

Wherever, then, true religion is established, the king is properly the guardian and temporal head of the church of God.—The happiest state of things is that which is the most nearly assimilated to the change described in a passage just cited, when “the kingdoms of this world shall become the kingdoms of our God and of his Christ.”—In a Christian country, the State ought surely to be a Christian State; and the same part and responsibility devolves upon the Government which, in a family, belongs to the *father* and *mother* of the household.—He is to use no force nor constraint whatever upon conscience, but he is to assist, encourage and promote the knowledge of pure Religion among his children and dependants; and never to make himself a direct party to that which is against the truth of God. Local circumstances must indeed be taken into consideration. In this Province, for example, where we are but a small minority, we must not maintain that either the positive advantages given to our church, or the relative situation of other religious bodies, are, or ought to be, what they are in England\*. But we must maintain, till the proceedings of past authority can be reversed, (and then we will quietly and submissively acquiesce,) that we have been here DECLARED AND CONSTITUTED THE ESTABLISHED RELIGION OF THE COUNTRY; and it may be safely stated as a correct general rule, that in all parts of a Christian Empire, the Government, whatever indulgence it may extend to other systems, should upon all occasions wear the colours, if I may so express it, of its own Religion; and shew that it has a religion, and that it values that Religion; nor can the effect of this be other than to reflect credit upon the Government in all quarters; to minister to its strength, and to draw down upon it the blessing from on high.—“Them that honour me I will honour,” saith the Lord God.

The Kings of the Patriarchal ages were for the most part Priests as well as sovereigns of the tribes or nations whom they ruled. Melchisedec was “King of Salem and Priest of the most High God.”—God himself connected together the civil and religious polity of the Jews †; and subsequently to the original institution of the Mosaic Ritual, which being extraordinary and miraculous may be thought foreign to the purpose, the pious kings of that people, although they were not permitted to offer sacrifices with their own hands, took all the established provisions for divine worship under their own protection and controul, regulated the mode of religious services, and vigorously executed religious reforms—and this often in a way, neither extraordinary nor miraculous, but such as it is perfectly competent to men of modern times to exercise ‡. The services of worship were regulated by David, and the devotions were in great part, composed by him which have ever since been in use in the Church of God; the temple of surprising magnificence was built and dedicated by Solomon; the images and other objects of sood idolatry to an earthly-minded people, were broken by Hezekiah; and the church of God was purged of the same and worse corruptions by Josiah, who made known abroad to the people the contents of the recovered word of God in which the plain denunciation of then existing superstitions and abominations, had alarmed his conscience and awakened his zeal.

The Christian Church, through the depravity of man's nature, has been subject to aberrations similar to those of the Jewish, and pious kings have in various instances been chosen instruments of a blessed Reformation. Witness our own Edward VI. †.—And where the Christian Religion in its restored purity, is acknowledged by the State, the Sovereign is rightly regarded as the nursing father of the church, and in that character receives the dutiful homage both of the Ministry and the Congregation.—If Christians when living under a heathen and oppressive Government, are taught in the volume of inspiration, to offer up public prayers, supplications, intercessions, and thanksgivings for kings and for all that are in authority, —we need not be afraid, in a Christian land, where “the powers that be” are identified with ourselves in profession of Faith, to connect our king with our Religion, and to frame state prayers for the Royal Family. If Christians, under

\* See Letter of the Bishop of Quebec to the Clergy and Congregations of the Church of England within his Diocese, 1827. p. 4.

† Some hints and some expressions have been taken in this part of the Sermon from a Sermon on the death of George III. by the Rev. J. H. B. Mountain, of Hemel-Hempstead, Herts, England.

‡ See the Letter of the Bishop of Quebec before referred to, p. 5.

§ See Review of a Pastoral Letter of the Clergy of the Church of Scotland in the Canadas, occasioned by the Bishop of Quebec's Letter, page 11.

¶ Wicked kings have also been instruments of good, as wicked men, of old, have in some well-known instances, been made the channels of prophecy, and gifted with miraculous powers. These are what may be called personal illustrations of the doctrine that God out of evil bringeth forth good.

these circumstances, are charged to “render unto Caesar the things which are Caesar's,” to “submit themselves to every ordinance of man for the Lord's sake,” to “submit to the king AS SUPREME,”—then surely the ordinances of man under a Christian Government—ordinances framed for the promotion of Religion, and founded in a spirit of accordance with the Gospel,—must challenge our respectful conformity: and the SUPREMACY of a Christian King over things and persons Ecclesiastical as well as civil, must receive our willing assent.  
(To be Continued.)

## TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,—In expressing the very great satisfaction, with which I read the article in your first number on the exhibitions of the stage, I beg leave to draw your attention to a subject of a similar nature, viz. the fashionable amusements of cards, balls, &c.

With regard to the former, I conceive that there are few serious Christians, if any, who attempt to defend them; but with regard to the latter, much difference of opinion exists.—For, while there are some persons, who look upon all these amusements as absolutely sinful, and who consequently condemn them altogether, there are others who defend and join in them, alledging that they are in themselves perfectly innocent, and that people should not be deprived of any thing that is so. Religion, they say, would hereby become gloomy and forbidding in the eyes of those to whom we ought to make it as acceptable and attractive as possible. The former in abstaining altogether, frequently condemn those who partake of these amusements, alledging that nothing can be considered innocent, which is not done to the Glory of God: whereas the latter, without receiving any real enjoyments from them, assert that the Apostle's injunction on this head ought not to be taken too strictly, and therefore they attend these amusements frequently, in order to shew their Christian liberty and to avoid giving offence to the world.—In acting thus, however, it must be confessed that they give a sanction and countenance to them, which produces a bad effect. For though it may be most unequivocally granted that the use of cards, and the exercise of dancing are in themselves quite innocent, no one can defend the abuse of them. Like all others of God's gifts, any amusements, not actually vicious, may be enjoyed with gratitude to Him, who gives us the opportunity of partaking of them, and therefore to His glory, if we confine them to proper seasons, and do not render them sinful by excess.—As for instance, nothing can be more beneficial than wine, when taken moderately for our health, or as it has been given to us to “make glad the heart of man”—and yet nothing is more injurious than an immoderate indulgence in the use of it. And as we should all agree, that the man, who cannot partake of a small portion of it, without incurring the danger of running into excess, or of inducing others to do so, ought to avoid it altogether, so we must agree, that if the amusements there alluded to are seldom enjoyed by society in general, without being carried to excess, and being permitted by those who partake of them, to occupy too much of their time, and frequently to interfere with positive duties, they cannot be pronounced altogether innocent.—St. Paul says, “all things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any:” and in another passage, “all things are lawful for me, but all things edify not.”

Therefore, if the indulgence in any of those amusements increases our worldly-mindedness, or by reason of late hours, and frequently an useless expenditure of money, which might be better employed, they cause our time or money to be diverted from proper objects, they cannot be said to be used to the glory of God, and that which is in itself quite lawful, is thus rendered not only inexpedient but sinful.

And here I think arises the great cause of difference of opinion on the subject. Some persons, seeing the frequent, I had almost said universal bad consequences resulting from the abuse of these amusements pronounce them to be all sinful; while others, seeing that in themselves they are quite innocent, cannot agree to this universal condemnation of them, and therefore defend and join in them.

How much better then would it be, if the former, allowing the innocence of them in themselves, condemned only the general abuse of them, and the latter, seeing this general abuse and consequent impropriety of frequently partaking of them, would avoid them on this account. The result would be that many persons, who now constantly partake of them, without receiving any enjoyment from them, would abstain from them altogether; and others, who did not act so decidedly, would see the necessity of using them with greater modera-