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THE CHRISTIAN SENTINEL.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.—HAB. ii. 1.

REV. A. H. BURWELL, Editor.]

THREE-RIVERS. FRIDAY 10th SEPTEMBER 1830.

[VOL. I.—No. 2.]

THEOLOGY.

FOR THE CHRISTIAN SENTINEL.

DOCTRINE OF THE TRINITY—No. II.

IN my first Essay on the Doctrine of the Trinity, I assumed the position, that the Saviour of sinners is of necessity their God. A God I defined to be, a Being whom any one worships and serves, under the expectation of receiving kindness and protection from him. We know that this is the condition under which all idolaters worship false gods; because they regard them as *helpers*, or *protectors*, or *saviours*. In fact, it is the ground of all worship. Hence in Scripture the *self-existent* God is placed in opposition to false gods, as the only being worthy the title of God, and of the confidence of his worshippers. It is for this reason that the Scriptures teach us to trust in Christ—to believe on his name, or have faith in him as a Saviour—to pray to him, to serve, honor and worship him. If there were any superior Being able to pluck us out of his hand, he is not “able to save to the uttermost” in any case, and our confidence might as well be placed in a graven image. None can save but the “*true God*,” and him only is it lawful to serve and worship. Christ hath said of himself, that he is the life of men. John says of him, “God hath given unto us *eternal life*, and this life is in his Son.” “We are in him that is true, even in his Son Jesus Christ. *This is the true God and eternal life*.” And John immediately adds: “Little children, keep yourselves from idols.” But what is idolatry? What, but the worship of some *created* being—a being that cannot save?

Let us further exemplify this notion of a God, as strictly applicable to our Lord, and to him only. To whom does a redeemed sinner owe his life, his love, his affection—his *allegiance itself*? Let us, according to our Lord's common custom, draw an illustration from human life. And since he took for a like purpose a king who commanded his rebellious subjects to be brought and slain before him, let us suppose the king decrees the death of such a one. But an innocent subject steps into his place, and surrenders his own life to save that of the criminal. The king accepts him as an equivalent, and sets the other free. Now to whom does he owe his life, and to whom should he be grateful? Can he regard the king, who coldly assented, and indifferently permitted it, as his benefactor, his Saviour? No, he cannot. Does he believe that mercy influenced his Majesty to spare his life? He knows to the reverse; and he sees nothing more in him to call forth his gratitude, or kindle his affections towards him, than as if he had ordered him to execution.

Precisely in a parallel case, in regard to God, on the antitrinitarian scheme, is a sinner saved by the blood of Christ, supposing it possible in the mean time for a *creature* to be a *Saviour*. He barely owes the Almighty cold distant thanks, and hardly that. He sees in the transaction no prevailing motive—no especial personal reason why he should love rather than hate him. He need not wish ever to hear of him again; because in the voluntary kindness of another, whom God barely permitted to be kind, he sees nothing directly between himself and the Almighty to bind him by the ties of affection: nothing to beget *personal* attachment and allegiance to him; nothing from spontaneous gratitude, to call forth a joyful and happy obedience. And yet, his heart, mind, soul, and strength, without a single motive arising from nature or relationship calculated to call forth that great tribute of affection. Unitarianism is certainly a cold, a cheerless, and a barren region for the cultivation of the plants of grace. And I do not wonder that it has adopted this motto: “*Where mystery begins, religion ends*.”

We are told that “no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him?” But how, and in what character does the Son reveal him? Why truly, *in himself*,

in his own conduct, as it were by personal intercourse in the person of Immanuel, God with us. With this agrees other Scripture. “Philip saith unto him, Lord, shew us the Father. Jesus saith unto him, Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me, hath seen the Father: and how sayeth thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me he doth the works.” The unity and community of nature and interest he has with the Father, precludes the possibility of his doing any thing “*of himself*” as distinct and radically of another order of being. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” But how? Not by a curious account of his nature and person, but by declaring his goodness and other attributes in his own doctrine and conduct. His own actions were those of “the fullness of the Godhead,” and were no otherwise His than they were the Father's, nor the Father's that dwelt in him than they were his. Thus, in human partnerships, where there is unity and community of interest, design, and action, whatsoever one partner does as a partner is yet the *joint action of all*. The “fullness” of power resulting from the plurality in unity of the partnership resides in each one; and yet no one partner can do aught as of himself, but as of the firm. The partnership is one; its power is one; its interest is one: and whatsoever is of either is equally and in the same sense of all. And since the actions of Christ are literally and properly the actions of God by the Unity of the divine nature, St. Paul saith: “Be ye followers,” (or as it is in the original, *imitators* or *mimics*) “of God as dear children, and walk in love as Christ also hath loved us.” But how imitate the actions of God, seeing no man hath seen him at any time? Why truly, because the Son hath revealed him in himself and by his own conduct. He hath declared him, not merely as permitting the request of another, and coldly allowing him to do good to the unfortunate objects of his own displeasure; but in the person of the Son exhibiting himself “the God of all consolation,” as himself laying in the strongest personal claims to personal attachment and *undivided* loyalty and love, in the same character that is sustained by the God of Israel throughout the Old Testament. The Trinity in Unity is a partnership of nature, not of mere occasional convention. It is a firm co-existent and co-eternal with Deity. It has its foundation in the Divine nature itself, and therefore it can never be dissolved. The glorious and lovely attributes of God naturally flow out of it as living streams from an exhaustless fountain. And, Oh! here I could be eloquent on so sublime and magnificent a subject, were it proper to give the reign to my feelings in the midst of argument and disquisition.

Suppose again, that all the King's subjects were in open rebellion: the King has them completely in his power, and is going to judge them by the laws of his kingdom. His son somehow manages by great personal exertions and painful sacrifices to interpose and procure their exemption from punishment. He suffers amazingly on their account: he undertakes to advocate their cause. He mediates for them: he procures them life, liberty and happiness: he does every thing that can tend to rivet their affections on his own personal self. Suppose him also ambitious of his father's throne, saying: “O, that I were made judge in the land,” and should play the part of Absalom in stealing the hearts of those who already owed him their lives and liberties: how long would David wear his crown in peace? Could Absalom sit down with his Father in his throne (see Rev. iii. 21.) and rule the kingdom with him and for him, and yet equally for himself, unless David and Absalom were somehow substantially one in unity of counsel, means, aim and end, in such manner that it were naturally impossible for them to feel as two distinct beings, having separate individual rights and interests, which might clash with each other, and produce ambition, jealousy, and rivalry?

Now, as our Lord has explained to us the things of his kingdom in perfect accordance with the known principles of the human mind, and drawn his illustrations of God's dealings and doings from human things and human conduct: I conceive that the impressions made upon our minds by such mode of instruction, are the identical impressions he intended should be made, and that by them we should receive correct images of heavenly things. Let us, therefore, apply the above illustration to the redemption and salvation of sinners by Jesus Christ, on the supposition that he is not "very God of very God;" a creature, not the Creator. Does it not at first sight appear unnatural, improbable, and unreasonable that God should surrender to one of his creatures and subjects the only ground of claim he can have to the gratitude, the affection, the love, the devotion and the allegiance of those whom he intended by such universal and unreserved surrender to reconcile to himself? "Now then, says St. Paul, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God." But whether does the anti-trinitarian scheme appear the best adapted to reconcile us to God and his moral Government, or to the person and interests of our Lord and Saviour, separately and independently considered? For, we have but one Saviour; and on this scheme God is NOT OUR SAVIOUR, AND HAS NO PERSONAL CLAIM ON OUR GRATITUDE! Can we love God with all our heart, mind, soul and strength, if he were not personally, feelingly and tenderly our God, our Saviour, and our father, rather than remotely, coldly, and permissively a kind of negative impersonal benefactor? For both Christ and God cannot be our Saviour in the same sense and degree (as the Bible strictly teaches.) without our having two distinct and rival Saviours, unless that God is our Saviour essentially, really, personally and practically in the person of the God-MAN Christ Jesus.

If the Father and the Son were by nature, or the fact of existence, two beings distinct from each other in substance and essence as well as personality, by nature each would move in his own sphere, distinctly and separately, and have each his private interests arising out of the nature of personal right and essential individuality. For every individual being has, by nature, a little world of his own, circumscribed within the precincts of individual self, which he regards as individual and personal right, and from which the right of every other being is excluded. At least so we find it by our own feelings and experience. Hence there is both a natural and a moral possibility, in the constitution of individual free agency and will, for every created moral agent to rebel against the supreme will of God. But among the three divine persons of the Holy Trinity, there is both a natural, and a moral impossibility of the least confusion, by reason of the unity of the divine nature, essence and will. Even the marriage state, which is certainly something like plurality in unity and unity in plurality, is not free from partial and distracting influences.

Among equals by nature, there can be no community of interest but by mutual concession and agreement: and it can only be preserved by good faith to the terms of agreements. Equals as such cannot rebel against each other, because they owe each other no allegiance: though they may, perhaps, injure and oppress. But even that supposes inequality: for perfect equality would produce a perfect balance of power, — a state of rest, like equal weights. Between superiors and inferiors there can be no community of interest by nature or personal individuality: it is only by absolute Government and protection on one part, and a like subjection, allegiance, and obedience on the other. It must be the pleasure of the Superior to govern, protect, and make the inferiors happy under wholesome and fixed laws: it must be theirs — nay their highest ambition to do his will, and to serve him with a perfect heart. This constitutes their perfect freedom, because it insures their perfect happiness. Look at the Christian Covenant and the Baptismal Vow. They clearly designate the condition of master and servant; and they sufficiently describe the community of interest resulting therefrom. The utter inequality of the parties leaves no room for rivalry. A disagreement must be produced either by oppression or by rebellion. God's incorruptible goodness will not permit him to oppress; and therefore wilful rebellion is the only source of danger to a creature. But a creature and subject cannot be equal to his Creator and Sovereign: he cannot even as a deputy "uphold all things by the word of his power;" for, to do so, he must be as almighty as God himself — he must be God-Almighty. It would therefore be a monstrous transgression of the order of nature and propriety, for God to surrender every thing but bare solitary existence into the hands of one of his creatures and subjects. This is an inverted pyramid which all the anti-mystery and philosophical unbelief in the whole world cannot

keep standing with its point on the needle's point of human ingenuity, and with its broad base turned up to heaven, and laughing to scorn the book of revelation.

All these observations go to confirm the position, that the Saviour of sinners must be their God; — if not by nature, namely; by creation: yet by the fact of Salvation. For whom shall we worship and serve in humble dependence for protection from "the wrath to come," but the God of our salvation? Precisely in this view the Scriptures exhibit our blessed Lord; and the ascriptions of salvation are all made to him. "Wherefore God is not ashamed to be called their God: for he hath prepared them a city." Who is it that makes such provision for his servants? "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself;" (namely: at the day of judgment:) "that where I am there ye may be also." And I repeat it: What being is our "true God and eternal life," but our greatest benefactor; to whose immediate person we owe all that is of gratitude, and by whose tender mercy manifested in our redemption, we are saved from endless woe?

With these principles and things in view, every page of the Psalms, the prophets, and the New Testament is luminous with the God-head of Jesus Christ; and in him verily do we behold the brightness of the Father's glory, and the express image of his person. The Doctrine of the Trinity removes all the anomalies of Socinianism, and reduces the contradictions which it charges on the Sacred Volume. It solves all those difficulties, and lays, in nature itself, — in the realities of the being, nature, and attributes of the Almighty, (such as the Bible reveals to us,) the foundation of perfect unity and community of interest, design, counsel and action in all the works of God the Father Son and Holy Ghost. It prohibits the possibility of the partial and distracting influences of separate interests, will, or design at all interfering in the origin, means and accomplishment of the Divine plan: and insures perfect unity of counsel and action in all things. It secures both in theory and practice, (which no other scheme can,) our affection, and love, our devotion, our allegiance to God the Father in all respects the same as to our Lord and Saviour Jesus Christ, — who at all events must be the God of all who trust in him for salvation. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." "He that loveth me shall be loved of my father: and we will come unto him, and make our abode with him." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "He that hath the Son hath life: and he that hath not the Son of God hath not life." He that rejects the real and proper divinity of Christ, rejects the only ground of his being a Saviour, and rejects him as a Saviour, — "denying the only Lord God and our Lord Jesus Christ." For of what benefit is offended Deity to a sinner without a Saviour and Sanctifier?

BRIEUS.

FOR THE CHRISTIAN SENTINEL.

REFLECTIONS ON THE BEAUTIES OF NATURE.

There are many persons who read the Bible, that have no idea of deriving any benefit from it, except in the way of exercising their faculties, on subjects that are exclusively speculative, moral and spiritual. I do not deny the very great utility of this indispensable employment, but there are surely many parts of this blessed Book, which our Heavenly Father meant for our solace and felicity, in the way of a holy recreation, that should not be neglected. For amid all the revelations which God has given of his will, how frequently do the inspired writers call our attention to the works of nature, as to a mirror, which reflects, in very visible images, not only the power, wisdom and knowledge, but also, the goodness, kindness and benevolence of a God, whose tender mercies are over all his works?

If the inspired writers draw images, and comparisons from the works of nature, to illustrate, and to impress upon our minds a sense of the shortness, uncertainty and miseries of life; they also draw from the same magazine of inexhaustible wealth, and endless variety of what is pleasing, agreeable, refreshing and exhilarating, to make our short, but awfully important pilgrimage, a journey of pleasure and sweet enjoyment that will neither cloy the palate, nor produce the crimson glow of shame on the countenance, if we only walk in the paths of wisdom, virtue and religion. How many sublime and magnificent descriptions are given us in the Book

Psalms, and in the writings of the Prophets, of the works of nature! And are they not all given with a view to draw our minds to the contemplation and adoration of that glorious Being who made, and upholds, them, that we may thence learn to imitate and love that goodness which pervades all the works we behold.

It is one great instance of the wisdom and goodness of God, that nothing around us is stationary. The heavenly bodies are in a constant state of regular motion. The different seasons revolving, one after another, as also the unwearied succession of day and night, are, as the turning of a new leaf, or as the opening a new cabinet of exquisite wonders, exhibiting a rising succession of scenes always varying, and always new.

As the seasons revolve, every revolution brings certain feelings and ideas to our minds, that are more or less pleasing, melancholy or gloomy, according to the nature of that season while in the act of passing. For instance, when Autumn is drawing to a close, when every thing around us puts on the appearance of decay,—when the husbandman has shorn the waving field, and fragrant meads of their rich mantles,—when the innumerable trees of the forest exhibit the marks of withering age in their late gay foliage, falling a prey and sport to the whirling tempests, driving them hither and thither, like shrivelled aerial phantoms, leaving their branches, of which they were recent and splendid ornaments, naked, frightful, deformed,—when the clouds ascend over our heads, hiding the bright luminary of heaven from the sight of men, pouring down from their Frozen chambers, their watery treasures, in showers, hail, snow and vapour, driving man and beast to seek shelter from howling blasts; and, though the hand of a gracious God, may be seen in all these, as answering the most wise purposes of creation and providence, yet the effect which they produce on the contemplative mind, are rather of a gloomy, melancholy and pensive nature. At such a season we see millions and millions of objects that lately had a fresh and joyful appearance, exhibiting marks of old age—rapidly coming to an end—annihilated by the blast of heaven, all which disasters in the wide spreading destruction of what we justly thought beautiful, and found pleasing, impress on our minds a deep and mournful sense of the shortness, uncertainty and changeableness of all things below—that we ourselves are as grass, that all our goodness is as the flower of the field.

It is the never failing effect of all appearances of decay, whether in the works of nature, or in those of art, to inspire serious reflection, pensive thoughts, and, though wholesome, feelings unpleasant. All feel it, more or less, in autumn, when the process of universal decay is advancing.

But turn we our thoughts to the season of Spring, when the powerful King of Day comes out of his chamber, rejoicing as a bridegroom, to run a race. His "going forth is from the end of the heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof." He rises with healing and life under his wings. He breaks asunder the chains and bars that held the earth, the brooks, the rivers and the lakes. The iron fetters melt before his powerful beams, as wax before the fire. New life is diffused through the whole face of nature's works. The feathered tribes, of every hue hail his approach, and praise, with their melodious song, the great Creator of all. Hail, snow, and frost retire at his approach. The air becomes genial, life-giving and warm. The fields become clothed with verdure, useful for the lowing herd, and the bleating sheep, all assuming that colour which, of all others, is the most grateful and pleasing to the eye of man, and widely spread, are adorned with all manner of variegated flowers, as a princely bride, bedecked with costly raiment and precious gems, rejoicing with her maidens, to meet the bridegroom.

This is the season when nature puts on her best attire, when every thing is full of life and joy, when God the great Creator of all, comes down, as it were, and dwells among men, when his hand is seen in every spire of grass that covers the earth, in every leaf that adorns the extended forest, in every warbling lay that salutes our ear from every fragrant bough, in the sparkling dew that glitters in the rays of the rising sun.

"Sweet is the breath of morn, her rising sweet,
With charm of earliest bird."

MILTON.

And if we relish these beauties, which are free to all, then, let us,

"Awake; the morning shines, and the fresh field
Calls you: ye lose the prime, to mark how spring
The tended plants, how blows the citron grove,
What drops the myrrh, and what the balmily reed;

How nature paints her colours; how the bee
Sits on the bloom, extracting the liquids sweet."

If we ask, why the season of spring is more pleasing than any other, particularly autumn, when the fields are ready to reward the toils of the husbandman with abundant increase; it may be observed that autumn is pleasing, but not so much as the spring, because though the earth yield her increase, *that* for which we have toiled, we behold its end, we see the enlivening principles receding, we see the principle of universal destruction making rapid strides in its progress, and we cannot help feeling a kind of melancholy at the thought of so short lived and evanescent splendour. When we analyse our feelings in spring, we find, if I mistake not, that our pleasures do not altogether arise from the consideration that dreary winter has passed away, nor from the expectation of reaping a plentiful harvest, but solely from the enlivening, quickening spirit of life that we see around us in constant operation. We behold the budding forth of every thing that grows, we cast our eye over the brilliant face of nature, not that we may find every thing as at the last time we looked, but that we may contemplate and admire the progress it has made. Beholding the progress that every thing makes is the grand source of pleasure in the spring. And it is a source of delight and enjoyment to all who desire to view the manifold works of a beneficent Creator, to the poor, if they exercise the faculties which God has given them, as well as unto the opulent proprietor of fields and flocks. Hence, when we get up in the morning, there is not a spire of grass that grows, a flower that adorns the valley, a leaf that enriches the forest, the young of any flock, that does not display the operation of advancing life, arising in the scale towards perfection: and all these endless demonstrations of life advancing, furnish that sweet enjoyment which we must all have felt, without, perhaps, considering what it really was that made the delightful feast. It is new to us every morning in the spring; and inasmuch as we therein behold the finger of God, it fills the devout mind with a holy sense of the presence of our Heavenly Father, it inspires our heart with gratitude for the goodness he so unsparingly spreads around us; and thus, the face of nature is a Book, opened before our eyes, written in characters, legible to all, teaching us how great and good he that made and preserves us, must be.

We see his goodness, wisdom and knowledge in every thing that grows. We hear his voice in the cooling breeze, as well as in the thunders that shake the everlasting hills. When we see a complicated piece of machinery, we never suppose that it came there without a designer and the operation of a skilful artist. So it is with the works of nature and providence. We see around us the marks of design, the skilful and regular effects of constant operation, and the wise end of the whole, answered in the happiness that is diffused through the world. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," so that all those who do not love and serve him are evidently without excuse.

And how thankful ought we to be that, in addition to the light of nature, as displayed in the works of creation and providence, he has given us his word, in the scriptures of truth, wherein he speaks to us, "line upon line, precept upon precept, here a little and there a little," all drawing us with cords of love, to take hold of his mercy through Jesus Christ, whom he has sent into the world to be the propitiation for our sins through faith in his blood!

Is it delightful, cheering, consoling, to view the works of God in the opening of spring, when nature is rising as if from the dead? Then let us remember the mansions into which our Saviour has entered to take possession of them for his people, where the sun will no more go down, where neither sickness, decay, nor sorrow enter, "where the lamb will lead his people to fountains of living water, where in the midst of the street of the new Jerusalem, and on either side of the river which proceeds out of the throne of God, is the tree of life, which bears twelve manner of fruits, and yields her fruits every month, and whose leaves are for the healing of the nation," and let us endeavour, by constant prayer to God, through the merits and intercession of Jesus Christ, "to seek first the Kingdom of heaven."

"Then happiest he! whose lengthen'd sight
Pursues by virtue's constant light
A hope beyond the skies;
Where frowning winter ne'er shall come,
But rosy spring for ever bloom,
And suns eternal rise."

F—H.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 10th SEPTEMBER, 1830.

We this week present our readers with the Speech of our new Sovereign at the prorogation of the Imperial Parliament. We have no doubt but that it will be read with interest, both as coming from a Prince on his elevation to the throne of his fathers, and as being in itself an interesting document. Its language is mild and conciliatory, and expressive of that care for the prosperity of his subjects which ought to influence the conduct of all in high stations of authority.

We beg leave to call the attention of our brethren of the Clergy of this diocese to the CIRCULAR of the Lord Bishop, inserted in our columns of this second number of the Christian Sentinel. The sooner they lend us their co-operation, and furnish us with the names of Subscribers, the sooner we shall be enabled to arrange our books and go on with our work in a systematic manner.

To Correspondents.—We tender our thanks to the Rev. Mr. Bethune of Cobourg; should each of the clergy in the Diocese do as much as he has done, we should soon have above a thousand Subscribers.

Summary of News.—Algiers has fallen into the hands of the French. It is to be hoped that this important event will be followed by the total abolition of the barbarous system of piracy (and consequent slavery) which has been so long practiced by the States of Barbary. It is said that the French Government has received positive information that the treasures found in Algiers would pay the expense of the expedition.

Accounts have arrived, via New York, that a complete revolution has been effected in France, by which the power of Charles X. is entirely destroyed. Paris is in the quiet possession of the insurgents. Old General Lafayette acts as Commander in Chief; and the Duke of Orleans is to be King; though many of the people cry out for Napoleon II. A new Administration was regularly organized, and the people appeared disposed to respect its authority.

Matthew Lord Aylmer, an Irish baron, who served in the Peninsular war, and obtained a high command under Lord Wellington, is announced as appointed to succeed His Excellency Sir James Kempt in the Governor Generalship of British America.

A project is on foot for establishing a Bank at Brockville, U. C., with a capital of £100,000, in shares of £12 10s. each; to go into operation as soon as £10,000 should be subscribed. The project is said to have originated in an unsuccessful application to the Bank at York for a Branch Bank at Brockville.

To Editors.—We respectfully request the Editors of those periodicals to whom we have sent the *Sentinel*, to send us their journals in exchange.

CIRCULAR FROM THE LORD BISHOP OF QUEBEC TO HIS CLERGY.

Kingston, Aug. 27th.

REV. SIR,

You will have seen by a Prospectus lately sent from Three Rivers, that it is intended to revive the *Christian Sentinel* in the form of a Weekly Paper, the first number to appear on the fourth of September.

So long a period, however, has elapsed since the late periodical under that title was published, that some of the original Subscribers have withdrawn their names; and it is uncertain what number of those whose names are on the former list may be disposed to continue their Subscriptions. Being anxious for the future success of this Paper (in which, I trust you also are interested) and wishing to prevent any further interruption—may I request that you would, with as little delay as possible, furnish the Editor at Three Rivers, the Rev. A. H. Burwell, with a list of the original Subscribers who

still intend to support the *Sentinel*, and also endeavour to procure as many as you can in addition. The *Sentinel* being designed to support the cause of truth, and promote the good of the Church, I recommend it to your zealous attention, and trust that you will not be wanting in your efforts to ensure its success and extend its circulation.

I remain,

Your affectionate Brother,

C. J. QUINCE.

PROROGATION OF PARLIAMENT.

LONDON JULY 25—At an early hour every avenue near the House of Lords, was crowded—Parliament Street was filled with a dense mass. The King passed a few minutes before two o'clock and was hailed with great acclamation. There was full attendance of both House. Great numbers of Peers were present, and below the bar was crowded to suffocation. The King having been conducted to the Throne, delivered the following gracious

SPEECH.

My Lords and Gentlemen,

"On this first occasion of meeting you, I am desirous of repeating to you in person, my cordial thanks for those assurances of sincere sympathy and affectionate attachment which you conveyed to me on the demise of my lamented brother, and on my accession to the throne of my ancestors.

"I ascend that throne with a deep sense of the sacred duties which devolve upon me, with a firm reliance upon the affection of my faithful subjects, and on the support and co-operation of Parliament; and with an humble and earnest prayer to Almighty God that he will prosper my anxious endeavours to promote the happiness of a free and loyal people.

"It is with the utmost satisfaction that I find myself enabled to congratulate you upon the general tranquillity of Europe. This tranquillity it will be the object of my constant endeavours to preserve, and the assurances which I receive from my Allies and from all Foreign Powers, are dictated in a similar spirit.

"I trust that the good understanding which prevails upon subjects of common interest, and the deep concern which every state must have in maintaining the peace of the world, will insure the satisfactory settlement of those matters which still remain to be finally arranged.

Gentlemen of the House of Commons.

"I thank you for the supplies which you have granted, and for the provision which you have made for the several branches of the public service during that part of the present year which must elapse before a new Parliament can be assembled.

"I cordially congratulate you on the diminution which has taken place in the expenditure of the country, on the reduction of the charge of the public debt, and on the relief which you have afforded to my people by the repeal of some of those taxes which have heretofore pressed heavily upon them.

"You may rely upon my prudent and economical administration of the supplies which you placed at my disposal, and upon my readiness to concur in every diminution of the public charges which can be effected consistently with the dignity of the Crown, the maintenance of national faith, and the permanent interests of the country.

My Lords and Gentlemen,

"I cannot put an end to this Session, and take my leave of the present Parliament, without expressing my cordial thanks for the zeal which you have manifested on so many occasions for the welfare of my people.

"You have wisely availed yourself of the happy opportunity of general peace and internal repose, calmly to review many of the laws and judicial establishments of the country; and you have applied such cautions and well considered reforms as are consistent with the spirit of our venerable institutions, and are calculated to facilitate and expedite the administration of justice.

"You have removed the civil disqualifications which affected numerous and important classes of my people.

"While I declare on this solemn occasion my fixed attention to maintain to the utmost of my power the Protestant reformed religion established by law, let me at the same time express my earnest hope that the animosities which have prevailed on account of religious distinctions may be forgotten, and the decision of Parliament with respect to those distinctions having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great object contemplated by the Legislature, and promoting that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness."

GEORGE THE FOURTH.

Nearly forty years ago his present Majesty then Prince of Wales, was so exceedingly urgent to have 800 pounds to an hour on such a day, and in so unusual a manner, that the gentleman who furnished the supply had some curiosity to know for what purpose it was obtained. On enquiry he was informed, that the moment the money arrived, the prince drew on a pair of boots, pulled off his coat and waistcoat, slipped on a plain morning frock without a star, and turning his hair to the crown of his head, put on a slouched hat and walked out. This intelligence raised still greater curiosity; and with some trouble, the gentleman discovered the object of the Prince's mysterious visit. An officer of the army had just arrived from America with a wife and six children, in such low circumstances, that to satisfy some clamorous creditor, he was on the point of selling his commission, to the utter ruin of his family. The Prince by accident overheard an account of the case. To prevent a worthy soldier suffering he procured the money, and that no mistake might happen carried it himself. On asking at an obscure lodging house in a court near Covent Garden, for the lodger, he was shown up to his room, and there found the family in the utmost distress. Shocked at the sight, he not only presented the money, but told the officer to apply to Col. Lake, living in — Street, and give some account of himself in future; saying which, he departed without the family knowing to whom they were obliged.

FAITH AND WORKS.

Last summer a reverend gentleman who has most successively expounded the doctrine of good works, and distinguished himself for zeal in proselytizing the chance visitants of his parish, happened to get into a keen controversy on the subject, with a ferryman, while crossing one of the locks near Glasgow. John, the boatman, had a mind of his own on the question, and felt proud to discuss the point with his pastor. John found the talk all against him, and tried in vain to thrust in a word; but no reason followed after reason, illustration clustered about illustration, and quotation thundered after quotation, unceasingly.—Despairing of being heard on his native element, John rested on his oars and let the boat drift a little out of its course. "Pull away John," cried the minister, "the boat's drifting." "I see that," said John; "but can you tell me which of these oars I should pull; for one I call faith and the other works?" The pastor smiled, and John seeing his advantage followed it up. "Indeed, sir, you may lecture about the virtues of good works till the sun goes down: but just look at me and my boat and I'll pull the subject to a nearer light than either crooked words or book-learning has ever done. The oar in my right hand I call faith, that in my left hand I call works. Now sir, if I pull with works alone, the boat goes round and round to one side, but not an inch forward. If I take both, however, and pull with all my heart and strength, the boat cuts through the water like a steamer, and reaches the other side in a jiffy! Now for the moral and application, quoth John, exultingly. A man's soul may be likened to this little boat; and before it makes any speed toward its last mooring place, it must have two oars; one of faith and one of good works; and both must be pulled at the same time. We have seen that if either the one or the other be used singly, the boat may struggle and flounder about long enough at the mercy of the wind and wave and yet never make any headway. But, sir, it has a small chance of ever touching the shores of Salvation. Does not that knock away the feet from works alone, Mr. Pastor?"

DELUSIVE TEST OF FEELING.

The substitution of the transient and unreal for the real and enduring objects of prayer, brings with it often that sort of ameliorated

mysticism which consists in a solicitous dissection of the changing emotions of the religious life, and in a sickly sensitiveness which serves only to divert attention from what is important in practical virtue. There are anatomists of piety who destroy all the freshness and vigour of faith, and hope, and charity, by immuring themselves, night and day, in the infected atmosphere of their own bosoms. Let a man of a warm heart, who is happily surrounded with the objects of social affections, try the effect of parallel practice; let him institute anxious scrutines of his feelings towards those whom hitherto he has believed himself to regard with unfeigned love; let him in these inquiries have recourse to all the fine distinctions of a casuist, and use all the profound analysis of a metaphysician, and spend hours daily in pulling assunder every complex emotion of tenderness, that has given grace to the domestic life; and, moreover, let him journalize these examinations and note particularly, and with the scrupulosity of an accountant how much of the mass of his kindly sentiments he has ascertained to consist of genuine love, and let him from time to time, solemnly resolve to be in future more disinterested and less hypocritical in his affection to his family.—What at the end of a year would be the result of such a process? What, but a wretched debility and dejection of the heart and a suspension of the native expressions and ready offices of zealous affection. Meanwhile the hesitations and the musings, and the upbraidings of an introverted sensibility, absorb the thought. Is it then reasonable to presume, that similar practices in religion can have a tendency to promote the healthful vigour of piety!—*Natural History of Enthusiasm.*

There are three ways by which a people may be roused into life and activity. Either communicate to it new kinds of wants, the satisfaction of which requires a greater exertion of its powers—this way is the corruption of manners which is usually adapted by mercantile nations, to transform harmless, contented independent tribes into slaves to the spirit of commerce—or, let men be wakened from their long slumber by some great and general calamity, by war, by violent overthrow of ancient rights and institutions—who could recommend this horrible expedient! or let the minds of rising generations be excited to self-cultivation by an improved system of public instruction.

A single new idea, penetrating the whole essence of a nation with convincing power, is sufficient to achieve the most extraordinary changes in its moral, domestic, and social condition. And what idea can operate to this end with greater efficacy than that most sublime, most divine idea which Jesus promulgated? This is proved by the history of nearly two thousand years. What Christianity fails to manifest this influence, we may be sure that it has lost its primitive purity, and degenerated to the mere observance of church ceremonies, or into an empty profession of dogmatic subtleties and opinions.—*Survey of Christianity*

CHRISTIAN MAXIM.—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Matt. x. 32, 33.* On which archbishop Secker judiciously remarks: "Whosoever is unwilling to be taken for a pious and good man, runs a great risk of soon becoming a profane and bad one." How much of the force of the above will apply to those neutral characters, who without declaring against religion, do nothing for it!

FENELON.—The venerable archbishop of Cambray, whose hospitality was boundless, was in the constant habit of visiting the cottages of the peasants, and administering consolation and relief in their distresses. When they were driven from their habitations by the clamours of war, his house was open to the sick and wounded, whom he lodged and provided with every thing necessary for their relief. Besides his constant hospitality to the military, he performed a most munificent act of patriotism and humanity after the disastrous winter of 1780 by opening his granaries, and distributing gratuitously, corn to the value of 100,000 livres. And when his palace at Cambray, and all his books and furniture were destroyed by fire, he bore it with the utmost firmness, saying, "it is better these should be burned than the cottage of one poor family."

CHILDRENS DEPARTMENT.

THE TREE.

"See papa," cried Robert, as he and his father one day prolonged their walk rather more than usual—"See papa, what a beautiful tree stands yonder, let us go and sit down under its shade, I am sure it is pleasanter in a hot day to sit under such a fine shady tree than to sit in the best house."—"You are right my son, said the father: the finest house in the country is not to be compared with such a tree. A tree is more wonderful than any house: its curious workmanship is surprising."

After they were seated under the shade of the tree, Robert began to look up into its branches with a good deal of curiosity. At length he cried out. "O papa! I never thought how the trees come: who made them? I am sure I never saw you or any body make a tree, tho' I have seen trees cut down. I saw the carpenter make a house out of wood, and the mason make a chimney out of brick and mortar; but I never saw them make a tree."—"No, Robert, said his father, all the men in the world cannot make a tree."

"Then says Robert, do trees make themselves? I am sure I cannot tell how else they come, if nobody makes them. Now I remember that I saw you cutting limbs off the trees in the orchard, and you said it was to make them grow good, and bear apples. Was not that like making trees?"

"O no, my son, said his father: it was only helping the tree to grow handsome: but I have no power to make the trees."—"But papa, replied Robert, you can kill the trees, if you can't make them: for I saw the limbs die that you cut off."

"Very true, my son, said his father, we can kill and destroy and do mischief very easy indeed. How quickly could we destroy our house by fire, which took so much time and money to build it! Remember this Robert, while you live, we can do bad things at any time which we never can mend. Ten men can destroy faster than ten thousand can make up. Did you see all the curious things in the cotton factory the other day? One man in a few minutes could break them all in pieces—yet Mr. Johnson was a long time preparing it to spin cotton."—"But do tell me, papa, said Robert, how the trees are made?" "I will, Robert, said his father, tell you all I can."

"Do you remember," continued he, hearing me read in the beginning of the Bible who made the world and all things in it? God made them all. He is a wonderful workman, Robert. I cannot understand how he does these things; but I know that he does make them. He knew how, or he

could not do them. Now you must know that when God made the world, as we read in the first chapter of Genesis, he said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." You see it was done as soon as he said the word. You know that you can move your hand as quick as you wish to move it. So God does every thing as quick as he wishes it. He first made the ground; then made the grass and the trees to grow out of the ground; then made them to blossom and bear fruit and seeds. These seeds are the means of producing new trees. They fall into the earth, and by a curious contrivance that God puts inside of them, when they are damp and warm, they sprout out in a very little young tender tree, which rises up. It has roots too, which grow out on the under side, run into the soft ground, and both hold it fast, and keep it growing.

"Now see how much better a workman God is than men. When a man builds a house, he has to employ a great many men, who bring timber, and boards, and nails, and glass, and stone and mortar. They work hard, and chop, and break the stones, and plane boards, and drive nails, and make noise and dirt, and the house is not fit to live in till it is all furnished; neither is it pretty to look at. They have ugly scaffolds, and carry round the stones and mortar and boards, and it all looks like confusion. But see how God makes the tree work and build up itself. The roots run into the ground, and spread round in very small branches. The little ends of these branches have a contrivance for sucking up water out of the moist ground, in which there is a little earth. There is also a contrivance in the wood and inside bark, for carrying this water, or sap, as we call it, up to the ends of the branches and limbs; and there it comes out in tender twigs and leaves, and so it grows up into a tall tree. At the same time a growth is formed all over the body of the tree and branches, between the bark and the hard wood. When this growth is forming, in the spring, it swells up the outside bark; and then, the new growth being soft and tender, the bark will peel off easily. But when it gets hard the bark sticks fast to it, and will not peel off. There is at the same time a new growth formed on the inside of the bark also: by which means the tree is preserved with a constant coat of bark, to defend it from the weather. You see how the outside of the bark appears. The sun and wind dry it—it cracks off and crumbles down by degrees. This would leave the tree naked, and cause it to die, had not God caused a new growth to grow every year, and supply

on the inside next the wood, as much as crumbles off on the outside by the weather.

The fruit on trees, such as apples, peaches and plumbs, are produced in the same way. God causes a blossom to come out, in the middle of which there grows up a very small apple. The blossom dies, and the apple or plumb, lives and grows by the juice and sap that God causes to run up out of the ground through the wood and small twigs into the fruit. The fruit is also defended on the outside by a thin tight skin, which prevents it from becoming dry and hard, until it ripens and becomes good to eat.

"You see how prettily it looks all the time it is growing,—not like a half finished house full of chips and stones and mortar. God makes it to be its own builder. It takes up its own building stuff out of the ground; it carries all through itself by very small holes, and builds it all round on its own outside, and on the ends of the little twigs, which run long, and make a tall tree full of limbs and leaves. And because it cannot work in cold weather when the sap is frozen hard, and the ground is stiff with frost, it sheds its leaves in the fall and lies still all winter. And in the spring when the warm weather comes, it goes to work and makes a new growth, and becomes a little bigger. It does all this without noise or confusion, or itself knowing any thing about the matter: for trees neither feel or know. But you see that trees are very useful. Men make a great many things out of their wood, beside eating their fruit, and warming their houses by wood fires. Trees also shelter the beasts and the birds. The birds, which sing so prettily, build thousands of nests among their branches, and pick their food off them.—Do you not think that God is very wise and good in making trees?"

"I do think so, replied Robert; and I thank you papa for telling me these things. Whenever I see any thing growing, I shall think it God's curious work." "Right, Robert, replied his father, and I will buy you a new Bible, which is God's word, and tells us wonderful things of his works, and especially about our Saviour Jesus Christ and his holy religion. You shall read it, and learn how to serve God and become a good Christian."

BIBLICAL ILLUSTRATIONS.

From the Pulpit.

PSALM LXXV. v.—Lift not up your horn on high—speak not with a stiff neck.

This passage will receive some illustration from Bruce's remarks in his travels to discover the source of the Nile; when speaking of the head-dress of the governors of the province of Abyssinia, he represents it as consisting of a large broad fillet bound upon their forehead and tied behind their head. In the middle of this was a horn, or a

conical piece of silver gilt, about four inches long, and in the shape of our common candle-extinguishers. This is called *kirn*, or horn, and is only worn in reviews, or on parades, after victory. The crooked manner in which they hold their neck, when this ornament is on the forehead, for fear it should fall forward, seems to agree with what the Psalmist calls "speaking with a stiff neck," for it perfectly shows the meaning of speaking with a stiff neck, when you "hold the horn on high," or erect, like the horn of a unicorn.

FOR THE CHRISTIAN SENTINEL.

REMEMBER ME.

Addressed to M— B— J—

For thee, my child, I tune my harp, which silent long hath hung,
Deserted by my once fond muse, neglected and unstrung;
I strike its sounding chords once more, I wake its notes for thee,
Then listen, Mary, while I sing—hear, and remember me.

I feed not thy unpractised ear with flattery's wildering strain,
That steals upon th' unthinking heart, and turns the heedless brain;
But kind affection prompts my lay,—words of sincerity
And truth alone are in my song—hear, and remember me.

I love thee for my father's sake—his blood flows in thy veins;
(The bond of consanguinity its claim of right maintains:)
A scion from my parent stock pleased I acknowledge thee:
I love thee for thy father's sake—O then remember me.

As brother loves a sister dear with pure unsullied flame
I love thee too because thou bearest my own paternal name.
O may that name on neither side at all dishonored be:
Then, Mary, in a blameless life do thou remember me.

I love the smile of innocence that round thy visage plays:
It minds me of the morn of time—of Eden's blissful days—
But more of endless life to come, from sin and sorrow free:
Then Mary! in our holy faith do thou remember me.

All guileless is thy beaming eye in its soft azure light;
No dark suspicion rests upon thy brow serene and bright:
Preserve, my child, these graces all, in true humility,
And in a pious Christian course do thou remember me.

I love thee as a father loves a dear and only child,
On whom his fondest hope is fixed—for whom his hand hath toil'd;
And I could freely nerve my arm as parent would for thee.
Then cease thou find it in thy heart not to remember me?

I love thee as a shepherd loves the object of his care—
The CHRISTIAN Shepherd, whose it is Christ's people to prepare.
If I could lead thee in His paths how honour'd should I be!
Then Mary! as His Messenger do thou remember me.

A DRUID.

NATURAL HISTORY.

SAGACITY OF ANIMALS.

Having cut a good deal of the most prominent part of the hill away, and laid trees on the ascent, as a footing for the elephants, these animals were made to approach it, which the first did with some reluctance and fear. He looked up, shook his head, and, when forced by his driver, he roared piteously. There can be no question, in my opinion that this sagacious animal was competent instinctively to judge the practicability of the artificial flight of steps thus constructed; for the moment some little alteration had been made, he seemed willing to approach. He then commenced his examination by pressing with his trunk the trees that had been thrown across; and after this he put his fore leg on, with great caution raising the fore part of his body so as to throw its weight on the tree. This done, he seemed satisfied as to its stability. The next step for him to ascend by was a projecting rock which we could not remove. Here the same sagacious examination took place, the elephant keeping his

flat side close to the side of the bark, and leaning against it. The next step was against a tree on the first pressure of his trunk, he did not like it. Here the diver made use of most endearing epithets, as "wonderful my life, well done, my dear, my dove, my son, my wife;" but all these endearing appellations, of which elephants are so fond, would not induce him to try again. Force was at length resorted to, but the elephant roared terrifically, but would not move. Something was then removed; he seemed satisfied, as before; and he in time ascended that stupendous ghant, on his reaching the top his delight was visible in a most eminent degree; he caressed his keeper, and threw the dirt about in a most playful manner. Another elephant, a much younger animal was now to follow. He had watched the ascent of the other with the most intense interest, making motions all the while, as though he was assisting him, by shouldering him up the activity; such gestures as I have seen some men make when spectators of gymnastic exercises. When he saw his comrade up, he evinced his pleasure by giving a salute, something like the sound of a trumpet. When he was called upon to take his turn, however he seemed much alarmed, and would not act at all without force. When he was one or two steps up he slipped, but recovered himself by digging his toes in the earth. With the exception of this little accident, he ascended exceeding well. When his elephant was near the top, the other, who had already performed his task, extended his trunk to the assistance of his brother in distress, round which the younger animal entwined his, and thus reached the summit of the ghant in safety. Having both accomplished their task, their greeting was as cordial as if they had been long separated from each other, and just escaped from some perilous achievement. They mutually embraced each other, and stood face to face for a considerable time, as if whispering congratulations. Their drivers then made them salam to the general, who ordered them five rupees each for sweetmeats.

"There was in our encampment a very large elephant, used for the purpose of carrying tents for some of the European corps. It was the season in which they became so unmanageable, and his legs were consequently loaded with huge chains, and he was constantly watched by his keepers. By day he was pretty passive save when he saw one of his species, when he roared and became very violent; and during those moments of unmanageable frenzy, it was dangerous for his keepers to approach him, or irritate his feelings by any epithets that might prove repugnant to him. On the contrary, every endearing expression was used to soothe and appease him, which with promises of sweetmeats, sometimes succeeded with the most turbulent to gain them to obedience, when coercive measures would have roused them to the most desperate acts of violence. By night their extreme cunning told them that their keepers were not so watchful or vigilant. The elephant here alluded to, one dark night, he broke from his chains and run wild through the encampment driving men, women, children, camels, horses, cows, and indeed every thing that could move, before him and roaring and trumpeting with his trunk, which is with elephants a sure sign of displeasure, and that usual docility has deserted them. Of course no reasonable being disputed the road he choosed to take. Those that did soon found themselves flooded. To record the mischief done by this infuriated animal in his nocturnal ramble would fill a greater space than I can afford for such matter. Suffice it that, in his flight, followed by swordsmen and spearmen shouting and screaming, he pulled down tents, upset every thing that impeded his progress, wounded and injured many, and ultimately killed his keeper by a blow from his trunk. He was speared in some twenty places which only infuriated him the more, and he struck away with his trunk every thing before him. His roaring was terrific, and he frequently struck the ground in indication of his rage. The instant he had struck his keeper and found he did not rise, he suddenly stopped, seemed concerned, looked at him with an eye of pity, and stood riveted to the spot. He panted for some seconds, then ran towards the place he had broken loose from, and went quietly to his picket, in front of which lay an infant, about two years old, the daughter of the keeper whom he had killed. The elephant seized the child round the waist as gentle as its mother would, lift it from the ground, and caressed and fondled it for some time, every beholder trembling for its safety, and expecting every moment it would share the fate of its unfortunate father; but the sagacious animal, having turned the child round three times, quietly laid it down again, and drew some clothing over it that had fallen off. After this it stood over the child, with its eyes

fixed on it; and if I did not see the penitential tear steal from his eye, I have never seen it in my life. He then submitted to be chained by some other keepers, stood motionless and dejected, and seemed sensible that he had done a wrong he could not repair. His dejection became more and more visible as he stood and gazed on the fatherless babe, who from constant familiarities with this elephant, seemed unintimidated, and played with its trunk. From this moment the animal became passive and quiet, and always most delighted when the little orphan was in its sight. Often have I gone with others of the camp to see him fondling his little adopted; but there was a visible alteration in his health after his keeper's death, and he fell away, and died at Cawnpore six months afterwards.—*Shipp's Memoirs.*

APPROPRIATE EPITAPH.

In a late English Magazine, noticed by the last *Niagara Herald*, is an article entitled, "a visit (supposed to be made in the year 2000) to the grand national Cemetery in the Regent's Park." From the extracts given in the Herald we take the following:—

Robert Owen's monument rests upon a square stone, perfectly free from ornament, but covered with curiously cut characters that resemble neither the Greek, Chinese, nor Sanscrit.

As far as I could decipher them they run thus:—

"In honour of ROBERT OWEN,
The Prince of Parallelograms
the architect of
Ærial Castles, and the hero of good intentions,
After seeing all his plans understood
and acted upon,
he retired to his cottage,
near the North Pole;
where he introduced order and sociality
among the bears.
And prepared his code of laws for the government
of St. Luke's.
This marble was raised to his memory
by the inhabitants of a Lunatic Asylum in
New Harmony."

UNDER THE PATRONAGE OF THE LORD BISHOP OF QUEBEC.

PROSPECTUS OF THE CHRISTIAN SENTINEL.

It is proposed to revive this publication, and to conduct it on the plan of a WEEKLY PAPER.

The Editorial department will be conducted by the Rev. Adam Hoel Barwell; who takes this opportunity of soliciting the contributions of the Clergy of the Diocese and others, and their endeavours to extend the List of Subscribers. And as the paper cannot commence without an immediate outlay, he earnestly begs their attention to financial matters. A failure here would prove fatal.

The columns of the CHRISTIAN SENTINEL will be open occasionally to subjects of general literature and moral essays: but these last must, in all cases, be based on the Gospel.—Particular attention will be paid, in our selections, to the Juvenile part of our readers.

On a careful estimate it is found that the CHRISTIAN SENTINEL, in its new form, cannot be afforded at a lower rate than Seventeen shillings and sixpence per annum if paid before the end of six months from the time of subscribing; and four dollars per annum if not paid till after the end of six months from that time: postage, which is four shillings a year, being in both cases included. Our patrons must bear in mind, that it will derive no support from Advertisements: which, to ordinary Journals, are a considerable source of revenue.

Communications to be addressed post paid, to the Editor at Three-Rivers.

N. B.—Our first number will be sent to all the old Subscribers to the SENTINEL in Montreal and Quebec; and if they do not choose to subscribe again, they are requested to send it back to Mr. Cunningham our Agent in Montreal, and Mr. Cary our agent in Quebec.

The Editors of those Journals to whom we send the Christian Sentinel, are respectfully requested to send us theirs in exchange.