

ners. But no one will pretend that the course of life in it is the act of introduction into it. In the same way, the Church tells us that baptism represents to us our profession; namely, places the Christians warfare before the mind, and calls on us for faithfulness to him that hath called us into his blessed service. Surely being taken into his covenant signifies that we should not henceforth live after the flesh and the carnal mind, but to God our covenant-Father after the law of Christ, that our bodies may become the temples of the Holy Ghost.

The Editor of the Sentinel begs leave to call the attention of his subscribers to certain matters of finance without which he cannot long continue his weekly operations. It is now five months since he commenced, and the payment received is small in proportion to the expense incurred. He therefore hopes this part of the matter will soon be attended to.

He furthermore would remind his brethren of the clergy of the necessity of a hearty co-operation with him on their part, in extending the lists of subscribers in their neighborhoods. To some this is unnecessary; but not to all. He thinks that a strong claim exists on every one of them, as far as they can exert their influence. Was it for private emolument he could not speak with so much confidence. But since his own labor, which is no trifle, goes unrewarded except in the consciousness of serving the Church, he thinks the least his brethren can do is to use their best interest in extending the circulation of the Sentinel, and collecting its dues. Other denominations spare no pains to extend their influence and prevent the people from becoming acquainted with the Church of their forefathers; and why should we be at all backward, or quietly witness their efforts crowned with success? They enlist the press; and why should we be dilatory with the same powerful engine at hand?

We request our correspondents furthermore to remember postage. It is discouraging to be under the necessity of paying postage on two or three letters for perhaps a single subscriber. To this however, we should not object if the Sentinel promised to be *productive*. But since it is not for *private gain*, but the good of the Church, we think the *onus ferendi* ought to be distributed on many shoulders.

RELIGION IN SCOTLAND.

The celebrated preacher, Dr. Chambers, of the Scotch Presbyterian Church, sometime since published a work called "The Book of Scotland," from which the following statements are taken:—

"Roman Catholicism is progressing fast in Scotland, chiefly by the emigration of Irish, and the conversion of Presbyterian outlying Highlanders. The sect which is making the most perceptible progress after the Roman Catholics, is the Unitarians. The chief rallying place of the party is in the West of Scotland, where the Socinian doctrine meets with a ready support from the operative manufacturers. We are however, of opinion that the number of professing Unitarians gives a very imperfect idea of the actual amount of this species of belief, which it is to be feared, is now spreading its influence among all classes of Presbyterians."

Does not the above justify our remarks heretofore upon the tendency of the Calvinistic doctrines? If it is true, as Dr. Chambers states, that Unitarianism is "spreading its influence among all classes of Presbyterians," there must be a cause for it worthy of careful and philosophical, as well as religious investigation. We have more than once, unhesitatingly expressed our conviction, not however with any personal disrespect to the very many pious and distinguished members of that communion, that the difficulty is explained by the want of Episcopacy and a Liturgy, and by the tenacious defence of Calvinism. To these causes may be added, so far as the congregational system of Church polity prevails, the great variety of creeds existing in each single minister and parish, having a right to frame articles of belief according to their own fancy.

We have no intention of interfering with the Christian liberty of others, nor will we question the motives of those who differ from us, but the fact stated by Dr. Chambers is one of public concern to every one who values the honor of Jesus Christ and is looking for salvation through the merits of his atonement for sin. What the Dr. asserts in relation to Scotland is not confined to that coun-

try. Geneva, the very theatre of Calvin's glory, has been overrun by the impugners of Christ's Divinity, and the same "species of belief," it is well known, has followed in Europe in the path first described by the opinions of that reformer. And in our own country we may point to the condition of many parts of New-England in confirmation not only of the opinions we have frequently declared, but in justification of the fears entertained by Dr. Chalmers in the above quotation from his "Book of Scotland." — *Auburn Gospel Messenger.*

CASTIGAT RIDENDO MORES.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

Though there is a manifest incongruity between the motto I have chosen for this communication and the sacred title with which I address you, yet I trust you will not throw it down unexamined under the impression that seeming opposites cannot serve

"TO POINT A MORAL AND ADORN A TALE,"

nor be made the vehicle of serious instruction. It is often by contrast that we elicit truth, as we strike fire from the flint and steel. We may say of laughter it is mad; and of mirth, what does it? But how can we know its madness without a comparison with the sober realities of truth, or call it to account for its follies without calling in the aid of solid wisdom?

Let this serve as an introduction to my communication.

The other night I called at the house of an acquaintance for half an hour's chat, and found my friends on the point of going out. They apologised—said they were going to the *old House of Correction* to be laughed out of their follies by a company of *Amateur Players*, who had chosen the above Latin words as the motto of their play-bill:—literally, he castigates your manners by laughing.

They politely invited me to accompany them, and be laughed at too.—Well—no doubt correction is a good thing for the best: but whether these Amateur players will wisely administer "correction" is another thing. This house was built, thinks I to myself, for the benefit of rogues and rascals: but why should honest people go there to be corrected by being laughed at? There seemed to me an unmeetness in the idea; and I declined their invitation. I declined furthermore from a conscientious feeling that stage exhibitions are, in general, contrary to the word of God, and unfit for the recreation of a Christian. I do not say that the stage cannot be made an instrument of good; but I think it never has been, except in the sense that a shipwreck on a shoal of sharp rocks may be.

My friends hurried off to the "House of Correction," and I made my way through the cold to the house of another acquaintance.—Certainly this world is full of enigmas and contradictions: what we see now gives the lie to what we saw but the last minute!—I entered the house, and found a shade of solemn sadness on the countenance of every member of the family—and the physician by the side of my aged friend! *Castigat ridendo mores!* I exclaimed to myself:—away with such perversion of language! Here is a House of Correction in reality, where folly may learn wisdom,—not by levity and vain mirth—not by the figments of imagination metamorphosed into pantomime caricature—not by the meed of empty plaudits paid as the honorary tribute to ribald nonsense—but by the exhibition of human frailty in one of the most interesting moments of human existence—a practical view of the absolute worthlessness of all that the unhallowed affections of men are wont to doat upon—by the near prospect of that awful hour to a fellow sinner which, if any thing can, will compel the mind to be more than serious, and think of what we are to be when the spectral messenger shall lead us captive through the valley of the shadow of death along the interminable vista of eternity!—We spoke of death and judgment, of heaven and hell—of the folly and danger of sin; of the wisdom and fear of God, and the safety of living faith in the Lord Jesus Christ!—My aged friend appeared emaciated by sickness. I alluded to it: but he met my allusion with a reference to the resurrection of the body, when that which is sown in dishonor shall be raised in glory; when corruption shall put on incorruption;