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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.]

THE THREE RIVERS, FRIDAY, 7th JANUARY 1831.

[Vol. I.—No. 19.]

SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

(Continued from p. 122.)

The great dispute that has arisen about civilization preceding Christianity, appears to me rather a question of words than of things—for what tends so much to civilization as religion—what so much to enlarge the mind, and in what way can you so effectually ameliorate the fierce passions of barbarians, as by that mildness and docility of disposition, which the spirit of Christianity inspires.

It has been said that the Christian religion was never meant for man in a savage state—that in such a state it would be of little use—because from ignorance its sublime doctrines and awful sanctions would be abused and perverted—that it must therefore be preceded by some degree of knowledge and general improvement in those who receive it. That agreeable to this the Apostles directed their course, not to the fierce barbarians of the South and North of Asia, but to the learned cities of Greece and Rome, and St. Paul while he readily encounters the reasoning and eloquence of the Athenians, makes no attempt to convert the barbarous people of Meitz. To this it might be sufficient to answer, that as the Disciples were not bereft of human prudence, it would have taught them that at the commencement of Christianity it was of more importance to convert the civilized than the barbarous nations, because of their greater influence over the rest of mankind; but our answer is that the Apostles were directed by the Holy Spirit when to preach—and when to be silent—what nations to pass, and among what nations to sojourn. Nor should it be forgotten that the method of introducing the Gospel and promoting its propagation, as well as the instruments used for these glorious purposes, have generally been in opposition to the wisdom and expectations of the world—and there is reason to believe that such will continue to be the case till it has spread over the whole earth—for those who rank highest in worldly wisdom are not always the best qualified to direct Christian missions.

In this province religion and education are proceeding hand in hand, and this it ever will be if the Missionaries pursue their work in full reliance in God—for we have already some of the tribes which were the most miserable and abandoned, won over by kind attention to their wants, exchanging drunkenness for temperance—a precarious subsistence for the fixed residence—and at the same time making astonishing progress in the knowledge and practice of Christianity.

The time has arrived when even the more ignorant of them begin to perceive that they can no longer live in their ancient manner, miserable as it is, but that they must adopt some new mode of life. The more sagacious are convinced that they must, in order to preserve life, become cultivators of the soil—hence they are dexterous to exchange their wigwams for comfortable dwellings: an erratic life exposed to all the vicissitudes of hunger and cold to a fixed residence.

To your venerable Society I therefore appeal on behalf of the Indians of Upper Canada—send Missionaries to help them so that their temporal and spiritual benefits may be cared for at one and the same time.

Of their success there can be no reasonable doubt, for the hand of the Lord is not shortened that it cannot help; here as among other nations Christianity will be found to civilise while it converts. The history of the propagation of the Gospel tells us that the Chris-

tian convert overleaps the common progress of Society, and makes the advance of centuries at a single step. There is indeed no progress by which the savage can be so rapidly and effectually raised to the dignity of a rational and intellectual being, as by the teaching of the Gospel.

I am, Rev. Sir,

Yours truly,

J. STRACHAN.

INDIANS IN UPPER CANADA.

	Families.	Souls.	Missionaries.
Delawares	50	250	Some progress in religion—a flourishing School.
Chippewayans	65	350	
Mohawks on Grand River	500	2000	A missionary of the English Church very successful—composed of several tribes, some still unconverted.
River Credit	45	250	For this tribe government have built a village. The Methodists have a missionary among them and two schools.
Lake Simcoe	150	600	This tribe are soliciting government to build them a village and begin to deserve religious instruction.
Rice Lake and neighbourhood	75	300	Mr. Scott is building one or two villages for them, they consist of three tribes, and the women have been already taught to knit & spin.
Grape Island	30	150	Are settled on a small island, and have embraced Christianity through the teaching of the Methodists.
Mohawks	62	250	Have embraced Christianity under the Ch. of England, require a Missionary very much.
Kingston Indians	28	100	These are disposed to join their brethren at Grape Island.
Supposed number in the Western part of the Province.	87	350	These are scattered, but may be collected.

If it should please God to give thee length of days, 'twill be highly necessary to leave the world (by retirement from business) before thou beest torn from it; and to acquaint thyself more familiarly with another world, before thou passest into it, to make thy abode in it for ever: certainly it requires some time to prepare the soul for death and judgment: And that man will be very unfit for either, who is carried immediately from intanglements of secular care, to the tribunal of God.—Fuller.

ARDENT SPIRITS.

A few years have achieved a surprising revolution in regard to the use of ardent spirits. It was once believed by very many, that they were among the *necessaries* of life, and that operative workmen could not perform the needful quantum of labor without strong drink to stimulate and invigorate. The reverse is now known to be the case. Probably *Christian principle* first led to the thorough examination of the question, and to gathering the mass of evidence which has been brought forward establishing on solid grounds the destructive effects of alcohol on animal life. The sin of drunkenness in itself and the awful crimes to which it has given rise, and the complicated miseries which it has brought upon thousands of families, induced *CHRISTIAN BENEVOLENCE* to step forward; and this again has led to the explosion of those false opinions which had gradually grown out of sinful indulgences.—Men reason after their passions, and then their passions hurry them after the phantoms conjured up by false reasoning, till they fall into the snare that Satan spreads under their feet.

The world owes much to those who have contributed to dispel the clouds of error and delusion that for a long time hung over this subject. The medical faculty, as far as it has lent its assistance, has redeemed its character, and taught us that a *Christian physician* would rather want the comforts of this life, than purchase them with the soul of the diseased drunkard. Merchants have done the same, and innkeepers have followed their example. On such, the curse of the widow and fatherless will not fall; the scalding tear of bitter misery wrung from the eyes of the oppressed, will never "eat their flesh as it were fire," nor minister at the board of eternal death to the fiendish craving of the worm that dieth not.

If it is the duty of governments to protect the ignorant against the encroachments of vicious principles,—to restrain vice and encourage virtue,—to resist evil and promote the glory of God,—to root out ignorance as one cause of crime, and to be foremost in "thinking upon his commandments to do them;" surely it is time that the manufacture of ardent spirits should be laid under such restraints as would check and put an end to it. The law of the land would soon put an extinguisher upon the man who should make and sell a poison which did not *intoxicate* while it kills.—*Ed. Sentinel.*

LETTERS FROM A FATHER TO HIS DAUGHTER.

To the Editor of the *Episcopal Watchman.*

Dear Sir,—The subjoined letters, written amidst the bustle and cares of professional life, are not submitted to the inspection of your readers as specimens of fine writing, or as possessing extraordinary literary merit, but with the humble hope that, as they briefly and familiarly discuss subjects important and interesting to the young, they may prove as useful to some of them as they were to the person to whom they were originally addressed.

LETTER I.

OF THE GOVERNMENT OF THE TONGUE AND THE TONGUE.

My dear daughter,

The passion of anger, like many others, may be subdued; it gains strength by indulgence. Like fire while it is a spark it may be quenched by the hand, but if suffered to advance, it becomes an uncontrollable and relentless destroyer. By neglecting to suppress it, and yielding habitually to its impulses, you may soon become so far its slave as seldom to be in good humor with any person or thing; while by watchfulness over your words and feelings, you may become so habitually good humoured as to find it difficult to make yourself angry or to be provoked at any thing.

One of the best methods is, to recollect and feel the presence of God; another and infallible is, to retire and pray for the person who has injured you; another is to make the happiness and comfort of others a part of your daily aims; to ask yourself every morning, whom can I make happy to day? and how? and to

endeavor to effect it. This last method is of great importance, especially as it relates to those with whom our intercourse is most familiar and constant.

The longer I live, the more fully I believe that most of our miseries are caused by the *tongue*. We have few cares or vexations but what are caused by something that we or others have said amiss. "Therewith bless we God," but it is also true that "therewith curse we man." How very careful ought we to be that what we employ in the highest act of devotion, should never be polluted by any thing inconsistent with that holy purpose. We do not put our best garments to common and menial uses, but the apparel and ornaments which are provided for the best are preserved for these alone. And why should it not be the same with our tongues? Nay more, our whole bodies are temples of the Lord, and it is again said that *He will dwell in us by His Spirit*, and that whoso defileth the temple of God, him shall God destroy. If therefore you would preserve that peace which innocence and holiness give, be habitually careful that no angry or evil passion be allowed even a momentary ascendancy, and that your conversation be always such as consists with the holiest uses of the tongue. The discipline and government of this member cannot be commenced too early nor be continued too long. "Let the words of my mouth," as well as "the meditation of my heart," be always acceptable in thy sight, O Lord my strength and my Redeemer."

[From the *New York Statesman.*]

The following lines, which have been for some years great favorites with the public, were originally published in a *Charleston (S. C.) paper*. The author was an English gentleman of the first talents, who had been in a very heavy mercantile business with his father and brothers in Liverpool, and had frequent occasion to visit this country. The most romantic vicissitudes overtook him and his nearest relatives, such as the most vivid fancy could scarcely conceive. A free life, in part the cause of his own immediate reverses, so much impaired his health, as to compel his departure to a southern climate, where, happily, although late in life, the effects of early religious impressions, and the remembrance of the pious precepts of his long lost father, produced a radical change in his heart, and gave a new impulse to the muse, who years before had often delighted and astonished the lovers of song. The beautiful pathos of the following effusion will be doubly relished after the knowledge of the foregoing circumstances.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connexions and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies—with peace from on high,
I still view the chair of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that richest of books, which excell'd ev'ry other—
That family Bible that lay on the stand.
The old-fashioned Bible, the dear-blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight,
And the prayer of our sire was a sweet invocation,
For mercy by day, and for safety through night.
Our hymn of thanksgiving with harmony swelling,
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwelling,
Described by the Bible that lay on the stand,
That richest of books, which excell'd ev'ry other—
The family Bible that lay on the stand.

Ye scenes of tranquility, long have we parted,
My hopes almost gone, and my parents no more;
In sorrow and sadness I've broken hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection

Forgetful of gifts from his bountiful hand;
Oh! let me with patience receive his correction,
And think of the Bible that lay on the stand,
That richest of books, which excell'd every other—
The family Bible that lay on the stand.

[From the Church Register.]

FORMS OF THE CHURCH.

The following just remarks on the superior excellence of our forms, were met with in a periodical publication. May I ask the favor of you to give them a place in your paper?

Q.

Experience has fully shown, that the affectionate reception of a very few elementary truths united with a prevalent liking for that which tends to purify the heart rather than for that which stimulates curiosity or gratifies vanity, will give to the plainest mind, a solidity, a consistency and an aversion to novelty, which the highest intellectual acquirements could not of themselves confer.

For such salutary training, what more suitable instrumentality exists on earth than the daily services of the Church? In what other human instance, (if indeed, that of which we speak can be called human,) at so small expense to the understanding, have the same depth of thought, the same elevation of feelings, the same compass of moral wisdom, been exhibited to the mind and heart? To cherish the matter of our service is to profess purity—to digest it is to acquire wisdom—to breathe its spirit is to be as perfect as can consist with mortality. It is indeed a school of the highest and holiest wisdom, but a school in which progress is made, not by depth of research, but by depth of humility, sobriety, and devotion. Without these, the profoundest learning avails nothing. To the attainment of these, want of learning is no hindrance. If there be an upright mind, the grace which is made perfect in weakness, will not fail to inspire all necessary dispositions.

He therefore who has been rightly taught in this school, is in no danger of "wresting the scripture to his destruction." His religion involves nothing which creates self-confidence, or fosters vanity; nothing sceptical, disputations or unwisely curious. The test of his mind, without being slavish is submissive.—While he reveres what is deep, he delights in that which is devotional, and he rejoices to find that this latter character, in some form or other, belongs to the much larger part of the sacred volume. He accordingly feels, with unutterable pleasure, that as his piety becomes deeper his perceptions brighten, and grateful to an all disposing Providence for "the calling wherein he has been called," he has no higher ambition than to apprehend more vividly, and love more devotedly, the invisible realities, and imperishable excellencies, which the page of inspiration places before the eye of his inner man.

The Annual Meeting of the Quebec Auxiliary Bible Society, under the patronage of His Excellency the Right Hon. Lord Aylmer, was held in the Court House on Wednesday, the 20th instant. The Chair was taken, in the first instance, by the Honourable the Chief Justice, and subsequently by the Honourable Mr. Justice Kerr, and a numerous assemblage of ladies and gentlemen honoured the society with their attendance. A statement was read before the Meeting of the events which had marked the operations of the Society since the period of the last report, and the necessary measures were adopted for ensuring their continuance during the progress of the ensuing year. Among other topics which were noticed in the report, it was stated that in the country districts of the Province, upwards of 700 schools had been established in the course of the last eighteen months—that 15,000 children were receiving the benefits of elementary instruction, and that an ample field was thus presented to the friends of Biblical education for the circulation of the word of God. It was also stated that the Scriptures had been translated into 146 different languages and dialects—that the income, for the last year, of the Bazaar Society in London, had amounted to the enormous sum of £25,000 sterling, and the distribution of books, for the same period, to the number of 430,000 volumes.

Contemplating the vast resources, and gigantic labours, of such

an institution, and viewing them, in their origin and growth, in connection with the rise and progress of sceptical opinions, more especially as these have been repeatedly developed in a monarchy of Europe, the exercise of whose influence over the destinies of the civilized world, has been scarcely less powerful than the contagion of her example has been injurious to religion—it was well observed by the Honourable President that the Bible Society stood forth to view, invested with a character of high and heavenly authority;—that the finger of God was manifest in its beginning and continuance;—that he appeared to have raised it to frustrate the assaults on Christianity which modern days had witnessed, and as a barrier to the rapid tide of infidelity. Stamped thus with the impress of a solemn sanction from above, a Society, whose only aim was the promulgation of the Bible, laid an urgent claim to the support of every one who was called by the name of Christ; and the Honourable President resigned the Chair, expressing an earnest hope that the interest then evinced in behalf of an undertaking, so honourable to man, and so accordant with the will of God, might increasingly continue to receive the countenance of all who have at heart the happiness of even distant generations.—*Quebec Mercury, Dec. 24.*

FROM THE GOSPEL MESSENGER.

SCRAPS FROM MY COMMON PLACE BOOK—NO. 34.

4. OF THE CHARACTER OF ENTHUSIASM.

Enthusiasm has no principle but imagination to which it has committed itself;—and where there is no rule but fancy and impulse, every thing a man does is right, and he can think himself in the exaltation of charity when he is in the gall of bitterness. He rises to a sphere above others from whence he looks down upon them with disdain, which he calls pity! From a loose, idle and disorderly life, (for so it hath often happened,) he is converted without repentance, and commences teacher without knowledge.

He finds Latitudinarianism very convenient and can take the color (camelion like!) of every company he is in. He thinks well of every thing but a churchman, yet he can keep himself within the Church while he pays his court to her enemies! He boasts that he has conquered the fear of man, when he is past shame or feeling. A certain person, who after a profligate life, took to the reading of Mr. Law, ("Laws serious call to a devout and holy life," a most excellent work, especially to awaken the careless sinner and the backsliding Christian;) without preparatory knowledge, fell into a state of great mortification; preferred fasting to the Sacrament and told his friends he received more benefit from it. He soon began to talk freely of the other sacrament; decried infant baptism and all water baptism; and the Church having set apart Wednesdays and Fridays as days of mortification—he fixed on Monday as his fasting day! He waited on new revelations to his mind, while he neglected that already given which is sufficient for every purpose! He spoke slightly of an acquaintance having once been in a fair way to be a Christian: The fact was this;—That acquaintance had been instructed from his childhood in the holy scriptures, which enabled him to see through the deception and avoid it.

Yours,
PIONEER.

VALUABLE HABIT.

One of the most valuable habits of life is that of completing every undertaking. The mental dissipation in which persons of talent often indulge, and to which they are perhaps, more prone than others, is destructive beyond what can readily be imagined. A man who has lost the power of prosecuting a task the moment its novelty is gone, or it has become encumbered with difficulty, has reduced his mind into a state of the most lamentable and wretched imbecility. His life will inevitably be one of shreds and patches. The consciousness of not having persevered to the end of any single undertaking will hang over him like a spell, and will paralyze all his energies; and he will at last believe that, however fair may be his prospects, and however feasible his plans, he is fated never to succeed. The habit of finishing ought to be formed in early youth.

THE CHRISTIAN SENTINEL,

THREE-RIVERS, FRIDAY 7th JANUARY, 1851.

SOME OBJECTIONS TO THE UNION OF CHURCH AND STATE CONSIDERED.

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

Obj. 7. "Civil Government is founded upon the will of the people." * If therefore the State supports religion, it ought to "consult the faith of the nation rather than its own." †

Ans. The will of the people is then the fountain of supreme authority—the cause of the necessity of civil rule, and government is its creature—its ox and its ass. Government cannot originate or continue unless the people will it: for if they withhold the foundation it cannot and ought not to rise; and if they withdraw it, it ought and must fall. The right of originating and continuing government includes the right of originating and executing law; and hence, "thou shalt not kill" is but idle wind till the will of the people stamps it with the signet of authority! The will of the people is the rule of right and wrong; and the people can will any thing. "THE MAJESTY OF THE PEOPLE" has therefore only to breathe the blast of its displeasure upon civil government, and it crumbles to dust! For, said Mr. Wesley to his sister, "I tell thee sister, that the voice of the people is the VOICE OF GOD!" ‡

But we have shown that religion is for government and government for religion;—and true religion is nothing but good government, "that we may lead a quiet and peaceable life in all godliness and honesty." Religion cannot exist without civil government: but as that owes its existence to the will of the people; and since a declaration of the "faith of the nation" is but the expression of a part of that will, "the faith of the nation" stands upon the same foundation and authority.—So said "the nation" of the French some forty years since.

But Paley's position, if it proves any thing besides his own folly, proves by far too much, and is about as applicable to the Koran as to the Bible. It goes upon the supposition that Christianity was thrown into the world at random in a crude chaotic state, for "the will of the people" to fabricate it into whatever fashion best suited their ideas of propriety, according as they determine upon "the form of" their "garments." Or, since "there is no Apostolic precept and example for any one form of Church Government," § of course, as there is no mention made of more than one, we have scripture authority for NONE WHATEVER! "The singleness of Christ" was, however, established in the world, but as the Christian Guardian informs us, WITHOUT ANY GOVERNMENT! ¶ Hence, unless "the will of the people" is the true and proper foundation of religion, he who attempts to make a Church is guilty of adding to God's word, and encounters the curse contained in Rev. xxii. 18.

It is matter of regret that the Guardian did "not stop to prove—what could very easily be done—that the very principle of Ecclesiastical Establishments is essentially Anti-Christian, Anti-scriptural, and inconsistent with civil liberty." § Some, however, are not very prone to "stop to prove" all the broad-cast assertions

* Christian Guardian: vol. 2, no. 4, p. 14, col. 4.

† Paley as quoted by the Christian Guardian.

‡ To which she pointedly replied—"Yes, brother, and it vociferated, Away with him! Crucify him!"—Quoted from memory.—It is true that a whole people do possess the physical power of producing anarchy at any moment; but what has that to do with right? so also a whole people can submit themselves to civil rule; but on what depends the necessity of submission? On the will of man, or of God who made him? Human corruption causes government to be necessary; but there is also another cause, namely: God is the head of all principality and power, and his sovereignty precludes any other foundation for civil government.

§ See "the case stated," Ch. Guard. vol. I no. 50.

¶ See the same.

§ See Ch. Guard. vol. 2, no. 4. We beg the reader's patience with this short criticism.—We make it in order to show the weakness and folly of talking and writing at random, and the dangerous and destructive principles into which blind zeal will thrust us.

which they may find it convenient to make. 'T's a cheap way of clearing up difficulties, when a man can persuade us that, if he had time, he could do it in an instant! *Jemima Wilkinson* saved herself the trouble of walking across Cayuga Lake by persuading her followers that she could do it without the least inconvenience. But we humbly conceive that the Bible would be a curious text book for authority in a thing so "easy to be done." The Jewish nation would certainly be a most unexceptionable evidence to the assumption that the obnoxious principle is essentially Anti-Christian, Anti-scriptural, and inconsistent with civil liberty. We had humbly believed that the Scripture is neither Anti-Christian, ANTI-SCRIPTURAL, nor an enemy to civil liberty; and that a nation governed by its laws would really be one of most enviable distinction. For if they exalted Israel "high above all people," many will still think that a government and laws constituted and administered after the only pattern the Divine Lawgiver has ever been pleased to exhibit, would be superlatively good. And we must be permitted to hold this old fashioned sentiment as one most dear to a Christian's heart, that THE WILL OF GOD is INFINITELY a better foundation for "civil government" than "the will of the people"—and that his religion is quite as preferable to theirs, as his will is to their will.

What an Act of Christian Guardianship must it be to place the MAJESTY OF THE PEOPLE on such a proud and commanding elevation.

But again: civil government being founded upon the will of the people, that will must be the fountain of honor, law and justice. For that power which creates the necessity of government, must be competent to create—not barely to adapt, but to CREATE honor, law, justice and allegiance. And as allegiance to a pure Christian government is but another term for "pure and undefiled religion," by a concatenation of cause and effect, we reduce it also under the dominion of "the will of the people," as being, like their voice, the will of God. But, taking the stream at fountain head,

"—præque ab origine mundi,"

how was it at the beginning? Where had civil government, law, justice and honor, their origin and foundation at first? Did our father Adam raise up a family to manhood, and then "consult" "the will of the people" before he presumed to exercise "civil government"? And since, "the will of the people" is the sole arbiter of law and justice, right and wrong, did it originate the Ten Commandments and the Jewish Code;—or did it not produce the golden calf, while "the voice of the people" in indication of their Sovereign will exclaimed: "These be thy Gods O Israel?"

Why did not Moses "consult the faith of the nation RATHER than his own" when he came down from the Mount and founded new God, religion and GOVERNMENT founded on UNIVERSAL SUFFRAGE AND THE WILL OF THE PEOPLE, which were in the sequel designed to lead them back to Egyptian liberty?

There is an old fashioned tradition, that "there is no power but of God."—[of course the Apostle did not intend to stamp usurpation with the Divine warrant;] "the powers that be are ordained of God;" and that "for this cause pay ye tribute also: for they are God's Ministers." But now—"quam tempora mutantur!"—"the will of the people" has "robbed God" of his prerogative and shut him out from even a participation in the affairs of his own creatures! "The will of the people" is placed ABOVE the will of God!

"But let us advance a step further. Suppose some form of religion to have been established:—What then? Where will the next step land us? Why, truly, at the fulfilment of that ancient prophecy—"Ye shall be as gods." For since "the will of the people" is the only legitimate foundation of civil government; and since it has the power of changing religion at any time; and since there can be no government without both a God and religion, and since "the will of the people" has been known both to make and proclaim their own gods; and since the maker of a god must be as great as the god that is made; and since religion is but "the will of the people," seeing they have power to put it down or to build it up:—since these things are so," the infernal prediction is fulfilled; man has burst into the sacred inclosure of the divine prerogative and usurped the authority of the Most High; and when

called to order for his presumption he replies with a sneer, "Yea, hath God said?"—"O my soul, COME NOT THOU INTO THEIR SECRET; unto their Assembly, mine honour, BE NOT THOU UNITED."

We frequently hear mention of the *moral government of God*, but in such a loose, indefinite, graspless manner, that one might as well go in search of that *invisible church* which is composed of *visible men* who never saw or heard of each other, (and which has been the subject of much grave speculation,) as to attempt to ascertain what this government is, or where it is to be found. Now a government which has for its object the control of the conduct of *visible men*, without a *visible administration* and a *known system of law*, must be as inscrutable and as useless among mankind as an *invisible church*. If He gives us a moral government, He must also give us a *visible administration* to superintend our *visible conduct*, or it can be of but little use. We are creatures of *sense*; yea our *bodily senses* inform us of every thing we know, and carry home to the mind every particle of information we obtain. It is evidently congenial to the first principles of our nature to pay divine worship to an *object of the senses*: in which, when "we shall see Him as He is," we shall be fully gratified without the danger of idolatry, and even as a preservative against it. But where shall we look for this *visible administration* of the Divine law? Where but to "the Church of the living God"—"the pillar and ground of the truth"—"the kingdom of Christ"—"the mother of us all?"

But is this administration appointed to take cognizance of all the visible actions of men? Certainly, or it cannot be a *government*: and it should possess the essentials of a system combining the power of *persuasion and instruction*, and of *force and restraint*, adequate to any emergencies, as well as adapted to a state of peace:—"the sword of the spirit which is the word of God" in the hand of one department of state: and the *civil sword* warranted by the same word, in the hands of another. These as we shall presently see, are both of them *God's ministers*, for *God's purposes*. The civil power may therefore, as we know it was "in Israel," safely be assumed as a *necessary part* of the moral government of God; namely of his *Church*: For without the civil sword to restrain crime and ward off external aggression, no society can exist in the world, and consequently no government. Neither can there be government without religion, or *allegiance*, as the word religion properly signifies. And as the civil sword is for the protection of the good and the restraint of the wicked, the king is necessarily *temporal head* of the Church: "for he is the *minister of God* to thee for good"—namely for *religious purposes*. "But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the *minister of God*, a revenger to execute wrath upon him that doeth evil." But whether is this *minister of God* appointed for *moral purposes*—for *moral government* or not? For moral good undoubtedly. It was also for *moral reasons* that he said: "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." How can a Church exist where there is no government, or a government where there is no Church? The Church and the civil state are but two essential parts of the same thing, the *moral government of God*. Either without the other is imperfect, like unmarried persons, destitute of that mutual support which, in a state of union, each is calculated to give to the other. Thus the Jewish religious code was the civil statute book, and their statute book contained their faith; and the king as well as the priest, was the *LORD'S ANOINTED*. Their religion towards God was their proper allegiance to the government. They could not be pious without honoring "the king as SUPREME,"—as *God's minister* and head of the Church. Thus David was anointed with holy oil "to feed my people Israel" as he had fed the flock of his father.

Christianity is as capable of such a condition as was Judaism; and a Christian people, as *God's covenant people*, as strictly need a *Christian King* to feed them as David fed Israel, as did the house of Jacob. The kings of Israel were anointed and crowned by the priests: so are the kings of England. They were obliged to understand the national law: so should a king of England, that he may fulfil his coronation oath in maintaining to the best of his power the Church of God. And thus being made a *servant of the Church* and *minister of religion*, he is enabled to convey *valid authority*

* Should it be objected that the above argument involves the position, that

to his various deputies as to men entrusted with a charge under God for the edification of his Church.

Men can, in consistency, have but *one* allegiance. The Jews evidently had but one, when they were favoured with kings zealous for the glory of God. But to divide it,—to hold an allegiance to an independent society, it may be hostile to the government, and which shall engross all the most powerful affections of the heart, and to reserve a separate and *inferior* allegiance to the government as no way connected with or concerned in the claims, objects and views of that society, is rending asunder what God for the wisest of purposes joined together in the Jewish Theocracy, and making a too dangerous experiment on human obliquity and infirmity. Religion should lead the heart to the government; and the government should so be conformed to the divine model as to be a proper object for so much of religious homage as is lawful to give to the Church of God. For kings and those in authority being *God's ministers* and not man's, we ought to regard them strictly as the peace officers, defenders, and protectors of the Church and of ourselves as members of her "*one body*." But instead of this *Christian concord* and obedience to the "powers that are ordained of God" what do we witness? Why truly it seems as if our energetic language were not strong enough to express the contempt in which some hold the government for being true to the Church and to the king's coronation oath; and the press is hoarse with the croakings of sectarian demagogues.

Christianity is but a new and improved, not a mutilated and in part suppressed edition of Judaism,—the *ceremonial* excepted, which is not essential but temporary and changeable. Hence the genius of the Gospel seeks after that same union of principle in government which went before it in living prophecy, and which only has power to embrace and secure to itself all lawful interests, and every variety of *laudable ambition*. A *Christian subject*, in regarding his prince as "the *minister of God*," ought to be able to associate him as such with his faith in Christ as a *Christian minister of God's justice*, appointed to promote the glory of God among men. He ought to be able to couple his allegiance with his faith, and pray for his sovereign in the same terms in which a Jew may be supposed to have prayed for David or Solomon, or Hezekiah, or Josiah, as the *shepherd of the nation*, under God, for the glory of his religion. But where religion is by the government *turried out of doors*, as it has been by the General Government of the United States, and where all the members of the Government may in perfect *political orthodoxy* be Turks, heathens, infidels or atheists, a prayer for the government as a *Christian government*, could never with propriety proceed out of the mouth of a single subject. Before the subject could pray for the State to promote the glory of God, he must pray that it may more definitely acknowledge his religion.

"No man can serve two masters: for either he will hate the one and love the other; or he will hold to the one, and despise the other. This truth is amply exemplified in the premises before us; and it fairly and rationally accounts for the malignant hatred which at different periods in British History has been entertained and manifested towards the Government on account of the Church, and the insidious machinations that have been resorted to by "*dissevered denominations*" to make her an object of scorn and contempt. Let those who are "*verily guilty*" in this matter see to it:—but let them restrain the *venomous out-breakings* of their ungodly ire;—let them cease to pour abroad the bitter "*waters of strife*" upon the land.* Let them reflect, that when the subjects of a

the Christian Ministry, by having power to crown the king, and invest him with the powers of his office, are superior to him, and not subject to his jurisdiction;—we reply: That when it is made to appear that the Jewish high priest, who anointed, crowned and proclaimed the king, (See I Kings i. 32. &c. and 2 Kings xi. 12.) in consequence thereof claimed sovereignty over him, then we will plead guilty to the charge.

* See the article, "*Ordination Service*," Sent. No. 16, p. 125, on "*the base columns*" of the *London World*: also *Christian Guardian*, vol. 2, No. 46, p. 364, from the *World*, with various other extracts and *Editorial* matter. We make not these remarks and references for the sake of controversy, but as appeals to *matter of fact* in support of our *defensive* arguments. Where the fundamental and *vital* principles of a *Christian Government* are

Christian state which owns and maintains the Church of Christ, refuse obedience to the government in the Church as to Gods ministers over them for the good of their souls and the glory and honor of his name, they have moved their feet in the direction of treason and rebellion; and though they may intend no such thing, yet, since

"We first endure, then pity, then embrace,"

as it once did happen in England, the very thing farthest from their intentions may come to pass. Those who do dissent, should well understand the supposed necessity for it, the principles involved in it, and the consequences which may follow.

It may be expected that we have something here to offer by way of apology on the subject of religious toleration. We refer the reader to the extract in the note from the British Critic, and furthermore reply: That we have nothing materially different from the practice of the British Government;—only that if appears at best, a theoretical anomaly to admit in the Legislative Department

attacked with such deadly and determined hostility, it were cowardice,—it were TREASON to withhold the truth in fear of giving offence to open and declared enemies.

* See the following paragraphs "from a Review of Hallam's Constitutional History in the British Critic for October," as given in the Episcopal Watchman of December 13, 1828:—

"We cannot enter fully upon the interminable question between the English Church and the Puritans in the days of Queen Elizabeth. And in truth, the attempt would be wholly needless. It is admitted by Mr. Hallam, that Cartwright's disciples became not only dissatisfied subjects, but downright rebels; that they disgusted the moderate prelates, Sandys and Grindal, and drove them into measures of severity. He allows that there is no middle course with sectaries, between the persecution which exterminates, and the toleration which satisfies; and he shows, too, quite irresistibly, that no toleration would have satisfied the Presbyterians; that nothing, in short, would have satisfied them, but the overthrow of the Establishment; and thus he conducts us to the inevitable conclusion, that nothing was to be done but to resist their demands, or to establish the Holy Discipline on the ruins of the Episcopal Church! And yet he tells us of the aggrieved Puritan. He talks of pride and persecution on one side, but only of Sectarian insolence on the other. He maintains that some apology might be pleaded for the libels of the oppressed Sectarians,—and this in the very same paragraph in which he asks—"if these insults shock us now, in the present licence of the press, what must they have seemed in the reign of Elizabeth, when the press had no acknowledged liberty?" He observes that the Puritans were likely to be confirmed in their own conceit, when they found that nothing but force was relied on, forgetting that argument and reason had utterly failed to convince them; and that rebels and traitors will always say that governments rely on force! In short, notwithstanding his multiplied concessions, and his profession of impartiality, his statements and his reasonings are calculated, on the whole, to leave an incautious reader under the unjust impression, that the Church was insufferably and cruelly bigoted, and that the Puritans, after all, were only rather impudent and intractable!

With regard to the remark of Mr. Hallam, that a Christian is bound to honour God outwardly by that form of devotion which inwardly he believes to be right,—it may be observed, first, that the Christian may pursue that lawful and factiously and rebelliously; secondly, that by virtue of a similar obligation, the civil magistrates may repress him. It cannot be denied, that, if coercion be allowed at all, conscience which compels the Puritan to resist, may compel the Churchman to restrain. This is the inevitable state of the case, where the principles of toleration are not clearly understood and fully acknowledged by both parties; and on this view the Presbyterians acted most rigorously and mercifully, when they had the power to do so. The constitutional historian, therefore, should have stated this matter thus: the Puritan contended for the subversion of the hierarchy; toleration he professedly rejected and despised. The contest, therefore, was on his part, at best, a strife (a conscientious strife perhaps) for mastery; and on the part of the Churchman, it was, at the worst, a conscientious struggle for the defence and preservation of the establishment. Whether or not, that struggle were maintained with greater keenness of spirit and violence of action, than the perils of the time demanded, is a vast and complicated question, which, perhaps, no human sagacity will ever wholly set at rest. Thus much, however, an impartial historian of the constitution, could not fail to perceive, that to the Protestant Episcopal Church of England, this kingdom was then indebted for a blessing, second only to its deliverance from Popery, namely, its preservation from the illiberal, and frantic tyranny of the Presbyterian discipline; from a system which, in the plenitude of its success, must have been alike destructive of the rights of the throne, and of the civil and religious liberties of the subject."

materials which, should they gain the ascendancy, would as certainly subvert the fabric of the Constitution. Men cannot be expected to support principles which they abhor: and they have no rightful claim to dictate in a government founded on, combined with and supporting and protecting the Gospel, when those principles which they do hold must continually tempt them to circumvent and betray. We are always safest in the hands of our friends; and our enemies, though of our own household, themselves being judges, have no lawful claim to be our keepers. We require certain well defined and inviolable principles as the ground of a common interest; and a hallowed attachment to the same, sanctified by the fear of God and the pure love of his truth as the instrument of a congenial union, and the security of faithful and permanent adherence. The seeds and principles of a union which shall embrace and fix upon itself all the lawful desires of the human heart, and all the lawful homage of the soul;—which shall concentrate in one ground and absorbing focus all the lawful occupations of time, and all the best hopes of eternity as but integral and necessary parts of one mighty scheme;—which shall firmly bind all our affection to "every ordinance of man FOR THE LORD'S SAKE: whether it be to the KING AS SUPREME or unto Governors as unto them that are sent by him;"—these are the only proper materials and principles with which to lay the foundation of a CHRISTIAN commonwealth, which shall smile in derision at the turbulence of faction, and behold his angriest billows breaking harmless at its feet.

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." One of the most dangerous divisions is to be found where a structure is built up with the untempered mortar of principles hostile to each other in their very nature; whose very peace is a hollow and hypocritical truce in order to gain time and gather strength, and strike at each other the decisive and fatal blow. And of a government un cemented and unsupported by religion, or admitting into its structure rival and irreconcilable religious factions, it may well be asserted that it is founded upon the sand; and if a timely remedy be not applied, posterity may look back upon its ruins and say: "The rain descended, and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it."

But for the present, we have done. What we have advanced must speak for itself;—but it should be met with dispassionate candour and a constant reference to the Bible, and to human nature, and to the structure of human Government on the divine plan, or as moral and religious, and not by the dogmas and sophisms of democracy and anarchy. We believe that we have done our duty; and we leave the event with Him who restraineth "the madness of the people," and knows how to bring good out of evil. We know that we love our native country; and we FEEL for that class of our countrymen who are the easiest to be led astray on the side of a sinful and rebellious nature by the artful and designing;—and we feel for them the more affectionately, because we have had personal experience of the condition, temporal, moral, and intellectual, of the most unknown and obscure among them, and know the conflict of mind through which a man must pass in laying down prejudices deeply seated in every source of thought and feeling. And could such a measure subserve their best interests, present and to come, gladly would we lay down the pen—retire from the arduous post of a CHRISTIAN SENTINEL—resume the axe and the plough—and find in peaceful obscurity that happy quiet which is denied to public employment—and the recollections of which not unfrequently still steal upon the mind like the pensive shade of departed innocence in another and better existence.

RECAPITULATION OF THE MARTYRDOM AND EPISTLES OF ST. IGNATIUS.

1. THE CHURCH testifies that "Ignatius the disciple of St. John the Apostle," was "a man in all things like unto the Apostles." He was made Bishop of Antioch by St. John in the year seventy, twenty five years before that Apostle wrote his Revelation and Gospel, and suffered thirteen years after; as may be seen in Haumer's Translation of Eusebius, and his chronology.

8. Ignatius' Epistles are evidently written by a man of truth; and he must be admitted as an unexceptionable witness to matter of fact.

9. He must have been intimately acquainted with the primitive Apostolic Constitution of the Church, having been a Bishop about thirty years during the life of St. John: and there can be adduced no possible motive for his writing SO MANY AND SUCH IMPUDENT LIES TO SO MANY CHURCHES, and in such a tone of ASSURANCE AND AUTHORITY, as he must have done had not the Church been Episcopal.

10. He bears evidence to the divinity of our Lord; to the reality of a malignant being called the devil; and to the eternity of hell torments. The universal belief of these doctrines is a fact to which he is a witness: and his evidence on these three points has never been disputed except by heretics.

11. He bears the most pointed evidence to the existence of three distinct and unequal orders in the ministry, and invariably places Bishops first in rank and authority, and makes the others their inferiors in both. We have ourselves examined him in the original Greek, and find that the words *bishop* and *presbyter*, are never by him used to signify the same person and office, but precisely as they are used by the Church of England.

12. If his evidence is rejected on this last head, it is good for nothing on the others: and he that sets it aside plays into the hands of the worst of heretics and unbelievers.

13. His testimony involves the point blank evidence of all the Churches and people to whom he addressed his Epistles and of those who testified to his martyrdom—nay, of ALL ANTIQUITY.

14. There could have been no innovations in the ministry and government of the Church when St. John wrote his Gospel and Revelation, twenty-five years after Ignatius was made Bishop of Antioch: and in the short space of ten or twelve years after this, and about eight after the death of St. John, the whole Christian world could not have become Episcopalians, and parcelled out the Church into bishopricks, without a stranger miracle than ever was heard of Transubstantiation excepted.

15. The person who can carefully study the history of the Church for the first 150 years, and yet deny the APOSTOLIC ORIGIN of episcopacy, would most probably deny it if all the Apostles and primitive fathers should rise from the dead and declare it before him.

16. Episcopalians, therefore, can acknowledge no man as a clergyman, who is not ordained by a genuine and authentic Bishop. With Ignatius the disciple of St. John they say, "WITHOUT THESE THERE IS NO CHURCH."—If this language be deemed uncharitable towards any societies, let the blame rest upon Ignatius who wrote it, and the primitive Church which received and handed it down to posterity as the truth. If it be truth, it cannot be charity to any to deny it; nor illiberal to assert and maintain it: and if it be falsehood, there is no confidence in history;—we are deceived by the primitive Church, and thus the fairest objects of charity imaginable. If others cannot believe with us in what we deem so important, God grant that it may work them no ill.

Summary of News.—The most important item of English news is, a complete change in the British Ministry. It appears that Lord Wellington had been decreasing in popularity; and on the 15th November, on a question which rose out of the debate upon the Civil List, the Ministry was left in a minority of twenty nine. The resignation of the seals of office followed immediately, and on the 22nd the new Ministry was organized.

Two circumstances appear to have accelerated the Catastrophe.—The Duke of Wellington had decidedly declared against even a moderate reform in Parliament. This by the way could hardly arise from compunction for the inroads that have been made upon the vitals of the constitution during his Grace's Ministry.—The other circumstance is this. The King contemplated a visit to London, and had been invited to attend a fete at Guildhall on the 9th November. The Lord Mayor elect wrote to the Duke that his appearance might endanger his personal safety, on account of the feeling excited against him for declaring against Parliamentary Reform. His Grace did not wish to be the cause of disturbance in presence of the King—and he also advised his Majesty not to ac-

cept the invitation. The report of this caused a good deal of excitement and alarm in the city; but nothing more serious followed than a change of the Ministry.

Earl Grey has succeeded the Duke of Wellington as first Lord of the Treasury, and the late Henry Brougham, Esq. is Lord Chancellor:—he has been created a Baron, with the title of Lord Brougham and Vaux of Brougham in the county of Westmorland. Lord Althorp is Chancellor of the Exchequer, Lord Melbourne Home Secretary, Lord Palmerston Foreign Secretary, and Lord Godrich Colonial Secretary.

It is to be hoped that the new Administration will plant their feet firmly on the foundation of the Constitution, and resist every attempt at encroachment on those sound principles which, for a long period after 1688 were held sacred and inviolable. When the spirit of encroachment is once gratified with a first concession, it never rests satisfied till there remains no more to demand.

There is a rumour of war being declared by Russia against France; but it seems not to be well authenticated.

The New York Albion of December 25 expresses great fears in regard to the continuance of peace in France; and most probably there is too much reason for them. Much has been said in praise of severing the Church from the State in that country, as a signal triumph of liberal and enlightened principles. Nothing, however, in our humble estimation, could be more egregiously misplaced: as the compliment appears in truth to be paid to *infidelity*, which, in its great liberality has done this world of righteousness. But it has of late become the fashion to enlist every thing that offers in the cause of opposing the Established Church of England, and breaking down the surest safeguards of national virtue, honor and prosperity. Though Satan does assume the garb of an angel of light; yet the Church can never need his hearty services; nor should its friends apply to him for advice in any case.

An armistice had taken place between the contending forces of Holland and Belgium, in consequence of the receipt of a protocol of the five ambassadors of the five grand powers assembled in London, namely, of England, France, Austria, Prussia and Russia, declaring that Belgium is free from Holland; that she is to be an independent state; that she is to choose her future monarch from amongst the Nassau family; but their refusal shall not be an obstacle to the preservation of peace; that the Envoy of the Provisional Government shall be admitted to their conference; and that a Republican Government shall be excluded from Belgium.

We have this day, (Jan. 6) received the November and December numbers of the Christian Remembrancer, which contain several articles of interest, among which is one, we are happy to say, which strongly corroborates the view we have taken of the doctrine of Church and State.—We shall select such articles for the Sentinel as appear adapted to a weekly periodical.

Erratum for last week.—In the African Church Article, at the close of the middle paragraph of the second column, for *Most High endures* read *Most High endures*.

CHILDREN'S DEPARTMENT.

THE EXCURSION.

"Well, sister," said Emily to her sister Jane, "you said last night, it might rain, perhaps, to-morrow; but it does not. See how bright the sun is shining! come, make haste! Mama is up, I am sure, by this time. Help me quick to dress. How I long to go to the boat!" "Stop! stop! Emily," said Jane, "you rattle on too fast. You have forgotten your prayers. Surely you would not go to the boat without having prayed to God!" "Oh no!" answered the little girl, "I would not because I wish to thank God for making the sun to shine so brightly on us, and to pray to him to take care of us."

Perhaps my young readers would like to know who Emily was, and what made her so delighted that the day was fine, and where she was going.

This little girl was the youngest of four children, to whom their mother had made a promise, that if they pleased her by their good

behaviour, she would take them to spend a day or two in the country, a little way up the river which ran by the city where they lived. Little Emily had been born in a great city, had had never been out of the vast crowd of houses since she had been able to know what was going on around her. The fields covered with tender grass and pretty flowers; the bright blue sky, with nothing as far as the eye can see, to hide it from the view; the clear stream of the swift little brook, murmuring through the moss and pebbles;—all these were things she had heard of, but never seen. But mountains and rivers were, of all other things, what she most wished to see. In the pretty books which she used to read to her mother, there were many pictures representing mountains, and all the beauties of the country. "Oh, mama," she would say as she looked at these, "how I should like to see a real mountain and real fields, and a true river, not like ours, with the great narrow docks along its side! I love to look at these pretty pictures, but I would rather see the things themselves, as our good God made them!"—To please her little girl, Emily's mother made the promise that I told you of, when she was just three years and a half old. Her three sisters, who were to join in the little excursion, were; Lucy a lively child of five years of age; Amelia seven years old; and Jane whom you know, who, because she was the eldest of the little family, and in fact, almost ten years old, thought herself quite a woman in comparison with her sisters; although I may say, she never let this make her haughty or severe in her behaviour. These were all children who learnt their lessons very well, and tried to do their duty, not for fear of punishment, nor even merely because they knew it was their parents' wish, but for the sake of pleasing their God and Saviour. For this, if they knew it, (and Jane, at least was old enough to know it,) they had great cause to bless God, for giving them kind and careful parents, who spared no pains or trouble to bring them up in the fear and love of God. Their mother, especially, because she was able to be almost always with them, was continually watching over them for good. Sometimes even these children got into little disputes, such as are every day arising among people who have not yet learned to govern their evil tempers. Then what pains would their mother take to lead them back to the temper and behaviour that suit a Christian child! How earnestly she would tell them of the teaching of their Saviour, who has left in his own word—"he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How affectionately she would warn the child whose evil temper had given rise to the dispute, that our Saviour hath pronounced, "a wo" upon those "who give offence," or lead one another into sin!

Perhaps you may think that children so well brought up, must surely love God with all their heart and be very good. No doubt God's promise to fathers and mothers, that their children, "when they grow up, shall go in the way which they have been trained," will be kept. But as yet this did not show itself as plain as it might be. On the whole, there was much change for the better needed in them all, from Jane the eldest one down to little Emily. They had never yet known quite enough of their own heart's deceit and sin; and when they did wrong, would try to excuse themselves, and show that they were right, instead of confessing their faults at once. They did not know their own want of strength to keep themselves good, and of course did not pray for the help of God's Holy Spirit as often, or as earnestly as they ought.

These are the children, little reader, of whose journey I mean to give you some account. I might have began my story earlier, but it is so pleasant to me to think and speak of the characters of my little friends, and to find out means of doing them good, that I have taken more room to tell you when it was about, than I intended. Before I give you any more of their history, you shall have a month to make an acquaintance with little Emily, and Amelia, and Lucy, and their older sister Jane. Perhaps you may find their characters fit, where I never had a chance of finding them, even in your own hearts. At any rate, I would advise you to examine, very carefully, whether you are any better than they, or even as good; and whether the faults which I have been finding with them, might not all be found in you:—are, and will not all be found, for though I cannot see you, or write about you, the Great God knows every heart.—*Children's Mag.*

TO TIME.

BY ADAM ROOD BURWELL.

Time, what art thou? A giant swift and strong,
Whose pastime is amidst the rolling spheres;
Their dance thou ledest heaven's bright choir along,
Thy tracks behind thee are a chain of years.
On—onward is thy course—thine eye appears
To pierce the future and the past to spurn;
Tho' heaven and hell should all assault thine ears
For time renewed, thou wilt not know return,
But steadfast hold thy way, till suns shall cease to burn.

Thy step in hastening to eternity,
E'en now thy dusky wing invests that shore
Where erst the angel stood upon its ara,
And pledg'd the oath of Heaven, that Time should be no more
I hear thee call, as thou art passing o'er,
To mark thy flight, and where thou soarest fly:
The past thou wilt not to my hand restore,
How shall I then my pinions spread, and vie
With him whose ample wing extends beyond the sky?

Thy voice I hear, it bids me to prepare
To give account of days, and months, and years,
Before heaven's Court! How shall I meet thee there,
Since I with thee so much am in arrears?
Thou wilt not stop to ask if dark my fears,
Or bright my hopes, when my last sand is run;
For, oh! with thee, intreaties, prayers and tears
Are nought: joy and despair to thee are one,
The feeble glow worm's beam is as yon giant sun.

The rolls of fate unfold themselves to thee;
Their awful page thou scan'st with stoic frown;
Steadfast thy hand pursues their firm decree;
Thy glass first measures, then thy scythe cuts down.
The angels follow where thy spoils are strown;
They gather up thy harvest round thy feet;
The tares for burning are together thrown;
But endless glory waits the golden wheat,
Where never fading spring has fixed her blooming seat.

But time, himself, shall soon be time no more;
His locks are fallen already, and his hand
Shall drop his sickle, and its tolls give o'er;
His broken glass shall scatter round its sand,
New heavens and earth shall rise at God's command,
Nor Time shall lead their mazy dance along;
Eternity shall stamp his glorious band
With his own signet.—Heaven's exulting throng
Shall raise to God the voice of everlasting song.

Shall rather Time be in oblivion lost?
No! from eternity at first he sprung;
O'er these our worlds, he held his destined post,
And round their orb th' appointed changes rung.
Tho' death shall hold awhile his iron tongue,
Yet, like his children, he, renewed shall rise;
For scythe and glass, his harp, like their's, be strong;
Eternal youth shall sparkle in his eyes,
Nor shall he e'er again forsake his native skies.

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