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THE CHRISTIAN SENTINEL.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.—HAB. II. 1.

REV. A. H. BURWELL, Editor.]

THREE RIVERS, FRIDAY, 15th APRIL, 1831.

[Vol. I.—No. 53.]

BISHOP RAVENSCROFT'S CONVERSION.

[From his Memoir.]

"IT was in the year 1810 that it pleased God to set my mind at work, and gradually to bring me to doubt the dark security of my unawakened state. But I am not conscious of any peculiar incident or circumstance, that first led me to considerations of the kind.

"As I was the manager of my own estate, which comprised a set of mills, as well as a plantation, about two miles distant from each other, I was of course much alone, at least in that kind of solitude which gives the mind opportunity to commune with itself. It was in my rides from one to the other, and while superintending the labours of my people, that a train of thought, to which I was previously altogether unaccustomed, began to occupy my attention, and though dismissed once and again, would still return, and with every return would interest me more and more. That the train of thought thus suggested, concerned my condition as an accountable creature, will be readily imagined, as also that on a review I found it bad enough. This it was no difficult thing for me to feel and to admit, nor as yet did there appear much difficulty in reforming what I could not justify.

"An impatient and passionate temper, with a most sinful and hateful habit of profane swearing, in which I was a great proficient, were my most open and besetting sins. They, however, I considered as under my own control, and as such, set forthwith about amending them, but without any reliance unto God for help, or without much if any impression that it was at all needful. In this endeavor at reformation, which it pleased God thus to permit me to make, I went on prosperously for a season, and began to pride myself in that self command I seemed to possess. But my own weakness was yet to be showed me, and when temptation again assailed me, all my boasted self command was but a rush against the wall. I surrendered to passion, and from passion to blasphemy. When I came to reflect upon this, then it was that, for the first time in my life, I was sensible of something like concern—some consciousness of wrong beyond what was apparent. But without waiting to examine farther, I hastily concluded to exert myself more heartily, and yet to command myself thoroughly.

"During these my endeavors, however, the Scriptures were more and more the object of my attention, and from them I began gradually to discover (what I was very loath to admit) the true state and condition of human nature. What little I had lately come to know of myself, however, and all that I knew of the world, seemed to rise up as strong proofs that the doctrine of our natural depravity was true. Willing, however, to escape from it, I resorted to the subterfuge of too many among us—that what we find in the Scriptures is figuratively expressed, and is, therefore not to be taken in the strictness of the letter. But my own experience was to be the expositor of the word. Again and again were my self-righteous endeavors foiled and defeated, much as at the first: and humbled and confounded, I became alarmed at what must be the issue—if I was thus to remain the sport of passions I could not command, the prey of sin I could not conquer. Something like prayer would flow from my lips, but it was the prayer of a heart that yet knew not aright, its own plague. One more effort was to be made, and with great circumspection did I watch over myself for some weeks. Still did I continue, however, my search in and meditation upon the Scriptures: and here it was that I found the benefit of my early acquaintance with them. I had not to look afar off for their doctrines, they were familiar to my memory from a child; I had known them thus far, though now it was

that their living proof was to be experienced. The whole, I believe, was to be made to depend, on my acquiescence in the turning point of all religion—that we are lost and undone, spiritually dead and helpless in ourselves—and so I found it.

"Again and dreadfully did I fall from my own steadfastness—temptation like a mighty man that shouldest by reason of wine, swept my strength before it, carried away my resolutions as Sampson did the gates of Gaza. I returned to the house convinced of my own helplessness, of my native depravity, and that to spiritual things I was incompetent. I now found of a truth that in me dwelt no good thing. I threw myself upon my bed in my private room—I wept—I prayed. Then was shown unto me my folly in trusting to an arm of flesh. Then did it please the Lord to point out my bewildered view to him who is the LORD our righteousness. Then was I enabled in another strength to commit myself unto his way. From that moment my besetting sin of profane swearing was overcome, and to this moment has troubled me no more. But much was yet to be done, which the same gracious friend of poor sinners continued to supply; and to lead me step by step, to proclaim his saving name, and declare his mighty power openly to the world.

"In making an outward profession of religion, I acted as multitudes, alas, do, without considering that any thing depended on my being a member of the Church of Christ, or that any difficulty existed as to what was and what was not truly such. In choosing between the different denominations into which the Christian world is split up, I considered nothing more to be necessary than agreement in points of faith and practical religion, with such a system of discipline as was calculated to promote the peace and edification of the Society. This I thought I found in a parcel of Christians called *Republican Methodists*; and influenced in no small degree by personal friendship for one of their preachers Mr. John Robinson, of Charlotte county, my wife and myself took membership with them. At this time, however, they had no Church organized within reach of my dwelling, only a monthly appointment for preaching at one of the old Churches, eight miles distant.

"It was not very long, however, before this want was supplied in the gathering together a sufficient number to constitute a Church according to their rule, in which I was appointed a lay elder, and laboured for the benefit of the members by meeting them on the vacant Sundays, and reading to them such printed discourses as I thought calculated to instruct and impress them; and these meetings were well attended, considering the prevalent delusion on the subject of preaching, and the wide and deep objection to prepared sermons.

"When I had been engaged in this way about three years, increasing in knowledge myself, as I endeavored to impart it to others, I gradually began to be exercised on the subject of the ministry, and to entertain the frequently returning thought, that I might be more useful to my fellow sinners than as I then was, and that I owed it to God. To this step, however, there appeared objections insurmountable, from my worldly condition, and from my want of public qualifications. Yet I could not conceal from myself, that if the men with whom I occasionally associated, and those of whom I had obtained any acquaintance as ministers of religion, were qualified to fill the station, I was behind none, and superior to most of them, in acquired knowledge, if not in Christian attainments. My objections were, therefore, chiefly from my personal interests, and personal accommodation, cloaked under the want of necessary qualifications for a public speaker, and some ob-

scure views of the great responsibility of the office. I felt that I dreaded it, and, therefore, did not encourage either the private exercises of my own mind, or the open intimations of my brethren. Yet I could not escape from the often returning meditation of the spiritual wants of all around me, of the never to be paid obligation I was under to the divine mercy, and of the duty I owed to give myself in any and in every way to God's disposal.

"Of this I entertained no dispute: yet the toils and privations, the sacrifices of worldly interest, and the contempt for the calling itself, manifested by the wealthier and better informed classes of Society, which I once felt myself, and now witnessed in others, were a severe stumbling-block; and I was willing to resort to any subterfuge to escape encountering it. Yet I would sometime think, that a great part of this was more owing to the men than to the office."

"HIGH AND LOW CHURCH."

We have noticed the following paragraph, copied from the Western Recorder into several religious papers within a week or two past:

Low Church.—We understand that about eighty persons have been added to St. Luke's Church in Rochester, on profession; most of whom are probably subjects of the revival.—This is the same Church, we believe, that invited Mr. Penny's congregation to worship with them, when obliged to abandon their own place of worship. "He that watereth shall be watered also himself."

Charity requires us to believe that the motive in writing and circulating this paragraph was none other than to announce the increase of the Redeemer's Kingdom, wherever it may be witnessed. Such however is its peculiar shape that we cannot permit it to pass unnoticed.

A few weeks since we copied from the Philadelphia Recorder an extract from a letter from the Rev. Mr. Whitehouse, Rector of St. Luke's Church Rochester, in which he speaks of the missionary spirit prevailing in his congregation; the fruits of which had been a pledge on the part of the congregation, of 500 dollars annually to the Domestic and Foreign Missionary Society, for a certain number of years. He also mentions that an increase of practical piety, according to his observation, had accompanied the increase of a missionary spirit among his flock; and as an evidence of it he stated that from Christmas to Christmas he had admitted eighty-two new communicants, and that twenty more were in preparation for the next celebration. Nothing however is said about "high" or "low" Church; we are however, upon inquiry, informed that few presbyters in the Diocese of New-York, had the happiness of coinciding in the views generally of the late lamented Bishop of that Diocese, more fully than the Rev. Mr. Whitehouse. And yet because his ministry is blessed, we see the odious epithet of "low Church" thrust upon him and his people with no other view, as we can conceive, than with the hope of cherishing groundless prejudices, and of making and sustaining the false impression that an increase of piety cannot be found in connexion with the true doctrines of the Church. Another suggestion in the paragraph is somewhat remarkable. The editor of the Western Recorder, expresses his belief that St. Luke's is the same Church that invited Mr. Penny's congregation to worship with them when obliged to abandon their own place of worship, and as the commentary upon this act of good neighbourhood, in connexion with the increase of the communicants in the parish of St. Luke's adds, "he that watereth shall be watered also himself." Now it was certainly very obliging for one congregation to give up their Church for a part of the day to the accommodation of another, under the circumstances in which Mr. Penny's was placed. But surely it cannot be considered, as the Editor of the Western Recorder would intimate, an act to which we may attribute the reception of so great a blessing as the addition of eighty to the communicants of a Church. And we see the presumption of such an intimation, when we are told the fact that Mr. Penny's congregation were never admitted into St. Luke's Church, but into St. Paul's another Episcopal Church in Rochester, as we are informed. The Rector at St. Luke's in mentioning the

increase of the number of his communicants, says nothing of their being the subjects of a particular revival prevailing in that place. That there had been a revival of religion in the hearts of his congregation, especially in those who had recently added themselves to the number of his communicants, we presume no one who read his letter referred to, doubted for a moment; so that the conjectures of the Editor of the Western Recorder are quite gratuitous as to the fact that religion had been revived in the congregation of St. Luke's. Any farther than this, his conjectures or probabilities may be taken far what they are worth.

Mr. Whitehouse attributes the increase of piety among his people to a very natural cause, the cultivation of a missionary spirit, which by the grace of God, had been blessed to their spiritual welfare generally. And surely this is a rational account; for what people can rightly estimate the importance of missionary efforts—of sending to the heathen and to the destitute the word of life, without in a great degree rightly estimating the benefits of that blessed word, and applying its truths, its promises, and its rich blessings to themselves? And why the epithet of "Low Church" should be attached to these people, any more than to hundreds of other Episcopal congregations—that of Christ Church for instance, in this city, the number of whose communicants has nearly tripled within eight or ten years past—is to us wholly inexplicable; unless indeed, it be to foster the distinction of high and low Church, with the hope that it may prove the cause of discord and disunion among those to whom it is applied.—These appellations have for some time past, in a great measure, happily ceased to be heard among Episcopalians; and though they may indicate a difference of opinion upon subjects not connected with or in any way affecting the personal piety of individuals, or any body of individuals, yet this difference of opinion is not permitted to interrupt the harmony or in any way to estrange the kindlier feelings of those among whom it exists. This state of feeling among Episcopalians we consider most auspicious to the prosperity of the Church. While there is no compromise of what is considered principle, with any, all seem disposed to forget the discord which a difference of views upon certain points may have led to, and to unite their efforts in the advancement of the great cause of truth. These happy indications appear, however, to have created alarm in other quarters—the disposition among brethren to conciliate, and to be at peace with themselves, appears to have roused into action those who before, we may suppose looked with quiet satisfaction upon their contentions. And therefore it is, we think, that we so often witness renewed efforts, by members of other denominations, to keep alive among Episcopalians, the distinctions of High and Low Church—and this too, in a shape calculated to give the most erroneous impressions. Does a congregation manifest a holy zeal in the cause of religion—are they blessed by an increase of their number of communicants? when these facts are spoken of, the epithet of "Low Church" is attached to them. On the other hand, are their doctrines brought into view? They are denominated as "High Church notions;"—and when necessary they can be distorted and caricatured as "High Church and Arminian principles," showing clearly that the authors of these disgraceful expedients are much less concerned for the interests of true religion, than they are about the harmony of a body of Christians whom they seem to desire to break down by fostering unjust prejudices against it, or by exciting discord and divisions among its members. We believe, however, that these efforts will prove unavailing. To Episcopalians generally, we would say, let us as brethren dwell together in unity, remembering that a difference of opinion is not always a difference of principle, and while we strenuously maintain and adhere to the distinctive doctrines of our beloved Church,—her liturgy and her discipline, let us also remember that the blessings that ought to make us better Christians—and the best argument in their favour is the exhibition in our lives of the spirit and precepts of the Gospel.—*Episcopal Watchman.*

EXAMPLE OF CHRIST.—No. VII.

If the example of our blessed Lord in his state of humiliation be of practical value for the poor of this world, it is no less so for those whose circumstances in life are not straitened by the band

of poverty. If on the one hand it is calculated to arm the minds of those in adversity with strength and pious resignation under privations and trials: on the other it is no less calculated, to moderate and subdue those passions which, pampered by indulgence, equally degrade from the dignity of moral rectitude. Riches in themselves possess no moral value. They are perishable as the leaves of summer—they make themselves wings to fly away—they change masters continually, and no man has the power to secure them in perpetual service. They designate in the temporary possessor no excellence of moral character; they proclaim him not as the special favorite of heaven; they render neither body nor mind invulnerable to evil; they cannot buy the esteem of good men; and far less can they inspire confidence before God, or purchase exemption from the consequences of an ill-spent life. God bestows them as he sends the rain of heaven, equally on the evil and on the good; and man understands not the law of his providence therein. The wicked may roll in wealth even ground from the face of the godly poor, and turn a deaf ear to the tale of distress caused by themselves. These things are among the mysterious ways of the Almighty: they are too high for our understanding. Nor indeed need we know them. We walk by faith, not by sight; and that sight which could pierce all mysteries at a glance, could never find an object of faith for its exercise.

But God gives us riches, and his word instructs us in their proper use. The example of the Saviour of sinners tells us that he values us not for our worldly wealth; and his declarations assure us of the fate of those who abuse them to sinful purposes. No doubt he intended the general improvement of mankind in the various arts and sciences, and ordained wealth to procure leisure for study and devotion to them. But he has also ordained that the arts and sciences should be the handmaids of religion, and the instruments of ameliorating the condition of the poor, and bettering it in a moral view. The poor, said he, you have always with you, and when ye will ye may do them good. He has designed riches for human comfort; and since the common lot throws many poor upon our hands, they that are rich are but his stewards for the judicious dispensation of his alms. Wherever such dispensation is necessary, a faithful discharge of its duty is a great article of that faith which worketh by love. If we shut up our bowels of compassion from our poor brethren, how dwelleth the love of God in us? And how awful will be his sentence in the day of judgment to those who in this world of want and misery, keep back the tribute which they owe to him for his poor suffering members! Charge them therefore that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that they may lay hold of eternal life. This is the use of riches, and a noble use it is! This is the true method of making to ourselves friends of the mammon of unrighteousness, to provide us everlasting habitations.

The example of our blessed Lord furnishes an excellent lesson to all persons in affluent or easy circumstances, in regard to the education of their children. It is by industry that the world lives, and every human being owes his own proportion of productive industry to that society of which God has made him a member. Every one should do something for the general good. The richest is no more exempt than the poorest. Abundance cannot lay in a plea for idleness. If the poor are in duty bound to rear their children to industry and economy, so also are the rich. Profusion and waste will bring poverty on any one. An education for show and appearance is too apt to be one for extravagance, ruin, shame, and misery. All should live within their means, and restrain their expectations by the chances and changes of life. Children should invariably be educated for adversity as well as prosperity. A wise prince will fortify his dominions in time of peace; and a wise parent will train his child in such manner that the loss of a patrimony may not leave him poor indeed. To bring up a family with high expectations, and to neglect preparing them to take care of themselves in honest economy, is doing them a most serious injury. It may be the means of throwing them upon so-

ciety the most miserable beings in existence. They cannot dig; to beg they are ashamed; and it may be that false shame and real ignorance of any useful employment will turn their feet to the paths of sin and ruin.

What says the Son of God, the heir of his Almighty Father's crown and dignity, and the Saviour of his sinful creatures? For their sakes he learned the trade of a carpenter, and thus gave to "Kings of the Earth and all princes" as well as "mean men" a kingly and honorable lesson, by which all persons may learn wisdom, and thus prepare themselves to meet the hardships of life, with a mind strong in the fortitude of Christian principle, and able to endure hardness as a good soldier of the cross. And in an education conducted in a manner calculated to produce a valuable character, Christian principle and the fear of God must lay the foundation; must erect the building; must finish it without, and must furnish it within.

ERIEUS

SCRAPS OF CHRISTIAN ANTIQUITY.—No. II.

Of the succession of the Apostles.

That Paul preaching unto the Gentiles, planted Churches from Jerusalem unto Illyricum, it is manifest both by his own words and the testimony of Luke in the Acts. In what provinces Peter preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, and also by the epistle which of truth is said to be his, the which he wrote to the Hebrews that were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythia. But how many, and what sincere followers have governed the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of Paul.* He had many fellow-labourers and companions, as he called them, whereof divers have purchased immortal memory, in so much as he maketh continual mention of them in his epistles; and Luke in the Acts repeating the most famous, remembreth them by name. Timothy is reported to be the first Bishop of Ephesus, and Titus of the Churches at Crete. Luke by birth of Antioch, by profession a physician, having his conversation of purpose for the most part with Paul and the rest of the Apostles, left us proofs of skill comprized in two volumes, medicinal for our souls health, the which he sought out among them. One of the Gospel, which he reporteth to have published according as he received it of them, which from the beginning were beholders and ministers of this doctrine, so that he searched out all from the original: the other of the Acts of the Apostles, where he compiled not only the things he heard with his ears, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospel of Luke when he spake, as of his own, saying: According unto my Gospel. Among the other fellows of Paul, Crescens is witnessed to have been sent by the Apostle himself into France. Touching Linus we spake before, that he was the first Bishop of Rome after Peter, whom he remembreth to have been with him at Rome, in his latter epistle unto Timothy. And Clemens the third Bishop of Rome is proved by his testimony, to be Paul's fellow-labourer and companion. Moreover, Dionysius the Areopagite, whom Luke in the Acts reporteth to have first believed at the sermon of Paul preached unto the Athenians in Areopagus, was the first Bishop of Athens. But another Dionysius there was, Bishop of the Church of Corinth. In process of our history, we will dilate on the successors of the Apostles, in their several times succeeding.—*Euseb. Ecc. Hist. Book 3, Chap. 4.*

* This must be restricted to the time of Paul's life, while the bishopricks were in progress of establishment, and cannot relate to any period subsequent to Paul, of which nothing can be gathered out of his words.—Ed.

If at any time thy mind seems to stagger, and incline to any thing that is ill, think upon some brave, wise, and good man; suppose him to be present and overlooking thee; and then do nothing thou wouldest be afraid or ashamed to do in his presence.—*Fuller.*

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY, 15th APRIL, 1831.

EXTRACTS from MACLAINE'S APPENDIX, No. III. to his Translation of MOSHEIM'S ECCLESIASTICAL HISTORY, concerning a projected union of the English and Gallican Churches in 1718.

"In the month of November, 1717, Archbishop Wake wrote a letter to Mr. Beauvoir, Chaplain to the Earl of Stair, then Ambassador at Paris, in which his Grace acknowledges the receipt of several obliging letters from Mr. Beauvoir. This is manifestly the first letter which the prelate wrote to that gentleman, and the whole contents of it are matters of a literary nature. In answer to this letter, Mr. Beauvoir, in one dated the 11th of December, 1717, O. S. gives the Archbishop the information he desired, about the method of subscribing to a new edition of St. Chrysostom, which was, at that time, in the press at Paris, and then mentions his having dined with Du Pin, and three other doctors of the Sorbonne, who talked as if the whole kingdom of France was to appeal, in the affair of the Bull Unigenitus, to a future general council, and who "wished for an union with the Church of England, as the most effectual means to unite all the western Churches." Mr. Beauvoir adds, that Dr. Du Pin had desired him to give his duty to the Archbishop. Here we see the first hint, the very first overture that was made relative to a project of union between the English and Gallican Churches; and this hint comes originally from the doctors of the Sorbonne, and is not at all occasioned by any thing contained in previous letters from Archbishop Wake to Mr. Beauvoir, since the one only letter, which Mr. Beauvoir had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books that were then publishing at Paris.

"Upon this the Archbishop wrote a letter to Mr. Beauvoir, in which he makes honorable mention of Du Pin as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character. Dr. Du Pin improved this favourable occasion of writing to the Archbishop a letter of thanks, dated January 31, (February 11,) 1717-18; in which toward the conclusion, he intimates his desire of an union between the English and Gallican Churches, and observes, that the difference, in most points, between them, was not so great as to render a reconciliation impracticable: and that it was his earnest wish, that all Christians were united in one sheepfold. The Archbishop wrote an answer to this letter, dated February 13-24, 1717-18, in which he asserts, at large, the purity of the Church of England, in faith, worship, government and discipline, and tells his correspondent that he is persuaded that there are few things in the doctrine and constitution of that Church, which even he himself, Du Pin, would desire to see changed. The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr. Du Pin's letter induced him to exhort the French to maintain, if not to enlarge, the rights and privileges of the Gallican Church, for which the present disputes, about the constitution *Unigenitus*, furnish the most favorable occasion. He also expresses his readiness to concur in improving any opportunity, that might be offered by these debates, to form a union, that might be productive of a further reformation, in which not only the most rational Protestants, but also a considerable number of the Roman Catholic Churches should join with the Church of England."

In March following, Dr. Patrick Piers de Girardin delivered a discourse at an extraordinary meeting of the Sorbonne, in which he exhorted the doctors of that society to proceed in their design of revising the doctrines and rules of the Church, to separate things necessary from those which are not so, by which they would show the Church of England that they did not hold every decision of the Pope for an article of faith. After the delivery of this discourse, Dr. Du Pin shewed Girardin Archbishop's Wake's letter, which was also communicated to the Cardinal de Noailles, who admired it greatly.

"The doctors of the Sorbonne, whether they were set in mo-

tion by the real desire of an union with the English Church, or only intended to make use of this union as a means of intimidating the Court of Rome, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr. Beauvoir acquaints the Archbishop, July 16, probably N. S. 1718, that Dr. Du Pin had made a rough draught of an essay toward an union, which Cardinal De Noailles desired to peruse before it was sent to his Grace; and that both Du Pin and Girardin were highly pleased with his Grace's letters to them. These letters, however, were written with a truly Protestant spirit; the Archbishop insisted, in them, upon the truth and orthodoxy of the articles of the Church of England, and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions, of the Church of Rome; he observed, on the contrary, that it was now the time for Dr. Du Pin, and his brethren of the Sorbonne, to declare openly their true sentiments, with respect to the superstition and tyranny of that Church; that it was the interest of all Christians to unmask that court and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the Church of England in particular, Jesus Christ is the only founder, source, and head of the Church. Accordingly, when Mr. Beauvoir had acquainted the Archbishop with Du Pin's having formed a plan of union, his Grace answered in a manner which showed that he looked upon the removal of the Gallican Church from the jurisdiction of Rome as an essential preliminary article, without which no negotiation could even be commenced. "To speak freely," says the prelate, in his letter of the 11th of August to Mr. Beauvoir, "I do not think the regent, the duke of Orleans, yet strong enough in his interest, to adventure at a separation from the court of Rome. Could the regent openly appear in this, the divices would follow, and a scheme might fairly be offered for such an union, as alone is requisite, between the English and Gallican Church. But, till the time come when the state will enter into such a work, all the rest is mere speculation. It may amuse a few contemplative men, of learning and probity, who see the errors of the Church, and groan under the tyranny of the Court of Rome. It may dispose them secretly to wish well to us, and think charitably of us; but still they must call themselves Catholics, and us heretics; and, so all outward appearance, say mass; and act so as they have been wont to do. If under the shelter of Gallican privileges, they can now and then serve the state, by speaking big in the Sorbonne, they will do it heartily; but that is all, if I am not greatly mistaken."

"Soon after this, the Archbishop received Du Pin's *commonitorium*, or advice relating to the method of re-uniting the English and Gallican Churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the Sorbonne, and was approved of there, as the concessions it contains, though not sufficient to satisfy a true protestant, are yet such as one would not expect from a very zealous papist. Dr. Du Pin, after some reflections, in a tedious preface, on the Reformation, and the present state of the Church of England, reduces the controversy between the two Churches to three heads, viz. *articles of faith, rules and ceremonies of ecclesiastical discipline, and moral doctrine*, or rules of practice; and these he treats, by entering into an examination of the xxxix articles of the Church of England. The first five of these articles he approves. With regard to the *vit*, which affirms that the *Scripture contains all things necessary to salvation*, he expresses himself thus: "This we will readily grant, provided that you do not entirely exclude *tradition*, which does not exhibit new articles of faith, but confirms and illustrates those which are contained in the sacred writings, and places about them new guards to defend them against gainsayers," &c. The doctor thinks that the *Apocryphal Books* will not occasion much difficulty. He is, indeed, of opinion, that "they ought to be deemed *canonical*, as those books concerning which there were doubts for some time; yet, since they are not in the first or Jewish canon, he will allow them to be called *Deuterocanonical*. He consents to the xth article, which relate to *free-will*, provided by the word *power* be understood what school divines call *potentia proxima*, or a direct and immediate power, since without a *remote* power of doing good works, sin could not be imputed.

With respect to the xith article, which contains the doctrine of justification, Dr. Du Pin expresses thus the sentiments of his brethren; "We do not deny that it is by faith alone that we are justified; but we maintain that faith, charity, and good works, are necessary to salvation; and this is acknowledged in the following, i. e. the xith article."—(To be concluded next week.)

TOTAL DEPRAVITY.

It has been the fashion with some, to set forth the natural depravity of the human heart in terms of the strongest character, insisting on the superlative corruption and exceeding sinfulness, that reign and predominate over every faculty of the soul. From the descriptions given by some, a stranger might be led to think that such malevolent wickedness prevades the whole mass of humanity that it instinctively detests and abhors every thing that is good the instant it discovers it to be so. But such overstrained exaggerations are expressly contradicted by fact; and though Scripture is quoted to support them, yet it is only particular instances of wickedness of which the sacred record thus speaks. If human nature were so dreadfully depraved in a mass, there could be no such thing as degrees in wickedness; for all being as bad as possible, we should see no man less wicked than the worst, nor any one more wicked at one time than another. Childhood would be as consummately evil as experienced old age. But both the Bible and all human experience contradict these extravagant notions. Our Saviour said, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God. He that receiveth not the kingdom of God as a little child, shall not enter therein." Nothing can more pointedly contradict the doctrine of extreme depravity in human nature than these words. And as to human experience, nothing is more common than to note progress in wickedness, or becoming more depraved at one time than another: as the prophet saith, "proceeding from evil to evil."

The truth of the case is, there is a seed of evil in human nature common to all, or a proneness to go astray. It appears to consist in one simple thing, namely, a principle of selfishness, or self-dependance, or self-will, or carnal independency, as some divines call it, or simply pride, and a disposition to resist the authority of a rightful superior and follow self, arbitrarily deciding that self will is the rule of right and wrong, acting for self and accounting to no other tribunal and judge than self.

It is hard to conceive that any one hates goodness for no reason but because it is goodness, and loves evil for a similar reason: but it is familiar to every one, that bad men hate opposition to their ambitious views of self-indulgence. Hence the wicked hate the law of God only when it attempts to curb their passions and reduce them to obedience. Had he not interfere with their selfishness, they never would manifest their enmity. It is in this way, that sin first manifests itself in children; and thus it continues to manifest itself through life, unless restrained by the power of religion.

The good and the bad frequently love the same objects with the same degree of affection, and from the same primary cause. Yet this neither contaminates the good nor sanctifies the bad. But on the scheme of total depravity, a good man could hardly love the object of a bad man's choice.

There are some faculties of the human mind, which appear to be incorruptible; namely, those that are purely mental. A very great sinner, and a true servant of God, of equal mental capacity, shall both pursue some object of science with the same proximate views, by the same scientific process, with the same degree of success, and the same complacency of mind in view thereof. The moral goodness of the one, or the moral badness of the other, have not the slightest bearing on the subject in any direction whatever. But though purely mental qualities or powers may be incapable of corruption, yet they are clearly subjected to augmentation and diminution by a course of virtue or vice; or they may in some cases remain perfectly stationary in both. The brightest faculties may resemble pure gold, which, without change of its qualities, may be turned to a good or bad use. It may hire the assassin, or it may bless and comfort the needy and afflicted.

The mental man is the servant of the moral man: what the moral decrees, the mental will execute. And the moral man being

the seat of moral goodness or depravity, is the responsible agent for the use or abuse of the mechanical or scientific powers. Yet both mental and moral may mutually influence each other to good or evil, as body and mind are capable of facilitating each other's operations.

All beings must possess selfishness; that is, have a love of self, and desire to seek happiness. The Bible ascribes self-love to the Deity: "for thy pleasure they are and were created." But where beings come in contact with each other, mutual relations will arise, and the necessity of mutual justice and kindness is at once established. Here, in frail beings, self-love, unaided by perfect knowledge and perfect rectitude, and liable to constant mistakes and partial views, and exciting to self-indulgence, produces conflict, confusion, and misery. Cause and effect mutually act and re-act; and thus "the earth is filled with violence;" the natural consequence of depravity even in a small degree coupled with ignorance.

Our holy religion exhibits to us a UNIVERSAL MONARCH, perfectly wise, powerful, just, good and merciful: whose government is the best possible, and whose will is absolute and unchangeable, because of his infinite perfections.

REFORMATION IN FRANCE.—SECTARIANISM.

SIR,

My last communication having been apparently too late for the Sentinel of the 31st ult.; my haste having obliged me to send you the original rough draft of my reflections, and my memory not serving me to recall the manner in which I concluded them, I must be pardoned if, in the few remarks which I have now to offer, I do not preserve any nicety of connection with the point at which I broke off.

It is not easy to discern, and much less to maintain and propagate any truth, amidst the strong prevalence of opinions wholly opposed to it, and the profuse employment of certain catchwords, the ready weapons of ungenerous and unscrupulous antagonists, which operate with a kind of magical effect, and serve instantly to blind the question which is proposed. A cry of Popery,—an insinuation of illiberality,—an imputation of bigotry,—a charge of Sectarianism of spirit, (applied often to those whose object is to preserve Christian unity by checking the multiplication of sects,) these, although utterly devoid of all shadow of justice, are perpetually put in play to serve the purposes of a party, and to fire a train of prejudices which, once touched, will instantly blow truth and reason to the winds. In Religion, as in other things, there are certain favorite and predominant maxims varying in different ages of the world; and we, whatever may be our advanced and improved condition, are assuredly not exempt from the influence of some powerful and prevailing errors. As an humble, but not unthoughtful nor unobserving individual, I am deeply persuaded that there are errors of the day from which it requires some courage to dissent, but which our posterity will as plainly discern to be errors, as we can pronounce upon those of past generations which it cost the blood of martyrs to impugne.

These observations are most particularly applicable to questions of Church government and of the title which men can trace to "take the honor unto themselves" of ministering in holy things. No person who can hold himself apart for a moment from the hurry and tumult of life, detach himself from the influence of contact with the world, and stand aside out of the current of existing habits, opinions and proceedings, can fail to see that the present disjunct condition of the Protestant world is a great and sore evil; and that it is among the veriest of fallacies and the most unscriptural of human imaginations to suppose that the unity and order of the Church of Christ consists in the mere good understanding subsisting among an increasing variety of sects, whose only common foundation is the recognition of the Bible. Till men have learnt the error and mischief of the principle that power lawfully resides in any and every Body of believers, upon any and every ground, to form themselves into a separate community and frame a new Ministry,—the prosperous days of the Church will not have fully come. In the Episcopal Church we are expected, and that often by our own members, to regard it as something perfectly unobjec-

tionable that others part off from us, and in so doing condemn us; but we are by no means permitted to shew the same attachment to *our own* principles which these others are allowed without censure to shew for *theirs*. I do not mean, (God forbid!) that we ought to exalt *ourselves, personally*, above other Christians: I do not mean to say that we are to take no share in the blame of producing these most lamentable schisms; neither do I mean to say that they do not in any way work for good: for "all things work together for good," under the overruling providence of God.—To those who regard every fresh variety introduced in a Christian community, as only a *new shop opened*, which will give life to competition and cause the public to be better served, I will concede so much as to say, that good comes out of evil. As a prevailing laxity at any time among the Clergy, and deadness to religion in the community will favor the growth of superstition or of infidelity, the progress of which mischiefs will, according to the hackneyed phrase, produce a *re-action* in the Church,—so when the same causes have manifestly tended to promote schism and irregularity in religion, a similar re-action may also follow. But the good effect of an evil ought never to recommend to our approbation the evil itself.

The sentiments which I am here submitting are exceedingly out of fashion: and even steady and sober-minded Christians are apt to conceive that it is a dangerous and must be a mistaken view to represent *any thing whatever* as right, in which, *if right*, the Church of Rome has an advantage over Protestants: whereas the only weak point of the Protestant cause lies in our divisions and the irregularities connected with them. Remove that defect; and, with "the sword of the Spirit, which is the Word of God," in our hands we are too strong for the Champions of Rome. If Protestants at large could shew them, as the Episcopal Church can shew them, that they preserve the succession of the Ministry, and retain the primitive model of Church Government, with the principle that the Bishop in each Diocese, is the centre of union, and the fountain of authority to minister in holy things,—it would be abundantly easy to throw back upon the Church of Rome the charge of innovation and of departure from the system established in the Apostolic age.

Upon these points I may possibly at some future day, propose some few selected arguments for your acceptance: I shall only observe for the present that if the observations here thrown together, are in any degree well-founded, the MANNER in which the Reformation is said to be proceeding in France, constitutes a great and marked addition to the grounds of our joy caused by that intelligence. A particular value is also given by these considerations to the work of *Peré Courayer, pour la Défense de la Validité des Ordinations Anglicanes*.

I have before said that we ought to check our sanguine anticipations of change, and to abstain from indulging in presumptuous calculations of the future, framed in accordance with the wishes which we may entertain. Yet we cannot forbear, with all humility, to ponder upon the signs of the times, and to speculate upon the aspect of religious affairs throughout the world: and when we look at the political renovation of Greece, and couple it with the probable effect of that event upon the religious condition of her people; when we think of the communications opened with the Eastern Churches, and of the highly interesting intercourse and correspondence which has taken place between them and our own since the establishment of British Episcopacy in India; when we mark how the lead is taken by our Zion in that quarter of the world, in the work of evangelizing the heathen*; when we consider that the Greek and all the Oriental Churches are and have been uninterruptedly from the beginning, Episcopal; and that a vast and valuable facility is thus given to an approximation between us which may lead to overtures for our being ultimately bound together in the *Communion of Saints*; we must surely feel our Episcopal principles to be dear to us, and shall be prompted, conscientiously, and consistently to maintain them upon all occasions of our lives.

Should the work which, according to our present imperfect information, has so happily commenced in France, proceed in the same way and be prospered from on high, it can hardly fail to produce some effect in this country, among a people of the same lan-

guage and the same blood as the subjects of that conversion. It is a circumstance not wholly without interest, (although the thing is upon an exceedingly humble scale) and perhaps not known to the generality of your readers, that a small congregation has been organized in the capital of this Province, of Protestants from the islands of Guernsey and Jersey, to whom a monthly service is performed in the French language, by clergymen of the Church of England. They have our Liturgy in that tongue, and they make the responses and sing psalms when they assemble. A few and a very few French Canadians have joined them: but it is within the knowledge of the writer of this article, that the number of converts in this Province from Romanism to the Church of England, among persons of different countries, is considerably larger than appears to be commonly supposed; and the individual cases are of a very different nature from many of those of which late triumph is made on the other side: cases in which persons on a death-bed, and totally and obviously removed from all capacity of judging between the controverted points of faith, are brought by the importunity of a mistaken zeal to a nominal adoption of the Romish faith, which an unexpected recovery has led them in some instances, most warmly to disclaim.

It gives me no pleasure, Sir, to touch upon points on which Christians are disagreed. I believe that there is no person living who has less love of controversy. But we ought in our measure and degree to act as the Disciples of a Master who says of himself "To this end was I born, and for this cause came I into the world, that I might BEAR WITNESS OF THE TRUTH."

It is not at all likely that in our own day, any marked or extensive change will take place in the religious sentiments of the Roman Catholic Clergy and population in this Province. But if in the councils of Providence, such a revolution should be one day destined to occur, (and this is what no serious Protestant can well fail to anticipate,) how gladly would the English Clergy give the right hand of fellowship to their brethren of a new Reformation, and reverently acknowledge the jurisdiction of their Bishops!

I remain, &c.

A LABOURER

Acknowledgments.—We overlooked in due time to acknowledge the receipt of several reports from Montreal.—We have hardly had time to give them even a hasty perusal.

New Paper.—A new weekly periodical has been lately commenced in New York, under the patronage of the Right Reverend Bishop OGDENBARK, devoted to the interests of the Protestant Episcopal Church, and under the Editorial management of the Rev. John W. Curtis, intitled, "THE CHURCHMAN." We have received the first number, dated March 20th., and have been highly gratified in its perusal. It is handsomely recommended to the patronage of the Clergy and Laity of the Diocese of New York by Bishop OGDENBARK, who says in a commendatory letter addressed to them: "You will all understand the designed character of the paper, when I express the full conviction that it will be such as our late Bishop, were he on earth, would approve." To those in the least acquainted with his labours, and the firm and undaunted stand he took on Episcopal ground, this declaration will be explicit. If "THE CHURCHMAN" prove as zealous in the cause of pure evangelical truth and piety, and the Apostolic order of the Catholic Church as was that lamented Prelate, it will well merit the hearty support of all Churchmen. But the Bishop is careful, in recommending "THE CHURCHMAN," not to do it at the expense of the *Gospel Messenger*, published at Auburn in the same Diocese, to the excellence and usefulness of which he bears the fullest testimony.

Episcopal Watchman.—This paper, published at Hartford, in Connecticut, announces, that "after the expiration of the present year, (now nearly completed) it will be enlarged, perhaps varied in its form, and its matter further increased by the use of a different type."—In referring to past labours, the Editors say: "We have confined our efforts exclusively to the Church—while our affections led this way, our conscience forbade a deviation—for we are yet to learn how an amalgamation with other denominations in these matters can be reconciled with duty to that

* Some few particulars upon these points may form the subject of a future communication.

Church, which alone we believe to be Apostolic in its organization. And now it gives us pleasure to inform our friends that arrangements have been made with the advice and approbation of our Diocesan, to place the Watchman upon a permanent foundation. For ourselves this intelligence is most gratifying, as we consider that no Church periodical in America, perhaps in existence, has been more faithful to the true interests of the Church of Christ, or shown less of a spirit of sinful compromise of principle with the prevailing theological fashions of these portentous times of innovation on every thing that bears the impress of antiquity.—Long may the WATCHMAN discharge his duty "to the House of Israel."

While thus noticing others, we cannot forget ourselves. Our case lot is cast in "troubulous times," and like the builders of the second temple, we and our brethren are constrained to work with our weapons in our hands. The Sanballats and Tobias' cry is, "What do these feeble Jews? will they fortify themselves?"—and they hire their Counsellors, and send their Deputies to the King against us to frustrate our work. (Ezra iv. 4—10, and Neh. ii. 2.)—But as regards the *Sentinel*,—we trust that our friends will take fresh courage, and not suffer it to die for lack of patronage. Those who are benefitted by our Missionaries are competent for its support; and we think we have a claim on them for their cordial co-operation in its behalf.

The Lord Bishop of Quebec.—This honorable and Right Rev. Prelate, who may be emphatically termed the Apostle of the Canadas, has lately visited this city on his way to England, on business relating to his large and important diocese. The renewed opportunity thus afforded of personal intercourse with this truly worthy member of the Episcopacy of our mother Church, has confirmed the impression long entertained of the distinguished purity and excellence of his character, and the primitive and disinterested zeal with which he devotes himself to the service of his Divine Master.

His Lordship preached on Sunday last, at St. John's Chapel in the morning, and at St. Paul's in the evening; and again in St. Philip's Church, on the evening of Tuesday; with the orderly and devout appearance and deportment of the large congregation of which last Church, which is composed of coloured persons, he expressed himself much pleased. The Bishop embarked for Liverpool, in the packet-ship Birmingham, on Thursday morning.—*The Churchmen, March 25.*

A Meeting of the Members of the Congregation of the Chapel of the Holy Trinity, St. Stanislaus Street, took place on the 27th of last month, at which the Hon. the Chief Justice presided; when it was resolved to establish a Sunday School; in that Chapel, to be organized in conformity with the Rules and Regulations of the Sunday School Society, recently established in this Diocese, of which the Lord Bishop of Quebec is President, the following gentlemen, viz. Rev. B. W. Sewell, J. W. Woolsey, and J. Stausell, Esqrs. Dr. Leslie and Mr. Marsden were appointed a Committee to organize the School and to frame such additional Rules and Regulations as might be deemed necessary;—viz.: The School will be held for the present in the Chapel, (until a room near the building can be procured) and will commence on the first Sunday after Easter, this school will be open to children of all denominations, and application for admission may be made to the Minister of the Chapel; it is, however, understood to be the intention of the Committee that the School shall be as select as possible.—The expenses of the School will be defrayed from the collection made at an annual Sermon.—*Quebec Mercury.*

We stop the Press to announce the arrival of the packet ship France, from Havre, whence she sailed the 13th of February.

We have our files to the 11th. A Havre paper of that date says, that a telegraphic communication has been made at Lyons, that a serious REVOLUTION HAD BROKEN OUT IN ITALY—that, "Reggio, Bologna, and Modena had been overthrown, and that the Duke of Modena had been killed.—*Canadian Courier.*

[COMMUNICATION.]

Mr. Editor—I find the following article in one of my late London periodicals.

"GENEROUS BOOK-LEADER."

"Michael Begon, who was born at Blois, in 1638, was possessed of a very valuable library which was free of public access. In most of his books was written 'Michaelis Begon et amicorum,' i. e. the property of Michael Begon and his friends; and when he was once cautioned by his librarian against lending his books, for fear of losing them, he replied, 'I would sooner lose them, than seem to distrust any honest man.'"

Now, apropos of this anecdote, I happen to know, Sir, an individual who even surpasses Michael Begon in his generous freedom in imparting to others the benefit of his treasured store of knowledge. He is now a *Churchman*. But he was not always so. Reading, and accident (or rather Providence) brought him to an acquaintance with the claims of our Apostolic Church. In the true spirit of the Gospel precept, 'freely ye have received freely give,' he is anxious that others should come to the knowledge of the truth, which was so long hidden from his own eyes. He is not only ready at all times to give every man that asketh, the reasons of his present principles, but desirous to enable men to seek and find for themselves. He has bought the writings of the primitive followers of Christ, and those of some eminent English divines on the subject of the distinct principles of our Church, and is actually about fitting up a room for their reception, when his townsmen, and whoever will, may draw 'freely' from the wells of truth, pure and undefiled. This, Mr. Editor, is a fact within my knowledge.
—*Churchman.*

Yours, &c.

ALIQUIS.

St. JOHN the Evangelist. (December 27.)

St. John the Evangelist (so called from the Greek term which signifies the messenger of glad tidings) was a Galilean by birth, the son of Zebedee and Salome, the younger brother of James, but not of him who was surnamed the Just, and who was the brother of our Lord. His brother James and he were surnamed by Jesus, the Sons of Thunder, meaning principle ministers of the Gospel; and John was most beloved by him of all his disciples.

Errata.—In the communication on the Reformation in France, p. 254 near the bottom, before the words *that the negotiation*, insert the words *in the circumstance*; and in p. 255, 1st col., above the middle, for *one unbroken succession* read *our unbroken succession*.

CHILDREN'S DEPARTMENT.

THE TEACHING OF THE HOLY GHOST.

(A Dialogue.)

(Concluded from last week.)

Child. But is it true, mother, that God is everywhere, although I cannot see him?

Mother. Yes, my dear child, God is everywhere, it is quite true. Come with me to the window and look out; see those willow trees—the boughs are leaning to the ground, and now they rise, and now they are again bending down—why do they move? why do they bend so low?

Child. It is the wind that moves them; it is the wind that bends down the boughs.

Mother. But all the trees of the garden seem in motion; their branches are waving about, some this way and some that way, backward and forward: the trees appear if they were strongly shaken about great and small. I see none at rest, all appear shaken at the same time: all are moving.

Child. Why yes, dear mother, to be sure the wind is very strong: it is the wind, the high wind that is blowing the trees about.

Mother. Look at the grass! I see the long grass moving also; it rises and falls like the waves of the sea.

Child. Why, mother, the wind blows so very hard, it must be so; the wind blows the trees about, and the grass too.

Mother. I look up at the heavens and I see the clouds pass over the sky! they seem to fly! What can make the clouds move along so swiftly?

Child. Surely, mother, it is the wind. I think you know it to be the wind; it brings on the clouds, and then it drives them away.

Mother. How can this be? is the wind everywhere?

Child. O yes, mother, everywhere.

Mother. What! in the heavens and upon the earth too?

Child. O yes, surely: it is above us, and around us and everywhere.

Mother. Well this is wonderful, that the wind should be everywhere, above us and around us! I cannot see the wind!

Child. Dear mother, nobody can see the wind.

Mother. Why so?

Child. How can we see the wind, mother? nobody ever did see the wind!

Mother. But how can I tell whether it is the wind that moves the trees, and the grass, and the clouds? if I see nothing of the wind, how do I know there is wind around me and above me, if I cannot see it?

Child. Nay, now dear mother, you are joking with me. I feel the wind so strong sometimes, it almost blows me away; besides, the trees could not move of themselves! they are quite still, and the grass too, if the wind does not blow.

Mother. Just so, my dear child, no heart would ever have one movement towards God and heavenly things, if the Holy Spirit of God did not move over it and within it. You learn that it is possible for a mighty power to work above and around you, although your eyes cannot see it, nor your hands lay hold of it. The wind is so strong, that it will tear up trees by their roots; agitate the sea so as to raise the waves mountains high; it will drive the sands of the desert with such force, and so much of it, as to cover poor travellers and bury them for ever beneath it. Thus the wind is strong and mighty, and is as you say everywhere. Yet—now take notice—yet you cannot see it: Then my dear child, so He who made the wind, God, the great God, is everywhere; but you cannot see him, although, like the wind he is above and around you. You cannot see the wind, you cannot see God's Holy Spirit.

Child. Dear mother, I wonder I never thought of this before.

Mother. Let us open the Bible, we shall find that our Saviour Jesus Christ is called the Sun of Righteousness and the Light of the world, because he teaches us all we know about God and heaven; and thus gives light, the light of wisdom and knowledge to the soul: so the Holy Spirit is compared to the wind, which being as you say everywhere, and working with a mighty power, is yet unseen, although it gives as it were life and motion to all that you do see on the face of the earth. The Psalmist asks, "Whither shall I go from thy Spirit, whither shall I flee from thy presence?" meaning he could go nowhere, but, there God is also; and again our Saviour says, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth—so is every one that is born of the Spirit."

Child. What does that mean mother born of the Spirit?

Mother. I will answer that question another time; go now and take your run in the garden, only first let me repeat to you what I wish impressed upon your mind: The wind that is so strong, cannot rise without God's permission: God made the wind, and God rules the wind; and as you cannot see the wind, though it is all around you, so you cannot see God, though his Spirit is above you and around you, and everywhere, also! Now as that bright shining sun may teach you to think of your Saviour, let the wind bring to you thoughts of that Holy Spirit, who is not only mighty in power, but Almighty, and therefore able to make you good, though you cannot make yourself good. He is able to incline your heart to love always what is good, and then you will follow after it, and not after evil; then you will walk in the light and be happy. He will teach you to look up to God and call Him "Father," and God will look down upon you and love you as his dear child; for "AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE CHILDREN OF GOD."

IOTA.

—*Children's Magazine.*

Children's Friend.

THE TWO HOMES.

BY MRS. HEMENS.

Oh! if the soul immortal be,
Is not its love immortal too?

Seest thou my home! 'Tis where yon woods are waving
In their dark riches to the sunny air,
Where yon blue stream a thousand flower-banks laving,
Leads down the hills a vein of light—'tis there.

Mid these green haunts how many a spring lies gleaming,
Fringed with the violet, coloured with the skies,
My boyhood's haunt, through days of summer dreaming,
Under young leaves that shook with melodies!

My home!—the spirit of its love is breathing
In every wind that plays across my track,
From its white walls the very tendrils wreathing
Seem with soft links to draw the wanderer back.

There am I loved—there prayed for—there my mother
Sits by the hearth with meekly thoughtful eye,
There my young sisters watch to greet their brother;
Soon their glad footsteps down the path will fly!

There in sweet strains of kindred music blending,
All the home voices meet at day's decline;
One are those tones, as from one heart ascending,—
There laughs my home. Sad stranger! where is thine?

Ask thou of mine? In solemn peace 'tis lying,
Far o'er the deserts and the tombs away;
'Tis there I too am loved, with love undying,
And fond hearts wait my step—but where are they?

Ask where the earth's departed have their dwelling,
Ask of the clouds, the stars, the trackless air!
I know it not, yet trust the whisper, telling
My lonely heart, that love unchanged is there.

And what is home, and where, but with the loving?
Happy thou art, that against gaze on thine!
My spirit feels, but in its weary roving,
That with the dead, wh'er they be, is mine.

Go to thy home, rejoicing son and brother!
Bear fresh gladness to the household scene,
For me, too, watch the sister and the mother,
I will believe—but dark seas roll between.

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