THE CHRISTIAN SENTINEL.

I will strad upon my watch, and set me upon the tower, and will watch to see what he dill our sate me, and will watch to see what he dill our sate me, and will strad upon the Tam reproved.—Han ii. 1.

Rav. A. H. BURWELL, Editor.]

ATEMEL-RIVERS, FRIDAY, 7th JANUARY 1831.

IVOL I_No 19

RCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

_(Continued from p. 1443

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

It has been said that the Christian religion was never meant or man in a savage state—that in such a state it would be of inte use hecause from ignorance its stibling doctrines and awful anctions would be abased and perverted—that it must therefore be receded by some degree of knowledge and general improvement a those who receive it. That agreeable to this the Apostles direced their course, not to the fierce barbarians of the South and North f Asis, but to the learned cities of Greege 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 Meia. To this it might be sufficient to answer that as the Disciples rere not bereft of human prudence, it would have taught them that a the commencement of Christianity it was a source importance to mover the civilized than the barbarous randoms, because of their rester influence over the rest of manking; but our answer is that he Apostles were directed by the Holy Spirit when to preach-and when to be silent—what nations to pass, and among what nations o sojourn. Nor should it be forgotten that the method of introduing the Gospel and promoting its propagation as well as the indruments used for these glorious purposes, have generally been in pposition to the wisdom and expectations of the world—and there reason to believe that such will continue to be the case till it has presd over the whole earth-for those who rank highest in worldly visdom are not always the best qualified to direct Christiin 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 temperence—a precurious 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 erratio 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 civilize while it converts. The history of the prepagation 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 sup. There is indeed no progress by which the savage can be to rapidly and effectually missed to the dignity of a rational and intellectual being, as by the teaching of the Gospel.

Yours tenly.
J. STRACHAN.

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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 familiarily 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 untit for either, who is carried immediately from intanglements of secular care, to the tribunal of God.—Paller.