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J. Wallon

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, 18th FEBRUARY 1831.

[Vol. I.—No. 25.]

LUTHER'S CONFESSION BEFORE THE DIET OF WORMS.

Continued from last week.

Such was the result of his first hearing; and it was by no means of a nature to infuse any great hopes into the breasts of his supporters. Many of the gentry, therefore visited him at his lodging, for the purpose of encouraging him under his difficulties, and promising to stand by him, if matters were pushed to extremity.

Luther, however, was sorely beset with apprehensions during the brief space which had been allowed him for forming his resolution. It was not with proofs or explanations that he had to deal; he was called upon to state the substance of his convictions, and lay open the character of the priesthood. His thoughts never rested for a single moment on the subject of a recantation; but he wavered as to the choice of the expressions in which he should decline it, and, at the same time, impart the full glow of his convictions to the assembled states. He subsequently confessed the tumult which raged within him upon this trying occasion, though he also acknowledged with gratitude, that nothing had armed his soul with so much resolution as the fervent aspirations he offered up to the Omnipotent.

An attempt at a recollection of those inspirations exists under his own hand; and it strongly illustrates the character of the man, and the vehemence of his feelings, which were wrought to such a pitch, as to make him cry aloud in his prayers. "O God! my God! my God!" he exclaimed, "help me in this hour of my necessities. Thou art my helper, and thou alone. Behold! it is not my cause, but thine; a just cause, and an eternal one. O Lord! Thou knowest, O Lord, I am ready to lay down my life for its sake. Let this body of mine be brought to destruction, yet shall not the power of the whole world undo my conscience! Thou must not, thou wilt not abandon me, O good Lord! Thou wilt be my stay, through the name of thy dear Son, Jesus Christ, who shall be my shield, and my protection, and my strong castle, through the power and strengthening of thy Holy Spirit. Amen!"

The immediate effect of this outpouring of the heart, was to restore his mind to that lucid and healthy state which he was earnestly desirous of possessing in this crisis of his fortunes, and to enable him to view and examine, in all their bearings, the few, though momentous points, on which he had to explain himself. When he returned amongst his friends, he displayed a life and cheerfulness which bore little trace of the severe ordeal which his spirits had undergone. In the meanwhile, the interval allotted to him had expired, and the marshal and herald appeared with their summons. The throng which filled the bishop's court was even greater than on the preceding day, and two hours were suffered to elapse, and the tapers had been lighted, before he was again admitted.

After silence had been obtained, the official opened the proceedings by explaining their object, and closed his address with calling upon him to declare, whether he were resolved to defend or recall the writings in question?

Luther began his reply with entreating, that his noble auditory would forgive him if he should express himself in the language of the cloister rather than in that of courts. He then repeated the acknowledgment he had made the day before, with respect to the writings themselves; but in reference to the second question, he begged them to recollect that those writings were of a varied cha-

acter. Such portions of them as concerned Christian faith and practice, would not be conceived, be deemed of an injurious tendency; others, he admitted were calculated to affect the authority of Rome, inasmuch as they assailed those ordinances, which had been the occasion of sore vexations: these he could not, and dared not retract, without giving great prejudice to the German empire, and Christendom in general. Otherwise the world would naturally conclude, that the abuses which characterized the hierarchy, and the most insupportable pressure with which they had so long afflicted both princes, scholars, and nations, had been formally recognized as sound and wholesome, under the very eye and by the special direction of his Imperial Majesty and the princes of the empire. Did not the papal decrees themselves affirm, that all things, which were contrary to the Gospel were to be taken as so many errors? If therefore, he had declared that "such things were erroneous, as being at variance with the Gospel," and had made such declaration in the teeth of his own convictions, he would according to the tenet of the Church itself, have committed a most culpable wrong. "And should I then have been any thing better," he exclaimed "than a detestable pander to every thing that is wicked and tyrannical?"

He next observed, that a third description of his writings was polemical; those in which he had had to deal with his opponents. He considered that every theologian possessed an indefeasible right to deliver his opinions on the doctrines of the Saviour; and he declared that he would not retract them, though on many occasions he might have been intemperate, and have used sharper language than befitted his station. He bade them remember that he was not a saint, but a man, and confessed he found it difficult to restrain his feelings, when he was defending the truth and purity of Jesus' doctrines. It could scarcely be expected of him to recal chance expressions, seeing, moreover, that they had been extorted by the violence of his adversaries; it was rather a recantation of his opinions and dogmas, which was demanded of him. To this he would only reply, in the words of the Lord and Saviour, "If I have spoken evil, then shew me that it is evil."

For these reasons, he besought his Imperial Majesty, and his noble auditory, graciously to direct, that proof should be given to him from the words of the Prophets and Apostles, of the matters and things in which he had gone astray. And if he were convinced of his errors, he was ready to retract them, and would be the first to commit his own writing to the flames. He admitted, that much disunion and controversy had grown out of his interference; but those had originated in the cause itself, not in any act of his. The warfare had the word of God for its object, and could least of all be stemmed and suppressed by persecution. This was a course which, it was possible, might occasion detriment to the government of His Majesty, their young Emperor; yet he did not hazard this remark by way of counsel or warning to his noble auditory; they would be fully as sensible as himself, and even more so, of what the emergency required. He had made it out of regard for the German people, and his beloved country; and he entreated his majesty, and their princely highnesses, most humbly, that it might not be permitted to his antagonists to proceed against him without showing due cause.

These were the principle topics advanced in a long address, which Luther delivered with much modesty and warmth of feeling. Von Eck, however, observed in reply, that his speech had not addressed itself to the point in question, and that he had not been called upon to meddle with things which had long since been set at rest by the fathers of the Church and the Coun-

ails. All that was required of him was to state broadly whether he were willing or not to revoke and recant what he had written?

To this Luther answered:—"Be it so! since it is the desire of his Imperial Majesty, I will repeat my reply, and in few words. I dare not trust to the Pope, nor to the councils, inasmuch as it is notorious, that both have oftentimes erred and been at variance with each other. So long, therefore, as I am not convicted, by the evidence of Scripture, and upon clear grounds, that I have maintained erroneous doctrines, and falsely interpreted those passages in the Bible, which I have invoked, so long I neither can nor will recal one word of what I have advanced. For no upright man will trample upon his own conscience. Here I take my stand; nor can I deal otherwise. Be God my help. Amen."

For the Emperor's sake—he being a native of Flanders, and therefore little conversant with the German tongue—as well as for the information of the foreigners there present, Luther was requested to repeat his answer in Latin. This done, and a discussion among the leading persons at the sitting having ensued upon it, Von Eck again came forward, and endeavoured to prevail upon him to recede from the decisive declaration he had made; representing to him with special force, that it could lead to no good, to renew a controversy respecting matters which had been discussed and decided centuries back; and asking him what would be the fate of Christianity, if every individual were permitted to advance his own views of religion before the public, and require them to be impugned out of Holy Writ? His Imperial Majesty, therefore, afforded him once more the opportunity of saying yea or nay, or in other words, asked him whether he would or would not recant his errors?

At any other time, Luther would have been anxious to meet the charge, which the official's comment had insinuated; but he probably felt that such a controversy would have been ill-timed and out of season, and was evidently overcome by the oppressive heat of the assembly, and the exertions attendant upon an address which it had taken him two hours to deliver. He confined himself, therefore, to requesting, that he might not be pressed further on the subject, as he adhered immutably to the reply he had given.

(To be Continued.)

THE BELLS OF OLD ENGLAND.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

I have taken in hand a very noisy subject, but I will endeavor to treat it as delicately as possible.

I have seen it asserted in print somewhere—perhaps in Blackwood—but no matter where—that "the English are essentially a bell-ringing people." The phrase suggests an idea that is somewhat grotesque, but I doubt not that the drift of the writer was, in a humorous mood, to predicate of my countrymen a sober truth, viz: that they are pre-eminent in the art mentioned by him, and that while other nations cause bells to clatter and clank with a din that is stunning and offensive to sensitive ears, the English are unrivalled among all in eliciting from them the voice of melody.

At Madrid—I have never been there—but seen it I have, as exhibited in Barker's Panorama, they discard bell ropes, and the bell is operated upon by a man who swings backwards and forwards attached to the apparatus in which the bell is fixed; and if the ear be no more gratified with the sound, than the eye is with the oscillatory motions of the man, their sight and sound are each ludicrous enough.

But what have I to do with Madrid and its bells? My business lies with "The Bells of Old England." How often have I heard them ringing to the wind the notes of sadness or solemnity—or rejoicing from tower and spire, in city and in village! A Village in Old England! How many a pleasing image does the name recall to those who like me have been familiar with the scenes of English rural life? For I have heard

"The curfew toll the knell of parting day,"

And seen—

"The lowing herd wind slowly o'er the lea,"

And marked—

"The plowman homeward plod his weary way,"

And felt—

"The world is left to darkness and to me!"

Not unremembered, too, are the other incidents that wait upon the "fading glimmering landscape;"—"the beetle's droning flight"—"the drowsy tinklings of the distant folds"—"the moaning owl's complaint."

But I am wandering again from my subject, which is, as I said before, "The Bells of Old England." Ah, my dear country! how often have I seen thy hardy honest peasantry, as "I went with them to the house of God with the multitude that keep holy day"—how often have I seen them, sires, sons, wives and daughters wending across the fields on a bright Sunday morning along the numerous paths that centre in the village church embosomed among trees with its spire, towering above them—Heavenwards. Methinks I see them still, young and old, arrayed in their best, pursuing their sinuous course through the waving corn, now clambering over a stile into an adjoining field, now lost from view in some winding hollow, or dimly seen through the intervening stalks. And the bells—what are they doing all the while? Why, they are ringing that chime of three consecutive notes which seems to the ear of childhood to say,

Come to Church! Come to Church! Come to Church!

Or if the spire is tenanted by eight bells †, then six of them are chiming a language which children interpret to mean,

Come to Church, come away! Come to Church, come away!

Ye Puritans! why would ye not suffer more than one solitary bell to summon the worshippers to the house of God? If bells in general be not part and parcel of the "mystery of iniquity,"—if the sound of one,—dull, monotonous, and funereal—be lawful, why should the sound of three or of six—solemn, melodious and tranquillizing,—be a desecration of the Lord's day? Or had ye discovered that the harps of heaven have but one string, that ye would allow the bells on earth to have but one note? Truly had your iron reign continued, England would have lost her best music—a music hallowed by all circumstances—which according equally with social exultation, and with solitary penitence, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, and some which it softens.*

As for myself, I envy not that man the constitution of his feelings, and of his auditory organ, who cannot testify to the reality of the above representation; who has never felt his heart gladdened while he heard the jocund peal of national rejoicing; or never known what it was to be calmed and softened, when the occasion, the season, the scenery and the distance harmonized with the voice of "England's best music;" or never experienced the revival and the force of early associations, while he has been listening to some sweet strain of music—

* A strain of the olden time

Falling sad o'er the ear,

Like the dream of some village chime,

Which in youth he loved to hear."

† Perhaps some who read this may have remarked, and may remember the propensity that there is in children who have an ear for music to act the part of interpreters to a peal of bells; and with the help of a little imagination they may be made to utter any thing that is suitable to the occasion. A faint idea of the first-mentioned chime may be formed by sounding the notes B A G in moderately slow and regular succession in the natural key on a flute or other instrument, and of the second by sounding middle D, B, G, —A, F sharp and low D.

‡ In the south of England, the Churches in many villages have eight bells. A village is remembered in Suffolk that was distinguished by the name of Stonham-Ten-Bells, for a circumstance which the appellation explains.

§ Vide Southey, Book of the Church, chap. xiii. where Protector Somerset is described as making war upon the Church Bells from a far worse motive, avarice. They were sold and exported to be cast into cannon.

An Englishman after a long long absence may revisit the scenes which were familiar to him in his early years, and may say, in the words of the Arabian poet, "The friends of my youth where are they? The Echo answers, where are they?" He may find that changes of every kind are rife, so as to perplex and almost to obliterate the traces of early recollections—the paths along which his tiny feet used to trot plowed up—the village common enclosed—houses built, pulled down, or metamorphosed—new roads made—old ones unmade—even the river (why could they not let that alone?) is dammed up, *muddified*, and diverted from its channel to supply some dingy, smoky manufactory—the old folks who used to pat us on the head, and treat us with cake and sweet-meats, are long since gone to their rest,—and a new race is risen up, "who know not Joseph." But the bells—the old Gothic tower with its bells—welcomes us as with the unchanged voice of an old friend that seems to say, "You are not *all* forgotten" here.

"Those evening bells, those evening bells,
Full many a tale your music tells
Of youth, and hope, and that sweet time,
When first I heard your soothing chime.

Those joyous hours are passed away,
And many a heart that then was gay
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone—
That tuneful peal will still ring on,
While other bards shall walk these dells
And sing your praise, sweet evening bells."

But it is time for me to curb my excursive flight, and to quit the regions of poetry and romance for the land of Matter-of-Fact. And truly, Mr. Editor, though I do sometimes give the reins to imagination, I do dearly love a fact notwithstanding; a good, sober, honest, steady, unmalicious fact:—a regular John Bull fact that stops the way to all opponents, and will not be shoved aside, nor put out of countenance, nor otherwise disposed of till he has finished his business. In fact, in general, I give little for an argument that is not based on, linked with, or borne out by a fact. Now the fact which I have to state is simply this,—and it is a fact that I do state it with heartfelt gratification,—that an excellent and finely-toned peal of eight bells, of which the tenor is about 1600 weight, has been procured from London at an expence of about £550 sterling, by voluntary subscription among the congregation attending the Cathedral in Quebec, and is now suspended in the steeple at an additional expence of something more than £200. After all that has been said in the former part of this letter respecting "The Bells of Old England," it is almost superfluous to mention, that the announcement of the services in the Christian temple by means of this new peal of bells at Quebec, is a solemn and affecting sound to the ears of many with whose earliest associations and remembrances of the home of their fathers they vibrate in unison; and that in every point of view it is a pleasing circumstance to have this mode of summoning the worshippers together which Christians have for ages been accustomed to use, so respectably established at the see of Quebec, whose example in this respect, it is hoped will be followed, where circumstances permit, in other quarters of the Diocese. Hitherto the performance has perhaps been comparatively feeble and imperfect, but it is highly satisfactory to learn, that a society of voluntary ringers has been formed in the congregation, who have entered with a praise-worthy spirit upon their task, and attend regularly to perfect themselves by practice under the direction of able and experienced hands. We have already referred to the distinguished excellence of the English in the ringing of bells, who are almost the only people that have reduced it to a science,* and it is to be hoped

* The writer remembers to have seen in the belfry of a country Church in England, wooden tablets with figures painted upon them, to record the feats of the forefathers of the village in bell-ringing, the figures, it is believed, denoted the various permutations or combinations which the ringers had been enabled to produce within a certain time, and they were accompanied with certain terms of art, which are indirectly remembered, as the writer was not enough of a campanulist fully to comprehend them.

that, as the offspring of "an essentially bell-ringing people," the Society formed in Quebec will remember and emulate on this side of the Atlantic the bell-ringing glory of their ancestors.

And now, Rev. Sir, as all things must come to a conclusion.

"And though the day be never so long,
At last it ringeth to even-song."

It is now time, I think, for me, to conclude, as it is not improbable that both yourself and your readers may be of opinion that I have already rung too long a peal upon "The Bells of Old England."

I am, Rev. Sir,

Your's respectfully,

AN ENGLISHMAN.

LEGH RICHMOND'S TRACTS IN RUSSIA.

Legh Richmond once corresponded with the Russian Princess Mestchersky, by whom he was held in high estimation, and this lady herself translated his 'Dairyman's Daughter,' 'The Young Cottager,' and 'The Negro Servant,' into the Russian language, and caused editions of each to be printed and widely circulated. She also translated other English tracts, and made selections from standard Russian authors, which she published as tracts, to the extent in all of about one hundred different kinds. The Rev. Mr. Knill of St. Petersburg, in a recent letter, speaking of this lady and her tracts, says:—

Last year the Princess had nearly two hundred thousand of these excellent publications in her possession, which she kindly gave to me. It was a Princely gift—an unexpected favor—a rich and bountiful supply of Scriptural treatises, presented in almost every variety of form, and embracing almost every important subject. My friends rejoiced with me in being so providentially supplied with the means to benefit our fellow-creatures. They united most cordially with me in the work of distribution, and we have not been sparing of these gifts. The greatest part of them are gone, and some of them to places thousands of miles distant, where we trust they will produce happiness in many a sinner's heart, through the knowledge of Christ crucified.

At present we are making arrangements for printing an edition of ten thousand of the Young Cottager, and should rejoice exceedingly to see it followed by a new edition of the "Dairyman's Daughter," and the "Negro Servant," both of which are greatly needed, for we have not a copy on hand.

Many of the friends and admirers of the beloved Legh Richmond, and many of the disciples of our Lord Jesus Christ, would surely rejoice to see these three beautiful Tracts circulating in the Russ language among sixty millions of people. And would it not be a most amiable sight? Oh! could I place the subject before the minds of Christians, but half so forcibly as its importance deserves, I am sure that many would co-operate in this labor of love.—*N. York Obs.*

Prospect of an Episcopal Church at Burlington Vermont—A correspondent writes the Editor of the Sentinel from this flourishing town, under date of 8th instant—An Episcopal Society has been formed in town. A subscription was started one week since for a Church. We have raised 3000 dollars, and shall probably get in this town 2000 more, and hope to get assistance from abroad to complete it.

Several respectable Episcopal families, have for some time resided in Burlington, and been anxious to procure the means of the constant administration of the services of the Church. They have now become strong enough it appears to begin to take active measures for the accomplishment of their wishes; and we wish them the fullest success. The Church is but little known in Vermont, though much talked of in many places—and by too many held up to be viewed through a distorting medium. But whenever her claims—we say *claims*, because we know her divine origin—whenever these are agitated, and primitive history is brought to bear on the question as matter of record, the force of truth alone will make converts among those who are disposed to listen to evidence.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 18th FEBRUARY, 1851.

[From an unpublished Manuscript.]

ON THE USE AND VALUE OF PERSONAL EXERTION AS A MEANS OR MEDIUM OF SALVATION.

What we term *character* in a human creature, is generally, *artificial*, and produced by the modification of moral culture under the influence of moral principles. The culture may be divided into two classes, positive and negative. Good character can be formed only under the positive culture, on account of our proneness to evil, which needs continual counteraction: while this very proneness, under total neglect, or *negative* culture, will inevitably produce, in the eye of God, a *bad* character. We need not instance *education in vice*: it is too common; in fact most bad people are schooled in bad principles from their youth up, and many without a thought of better things.

The corruption of human nature, or Original Sin, is that natural proneness to do evil without reflection on it as evil; or, to serve *self* instead of a Superior. This may be small at first: but in its proneness, by proceeding from evil to evil, (Jer. ix. 3.) it is competent to any degree of moral depravity. On the contrary, a man cannot be *better*, without thought, care, and continual effort in that direction. We find a *capability* of improvement in almost every thing; and, where acted on, a *going on* unto perfection. The general method of Providence appears to be, a gradual development of certain seminal principles into life, activity, growth and maturity. We never witness a valuable member of society who has not become such by passing through these successive stages, and *himself* sustaining the labor of his own education: and this is the point on which the present observations turn. So likewise we never saw a *man of God*, that is, a good Christian, who would not tell us that he had become such by the labor of self conquest, and a constant struggle, more or less against the proneness of his heart to evil.

To establish *self-righteousness* is not our aim: the Gospel tells of none, and we are to seek for none. But yet we must *seek* the kingdom of God and his righteousness with the same diligence that we would if we had the natural ability to find it. This must be done through the plan and process of mental and moral discipline laid down in the Bible. This process is the identical one for clothing the man subject to its transforming influences with the *Christian Character*. 'Tis finely adapted for developing the lovely principle of gratitude, and for binding the affections to the Divine Benefactor with the golden chain of the most exalted love, formed by the hand and cemented by the breath of heaven. As in the Saviour mercy and truth are met together, and righteousness and peace have kissed each other: so in the Christian warfare the honest pride [if *pride* be the right term] of personal valor and exploit perfectly agrees with the modesty of dependance, and the consciousness of derived strength; and the instructive feeling of *zeal in the cause of self* is made to intertwine in its devoted grasp the unsullied honor of a Liege Lord. *Work* in the receiver, and *grace* in the giver, most appropriately unite under the bond of a *community of interest* in a particular course of action: for it must be conceded that, if it is a source of pleasure to a sinner to be saved, it is also a pleasure to the Lord Christ to save him: and hence this interest must suffer whenever that course of action is departed from. The Saviour is pleased to manifest an endearing interest in the welfare of his humble follower; and while he continues faithful to him that called him, he will in no wise cast him out. Yet is he stern in his own rights; and if any persevere unto final apostasy, he will "deny him before God and the holy angels." This while it cuts off all ground of excuse, practically enforces the doctrine of a future judgment; and touchingly appeals to the life and quick of the principle of *self preservation*; and nerves the arm to suffer for Christ's sake; and encourages under the pleasing as-

urance that the "light afflictions" borne in faithful and patient constancy are actually working out "a far more exceeding and eternal weight of glory." He knows he is under his Master's all-seeing eye, and he "strives lawfully" as one "whose praise is not of men but of God." This clearly demonstrates that there is a *something* concerned in the Christian warfare which, while it teaches the Christian soldier to disclaim all self-righteousness, yet freely allows him to value the triumphs of faith in some degree as if won by his own individual achievement. He is commanded to work out his salvation with fear and trembling, and to make his calling and election sure: but he is required to abjure self-dependence, and hang on the arm of eternal strength. The same interest unites both the leader and the led as the hand serves with and under the head; and the "fight of afflictions" the one endures to manifest his gratitude to Him who suffered for his sake, endears to his own heart the prize of his high calling as something won by the toils of his own arm, and the consumption of his own strength. The boon is not a gift bestowed without *meanness* to receive, estimate, and use it as the meed of well tried fidelity through scenes of trial and temptation: but it comes to the receiver as the gracious answer to tedious watchfulness and trembling anxiety—as the crown of martyrdom for constancy that would smile at the scaffold or the stake. This community of suffering with and for the Saviour induces him to regard the cause of Christ as *his own*; and the same action that evinces the sincerity of his heart and the depth of his gratitude, is both bringing him nearer the object of his ambition, and purifying and preparing his affections and faculties for its enjoyment in the presence of Him by whose own heart's blood it was purchased for him. And when the "crown of life" is presented to him that was "faithful unto death," 'tis not as the sinful lavishment of a doating father on a thankless spendthrift son; but the gratuity of a judicious foster parent to a poor adopted orphan, whom faithfulness "in a few things" had recommended as trustworthy of a large inheritance.

But let us view the reverse of this picture on the scheme which denies the existence of "unquenchable fire."—Alas! not a feature of it is to be found. Trial—chastisement—fidelity—"Why should ye be stricken any more? ye will revolt more and more!" Your Christian warfare—panoply—"The whole armour of God"—where, —what is it to the man who denies the "judgment of the great day?"—"From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and putrifying sores."—What has this remorseless spoiler done? By expunging those principles and their accompaniments from the creed of its deluded and presuming votaries, it has, at a bold stroke, cut away the very heart and soul of the Christian profession. It has thrown loose the rein on the neck of lawless passion, and surrendered all moral guidance and restraint to its unbridled controul. It has nothing to offer as the *prize* of a high and holy calling to call forth the virtuous energies of the ever active soul; and therefore presents no motive as an allurement to the affections, to win them from "the world, the flesh, and the devil," and attract and attach them to the side of piety, and enlist them in the service of the Supreme Benefactor. It suspends before the view of the supposititious believer no crown of glory as the *reward* of well-tried fidelity; but sends him forth in all the untamed strength of "the lusts of the flesh, the lusts of the eye, and the pride of life," to range at large on the open fields of unshackled indulgence,—to seize at pleasure, and enjoy in unbounded prodigality, without even a suspicion that "for all these things GOD will bring him into judgment." It freely allows him to make "pure religion and undefiled," his scorn and derision and the butt of profane and blasphemous wit; while yet of heaven he may boast as of an unalienable inheritance and irreversible possession.* Of this he is infallibly certain, even under the most spiteful malignity and deadly hostility towards Him from whom it is expected to come; and the venom of hell itself is suffered to overflow and deluge the soil where the seeds of grace are to be planted, and bear fruit to eternal life.—Thus the soul may be

* The writer of the above once asked a well dressed person in a stage, calling himself an *Universalist*, whether he would feel regret to see a brother a determined atheist and bitter enemy of the Gospel: to which he promptly replied: no, I should not!

unrefined and battered to deadly repletion on the dregs of sin and pollution; and when the "earthly tabernacle is dissolved," step out of scenes of riot and revelry, of "chambering and wantonness," to "appear before the judgment seat of Christ" like a fed beast "nourished as it were to a day of slaughter!" (EDITOR SENTINEL.)

EXAMPLE OF CHRIST.—No. IV.

Christ also suffered for us, leaving us an example that we should follow his steps.—1 Peter ii. 21.

God has made our life a scene of continual and reciprocal duties. No man exists who owes them not to his fellow creatures. The superior owes them to his inferiors, the inferior to his superiors, and all to their equals. The parent owes them to his child, and the child to the parent. One makes way for another; and the performance of one prepares for the performance of another. The parent first owes it to the child; and to the child it is his duty first to perform it. God has also appointed that the faithful discharge of any duty is like casting seed into the earth which shall yield an increase to the hand of the sower. The parent who trains up his child in the nurture and admonition of the Lord, is but sowing to the Spirit that of the Spirit he may reap. He is casting his bread upon the waters; for he shall find it after many days. He is preparing a downy pillow on which to recline his hoary head, when no pleasure of this world is so great as the affectionate care of a pious child. Look then reader, thou who art a parent, and behold what wisdom there is in discharging that duty to your child which your God has imposed upon you. See what wisdom and benevolence stand confest in his framing the duties and relations of life to work together for good to them that fear him. Every good thing they do is laying up something in store for time or for eternity.

After taking care of its life, one of the first duties of the parent to his child is, to bring it to the minister of God, and have it joined to the body of Christ. It is born an "alien from the commonwealth of Israel," and it needs an act of naturalization in the visible kingdom of God, which is his Church. It must be made a subject of his moral government, that it may be trained up as his faithful enlisted soldier, to war a good warfare and fight a good fight, and keep the plighted faith of a Christian; so that with St. Paul it may say in the end: I have fought a good fight; I have finished my course; I have kept the faith. It was thus that the holy child Jesus submitted to the ordinances of religion, and took on him the sign and seal of the covenant which God made with faithful Abraham. At eight days old he was circumcized according to the law of Moses. So young children should be baptized according to the law of One greater than Moses—baptized into Jesus Christ, or grafted into the vine Christ Jesus, that they may abide in him, and bear much fruit. We are members, saith holy Paul, of his body, of his flesh, and of his bones. Now the Church is that body, and He is the head of it. Hence Church membership, which comes by baptism into that one body, is membership of the blessed Jesus. For as Jesus is the one Lord, so there is but one faith, and one baptism into that one body of Christ. These things, when rightly considered, must comfort a godly parent's heart, and while he devotes his tender offspring to God in the adoption of sons, give him great encouragement to lead it along in the steps of the Lamb of God. He led the way in the ordinances of religion: our little ones should follow in the same path. Joseph and Mary presented him to the Lord's Priest in his temple: Christian parents have the same duty before them. This is beginning in the right place. Then can they train them up as children of their heavenly Father—as tender branches of that blessed Vine which has life in itself, and can impart it to all who seek it.

There is no doubt also, that the blessed Jesus set the good example of receiving religious instruction: for it is said that he grew in wisdom as well as in stature, and in favour with God and man. Now the Gospel is that which makes us truly wise—even wise unto salvation; and when we store it in our minds, and meditate frequently thereon, it makes us grow in favour with God and

Christ. Children should thus be growing, and becoming more and more acceptable to God the more they grow in stature. It is a shame to see the young growing up in ignorance of God and his religion. Satan never fails to take advantage of such neglect, and to sow thick the tares of temptation wherever he finds a heart unoccupied by the word and fear of God. At twelve years of age Jesus was found in the temple with doctors of divinity, hearing them and asking them questions: and I trust this circumstance will encourage my young readers to learn their catechisms well, so as to be able to give the proper answers to the minister of Christ when they are catechised in the Church before their parents and friends. Jesus Christ did so; and he has left us an example that we should follow his steps. No one, young or old, should ever be ashamed of imitating him. To do so is to be like him; and to be like him is a great thing. If we learn of him in childhood, we shall be in the way of keeping his covenant when we grow old. We shall get a taste and relish for our duties to God and one another, which will transform us in the spirit of our minds, and make us fit for heaven when we die. And since all must receive the kingdom of God as little children, it is far better that we do it while we are children, than when grown up to manhood, we shall be grown up also in the favor of God.

ERIEUS.

It is with much pleasure that we give the following letter a place in the Sentinel, both as it manifests a laudable zeal in the writer for the cause which he advocates, and as it may serve as a stimulus to those to whom stimulants may be necessary. Though some certainly have been backward in the cause of the Sentinel (how many we say not) yet others have been quite the reverse, and even exceeded expectation. It is true that all cannot be equally successful, because all missions are not equally numerous, wealthy and enterprising: but it must be a poor mission indeed where the missionary is the sole subscriber. We could name some clerical agents who have agreed to take produce,—firewood, hay, &c. of their people who were disposed to take the Sentinel, but had not ready money, and themselves advanced the money for it. There is no sacrifice in this, as every missionary must have such things; and if he turns a bargain in this way, it serves a double purpose,—and it proves his readiness to do all in his power for the interests of our church.—The prospects of the Sentinel, though now none too promising, have rather brightened for the last two or three weeks: and we hope if it can fairly start on the second volume, that its permanent success may be counted on. We owe our warmest acknowledgments to the Lord Bishop of Nova Scotia, Archdeacon Willis of Halifax, and Archdeacon Coster, of Fredericton, N. B. who have particularly interested themselves in favour of the Sentinel; and by whose means we anticipate some good degree of support from that Diocese.—EDITOR.]

FOR THE CHRISTIAN SENTINEL.

UPPER CANADA, Feb. 1831.

Rev. Sir,

I am extremely sorry to learn from your Editorial Notice in No. 22 of the Sentinel, that there is even the remotest probability of your useful publication being discontinued, for want of sufficient encouragement and support. Equally sorry am I to learn, that many of our brethren in the Ministry, are so culpably indifferent to the good cause, as to suffer so useful an auxiliary to their labours, as a well-conducted religious paper, to languish for want of some trifling exertions on their parts. This fact certainly indicates a lamentable want of zeal and affection for the interests of our Zion in those, who are bound, by so many sacred and solemn considerations to pray for her prosperity, and to advance it to the utmost of their power and abilities. How very different is the conduct of the ministers of some other denominations in this Province. Fully aware of the powerful assistance to be derived from a popular religious publication, every preacher is an active agent in promoting its circulation among the members of his congregation.—To advance this object, they are indefatigable and spare no pains, they embrace with avidity every opportunity of spreading through the country the paper exclusively devoted to the inter-

ests of their own particular persuasions. In some cases, ministers have announced from the pulpit, the existence of such a paper, and after a few remarks explanatory of its objects, &c., have requested those who wished to become subscribers, to put down their names on the spot.—By these and similar measures, the number of subscribers to these papers is very great, even among denominations, whose adherents, however much they may surpass in zeal, certainly do not exceed (in the possession of the means necessary to support a paper) the members of our own Church. Now upon the principle of "Fas est ab hoste doceri," why should not the Clergymen of our own Communion, make use of similar means and be equally engaged in obtaining Subscribers to the only religious periodical in the country which advocates the cause of the Anglo-Canadian Church?

In most cases such exertions would, I am persuaded, be attended with a degree of success, in proportion to the means and temporal circumstances of the Church in general; the Clergyman is by his exertions in this respect putting into the hands of his people a publication fraught with useful information, elucidating many of the distinctive principles of the Church of which he is a minister, and thus materially assisting him in enlightening his congregation on these subjects; it may well excite surprize, that any Clergyman should be indifferent to the success of such a publication.

But, Sir, although it may appear to be more particularly incumbent upon the Ministers of the Church, to exert themselves in such a cause, and when they fail in so doing, they may seem to be peculiarly culpable, yet I certainly conceive, that there is also much blame to be attached to our people in this respect. Many of them seem to consider that no exertion is necessary or even to be expected on their parts, in advancing the prosperity of the Church of which they profess themselves members.—These exertions they leave to their ministers, and are themselves apparently as indifferent as if they were not at all interested, in the successful advancement of the Church to which they belong. There are indeed many honorable exceptions to these remarks, and I can myself bear testimony to the active piety, and unwearied zeal, of more than one layman, in promoting the good of the common cause. But speaking of them in a body, I am in conscience compelled to say, that the lay members of our communion display less zeal and anxiety, and effect far less, in advancing the cause to which they profess themselves attached, than do the members of some other denominations. What the true reason of this apparent indifference in our laity may be, I cannot say. It does not I should hope spring from total indifference on the subject, however much, their seeming apathy might warrant such a conclusion. And in the case of supporting a religious paper, it cannot, I am confident, arise from the niggardly or covetous desire, to withhold the individual mite requisite for such a purpose. A want of liberality is certainly not the general character of our people. Episcopalians have been frequently appealed to, in behalf of charitable institutions, and for aid in erecting Churches, and other public buildings, &c. and their liberality on such occasions, abundantly testifies that these appeals are not made in vain.

Perhaps the following quotation from Whately, which appeared in No. 48, vol. iv. of that very useful and popular paper, the Auburn Gospel Messenger, may serve in some degree to elucidate the subject. I therefore beg leave to call the particular attention of all your lay readers, to

"A THOUGHT FOR LAYMEN."

"Laymen are too apt to consider themselves as little more than bystanders in the dispute between the Church and her opponents;—they give her the preference indeed, but rather as a matter of taste, than of conscience; or at least rather as umpires between two contending parties, than as making the cause their own; and many a one may be found who would allow and even expect in the Clergy some zeal in that cause, yet would seem to regard it as altogether their concern; not as one in which he himself has common interest. These sentiments often arise, not so much from weakness or perversity, as from thoughtlessness and want of due attention to the subject. For every sincere and candid Christian, if he can be brought to reflect attentively, on the solemnity with which the Church was instituted, as a society, not of ministers merely, but of Christians at large, and on the earnestness with which

its divine founder and his Apostles inculcated the duty of preserving its unity and promoting its welfare, will hardly fail to be convinced, that if he would claim a share in the benefits of Christ's redemption, he cannot be indifferent to his institutions, and that therefore as he is not only permitted, but bound to withdraw from our Church—if he finds her doctrines or institutions essentially at variance with the word of God;—so if he finds her to be in faith, and practice, scriptural, he is no less bound, not only not to withdraw from her communion, but also to use his best endeavours in her cause."

Here let every individual pause—and ask—how far he is conscious to himself, that he has been guilty of this "thoughtlessness and want of due attention to the subject;" and if his conscience accuse him of negligence in this case, let him seriously determine to be in future more conscientious and vigilant in the discharge of his duties, as a member of Christ's Church. Let every Episcopalian act as if the success of the whole cause depended upon his own individual exertions.

To apply these remarks to the subject of supporting the Christian Sentinel, why should not every individual lay Subscriber endeavor to procure one or more other Subscribers, and report their names to the Clergyman of the Parish to be by him transmitted to you? Who can tell how many might be added to your list in the course of a few weeks, if every individual would thus exert himself? And where one individual in the lower classes of life, could not afford to subscribe for it alone, why could not two or more unite in taking a single copy, and either read it in turns, or meet alternately at each others houses, and by perusing it spend very profitably a long winter's evening, in improving their minds and adding to their store of intellectual and spiritual knowledge?

In the humble hope, that these remarks may be the means of rousing some, both Clergy and Laity, to exert themselves in warding off the reproach, which must necessarily attach to them should your paper be discontinued from the cause assigned,

I am,

Rev. and dear Sir,

Sincerely yours,

A MISSIONARY.

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS ON THE SERMONS HEARD BY THEM.

(Continued from p. 179.)

Mention some instances of persons whose souls have been redeemed by the Good Shepherd.

David, Solomon, Peter.

1 David, Solomon, Peter: the latter was converted by a look from Jesus.

2 David although he had committed a very grievous offence, yet God would not suffer him to perish. Solomon in his old age was seduced to commit idolatry by his wicked wives; but we have great reason to believe that he was converted, from the Book of Ecclesiastics, which was written by him in his old age, where he sorely laments having falling off from God, and said, All things are vanity and vexation of spirit. Peter said he never would deny his Lord and Master; but when he was tried, he soon denied him; and he even cursed and swore, and he said he did not know the man (meaning Christ): but He converted him with a look.

Does any man deserve Christ's taking so much care of him?

No; Christ does it only for His Name's sake.

1 No: for we are all by nature the servants of Satan, and do not deserve the least of all His mercies.

2 No: for a man can never by his own righteousness deserve Christ's taking so much care of him; for all our righteousnesses are as filthy rags.

What is the last enemy which Christians have to overcome?

Death.

1 Death.

2 Death.

Why is death considered by natural men as the greatest evil.
 Because their conscience tells them that after death, they receive the punishment which they have deserved by their sins.
 1 Because they know, that, after death, they must receive the reward of their iniquity.
 2 Because natural men know that they have not lived in the love and fear of God; and, therefore death to them is very terrible: for they would live in the greatest misery in this world rather than die.

By what considerations are Christians delivered from the fear of death?
 By the assurance that Christ, by his death hath blotted out their sins, and reconciled them unto God.
 1 They know that, as God has been with them so far, He will continue with them to the end.
 2 Christians are delivered from the fear of death under these considerations, that as Christ had led them through all troubles in this world, so also He would lead them to heaven, and not forsake them in that their most trying moment.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

TEXT, JOSH. viii. 30—35

What passages must we compare with our text, in order to understand clearly the manner in which the transaction related in our text was performed, and the purposes for which it was intended.
 The passages Duet. xi. 26.—29. and Duet. xxvii.; in which the command respecting this ceremony is contained.
 1 Duet. xxvii.
 3 Duet. xi. 26—29. and xxvii. 2—8

What were the three principal parts of which this ceremony consisted.
 (1) The setting up of great stones on Mount Ebal: upon which the law of Moses was written—the building of an altar on the same mount—and the offering up upon them burnt offerings and peace offerings—and the Israelites eating there, and rejoicing before the Lord their God. (2) The pronouncing of the Blessings from Mount Gerizim. (3) The pronouncing of the curses from Mount Ebal.
 1. (1) The pronouncing of the Blessings on Mount Gerizim. (2) The pronouncing of the Curses on Mount Ebal. (3) The offering up of burnt offerings and peace offerings.
 2 (1) The placing of the tribes on the Mounts Gerizim and Ebal. (2) The pronouncing of the blessings on Mount Gerizim, and the curses on Mount Ebal. (3) The offering up of sacrifices, and rejoicing before the Lord.

(To be continued.)

CHILDRENS' DEPARTMENT.

Communicated for the Sentinel.

Father, said Robert, does not the Bible tell us that God made the heavens and the earth and all the host of them?
 Father. Certainly it does; we find it in the first and second chapters of the first Book of the Old Testament.
 Robert. And what is the meaning of the word *host*?
 Father. You are inquisitive, Robert; but why do you ask that question?
 Robert. Please to tell me the meaning of that word, and then I will tell why:—but I think I know it myself: I think it means all the things that God made, both in heaven and on the earth.
 Father. That is it, my son. A *host* means a number of things. But why did you ask me?
 Robert. I thought you knew better than I, and I wanted to be sure of it.
 Father. That is the mark of a teachable disposition, Robert. Little boys never should feel very certain of things unless they have heard them from older persons, who in general have a better chance of knowing.
 Robert. I wish Tom Brown would think so, for then I am sure

he would not be so bold as to laugh at me for saying that God made all things. He even said that if I had not the Bible to go to, which says there is a God without proving it, I could find no other proof. He asked me if I had seen God make all things. Now papa, I wish you to tell me something to stop that bad boy's mouth when he talks so wickedly.

Father. You are right my child: when you hear any thing spoken against God; you ought to feel concerned both for his honor, and for the sake of such wicked people as talk against him and his holy religion—You might tell Tom Brown to consider how he came into being himself. He did not make himself.

Robert. I told him so, but he said that he *grewed*.

Father. Yes, but who caused him to grow? He can no more make himself grow, than make himself in a minute without growing. He eats bread; and such things as nourish life, and something within him turns it into blood, and carries it all over his body, and makes flesh and bones and hair of it. He cannot say that bread and meat made him, for they know nothing; nor that one hand made the other, for neither hand nor foot nor any part of him has the power of thinking. He cannot say that wheat (out of which men make bread,) or beef or grass made him. He cannot say that mud and water contrived grass, and made it grow, and turned it into bread and beef, for he knows that earth and water cannot think at all. But none of these things can be, without some *thinking* power to contrive them, and some *working* power to set them going in the first place. A watch keeps time by the motion of its parts kept going by a spring: but yet the watch neither made itself, nor knows any thing about itself. A piece of iron cannot turn itself into a watch; but a man who understands making watches can. So the grass that the ox eats cannot turn itself into an ox: but he that made the ox in the first place made some curious contrivances in the ox by which from a small calf he grows up, as ignorant of his growing as a piece of iron in the hand of a watchmaker, and out of the grass he eats he becomes a large beast. It is plain enough also that air, and water, and earth and fire, and stones did not make themselves, for they cannot think. And though Tom Brown can think, yet he knows that he did not make them. He knows too that he did not make his own thinking machine, and then set in motion: for if he did, he must have had wisdom and power before he had a being.—Look here Robert, at this fly in the magnifying glass.

Robert. Oh papa! it is the most wonderful thing I ever saw! it looks as big as a cat, and has the most curious shapes and beautiful colors in the world! I'm sure if Tom Brown saw this sight he must confess some one made it who can think and do every thing! Why there are ten thousand little shining things on this fly that are utterly invisible without the glass! I'm certain no watchmaker could contrive such a thing, and give it those colors, and make it move about like God has done.

Father. Try, Robert, if you cannot find some reason for Tom Brown's denying God. Now I remember of seeing him break the Lord's day.

Robert. O yes, that is it. He told me that I was a blockhead for shutting myself up in Church for half the day; and when I told him that it was to hear the word of God and pray to him, and ask for grace to keep holy the Sabbath day and all other days, he said there was no God, and so he could give no such commands. I now see that his *wicked disposition* made him desire to spend the day in bad company, and tempted him to wish that God had given no commandments about our conduct, and to deny his existence.

Father. Tom's father is a drunkard, and a profane swearer, and a reviler of religion; and it is no wonder that he has such a bad boy.

J. J.

When we have found God, there is nothing worth looking for in men: we must then give up our best friends, for the good friend is in the heart, the spouse who is jealous, and will have every thing else put out.

Letters received, with their contents, from the following Rev. Gentlemen: Mr. Grout, of Grimsby; Mr. Parkin, of Sherbrook; Mr. Nelles, of Grand River, U. C. and Mr. Patton, of Kemptville.

THE VOTARY OF DISSIPATION.

BY ADAM HOOD BURWELL.

I saw him when the roseate bloom
Of health full on his cheek appeared,
Where stately manhood's gallant plume
High o'er his temples fair was reared.
I saw him when his look was bold,
And firm his step along the ground ;
When every movement meetly told
A body active, strong and sound.

I saw him when his manly breast
Disdained the paths of sin and shame ;
When not a stain was known to rest
Upon his pure and spotless fame.
I saw him when his friends were proud
To name him as a friend is named ;
The tongue of praise for him was loud,
And high her grateful altars flamed.

And wedded love his life had crowned
With bliss that hymen's hand bestowed
On kindred hearts together bound
By all the ties that virtue knows.
His wife was like a fruitful vine
Amidst a blooming garden placed ;
His offspring like the tuneful nine,
The hall of his forefathers graced.

And then I saw him not again
Till earth ten times her course had run
Around the bright ethereal plain—
But oh ! how changed this favored one !
No more the manly step, no more
The full toned voice—the eagle eye—
The firmness which that forehead bore—
That air of graceful dignity !

The hand of ruin has been here ;
His fearful ravages I trace,
That eye is fiery, swollen, and blear,
And all bespotted in that face.
Thy locks are blanched—but not by time ;
His frosts have not adorned thy head ;
Thy years have not subdued thy prime ;
And yet thy beauty all is fled.

Age has not bowed thy shoulders down,
Nor touched at all thy trembling hand,
Nor plucked the honors from thy crown,
And yet this wreck I see thee stand.
Tell, what has wrought thy fearful change ;
What demon of destruction tore
Thee down and left thee ?—O how strange !
The ghost of what thou wert before !

He answered not, but on me raised
His face—some demon sure was there !—
He answered not, but on me gazed
With half collected, guilty stare.
He answered not.—A stander by
Replied to tell the mournful tale :—
The fruits of sin you here descrie,
Ripe in destructions gloomy vale.

Gay dissipation spread her charms,
Enticed to her forbidden seat ;
Then lured him from his Laura's arms,
And in her fetters bound his feet.
Her hateful Orgies now he kept,
His voice the midnight revel swelled ;
His heart run mad, while conscience slept,
In wild intoxication held.

Deserted was the house of prayer,
Dark unbelief his reason stole ;
The Atheist's God came in to share
The plunder of his ruined soul.

Blind chance this god :—his temple stands,
Secluded from the eye of day ;
'Twas built by renegade hands ;
'Tis haunted by the sons of PLAY.

His priests are cunning, fraud and theft ;
His votaries are fools and knaves ;
His victims—those whom CHANCE has left
To sink into untimely graves.
His victims—innocence and truth,
Heart-broken mothers, sires undone,
Deserted orphans, hapless youth,
The lovely—loving—faithful one.

His victims—those whom wild despair
Impels to crimes of deepest die ;
And then, his full reward to share,
The work of self destruction try.
Blind chance his god—his life, his all
Must be devoted at his feet ;
Till chance and plunder wrought his fall,
And hurled him headlong from their seat.

His wife—her tale's already told,
His children—their's you can't but know :
His manly fire is quenched and cold,
And he—brutality below !
He lives by chance—by chance he finds,
Or meanly begs the madd'ning bowl ;
Each draught but deeper—deeper blinds—
And darker stains his deathless soul.

The work of death is but begun
When honor fame and fortune fall ;
But oh ! that fearful work is done
When he obeys the tyrants call.
Such is the man who turns away
From virtue's peaceful heavenly road ;
Who seeks the night, who shuns the day,
And hates the holy law of God.

Sin hardens him in unbelief,
And unbelief impels to sin ;
Each plays the cunning, cruel thief,
And plunders what he cannot win.
Hell from beneath her forces brings
To tempt and aid his traitor hands ;
Till he defies the King of Kings ;—
And thus the outcast rebel stands.

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