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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 NOVEMBER 1830.

[Vol. I.—No. 10.]

MARTYRDOM OF ST. IGNATIUS,

Translated from the original Greek, and published by Dr. Grabe, in his Specileg. Patrum, t. 2.

(Concluded from p. 69, No. IX.)

10. And having thus strengthened such of the brethren at Rome as were against the martyrdom, by this Epistle, as he desired; setting sail from Smyrna, (for he was pressed by the soldiers to hasten to the public spectacles at great Rome, that being delivered to the wild beasts in sight of the people of the Romans, he might receive the crown for which he strove,) he came to Troas: from whence going on, being brought to Neopolis, he passed by Phillippi through Macedonia, and that part of Epirus which is next to Epidamnus: having found a ship in one of the sea-ports, he sailed over the Adriatic Sea: [and from thence entering into the Tyrrhene] and passing by several islands and cities, at length he saw Puteoli. Which being showed to the holy man, he hastened to go forth, being desirous to walk from thence, in the way that Paul the Apostle had gone, [Acts xxviii. 13, 14.] But a violent wind arising, and driving on the ship, would not suffer him so to do: wherefore commending the love of the brethren in that place he sailed forward.

11. And the wind continuing favourable to us, in one day and a night, we indeed were unwillingly hurried on, as sorrowing to think of being separated from this holy martyr: but to him it happened justly, according to his wish, that he might go the sooner out of the world, and attain unto the Lord whom he loved. Wherefore sailing into the Roman port, and those impure sports being almost at an end, the soldiers began to be offended at our slowness; but the Bishop with great joy complied with their hastiness.

12. Being therefore soon forced away from the port so called, we forthwith met the brethren; (for the report of what concerned the holy martyr was spread abroad) who were full of fear and joy; for they rejoiced in that God had vouchsafed them the company of Theophorus; but were afraid, when they considered that such a one was brought thither to die. Now some of these he commanded to hold their peace, who were the most zealous for his safety, and said, that they would appease the people, that they should not desire the destruction of the just. Who presently knowing this by the spirit, and saluting all of them, he desired them that they would show a true love to him; disputing yet more with them than he had done in his Epistle, and persuaded them not to envy him who was hastening unto the Lord. And so all the brethren kneeling down, he prayed to the Son of God in behalf of the churches, that he would put a stop to the persecution, and continue the love of the brethren towards each other: which being done, he was with all haste led into the amphitheatre and speedily, according to the command of Caesar before given, thrown in, the end of the spectacles being at hand. For it was then a very solemn day, called in the Roman tongue the 13th of the Calends of January, upon which the people were ordinarily wont to be gathered together.— Thus was he delivered to the cruel beasts, near the temple by wicked men: that so the desire of the holy martyr Ignatius might be accomplished; as it is written, "the desire of the righteous is acceptable;" [Prov. x. 21.] namely, that he might not be burthensome to any of the brethren, by the gathering of his relics, but might be wholly devoured by them: according as in his Epistle he had before wished, that so his end might be. For only the greater and harder of his holy bones remained; which were carried to Antioch, and there put up in a napkin, as an inestimable

treasure left to the Church by the grace which was in the martyr.

13. Now these things were done the 13th of the Calends of January, that is the 20th day of December; Sura and Seneceus being the second time Consuls of the Romans; of which we ourselves were eye-witnesses: and being the night following watching with tears in the house, praying to God with our bended knees, that he would give us weak men some assurance of what had been before done; it happened, that falling in a slumber, some of us on the sudden saw the blessed Ignatius standing by us and embracing us, others beheld the blessed martyr praying for us; others as it were dropping with sweat, as if he were just come from his great labour and standing by the Lord.

14. Which when we saw, being filled with joy; and comparing the visions of our dreams with one another, we glorified God, the giver of all good things, and being assured of the blessedness of the saint; we have made known unto you both the day and time: that being assembled together according to the time of his martyrdom, we may communicate with the combatant, and most valient martyr of Christ; who trod under foot the devil, and perfected the course he had piously desired, in Christ Jesus our Lord; by whom, and with whom all glory and power be to the Father, with the blessed Spirit, for ever and ever. Amen.

THE COURSE OF TIME.

(Concluded from p. 67, No. IX.)

From this "Bard of Adam's race" the young heirs of glory hear in mute astonishment the moral history of man, faithfully delineated in every feature not with the glozing of "untemper'd mortar"—but in characters of living truth. His narration constitutes the substance of the Poem.—I cannot forbear giving one extract from the body of the work: it is from the 9th book, and is a description of the "faithful Minister of God" at the Judgment Day.

"And first among the holy shone, as best
Became, the faithful minister of God.
See where he walks on yonder mount that lifts
Its summits high, on the right hand of bliss,
Sublime in glory, talking with his peers
Of the incarnate Saviour's love, and passed
Affliction lost in present joy! See how
His face with heavenly ardour glows, and how
His hand enraptured, strikes the golden lyre!
As now conversing of the Lamb once slain,
He speaks; and now, from vines that never bear
Of winter, but in monthly harvest yield
Their fruit abundantly, he plucks the grapes
Of life! but what he was on earth it most
Behoves to say. Elect by God himself,
Anointed by the Holy Ghost, and set
Apart to the great work of saving men;
Instructed fully in the will divine,
Supplied with grace in store, as need might ask,
And with the stamp, and signature of heaven,
Truth, mercy, patience, holiness, and love,
Accredited;—he was a man by God,
The Lord, commissioned to make known to man
The eternal counsels; in his Master's name,

To treat with them of everlasting things,
 Of life, death, bliss, and wo: to offer terms
 Of pardon, grace, and peace, to the rebelled;
 To teach the ignorant soul to cheer the sad;
 To bind, to loose, with all authority;
 To give the feeble strength, the hopeless hope,
 To help the halting, and to lead the blind;
 To warn the careless, heal the sick of heart,
 Arouse the indolent, and on the proud
 And obstinate offender to denounce
 The wrath of God. All other men what name
 Soe'er they bore, whatever office held,
 If lawful held,—the magistrate supreme,
 Or else subordinate, were chosen by men.
 Their fellows, and from men derived their power,
 And were accountable, for all they did,
 To men, but he alone, his office held
 Immediately from God, from God received
 Authority, and was to none but God
 Amenable. The elders of the Church,
 Indeed, upon him laid their hands and set
 Him visibly apart to preach the word
 Of life; but this was merely outward rite
 And decent ceremonial, performed
 On all alike; and oft, as thou hast heard,
 Performed on those God never sent; his call,
 His consecration, his anointing, all
 Were inward, in the conscience heard and felt.
 Thus, by Jehovah chosen, and ordained
 To take into his charge the souls of men,
 And for his trust to answer at the day
 Of judgment,—great plenipotent of heaven,
 And representative of God on earth.
 Fearless of men and devils unabashed
 By sin enthroned, or mockery of a prince,
 Unawed by armed legions, unseduced
 By offered bribes, burning with love to souls,
 Unquenchable, and mindful still of his
 Great charge and vast responsibility;—
 High in the temple of the living God,
 He stood, amidst the people, and declared
 Aloud the truth, the whole revealed truth,
 Ready to seal it with his blood.

Yet he was humble, kind, forgiving, meek,
 Easy to be entreated, gracious, mild;
 And with all patience and affection taught,
 Rebuked, persuaded, solaced, consulted, warned,
 In fervent style and manner. Needy, poor,
 And dying men, like music, heard his feet
 Approach their beds; and guilty wretches took
 New hope, and in his prayers wept and smiled,
 And blessed him, as they died forgiven;

Oh! who can speak his praise! great, humble man!
 He in the current of destruction stood
 And warned the sinner of his wo; led on
 Immanuel's members in the evil day;
 And with the everlasting arms embraced
 Himself around, stood in the dreadful front
 Of battle, high, and warred victoriously
 With death and hell. And now was come his rest,
 His triumph day. Illustrious like a son,
 In that assembly, he, shining from far,
 Most excellent in glory, stood assured,
 Waiting the promised crown, the promised throne,
 The welcome and approval of his Lord."

It would be presumption in any one to assert, that the "Course of Time" is faultless, for fallibility attaches to all human efforts; and where the truly grand and beautiful has so decided a preponderance, it would be invidious to fasten upon its blemishes, and in censuring the minor defects of a production well calculated to awaken men to a contemplation of their highest interests,

weaken that favourable influence which it is destined to exercise upon their minds and lives; especially as these remarks are not offered as a *Critical Review* of its literary or political merits, but to call the attention of the Christian reader to its vivid and faithful delineations, and perhaps to awaken some abler pen to develop more fully the truth and grandeur of its descriptions.—I can only say for myself, that I have risen from its perusal with thoughts and feelings more elevated and pure, and with a heart more deeply impressed with the solemn responsibilities of man, and the glory and perfections of God than I before possessed.
 I have the honor to be, &c.

R. G.

THE JEWS.

Mr. Goldsmid estimates the number of the Jews in London to be about 18,000, and in the rest of England about 9000; and they have several synagogues in the metropolis and other parts of the kingdom. The two principal sects are German and Portuguese.

As the terms of the edict under which Napoleon Buonaparte elevated the Jews to the rank of citizens in France may probably be referred to in the coming discussions, we insert them for the information of our readers. This edict interdicted Jews from lending money to minors without the consent of their guardians, to wives without the consent of their husbands, and to soldiers without the consent of their officers. It annulled all Bills for which "value received" could not be proved. All Jews engaged in commerce were obliged to take out a patent; all strangers to invest some property in land and agriculture. It may also be well to give the twelve questions proposed by the Emperor to the Sanhedrim, in 1806, together with the answers returned; because they will tend to show what are the opinions of the better classes of the Jews on the continent, although we entirely agree with Milman in the belief that they do not express the authoritative sentence of the nation, nor, indeed, we would add, of the multitude here. The questions were, I. Is polygamy allowed among the Jews? II. Is divorce recognised by the Jewish law? III. Can Jews intermarry with Christians? IV. Will the French people be esteemed by the Jews as strangers or as brethren? V. In what relation, according to the Jewish law, would the Jews stand towards the French? VI. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? VII. Who elect the Rabbins? VIII. What are the legal powers of the Rabbins? IX. Is the election and authority of the Rabbins grounded on law or custom? X. Is there any kind of business in which Jews may not be engaged? XI. Is usury to their brethren forbidden by the law? XII. Is it permitted or forbidden to practice usury with strangers?

The answers were:—I. Polygamy is forbidden according to a decree of the Synod of Worms in 1030. II. Divorce is allowed, but in this respect Jews recognise the authority of the civil law of the land in which they live. III. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. IV. The Jews of France recognise in the fullest sense the French people as their brethren. V. The relation of the Jew to the Frenchman is the same as Jew to Jew. The only distinction is in their religion. VI. The Jews acknowledged France as their country when oppressed—how much more must they when admitted to civil rights? VII. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. VIII. The Rabbins have no judicial power; the Sanhedrim is the only legal tribunal. The Jews of France and Italy, being subjects to the equal laws of the land, whatever power they might otherwise exercise is annulled. IX. The election and power of the Rabbins rest solely on usage. X. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. XI. and XII. The Mosaic institution forbids unlawful interest, but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and stranger—it forbids usury.

Very recently five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian faith, within the City of London. This important

event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all hasty and open profession of their faith, they, till lately, took no step which afforded an opportunity of bringing the fact under public view.—On the 20th June, however, they transmitted to Mr. Peel, for presentation to His Majesty, a most superb copy of the prayer-book of the Church of England, which that gentleman lost no time in placing in his majesty's hands. It was accompanied by the following inscription:—"To his most gracious Majesty King George the Fourth, this Book of Common Prayer is humbly presented as a testimony of their high veneration for the Liturgy of the Church of England, and of their loyalty to their beloved Sovereign, by five Jews, convinced of the truth of Christianity."

A Jewish Preacher.—Mr. Levin, a Jewish Proselyte, who studied Divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran Minister at Brzezyn, where he has a flock of six hundred Protestant families, to whom he is said to preach the Gospel powerfully. The people know that he is of the Jewish nation; but so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the church was crowded with Polish Jews. He was deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.—*London Miss. Rec.*

ON THE DUTIES OF SERVANTS.

Having thus shewn you the chief duties you owe to your great master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth.

And for this you have one general rule that you ought always to carry in your minds; and that is, *to do all service for them, as if you did it for God himself.* Poor creatures! you little consider, when you are idle and neglectful of your master's business—when you steal and waste, and hurt any of their substance—when you are saucy and impudent—when you are telling them lies, and deceiving them—or when you prove stubborn or sullen, and will not do the work you are set about without stripes and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses are faults done against God himself, who hath set your masters and mistresses over you, in his own stead, and expects that you will do for them, just as you would do for him. And pray, do not think that I want to deceive you, when I tell you, that your masters and mistresses are God's overseers; and that if you are faulty towards them, God himself will punish you severely for it in the next world; unless you repent of it, and strive to make amends, by your *faithfulness and diligence*, for the time to come; for God himself hath declared the same. And you have at the same time this comfort, that if any of your owners* should prove wicked overseers and use you, who are his under servants here, as they ought not to do, though you must submit to it, and can have no remedy in this world, yet when God calls you and them together face to face before him in the next world, and examines into these matters, he will do you strict justice, and punish them that have been bad stewards and overseers over you with the greatest severity, as they had more of this world intrusted to their care: and that whatever you have suffered *unjustly* here, God will make you amends for it in heaven. I will now read over to you the rules which God hath given you, in his own words, that you may see what I say is truth.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart. With good will doing service, as to the Lord and not to men. Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing, (or moderating) threatening; knowing that your master also is in heaven, neither is there respect of persons with him."

Now from this great general rule, namely, that you are *to do all*

* This was written in Carolina, where there are blacks; but the instruction is suitable for all servants.

service for your masters and mistresses, as if you did it for God himself, there are several other rules of duty towards your masters and mistresses, which I shall endeavour to lay in order before you.

I. And in the first place, *you are to be obedient and subject to your masters in all things.* For the rules which God had left us in the scriptures are these: "Servants, obey in all things your masters according to the flesh, not with eye service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing, that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong he had done; and there is no respect of persons."—Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward.* And Christian ministers are commanded *to exhort servants to be obedient unto their own masters, and to please them well in all things not answering again;† or murmuring, or gainsaying.* You see how strictly God requires that of you, that whatever your masters and mistresses order you to do, you must set about it immediately, and faithfully perform it without any disputing or grumbling, and take care to please them well in all things. And for your encouragement he tells you that he will reward you for it in heaven, because, while you are honestly and faithfully doing your master's business here you are serving your Lord and master in heaven. You see also, that you are not to take any exceptions to the behaviour of your masters and mistresses, and that you are to be subject and obedient, not only to such as are good and gentle and mild towards you, but also to such as may be froward, peevish, and hard. For you are not at liberty to choose your own masters, but whatever hands God hath been pleased to put you, you must do your duty, and God will reward you for it. And if they neglect to do their's, God will punish them for it: for there is no respect of persons with him. There is only *one* case, in which you may refuse obedience to your owners, and that is, if they should command you to do any *sinful* thing. As Joseph would not hearken to his mistress, when she tempted him to sin with her. So that if any master could be so wicked as to command you to steal, to murder, to set a neighbour's house on fire, to do harm to any body's goods, or cattle, or to get drunk; or to curse and swear, or to work on Sundays; (unless it should be in a case of great necessity) or to do any thing that God hath forbidden, there it is your duty to refuse them; because God is your head master, and you must not do any thing which you know is contrary to his will. But in every thing else, you must obey your owners; and God requires it of you.

* Col. iii. 22, 25. † 1 Pet. ii. 18. ‡ Tit. ii. 9.
(To be Continued.)

Thou hast no reason to cease thy study and enquiry into the word and will of God, as if thou knowest already what is necessarily to be known. I have heard some excuse themselves from such studies by a wish, that they could practice what they already know, and then they should not doubt but to do well enough. Such backwardness and excuses argue only that their Conscience is already troublesome to them for their breach and neglect of duty; and they are afraid, if it should be further informed, it would give them greater disquiet, or they should be constrained to that strictness of life that would be very uneasy to them; so that though they wish they could practice what they know, yet, indeed, the reason why they desire not to increase in knowledge, is because they have no real mind to mend their practice, nor be bound up to that exactness of holy walking that the word requires.

Be thoroughly advised when thou reprehendest: to reprehend well, is the hardest and most necessary part of friendship; for if it be rashly and unadvisedly done, tho' it be otherwise a benefit, yet an unwary proceeding may turn the benefit into injury, and then it strengthens the error, and wounds the reprovee. Besides, in reprehensions, every man that reproves or advises, assumeth as it were a transcendancy over the other; which if it be not allayed with protestations of kindness, as well as strengthened by reasons, grows hateful; so that even the reprehension is many times the greater fault of the two.—*Fuller.*

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 5th NOVEMBER, 1850.

CHURCH AND STATE.—No. 1.

IN No. 7 of the Sentinel we promised to consider briefly the three following questions; namely, 1. Whether a government whose subjects are Christians ought to profess its belief in the Gospel likewise. 2. Whether so professing it is under obligation to contribute to its support. 3. If doing any thing be justifiable, how it ought to be done.—The question which denomination ought to be encouraged in preference to others, will not enter into the discussion: at the same time we declare our decided attachment to religious toleration.

I. Ought a Government whose subjects are Christians, as such, to recognize the Gospel as the only true Religion?

1. A sense of propriety seems to require that it should. It appears becoming that the state should profess the religion of its subjects. 'Tis by divine appointment that kings reign and princes decree justice; and therefore it is fitting that, in their official character and acts they should acknowledge the tenure by which they hold their places. For instance, an army of infidels, (which once was feared in England,) should invade a country for the avowed purpose of destroying Christianity, ought not the government to meet them "in the name of the Lord of hosts, the God of the armies of Israel," after the example of the pious kings of the Old Testament? Every Christian's own conscience responds yes. And hence the origin of the use of naval and military Chaplains, after the manner of God's law to Israel. The Gospel also commands us to pray for our civil rulers, which implies that they, in their station, should acknowledge the Christian faith.

2. The state is bound, under God, to set a good example before the people, after the manner of old time when the law of the land professed to be the guardian of public virtue. But this in a Christian country cannot be done unless the Gospel is acknowledged by law.

3. The Christian Religion, by infusing its spirit more or less into codes of law, pervades, and measurably regulates political economy; and the ideas, and principles, and even the language of Scripture find their way into judicial proceedings.

4. Prophecy indicates as much when it declares that kings shall be the nursing fathers, and their queens the nursing mothers of the church: and unless they are such in their royal capacity, the prophecy can have no application to them.

5. Analogy says the same. 1. Every family is a complete commonwealth in miniature; and the head of it, as lord paramount, is bound to acknowledge and "serve the Lord Christ" with his household. "As for me and my house, we will serve the Lord."

2. Every heathen government that ever existed, as far as we know, has acknowledged the supremacy and worship of the Gods; which custom must have come down to them by tradition from Noah and his family. The wildest barbarians have their national religion and their priesthood; as evidently imitations of the true religion as base coins are of true currency. Satan transforms himself as an angel of light, and in playing the wolf he wears "sheep's clothing."

6. We may refer to a class of precedent of higher authority than the analogy just mentioned. God name his own divine Majesty the special object of reference for every statute which he gave to Israel: which was indeed but carrying out into a more extensive detail the indications of his will to the preceding patriarchs. And certainly we cannot in truth say that it would not be right for a state in these days to do all its official business expressly in the name of that Great King by whom all others reign.

A valued correspondent has suggested to us that the article on Mourning apparel which appeared in No. 6 of the Sentinel, and which ought to have been credited at the time to the Auburn Gospel Messenger, may be thought to have the appearance of an oblique attack on Temperance Societies. We beg leave to disclaim all such intention, in copying the article; and to state our impression that it was the Auburn Editor's drift rather to correct an abuse of a thing, than to pronounce the thing itself unlawful. Our own opi-

nion in regard to Temperance Societies, (which is but that of an individual,) is in their favor, provided they are conducted with moderation and discretion, and not attempted to be made a test of personal piety. It is clearly all men's duty to be sober, temperate, and vigilant, because their adversary, the devil, walketh about, seeking whom he may devour: and none fall an easier prey to him than those who surrender their reason at the shrine of drunkenness. But yet, as this is clearly a subject on which good men may differ as to the propriety of adopting such or such a measure for the attainment of a given end, those who join a Temperance Society from proper motives ought not, as we humbly conceive, harshly to judge the known friend of temperance who does not; neither ought the other to decide that the member of a Temperance Society is essentially wrong in being such. A man may do much in the cause of temperance in a private way. He may refrain from the use of ardent spirits himself either altogether or nearly so; and he may discourage it among his servants and workmen. A man who truly fears God will do so at any rate; and he who does not, and is tempted to an abuse of this kind, in private, will care but little for the restrictions he has publicly imposed upon himself. For our own part, we have long wondered how any truly pious and considerate man, could engage largely and from year to year in the traffic of strong liquors, when he must know that at least three-fourths of it go at once into the service of sin and Satan. If the evil cannot be cured without Temperance Societies, let them be resorted to: but this should be clearly made out before a man is judged for not joining them. There is no doubt that personal vanity may be mingled with other incentives on these occasions; and an eye may be had now and then to a printed report, as well as to other good things. And knowing this, if a serious minded person should choose to do good more "in secret," and not "let his left hand know what his right doeth;" he is certainly intitled to the forbearance and charitable construction of his brother. And amongst those who do not come forward on those public occasions, it is but fair to conclude that some are kept back for the reason stated above. In the United States, excitements of all kinds are the order of the day; and many whose sober convictions keep them in "doubt as to whereunto these things will grow," and at a distance from them, are too often regarded as unregenerate in heart and mind.

Before receiving the communication above alluded to, we had selected a "temperance" article for this number of the Sentinel from the New York Christian Advocate and Journal, a paper which always gives, as far as we are acquainted with it, some valuable articles both on divinity and practical religion; and we profess our readiness to give any original communications of the kind, of reasonable length, an equal chance with others. It would probably gratify some of our subscribers, and need not offend any: and where it tends to promote a Christian Spirit, and calls for no sacrifice of the principles of truth; it cannot be wrong to yield measurably to the partialities of our fellow-creatures.—But on all occasions, we must request that Correspondents will favor the Editor with their real names. We have received some communications without knowing from whence they came.

SOCIETY FOR CONVERTING AND CIVILIZING, THE INDIANS, IN UPPER CANADA.

Although the Venerable Society for the Propagation of the Gospel in Foreign Parts have ever manifested a laudable zeal for the spiritual welfare of the Indians, and labored with no inconsiderable success for the conversion of the Mohawks and all the other tribes of the Six Nations, now settled on the Grand River and Bay of Quinte, long before as well as subsequent to their removal to this Province; and although the New England Company have also turned their attention to this subject, and rendered them essential service; yet to all serious Christians, it must be a matter of deep concern to reflect, that there exist in this Province a very great number of the Aborigines of this Country, the original possessors of the soil on which we are now living, and enjoying the blessings of civilized life, to whom the glad tidings of salvation, as published in the Gospel of Jesus Christ, are still altogether unknown. And while some well-disposed Christians have set an example in the glorious work of converting them, which reflects upon them the

highest credit, it is considered that the Members of the Church of England, when the subject is placed before them in its proper light, will not be backward in lending their aid towards forwarding this highly important undertaking, with a view to convert the Heathen, and to educate them in the principles of our truly Apostolic Church. To accomplish this object, a wide field is open, and it is only necessary that those who are able to assist, should come forward liberally, to insure its success.

In anticipation of the support which is confidently expected, an opportunity of opening a communication with the Indians on the North Shore of Lake Huron has already been embraced, and one individual, who is desirous of qualifying himself for the important duty of a Missionary, has gone thither for the purpose of endeavouring to form a Christian Society among them.

This Gentleman set out in September, having with him an Indian and his family, who can speak the Chippawa language, and furnished with ample supplies for the Winter. Actuated by a true Missionary spirit, he has undertaken the task without any remuneration, and from the account lately received from him there is every reason to hope that his labours will be crowned with success, if properly supported. His outfit has been attended with a good deal of expense, and it has been found necessary to send an additional supply of provisions for the Indian Children, whom he is about to educate. The first grand object of the Society, which it is now proposed to establish, will be to follow up this undertaking, and to extend it as far as possible; and when the members of the Church of England in this Country reflect on the great importance of it, and consider how little they are called upon to give in support of the Church, it is not doubted but that they will render every assistance in their power.

It is intended, in the first instance, to establish a Missionary with a competent salary, and to build a house for his residence, where it may appear probable that an establishment can conveniently be formed, without interfering with the Missionary labours of any other denomination of Christians; thus following the example of the members of the Protestant Episcopal Church in the United States, who have planted Missions at Green Bay, Lake Michigan, and elsewhere. And in order to give stability to this Establishment, it is proposed to form a Society, which shall be denominated,

"The Society for Converting and Civilizing the Indians in Upper Canada."

His Excellency Sir John Colborne has consented to become the Patron, and the Lord Bishop of Quebec President.

A Meeting will therefore be held at the Court House, on Friday the 29th instant, at 12 o'clock, for this purpose.

York, Upper Canada,
20th October, 1830.

OPINIONS OF AN OLD GENTLEMAN.

(Concluded from p. 70, No. IX.)

PREJUDICE.

Prepossession is so far innocent, that the word is generally used in a good sense; while prejudice is uniformly used in a bad sense, as the opposite of candour.

If a person has been in any way deceived by another, he will certainly feel but little confidence in him afterwards, as he might reasonably fear a repetition of the offence. This is not prejudging him; it is unavoidable prepossession. But if, on the ground of one offence, we put a harsh construction upon his every action, and pass sentence upon his character, we shall surely be guilty of prejudging him. He may possibly see his error; but we give him no opportunity or encouragement for repentance and reformation.

SENSIBILITY.

We not unfrequently see the moral feeling discover itself in the roughest and hardest men; sailors, for instance, whose lives have been exposed to continual danger from rocks, and sands, and storms, and "death attendant in a thousand forms," who yet, when meeting with a brother seaman in distress, have had their sensibility excited so as to admit him to share with themselves the pitance they possessed, till somewhat has occurred permanently to

relieve him; although, if you were to speak to such men about nervous susceptibility, they would not at all know what you meant. On the other hand, we too often find, that where there is a great pretention to exquisite nervous susceptibility, the moral principle has no existence, and that it is only a refined modification of selfishness.

RELIGION.

I should say, that, essentially considered, it consists in re-union with God, and conformity to Christ; but, considered practically, it consists in an habitual, suitable exercise of the mind towards God, according to the circumstances in which we may be placed, which will of course, vary those exercises. Considering Him as our Creator, Preserver, and bountiful Benefactor, it will be in a way of grateful adoration. Considering Him as the moral Governor of the world, it will be in a way of constant, cheerful obedience. Considering Him as, in Christ, reconciling the world unto himself, it will be in a way of holy admiration of the riches of his grace and mercy. Under a consciousness of our sinfulness and guilt, it will be in a way of humble confession and prayer for mercy to pardon, and grace to help. Under a sense of our weakness, ignorance, and short-sightedness, we shall implore of Him all needful wisdom, guidance and support, begging his blessing on all that we are engaged in, knowing it is that alone which giveth good success,—realizing his presence at all times, acting as under his eye, referring every thing to his management, and seeking his approbation in all we do.

PROVIDENCE.

Many persons, when they hear any event spoken of as providential, seem to understand it as signifying, that all the circumstances which have conduced to bring it about, have been arranged for that particular purpose, and that, if left to their natural course, they would have produced different results. But I consider this to be a complete misapprehension. The doctrine of an over-ruling Providence does not imply the interruption of the regular operations of cause and effect in nature; any more than our seeing those operations proceeded regularly, proves that there is no such thing as an over-ruling Providence.

FAITH.

There are many individuals who puzzle themselves, and perplex others, with curious questions and nice speculations as to what is included in faith; such as, Does repentance precede faith, or does faith lead to repentance? Does faith include trusting in Christ, or is trusting only a consequence of true faith? Theological riddles these, which tend to any thing but profit. Whereas, in the common concerns of life, we find no difficulty in determining what faith means. Were we to be told that a poor man, having been informed that relief would be afforded him on his applying at a certain place, yet never made such an application; should we hesitate for a moment to conclude that he could not have believed the account that was given him? If he said that he did, should we believe him? That is, supposing him to be really in distress, and to have received the information from a person on whose knowledge and veracity he could depend, and that no physical obstacle incapacitated him from following the directions given him in order to his obtaining it. Yet, how much has been written by way of assisting persons to ascertain whether they believe or not, while the question might be decided summarily and unequivocally, by a reference to the effects which, if it be genuine, it must produce.—*Christian Observer.*

[From the *Chelmsford Chronicle* 17th April 1829.]

A tomb in the cemetery of Muhlehorn, canton of Glaris, in Switzerland, having been recently opened, a skeleton was discovered which had the face downwards. It was that of a young man who had been interred thirteen years before, and who, although apparently dead at the time of burial, was really alive, and had turned himself in the coffin. A similar circumstance occurred some months ago in the canton of Zurich. A peasant, supposed to be dead was interred. In the night a watchman of the cemetery heard a hollow sound that seemed to proceed from the grave, and upon his informing the pastor of the parish thereof, the grave was opened. The man was found dead, but it was evident he had been buried

alive, for he had turned round in his coffin, and his hands bore marks of violent efforts to obtain his liberty.—*Galignani's Messenger*.

There is no doubt that lives have been frequently sacrificed by premature interment without even a suspicion of it. There are numerous instances of persons falling into a swoon or lethargy in which the functions of animation are to appearance suspended. Some return from it sooner, some later.—Some, it appears, in the grave itself. Prudence then demands—nay, humanity, natural affection, and justice to our fellow creatures demand, that we should by morally certain that death has actually taken place before the body is consigned to the earth. Domestic circumstances must of course be consulted; and in many cases may make it inconvenient to obtain the necessary proof by keeping the body long enough. But even then it is better to suffer inconvenience for a short time, in order to be sure of the discharge of duty in so important a matter.—*Ed. Sent.*

Extracts from Dr. PINKASTON'S correspondence, contained in the Twenty-sixth Annual Report, of the British and Foreign Bible Society, 1830.

(Continued from p. 71, No. IX.)

FRANKFORT, JUNE 22, 1829.

At Cologne I had an interview with our zealous friends, who continue to prosecute their object with steadiness and success. They have about one hundred correspondents in different parts of the country, who communicate with them twice a year, and each of whom is a distributor of the Scriptures in his own district. Last year their Society received 736 dollars from these coadjutors. Their whole income was 1693 dollars; their issues of Copies, 3142; making a total of 52,459 copies since the formation of their society. The sub-committee of the Bible Society meets every Monday evening for business, and it was one of those sessions which I had the pleasure of attending. Pastor Kraft is decidedly of opinion that the cause of truth is gaining ground throughout Germany, and that the Neologian party, though strong, is losing influence every day. The depot of the Cologne Society being well supplied, I have no proposals to make on its behalf. A pious lady whom I met with at Cologne, has kindly engaged to take charge of 100 copies of Gossner's Testament, for circulation among Catholics in the neighbourhood of Juliers.

At Neuwied I met the committee of the Bible Society of that place. Their activity is less since the wants of the families and schools in their own principality were supplied, because they find that many are less disposed to continue their subscriptions since the necessities in their immediate neighbourhood have been relieved. They are now doing what they can for the neighbouring country of Nassau, where as yet comparatively little has been done to supply the people with the sacred volume. At the request of the Neuwied Committee, the parishes in the deanery of Herborn have been examined from house to house; and there were found 405 families without a single copy of the Scriptures. On examining the lists from the different parishes, I observed that some offer to pay the full price, a great number half or quarter price; but the majority of the peasantry, who are destitute of the word of God, are poor and unable to pay any thing. To supply these and other wants in the same place, 692 Bibles and 101 Testaments have been granted by the Neuwied Committee. Their stock of Bibles, supplied by our Committee, is thereby exhausted; and therefore I promised them a new grant of 590 copies from Frankfort, together with 250 Van Ess's Testaments, 100 of Gossner's, and 150 of Luther's version, to enable them to carry on the work in Nassau.

FRANKFORT, JULY 1, 1829.

During my stay here I have had many interviews with our Agent Mr. Claus, and have examined the depot under his charge, in which every thing seemed to be in order. We have consulted together in regard to the most suitable means to be used by him in carrying forward the distribution of the Scriptures in the neighbouring countries. He has forwarded to you the details of his late excursion, and stated the number of copies required to meet the

demands of the different places which he visited. We have also come to an understanding with the Neuwied Committee, in regard to the district of his and their labours in the Grand Duchy of Nassau, so that they may not interfere with each other's plans. If your Committee have not already made new grants to Mr. Claus, it will be necessary to place at his disposal 500 Bibles in large 8vo, from our own stock in the depot here, 500 in small 8vo, from Sulzbach, (for there are no more of this size to be obtained at present from Mr. Brönnner,) together with 1500 Testaments, from the 5000 copies which Mr. Brönnner is printing for us, and which are about to leave the press. We have also spoken of another tour which he can undertake into the country of Nassau, in autumn. In the mean time he is to make proper inquiries, in order to learn whether he would be likely to find an entrance, so as to be able to judge of its probable usefulness, before it be actually undertaken. I purpose leaving this place to-morrow, on my way to Leipzig. May we all be under the special guidance of the Holy Spirit in all we plan and execute in connexion with our Society! God's blessing has rested upon its labours in times past; but infinitely greater blessings to the nations are to appear from its labours in future times, when the seed we now sow shall produce in all parts of the world some thirty, some sixty, and some an hundred fold.

(To be Continued.)

NEWS.—The opening of the Liverpool and Manchester Railway, which had excited much interest in England, took place on the 15th, and was attended with a most melancholy catastrophe, the death of the Right Hon. William Huskisson, Member of Parliament for Liverpool, who was accidentally killed by being run over by one of the rail-road carriages.

The *Liverpool Mercury* of the 17th gives the following particulars of the accident:—After three of the engines with their trains had passed the Duke's carriage, although the others had to follow, the company began to alight from all the carriages which had arrived. The Duke of Wellington and Mr. Huskisson had just shaken hands, and Mr. Huskisson, Prince Esterhazy, Mr. Birch, Mr. Earle, Mr. William Holmes, M. P. and others, were standing in the road when the other carriages were approaching. An alarm being given, most of the gentlemen sprang into the carriage; but Mr. Huskisson seemed flurried, and from some cause, not clearly ascertained, he fell under the engine of the approaching carriage, the wheel of which shattered his leg in the most dreadful manner. On being raised from the ground by the Earl of Wilton, Mr. Holmes, and other gentlemen, his only exclamations were—"Where is Mrs. Huskisson? I have met my death. God forgive me." Immediately after he swooned. Dr. Brandreth, and Mr. Southey, of London, immediately applied bandages to the limb. Being taken to the house of the Rev. Mr. Blackburn, of Eccles, hopes were at first entertained of his recovery. Mr. Stephenson, the engineer, proceeded on his way to Manchester for medical assistance, and when on this painful errand, travelled on the railway at the astonishing rate of thirty four miles an hour!

Mr. Ranson, an eminent surgeon of Manchester, was shortly afterwards in attendance, but although amputation was first thought of, it was afterwards decided against, it being feared that the operation would cause the immediate death of the patient.—Towards evening he became more calm and we understand had strength to make some additions to his will, and was also sufficiently composed to receive the Sacrament.

Russia.—Upon the receipt of the intelligence of the first revolutionary movement in France, it is said that the emperor of Russia issued an order prohibiting the vessels from that country with the tri-coloured flag from entering his ports. This was done before the abdication of the late king was known. What effect the news of that event, the establishment of a new sovereign, and the organization of a new government under the constitution, might have upon the mind and policy of the emperor, of course could not be known. It was conjectured, however that it would induce him to change his views and his measures.

Prussia.—What course the King of Prussia would pursue, was also uncertain. His near neighbourhood to the dominions of the king of the Netherlands, and the connexion between the reigning

families, would naturally make a deep impression upon his mind, and excite his apprehensions for his own concerns; but his habitual caution, and his former experience would naturally induce him to move with deliberation, and to adopt no important measures rashly.

The Netherlands.—The Prince of Orange, by an arrangement with the authorities of Brussels, entered that city on the first September. He came there, apparently, with full expectation of quelling all disturbances, and even the spirit of uneasiness, without difficulty. But he found more obstacles in his way than he apprehended. He treated the deputations which had been sent to him haughtily, declining all concessions, and threatening to enter Brussels at the head of his troops. But he soon found it a more serious matter than he had supposed. He finally came to terms, and entered only with his staff, ordering the march of his troops to be suspended. Had his Royal Highness pursued his way, at the head of his forces, into Brussels, the probability is that very sanguinary scenes would have followed, for a large body of the inhabitants had prepared to resist him at all hazards. He afterwards made a speech to the people, in which he promised to satisfy their reasonable wishes, and appointed a commission to consider their grievances; and a proclamation was published on the same day, containing the names of the Commissioners.

It was said by the last advices from Brussels, that the Prince of Orange was to set out for the Hague with proposals, the object of which was to require that Holland and Belgium should form two distinct administrations, under a federate government.

At Liege, Tournay, Mons, Bruges, and Namur, disturbances to a greater or less extent broke out on the latter days of August. At Bruges, eighteen prisoners took advantage of the departure of the troops to escape from goal.

France.—England has fully recognised the new French government. By the Paris papers of the 5th, it appears that the emperor of Austria had followed the example of England and acknowledged the new French government.

The latest Paris papers state that public tranquility, which was disturbed during two days by assemblages of operative printers, or persons so calling themselves, is nearly established.

The commission having for its object, the recognition of the states of South America, and of establishing political and commercial relations with them, is composed of M. M. Coust Mole, Lafitte, Mauguin, and Lafayette.

A grand review of the National Guards took place at the Champ de Mars, on the 29th August. There were about 40,000 citizen soldiers under arms, to whom the king presented four standards through the hand of Gen. Lafayette.

The Daily of Christ.—"The most exalted angels," says J. G. Herdier, "worship the incarnate son. If, then, Jesus be not God, the eternal God, the Christian religion, is the most impudent idolatry that ever existed." There is deep meaning in this bold remark of the German critic. In all the systems of idolatry which prevailed in the world, men only, creatures of earth, frail and perishing, have bowed down to false deities; but the Bible commands not only men, but all the Angels of God, the most glorious and perfect of all created intelligences, to worship the Son. An impudent idolatry indeed, if the Son be not a proper object of worship; if he is not what the Apostle Paul declares him to be, *God over all blessed for ever*—*Boston Recorder.*

In judging of others let us always think the best and employ the spirit of charity and candour; but in judging of ourselves we ought to be exact and severe.

CHILDRENS' DEPARTMENT.

THE AIR.

You gave me, said Robert to his father, a very pretty account the other day of *Water*, and you taught me by it to admire the wisdom and goodness of God in making things so convenient and useful. But I have since been thinking that you omitted one cir-

cumstance about the *rain*, in which the wisdom of God is very plain. You know papa, that in the summer when the crops are growing we do not have so much rain as in the spring and fall, before they are planted, and after they are harvested.

You are entirely right, Robert, said his father. God sends the heavy rains, with which he designs to feed the great and long rivers, at a time when the produce of our farms will not be injured by them.

Now, replied Robert, do tell me something about the *Wind*. I feel it, but I cannot see it. Has it as many uses as *Water*?

Yes, Robert, it has, and wonderfully shows the power and wisdom and goodness of God. You cannot see it, because it allows the light to pass through it almost as readily as if there was nothing at all in the way. It is thin and light, and admits of the free motions of other things with but little interruption; and yet, when put violently in motion, it is very strong, and will blow down trees and even houses.

But pray tell me what it is that gives the wind such a swift motion?

Among other causes, heat and cold. Heat makes the air swell and become larger, and cold makes it smaller. When it is heated, it is lighter, and the heavy cold air presses it upward and forms a current, as you see in the chimney when the fire burns. You see the use of the wind when you see it driving vessels on the river, and turning windmills to grind wheat. The wind also carries about the clouds which water the earth and make springs and rivers. It has the power of dissolving the water that it dries up, so that the light of day can easily pass through it. You see how convenient a fresh drying breeze is when things are wet and uncomfortable.

Yes to be sure, and I always like to go out and play in the fresh pleasant air, and see the grass and grain wave before it when it blows. I always think it make the birds and the butterflies very happy after damp weather.

It does, Robert: and since you mention them, I will call your attention to another good property of the air. Its thinness allows the birds and butterflies to move their wide wings in it with great ease, and its weight keeps them from falling down when they fly. Recollect also that the air keeps you alive. If you quit breathing, you will die directly. Even the *fishes* live by it.

You astonish me papa! What, do the fishes get air under the water?

They certainly do, my son. The water itself is full of air. Do you not recollect seeing the fishes constantly moving their gills? Now these gills serve them as lungs; and they attract the air out of the water as it passes through them. If you tie a fish's gills with a String so that they cannot move, the fish will die presently for the want of air.—But see how soft and smooth the air is, and how fine its particles. If the least dust gets into your throat with your breath, it hurts you and makes you cough. But the air not only goes into your lungs, but by its softness and smoothness runs into every little hole, and mingles itself with your blood, and gives a very pleasant feeling. The air also is the means of *hearing*, amidst its other excellent uses. It conveys sounds from one place to another; by which means we are enabled to talk to one another; and read, and hear every thing.

Yes papa, and there is nothing that I hear that is half so pleasant as the beautiful music in the Church. I shall tell all this to cousin James the next time I see him. And whenever I go to Church and hear the Gospel, and the Psalms, and the Minister, and the beautiful music, I shall bless God for making the air, and for giving me a good pair of ears.

PROGRESS OF TEMPERANCE.

We are glad to perceive that this subject is assuming an importance which it so seriously demands. A physician observed to us not long since, that the custom formerly was, when he visited his patients, to be presented with a decanter of brandy, gin or wine, as a matter of course; but that now, in the whole circle of his practice, this custom is laid aside. This is an achievement worthy of being celebrated.

But the work of temperance is but half done, when ardent spirits

only are banished from the sideboards. When temperance shall be exhibited on our tables, in our furniture, dress, conversation, and all other lawful enjoyments, the conquest will be complete. Christianity will then exert its hallowing influence, and reign in lovely sovereignty over the hearts and lives of mankind, bringing all their passions and appetites under the dominion of its heavenly precepts.

We were led to this train of thinking by reading the following, which we copy from the *New York Observer* :—

TEMPERATE BOARDING.

"Every man who striveth for the mastery, is temperate in all things."

The following facts, stated to me by a member of Williams College, furnish a good illustration of the manner in which an important reform might be effected by any company of boarders, or by any family, disposed to "become temperate in all things."

Two students of that institution, impressed with the conviction that great injury to health and mental improvement was occasioned by too free indulgence at the table, adopted the following resolutions, to be strictly adhered to by themselves and such as might join them, for at least one college term:

1. We will have on the table no tea nor coffee.
2. We will have meat but once a day.
3. We will have no warm bread.
4. We will have cakes and pies but once a week.
5. When we have meat we will have no butter.

At the commencement of the last spring term, these resolutions were agreed to by about twenty students: and a respectable gentleman was engaged to furnish the table with about *one third less* than the usual price of board. But the project, as was to be expected, met with opposition, and even with ridicule: so much, indeed, that the landlord could with difficulty be persuaded to adhere to his engagement.

The usual fare was—for breakfast, bread and butter, with sometimes the addition of baked potatoes; for dinner, meat, of but one kind at a time, with simple vegetables; or as a substitute for meat, plain pudding or pies; for supper, bread and butter, or as a substitute hasty pudding and milk.

Before the close of the spring term, this course of living was found to be very manifestly favourable to health and spirits—the temperance boarders being able to accomplish much more intellectual labour than usual with less necessity for exercise; and increasing numbers were ready to join their table.

In the course of the spring and summer terms, others in the town perceiving that the keeper of this table was making greater profit, themselves engaged boarders on the same plan. The result is, that a majority of the students have preferred the temperance tables; and this system of economy as well as health, is doubtless one cause why a much larger number than usual have joined that institution at the commencement of the present college year. Such facts need no comment. Would not other literary institutions find their account in imitating the example? And might not individuals in cities and large towns, concerned in boarding, benefit themselves and many others by forthwith establishing similar tables.—*Christian Advocate.*

METRICAL PARAPHRASE

ON THE COLLECT FOR THE NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts: through Jesus Christ our Lord. Amen.

Without thy grace we cannot hope
To please a God most pure;
Nor can the deeds we most admire
Thy judgment, Lord! endure.

Our very thoughts which from our hearts
As from a fountain flow,
Are all impure, till thou, O God!
Thy cleansing aid bestow.

O let our hearts be taught to feel
Thy spirits' soft control,
And let that Spirit prompt and guide
Each motion in the soul.
How shall we strive to tread the paths
Thy Saints have trod before,
With humble hope, and strong desire
To please thee more and more.

THE BELIEVER AND HIS ECHO.

By CORNELIUS CAYLEY.

Believer.—True faith producing love to God and man,
Say, Echo, is not this the Gospel's plan?

Echo.—The Gospel's plan.

Believer.—Must I my faith in Jesus constant shew,
By doing good to all, both friend and foe?

Echo.—Both friend and foe.

Believer.—But if a brother hates and treats me ill,
Must I return him good, and love him still?

Echo.—Love him still.

Believer.—If he my failings watches to reveal,
Must I his faults as carefully conceal?

Echo.—As carefully conceal.

Believer.—But if my name and character be tears,
And cruel malice too, too plain appears;
And when I sorrow and affliction know;
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo say, must I still love and bless?

Echo.—Still love and bless.

Believer.—Whatever usage ill I may receive,
Must I still patient be and still forgive?

Echo.—Still patient be and still forgive.

Believer.—Why Echo, how is this? Thou'rt sure a dove,
Thy voice will teach me nothing else than love!

Echo.—Nothing else than love.

Believer.—Amen, with all my heart; then be it so!
It's all delightful, just and good, I know,
And now to practice I'll directly go.

Echo.—Directly go.

Believer.—Things being thus; then let who will reject,
My gracious God, we surely will protect.

Echo.—Surely will protect.

Believer.—Henceforth on Him I'll roll my every care,
And both my friend and foe embrace in prayer.

Echo.—Embrace in prayer.

Believer.—But after all these duties when they're done,
Must I, in point of merit, them disown?

Echo.—On Jesu's blood alone.

Believer.—Echo, enough! Thy counsel to my ear
Is sweeter than the dews, the dew-drop tear.
Thy wise instructive lessons please me well;

Echo.—Till next we meet again, Farewell, Farewell.

Echo.—Farewell, Farewell.

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