

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.]

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SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

(Continued from p. 122.)

The great dispute that has arisen about civilization preceding Christianity, appears to me rather a question of words than of things—for what tends so much to civilization as religion—what so much to enlarge the mind, and in what way can you so effectually ameliorate the fierce passions of barbarians, as by that mildness and docility of disposition, which the spirit of Christianity inspires.

It has been said that the Christian religion was never meant for man in a savage state—that in such a state it would be of little use—because from ignorance its sublime doctrines and awful sanctions would be abused and perverted—that it must therefore be preceded by some degree of knowledge and general improvement in those who receive it. That agreeable to this the Apostles directed their course, not to the fierce barbarians of the South and North of Asia, but to the learned cities of Greece and Rome, and St. Paul while he readily encounters the reasoning and eloquence of the Athenians, makes no attempt to convert the barbarous people of Meitz. To this it might be sufficient to answer, that as the Disciples were not bereft of human prudence, it would have taught them that at the commencement of Christianity it was of more importance to convert the civilized than the barbarous nations, because of their greater influence over the rest of mankind; but our answer is that the Apostles were directed by the Holy Spirit when to preach—and when to be silent—what nations to pass, and among what nations to sojourn. Nor should it be forgotten that the method of introducing the Gospel and promoting its propagation, as well as the instruments used for these glorious purposes, have generally been in opposition to the wisdom and expectations of the world—and there is reason to believe that such will continue to be the case till it has spread over the whole earth—for those who rank highest in worldly wisdom are not always the best qualified to direct Christian missions.

In this province religion and education are proceeding hand in hand, and this it ever will be if the Missionaries pursue their work in full reliance in God—for we have already some of the tribes which were the most miserable and abandoned, won over by kind attention to their wants, exchanging drunkenness for temperance—a precarious subsistence for the fixed residence—and at the same time making astonishing progress in the knowledge and practice of Christianity.

The time has arrived when even the more ignorant of them begin to perceive that they can no longer live in their ancient manner, miserable as it is, but that they must adopt some new mode of life. The more sagacious are convinced that they must, in order to preserve life, become cultivators of the soil—hence they are dexterous to exchange their wigwams for comfortable dwellings: an erratic life exposed to all the vicissitudes of hunger and cold to a fixed residence.

To your venerable Society I therefore appeal on behalf of the Indians of Upper Canada—send Missionaries to help them so that their temporal and spiritual benefits may be cared for at one and the same time.

Of their success there can be no reasonable doubt, for the hand of the Lord is not shortened that it cannot help; here as among other nations Christianity will be found to civilise while it converts. The history of the propagation of the Gospel tells us that the Chris-

tian convert overleaps the common progress of Society, and makes the advance of centuries at a single step. There is indeed no progress by which the savage can be so rapidly and effectually raised to the dignity of a rational and intellectual being, as by the teaching of the Gospel.

I am, Sir,

Yours truly,

J. STRACHAN.

INDIANS IN UPPER CANADA.

	Families.	Souls.	Missionaries.
Delawares	50	230	Some progress in religion—a flourishing School.
Chippewayans	65	250	
Mohawks on Grand River	500	2000	A missionary of the English Church very successful—composed of several tribes, some still unconverted.
River Credit	45	220	For this tribe government have built a village. The Methodists have a missionary among them and two schools.
Lake Simcoe	150	600	This tribe are soliciting government to build them a village and begin to deserve religious instruction.
Rice Lake and neighbourhood	75	300	Mr. Scott is building one or two villages for them, they consist of three tribes, and the women have been already taught to knit & spin.
Grape Island	30	130	Are settled on a small island, and have embraced Christianity through the teaching of the Methodists.
Mohawks	62	250	Have embraced Christianity under the Ch. of England, require a Missionary very much.
Kingston Indians	28	100	These are disposed to join their brethren at Grape Island.
Supposed number in the Western part of the Province.	87	350	These are scattered, but may be collected.

If it should please God to give thee length of days, 'twill be highly necessary to leave the world (by retirement from business) before thou beest torn from it; and to acquaint thyself more familiarly with another world, before thou passest into it, to make thy abode in it for ever: certainly it requires some time to prepare the soul for death and judgment: And that man will be very unfit for either, who is carried immediately from intanglements of secular care, to the tribunal of God.—Fuller.