

dren of such parents grow up in the same ignorance. They have no teacher to tell them of God, of Christ, of heaven or of hell. They have no Sunday School to which they may go and learn what they must do to be saved. They have no kind friend to admonish them when they go wrong, and to put them in the right path. Do you not pity these poor Heathen children? How different is your condition? By the mercy of God, you were born in a land where the Gospel is preached. You have parents and teachers who kindly instruct you in your duty. You are taught that there is a God, who reigns above; the Creator, the Preserver and Governor of all things; a God who is everywhere present, who knows all your thoughts, words, and actions; a God who is almighty, merciful, just, true, and holy. You are made acquainted with the name of that Saviour who came to redeem you, who suffered and died that you might live. You are told of the Holy Ghost, who dwells in us, quickens us, and enables us to bring forth the fruits of the spirit. You are taught, too, that by nature you are a sinner, and unable of yourself to do good, and that if you would be saved, it must be by the merits of Christ. Your parents, your ministers, and your teachers, all are laboring to lead you in the path that leads to happiness and God. Now think of the difference between you and the poor Heathen children just mentioned. Do you not sincerely pity them, and do you not feel thankful to the Father of Mercies for the advantages you enjoy? I hope you do. But this is not all you must do—you must, besides, improve your privileges. God requires you to make the best use you can of the means of becoming wiser and better, he has given you. Remember you will one day have to give an account of all you have done while here below. Remember, that if you are not better children than those who have not the same means of improvement as you have, your punishment will be greater. Yes, the instructions you have received, the labors of your parents and teachers, instead of being a blessing will be a curse to you. You had better have remained in ignorance. You had better never have heard the voice of a teacher, as the poor Heathen, than after you have heard it, not to profit by it. Think often, think seriously, of it. Think often of the day of judgment, and pray God for his Son's sake to enable you to improve your time and your opportunities. Remember what Christ has said, "to whomsoever much is given, of him shall much be required."

—Childrens Magazine.

II.

FOR THE CHRISTIAN SENTINEL.

Thoughts suggested by the circumstance of calling for a pen and receiving one made from the plume of an Eagle. (1829.)

How fleet is a glance of the mind!
—Compared with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light.

COWLEY.

Trace my thoughts thro' Eagle plume,
—Far to those I love they fly:
Ne'er shalt thou thy flights resume,
Traveler of the boundless sky.

Fleeter than thy flights of vore
Speed our thoughts and farther range,
Traverse time remote—explore
Space—and ah! remember change.

Years, O years for ever fled!
Thought can all your track pursue;
Sleepers with the peaceful dead,
Thought full well can picture you!

Home-wind still the wanderer's care
Flies altho' it's waste, of snow:
When he knows not, knows not where
Fate may deal some withering blow.

Wanderer! cast thy care on ONE
Who to care for thee descends:
Think what He for man has done—
Trust to Him thy home and friends.

* 1 Pet. v. 7.

Lift, O Lord, our thoughts on high,
Teach our truant hearts to soar:
Thought can pierce beyond the sky,
Pierce where change shall be no more.
Lord of lords, and Kings of kings!
Bear us all our journey a length:
Bid us mount on Eagles wings,
Sheathe us in eternal strength.†

A. LABOURER.

† See Deut. xxxii. 11, 12, 13, and Isa. xl. 31.

METRICAL PARAPHRASE

ON THE COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lord, we beseech thee to keep thy household the Church in continual godness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

O let thy household, O only the Church,
Thy constant grace possess,
To keep it pure and firmly fixed
In lasting holiness

Make it to dwell secure from ill
Beneath thy guardian arm,
Nor ever let its foes prevail,
Tho' oft their threats alarm.

Hence may it strive in every work,
Thy cause alone to serve;
For that each day with joy devote,
For that exert each nerve.

Teach it to make whilst thus employ'd
Thy praise its sov'reign aim;
And only seek to spread abroad
The glory of thy name.

ERRATA in the two last portions of the Sermon on the death of Gen. IV.

In the portion given in No. 8, below middle of first column, for *liable* is *human nature*, read—*liable in his human nature*; and in the first column of the following page, for *advantages* given to our Church, read—*advantages given to our own Church*; and for, *the temple of surprising magnificence*, read—*the temple of surpassing magnificence*.

In the portion given in No. 9, first column, for *spread open to all classes of the country*, read—*spread open to all classes of the community*; and in the second column, for *ordained to be moved by her means*, read—*ordained to be removed by her means*; for *prior object of human obligation*, read—*primary object of human obligation*; and for *consequently to provoke him*, read—*consequently to provoke him*. In the first column of the following page, for *internal state of light and improvement*, read, *internal state of light and advancement*.

In the Letter of a Presbyter, &c. in No. 12, page 91, line 7, for *digested* read—*digested*.

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