

give the mind a bias contrary to the peaceful performance of that routine of common duties which God in his providence has been pleased to make out for us. Stage exhibitions, it must be confessed, do so influence the mind in no small degree. This is no more than is to be expected; for the mind will unavoidably receive impressions in kind from the objects in which it is principally conversant. The players will of course become, in a great degree, *real personages* in those things which occupy so much time and attention in preparing for public exhibition. No wonder then that they become such grievous transgressors against the sober decencies of virtuous principle. And what a cause of melancholy regret is it, that such fine natural talents as they generally possess, (for drosses can never succeed,) should be so fatally perverted—talents which might adorn and beautify many a domestic circle, and shed a halo of holy light along the paths of love and duty.

But we must draw our remarks to a close; trusting however that we need no apology for thus declaring our sentiments. We fully believe that they are such as the *able* will warrant and therefore we care little for the opinions of "*amateurs*." We cannot but lift our warning against a calamity which already threatens our infant country; and we beseech our countrymen in the name of God to pause before they countenance the stage, and invite the hydra-headed monster to spring up on our western soil. The cruelties practiced in the Roman amphitheatre, when so much human blood was shed in the horrid fights between men and wild beasts, were the natural consequences of the stage. We have just seen what it does at this moment produce in our mother country; and we may see what woe it will work to Canada, unless the fear of God shall arouse us to a sense of our danger.

THE NAME OF CHRISTIAN.

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St. Peter, "If any man suffer as a Christian, let him not be ashamed," that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers; while that of *Greek* bespeaks an oppressed, and persecuted, and unhappily, a superstitious and immoral people; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city; that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men, a name, in which the civilized world rejoices and exults; and which in every nation, and in every condition of life, may be made, by the grace of God a title to the inheritance of the Saints in light."—*Bishop Bloomfield*

BIBLICAL ILLUSTRATIONS.

From the Pulpit.

DANIEL II. 35.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them.

This is an allusion to the ancient method of threshing out the corn.

Corn at the time that the above prophecy was written, was not threshed out in a barn, as is the custom among the moderns but upon an area, or threshing floor.

This area, or threshing floor, was made in some open place generally near the house where the wind had free access to it upon all sides, and upon the summit of some high spot of ground. It was of a circular form raised in the middle, and sometimes paved with flints, but more usually laid with clay consolidated with great care, like the ground floors which are to be seen in many parts of the country, and smoothed by heavy rollers. The corn was beaten out by the hoofs of cattle, or trampling of horses driven over it, which was the general custom; though sometimes done by flails, or by a sort of carriage, without wheels, dragged over it, or by a board or beam, set with stones or pieces of iron, with a great weight laid upon it, and drawn by yoked cattle.

It was then winnowed and cleared from the chaff by a kind of shovel, which threw it across the wind; by which means the chaff was carried quite away; and so it was says the prophet, that the four great monarchies should be swept before the kingdom of Christ; and so it is that all its enemies and opposers shall be scattered and for ever lost.

DEATH OF KING GEORGE IV.

CASTLE OF ST. LEWIS,
QUEBEC, 30th AUGUST, 1830.

Official intelligence has been this day received by His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT announcing the demise of our late MOST GRACIOUS SOVEREIGN, KING GEORGE the FOURTH, an event which took place at 15 minutes past 3 o'clock on Saturday morning, the 26th of June. His MAJESTY had suffered from severe indisposition for some weeks, and expired without apparent pain, in the SIXTY EIGHTH year of his age and the ELEVENTH of his reign. The intelligence of His MAJESTY'S decease causes the deepest affliction to his faithful and loyal subjects, to whom he was endeared by the virtues which adorned his character, and by the anxious desire which His MAJESTY had uniformly manifested to promote the welfare of his people.

Upon the news of this melancholy event arriving, His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT and the members of His MAJESTY'S EXECUTIVE COUNCIL assembled at the CASTLE of ST. LEWIS, and took the oaths prescribed by Law to his present Majesty KING WILLIAM the FOURTH, and gave orders for proclaiming His MAJESTY, with the usual solemnities.

CASTLE of St. LEWIS,
QUEBEC, 30th AUGUST, 1830.

Order for a General Mourning for His LATE MAJESTY KING GEORGE the FOURTH.

In pursuance of an Order of His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT in Council of this date, THESE are to give public Notice, that it is expected that all persons upon the present occasion of the Death of His late MAJESTY of blessed memory, do put themselves in decent mourning to begin upon Wednesday, the first of September.

By Command of his Excellency the Administrator of the Government,

C. YORKE, Secretary.

UNDER THE PATRONAGE OF THE LORD BISHOP OF QUEBEC.

PROSPECTUS OF THE CHRISTIAN SENTINEL.

It is proposed to revive this publication, and to conduct it on the plan of a WEEKLY PAPER.

The Editorial department will be conducted by the Rev. Adam Hood Burwell; who takes this opportunity of soliciting the contributions of the Clergy of the Diocese and others, and their endeavours to extend the List of Subscribers. And as the paper cannot commence without an immediate outlay, he earnestly begs their attention to financial matters. A failure here would prove fatal.

The columns of the CHRISTIAN SENTINEL will be open occasionally to subjects of general literature and moral essays: but these last must, in all cases, be based on the Gospel.—Particular attention will be paid, in our selections, to the *Jurassic* part of our readers.

On a careful estimate it is found that the CHRISTIAN SENTINEL, in its new form, cannot be afforded at a lower rate than Seventeen shillings and sixpence per annum if paid before the end of six months from the time of subscribing; and four dollars per annum if not paid till after the end of six months from that time: postage, which is four shillings a year, being in both cases included. Our patrons must bear in mind, that it will derive no support from Advertisements: which, to ordinary Journals, are a considerable source of revenue.

Communications to be addressed *post paid*, to the Editor at Three-Rivers.

N. B.—Our first number will be sent to all the old Subscribers to the SENTINEL in Montreal and Quebec; and if they do not choose to subscribe again, they are requested to send it back to Mr. Cunningham our Agent in Montreal, and Mr. Cary our agent in Quebec.

The Editors of those Journals to whom we send the Christian Sentinel, are respectfully requested to send us theirs in exchange.