

wealth of Israel, and its covenant is that promised to faithful Abraham, and its members, being the Children of promise, are the covenant children of God according to the faith of Christ which Abraham had. For this purpose "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons: and BECAUSE YE ARE SONS, God hath sent forth the spirit of his son into your hearts." Gal. iv. 4-6. This is in the natural order of things: first sonship, or adoption; then all the privileges of the covenant. So preached Peter on the day of Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call."—Let it be noted that Paul, in addressing the Galatian Church, without any exception, asserts in direct terms; *ye are sons*. But how came they to be the sons of God, unless by *spiritual regeneration*? How could Paul know this but by some common mark and external sign? Is it even remotely probable that he would address a whole Church in such unqualified terms, (and through them the Church universal,) if he had understood regeneration in the sense in which some now affect to understand it, separately from the Church and her ordinances?

10. But it may be objected, that those were regenerate who received the Holy Spirit before they were baptized. To which it is replied, that the words, born of water and the Spirit cannot be applied to them: that the Scripture does not say that they were regenerate, or born again, or made members of Christ's body the Church: that if they had, their baptism would have been a needless rite to them: that the term *Christ's mystical body* as applied to the Church is wholly unwarranted by scripture; for that his body of the Church is not mystical because it is distinguishable by outward and visible marks—a ministry, written word, external ordinances and visible members; the connection between it and Christ only being mystical and an object of faith in the testimony of scripture. Those persons on whom the Holy Ghost fell formed an exception, and an exception is no rule. The exception was miraculous and not ordinary and given for particular proof to beget belief at a particular time, and no otherwise a privilege of grace than as a proof, the same as Paley's Evidences may be to day. But why were they commanded to be baptized? Because without baptism they could not be grafted into the body of Christ's Church and received into the adoption of Sons, and obtain the promise of the Holy Ghost for his ordinary operations and daily assistance, which Peter, in his sermon on the day of Pentecost, placed *after* baptism. And this is "that which by nature they cannot have," which the Church teaches us to pray for in the Baptismal Service to come on the baptized person through the instrumentality of Christian instruction and prayer and a godly life. Peter's rule is a general rule; "for the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call;" and therefore applicable to all baptized persons. Indeed, he that seeks for more grace than simply to bring him to baptism while he continues unbaptized, may rest satisfied on Peter's authority that he never will receive the Holy Ghost for growth in grace and renewal day by day till he obeys this leading motion and act of grace—the *leader* of all others.

The case of Simon Magus is quite foreign to this question; for when he offered money to procure the power of imparting the miraculous effusion of the Holy Ghost, Peter told him—not that he had no part nor lot in Christ, nor any interest in the covenant into which Philip had admitted him, but in that particular extraordinary gift. Peter advised him to repent that he might be forgiven; which proves that his interest in Christ was still sufficient for his salvation. We no where read that the grace of continual obedience or gift of the Holy Ghost promised by Peter to *baptized* persons, but to *no other*, ever came in a miraculous outpouring. If it did, it would cease to be extraordinary. On the contrary, as the Church teaches her catechists, it must be sought for privately in each individual heart by daily and diligent watchfulness and prayer. It is the word that makes wise unto salvation, and God's blessing on the study and practice of it, including external ordinances, that confers salvation.

11. Even the use of the Lord's Prayer supposes actual regene-

ration; because those who repeat it say *Our Father*. To him under the Gospel we can make that address only as to our *Gracious Father in Jesus Christ*. This is self-evident. But none can so address him and speak the truth unless they believe themselves to be his *Children in Jesus Christ*. But how do they become such? By nature all are the children of wrath, aliens from the common wealth of Israel, and strangers from the covenants of promise. But from this accursed state there is no method revealed for them to become God's children but by spiritual regeneration. But here, on the new scheme of regeneration without Church, or ordinances, or even any knowledge of the Gospel, * arises a great and serious difficulty. How can any one call on God as his merciful Father—as his *spiritual Father*, unless he believes himself to be his *spiritual child*—not by nature, but by the grace of regeneration from the state of nature, alienation and wrath? But the Lord's Prayer is most evidently commanded to be used indiscriminately by all Christians, exactly as if there could be no doubt of the certainty of their being regenerate children of Him whom they call their heavenly Father. Yet, when regeneration is left to be ascertained by indefinable impulses and an unintelligible commotion of feelings, how is it possible to persuade whole bodies of men that they are under even the obligation to pray at all? How can they all be made to *feel* their regeneration, especially the modest, the timid, and the doubting? And if they do not know that they are the covenant and accepted children of their heavenly Father, how will they dare to take a lie in their mouths and tell him they are? What do parents mean by teaching their children to repeat the Lord's Prayer, and call God their father in Christ as soon as they can lisp his name, and yet tell them they cannot be born of God till they have passed through some inward strugglings and wonderful experiences? What, tell them they are the children of wrath, and yet teach them to pray in the language of children of grace?

To say that the simple fact of Christ's death has made all men the children of grace, is a great mistake; because God's children are *covenant* children, each one to his God in and by the Church the body of Christ. They continue aliens and strangers from the common wealth of Israel, until they are joined to Christ's body in a covenant of grace; and then they are permitted to improve their talent, and work out their salvation with fear and trembling.

* We were somewhat surprised (though not greatly) to find in the *Christian Guardian* of Jan. 23, the following given as a quotation;—"We know (says the Apostle John) that we have passed from death unto life—not by our having been baptized and confirmed, and educated in Christianity, but—by the Spirit which God hath given unto us." Such contempt of a religious education under the ordinances of Christ as the appointed means of grace, according to the Bible generally, and Peter's Sermon on the day of Pentecost IN PARTICULAR, is excusable only on the ground of the most pitiable ignorance; and we hardly feel warranted in charging on the writer the *literal* value of the interpolated words. But it is matter of deep regret that such fanatical and antichristian doctrine should invade the land and be received as the Gospel.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

On the 16th of this month the Lord Bishop of the Diocese admitted in the Parish Church at York, the Rev. William Johnson, of Sandwich in the Western District, to the holy order of Priests. A sermon adapted to the occasion was preached by the Venerable the Archdeacon of York, from 1 Pet. iii. 15. "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." From these words, after enforcing the necessity of order and union in the Church and the importance of its proper government, the venerable preacher enlarged in an energetic manner on the qualifications requisite in a Christian Minister, more especially the essential ones of sincerity, competent knowledge, diligence and meekness.

On Sunday the 23rd, His Lordship held a confirmation in the Church at Vaughan, where twenty persons were confirmed; also on the following day in the church on the 6th concession in Markham, when eighteen persons received that holy rite. These