

educate them according to the economy of his household: so it is the part of the Church to bear children to God in Jesus Christ; and teach them to be "followers of God as dear children." The children of the natural mother are covenant children—"they be not born of fornication:" those of the spiritual mother are covenant children also. "I will be to them a God, and they shall be to me a people." A child becomes a member of its father's family by being born of its mother: so also we become members of God's family by being born of our mother "the Lamb's wife." As the natural birth is the beginning of the natural life: so the spiritual birth is the beginning of the Christian life in the state of adoption. As the natural mother nourishes and feeds her children: so the spiritual mother (when true to her Lord) nourishes and feeds her children with "the sincere milk of the word, that they may grow thereby." As the natural mother can bear none but natural children, so the other can bear none but spiritual children. As the natural children inherit the name and estate of their father, so the spiritual children in the regeneration are privileged to bear the name of their Saviour, and to become inheritors by promise of the heavenly kingdom with him hereafter.

6. A lawful child may be disinherited by his father; but he must first be a lawful child. So a child of God by adoption according to the covenant of Grace in the regenerate state may also be cast off. "The children of the kingdom shall be cast into outer darkness;" Matt. viii. 12. God is under no obligation to keep covenant with apostates. "Ye shall know my breach of promise," said he to Israel on the return of the spies under Caleb and Joshua. Paul warns us against selling our birthright like profane Esau. But how we can do so without first having had it: or how we can have a birthright without regeneration, is more than mysterious.

Below will be found an extract of a letter from a clergyman in Upper Canada, respecting the publication of the Epistles of St. Ignatius in the form of a tract, accompanied with a short account of their author and the time in which he lived, for the purpose of general distribution. The thought is a good one; and, originating with a Layman, we cannot but regard it as the more valuable. It evinces a rising spirit of inquiry into the origin and foundation of our venerable Church—a desire to become acquainted with primitive Christian antiquity. It evinces moreover a right feeling towards the interests of our Zion on the part of the Laity, who really are as much interested in her prosperity as the clergy, and ought at all times to manifest a lively sensibility to every thing that affects her. Intelligent Laymen, who are blest with leisure, ought to study and understand every thing connected with the Church, and in this respect be as learned as the clergy. They many times may be most efficient defenders of her cause, and can at all times avoid the imputation of being an interested party. One of the ablest defences of Episcopacy that ever was penned—perhaps the ablest, is the work of a layman: we mean Dr. Cooke, of Lexington, in Kentucky, author of an "Essay on the Invalidity of Presbyterian Ordination," a work that ought to be in every man's hands. The Doctor belonged to the Methodist connection: but a careful examination of this question opened his eyes to the duty of returning to the Episcopal Church.—Laymen are a part of the Church—members of Christ's body; and Paul tells us that all the members should suffer and rejoice together, and have the same care one for the other. The Church is their mother, and as her dutiful children they should all feel her honor and prosperity as their own, and regard every thing that affects her as affecting themselves. We hope this spirit will increase. At this time it is specially needed, when every artifice is put in requisition to prejudice the public mind against the Church of our forefathers, and persuade the people that the perfection of political and religious freedom consists in following their own inventions. The proper way to counteract the mischievous tendency of these disorganizing doctrines, is to put into the hands of common people the simple facts of Christian antiquity of the earliest time succeeding the apostles, and to connect those facts with the incidental notices of the New Testament. This is the way the Church gains ground in the United States. Her Missionaries have in some instances, gone into the very centre of bigotry and hostility, and built up large Societies in a short time; stating the claims of Episcopacy in the most open and unreserved manner, and inviting the severest investigation by the test of

Scripture and historic facts: and this fearless, plain, honest dealing and uncompromising tenacity of those things in which she differs from the dissenters, has been the means of their success.

We shall with the utmost pleasure put to press the Epistles of St. Ignatius, whenever we can be assured of a sale sufficient to defray the expense. Perhaps other zealous laymen will come forward, and enable us to gratify the pious wishes expressed in the extract below. Why might not the different Branch Societies connected with the parent Society for promoting Christian Knowledge, order each to an amount at least equal to the offer of this spirited individual?

The plan of the tract we propose as follows: The Epistles and Martyrdom of St. Ignatius together with a short account of his life, accompanied with a few notices of the proofs of their authenticity: to which would be added a few Scriptural reasons for maintaining that Bishops, as the original superiors of Presbyters, succeeded in the place of the Apostles, as their absolute equals in all respects, touching their clerical or ministerial, or ecclesiastical character. The reason of this last is this: the opposers of Episcopacy affirm, that the Apostolic office was such that it was impossible for them to have successors in it. So says Buck, whose Theological Dictionary is regarded as high authority: whereas all the primitive fathers assert either directly or in substance, that the Bishops were the successors of the Apostles, and governed the Presbyters as they governed them.

We trust that those who feel friendly to the present proposition, will at once communicate to the Editor of the Sentinel on the subject. And if any do so, he begs leave to say, that their communications must be *post paid*; a precaution rendered necessary by his own private circumstances. If he prints the tract proposed, he would wish to be able to strike off 2000 or 3000 copies: the price not to exceed Six pence each, and perhaps less. The whole can be comprised in two sheets of the size on which the Sentinel is printed.

Our correspondent "believes we have a press at our disposal." In this he is mistaken: we have not, only as we hire work done in another's. Had we a press, we could make it subservient to the success of the Sentinel, and by that means extend its circulation by gratuitous distribution. Had we means of our own, we should not hesitate to procure one; but since that is not the case, we must wait the moving of the waters. A spirited individual in Upper Canada has liberally offered to contribute *Eighty Dollars* towards a press, if others can be found to "do likewise." This is noble and worthy imitation: who will follow the example? The Sentinel should possess a printing establishment—and it ought to support an Editor. This however it cannot do for some time to come, even if prosperous. It is something if it can maintain itself, and have a little for the Charity of gratuitous distribution. We believe that the press in which the Auburn Gospel Messenger is printed was procured by the contributions of pious individuals. A like act of Christian beneficence would do honor to the diocese of Quebec.

"Rev. and Dear Sir,

"Your publication in the Christian Sentinel of the Epistles of that eminent and devoted Martyr St. Ignatius, has afforded much satisfaction to many friends of the Church within my knowledge. The testimony of this Venerable Father to the Apostolic and divine origin of Episcopacy, is as your correspondent C. S. justly observes, "all but a direct scriptural proof." I could heartily wish that every family in the country took the Sentinel if it were only for the information which these precious relics of antiquity afford upon a subject of such vast importance, as the right government of the Christian Church. As however this is not the case, a pious and zealous member of our communion, has suggested the propriety of having these Epistles printed in the form of a Tract or Pamphlet, in which shape they might be more extensively circulated.

"As you have I believe a press at your disposal, which cannot I suppose be wholly occupied in printing the Sentinel, could you not usefully and profitably employ it for a short time in printing these Epistles in a pamphlet shape prefaced by a few brief remarks, comprising a biographical sketch of the Venerable Martyr's life, his connexion with St. John, and the time when he flourished, &c.