

and to promote, according to his own knowledge and judgment, plans for their civilization. And never could the change have happened at a more favourable time than under the administration of Sir John Colborne, who adds to great urgency and decision of character, an enlightened, and ardent zeal for the conversion of the Indians. His Excellency has already taken some important steps to promote this desirable end; and being indefatigable in his enquiries he cannot fail in bringing it to a happy conclusion.

It is quite evident that with discreet and zealous Missionaries to set down in the places which the Lieutenant Governor judges most necessary, and to follow Mr. Scott in the villages which he is building, we might, with the divine blessing on our labours, bring many over to our Lord Jesus Christ.

Such Missionaries supported by your Society and answerable in all things fitting, ought nevertheless to be placed under the Lord Bishop of Quebec, for it would be highly pernicious to exhibit any thing like a difference or division among the Clergy of the Church of England.

The Table annexed gives as a complete view of all the Indians within the Province, as I have been able to obtain, by which it will appear that seven or eight Missionaries would be quite equal to our wants, when all the tribes shall have been collected, and for a time, four will be sufficient.

Besides these, there are many Indians, who being beyond the limits of the British dominions, occasionally resort to Amherstburgh and Penetanguishine, at which two places Missionaries might be profitably stationed. At the same time it ought to be remarked, that a great desire to convert the Indians begins to manifest itself among many of the religious denominations in the United States, and in some of the native villages, Missionaries are already to be found.

One of the most important steps towards their conversion is, that of qualifying as soon as possible native teachers, and this may be done at the Mission establishments, where schools ought to be kept, and still with greater effect at the College when it comes into operation. As the number of tribes is not great, and in some instances two may be associated in one village, the labour within the province has limits and promises completion at no distant period. This circumstance offers great encouragement, for we can ascertain at all times with great exactness the progress that we have made.

(To be continued.)

CHILDRENS' DEPARTMENT.

THE CALL OF ABRAM.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed," Gen. xii. 1, 2, 3.

You read a great deal about Abram in the Bible. His father's name was Terah, and his family was of the race that sprung from Shem, one of the sons of Noah. At first Abram's family had lived in a place called Ur, in the country of the Chaldeans; but the people in that country were wicked, and so they were forced to go out of the land, to another place. Good people must not live with bad people, when they can help it, because they get harm by it: bad people lead them to do bad things, and will either make them as wicked as themselves, or else give them cause to be very sorry afterwards for what they have done. After this, God told Abram to remove again, and to leave his father's family, who were in the land of Charan, and to go to the land of Canaan. At the same time, God gave him great promises, and especially about his family, that it should become a great nation, and not only that, but be the means of bringing a blessing upon all the world. That blessing was our Saviour, who when he came to die for the sins of all mankind, and be the Saviour of the world, "took upon him the seed of Abraham," (Heb. ii. 16;) that is, was born of his family. (See Matt. i.)

Now, in raising up this nation out of the family of Abram, God meant to keep a people in the world to show forth his praise, and to prepare the way for the coming of our Saviour. That people was the Israelitish nation, who had the law; and the worship of the tabernacle, which foreshowed Christ, and the prophecies, and the promises.

What God said to Abraham, was very kind and gracious. He is a good God to them that love him: they are always well off for it in the end. He told Abram that he would "bless him, and make him a blessing." He would "bless him," by doing him good: and so he did, and so he does to all good men. And he would "make him a blessing," by causing him to do good to others, especially by his example.

How God spoke to Abram, we cannot tell; but we know that God can do all things; and he who made the world, could very easily make any one in the world to know what he wished him to do. He now speaks to us in his word, but in times of old, he often spoke to holy men in dreams, and by other like means; and he might so speak to Abram. Abram minded what God said to him. He left his country, and he took with him those of his family that would go—his wife Sarah, and his nephew Lot. "And they went forth to go into the land of Canaan; and into the land of Canaan they came." (Gen. xii. 7.)

This must have been a hard thing, to leave the country in which he was born, and his relations, who would not come out along with him! and to go as a stranger into a land that he did not know, without knowing how he should be supported! He must have often thought whether he had done right or not, in leaving his country, and whether God would really bless him, as he had said. But Abram had great faith; he was sure that all God says is right and true. He believed God's promises, and trusted in his goodness. So Abram would not doubt, or fear to go abroad, but "obeyed and went out, not knowing whither he went." (Heb. xi. 8.)

Children's Mag.

FOR THE CHRISTIAN SENTINEL.

ORIGINAL.

SONNET.

IN THE STYLE OF PETRARCH.

Slander! thy name I will not woman call,
For often in the garb of either sex
I see thee play thy sorry pranks, to vex
Thy betters, from the cottage to the hall.
Whether with whining tongue, or crafty scrawl,
Thou circulate thy blasphemies abroad,
Truth holds a mirror to reflect thy fraud,
And justice hath decreed thy speedy fall.
Then shall the fiends that follow'd in thy train
Be foremost to pursue thee with disdain,
And only Folly at thy fate repine:
Malice shall charge thee with her foul misdeeds,
And injur'd innocence, whose bosom bleeds,
Shall hear with pity, every plaint but thine.

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