

should educate the little assembly under his care. It will hence follow, that the first qualification of such an individual, must be the purest excellence of moral character, and the sincere influence of a vital and reasonable religion, which has part in every disposition and enters into every action of his life.

The next requisite, and one to which some importance should be attached, is a good style of reading. A poor reader will never be able to teach his scholars to read well; and though in Sunday Schools reading is not generally taught, yet the teachers are obliged often to read to their children; and as the art of reading is taught by example, and learned by imitation, the scholars will infallibly imbibed all the defects of their teacher, and it will afterwards be difficult, if not impossible, to eradicate them. In this requisite (good reading) is included, an accurate pronunciation, equally removed from the fastidious refinement of some, and the vulgarities of others.

Generally speaking, it is also desirable, that the teacher should be a good scholar in other branches of worldly learning. The better his attainments are, in this respect, the more interesting and profitable will be make his instructions. He will be guarded from many inaccuracies of expression, in which his scholars would not fail to imitate him; and he will be able to draw from his intellectual stores things new and old to interest and instruct his youthful charge.

To these requisites, it is desirable that a teacher should add a gentlemanly (or ladylike as the case may be) deportment, and refined manners; because his pupils will be influenced by the example he may set before them, and will imitate his defects, if he have any. We are all the creatures of imitation; but as children are more disposed to imitate, than grown people, and more likely to copy the faults than the excellencies of those around them, it is of great importance that a good example should be constantly before them in the person of their teacher.

And not the least important of the qualifications which are to be mentioned—the instructor should be well acquainted with the science of teaching. This requisition may seem strange to many, but strange as it may seem, its importance appears to have heretofore been almost wholly overlooked. Time will not now permit us to enlarge upon it, and it must be left to a future opportunity.

The religious qualifications of the Sunday School teacher, I have purposely left till the last, because, as they are the most important, I wished them to be attentively considered. It has long been a controverted question whether or not any persons should be permitted to engage in a Sunday School, who did not give decided evidence of piety. It would indeed seem that those on whom the selection of teachers devolves, cannot, consistently with a faithful discharge of their duty, overlook this important subject, or abstain from considering it an indispensable qualification.

To conclude. No person should be appointed to this station, who is not ardently and zealously engaged in the cause of his Divine Master, and willing to be constant, and punctual, at all seasons, and in all weathers; who does not know and feel the value of time; and who is not willing to waste a moment in unnecessary conversation, when he should be engaged with his class; no one who is not willing himself to study the lessons which are to be taught to his pupils. To be useful, a teacher must view the work, not as a transaction between himself and his fellow creatures, in which he may engage or not as he pleases; but as a concern between himself and One who searcheth the heart, and who knows whether his services are willing or constrained; whether they are dictated by an earnest desire to be useful, or are done merely to satisfy appearances.

J. W. I.

Editorial.—We have been favoured with no European news since our last.

The American public appears to feel of late much interested in the subject of RAIL ROADS. It appears that there are now nine separate rail roads constructing in Pennsylvania, commenced within two years, and some of them lying in the coal districts. A meeting has been held in the Genesee valley for the purpose of organizing measures to procure the construction of a rail road to

unite the Allegany River and Erie Canal at Rochester. One is talked of to be made in the City of New York—one in Montreal, and one in Quebec up Mountain Street. An application will be made to the Legislature of Lower Canada for the passage of a Bill authorizing the construction of a rail road from Laprairie to St. John's; and it is understood says the Montreal Herald, that it is the intention of the projectors, should their application be favourably received, to import one of the most approved Locomotive Engines in order to perform the journey within an hour.

The Legislature of U. Canada is to meet for the actual dispatch of public business on Friday the 7th January next.

To Correspondents.—The article beginning with a quotation from Gray's Elegy is received: but we respectfully suggest to the writer, that on mature reflection, we decline inserting it in the Sentinel: not because it is destitute of merit, but because we have abundance of matter deemed more interesting to the generality of our readers.

The Communication of J. L. A. on the unprofitableness of sin shall be attended to.

It has been suggested to us, that our protest, No. 10, p. 76 col. 2, against sending communications without the true name of the writer, was unnecessary and uncalled for. We have no objection to recall it; adding, that when we deem it necessary to know who the writer of an article is, which may be the case, we shall reserve it till such knowledge is obtained.

The article for the New Year came too late for this week.

AMUSEMENTS.

With regard to the gaieties and amusements of the world, the question is, how far can the Christian partake of them? To this I answer, in so far as they are not in themselves sinful, or have no tendency to lead to sin in others, the Christian can freely partake of them. Beyond this he cannot go. But another question arises. Things in themselves innocent, become criminal by excess: Can the Christian partake of what is innocent, and leave the excess to the world? To this I answer, No: the Christian cannot consistently countenance that, over the excess and abuse of which he has no control. But not to multiply examples, as the gaieties and amusements contended for all savour of extravagance and dissipation, it is but to enquire whence they spring, and by whom they are delighted in, and followed, to put to flight the sophistry that would plead for them, as becoming among Christians. Are they of heaven, or of Christian origin? Are they of God, or of the world? Do the godly, or ungodly delight in, and follow them? And as the answer shall in truth be, so let the line be drawn by every serious Christian, and, when drawn, observed. For by what other name than "conformity to the world" can it be called, when professing Christians are found partaking of the revellings, banquettings and abominable idolatries, which the profane and irreligious follow and delight in? Is it by such a use of the "mercies of God," that they "present their bodies to Him, as a living sacrifice, holy and acceptable?" Or is it not rather "yielding their members as instruments of unrighteousness unto sin?" Upon the same principle may the line be drawn in all other cases, the excess in which is sinful: and if this shall be faithfully done by professing Christians, a great reproach will be rolled away from the religion of the Gospel, and the ungodly (this world) the sooner be ashamed of their frivolous and sinful dissipations.—*Bishop Ravenscroft.*

Live so as to be noted for speaking and acting with truth to the utmost exactness. Never counterfeit (when thou wouldst be taken to be in earnest) so much as a look, posture, gesture, or word. For be assured, truth and nature will set thee out infinitely better than affectation and artifice.

Let that table which God hath given thee please thee. He that made the vessel knows her burthen, and how to ballast her. He that made all things very good, cannot but do all things very well.