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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, 5th DECEMBER 1830.

[Vol. 2.—No. 17.]

## EPISTLE OF ST. IGNATIUS

TO THE SMYRNEANS.

Ignatius who is also called Theophorus; to the Church of God the Father, and of the beloved Jesus Christ; which God hath mercifully blessed with every good gift, being filled with faith and charity, so that it is wanting in no gift; most worthy of God, and fruitful in saints; the Church which is at Smyrna in Asia; all joy through his immaculate Spirit, and the word of God.

1. I GLORIFY God even Jesus Christ, who has given you such wisdom. For I have observed that you are settled in an immovable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit; and are confirmed in love through the blood of Christ; being fully persuaded of those things which relate unto our Lord: who truly was of the race of David according to the flesh, but the son of God according to the will and power of God: truly born of the Virgin, and baptized of John that so *all righteousness might be fulfilled by him*, [Mat. iii. 15.] He was also truly crucified by Pontius Pilate and Herod the Tetrarch, being nailed for us in the flesh; by the fruits of which we are, even by his most blessed passion, that he might set up a token for all ages through his resurrection; to all his holy and faithful servants, whether by the Jews or Gentiles, in one body of his Church.

2. Now all these things he suffered for us, that we might be saved. And he suffered truly, as he also truly raised up himself: and not, as some unbelievers say that he only seemed to suffer, they themselves only seeming to be. And as they believe so shall it happen unto them; when being divested of the body they shall become mere spirits.

3. But I know that even after his resurrection he was in the flesh; and I believe that he is still so. And when he came to those who were with Peter, he said unto them, *take, handle me, and see that I am not an incorporeal demon*. And straightway they felt him and believed; being convinced both by his flesh and spirit. For this cause they despised death, and were found to be above it. But after his resurrection he did eat and drink with them, as he was flesh; although as to his spirit he was united to the Father.

4. Now these things, beloved, I put you in mind of, not questioning but that you yourselves also believe that they are so. But I arm you before hand against certain beasts in the shape of men; whom you must not only not receive, but if it be possible must not meet with. Only you must pray for them, that if it be the will of God they may repent; which yet will be very hard. But of this our Lord Jesus Christ has the power, who is our true life. For if all these things were done only in show by our Lord, then do I also seem only to be bound; and why have I given up myself to death, to the fire, to the sword, to wild beasts? but now the nearer I am to the sword, the nearer I am to God: when I shall come among the wild beasts, I shall come to God. Only in the name of Jesus Christ, I undergo all, to suffer together with him; he who was made a perfect man strengthening me.

5. Whom some, not knowing, do deny; of rather have been denied by him, being the advocates of death, rather than of the truth: Whom neither the prophecies nor the law of Moses have persuaded; nor the Gospel itself even to this day, nor the sufferings of every one of us. For they think also the same things of us.—For what does a man profit me, if he shall praise me, and blaspheme my Lord; not confessing that he was truly made man? now

he that doth not say this, doth in effect deny him, and is in death. But for the names of such as do this, they bring unbelievers, I thought it not fitting to write them unto you. Yet, God forbid that I should make any mention of them, until they shall repent to a true belief of Christ's passion, which is our resurrection.

6. Let no man deceive himself; both the things which are in Heaven and the glorious Angels, and princes, whether visible or invisible, if they believe not in the blood of Christ, it shall be to them to condemnation. "He that is able to receive this, let him receive it," [Matt. xix. 12.] Let no man's place or state in the world puff him up; that which is worth all is faith and charity, to which nothing is to be preferred. But consider those who are of a different opinion from us, as to what concerns the grace of Jesus Christ which is come unto us, how contrary they are to the design of God? they have no regard to charity; no care of the widow, the fatherless, and the oppressed: of the bound or free, of the hungry or thirsty.

7. They abstain from the eucharist, and from the public offices; because they confess not the eucharist to be the flesh of our Saviour Jesus Christ; which suffered for our sins, and which the Father of his goodness, raised again from the dead. And for this cause contradicting the gift of God, they die in their disputes; but much better would it be for them to receive it, that they might one day rise through it. It will therefore become you to abstain from such persons; and not to speak with them neither in private nor in public. But to hearken to the prophets, and especially to the Gospel in which both Christ's passion is manifested unto us, and his resurrection perfectly declared. But flee all divisions, as the beginning of evils.

8. See that ye all follow your Bishop, as Jesus Christ, the Father; and the Presbytery, as the Apostles. And reverence the deacons as the command of God. Let no man do any thing of what belongs to the Church separately from the Bishop. Let that eucharist be looked upon as well established, which is either afforded by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic Church. It is not lawful without the Bishop neither to Baptize, nor to celebrate the holy communion: but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done.

9. For what remains, it is very reasonable that we should repent, whilst there is yet time to return unto God. It is a good thing to have a due regard both to God and to the Bishop: he that honors the Bishop shall be honored of God. But he that does any thing without his knowledge, ministers unto the devil. Let all things therefore abound to you in charity; seeing ye are worthy. Ye have refreshed me in all things; so shall Jesus Christ you. Ye have loved me both when I was present with you, and now being absent, ye cease not to do so. May God be your reward, for whom whilst ye undergo all things, ye shall attain unto him.

10. Ye have done well in that ye have received Philo, and Rheus Agathopus, who followed me for the word of God, as the deacons of Christ our God. Who also gives thanks unto the Lord for you, forasmuch as ye have refreshed them in all things. Nor shall any thing that ye have done, be lost to you. My soul be for yours, and my bonds which ye have not despised, nor been ashamed of. Wherefore neither shall Jesus Christ, our perfect faith, be ashamed of you.

11. Your prayer has come to the Church of Antioch which is in Syria. From whence being sent bound with chains becoming God,

I salute the Churches; being not worthy to be called from thence, as being the least among them. Nevertheless by the will of God I have been thought worthy of this honor; not for that I think I have deserved it, but by the grace of God; which I wish may be perfectly given unto me, that through your prayers I may attain unto God. And therefore that your work may be fully accomplished both upon earth and in heaven: it will be fitting, and for the honor of God, that your Church appoint some worthy delegate who being come as far as Syria, may rejoice together with them that they are in peace; and that they are again restored to their former state, and have again received their proper body. Wherefore I should think it a worthy action, to send some one from you with an Epistle, to congratulate with them their peace in God; and that through your prayers they have now gotten to their harbour. For inasmuch as ye are perfect yourselves, you ought to think those things that are perfect. For when you are desirous to do well, God is ready to enable you thereunto.

12. The love of the brethren that are at Troas salutes you; from whence I write to you by Burrhus whom ye sent with me, together with the Ephesians your brethren; and who has in all things refreshed me. And I would to God that all would imitate him, as being a pattern of the ministry of God. May his grace fully reward him. I salute your very worthy Bishop, and your venerable presbytery; and your deacons my fellow-servants; and all of you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood; in his passion and resurrection both fleshly and spiritual; and in the unity of God with you. Grace be with you, and mercy, and peace, and patience for ever more.

13. I salute the families of my brethren, with their wives and children; and the virgins that are called widows. Be strong in the power of the Holy Ghost. Phlo, who is present with me, salutes you. I salute the house of Tavius, and pray that it may be strengthened in faith and charity, both of flesh and spirit. I salute Alee, my well beloved, together with the incomparable Daphnus, and Eutechus, and all by name. Farewell in the grace of God.

SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

A special general meeting of the above Society was held in the Court House on Monday the 22d instant.

The Lord Bishop of Quebec in the Chair.

Among the gentlemen present we observed the Chief Justice—the Archdeacon of York—Mr. Allen, Mr. Dunn, the Att. General, the Solicitor General, Col. Givens, Mr. Boulton, Rev. Dr. Harris, Rev. Dr. Phillips, Rev. Mr. Hudson, Rev. Mr. Mathews, Rev. Mr. Boulton, Rev. Mr. Cartwright, Mr. Sheriff Jarvis, Mr. C. Small, Mr. Wood, Mr. Washburn, Capt. Philpots, Mr. Billings, Mr. Stanton, &c. &c.

After having invoked the divine blessing—His Lordship observed that he trusted all were alive to the importance of looking to Him for support in all things, from whom cometh every good and perfect gift, and from whom alone any increase could be expected. He therefore proposed that it be made a standing rule:

“That every general or quarterly meeting of this Society should commence with prayer to Almighty God for his blessing on their labours.” Which was unanimously agreed to.

His Lordship then proceeded to state, that he wished to submit to the consideration of the gentlemen present, the propriety of changing or adding to the name of the Society—as it now stood the exertions of the Society were necessarily confined to the Indians. Now he need not remind those he was addressing, that there were in this province, many white brethren so situated as to be almost, if not entirely destitute of the means of grace—many with families growing up in ignorance—who were surely entitled to the attention of their more fortunate brethren. His Lordship remarked, that the situation of these settlers had long engaged his attention—and a letter which lately appeared in a Public Print, addressed to himself, had increased his desire, that something should be done for

their spiritual improvement. In the general views and statements of the writer of that letter his Lordship expressed his concurrence. As this society was already in a manner organized, and its object limited—he would not have proposed any alteration did he think it possible to establish a second society. But when he reflected how numerous were the calls, how heavy were the contributions which were already made for various objects—he was fully persuaded from his knowledge of the Diocese at large, that any attempt to form another Society would be utterly fruitless; under this conviction he felt anxious that the society might not be confined as it now was, but be enabled to extend its usefulness. His Lordship did not wish to be understood as recommending that the condition of the Indians should not be a principle object with the Society; he had no objection to the funds of the Society being wholly employed on them for one or two years; all he contended for was that the society might not, by keeping its present title preclude itself from giving attention (when a favourable opportunity offered) to the claims of those settlers who were in danger of perishing for lack of knowledge. These were the considerations which urged him to submit this proposal; and it remained for the meeting to decide how far they were worthy of attention.

The Archdeacon of York, in seconding the proposal of His Lordship, took occasion to observe, that as far back as the year 1814, the situation, more especially of the Mississagans Indians, had engaged the attention of a Committee of the Bible Society then existing in this place, (since changed into a branch of the society for promoting Christian knowledge) who had several meetings on the subject; owing to various impediments, chiefly the want of means nothing was then effected—he was happy to see the matter now more taken up by the present society, and he had little doubt but that under the auspices of the Lord Bishop, whose zeal and sincerity were so well known, it would meet with general encouragement and support. It had been thought that as the Mississagua or Chippewayan language, which is the principal Indian tongue, being spoken from the shores of lake Ontario to the frozen Ocean, had never been reduced to writing, a serious impediment would be presented to Missionary exertions. In a conference, however, which he himself, together with Col. Givens the superintendent, had had with the Chiefs of one of the tribes—their answer showed their good sense on this subject—they remarked that as they were now to become settlers and live among the white people, and as their own language contained no book, it was far more desirable that they should be taught to speak and read the English language. The Archdeacon proceeded to say, that when in England he had communicated to the Church Missionary Society relative to the Indians in Upper Canada, and although that Society expressed some delicacy about interfering on ground which they supposed had been pre-occupied by the other Church Society—they nevertheless promised and are at this moment pledged to support a professorship, and two scholarships, expressly for the acquiring the Indian language in the University of Upper Canada; when it shall have commenced its operations—he had since written a letter to the Secretary of the above Society soliciting missionary aid—and with the permission of the meeting, he would read—he made these remarks to shew that it was not quite correct to say that the members of the Church of England had paid no attention to the spiritual condition of the Indians. In reference to the proposition then before the meeting, he observed—that before the Indians could be materially benefitted by missionary labours they must be settled in villages, and a zealous and active minister among them would not confine himself to them exclusively, but would be anxious to impart religious instruction to all the surrounding settlers. And in this way much good might be effected among our remote white brethren—at the same time he did not think there could be any serious objection to the change in the name of the Society which had been recommended by his Lordship—it would enable it (as opportunity offered) to be more generally useful—he should second the motion.

The Solicitor General remarked that it would have been better had the proposed alteration in the name been originally adopted at its formation—he should however support the proposition made by His Lordship—as in his opinion the good likely to be effected among the Indians was problematical, whereas there was reason to



hope that the fruits of any labor bestowed on the whites would be both more immediate and more general.

Mr. Washburn could not agree to the proposed change—he thought the Society should confine itself to its original intention—should the alteration be adopted he was of opinion that the subscription would be by no means so general—and the effect would be that the society's funds would be lessened, while its field was greatly enlarged, and so its usefulness endangered.

After some discussion in which the Bishop, the Archdeacon, Mr. Mathews, Dr. Harris, the Solicitor General, and Mr. Washburn, took part—the proposed alteration was finally agreed to by a majority of the meeting—and it was resolved—that the society be called:

"The Society for converting and civilizing the Indians, and propagating the gospel among the destitute settlers in Upper Canada."

The report of the managing committee which met on the 9th instant having been read; in conformity with a recommendation contained therein it was resolved:—

"That Collectors be appointed to solicit pecuniary aid from all those in this town and neighbourhood who may be disposed to second the views of the Society—and that the Rev. J. Hudson, the Rev. R. D. Cortwright and Capt. Philpotts, be the collectors, with power to add to their number."

Resolved.—"That the committee of management, together with the officers of the Society be requested to take such steps as they might deem advisable to further the views of the society, by corresponding with the Clergy and other influential persons in various parts of the province—and requesting their co-operation and support in forming, where practicable, Branch Societies in connection with the one at York.

The Lord Bishop here expressed his willingness to write to the Clergy recommending their attention to the objects of the society—and soliciting them to use their exertions in its behalf.

The Committee having in their report recommended an immediate application to the Societies in England—His Lordship observed that he thought it advisable to delay the application for the present—he would however, request the Archdeacon of York to read the letter of the Secretary of the Church Missionary Society, to which he had alluded.

The Archdeacon having read the letter—  
The Solicitor General, seconded by Mr. Sheriff Jarvis, moved, "That the Archdeacon of York be requested to give a copy of this letter to the Secretaries in order that it might be printed—"  
which was unanimously agreed to.

The meeting then adjourned to the first Tuesday in January.  
*U. Canada Courier.*

• This letter will be given next week.

TO THE EDITOR OF THE CHRISTIAN SENTINEL

Rev. Sir,  
When your columns shall not be occupied with more important and useful matter, you will oblige me, and, I think, interest your readers generally, by inserting the following Scripture Illustrations, selected by me from the Christian Monitor. I confess myself partial to this species of writing; for I cannot but consider that he who successfully explicates a difficult and doubtful portion of the Sacred Volume, deserves to be regarded, in the highest sense, as the benefactor of mankind.

Believe me, Mr. Editor,  
Your friend and well wisher,  
G. S.

ILLUSTRATIONS FROM SCRIPTURE,

Derived from the Scenery of Palestine.

"For the violence of Lebanon shall cover thee, and the spoil of beasts which made them afraid; because of men's blood, and for the violence of the land."—HABAK. ii. 8.

The lofty summits of Lebanon were the chosen haunts of various beasts of prey; the prints of whose feet Maundrel and his party observed in the snow. "The violence of Lebanon" is, therefore, a beautiful and energetic expression, denoting the ferocious animals that roam on its mountains, and lodge in its thickets; and that, occasionally descending into the plain in quest of prey, savage the fold or seize upon the unwary villager. To such dangers Solomon expressly refers, in the animated invitation which, in the name of the Redeemer, he addresses to the Church: "Come with me from Lebanon, my spouse, with me from Labanon; look upon the top of Amana, from the top of Shenar and Hermon, from the lions' dens, and from the mountains of the leopards," SOLOM. iv. 8. With these fierce and ravenous animals, the prophet Jeremiah joins the wolves of the evening, and sends them to lay waste the habitations of his guilty and unrepenting nation: "Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them; a leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased." Near the base of the mountains, the traveller is entertained with a more pleasing sight than the lion slumbering in his den, or the print of his feet in the snow; he sees the hart or the deer shooting from the sleep, to quench his thirst in the stream. It was when David wandered near the foot of Lebanon, driven by his unnatural son Absalom from Zion and the fountain of Israel, the scenes of Divine manifestation, that he marked the rapid course of these animals to the rivulets which descended from the sides of the mountains. He saw the hart panting for the water-brooks, and the sight reminded him of his former enjoyments, while the circumstances of the creature bore a striking analogy to his own situation and feelings at the time. The passage, in which, prompted by the casual incident, he poured out the ardent longings of his soul for the water of life, is wonderfully beautiful and tender: "As the hart panteth after the water-brooks, so pants my soul after thee, O God; my soul thirsteth for God, the living God; when shall I come and appear before God?"

• Paxton's Illust. of Script. I. p. 154.

Among the various exertions made by the ladies of Montreal for charitable or religious purposes, we have always viewed with peculiar interest the unobtrusive efforts of the young ladies who compose the Ladies' Sewing Society, and who contribute the produce of their industry to a cause so highly deserving of support, as that under the immediate control of the Domestic Missionary Society. The Sewing Society, we learn, was intended at its formation, by the young ladies who instituted it, as a mode of employing their leisure hours (which they were fearful might otherwise pass unimproved) in a manner not only pleasing to themselves, but beneficial to others. Their aid having been solicited by the ladies composing the Domestic Missionary Society, they have, on this as well as on former occasions, liberally devoted their time and exertions to the cause, and the value of their co-operation was amply proved last year by the handsome accession they were enabled by their sale to make to the funds of the Missionary Society.—Before we conclude, we would point our readers' attention to a notice in our advertising columns, by which it will be perceived that the annual sale of fancy articles made by the Sewing Society is to take place on Thursday evening next, at the Exchange Coffee House, when we earnestly hope that the very laudable exertions of these ladies in the cause of religion will be fully seconded by the liberality of the public.—*Mont. Gaz.*

He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; and they that speak ill of others falsely, or deceive them, shall themselves suffer the injury which they design to do to their neighbours.—*Bishop Patrick.*  
As the rays of the sun, notwithstanding their velocity, injures not the eye, by reason of their minuteness, so the attacks of envy notwithstanding their number, ought not to wound our virtue by reason of their insignificance.

## THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 31<sup>st</sup> DECEMBER, 1830.

## CHURCH AND STATE.—No. III.

(Concluded from p. 125, No. XVI.)

17. It is reproachfully said, that the connection of Church and State is an *adulterous* connection. A heavy charge indeed!—But wherein, or how is it so, or by what law? When did the connection first become so shockingly impure? What part of *God's* word supports the accusation? What say "the law and the prophets?" Surely we cannot go to that law which bound the Church and State together in the same bundle, to find its own condemnation; nor yet to the prophets who, in foretelling "*good things to come*," assure the Christian Church that "*kings shall be its nursing fathers, and their queens its nursing mothers*." What also says the Gospel? "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

If the connection is now adulterous, it never was otherwise; for we may lawfully claim that it is now what it ever has been, because the Author of it has never promulgated a statute stamping it with any different character from that first given it: not to say how exceedingly out of place it would have been for the Almighty at so early a period in the history of man as his very creation, and subsequently in separating a *holy and peculiar people* from the midst of an apostate world, to establish an order of things which, in the lapse of time should, by some unknown process, become so exceedingly unclean. The charge cannot but be unadvisedly made. "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

We have shewn that Church and State do exist together in the strictest sense of the words in every consistent Christian Family: but the sinfulness and impurity of it have not yet been formally announced. For the sake of consistency, however, it should be proclaimed upon the house-tops by those who take such offence at a *divine* institution..... *Fiat voluntas, si ruat mundus!*

But what then is spiritual adultery? Read the first and second Commandments; and if they are not explicit, turn to Ezekiel the twenty-third, and Hosea the four first chapters..... But why should the Church be espoused to the State, seeing she is the spouse of Christ? We reply interrogatively: Did not the *same persons* compose the Jewish Church that composed the State; and was not even every private individual a part of both Church and State? The truth is, the State was the Church, and the Church was the State; the true condition of a people under the moral government of God. The difference was only this; one department discharged this duty, and another that; so that whatever they either did, it was God's work, and they did "all to the glory of God." We find the same in family-government, as far as its jurisdiction will bear a parallel. Government is for religious instruction, and religious instruction is for government. And so we ought to find every Christian State conducting its whole policy. A Christian politician, or soldier, ought always to regard himself as in the service of God and his Church, and scorn an action or line of policy that the Bible would condemn. A Christian lawgiver, or a body of them, ought invariably to legislate as if their business was to promote the glory of God in and by his Church; for by the Church, and that only, have we access to him, and come under his moral rule: "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Every man who aims to be a sound politician, should be a good Christian, and understand the importance of the Gospel as it mingles itself with civil institutions, imparting to them the elixir of life, health, strength and durability. A state governed entirely by the Bible would be INVULNERABLE and INDESTRUCTIBLE to the end of time!—How could it fall, when it was composed of "Kings and priests unto God," "keeping his covenant, and thinking upon his commandments to do them?"

18. There are things in which man is concerned that are joined together as co-operators for mutual benefit and the result of common advantages. "It is not good" that either should be alone, but enjoy "a help-meet." Male and female God created man, each sex being endowed with appropriate qualifications, and each necessary to the preservation and happiness of the other. One is formed for the more rough and hardy duties of life; the other for those that are gentle, bland, persuasive, softening and humanizing. The one provides and protects from without; the other manages in privacy and retirement, and as it were, converts into life and loveliness the crude material furnished to her hand. They both are fellow-labourers in the production of mutual happiness.

The destiny of man is connected, in another department, with something not entirely dissimilar to the above, both as to the pairing of twain, and the happy consequences of certain influential and interchangeably operative causes. The proper government and direction of the human mind in a state of society and subordination, comprises two sets of principles, (if the expression be allowable,) which run together in beautiful and harmonious coalescence, and produce the most beneficial results. These are, the State machinery, or that political economy which operates on mind and forms society in its rude outline; and in addition thereto the Ecclesiastical machinery, or that religious economy which renders society good, by bringing mind under the law of love, kindness, and obedience, and keeping it in the reverent fear of God. There might be government without religion; but it could not be one of order, peace and happiness, because not one of love and good will. Force may compel a kind of obedience, but religion will cause it to spring spontaneously from "an honest and good heart." Ecclesiastical rule, that heavenly directress, that divine operator which by the Spirit softens and mollifies, and converts into life and loveliness, is the prudent matron whose "price is far above rubies,"—the wedded wife of Sovereignty—the honorable and honoured mother of every Christian and godly virtue. These virtues are the holy and lovely offspring that religion bears to sovereign rule—that the Church bears to the State. For without rule there can be no religion; and without religion there can be no cheerful obedience, and no "perfect freedom" in servitude. Sovereignty imposes the yoke of subjection; but religion only possesses the divine art of rendering the yoke easy and the burden light;—and the readier too, when, as it was in Israel, they both are associated together in the same public administration, and invested with an equal share of the same inviolable sacredness of character. From this association, sovereignty derives the double advantage of being regarded,—not as the creature and slave of the people, but as the ordinance of God for his own glory and the instrument of their spiritual good;—not as a mercenary hireling barely to keep the civil peace amongst contending religious factions, but as the friend and partner of the Church, her associated guardian of public virtue, and the provider of way and means for conveying her instructions to its people. Look only at a well-ordered Christian family, and you will at once recognize the truth and the force of these observations. For should not the child understand that the parents' sovereignty is included under its spiritual instruction, and that God has given the father kingly honor in its sight, obedience to which is combined in its mind with its religious education, and forms no small part of its religious creed? But why will you stop here, and bid adieu to these solemn truths, and banish them from Christian belief the moment you step aside from the domestic circle? Are larger families,—are Christian States incapable of giving a practical exhibition of the same things? Rather do they not furnish a more noble theatre for their blessed influence, as they present a wider range for the operation of this family scheme of divine benevolence? Before you deny it blot from the page of the history of the chosen people of Jehovah those brilliant periods of national glory, when Church and State were true alike to their God and to each other, and when Israel was blessed above all people. And is the Gospel less privileged than the Law, that kings and their queens are not permitted to discharge that sacred duty to the Church which prophecy assigns them?

19. Hence we conclude that it is the bounden duty of all human Governments to take the Church under their protection, and lead the way in religion, that she may have a fair opportunity of making their subjects good and worthy men. We all know the force



of example when it is seen with the great ones of the earth. If their inferiors by it are led to the service of their Maker, and learn obedience from the Gospel, it will settle public authority upon a basis not to be shaken by the storms of faction, and insure national prosperity by the most certain means. For if the Jews were so prosperous and happy while they served God in the established Church, may not Christians hope for the divine blessing in following their example?

These provinces are highly favoured in this respect beyond many other countries. The Christian benevolence of the parent state flows in upon us like rivers of milk and honey; and we are kindly invited to be partakers almost without money and without price. While we enjoy rare political blessings, the inheritance of Britons, she is desirous of making us worthy of them, and capable of transmitting them unimpaired to posterity. She is therefore anxious to plant the Gospel deeply and firmly amongst us, and to bring us all under the conservative influence of those holy principles which have raised herself to her lofty station among the nations of the earth. She has long been extending the rod of her Empire to the four winds of heaven; and wheresoever the sway of her sceptre is acknowledged, there do we find her heralds of salvation carrying the glad tidings of great joy to her conquered provinces, that wheresoever her dominion is owned the people may become free indeed. Would to God that all to whom she thus extends the hand of liberality could be brought to appreciate as they deserve her benevolent efforts for their good—that they would second them with their own, and conspire to crown her labors of love with the most triumphant success.

The British Government is in theory, a Christian Government, and Christianity is recognized as the best part of the law of the land, because the Bible is incorporated with the civil code, and forms the basis of British jurisprudence. No subject should therefore think of filling any station of honor or trust without a competent knowledge of the law of God as it is adopted by, and grafted into the British Constitution. For how can a public man discharge his duty as the servant of a Christian commonwealth, and be able to resist the encroachment of anti-Christian and unconstitutional principles, if he is either ignorant of, or an enemy to the Christianity of the law of the land? We therefore affectionately submit the foregoing observations to the candor of our countrymen, and would respectfully ask if the principles maintained ought not to be put speedily into practice. The future prosperity of these provinces, this fair portion of the British Empire, is mingled and blended with the question at issue: and it lies with us the children of a great and glorious nation, kindly and thankfully to accept the boon which the Gospel of our blessed Lord has induced England to place within our reach. Her Church has imparted to her the greatness of her glory, and the excellency of her strength; and it is also able under divine providence, to raise her American possessions to a large participation in the same inestimable blessings.

But it is time to draw these remarks to a close.—We have trespassed much longer on the readers' patience than was anticipated at the commencement, because we found it difficult to make a fair presentation of all the arguments which the subject suggested. These arguments may be disputed, and no doubt will be; but we rest secure that they cannot be confuted, or resisted by any thing but groundless prejudice. If they are objected to—so is the Bible, and by many plausible sophisms which have had their unhappy dupes.

We shall add a formal and brief reply to some popular objections.

SECOND ANNUAL REPORT OF THE NEWCASTLE DISTRICT COMMITTEE, OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.  
(Continued from p. 123.)

As an Association, whose operation are to benefit the whole District, it has been the labor of this Committee to extend the advantages of their Institution as widely as possible throughout the appointed sphere of their exertions; and, on this principle, they have formed depositories of books—great or small, according to the probable demand for them in such neighbourhoods—in the following places:—*Carrying Place, Colburne, Port Hope, Darlington, Peterborough, and Cavan*, under the superintendence of the officers

of the Society in those vicinities. Many thanks are due to the gentlemen who have undertaken the charge of these respective depositories, for the promptitude with which they have accepted an office involving no inconsiderable degree of trouble, and the zeal with which they have laboured to promote the circulation of the books. The committee from the favourable results of this experiment, have it in contemplation to augment the number of such depositories: for it cannot be supposed that a population scattered over a surface of perhaps 800 square miles, with the conjoined inconvenience of bad or nearly impassible roads, could all avail themselves of one single depository, however central. As a District Committee, it is their desire, and shall be their continued endeavor to render the benefits of their institution accessible to every inhabitant within the District which circumscribes their operations.

At the Carrying Place, books and tracts to the amount of about £10, were placed under the charge of the Rev. J. Grier, and through the zeal of this gentleman a great portion of these have been disposed of either gratuitously—making himself accountable for such—or at the established prices. With David Smart Esq. of Port Hope, publications of the Society have been deposited, to the amount of nearly £20, currency, and considerable remittances have been made to the Treasurer. A smaller supply was deposited with J. Steele, Esq. at Colburne, who has been active in the cause of the Society and has disposed of a satisfactory proportion. A box containing a considerable variety of bibles, prayer-books, and other books and tracts, to the amount of about £23, was consigned to the care of T. V. Tupper Esq. of Peterborough, who was to divide with the Rev. J. Thomson of Cavan, at the discretion of the latter gentleman. No statement of sales has yet been received from these last places; but the Committee have understood that the demand for their books, in those neighbourhoods, is very considerable. To Mr. Elijah Wallbridge, of Clarke, who, in despite of years and infirmities, is indefatigable in the cause of the Church; and to W. Warren, Esq. of Darlington, much credit is due for promoting the circulation of a few books and tracts committed to their care. The amount actually received for these sales, will appear in the account of the Treasurer.

The following statement shows the actual amount of books sold since the last Annual Meeting of this Committee:—Although this does not, of course, comprehend the whole number disposed of, no returns having been received from any of the branch depositories since January last, and none at all from those of Peterborough and Cavan—the schedule here exhibited is, far from being discouraging:—

|                              |     |
|------------------------------|-----|
| Bibles of various sizes..... | 44  |
| Testaments .....             | 49  |
| Prayer Books .....           | 82  |
| Bound Books and Tracts ..... | 320 |

The steady demand for the more important of the Society's publications, as Bibles, Testaments, Prayer Books, &c. has induced this Committee to send for such an increased supply of those works as they deemed necessary for the succeeding year—until the arrival of the more general order, which will be probably made during the ensuing winter, and which cannot reach this till the summer of 1831. Although the Committee, at the time of transmitting this order, were indebted to the Parent Society more than £40 sterling, yet the result of this fresh application—correspondent, indeed, to the benevolent principles of that venerable institution—is thus kindly noticed:—"The Messrs. Rivingtons, the Society's Booksellers, have been directed to pay the most prompt attention to your application for a further supply of books and Tracts."\* This is a debt, however, which has not been thoughtlessly incurred by the Committee; for the expectation is founded upon the fairest calculations that in January next, when the new order will probably be prepared, an amount will be at their disposal—from the collection of the annual subscriptions and the intermediate sale of books—which will be fully adequate to pay off, not only those arrearages, but the additional debt incurred by the increased supply of books now daily expected.

In order, however, to increase the means of their usefulness—to

\* Extract of a letter from the Rev. Wm. Parker, London, to the Rev. A. N. Bethune.

extend their benevolence in the gratuitous circulation of their books, and to reduce those most needful to still lower rates, the Committee are constrained to appeal strongly to the liberality of the public; for they would have it fully impressed upon them, that every additional subscriber and every fresh donation, is so much added to their means of placing into the hands of the "poor destitute," that holy volume which "maketh wise unto salvation." They are particularly anxious to make an immediate and general reduction in the charge for the Holy Scriptures; but the sacrifice they must necessarily make in effecting this pious object will be met, they trust, by a corresponding generosity in those who are furnished with "this world's good." In furtherance of this important end, the Committee beg to repeat the suggestion made in their last Report, that annual collections should be made in the several churches of the District, in aid of the funds of the Society—a mode of contribution which would enable many, to whom the annual subscription, qualifying for a member, might not be convenient, to afford some assistance towards the gratuitous dissemination of the Holy Scriptures and the advancement of the general views of the Committee. The congregation of Cobourg have faithfully contributed their mite, in this manner, towards that excellent object; and the Committee, in again acknowledging their liberality in the result of the second annual collection, which, notwithstanding very recent collections for other objects, amounted to the very satisfactory sum of £9 8s 9d, must, at the same time express their grateful sense of the kindly bestowed exertions and impressive appeal of the Rev. Robert Cartwright, Chaplain to the Lord Bishop of Quebec, in their behalf.\*

The Committee have felt it to be a legitimate appropriation of a portion of this last fund, to contribute what is required towards the expenses of a Sunday School recently established at Cobourg, under the auspices of this Society. The encouragement already afforded in this "labour of love," by the very numerous attendance of scholars—averaging nearly 70 each Sunday—and by the zealous and cheerful co-operation of many neighbouring ladies and gentlemen as teachers, seems fully to justify the appropriation of the required books and tracts gratuitously from the depository of the Committee. The vast advantages resulting to religion from these institutions,—advantages which the public seem so well to appreciate, as to preclude the need of comment from this Committee—justify the hope that their establishment in all parts of the District, accessible to the aid of this Society, will not be delayed. The Committee will always be happy to afford every possible assistance towards this excellent object, where that aid will be met by a corresponding co-operation in those communities where such institutions are formed.

The views of the Committee on this important subject, the religious education of the young, are much raised from the exertions known to be in progress with the zealous prelate who presides over this Committee, to establish Sunday Schools throughout this Diocese on an uniform plan—a circumstance, than which nothing, they conceive, can be more instrumental to the spread and maintenance of Christ's Church generally, and especially of that "pure and reformed part of it to which we belong."

The Committee, in conclusion, desire the prayers of all their "fellow-helpers to the truth,"† for that assistance from above which can alone crown their exertions with striking or lasting success. It shall be their devout and earnest petition that they may go forth to this holy labour in the strength of the Lord God; and so they may hope—indeed it were the only ground of so exalted a hope—to "increase with the increase of God."

By desire of the Committee,

A. N. BETHUNE, }  
G. S. BOULTON, } Secretaries.

\* This gentleman preached the annual collection sermon, on Sunday, 12th September.

† 3 John, 8.

## QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

From the Family Visitor and Sunday School Magazine.  
Mr. Editor,

That the office of a teacher in a Sunday School is one of no ordinary responsibility and importance, no Christian will deny; and I am confident that you will coincide with me in the opinion, that the selection of an individual to fill that station, is a duty, for the faithful performance of which, those on whom the selection devolves are accountable to the Children under their care, to the community at large, to their Church, and to their God. No considerations, therefore, should be allowed to influence them, but a sacred regard to the interests of the children who are to be the future subjects of the teacher's care and attention.

I am not certain that you will agree with me in my estimation of the qualifications which should be required in those who are appointed to this station; but I think you will not be unwilling to insert the following remarks, which you will perceive are condensed and altered from an article which I lately prepared on "the qualifications and duties of teachers of common Schools." In my own view, the qualifications required in the latter should not be higher than those which are needed in teachers of Sunday Schools; but, whether we shall ever be able to have these schools supplied with teachers of such attainments, I am not prepared to say. It will not, however, do any harm to point out what I consider desirable, if not necessary, qualifications; and the consideration of my remarks may induce some individuals to pay more attention to the subject than they otherwise would have done.

In deciding upon the qualifications of a teacher, the first requisites—the absence of which render all other attainments much less useful than they would otherwise be,—are, a mild, gentle, amiable, conciliating, and affectionate disposition; an even temper, not subject to caprice; great patience; persevering industry; and ardent piety. Without these indispensable qualifications, the labours of a teacher, however well prepared he may be in other respects, will be unable to produce their desired effect. The education of a child consists not merely or chiefly in his being taught to go through the regular routine of duties prescribed by the rules of the school, but it extends to all his habits, all his principles—to the formation of the moral character of the future man. No doubt can be entertained, both of the susceptibility of right impressions which belong to the earliest age, or selfish propensities, and of those peevish or violent tempers, which are then too often contracted, and which, when suffered to expand, lead, in after life, to domestic misery, to profligacy, and to crime. To counteract such propensities, and to prevent the growth of such tempers, is the great and important object of our Sunday Schools. How important is it, then, that the teacher should exhibit, in his own life and conversation, a model on which the tender and susceptible minds of his pupils may be formed! In the early stage of education, the acquisition of a knowledge of the branches taught in our schools, though in itself of great importance, is of small account when compared with that moral culture, and those habits for self-government, and with those feelings of mutual kindness, which a judicious teacher will endeavor to inculcate.

In this point of view, it is of the highest importance to select teachers who have learned to govern their own temper; who uniformness, decision of character, and stability, with mildness, patience, forbearance, and kindness of disposition; who are not liable to be moved, either to vehemence, or to peevishness, sharpness, or ill-humor, by the waywardness of their children, or by the various difficulties of the task; whose tone and manner, as well as feelings, shall be those uniformly of parental affection; and who shall be disposed, from a sense of duty, to exercise constant vigilance in marking, and gently counteracting, every instance the children may exhibit, of insubordination or disobedience to teachers or monitors, or of fretfulness, selfishness, unkindness, or violence in their intercourse with each other.\*

To adopt the sentiments of Mr. Wilson, (in his valuable "System of Infant Schools,") a teacher of young children should, in few words, be himself the model of that in which it is proposed that

\* See Christian Observer, August 1824.



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

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

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

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

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

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

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

J. W. I.

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

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

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

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

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

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

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

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

#### AMUSEMENTS.

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

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

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



## CHILDREN'S DEPARTMENT.

## EARLY RISING.

Mr. Editor.

If the following conversation between two Sunday Scholars meets with your approbation, please insert it in the "Children's Magazine," and you will oblige

A CONSTANT READER.

*Ellen.* Good morning, cousin James! I am glad to see you on your way to school so early.

*James.* Not more glad than I am to be so. But really Ellen I can't see how you manage to be always in time at school these short mornings. It generally keeps me till after school hour, to make myself ready.

*Ellen.* It doesn't need much contrivance: and you know, James, to be early at Sunday and Day School, is just as much our duty, as to learn our lessons. Both are expressly enjoined on us by our parents and our teachers.

*James.* I know it. But Mr. D. at our day school, allows us to bring excuses from our parents, if we are absent or late.

*Ellen.* Yes, and you might have said, too, if we haven't got our lessons. I once asked mother for an excuse, but she wouldn't give it to me.

*James.* Why not?

*Ellen.* Because she said, it was my own fault if I delayed, and instead of rising early, and getting my lesson, wasted my time in bed: she would not write any excuse for it, as she could not give any.

*James.* Indeed! why, it is quite different with me: I am often obliged to bring one at my day school. But on Sundays, my teacher does not ask for any: I suppose it is because he is not always early himself. The truth is I can't always get my breakfast in time; and then after breakfast, you know there is so much to do! I must look up my books. I must wash my hands, and brush my shoes, and my clothes. In one way or other, there are a great many little things to do, that keep me till nine o'clock. And then mother must write an excuse, and then there's no paper, or no ink, or the pen's lost: so I am often half an hour after the time.

*Ellen.* What time do you get up at your house?

*James.* This time of year, father gets up at seven o'clock on week days, but on Sundays he lies till almost nine, and sometimes after: and mother gets up about eight every day.

*Ellen.* Yes, but I mean you.

*James.* Oh; as to us little ones as mother calls us, we lie till we hear Betty setting the breakfast table.

*Ellen.* And why do you lie abed so late? My teacher Miss W., recommends her girls in a very different way to do.

*James.* Do let me hear it, Ellen.

*Ellen.* I will very gladly, cousin James. But I cannot tell you so prettily as Miss W. can: she talks so pleasantly, and recommends different things for our good, in such a manner, that I am sure there isn't a scholar in our class that wouldn't be sorry to do any thing against her wishes. One Sunday she says to Jane B. "I regret that I cannot give you a mark of punctuality this morning. Why were you so late?" So Jane told her as you now did me, "she couldn't get her breakfast;" in that way laying all the blame, as we might suppose upon her parents, for not getting breakfast earlier. But Miss W. went on, "at what time did you rise this morning?" Jane said, "About half past eight: and then I eat my breakfast." "Very well," Miss W. said, "but it could not take you three quarters of an hour to eat and walk to school! It is now a quarter after nine." Jane answered, oh no! madam, but after breakfast I had to dress my little sister, and to fix myself, because mother had to attend to my little brother." Then Miss W. said, "ah! Jane, I see that it was not your breakfast that detained you. I must again tell you how I get to school early. I wish you all to pay attention.

First of all, Pray to your heavenly Father to direct all your ways, that they may lead to his glory, and your own good: ask his

blessing upon every good resolution that you make, and his help in keeping it.

Next, Get your clothes and especially your lessons, ready at your leisure time during the week.

Third, On Saturday, finish all that has been left undone during the week. Clean your shoes, wash and do all that can be done. Leave nothing for the morrow, that can be done to-day.

Lastly, On Sunday morning RISE EARLY. Ask a blessing on your studies for the day, on your teacher, your parents, and your friends. Leave nothing to be done after breakfast that can be done before; and then as soon as you have done, you are ready for school. Your parents, if you do this, seeing you strive to do your duty, will love you: and soon will lend an helping hand to those whom they find willing to help themselves."

This is what Miss W. told us. And now, James, I will tell you as my teacher tells her class. (and I have tried it and found it true) that if we follow her directions there would very soon be none late at school.

*James.* Thank you, Ellen, I will try to follow them. But how do you remember all that so well, cousin Ellen?

*Ellen.* Miss W. wrote out what she had said for each of her scholars; and mother told me to learn it. I will give you a copy, James.

And now little reader, you have a copy too. Learn it if you choose: but at any rate try to practice what it teaches.

Children's Mag.

H. B. N.

## METRICAL PARAPHRASE.

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

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord.

By nature blind the human will  
Is most perversely prone to ill;  
Lord, let thy grace our hearts inspire  
And rouse them to each good desire.

Hence lead us on to wise pursuits  
And righteous deeds, those glorious fruits  
That prove our faith sincere and sound  
And make us in those fruits abound.

For then we know thy promise, Lord,  
And hope to reap a rich reward;  
That hope be ours to life's last breath,  
To gild with joy the shades of death.

Yet bounteous God we freely own  
Thy blessings flow from grace alone:  
No merit in ourselves we claim,  
We seek for all in Jesus' name.

*Errata for the poetry in No. 16.* Stanza 1, line 5, for *blinded* read *blinding*; Stanza 2, line 1, some copies, for *their* read *them*; Stanza 4, line 2, for *can* read *may*; Stanza 9, line 7, for *from* read *fit*; Stanza 16, line 5, for *Paymin* read *Paynim*; Note 5, line 2, for *carried* read *carried on*; Note 11, for *calentes* read *juventem*.

*Terms of the Christian Sentinel.*—Fifteen Shillings per annum; (postage included), if paid within six months from the date of the first number taken, which will be considered the time of subscribing; if paid after that time four dollars per annum. Subscriptions for less than six months cannot be received; as the cost of attending to such small things eats up more than the profit. After our Subscriptions are brought in, and the first Subscriptions supplied with files from the beginning, it is our intention to give to our voluntary agents one copy for gratis distribution for every twelve Subscriptions procured in their immediate neighborhoods.

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