

THE CHRISTIAN SENTINEL.

THREE-RIVERS, THURSDAY, 5th MARCH, 1834

In another column will be found a most affectionate Address from eleven English Clergymen to their parishioners on the subject of HORSE RACING. We are happy in having such a document to lay before our readers, supported by so many respectable names; and we feel confident that they cannot but be struck by the appeal it makes to Christian principles and a sense of duty to God and to one another. It cannot be said that this address is not suited to the climate of Canada; for it declares the word of truth and soberness to all Adam's race; it speaks to the corrupt propensities of the human heart, and it speaks with the authority of the oracles of God. HORSE-RACING *does* exist in Canada, and hence we the reader republish this Address, and beseech our readers to peruse it attentively, and lay to heart its solemn appeal.

That this amusement has a decidedly vicious tendency, we are morally certain. It collects together the idle, the thoughtless, and the profligate. It is calculated to excite the passions, to drown the voice of discretion, and to lead into a variety of temptations. It affords occasion and incitements to drunkenness, gambling, profanity, and such like: and these in addition to seducing men from necessary and lawful avocations, in which they might be serving God and doing good to their families. This is more or less true of every race which occurs; and hence this practice must have a degrading influence on the public mind and morals—and on those the most who are the least fortified with religious principles and the fear of God.—A gentleman of respectability told the writer, that he never witnessed a more disgusting sight than the winding up of one of the Quebec races—drunken people literally being carried off by the cart load from the stands where liquor and cakes were sold.

There is an excuse offered in defence of the custom, namely, the improvement of the breed of horses. But let it be asked, what description of horses? Plough-horses? No. Cart-horses? No. Draught-horses? No. Saddle-horses? No. What then? Race-horses, to be sure; fleet animals, regardless of strength: beasts which a good farmer or man of business in which horses are useful would not take into service. And even if racing did improve our horses, can we fairly set a good breed of beasts of burden in competition with a sober, industrious, and honorable race of men? The excuse is but a poor apology for the evils attendant on and resulting from the practice.

POPERY OF THE CHRISTIAN SENTINEL.

A cry of POPERY has been raised against the Sentinel, and gone the rounds of a certain class of periodicals, for asserting a *qualified* infallibility as belonging to the Church. We are satisfied that none but such as seek occasion could ever have thought of preferring such a charge. But since it is made, we will give a solution, and leave it to their sense of justice to unsay what they have said.

The following passage from No. 23, is the Popish paragraph in question:—"But the Church must possess *infallibility*.—Be not startled gentle reader, for if she does not she cannot possess *existence*. The gates of hell have not and cannot prevail against her. Her ministers must infallibly be in *holy orders*, and able to commit them to posterity. They must infallibly be able to administer *real* sacraments, and exercise *valid* ecclesiastical authority, and *actually* graft members or branches into the vine Christ Jesus, and introduce them into God's covenant, as his adopted children. The Church must also be able infallibly to preach the *Gospel*, (to do which is simply to read the Bible to the people,)—[and give believers all *necessary* assurance of salvation, according to the declared will of God. More than this is needless: and less cannot beget confidence in the Gospel and its ordinances. More than this is to claim unwarranted exemption from the possibility of error and corruption: less is to surrender the existence of the Church

altogether."] But observe, reader, the words included in brackets were carefully left out of the extract, even to dividing a sentence at a comma. But had the remainder of the paragraph above been given, it would flatly have contradicted the charge of popery.

But let us try the charge. Has the Church ever ceased to exist, or will she ever do so? The Bible assures us to the contrary. Has she lost, or will she lose, the power of Church government and the perpetuation of holy orders? No, because both are essential to her existence. Has she lost, or will she lose, the power of administering true Sacraments? No; for on the rite of baptism *Alas!* depends her existence. There cannot be a Church without individual members; and the Bible furnishes us Christians with the method of making such but by water baptism; the administration of which was committed solely to the ministry. The Church is Christ's body; and it is a part of the ministerial functions to graft new members into it, and seal them with God's seal, as his chosen adopted, called, and elected children and people, that they may grow up in him into whom they are baptized, as special members of "his body, of his flesh, and of his bones," as saith St. Paul.—Is this popery? We believe that the Pope himself would subscribe to it. Is it therefore worthy of credit among Protestants? We think so, and shall claim it until the contrary be fairly made out—or until it shall appear that the people possess the power of annihilating and creating Churches and ordinances at pleasure; as they once practiced in New England.

On the above counts, the Church is clearly infallible; and the Sentinel is no papist. One more remains—the preaching of the Gospel. St. Paul assures us, that she is the PILLAR AND GROUND OF THE TRUTH. Of course, then, as no one pretends that the Bible is lost, she has the Gospel. But is she able to preach it? This is the point, not whether she cannot hide it, and preach something else. Is she then, being by divine constitution the pillar and ground of the truth, competent to the task of declaring that truth faithfully? If she is, Why is the charge of popery made against a Church publication, and circulated all over America? And if not, what is the meaning of so many Bible and Missionary Societies?

There may have been a local reason for circulating this charge in Upper Canada. Possibly it was thought that the cry of Popery against a paper published under the patronage of the Bishop and Clergy of the Diocese of Quebec, might incite the populace to be more clamorous for robbing the Church of her property, which she holds on the faith of the British Government.

To the very gratifying intelligence from France, given in our last, we are enabled to add a few particulars from the London STANDARD of Jan. 28, which copied from an Irish paper. It is called an *authentic document*, and dated at Paris, 9th Jan. 1831, and subscribed by R. E. RHIND.

"The story," says the Standard, "of the four hundred priests in France having conformed to the Protestant religion, gains confirmation by accounts received daily from respectable quarters, in addition to which we hear, that His Majesty the King of the French has written to his particular friend the Bishop of Winchester, for an English copy of the Protestant Prayer-book." This taken in consideration with the suppression of the Catholic Missions by his Majesty, and taking its funds, speaks volumes.

Reported schism in the Roman Catholic Church of France.—"A gentleman in this city," says the New-York Evangelist, "has politely favoured us with the following extract of a letter, dated Paris, 18th January, 1831.

"There is about taking place a great schism in the Catholic Church of France. I have been endeavouring to obtain accurate information respecting it, to communicate to my friends in America; but have not been able to, for this packet! The Rev. Mr. Wilkes remarked to me that it was likely to be one of the most important events to the Christian world that has taken place since the Reformation. It is said 3000 priests in France are about at juring Popery by a simultaneous act."—*Philadelphia Recorder*.

A very interesting and rare occurrence took place on Sunday last in the Episcopal chapel. A young man, a Roman Catholic