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THE CHRISTIAN SENTINEL:

EDITED BY THE

Ag Patton
Bound April 2, 1840

REV. ADAM HOOD BURWELL.

VOLUME I.

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.

THREE-RIVERS:

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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 3d SEPTEMBER 1830.

[Vol. I.—No. 1.

INTRODUCTORY ADDRESS.

SINCE it is customary for those who undertake the management of public Journals, to commence their editorial labours with an address to their patrons, and an announcement of the principles which are to be their guide, we shall at once shew all due regard to established usage, and pay our humble respects to the public.

It will be taken for granted, that since the Christian Sentinel is announced as being under the special patronage of the Lord Bishop of Quebec, that it is to be considered in a manner as the accredited organ of the Anglo-Canadian Episcopal Church, and of course it will be expected to speak on all occasions, in unison with the language used by the Church in her various offices and formularies. We therefore at once profess ourselves to be zealously, from the fullest conviction of their unrivalled excellence, and their perfect agreement with the word of God, conscientiously attached to her doctrines and worship, from which we trust, nothing in this world has power to separate our hearty affection. It shall be our decided aim, occasionally to illustrate, explain, and recommend them to our readers, both as the most efficient helps to rational worship, sober and serious devotion and that "reasonable service" which we owe to our God; and no less as the most salutary safeguard to the maintenance of a pure and scriptural belief, equally removed on the one hand from the slavery of implicit faith and unquestioning credulity; and on the other from that lawless spirit which will bend to no authority but its own; two singular blessings for which we cannot be sufficiently thankful to Almighty God.

Since men are so much divided on the subject of religion as we find them, it is not unreasonable to expect that in our Editorial duties, we may be called on to defend our doctrines. Self defence always supposes some wrong done by an opposite party. But since both sides possess, or pretend to possess the same claims, and truth, from various causes of misconception, is not always understood when clearly stated,—nay sometimes even believed in a totally opposite sense, (and error may be on either part) and moreover since the spirit of Christianity is that

of kindness and charity, forbearance and good will, self defence should be tempered with the same spirit, and controversy be directed purely to the discovery or preservation of truth. Mildness and persuasion should combine with, and soften as it were, the uncompromising character of fundamental and stable principles. For truth should be held sacred as our allegiance to the King of kings, and sound principles should never witness the disgrace of a surrender, or even a compromise. Should such be demanded, it is lawful to "contend earnestly for the faith," to "rebuke sharply," and expose the fallacies of those who "teach things which they ought not."

We trust, however, never to tax the credulity of our readers for homage to our *assertion* in matters of argument. We love proof for ourselves, and we are willing to give it to others. We should always desire to inform the mind, and convince the understanding, as well as to win upon the affections; for that attachment is insecure whose foundation is not deeply laid in the understanding. Choice and fancy may guide in common affairs of life, but the religion of Christ must appeal to higher principles. The question. Why am I disposed to believe this, and make it the object of my choice, should always be answered by an humble reference to the declared will of God, and the matured judgment of experienced men.

We should not shrink from the imputation even of uncharitableness, for a strict adherence to principle; because that can never be charity to another which is injustice to one's-self. Truth can never suffer by an impartial examination; and no man should fear the test of his religious principles. If from the contest they come off victorious he cannot but love them the more; and if they prove to be wrong, the sooner he knows it the better.

We shall aim to make the Christian Sentinel a popular paper, and worthy of support; to make it interesting and attractive to the majority of readers and a means of imbuing their minds with the spirit of the Gospel. Sketches of biography, natural history, remarkable news, &c. will occasionally find a corner in our columns. An eye shall be had to *missionary intelligence*; and we shall always be happy

to bring our sister church of the United States before our readers.

We are confident that every considerate parent would wish to be furnished with something to place in the hands of his children. We shall endeavour that our *weekly visitor* shall generally furnish both rational amusement and godly instruction to the younger branches of families.

We trust that we may be allowed to express, on this occasion, love to the country which gave us birth; to serve which in the gospel of our blessed Lord, and to know that that service is honoured with the increase of his grace on every side, would be our "joy and crown of rejoicing"—our "exceeding great reward." And since we have been honored with this trust committed to our hands, it is our ardent prayer that we may neither disappoint those who have so committed it, nor those for whose benefit it is intruded.

THEOLOGY

FOR THE CHRISTIAN SENTINEL.

DOCTRINE OF THE TRINITY.—No. 1.

THE Doctrine of the Trinity is, by all orthodox believers, claimed as the foundation of the religion of fallen man, and as the only one which adequately provides for all his real necessities, and fully meets all the circumstances of his condition: and upon examination, there will be found a divine harmony between all its parts, no less natural than beautiful.—I use the word *natural* in a sense like the following: *just conduct is natural to God, because he is a just Being, and injustice is contrary to his nature.*

There are three great things in which fallen man is primarily and deeply interested, namely: *Government, Redemption, Sanctification*; the last including under it whatever pertains to the application of grace. But the first will embrace *justification from sin*, as that is a *judicial*, and therefore a governmental action. The ultimate object of the whole scheme, is, to restore man to a capacity for being *altogether* a good subject of the Divine government. Each of these is a distinct department by itself, but yet vitally connected with both the others. To govern, is neither to redeem nor to sanctify; to sanctify is not the same as to redeem. Yet Government, and Redemption, and Sanctification are all necessary to *Salvation*; which is their natural result, and flows out of their joint operation. Government is the *primary cause* of Salvation, because it affords protection and security. Without Government, Redemption and Sanctification would be chimerical. Without *Redemption*, there is no *Sanctification*; and without both these, to a sinner, *Government is destruction*: "For our God is a consuming fire."

As neither of these departments is the same with either of the others, nor has the same work assigned to it, so each seems to require *its own official head, and efficient agent or operator*: and to each the *doctrine of the Trinity* assigns such head and agent. This principal is recognized and stated in the Church Catechism, in answer to the first question arising out of the Creed, in which answer belief is professed in God the Creator and Governor; in God the Redeemer and Saviour, and in God the Sanctifier.

The divine Government of course rests on the shoulders of *Deity*. But the redemption and sanctification of sinners have both an intimate and indissoluble connection with the divine Government: and therefore in this case we will take the liberty of considering them, in relation to mankind, as parts and departments of it. They are a divine plan, under the jurisdiction of the divine Government, for re-

storing our fallen race to the divine favour, so that the divine law may cease to be our enemy and accuser. They are evidently a divine work, and seem to require *divine workmen* to bring them into practical operation, and to insure their ultimate success. The reason for this will appear more evident, when we consider, that in this divine Governmental work of redemption and sanctification, there should be a *community of interest* founded in the nature of *federal right*, (seeing each department has its own head) in which right separate individual personal interest could have no partial and distracting influence.—Hence it is manifest, that, *unity of purpose and design, unity of means and end, and unity of effort in the execution*, all co-operating together as if under the control of a single will, should be its great and leading characteristic. In short, it appears precisely as if *Trinity in Unity, and Unity in Trinity* should speak out in every thing connected therewith.—The arguments and illustrations adduced in these following essays on the doctrine of the Trinity, will be founded on the premises here laid down.

And first: As to the divine Government resting on the shoulders of Deity,—it will not be disputed: so we shall devote this number to the consideration of a *Mediator*, the second person in the Godhead.

God the Creator and moral Governor and Judge of sinful man, cannot be approached by him, unless by the intervention of a Mediator to advocate his cause and procure him favour. The reason for it is this: The relation between God and a sinner considered simply in itself, is that of Judge and Criminal. In the eye of the law, the Judge cannot be the Criminal's Advocate. He sits to judge impartially according to evidence and established criminality: not to plead the cause of the guilty: to execute judgment; not to procure and extend mercy where there is a right to punish. He therefore who rejects a Mediator, rejects all means of access to God, whom he has offended, and, in fact, engages singlehanded in a law suit with his offended, sovereign, and just Judge: While yet, common prudence dictates to him the propriety and necessity of employing a Mediator, or as some would say, a *second* to adjust a difference with a fellow creature. Nothing is more common than the intercession of a friend.

A Mediator between God and Man, as he acts in the name and for the interests of both the adverse parties, whom sin has made enemies to each other, must, in bringing them together on terms of entire reconciliation with each other, be fully competent to sustain, in every particular, the interests of both.—The honour of God, his sovereign rights and prerogatives, are to be maintained to the full against his rebel subjects; and their perfect immunity from all personal danger is to be secured against arbitrary power in the party offended. But a person to be theoretically and practically capable of sustaining such twofold office, and forming an intermediate link of communication between the two, must possess a *perfect community of interest* with both parties, founded in nature itself. The true interest of each party must be his own personal interest.—It is the interest of God to maintain the honour of his royal dignity in the sight of all his subjects: it is the interest of man to avoid the consequences of a vindication of his slighted authority by a legal process on himself; because, in his presence, no man living can be justified. But such community, or meeting point of opposite interests cannot, in the nature of the case, exist in the *same individual person*, (who might have an entirely separate interest of his own, arising out of difference of nature or order of being together with individual personal right) unless the *nature or order of being peculiar to each party* were also united in him. This *community of nature* with each, lays the foundation of a *community of interest* with each. This, observation on the animal world will confirm, for we know that beasts of the same tribe will unite for mutual protection against an enemy; while different tribes will not do so for each other. The same is true of political factions. No one would help another but to serve or secure its own interests. The Mediator should be the friend and companion of both, and ambitious to bring his friends of each party, in whose separate interests he takes a generous and lively concern, to be friends to each other, as well as to himself.—"We pray you in Christ's stead, be ye reconciled unto God." And because before reconciliation there is *diversity of interest*, pursued in opposite directions, he must so manage as to institute afresh a *community of interests* between them, that there may be a rational and self interested ground of friendship and good feeling. The *common interest* between God and his creatures is—on his part, sovereignty and protection arising out of his power and goodness: on man's, it consists in loving what God commands, and desiring what he promises to them that love him. (See Collect and Epist. 14th Sunday after Trinity.) And the Mediator should also know the private affairs of each party, their wishes and their desires,

their wants and the peculiarities, both intimately and feelingly, by actual personal intercourse and personal experience.

Does any one ask, Who shall be such a "day's man" betwixt God and fallen man?—Behold the Lamb of God! Such a Mediator is he! In him dwelteth all the fulness of the Godhead bodily; and being "in the bosom of the Father," and the "heir of all things," he both has a perfect community of nature and interest with the Father; and a perfect personal experience in all that belongs to Him. "Whatever the Father doeth, that doeth the Son likewise;" and the Holy Spirit, who is also "the Spirit of Christ," "searcheth the deep things of God," and knows the whole mind and counsel of the Most High. And as for his knowledge and experience in human affairs, and the intimacy of his personal acquaintance with all that is dear, and all that is afflictive to human nature, did he not humble himself to be born of a poor virgin, and live both in obscurity and in the midst of persecutions, and die a most cruel and ignominious death to obtain it? This twofold character, founded in the twofold nature of his person and attributes, furnishes the reason for the Scripture mode of speaking of him both simply as God, and simply as man, when his attributes peculiar to Godhead, or peculiar to manhood, are in view. It is in this way that "aliens and strangers are made nigh by the blood of Christ;" not only brought into his presence without fear of God as "a consuming fire;" but "made nigh" by actual relationship of nature in the person of the divine-human Mediator: the mediating God-man: the meeting point, common to both by the nature and interests of both, and for both the acting and efficient friend and advocate.

The Mediator whom I have been pointing out, is also exactly fitted to be the Saviour of sinners. Our own feelings—our own experience in the frailties and the wants, and the sorrows of our hearts, tells us that we need a Saviour who thus feelingly and experimentally "knows whereof we are made;" who "remembers" by a recurrence to what he himself has submitted to, in bearing the burden of our griefs; and in bending his head to the weight of human suffering;—who knows how "to have compassion on those that are out of the way," by calling to mind his own temptations. We feel that we need a Saviour who is "able to save to the uttermost,"—who will save so much the readier from nature and fellow feeling and interest, because he holds a community of nature, and of interest with those to whom his veracity is pledged, strengthened by the circumstances of his voluntary sufferings for their sakes: who, in the plenitude of his power, feels the solicitude of a near and dear relation—a brother by the ties of blood—a friend by the constitution of nature itself. In fact, nature itself points out the Mediator as the Saviour. For his mediatorial character and actions are the character and actions of one entirely fitted "to be a Prince and Saviour." For it pleased the Father that in him should all fulness dwell. And O! what richness—what fulness—what exuberance is here! He is before all things—he fills all things—by him all things consist—he upholds them by the word of his power. He is the way, the truth, and the life—the glory of God on high—the boast of Seraphic song—the glory of his people Israel—King of kings, and Lord of lords! To him he glory and dominion world without end!

The Saviour must, both by the constitution of his nature, and of his office, be the God of those whom he saves. For the primary idea of a God is, a being whom it is lawful to serve, honor and worship with the highest love, adoration and loyalty: to whom we are bound by the strongest ties of gratitude, because from him we are indebted, in consequence of his pledged—his covenanted Godship, to receive absolute personal protection from the power of all possible enemies. A being short of this cannot be a Saviour—cannot "save to the uttermost." Hence the Scripture expressions; "God our Saviour;" "The Lord is my Shepherd;" "The Holy One of Israel is thy Redeemer;" "Blessed are the people whose God (whom they serve, who protects them,) is Jehovah," the self-existent and self-dependent. This is the reason why the Scriptures give the various titles and attributes of Divinity to "OUR LORD AND SAVIOUR JESUS CHRIST." On no other ground is he intitled to the distinguishing appellation of LORD AND SAVIOUR. And who can have, by the course of nature and the returns of gratitude, so strong a claim upon us at all points, and such a hold of the best and most generous affections of the heart, as he who at a vast expense of voluntary humiliation and suffering, "redeems our life from destruction, and crowns us with loving kindness and tender mercies?"

It is fitting also that the Mediator between God and men, and their Saviour, should be their Creator, their natural Governor and King as well as their God. It is by no means unnatural, that the Creator and

King should have a fatherly care over his own workmanship—his own subjects; a disposition towards indulgence so far as to exhibit mercy without too much relaxing the reins of authority. Hence, "Thou shalt have a desire to the work of thy hands." This desire is doubtless the origin of that further grace of creating us anew in Christ Jesus. In this light, Isaiah calls him in prophecy, "The mighty God; the Everlasting Father; the Prince of Peace." And again; "Thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called."—Isa. liv. 5. This is the precise way in which the Gospel exhibits our blessed Lord. He is the Creator for "without him was not any thing made that was made." He is the Husband of the Church, and therefore the Father of her children. He is "the Holy One of Israel" in an especial manner; because "that Holy and Just One" is of the royal blood of the kingly House of Israel. He is "the God of the whole earth," because, as the Saviour, he is the object of trust, confidence, love and worship. The fact of his being the Saviour, constitutes him the God of all—"God over all, blessed for ever;" blessed by the blessing of myriads of glorified and grateful souls, redeemed and washed in his precious blood. And in that we "serve the Lord Christ," we serve him only as "THE GOD OF OUR SALVATION." We serve him as the condition of his Godship—his Protectorship—his Mediation—his Salvation. We see him with the increase of gratitude and love. How devoted, how strong are those passions found "in an honest and good heart?" How faithful are they to return like for like? Can joyous gratitude fail of kindling a kindred emotion in a generous benefactor, or drawing down love from its adored object? The perfection of many passions animates and inspires his pure and holy manhood: he feels for us the community of interest arising out of a common nature: those who commit their cause to him he will in no wise cast out; and for their confidence and gratitude, he faithfully carries their suit through the Chancery of heaven.

EPIEUS.

WARNING DEATHS.

TO THE EDITOR OF THE CHRISTIAN SENTINEL

REV. SIR,

THE natural propensity of the human mind to delight in the marvellous, and to prefer occurrences of a striking nature to the plain history of common life, develops itself, no doubt very frequently in religion as in other things, and prompts men to deal in representations respecting the evidence of the hand of God, the sudden conversion of sinners, and a multitude of other points in which the imagination is apt to unwarrantably mix itself, and the religious appetite is fed with stimulants which render "the words of truth and soberness" insipid or unpalatable. I am sensible, therefore, that all statements of very remarkable incidents, or visible warnings, should be received at first with caution, if not with distrust. But care must be taken at the same time, that we do not push the rule so far as to reject any well-supported testimony of the marked power of God's word and grace, or overlook any awful lesson by which he intends that we should profit.

There are, I believe, various instances satisfactorily attested, of facts closely similar to that which is selected in the following Extract from Pinnock's County Histories, as having occurred at the town of Devizes, in Wiltshire:—

"In the market-place is a monumental stone, on which is recorded a most awful instance of Divine vengeance, almost immediately inflicted on an unhappy wretch, who had repeatedly called God to witness the truth of what she advanced, although it was a falsehood. She solemnly affirmed that she had paid the money for some corn she had bought, and wished God would strike her dead if she had not. She died, and the money was found in her hand."

I have been more immediately led to the consideration of this subject by some such occurrences within the sphere of my own observation. They were noticed incidentally from the pulpit in a passage which I am enabled to communicate, and with which I close the article submitted to your acceptance.

"We are not, indeed, to take the lot which befalls men in this life as the criterion of their characters. No test could possibly be more fallacious. The sufferers, whose blood Pilate mingled with their sacrifices, were not sinners above all Gallileans because they suffered such things, nor the eighteen on whom the tower of Siloam fell, sinners above all men who dwelt in Jerusalem. In our own day, and in our own neighbourhood, our fellow-sinners are sometimes cut off in a

warning manner in the act of wickedness. It is not long since I was called hastily to witness the spectacle of one struck speechless upon the very bed of guilt and shame, which soon proved to him the bed of death, and his death has been since followed by that of another who was killed, accidentally, as we call it, in the act of theft, and by that of a third who perished from exposure, as there is all reason to fear, in a state of intoxication:—but how many have been left behind as guilty as themselves in sins of impurity, dishonesty and intemperance!

A BELIEVER.

A remarkable addition which I have heard to this sad history was, the death of a woman with whom this person was more than suspected of having maintained an adulterous intercourse with the connivance of her husband. Her body was found in the road leading through the woods to her habitation, without any marks of violence or assignable cause for the event. The husband has since lost every thing by fire, and is reduced, with his children, to abject want.

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 3d SEPTEMBER, 1830.

It is, in no small degree, with feelings of the deepest interest, that we present the public with the first number of the CHRISTIAN SENTINEL in its new form. Our own personal circumstances conspire to heighten those feelings, seeing that we have broken up a domestic establishment several months ago at a former residence, at the instance of the Ecclesiastical Authorities of this Diocese, for the sole purpose of undertaking the arduous duties of Editor to a religious Periodical, destined as an instrument of promoting the glory of God and the salvation of men. It is true, that in our own domestic concerns, the public, whom we have the honor to address, can have but little interest. Yet we humbly conceive it not to be indecorous to state these circumstances, that the public may see the situation in which we are placed, and the friends of the Church manfully give us their support, and not suffer the pains that have been taken in this matter for their and their children's good, to end in disappointment.

We trust that we may appeal with some degree of confidence to the generous magnanimity of all who feel themselves benefitted by the labours of the Church Missionaries in the Canadas. In particular, no one can be a stranger to the untiring efforts and Christian zeal of the venerable personage under whose especial patronage and protection this paper comes before the public eye, and who, when he might have spent his days in opulence and ease in the land which gave him birth, chose rather to encounter toil, anxiety, difficulty and disappointment in the wildest parts of Canada, as an humble instrument in the hands of God in ministering the bread of life to those who were destitute of the appointed means of grace in the ordinances of the Gospel. No one can be ignorant of the open hand which he has invariably extended to the calls of charity, especially that charity which is founded in the love of Christ, and has for its appropriate province the spiritual welfare of our fellow-creatures. Multitudes can testify to the truth of our statement, and point to abundant proofs of his Christian liberality in his numerous acts for the furtherance of the cause of religion.

We say not this with a desire to be his panegyrist, or to pronounce his eulogy, or with a view of invading his ear with the strains of adulation: but we say it because, knowing that his "praise is in all the churches," we are purely desirous of turning a practical view of these circumstances into the channel of his own expanded benevolence; and because that, since the benefits are conferred, the receivers may be justly appealed to for a small return in throwing in each his own mite, and causing the genial current to spread over a more extended space, and carry its fertilizing influence through an ample region. We are confident, also, that we may, with safety remind those whom we now address, of the fact of their receiving and enjoying the labours of our Missionaries without cost or charge. To fear that such an appeal would wound the nicest Christian feelings, would be to fear that they are destitute of the Christian graces. And to say that most of the families thus benefitted cannot, or will not give back in exchange for its value, a sum sufficient to pay for a religious periodical, is a kind of tax on their gratitude and generosity, that we feel by no means warranted in levying. The people of England do much to help us, and we ought to do a little to help ourselves. We therefore, without at this time enlarging on the many advantages of

a weekly religious publication to every Christian family, respectfully (yet with some degree of confidence) appeal to the gratitude and the generosity of our Christian friends, and affectionately press upon them the propriety and the necessity of giving their cordial and generous patronage to THE CHRISTIAN SENTINEL, which we now present them, and for the success of which so much pains have been taken.

It is true that, on its account, public expectation has been both raised and disappointed. But this has been the fault of circumstances rather than of any particular individuals; and we have the strongest grounds to hope that a Christian public will make every needful allowance. Measures are now taken to prevent, as far as possible, any interruption to the regular appearance of the "SENTINEL;" and we hope that its present form and weekly return will not diminish, but rather increase its power both to please and to profit. We are provided with a good stock of Correspondence, with approved periodicals, besides the assistance of our own brethren of the Clergy.

There is another cause for a feeling of interest on this occasion; and it is for ourselves individually. Not having been trained to literary pursuits from early life, we lay aside all claim to scholarship; and it is with distrust in our own abilities, and a degree of "fear and trembling" that we engage in so important an undertaking. We are aware of the variety of persons and tastes to whom it will be our duty at least not to give just occasion for offence; and the probability that our steps will be narrowly inspected. But by prudence and industry, if our health be spared, we hope to make amends for deficiencies in other things, and see our labours crowned with some degree of success. Above all, we shall study to present our readers with sound and healthy spiritual food, which shall minister to godly edifying, and building up in our holy faith.

With regard to the price of our paper, it may be necessary to make an apology.—When we came to calculate with the paper merchant, the printer, and the postmaster; and make allowance for bad debts and incidental expenses, we found that a *scrupulously* good material and decent workmanship, (such as it should be to be worth preserving,) could not be afforded at a lower rate than that at which we have set it; in the mean time that the Editor's labour goes for nothing. It is true we might have afforded it cheaper by using *very poor paper and ink, and doing the work in a slovenly manner.* We have reduced the terms *half a dollar* from the price named in our first Prospectus, in the hope that the Subscriptions will be thereby increased so as not to subject us to loss. We thought it advisable to get a new subscription, the terms of which will be found on the last page.

Since we derive not our support from our Editorial labours, we are satisfied that our clerical brethren, and other friends of the Church, (and we may add some of our own private friends,) will most cheerfully act as voluntary agents, with no other reward than the consciousness of doing good. And we request those to whom we have taken the liberty of sending our prospectus, to obtain subscribers as soon as possible, and favour us with a list of names. In the mean time we shall continue to send the "SENTINEL" till we are advised either to increase or to diminish the number sent. We must also remind our patrons, that our success depends on their co-operation; and an outlay of £31 or 32 per month requires many tributary rills to keep our cistern flowing outwards.

To Correspondents.—We have a lot of communications on hand, consigned to us by the Rev. Gentleman who at one time was *Editor elect*; but have not yet had leisure to look over them. Several we have noticed were written for a particular time; and are of course now nearly out of date. Some are too lengthy for a weekly paper; but we may dispose of them by *weekly adjournment* till finished.

We must here leave to say a word on the propriety and decency of *fair hands*; because it is proper to be plain and intelligible, and *indecent to disguise truth.* Some pretenders to profound thinking affirm: That where mystery begins, religion ends. If they would confine this their dogma to the inscrutable mysteries of an unintelligible hand writing, the humblest believer in the world would say Amen. We confess ourselves a little given to the marvellous; but some few of the manuscript articles which lately came into our possession, have administered a most powerful antidote.—We trust that our kind Correspondents will be as ambitious of having their compositions *understood by the type setter, as of seeing them fairly and correctly printed.*

ADDRESS TO CHILDREN.

MY DEAR CHILDREN,

THE man who now addresses you, is a Minister of our Lord and Saviour Jesus Christ. His duty is to teach men what they must do to be saved, and be happy after they die; for we must all die, and our souls, with which we think, and are sometimes glad, or angry, or sorry, will continue to think, and know, and be glad or sorry in another state or place. Would you not always much rather be cheerful and happy, and see pleasant things, than to be sorry, and feel pain? If you love yourselves, I know you would. And I know too that you do love yourselves: for you like to have things that please you, and are fond of pretty sights. You love to be happy. But do you also know that you cannot always be happy unless you have good friends to provide you with good things, and unless you also are good, that you may know how to enjoy good friends and good things? You all have some knowledge of the difference between bad men and good men; and you have heard that wicked men go into pain and torment after they die, while the good are happy and free from pain.

Jesus Christ is he that is the friend of all, even of bad men, and he provides all the good things that we enjoy; but especially that peace of mind which good Christians enjoy both in this world and in the next. If you are good, you must be like him: for he was kind and good to all; he avoided ill temper and violent passions; he was obedient to his mother; he was very patient when bad men abused him; he returned them no hard language; he prayed every day to God; and he did all this that he might give you a good example of living quietly and honestly. He taught men how to serve God in this world, and to die in peace; and, above all, he suffered death for us, that by his pure and precious blood he might wash out our sins and make us happy like himself. Do you think you ought to love him for all this? You surely should, and serve him too; that is, pray to him, as your parents teach you, and do good to every body as he did.

Do you know that you are baptized in his name, and for him, and given to him, and have his name given to you? You are called after him, something like being called after your father. His name is Christ, and when in baptism you get his name put upon you, you are called *Christians*, and devoted to his service, as you serve your father.

I have a great many things of this kind to tell you, which will take me more than two or three years; but I will not say much more to you this time, only that I intend often telling you something good, either of his holy religion, or of other things; for he made all things, the sun, and stars, and the world, and all that you ever saw. Shall I tell you, my dear children, that I, his minister, have a kind regard for you, and that I wish to make you good and happy? If I do I shall tell you no falsehood. When I was ordained by our good Bishop, and made a minister of Christ, and a teacher of his holy word, I promised before God, and Christ, and the Church, that I would be faithful in teaching his good word to my fellow-men. This is one reason why I write this letter to you all. I wish to keep my promise to him; for if I do not, I shall not be permitted to see him in the other world. And I intend to write you or send you something every week, that will make you wiser and better both here and in heaven.

Will you read this letter to your father and mother, and ask them to send to me for the *CHRISTIAN SENTINEL*, that you may have the pleasure of reading it, and being made better children by what you find in it? I am sure that, at the end of the year they would have cause to thank God for it, besides cheerfully paying out a small sum so much to your advantage. May God bless you—and to show you that I intend to keep my promise to you, I will sign my name to this letter. Some of you are my own relations, my own brothers' and sisters' children, and some are my little cousins; and this is the best proof I can possibly give you, that I am,

Your true friend,

A. H. BURWELL

We trust to be favoured from time to time with notices of the Lord Bishop's progress in the Upper Province, that we may be enabled to lay before our readers his *Episcopal acts* performed at the various Churches he may visit. These must always be interesting to those who take a lively concern in the affairs of the Church.

The melancholy duty of announcing the death of our late beloved Sovereign, King George IV., is imposed upon us in the first number of our paper; who departed this life on the 26th of June last of a disease in the chest. We fear that so talented a monarch will not

soon fill the British Throne. His successor, WILLIAM IV. was yesterday publicly proclaimed King of Great Britain by the Sheriff of the District of Three Rivers, before a collection of the most respectable inhabitants of this place assembled at the Court House. The proclamation was received with the usual demonstrations of joy. Long may he live, a blessing to his people, and the watchful guardian of their dearest rights.—**GOD SAVE KING WILLIAM THE FOURTH!**

SCENE ON BOARD A GENOESE BRIG.

We were in the gulf of Lyons, so famous for storms: the day had been a rough one, but the wind was fair. On we went, and onward, but still the clouds rose all round from the horizon, and our little brig still seemed alone in the world, a world too of raging waters. The place as well as the day was adapted to solemn devotion. Evening came on, and some one remarking that it must be sunset, a signal from the captain called the crew and passengers all aft to the quarter-deck; they bared their heads, and all kneeling around, a litany was commenced by the pilot, and soon after taken up by the captain, the crew all responding. A hymn was then sung on their knees; it was succeeded by another of different metre; and after, another short litany, and a minute of silent prayer, the worship was concluded by a kind of doxology. Their voices were good, and the singing, in such a posture and such a place, with "deep calling unto deep" around them, formed one of the most interesting services I have ever witnessed.—*Sketches of Naval Lives.*

THE GOOD SHEPHERD'S CHOICE.

Archdeacon Robinson, in his "last Days of Bishop Heber," gives the following account of his kind attentions to a bereaved mother who lost, on board the vessel in which they were sailing to Madras, her infant child. Mr. Robinson says:—

"The Bishop has been repeatedly in the cabin, comforting and praicing with her; and in the intervals I hear him weeping and praying for her in his own. I have never seen such tenderness—never such humble exercise of Christian love. This evening he spent chiefly in the cabin of the poor bereaved mother, and while she was bitterly lamenting her loss, instead of checking her expressions of impatience and prescribing to her the duty of submission, he told her the following beautiful apologue, as one with which he had been much affected; A shepherd was mourning over the death of his favourite child, and in the passionate and rebellious feeling of heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him.—Suddenly a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them.—Why should you murmur because I the good shepherd of the flock, have selected from those which you have nourished for me, the one most fitted for my eternal fold! The mysterious stranger was seen no more and the father's heart was comforted.'

Religious opportunities are like the books of the Sybil: their number is constantly growing less, and their value increases the fewer of them remain.

LINES

Upon occasion of retiring to a homely bed in an humble dwelling.

My heavenly Master had not where
To lay his blessed head:
Too thankful, then, may I repair
To this—to any bed.

Shield us this night, Almighty God,
And when we sink at last
To sleep beneath the kindred sod
On THEE our charge be cast!

O grant that when that dark repose
By millions shall be burst
Our lot be found in CHRIST, with those
Ordain'd to rise the first.*

A LABOURER.

LADY W. LENNOX.

We regret much to hear that this lady has yielded to the seductions of passion, and that setting at nought the respect of her husband's family, and the opinions of the world, she has betaken herself to the sheltering arms of Mr. Wood, and become the mistress of a man she might, under other circumstances, have commanded as her husband. Miss Paton, for so we must henceforth call her, is living, we understand, with Mr. Wood, in Norfolk Street, Strand.

A separation, formal and final, has been acceded to by Lord William Lennox, who retains the property he at present possesses, pays all debts up to the time of the elopement, and leaves the lady henceforward the full benefit of her professional exertions. It is at all times with reluctance that we allude to the affairs of private life, and particularly to those persons who devote themselves to the stage. They seem, indeed, with a very few exceptions, to have a prescriptive right to act naughtily, without in the slightest degree endangering their reputation, and frequently command, through their peccadillos, an additional portion of public patronage and commendation. It would be an ungracious task to enumerate the instances in which professional favourites have availed themselves of this disposition on the part of the public. It would scarcely be worth while to investigate its cause. Whether the general conduct of the beauties of the stage has rendered this indulgence necessary—or the licence allowed by the public has encouraged the lapse of morality, is scarcely worth inquiring. It is sufficient for us that it exists to a great extent, and we therefore take our leave of Lady Lennox, under the full assurance that there will be no interregnum of her power, or of the gratification we have always derived from her great professional exertions. The allusion to this Lady, however brings to our recollection another popular vocalist, whose uniformly steady and decorous adhesion to propriety and to celibacy has excited much attention and conjecture. That lady, we believe, deserves all the economies that are bestowed on her, and we understand they will not go altogether unrewarded. A noble lord, long an ardent admirer, awaits but the freedom of widowhood to confer on her the title of Countess.—*Berwick Advertiser.*

The above article we copy from the "Berwick Advertiser" of June 19th 1830, and present it to our readers for the purpose of drawing their attention to the bearing which the principles it avows are calculated to have on the moral, the religion, and consequently on the general prosperity of the country.

1. It is a saying of no very doubtful authority, that "righteousness exalteth a nation." If the *converse* of a proposition is true, in an opposite sense, we think that the most strenuous apologist for vice will hardly deny, that wickedness *degrades* a nation. If righteous exalts a nation, it can only do so, in detail, in exalting particular individuals. Of course the state has a claim upon every subject, to cast, by his own individual righteousness, his due share of tribute into the treasury of national glory and prosperity. A wicked man cannot be a good subject to any state.

2. As righteousness raises and exalts a nation in the scale of moral excellence, (and of course in the divine estimation) so it leads directly to national prosperity. This is purely the result of certain fixed principles on which God has founded the order of nature, and to which, either by an especial providence, or, which is the same in practice, a wise arrangement of cause and effect, he adds his blessing. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." True religion makes men industrious, temperate, prudent, and economical. Temperance secures to them health of body, and they have no expensive vices to swallow down the proceeds of their industry. And thus the surplus of their worldly wants can go to the relief of the truly unfortunate, and to procuring religious benefits to themselves.

3. The more truly virtuous a nation is, therefore, the fewer will be its poor. This is of vast importance in political economy. Every man who religiously fears God, is imbued with a noble spirit of manly independence. He cannot bear to "eat the bread of idleness." He knows it to be his duty to earn, (as our invaluable Catechism teaches us,) in an honest and virtuous employment, his own necessary expenses. "To beg he is ashamed," while he has strength to "labor with his hands," because it subjects him to the imputation of two vices, namely: laziness and dishonesty: for what is given as charity to one who can help himself, is but so much taken away from God's poor. Every man living, while he enjoys the power of so doing, owes, to the world at large his own share of the world's expenditure for the common benefit of society and the comforts of life: Hence voluntary pauperism is public robbery.

4. Every vicious indulgence (and all indulgences are vicious which lose sight of health of body and purity of mind,) is attended with two fearful classes of evil, namely: 1. It is expensive, and devours that substance which should be given to the glory of God in the service of virtue. 2. By producing habits of idleness, it tends to dry up the sources from which even its own means flow: for industry, in the first instance produces the means of indulgence. This is a suicidal operation: it is just like a man sucking his own heart's blood for his daily food. Hence a community given to expensive vices *must come to poverty*. "So shall thy poverty come as one that travelleth, and thy want as an armed man."

5. But vicious indulgences are attended with another ill effect; namely: They operate as *re-producing causes*. Vice begets vice—artificial want begets artificial want; and sometimes the monstrous births feigned by the poets are realized. Unlawful *love* produces unlawful *hate*: adultery begets murder; that a just rival may not stand in the way of unhallowed passions.

6. The vices are leagued together: hence the kingdom of darkness has its different departments. Vicious indulgence must have its panderers and providers; and these sometimes from different quarters. The *showman* must be paid by the *spectator*; but yet he must exercise a perverted ingenuity, and be wickedly industrious in qualifying himself to the laughing-stock, and the pick-pocket, of fools. And while he is under the process of education for this nefarious employment, he must devour the bread which *honestly* has earned: for dishonesty never did, and never can, by a fundamental and systematic process, from which all connection with honest labour should be excluded, produce the means of subsistence. In the nature of things, crime cannot ultimately be rewarded with good. God has rendered such a thing impossible. "In the sweat of thy face shalt thou eat bread." Honest labour is, in all cases, the *original producer*: though by idleness and vice it may be plundered in an endless variety of ways. Though the labour were extorted by violence it could not alter the case, for even then it would be honestly performed.

7. The *spectator* of the puppet-show is subjected in his measure to the same law. He must either waste his own time, or squander his own substance, or prey upon that of others, in order to purchase his foolish enjoyment. How fashionable has it become to break the eighth commandment by good-naturedly running into debt.

With the above observations in view, we beg our readers to consider the utility and lawfulness of *stage exhibitions*. Are they necessary for the general good of mankind? Do they serve as auxiliaries to the general work of improvement in the useful and necessary arts, subordinate to the highest interests in which the condition of the human family is involved? If such they are, and such noble purposes they serve, they ought they to be comprehended, as we think, under one or other of the three learned professions, or the three great departments of the manual arts; namely: of Law, Physic, and Divinity; or of Agriculture, the Mechanic Arts, and Commerce. The *fine arts*, as they are properly called, are doubtless subservient, in various ways, and in no small degree to the general improvement and moral condition of the world, and their loss would be a deplorable calamity. They have a decided bearing on our holy religion. They follow in her train as humble servants and worshippers, and are fain to lay their honours at her feet. They bring their *spoils* to adorn and beautify her holy temple—spoils rent from the *ragged brow* of vain and infidel philosophy, and treasured up in the armory of truth as the irrefragable evidences of her heavenly origin and miraculous establishment.

But stage exhibitions are not claimed as at all being the hand-maids of religion, even in the most oblique and indirect manner. Any man can serve his Maker without them, or without referring to them as a means of real good to him. Their claims then to be the ministers of moral improvement in a Christian country are at once given up, because it is notorious that no man connects them in his mind, (as he does all the useful arts,) with the general promotion of religion;—unless it can be made to appear that there is a morality independent of the revealed will of God, by which the happiness of man is to be promoted. But we are satisfied that no man calling himself a Christian will lay in so desperate a claim. Neither do we anticipate a defence of stage exhibitions grounded on agricultural or commercial interests, or as at all auxiliary to the security of legal rights, the preservation of health or character, or the restoration of either when gone. No man will regularly take his family to those night orgies either for the health of body or soul. For what but the hours stolen from repose, and the violent agitations of stormy passion to do with either, unless to destroy them? This by the way

anticipates a point or two of defence, namely: one of amusements and recreation, and one of *charity* towards those who live by the stage. As to the first: Is it lawful in the eye of God, (for with *Him* we have to do,) to seek amusements at the expence of the virtue and honour of those who furnish them? Should they, by delighting our minds, and ministering to our pleasures, plunge themselves into moral degradation, and we remain innocent while thus feeding our pampered appetites on the very heart's blood of the self devoted victims? And as to the plea of charity, (should it be made) it would be the same as a defence of hiring assassins to cut our own throats, and run their chance as criminals.

But this may appear as if we assume the position that stage exhibitors are of course the victims of vice. We assume it, because, in the article above inserted, it is most cheerfully, (we had almost said triumphantly) conceded. "It is at all times with reluctance that we allude to the affairs of private life, and particularly of those persons who devote themselves to the stage. They seem, indeed, with a very few exceptions, to have a prescriptive right to act naughtily, without in the slightest degree endangering their reputation, and frequently command, through their peccadillos, an additional portion of public patronage and commendation." Virtue is then prostituted for the gratification of public taste, while the public mind is so completely corrupt, that "an additional portion of public patronage and commendation" is joyfully bestowed on those female prostitutes who have thus become "professional favourites." This broad and unequivocal concession from the patrons of the English stage exhibits a picture of depravity of the most gross and offensive description. It comes in open defiance of the laws of God and man, and acknowledges a "prescriptive right" on the part of those shameless females, whose personal attractions are not the least part of their professional accomplishments, to make the stage the mart of their *personal charms*, and the medium of intrigue, debauch, adultery and crime.

Without farther comment on a case of so decided a stamp, we will take the liberty of assuming, that the stage is not only, as it now exists, a needless appendage to human society, but a seminary of vice—a sink of debauchery—the slaughter-house and the grave of whatever is valuable in the Christian character, or dear in the purer charities of life, or sweet and lovely in the eye of domestic virtue: and we will proceed in attempting to make an application of some of the principles above laid down.

1. "Righteousness exalteth a nation;" but vice degrades it, and produces a constant tendency towards its destruction. The stage is a corrupter of public morals and a destroyer of individual virtue: therefore the stage is disgraceful to a nation, and dangerous to its prosperity and existence.

2. The stage by producing debauchery produces idleness, which causes a deficiency in productive industry and a consumption of the necessaries of life over proportionate to their production: which, by an infallible law in the constitution of human society, has a direct tendency to pauperism.

3. The more vicious a community is, the more numerous will be its paupers, both from a deficiency of productive labour, and from a disproportionate consumption of the necessaries of life. The stage, by destroying religious feeling in its votaries, fosters unnatural pride—a brutal unfeeling pride, which despises the ordinary occupations of life, and leads to fraud and violence—a pride which destroys that fine feeling of manly independence which chooses to live by *virtuous industry*—a pride which, whatever its sensitiveness on some points, has quenched "the blushes of ingenuous shame," and is reckless of the frowns of indignant virtue.

4. Hence the honest industry of the nation, taken collectively, is, by means of the stage, defrauded of just so much of its proceeds as serves to provide it with actors and then support it, over and above the amount to be deducted on account of the deficiency of their productive labour. It is therefore, as we think, a matter of political wisdom and justice—a debt due by the state to the honest and the good, to put into rigid execution the existing laws against stage exhibitions of all kinds.

5. Vice is re-productive and contagious in a high degree. Stage exhibitions inflame those passions which ought to be held under the sober restraints of religion; and which will, under the best state of public morals, often burst from their barriers, and carry desolation in their course: hence female stage favourites obtain "a prescriptive right to act naughtily, without in the slightest degree endangering their reputation." They "avail themselves of this disposition on the part of the public;" and in proportion as they are countenanced in their shameful conduct by this degraded public, and a little more, do

they exert themselves to corrupt those who pay such marked homage to their polluted names. They exercise their "prescriptive right" in seducing men by their meretricious arts to adultery and crime, and to tearing assunder the dearest connections of life: and this is done in the most open and undisguised manner. Nay, more than this. Of one it is said: "That Lady deserves all the encomiums bestowed on her, and we understand they will not go altogether unrewarded. A noble Lord, long an ardent admirer, awaits but the freedom of widowhood to confer on her the title of Countess."—Now it is impossible, that this noble and high-minded Lord, under such circumstances, and the influence of such Circean charms, might share the fate of the companions of Ulysses, and be transformed into a real monster? Is he proof, while labouring under "ardent" passion for this paragon of stage excellence, against the temptation to shorten his most painful state of expectancy, and hasten his widowhood? What female, we are led to exclaim, who would shrink from the thought of a cup of hemlock or a wet napkin, could think of being the wife of an admirer and paramour of actresses, even though all the noble blood in Europe flowed in his veins, or the riches of India poured into his coffers? And what Editor of a public journal, who has not cast off all sense of shame and set decency at defiance, would gravely write and deliberately publish to the world, such a contemptuous libel on the divine institution of matrimony, and the sacredness of its obligations?

The writer of the above paragraph most feelingly observes, that "It is at all times with reluctance that we allude to the affairs of private life, and particularly of those persons who devote themselves to the stage." It would seem then, that the private character of those females who "have a prescriptive right to act naughtily,"—in other words, who are ACKNOWLEDGED PROSTITUTES, is an object more worthy of tender solicitude and watchful care than the character of those who, by their rank and virtue, are the ornaments of their sex, and the guardians of domestic happiness. And what can be the reason of this? Why truly we cannot tell, unless that the happiness of mankind is more dependent on the patriotic labours of these worthies, who, "having eyes full of adultery and that cannot cease from sin," are leagued against chastity and female honour, than upon the virtuous lives, labours, and examples of all the other classes of society put together. For why should superior care be bestowed on that which is of inferior value? 'Tis a clear case, and if the characters of actors and actresses should be, under acknowledged and well merited infamy and execration, more the object of public care and sympathetic concern than that of private and domestic worth and virtue, it must be because it is of more consequence to mankind to uphold the public promoters of debauchery and crime, than to guard from profanation even the sanctuary of Almighty God.

But the stage has been defended on the ground that some of its exhibitions serve to improve the powers of the human mind, and produce and perpetuate classical taste. If this part could even be entirely separated from those accompaniments which have such a decided and sure tendency to profligate wickedness, its utility would still be very questionable. But it cannot, and the experiment cannot be made, because its primary object is, to make money by means of sensual gratifications. Not one in a hundred most probably attend the stage from motives of purely intellectual considerations. If the stage were to exclude those whose object is the gratification of their passions, or what would amount to the same, to have none but intellectual and classical exhibitions, it would instantly cease to exist. It can therefore never supercede the public seminaries of learning. It can neither teach the eloquence of the pulpit, the bar, or the senate. Common life is not tragedy, nor yet comedy; and hence we think the tragedy and comedy of the stage but ill adapted to prepare men for the discharge of the great public duties of life. They are but fiction; or at least they are but the extremes of human conduct and human passions, which in their nature are temporary and of rare occurrence, unnaturally drawn out to a fictitious continuance. They are rather *acted fictions* than natural representations. The mind feels this to be the case; and the passion for the marvellous, which is always diverse from sober reality, is rather gratified than the mind instructed. This we think precludes the result of mental improvement, especially of the more valuable kind. The storms of mimic passion we conclude to be but poorly adapted to convey rational instruction; because that when the passions are strongly excited, the understanding and judgment have but a small chance for exercise. Instruction is best imparted in the cool moments of sober reflection, when the digestive powers of the mind are leisurely employed.

We ought certainly to guard against every thing that would

give the mind a bias contrary to the peaceful performance of that routine of common duties which God in his providence has been pleased to make out for us. Stage exhibitions, it must be confessed, do so influence the mind in no small degree. This is no more than is to be expected; for the mind will unavoidably receive impressions in kind from the objects in which it is principally conversant. The players will of course become, in a great degree, *real personages* in those things which occupy so much time and attention in preparing for public exhibition. No wonder then that they become such grievous transgressors against the sober decencies of virtuous principle. And what a cause of melancholy regret is it, that such fine natural talents as they generally possess, (for drosses can never succeed,) should be so fatally perverted—talents which might adorn and beautify many a domestic circle, and shed a halo of holy light along the paths of love and duty.

But we must draw our remarks to a close; trusting however that we need no apology for thus declaring our sentiments. We fully believe that they are such as the *able* will warrant and therefore we care little for the opinions of "*amateurs*." We cannot but lift our warning against a calamity which already threatens our infant country; and we beseech our countrymen in the name of God to pause before they countenance the stage, and invite the hydra-headed monster to spring up on our western soil. The cruelties practiced in the Roman amphitheatre, when so much human blood was shed in the horrid fights between men and wild beasts, were the natural consequences of the stage. We have just seen what it does at this moment produce in our mother country; and we may see what woe it will work to Canada, unless the fear of God shall arouse us to a sense of our danger.

THE NAME OF CHRISTIAN.

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St. Peter, "If any man suffer as a Christian, let him not be ashamed," that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers; while that of *Greek* bespeaks an oppressed, and persecuted, and unhappily, a superstitious and immoral people; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city; that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men, a name, in which the civilized world rejoices and exults; and which in every nation, and in every condition of life, may be made, by the grace of God a title to the inheritance of the Saints in light."—*Bishop Bloomfield*

BIBLICAL ILLUSTRATIONS.

From the Pulpit.

DANIEL II. 35.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them.

This is an allusion to the ancient method of threshing out the corn.

Corn at the time that the above prophecy was written, was not threshed out in a barn, as is the custom among the moderns but upon an area, or threshing floor.

This area, or threshing floor, was made in some open place generally near the house where the wind had free access to it upon all sides, and upon the summit of some high spot of ground. It was of a circular form raised in the middle, and sometimes paved with flints, but more usually laid with clay consolidated with great care, like the ground floors which are to be seen in many parts of the country, and smoothed by heavy rollers. The corn was beaten out by the hoofs of cattle, or trampling of horses driven over it, which was the general custom; though sometimes done by flails, or by a sort of carriage, without wheels, dragged over it, or by a board or beam, set with stones or pieces of iron, with a great weight laid upon it, and drawn by yoked cattle.

It was then winnowed and cleared from the chaff by a kind of shovel, which threw it across the wind; by which means the chaff was carried quite away; and so it was says the prophet, that the four great monarchies should be swept before the kingdom of Christ; and so it is that all its enemies and opposers shall be scattered and for ever lost.

DEATH OF KING GEORGE IV.

CASTLE OF ST. LEWIS,
QUEBEC, 30th AUGUST, 1830.

Official intelligence has been this day received by His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT announcing the demise of our late MOST GRACIOUS SOVEREIGN, KING GEORGE the FOURTH, an event which took place at 15 minutes past 3 o'clock on Saturday morning, the 26th of June. His MAJESTY had suffered from severe indisposition for some weeks, and expired without apparent pain, in the SIXTY EIGHTH year of his age and the ELEVENTH of his reign. The intelligence of His MAJESTY'S decease causes the deepest affliction to his faithful and loyal subjects, to whom he was endeared by the virtues which adorned his character, and by the anxious desire which His MAJESTY had uniformly manifested to promote the welfare of his people.

Upon the news of this melancholy event arriving, His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT and the members of His MAJESTY'S EXECUTIVE COUNCIL assembled at the CASTLE of ST. LEWIS, and took the oaths prescribed by Law to his present Majesty KING WILLIAM the FOURTH, and gave orders for proclaiming His MAJESTY, with the usual solemnities.

CASTLE of St. LEWIS,
QUEBEC, 30th AUGUST, 1830.

Order for a General Mourning for His LATE MAJESTY KING GEORGE the FOURTH.

In pursuance of an Order of His EXCELLENCY the ADMINISTRATOR of the GOVERNMENT in Council of this date, THESE are to give public Notice, that it is expected that all persons upon the present occasion of the Death of His late MAJESTY of blessed memory, do put themselves in decent mourning to begin upon Wednesday, the first of September.

By Command of his Excellency the Administrator of the Government,

C. YORKE, Secretary.

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 Hood Burwell; 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 *Jurassic* 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.