

generation, we are admitted to the saving privileges purchased for us by Christ's death. No instrument, however humble, is to be condemned when God appoints it. The ark which Noah constructed for his preservation was doubtless an object of ridicule to those who, before the flood, were not warned by his preaching and admonitions; but their scoffs and their indifference proved their ruin. In like manner, the ceremonial rite of Baptism is sometimes viewed with indifference or regarded with contempt, as if God was not able, out of mean and humble instruments, to produce the most important consequences. But we should, in considering this analogy, remember at the same time, the manner in which the baptismal rite is described—"not the (mere) putting away of the filth of the flesh, but the answer of a good conscience toward God."

In meditating upon the universal Deluge, whatever consolation we may derive from the promise of God that "there shall be no more a flood to destroy the earth," let us keep in our thoughts the assurance that "we have here no continuing city"—that we must leave the world and its transitory enjoyments—in short, that another and a surer destruction awaits this material fabric. "The elements being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also and all the works that are therein shall be burned up." It becomes us, then, to withdraw our affections from things temporal and perishable, lest we be consumed with them; and to fix our hopes and dependence where no vicissitude of time can affect their permanency or impair their value. X.

N. B. The above was marked "No. IV." but as it is alone in its class, in regard to the present Sentinel, the numerical mark was omitted. Ed.

FOR THE CHRISTIAN SENTINEL.

Letter from a Clergyman to a young Woman in the parish from which he had lately removed.

Dear N—,

S— informs me that since my departure from among you, yourself and Mrs. G— have made a public profession of the faith of Christ crucified, by taking on you the solemn vows of the Christian covenant, and by having that covenant sealed to you in the holy rite of baptism. Indeed I do rejoice to learn that you have in good earnest made a fair beginning. You have often been the subject of my most serious thoughts; and I did fear that false shame or unworthy scruples kept you back. These you have overcome; and thus far you have manifested that "faith which overcometh the world." From my acquaintance with you, I cannot doubt the sincerity of your motive. I hope you find that great act of faith the means of imparting to you sober and solemn joy. And since Christ hath said: "If ye love me, keep my commandments," I hope you find that the path of dutiful obedience is the path of comfort and peace. And I hope you will further find an increase of grace and a renewal of your mind day by day, "in knowledge and virtue." He is the author of your faith: let him also be the finisher of it; which he certainly will if you are faithful to Him that hath called you. Remember what he hath said of those who deny Him before men:—and a careless unthinking life is such denial. By the terms of the covenant, you have the promise of the Holy Spirit, to enable you to lead a sober, righteous and Godly life. Read St. Peter's sermon on the day of Pentecost, and you will find yourself included in that glorious promise made to the visible members of Christ's church. You as much need the "gift of the Holy Ghost" in order to be a good Christian as Peter did to work miracles:—for without me, saith he, ye can do nothing. And you have only to ask in faith, and you shall receive it. In one sense, you have now "put on Christ;" for you have put on the Christian name, to which you had no true claim before you were "baptized in the name of the Lord." But you must "put on Christ" in another sense: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The meaning of which is, that you put on the temper and dispositions that Christ, as our perfect example, manifested for the imitation of his followers. He is "the vine;" and now that you are "grafted into the body of Christ's church," you are "made nigh," and become a branch of that vine. You are "added under the Lord," and become a spiritual child of God by adoption into his family. You are in a state of "calling and election;" called for the purpose of becoming a Saint; chosen to be a labourer in his service; elected out of the world for the "trial of your faith," that you may "have your fruit unto holiness, and the end everlasting life." O my young friend, do "strive lawfully," and "make your calling and election sure!"

I would advise you to read over and seriously meditate on the *Baptismal Service*. It will serve to impress you with deep reverence and veneration of your high and holy calling, and inspire you with sacred awe of that God who has taken you to be his *spiritual child*; for such you now are by the grace of the Holy Ghost, and adoption unto God's family. St. Paul calls you, *Eph. v. 30*, a member of Christ's body, of his flesh, and of his bones. Your union with him is effected by baptism; but your communion with him must be obtained, and maintained, by "receiving with meekness the ingrafted word;" by his worship and service, and by a reverent participation of the Lord's Supper. Your union with Christ, for the present, is secure. Be careful of communion with him. You know the fate of the barren branches, which, notwithstanding their union with the vine, in default of communion, whereby they might, and could, and would become fruitful, are cut off from their union, cast into the fire, and burned. Seek then "the fellowship of the Holy Ghost," that Christ may fulfil to you his part of the covenant of grace. "See that you turn not away from Him that speaketh from heaven."

But you, I know, are surrounded with dangers. There are those in your neighborhood who are "the enemies of the cross of Christ," who scoff at his coming to "judge the quick and the dead," and who would boast over you could they seduce you to follow their "pernicious ways." But be you not "led away with the error of the wicked;" be not of "those who draw back to perdition." Guard yourself with him and without; on the right hand and on the left, and God will keep you from falling. The servant must be "found faithful" when the Lord cometh, or his portion shall be with the hypocrites. You are now a child of the spiritual kingdom of our blessed Lord: but ever bear in mind, that He hath declared, that, in certain cases, "the children of the kingdom shall be cast into utter darkness."

There is another consideration—another circumstance connected with your case which I cannot pass over in silence; I mean in regard to your affectionate mother. I know that she has had a *Mother's trials*; but in your case I think she cannot but experience something of a *mother's joy*. "Though a foolish son is a heaviness to his mother;" yet when her "daughters have done virtuously"—is it not a blessed alleviation of a mother's grief? And do you not see how great acts of kindness we do to our earthly friends when we become the obedient children of our Father which is in heaven? See here the wise appointment of God: we cannot honor him without gladdening the hearts of our pious friends: and of all friends in the world, no one's affection is so sincere, so devoted, and so lasting as that of a mother. It is thus that we build up each other in our holy faith, and discharge the large debts of gratitude and of charity that we owe to one another. But how hard hearted must a son or a daughter be towards a pious mother, who keeps at a cold distance from the sanctuary of their God.

S— informs me that your health is delicate, and that you appear to be in a decline. I trust the thought of death is not a terror to you. Remember that one of the promises annexed to baptism is, "remission of sins." "Arise and be baptised, and wash away your sins, calling on the name of the Lord." Why should death be a terror to the humble believer who can find such assurances in the Book of "glad tidings?" Think of death daily and you will cease to fear it. Remember who it is that

"burst the bars of death,
And triumphed o'er the grave:"

And thus you can make

"The thought of death sole victor of its dread."

It is unworthy of a Christian to be slavishly afraid to die. It is true that the subject is most solemn at all times; but true faith in the Redeemer will deprive it of its sting.

I hope Mrs. G— has found a refuge from her troubles; or at least, a rational support under them. I had heard of the death of her husband; I was sorry for her,—and I thought of the comforts which the Gospel gives to the afflicted. "To the poor the Gospel is preached;"—yes, to the poor, those who cannot find "their consolation" in this deceitful world, but yet feel the necessity of some "better inheritance." She has indeed gone to the right friend—to "the God of her salvation"—to that "friend which sticketh closer than a brother." Than a brother did I say? Was he not "a man of sorrows and acquainted with grief?" Yes, truly; and therefore he has "compassion on those who are out of the way," whether as wandering sinners, or as the sons and daughters of affliction.

Believe me to be your affectionate friend,