devotion whatever the mind must be restrained to some common standard; the whole assembly must agree when praying, either to the extemporary prayer of their leader, or to his prayers previously composed, or to an established and regular liturgy; every individual present, except the speaker is as much restrained in the former cases of prayer, indited by an individual, as in the latter, of a settled form; in the speaker only is the Spirit free, in the manner contended for, not in any other individual in the congregation.

This argument, therefore, against a liturgy, that it restrains the movements of the Holy Spirit, is an argument against any manner of leading the devotion of others; it is an argument against all social worship. It need scarcely be added, that when an objection proved too much, it must be founded in error. The Spirit sanctifies constantly prayer in which our understandings are led; or else every family and public altar must be unblest.—He is not restrained by this docility of the mind. The only real point therefore under this head is, whether devotion is best led by the effusion of an individual, or by a liturgy composed and corrected by the united talents and piety of a body of holy men? For such a question, we think there can be but one answer, from all impartial and unsophisticated minds.

Under this head we cannot but notice the opinion of the celebrated Mr. Baxter, * that a liturgy is no more a form, than are extemporary prayers, to the hearers. To this question, "is it lawful to impose forms on the people of public worship?" he answers, "yes, and more than lawful, it is the pastor's duty to do so; for whether he forethink what to pray or not, his prayer is to them a form of words; only, some pastors impose the same form many times over, and others impose every day a new one." Such a view of the subject is a full answer to the objection, that a liturgy restrains the Spirit in exciting our devotional feelings.—*Prot. Episcopalian.*

* V. 1. p. 669, of this Practical Works, in 4 vols. folio.

African Chief.—The following singular account of the African Chief of Kiama is given in Clapperton's Travels:—"I was left alone till the heat of the day was over, when I received a visit from Yarro himself. He came mounted on a beautiful red roan, attended by a number of armed men, on horseback and on foot. The most extraordinary persons in the train were himself and the bearers of his spears, who were six young girls, from fifteen to seventeen years of age. The only thing they wore was a white bandeau, or fillet of white cloth, round the forehead, about six inches of the ends flying behind, and a string of beads round their wrists; in their right hands they carried three light spears each. Their light form, the vivacity of their eyes, and the ease with which they appeared to fly over the ground, made them appear something more than mortal as they flew alongside his horse, when he was galloping, and making his horse curvet and bound. A man with an immense bundle of spears remained behind at a little distance, apparently to serve as a magazine for the girls to be supplied from, when their master had expended those they carried in their hands.

Solid comfort may be copiously derived from the following sources: a quiet conscience, health, liberty, one's time one's own; or if not usefully and innocently employed by others—a freedom from inordinate passions of all kinds—a habit of living within one's income, and of saving something for extraordinary occasions—an ability arising from rational economy to defray all necessary and expedient expences—a habit of good humour, and aptitude to be pleased rather than offended—a preparation for eternity—love of one's family—sincerity to friends—benevolence to mankind—and piety to God.

CHILDRENS DEPARTMENT.

A DIALOGUE.

" See brother ! there's cousin Henry coming across the road. He is surely coming to visit us."

George. I believe he is, and I'm glad of it ; I have so many questions to ask him about our new Magazines.

Henry. Good morning, Elizabeth ; good morning, George. I've been out skating, and stopped to see if you had any thing new to show me, or to tell.

G. Nothing new but what you know as well as we. There's the little Magazine, you know—

H. Oh ! yes, I know all about that !

Elizabeth. Well don't you like it, cousin ? One would think it were not worth much, by your way of speaking.

H. Why it's well enough, I suppose : but when you've once read it through, of what consequence is it ?

G. Of what consequence is it, Henry ! why, what do you read it for ?

H. Oh, to pass the time, to be sure, and to find something that's pretty and interesting ; and really I do think it was hard work to do that in the " Children's Magazine."

E. How you talk, Henry ? George and I were very much pleased with ours. We are just talking of it as you came in, and thought you would be pleased to tell us how much of it you'd read, and what parts you like best.

G. Yes I'm sure we've thought and talked a great deal about it. We like almost every thing in it very much.

H. It's all very good, I own ; but after all it's very dull.

E. How different your liking is from ours ! I thought I should never be tired of reading such pretty dialogues and stories, and such good advice given in such a clever way.

H. Aye, that good advice is the very thing I don't like, I have advice enough at home, I'm sure, without having to go to my books for more.

E. Oh, Henry, you talk foolishly ! I do believe you did not mind the rules that that good gentleman gave his children about reading the Magazine.

H. Not I, indeed. I was in too great a hurry to see what was in the rest of the book ; and then, when I had got through, I was too tired of it to go back to those old rules.

G. Cousin Henry, I don't wonder that you are not so pleased with your book as we have been. You did not read it for the sake of profiting by it.

H. Why should I ! what profit do I need ?

G. Why for my part, I think what you have been saying now, is a proof that you need to profit much. And I do think that the very book itself might have taught you better. You seem to me just like Mr. E., who thought he could begin the year so well, and found out that he could do nothing in his own strength. You think you are good enough, and despise the teaching of the little Magazine : but dear cousin, if you were as good as you ought to be, you would not despise anything that offered to help you to be better.

H. Why, George, are you turning minister ? You will make a pretty figure ; a minister eleven years old ! Ha ! ha !

E. Oh, dear Henry, do not laugh at George ! I am sure what he says is right. You know it is, in your own heart, if you would only say so.

H. Well suppose it is ! I might be better than I am, I know, and so might you. But is there not time enough ? Why should we be thinking of these things now ! I had rather skate I'm sure.

G. If you had attended to your Magazine, Henry, you would not say so. Don't you remember the beautiful answer of the young prince, when somebody talked in that way to him ? He knew, from the little graves, that he might die, young as he was ; and then what would become of his immortal soul ?

E. Yes, and in another place, too, the teacher told the boy that "time is given us to make ready for eternity ;" and that we must be busy now, if we want to be ready when death comes. I know what that means, Henry, and I'm sure its true. I was thinking about this the other night, when I woke up in the middle of the night, and it came into my mind, how I would feel if the great trumpet should sound just then ; and I felt very, very sorry that I had used the time that God give me so badly. You would not like to die when you were out skating ; would you Henry.

H. No, indeed ; that I should not. But then that does not make it wrong to skate, does it ? Father says I may, when I've come from school and got my task.

G. Oh, yes ! I'm sure I love to skate, and I do not think it's wrong at all. But then you said you'd rather skate than think about religion !

H. Oh, I was wrong, then, I own. But there's a time for both, isn't there ? must we be moping about religion all the time ?

G. Not moping about it, cousin ; or else I don't

believe it would be true religion. I'm sure my father is a good man, and he does not *mope*, does he? The Magazine says that it's "bad tempers" that make us unhappy, and I believe it's true; for I've often noticed it in myself, that when I was idle, and cross and obstinate, everything seemed to make me miserable; but when I tried to think of the good God, and our Saviour, and to love him and please him, I was as happy as I could be, and felt so light that I could almost fly.

E. So have I, brother, often and often. I thought at first that whoever wrote "Bad Tempers," must have been making a story about me; but mother says they live too far off to know anything of me, and that she dares say there are other little girls that have felt and behaved just as I know I have.

G. Oh, yes! for, you know, in the "Happy Change," it says, Sarah was once ill tempered and fretful, till she learned to love and follow our Saviour. I am sure, if we knew what was for the best, we would all of us pray every day to God, to help us to get the better of our wicked tempers, and to give us new and holy hearts, and teach us the religion of our Saviour.

H. Well, I do think so too, George; and if you found all that you have been telling me in the Magazine, I must look at it again when I go home for I'm sure I did not read it half enough.

E. Oh, do! Henry. I know you'll be pleased with it. Only mind the rules. And I'll give you a riddle—read the pretty story about Parables, and tell me, next time you come, the meaning of the "golden apples," and "silver shells," without turning over leaf.

E.

A Bible for every Protestant in France.—The eighty-fourth bulletin of the Protestant Bible Society in Paris states, that nearly at the close of the last anniversary meeting of the Society, the President received an anonymous letter, written in pencil, in which the writer engaged to send, the next day, a contribution of one thousand francs to the Society. Instead of one thousand francs, however, this generous individual, in concert with another friend of the cause, transmitted the sum of two thousand five hundred francs, accompanied by a letter, from which it appeared that the donors intended that it should be appropriated to the supply of every Protestant family in some one department of France, with a copy of the Bible.—*New York Observer.*

Christian efforts in Turkey.—Since the termination of the war between Russia and Turkey, the agents of the British and Foreign Bible Society, have made very successful efforts for introducing the Holy Scriptures into those parts of the Grand Signor's dominions which are inhabited by Greeks and Jews. In less than four months, upwards of 900 volumes have been issued from the Smyrna depot. No less than 1,278 volumes have been delivered from the depot at Constantinople in the same time. Of these 172 have been sold at Cæsarea, in Asia Minor; and 60 volumes were bought and carried to Albania by a Greek, to distribute among the poor in that country.

Besides these, 220 volumes have been sold now and before the above mentioned four months, by a Greek bookseller at the principal residence of the Greeks here; making, altogether, 1,498 volumes of the Sacred Scriptures sold.—*Id.*

Abolition of the Suttee Opposed.—Some of the Hindoos, it seems, are still in favour of the horrid custom of burning widows on the funeral piles of their husbands, and have remonstrated against the decisive measures lately adopted by Lord William Bentinck for its suppression. We are happy to learn, however, that the great body of the natives are in favour of the abolition, and there is no danger that his Lordship will suffer the late regulations, (which have already saved many lives,) to be in any degree evaded or rendered inefficient.—*Id.*

Compassion of Christ.—There cannot be misery incident to us whereof our gracious Redeemer is not both conscious and sensible. If men, upon our instant solicitations, would give us their best aid, it were a just praise of their bounty; but it well became thee, O God of mercy, to go without force, to give without suit. And do we think thy goodness is impaired by thy glory? If thou wert thus commiserative on earth, art thou less so in heaven? How dost thou now take notice of all our complaints, of all our infirmities! How dost thine infinite pity take order to redress them! What evil can befall us which thou knowest not, feeblest not, relievest not? How safe are we, that have such a guardian, such a Mediator in heaven!—*Bishop Hall.*

Honor the good, that they may love thee; be civil to the bad, that they may not hurt thee.

Be not niggardly in what costeth thee nothing; as counsel, countenance and the like.

Reward a good servant well; and rather quit a bad one, than disquiet thyself with him.

Mix kindness with authority, and rule rather by discretion than rigor.

There is no need, that for the avoiding of a lie thou shouldest fall into indiscretion.

METRICAL PARAPHRASE.

ON THE COLLECT FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Thy mighty arm, O Lord, extend
And as a shield thy church defend;
Thus let thy mercy be display'd
Whatever foes her peace invade.

Tho' pride too often blinds our eyes
And makes us think ourselves most wise;
So weak and frail is all our race
The best must fail without thy grace.

O! let thy Sov'reign aid secure
When this world's joys our hearts allure;
And when its terrors shall alarm
Support and keep us still from harm.

Full on salvation's glorious prize
Lord make us fix our longing eyes,
In ev'ry grace our souls improve,
And fit them for the world above.

Terms of the Sentinel.—Seventeen Shillings and Sixpence 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 price fit. 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.