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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, 25th FEBRUARY 1831.

[Vol. I.—No. 26.]

## LUTHER'S CONFESSION BEFORE THE DIET OF WORMS.

(Concluded from last week.)

Here the inquiry terminated, and Luther was allowed to depart. But there was much commotion both in the council and out of doors, and the knights and burgeses evinced a deep interest in behalf of one who had borne himself with such unflinching resolution. When it was reported that he was to be arrested and sent away, a universal uproar ensued, and a crowd of noblemen rushed to the spot, in order to ascertain that no personal dangers beset him.

The venerable and enlightened Elector of Saxony was not the only prince who was delighted with his conduct; some to whom the lettered page was a mystery, and others, who were known only by their military achievements, and had shown no sort of concern in what they held to be a mere theological skirmish, openly expressed the feeling of admiration which the monk's manly deportment had extorted from them. Erich, the brave Duke of Brunswick-Calenberg, sent him a silver can of Eimbeck beer, to which Luther did ample justice, for he needed its refreshing draught; and as he raised it to his lips, he exclaimed, "For this remembrance of me on Duke Erich's part, may God the Saviour remember him in his dying moments!"

He was visited the following day by several eminent personages, and amongst others, by the young Landgrave of Hesse, who pressed him fervently by the hand, saying, "If right be on your side Doctor, God prosper you." The hostility of many of the leading clergy, also seemed to have undergone a change in his favor: minds such as those which characterized Stadion, the venerable Bishop of Augsburg, Hermann Elector of Cologne, Richard of Treves, and Albert of Mayence, were not of a mould to resist the influence of his eloquent reasonings at every point. Indeed so far as we are informed, Joachim of Brandenburg was the only electoral prince who insisted upon the application of violent measures, and urged the withholding of a safe-conduct as the means of extorting a recantation. But in this he was vehemently opposed by George of Saxony, and other princes, who were hostile, however to the Lutheran heresy. "The olden integrity of German hearts," said he, "demands that we should keep our word with him." In spite therefore, of the papal nuncio, it was resolved by the Emperor's council, that the promised safe-conduct should be granted, although it was signified to the States, that after its period had expired, proceedings would be taken against Dr. Luther, as an open heretic, as well as against his heretical doctrines: and for this reason—that he dared believe that all Christians had hitherto lived in error, and had obstinately persisted in this belief.

The eight succeeding days were spent in debating upon the imperial message, and in attempts, on the part of several minor princes and scholars, to effect a change in Luther's opinions. But their endeavours proved of no avail; and he met the repeated exhortations of the Elector of Treves, and Doctors Vebus, Peutingger, and others, replying, "That he did not set himself against the Pope or the Church, where they acted in accordance with the Scriptures; but that he would, neither then nor thereafter, forsake the Divine word, or submit to a general council, unless it were expressly understood that he should be judged by the declarations of holy writ." The Elector then inquiring of him, with earnestness, in what way the contest could be set at rest, Luther observed, "I am unable to say; may be, Gamaliel's saying shall come to pass; for if this

work be of men, it will come to nought, but, if it be of God, no man shall overthrow it."

Thus ended the last discourses with the reformer. Three hours afterwards, Von Eck and the Emperor's secretary brought him orders to leave Worms; and having promised that he should enjoy full personal security for the ensuing three weeks, they warned him against fermenting the minds of the people either by his pen or by word of mouth on his way back.

In the afternoon of the 26th of April, which was the tenth day after his arrival, Luther took his departure with those who had accompanied him from Wittenberg. When he reached Friedberg, in the Wetter-au, he dismissed the herald, under whose protection he had travelled; and, confiding his safety to the honour of the Hessian sovereign, had journeyed as far as the district of Salzungen, in the environs of the forest of Thuringia, when violent hands were suddenly laid upon him, by Hund of Altenstein, and John of Berlepsch, two knights in disguise, who hurried him away to the Wartburg, where he was concealed for ten months under the assumed name of Younker George. This was the undoubted act of the Elector Frederic, who was urged to it by finding that after Luther's departure, the opinions of those possessed of most influence, gradually became more unfavorable to his cause. On the 5th of May, this prince wrote to John his brother, who had quitted Worms, in the following terms. "This is the state of Martin's business: he is devoted to days of misery, and there is no help for it, albeit the ends in God's hands. When I am again at your side, I will tell you strange and wonderful things."

The disputation which had taken place was not a matter susceptible of being set at rest by any general decision of the diet; for which reason, the Elector Frederic and other princes, who were favorably disposed towards the reformation, as well as the greater portion of the deputies, left Worms in the following week, and the consequence was, that on the 23rd of May, the earlier proposition, which outlawed and excommunicated Luther, in common with all his adherents, his protectors and his publications, was on that day launched against him, in the form of an imperial edict. Such was the termination of this memorable diet, which had sat for four months; a termination no way calculated to allay the general ferment which existed.

The edict never resolved, nor pretended to resolve, a single point of the momentous questions which agitated men's minds; even those yearnings for a clearer light in matters of conscience, which had been most vehemently urged, were left unsatisfied; nor was there, in all probability, one single member of the diet who returned home with a consciousness, that the general welfare had, in one respect, been promoted by its proceedings. A single individual, the papal nuncio, may, however, have congratulated himself, on having attained his ends to a certain extent, and succeeded in warding off the danger for an indefinite period: but there were numbers by whom a far deeper and juster view of the future was taken, and amongst others, Valdesius, the Spanish juriconsult, an attendant in the Emperor's suite who thus writes to his learned friend, Peter Martyr d'Anghiera:—"I have now brought you acquainted with this tragedy, and many would say, with its close; but I feel convinced in my own mind, that we have but seen the first act; for the Germans are in a state of great exasperation against the Roman See."

He was a true prophet. The act of the diet of Worms paved the way for a long series of events, pregnant with the varied misery and excesses which are incidental to a state of a religious warfare. The torch that had been kindled, did not begin to grow dim until after the treaty of Westphalia.

## FOR THE CHRISTIAN SENTINEL.

## THE UNPROFITABLENESS OF SIN, EVEN IN THIS LIFE, AN ARGUMENT FOR REPENTANCE.

Every rational mind must be convinced, from a fair consideration of the evils, which, even in this life, are the usual consequences of sin, that virtuous measures are more likely than vicious ones, to promote temporal prosperity. For, upon proper enquiry, every man will find, not only within the sphere of his own observation, but from the testimony of history, in all ages and nations of the world, that instances of successful vice have ever been so rare, in comparison with the cases, in which virtue has led to success, that the balance is greatly in favour of the latter.

If the records of our city and circuit courts of justice be examined, and the list of criminals, who, in the course of a generation, have suffered the penalty of the laws, be reckoned up; it will not, I think, be denied, that the amount will far exceed in number, the cases of prosperous guilt, which the history of the same period can produce. But to this list of criminals punished, ought to be added the numerous instances of offenders, who escape the punishment of the law, and of those whose offences are of that nature, of which the law cannot take cognizance.

Let him who denies that misfortune is generally the consequence of vice, take a survey of the population of large cities. Let him visit in succession, the prosperous and the wretched, and acquaint himself with their private history: then let him declare where he has found the greater number of vicious persons,—in the hovels of the indigent and half-starved poor, or in the splendid abodes of wealth and luxury? For every instance of ruined vice, exhibited in "tattered weeds," pallid cheeks, and emaciated form, which "sharp misery" seems to have "worn to the very bone," can he produce a well-dressed, ruddy citizen, [or stately older man, "in fair round belly with good capon lined,"] that has made his fortune by his villainy? Alas! our hospitals and our gaols, and other abodes of suffering guilt,—taverns, gambling houses, &c. and even the very corners of the streets, afford unanswerable proof of the wretchedness of vice. Nor can it be supposed that the case has been materially different in other ages and countries. Could, then, any man in his senses adopt these measures to attain success, which experience has shewn to be generally inadequate, in preference to those, which have generally been found to effect the end proposed? Could he be considered a reasonable man, who should act in opposition to the dictates of reason and experience? As a skilful gamester calculates upon certain principles, the chances of his game, and does not expect to win if those chances are against him; so a wise man will not expect success in life, by the employment of vicious means, which, he is assured, have failed much oftener than they have succeeded, to procure the desired object.

Again:—Sin not only fails, in most cases, of procuring success; but in the few instances in which it is successful, this success is often but temporary, and the succeeding misery which at last overtakes the sinner, is aggravated in proportion to the height of prosperity, from which he has fallen, and the length of time that he has escaped unpunished. And this observation applies equally to individuals and to nations. The histories of Richard III. of England, and of the Emperor Napoleon in our own times, and a thousand other instances, ancient and modern, are proofs of the short-lived honors which are to be attained by unprincipled conduct, and of the retributive justice, which sooner or later, awards the due punishment of guilt. The Canaanites, the Jews, and the surrounding heathen nations, long indulged by the mercy of God, and at last destroyed by his just vengeance, strikingly exhibit the evil consequences of national sin and impenitence.

And further:—As sin generally leads to punishment, but rarely to any advantages, and those, for the most part, temporary; so it may safely be asserted, that when, by sinful practices, a man has acquired property or power, and retained it unmolested to the end of his days, which very rarely happens, it proves to him rather a source of misery than of enjoyment. For the stings of conscience which the most hardened sinner feels; the fear of punish-

ment from both God and man, whose laws he has transgressed; the tyranny of his evil passions which he has indulged, must poison the enjoyment of every earthly blessing. Remorse, that "worm which dieth not," torments his lonely hours, and he can expect no sympathy or comfort from society, which his selfishness has injured. Oliver Cromwell is the most eminent example of successful villainy which the history of our country affords. But who could wish to be his imitator? His prosperity, though continued to the end of his days, was only apparent. His life was embittered by domestic troubles; the detestation of his friends, and of all mankind, by remorse of conscience, and all that train of imaginary dangers, which mock the fears of the guilty. Colonel Gardiner, while in possession of all the advantages which vicious prosperity could confer, and at the very time when he appeared the gayest and happiest of men, is said to have been so destitute of all real enjoyments, that he wished he had been a dog!

Man is a social being, and greatly dependent on his fellow-man for the success of all his undertakings. But a vicious man is an enemy to society; his hand is against every man, therefore every man's hand will be against him. On the contrary, the virtuous will ever receive the hearty co-operation and assistance of others, because they are sensible that by promoting his views, they promote the common interests of society.

God, who is perfectly just, holy, and the very essence of virtue, must be supposed to regard with peculiar favour, in the distribution of his benefits, those whom he loves. This may be proved by innumerable precepts and examples in the Old and New Testament, as well as by the light of reason, and the wisdom of experience.

Man is endowed with an internal power,—the power of conscience, which procures peace of mind, the greatest earthly blessing, to him who practises virtue; but remorse and misery when he is guilty of sin: so that happiness, from the very constitution of our nature, is the consequence of virtue, and misery the consequence of vice. Thus it appears that virtue, not vice, is the source of real prosperity. By virtuous conduct a man gains the applause of men, the favour of God, the approbation of his own conscience. The good are the only description of persons, who are likely to obtain prosperity, and the only persons who can possibly enjoy it, after it is obtained. Thus it is affirmed by the Apostle Paul, that "Godliness with contentment is great gain." That honesty is the best policy, has become a proverbial expression; and the same opinion is expressed by Blair, when he says, "the vigour which virtue gives the mind; the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardor of diligence which it quickens; the freedom which it procures from pernicious and dishonorable pursuits, are the foundation of all that is highly honorable, or greatly successful among men."

Since, therefore, it appears that sin rarely contributes to prosperity; that when it does, this prosperity is, in general, temporary, and always a source of misery to its possessor; since, on the contrary, it has been shown, that virtue is the true and only certain source of prosperity; and since these propositions have been proved by the observation and experience of mankind, by the light of reason, by the opinions of wise men, and by the infallible word of God, the conclusion is inevitable,—that "the unprofitableness of sin, even in this life, is a convincing argument for renouncing sin, and for leading a godly, a righteous and a sober life."

J. L. A.

## NEW THEORY.

Mr. Editor,

I have recently met with a pamphlet entitled, "A Review of High Church and Arminian Principles," first published in the Christian Spectator and re-published in the City of Hartford. Attracted by the title, I have hastily read the pamphlet, and among many other very strange things which it contains, I found a theory as to the effect produced upon a community, by preaching the truth, which struck me as entirely new. It is ad-

mitted by the writer of this "Review," that Unitarianism is an error, but according to his theory, it is produced by preaching the truth of Calvinism.

In speaking of the practice of addressing a congregation indiscriminately as Christians, a practice, as he says, peculiar to "High Church" preachers, he adds—

"It is a belief in native grace, or a remnant of moral goodness in the heart, together with the supposed efficacy attached to baptism, which leads to this indiscriminate treatment of the mixed multitudes of a worshipping assembly. And this of necessity destroys the scriptural distinction between the righteous and the wicked: for it will be remembered that most, if not all, have adopted "the mode" and "the only mode" of securing "a title to the blessings and privileges of Christ's purchase," and have those native and nurtured principles of resemblance to God which are to expand into the perfection of holiness. How natural is it, that a confidence and hope should thus be engendered, which rest not on a distinct sense of a union of soul to Christ, not on a feeling of unreserved submission to the law and government of God, against whom we were conscious of having stood forth in the attitude of rebellion, but on a hope built upon man's native and cherished fitness for God's eternal presence and favour, which at once sets aside the fear of eternal wrath, from every soul that has been brought under the protection of High Church ordinances. It is owing to this fact we conceive, that Unitarianism has always made so little progress, in a community where High Church and Arminian principles are prevalent. There is no demand for Unitarianism in such a community. Are any offended with that kind of preaching which shows man his utterly depraved and ruined condition, and which sends him for relief to an Almighty Saviour? they can find a refuge from such humbling and painful admonitions, under the soothing messages of those, who treat all their hearers as made "heirs of God" in baptism, and as needing only the steady culture of inherent grace\*, to prepare the soul for heaven. It is not, to any great extent, the speculative questions of the Trinity, which makes men Unitarians: it is a settled disgust for the doctrine of man's entire want of holiness by nature, and his dependence on special and distinguishing grace for the renewal of the heart. Where those doctrines can be escaped on easier terms, few will find any inducement to become followers of Arius or Socinus."

Now the view presented here appears to me to be an entirely new theory. The preaching of the truth, produces error—creates a demand for it. I have always believed that Calvinism was the cause of Unitarianism, but never, until I read this review, have I heard or seen it claimed, that Unitarianism was thus produced because Calvinism was the truth of the Gospel. I see not why this theory cannot, with equal propriety, be applied to any other error existing in a community—it is produced by the exhibition in the pulpit of the truths of Scripture.

It is well known that the advocates of congregationalism and Presbyterianism greatly rely upon blessings received, as an evidence of their scriptural correctness; and they find extreme difficulty in reconciling with this claim the fact that Unitarianism at the present day is almost wholly confined to these denominations. Wherever their churches have first been planted, there we find Unitarianism springing up most thrifly. In confirmation of this remark, I need only refer to Geneva, Germany, Scotland, the Presbyterians of England, and to Boston, or the eastern part of Massachusetts.—Until now I have never known an explanation of this defection attempted; and the originality of the one given in the Review above mentioned, satisfactorily accounts for the silence of orthodox congregationalists when called upon to explain the fact that Unitarianism has always made so great progress among them. It is no reproach to any denomination that there should

\* The words "inherent grace," if meant to express the sentiments of those who consistently hold to baptismal regeneration, need qualification. They believe that grace cannot be inherent till after it is implanted, nor yet then, unless by continual assisting grace. They maintain that "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," are at all times essential to "inherent grace," and that where these are wanting, grace does not inhere, even in those who are in covenant with God.—Ed. Sentinel.

be but one man found in it of sufficient intellectual acuteness to invent a theory so ingenious. Let it therefore be known, that at Geneva, the heartless system of Unitarianism prevails, and that with its errors it is renewing the odious scheme of intolerance and persecution, against which Calvin first raised his voice—that the doctrine of the atonement, and with that almost necessarily the other pure doctrines of the Gospel are lost sight of—and all in consequence of preaching the truths of Calvinism! In Germany they have left far behind the comparatively trifling errors of Geneva. The doctrines which were first taught by the Calvinistic reformers are entirely forgotten, and a system approximating near to atheism has been grafted upon that of Unitarianism—and all this is the effect of truth—the truth of Calvinism. Unitarianism is now spreading rapidly among the Presbyterians of Scotland—it generally pervades the same denomination in England—and its prevalence in Boston and its vicinity is well known. And in these instances it is doubtless attributable to the same cause.

In conclusion, Mr. Editor, I hope this most singular pamphlet will receive particular notice from some one able to expose its errors, and to show that it has misrepresented and caricatured the sentiments and doctrines of a

Episcopal Watchman.

HIGH CHURCHMAN.

A supplement to Friday night's London Gazette contains an order of the Privy Council, that the Archbishop of Canterbury shall "prepare forms of prayer to Almighty God on account of the troubled state of certain parts of the United Kingdom." It is subsequently ordered, that these forms of prayer shall be read throughout Ireland and England; and that the Established and Episcopal Churches of Scotland shall also put up their prayers respectively because of the same troubles.

#### THE PRAYER.

"O God, our Heavenly Father, who art rich in mercy and grace towards all who obey Thy will, and hast promised forgiveness and remission of sins to them that truly repent and unfeignedly believe thy holy Gospel, we humbly beseech thee to look with compassion on thy servants, and relieve their afflictions. We have sinned grievously sinned, and transgressed thy holy laws; we confess our iniquity, we lament our unworthiness, and meekly acknowledge that by our manifold offences we have justly provoked thy wrath; yet deal not with us, O Lord, according to the multitude of our transgressions, but in judgment remember mercy. For Thy dear Son's sake, O Lord, give ear to our prayer, and withdraw thy chastising hand from us. To Thee alone we look for deliverance; without thy help and direction the power and wisdom of man are of no avail. Restore, O Lord, to thy people, the quiet enjoyment of the many and great blessings which we have received from thy bounty; defeat and frustrate the malice of wicked and turbulent men, and turn their hearts; have pity, O Lord, on the simple and ignorant, who have been led astray, and recall them to a sense of their duty; and to persons of all ranks and conditions in this country, vouchsafe such a measure of thy grace, that our hearts being filled with true faith and devotion, and cleansed from all evil affections, we may serve thee with one accord, in duty and loyalty to the King, in obedience to the laws of the land, and in brotherly love toward each other; and that pressing constantly towards the high prize of our heavenly calling under the guidance of Thy Holy Spirit, we may finally attain to life everlasting, through the merits and mediation of our only Redeemer and Advocate, Jesus Christ our Lord. Amen.

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions.—Take away all hatred and prejudice, and whatever else may hinder us from Godly Union and Concord; that as there is one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may hencefore be all of one heart, and of one soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one mind, and one mouth, glorify thee, through Jesus Christ our Lord Amen."

## THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 25th FEBRUARY, 1831.

## AN INQUIRY INTO THE DOCTRINE OF BAPTISMAL REGENERATION.—No. IV.

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

1. Paul asserts positively of an indefinite number of persons thus: “Ye are all the Children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Gal. iii. 26, 27. It is sufficiently plain, that what Paul here asserts of one he asserts of all. He calls all the Galatian converts the children of God by faith in Christ. Yet in another place he thus addresses these children of God: “O foolish Galatians, who have bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” Indeed, if we were to judge of these children of God by the tone of reproof in which St. Paul speaks to them throughout the Epistle, and compare it with the modern doctrine of regeneration, we might fairly conclude that there was not a regenerate person among them. He commences upon them in these words: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel;” and much of his epistle is of like kind.

2. In 1 Cor. xii. 13, Paul speaks in the same positive and indefinite terms: “By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” And verse 27, “Now ye are the body of Christ, and members in particular.” And Rom. xii. 5. “We being many are one body in Christ, and every one members one of another;” and this is the necessary consequence of regeneration.

3. St. Paul tells us, Eph. iv. 5, that along with the one body, and one Spirit there is but one baptism. But if a man is baptized at all, he is baptized into Jesus Christ, and has put on Christ, and by that one Spirit been made to drink into that one Spirit. The language he uses forbids the supposition of any exception whatever. But “if any man be in Christ he is a new creature;” therefore, if there is meaning in language, every baptized person, being in Christ, and a member of his body, is a new creature. But how so? As the newly naturalized subject of the kingdom, or one newly born into God’s family, and nothing more. Acquired habits and knowledge and graces are necessarily understood of the new creature no more than profound scholarship is understood of a child on his admission to school. The simply being the new man is the starting point of the Christian life, agreeably to Paul, in Rom. xii. 2. “Be ye transformed by the renewing of your mind;” and not by regeneration. Or, as he expresses the matter at large in Eph. ii. 19–22: “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” In this it is evident that Paul is speaking, as in the other quotations, of the constitution of the Church as a body politic, composed of individual members or children of God by covenant, and of the end and object thereof, without at all describing the object as completed: its completion is to be effected by a godly life afterwards: and this perfectly agrees with the services of the Church, as well as pages on pages of Scripture.

4. Isa. lxii. 2. “Thou shalt be called by a new name, which the mouth of the Lord shall name.” Also James. ii. 7: “Do not they blaspheme that worthy name by the which ye are called?” By which who were called? “Disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Every body knows that the Christian name is derived in baptism

from the Lord Jesus Christ. But since God is our covenant Father, and Jesus is our covenant God and Saviour, the propriety of saying that we receive that holy name derived from Christ our Lord God in and by the fact of regeneration, is too manifest to need more than a simple statement to make it visible.—How does a child obtain its father’s name but by being born to him?

5. The Church, the body of Christ, is also called the household of faith, and the family and kingdom of God. “The children of the kingdom” are the children of God, and the members of the Church of Christ. The Church is a spiritual kingdom, the children and subjects of which are spiritually such, produced from the natural state by a spiritual process. Regeneration is therefore that which constitutes and confers Church membership in the household of faith, and makes us inheritors by a conditional promise—(not possessors by present occupancy)—of the kingdom of God in heaven. The child by adoption under pupilage and tuition is an heir under promise in expectation of “the purchased possession” when his warfare in the flesh is completed.

6. Children spring from both a father and a mother. God is the Father of those who are “born of water and of the Spirit,” and the Church is their mother. St. Paul tells the Galatians that the Church is the mother of us all, and that we are children of the free woman. Isaiah saith to the Church: “Thy Maker is thy husband;” and St. John tells us of the bride, the Lamb’s wife. Christ is the head of the Church; and as Eve came out of Adam’s side, so the Church springs out of Christ. Eve, though she came out of Adam, yet was the mother of all Adam’s posterity, good and bad: and the Church, though sprung out of Christ, yet is she the Mother of all God’s covenant children even of the rebellious. “I have nourished and brought up children, and they have rebelled against me.” Isa. i. 2. Yet the modern notions of regeneration make that assertion an utter falsehood; for they maintain that these children of God were not born of God.—As Christ was begotten by the Holy Ghost, so the children of the Church are born of “the same Spirit.” Paul, in Eph. v. compares at large the connection between Christ and the Church to the marriage state between man and woman, and calls all Christians members of his body, of his flesh, and of his bones without exception or limitation: and in 1 Cor. vi. 15, he says: “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot?”—But how the spouse of Christ can be our mother—the mother of us all, without spiritual regeneration, no man has ever informed us, and we think never will. And it must be borne in mind, that men can no more be Christians by the force of mere solitary sentiment, in defiance of the ordinances of the Church of Christ, than they can be married people by the same means in defiance of lawful matrimony: and to claim to be followers of Christ on such loose grounds is about as reasonable and proper as to claim to be married people without the use or intervention of the act of marriage. Yet how many presumptuously set their feet on the ordinances of the Church of God, and rail at those who use them in his fear, as the appointed and indispensable means of grace and instruments of salvation!

7. Our Lord has taken the natural birth as an explanation of regeneration. This is in accordance with his custom of explaining a mystery by a thing with which our minds are familiar. This leads us to look for some analogical likeness between the thing to be explained and that which is given to explain it. Thus, the kingdom of heaven is like a grain of mustard seed sown in the ground. Why? Because the word of truth conveys new principles of action into the heart and mind, which when acted on, spread through the moral man, and gradually change his modes of thinking and feeling, and doing, till he resembles “the mind that was in Christ.” The idea of a birth is inseparable from the idea of a mother. She to whom it is said, Thy Maker is thy husband, proves to be the mother of all the members of Christ’s body: and these members are those who are baptized into Christ, and are clothed upon with his holy name and profession as his enlisted followers. The relative circumstances of the spiritual mother are analogous to those of the natural mother. The natural mother is covenanted to her husband: the spiritual mother is covenanted to Christ. It is the part of the natural mother to bear children to her husband, and

educate them according to the economy of his household: so it is the part of the Church to bear children to God in Jesus Christ; and teach them to be "followers of God as dear children." The children of the natural mother are covenant children—"they be not born of fornication:" those of the spiritual mother are covenant children also. "I will be to them a God, and they shall be to me a people." A child becomes a member of its father's family by being born of its mother: so also we become members of God's family by being born of our mother "the Lamb's wife." As the natural birth is the beginning of the natural life: so the spiritual birth is the beginning of the Christian life in the state of adoption. As the natural mother nourishes and feeds her children: so the spiritual mother (when true to her Lord) nourishes and feeds her children with "the sincere milk of the word, that they may grow thereby." As the natural mother can bear none but natural children, so the other can bear none but spiritual children. As the natural children inherit the name and estate of their father, so the spiritual children in the regeneration are privileged to bear the name of their Saviour, and to become inheritors by promise of the heavenly kingdom with him hereafter.

6. A lawful child may be disinherited by his father; but he must first be a lawful child. So a child of God by adoption according to the covenant of Grace in the regenerate state may also be cast off. "The children of the kingdom shall be cast into outer darkness;" Matt. viii. 12. God is under no obligation to keep covenant with apostates. "Ye shall know my breach of promise," said he to Israel on the return of the spies under Caleb and Joshua. Paul warns us against selling our birthright like profane Esau. But how we can do so without first having had it: or how we can have a birthright without regeneration, is more than mysterious.

Below will be found an extract of a letter from a clergyman in Upper Canada, respecting the publication of the Epistles of St. Ignatius in the form of a tract, accompanied with a short account of their author and the time in which he lived, for the purpose of general distribution. The thought is a good one; and, originating with a Layman, we cannot but regard it as the more valuable. It evinces a rising spirit of inquiry into the origin and foundation of our venerable Church—a desire to become acquainted with primitive Christian antiquity. It evinces moreover a right feeling towards the interests of our Zion on the part of the Laity, who really are as much interested in her prosperity as the clergy, and ought at all times to manifest a lively sensibility to every thing that affects her. Intelligent Laymen, who are blest with leisure, ought to study and understand every thing connected with the Church, and in this respect be as learned as the clergy. They many times may be most efficient defenders of her cause, and can at all times avoid the imputation of being an interested party. One of the ablest defences of Episcopacy that ever was penned—perhaps the ablest, is the work of a layman: we mean Dr. Cooke, of Lexington, in Kentucky, author of an "Essay on the Invalidity of Presbyterian Ordination," a work that ought to be in every man's hands. The Doctor belonged to the Methodist connection: but a careful examination of this question opened his eyes to the duty of returning to the Episcopal Church.—Laymen are a part of the Church—members of Christ's body; and Paul tells us that all the members should suffer and rejoice together, and have the same care one for the other. The Church is their mother, and as her dutiful children they should all feel her honor and prosperity as their own, and regard every thing that affects her as affecting themselves. We hope this spirit will increase. At this time it is specially needed, when every artifice is put in requisition to prejudice the public mind against the Church of our forefathers, and persuade the people that the perfection of political and religious freedom consists in following their own inventions. The proper way to counteract the mischievous tendency of these disorganizing doctrines, is to put into the hands of common people the simple facts of Christian antiquity of the earliest time succeeding the apostles, and to connect those facts with the incidental notices of the New Testament. This is the way the Church gains ground in the United States. Her Missionaries have in some instances, gone into the very centre of bigotry and hostility, and built up large Societies in a short time; stating the claims of Episcopacy in the most open and unreserved manner, and inviting the severest investigation by the test of

Scripture and historic facts: and this fearless, plain, honest dealing and uncompromising tenacity of those things in which she differs from the dissenters, has been the means of their success.

We shall with the utmost pleasure put to press the Epistles of St. Ignatius, whenever we can be assured of a sale sufficient to defray the expense. Perhaps other zealous laymen will come forward, and enable us to gratify the pious wishes expressed in the extract below: Why might not the different Branch Societies connected with the parent Society for promoting Christian Knowledge, order each to an amount at least equal to the offer of this spirited individual?

The plan of the tract we propose as follows: The Epistles and Martyrdom of St. Ignatius together with a short account of his life, accompanied with a few notices of the proofs of their authenticity: to which would be added a few Scriptural reasons for maintaining that Bishops, as the original superiors of Presbyters, succeeded in the place of the Apostles, as their absolute equals in all respects, touching their clerical or ministerial, or ecclesiastical character. The reason of this last is this: the opposers of Episcopacy affirm, that the Apostolic office was such that it was impossible for them to have successors in it. So says Buck, whose Theological Dictionary is regarded as high authority: whereas all the primitive fathers assert either directly or in substance, that the Bishops were the successors of the Apostles, and governed the Presbyters as they governed them.

We trust that those who feel friendly to the present proposition, will at once communicate to the Editor of the Sentinel on the subject. And if any do so, he begs leave to say, that their communications must be *post paid*; a precaution rendered necessary by his own private circumstances. If he prints the tract proposed, he would wish to be able to strike off 2000 or 3000 copies—the price not to exceed Six pence each, and perhaps less. The whole can be comprised in two sheets of the size on which the Sentinel is printed.

Our correspondent "believes we have a press at our disposal." In this he is mistaken: we have not, only as we hire work done in another's. Had we a press, we could make it subservient to the success of the Sentinel, and by that means extend its circulation by gratuitous distribution. Had we means of our own, we should not hesitate to procure one; but since that is not the case, we must wait the moving of the waters. A spirited individual in Upper Canada has liberally offered to contribute *Eighty Dollars* towards a press, if others can be found to "do likewise." This is noble and worthy imitation: who will follow the example? The Sentinel should possess a printing establishment—and it ought to support an Editor. This however it cannot do for some time to come, even if prosperous. It is something if it can maintain itself, and have a little for the Charity of gratuitous distribution. We believe that the press in which the Auburn Gospel Messenger is printed was procured by the contributions of pious individuals. A like act of Christian benevolence would do honor to the diocese of Quebec.

"Rev. and Dear Sir,

Your publication in the Christian Sentinel of the Epistles of that eminent and devoted Martyr St. Ignatius, has afforded much satisfaction to many friends of the Church within my knowledge. The testimony of this Venerable Father to the Apostolic and divine origin of Episcopacy, is as your correspondent C. S. justly observes, "all but a direct scriptural proof." We could heartily wish that every family in the country took the Sentinel if it were only for the information which these precious relics of antiquity afford upon a subject of such vast importance, as the right government of the Christian Church. As however this is not the case, a pious and zealous member of our communion, has suggested the propriety of having these Epistles printed in the form of a Tract or Pamphlet, in which shape they might be more extensively circulated.

As you have I believe a press at your disposal, which cannot I suppose be wholly occupied in printing the Sentinel, could you not usefully and profitably employ it for a short time in printing these Epistles in a pamphlet shape prefaced by a few brief remarks, comprising a biographical sketch of the Venerable Martyr's life, his connexion with St. John, and the time when he flourished, &c.

Such a publication would be very useful; and as it would not cost much, I should suppose every Clergyman in the country as well as many pious and zealous laymen would gladly avail themselves of the opportunity of obtaining a number of copies for distribution.

"The gentleman who first suggested to me the expediency of having them published in this manner, will take copies to the amount of Ten dollars, and I doubt not, but that there would be a demand for them amply sufficient to defray the expences of printing."

### CONTEMPLATIONS ON THE LITURGY. No. III.

#### THE HOUSE OF WORSHIP.

When Arnanah generously offered king David his threshing floor to erect an altar thereon, and his oxen for a burnt offering, and the threshing implements for wood to burn them, the king as piously refused them, declaring that he would not worship his God with that which cost him nothing. What a noble sentiment for a Christian to adopt! God loveth that we should give back to him a part of his gifts to us. Not that we can enrich him with what is already his own, but that he is pleased with our desires to honor his name. God sent his prophet Haggai to reprove the Jews for their "cieled houses," while his temple remained unfinished. How many at this day might be reprov'd in the same manner! How many build them large houses and prepare them much goods of this world, yet do nothing to the house of their God!

The law was the *pattern* of all good things to come. The temple was a building of surpassing magnificence, because it was the house of God; and he commanded it so to be built, for one reason, because he gave Israel much worldly prosperity. The Christian is under the same obligation with the Jew to prepare a house for his God equal to his means. If our *worship* is at all like the worship in heaven, our *houses of worship*, when we can afford it, should in some degree correspond, so as to excite suitable feelings of solemnity. Mean buildings and coarse workmanship can never do this. I like the sentiment of that man who said, on building a Church: "I wish the house of God of itself so to strike people on their entrance as to make them uncover their heads, and feel that they are on holy ground." It is a foolish economy which, with abundance at command, uses parsimony in building Churches. Mental improvement always must be accompanied by refinements in the arts of life; and a man of an improved mind could not attend to the public worship of his Maker in a building which would offend his eyes every time he looked upon it, without being disturbed in his devotions and grieved in his conscience. Even the ignorant and illiterate are sensibly affected by a certain imposing aspect and grandeur in houses of worship, and more disposed to sobriety of deportment and becoming gravity. And if this observation be true, it is also substantial charity to the poor and the needy to provide for their use even costly Churches, as those who build them can afford: for that money is well expended which contributes in any way to impress men's minds with the fear of God.

The poor of the land also should not be backward in providing for the decent administration of God's ordinances. Every man can give something: and if any one were to excuse himself on account of poverty, I would remind him of what our Lord said to his disciples concerning the poor widow who threw "two mites which make a farthing" into God's treasury. She threw in *more than the rich*: and if the "reward in heaven" is in proportion to a devoted heart in the deed, her reward would be greater than theirs. The rule is as true now as it was then; and the poor pious man who gives a part of his substance to maintain the worship of Christ, and does it "with a true heart fervently," may take comfort in the Lord from the example of the poor widow. These things are recorded, as Paul tells us, for our learning, that we through patience and comfort of the Scriptures might have hope.

The house of prayer is consecrated or set apart to the worship of God, and the church holds it unlawful to convert it to common uses in the mean time. Meeting in it should never be associated in

the mind with any transactions but those of religion. For should we meet in it to transact our secular affairs, thither would they follow us when we met to worship Christ, and be as stumbling blocks to our devotions. These should be as unincumbered with the world as possible. In our best frames unbidden they will intrude: and therefore to keep as clear from their influence as may be in the services of the *Lord's Day* we meet in the *Lord's House*.

In this house our Saviour has promised to meet those who meet in his name: Where two or three are gathered together in my name, there am I in the midst of them. In a sense, he is present by his authorized servant. Lo I am with you *always*, said he to the ministry he sent forth. But he is also present in another sense; for to the *vicarious* presence by his servant, he adds his presence by the Holy Spirit. This is what makes the Church a BETH-EL, of house of God. If Jacob was overcome with a sense of awe on account of the visions of God which he saw at Bethel, and exclaimed, How terrible is this place, surely it is inexcusable in Christians to enter the house of God without serious impressions of the majesty of him who is worshipped in it. This composing the mind into a solemn frame, prepares it for the several parts of the ensuing service. Under this frame we are disposed to listen to God's word, as to messages from the King of kings: We are disposed to confession under a sense of sin; to prayer under the assurance of being heard through Jesus Christ, to thanksgiving because we find our God a lover of mercy and a bestower of good; and to praise for his glorious excellencies revealed in his blessed Son. All these dispose us to receive instruction in humility, meekness, and fear, and with assurance of hope in the precious promises made to those who repent and forsake sin. For every act of duty there is a pre-requisite preparation of heart, in order to its acceptance with the Father of mercies.

A DRUID.

### FOR THE CHRISTIAN SENTINEL.

#### ON THE ECONOMY OF TIME.

As another year has elapsed, and our lives are still spared, we are called upon to lament our mispent time: That so much of it has been consumed in vanity and folly, and so little devoted to the service of God, and the good of mankind.

If those souls who are now in misery could have only one year allowed them to prepare for heaven, how industrious would they be to "work out their own salvation." Though it may be "with fear and trembling," they would employ all their hours to the best of purposes. They would shun not only the haunts of dissipation, but even "the appearance of evil." And in particular they would avoid those companions who seduced them from the paths of virtue and led them into temptation.

That portion of time which God has allotted us, intended partly for the concerns of this world and partly for those of the next; "Let each of these, says a certain author, occupy that space which properly belongs to it. Let not the hours of hospitality and pleasure interfere with the discharge of our necessary affairs, and let not our necessary affairs encroach upon devotion." Alfred, who was one of our best English Kings, divided his time into three portions. One to devotion and study, another to the concerns of his government; and the other to sleep, meals, and relaxations. Were we thus to divide our time, time would never hang heavy upon us.

A very good method is to rise early in the morning for religious exercises, to spend the day in our various employments, and to close the day with reading, prayer, and meditation.

If any of us be generally engaged in study, miscellaneous articles, such as the current prints, magazines, or something pleasing, may engage our minds during our leisure time. Thus the fragments of time would be gathered up, so that no part of it would be lost. Like the filings of gold, we should count every particle of it precious. But where no plan is laid, the disposal of time is surrendered merely to incidents which may occur, all things lie huddled together in one chaos, which admits of neither distribution nor view.

Whereas he who is orderly in the regulation of his time takes the proper method of escaping those evils. He is justly said to redeem the time. By proper management he prolongs it. He lives much in little space, more in a few years than others do in many. He can live to God and his own soul, and at the same time attend to all the lawful interests of the present world.

The greatest motive to the improvement of our time, is its brevity; and that the present life is only given us to prepare for Eternity. Another year is given us, and it may be our last. We are going into Eternity, as fast as the wings of time can carry us.

Eternity, mysterious, mighty existence, how are all our thoughts lost in thee! May we all in future be more provident of our time, and prepare for a better existence.

T. M.

## NEWS.

(From the New York Albion)

The arrival of the Napoleon and Canada have put us in possession of London papers to the 11th ult. We shall endeavor, as usual, to present a concise view of the political aspect of Europe as it existed at the latest dates.

Imprisonment for life is the punishment inflicted on the ex-Ministers of Charles the Tenth.—They are to be confined in fortresses, and are deemed politically dead.—Their families and effects will therefore be dealt with as those of defunct persons. Severe as this sentence is, it has not given satisfaction to the revolutionists of Paris, who thirsted for, and demanded aloud in the street, the blood of the unhappy victims. The capital was for many days most alarmingly agitated, but the promptness of the King, and the good conduct of the National Guards, fortunately preserved peace. Thus one great danger to the existing order of things has passed away, and the French Government has covered itself with honor in risking so much for humanity. The King as well as his ministers, emphatically ventured their own lives to save those of the prisoners.

But danger to France does not stop here—for fresh difficulties have arisen and new discords have appeared. Lafayette has resigned the command of the National Guards, and there has been a partial change in the Ministry. The former event is the most embarrassing, particularly as the veteran proclaimed in the Chamber of Deputies, that he was not satisfied with all the proceedings of the Ministers. The General in effect, declared that the proceedings of the Government were not sufficiently liberal, and that he accordingly separated himself from it.

An extension of the elective franchise is now insisted on—its consummation will carry with it an excess of democracy into the Chamber of Deputies;—and an increase of democracy there must be instantly felt by government, and will prove the prostration of the Monarchy. It is admitted on all hands that the internal state and credit of France is deplorably affected.

The accounts from Russia announce that a large army is marching upon Poland, and report places the Emperor at its head. It is certain, however, that Count Diebitsch is to possess the immediate command and the general direction of the bloody campaign about to open. The Poles are making every preparation for a desperate resistance. Rumors are also in circulation of disturbances having broken out at St. Petersburg—this is not at all surprising, for the ball of revolution is in perpetual motion.

Some of the dastardly incendiaries who have committed such devastations in England, have met the punishment due to their crimes. Six have been ordered for execution, and many have been sentenced to transportation. The Courts, however, have generally leaned to the side of mercy, where the offenders appeared to be ignorant, or had been misled by others. One poor wretch declared that he had been incited to the committal of his crimes by the infamous writings of Cobbett.

Mr. O'Connell has returned to Ireland, and was received with great joy by the mob; he is certainly doing much mischief, yet we think a decided expression of Parliament with regard to the dissolution of the Union, as suggested by Sir Robert Peel, would produce a salutary effect. In the absence of Mr. O'Connell not a member in either house would be found to vote with the Agitator on this point.

The Whig ministry has its difficulties. So far it has distinguished itself only by professions. The economy it boasts of was pursued with general vigor by the Duke of Wellington—of this the country is now satisfied. On the other hand some of the new appointments, particularly that of Lord Plunkett, has been severely condemned, and the places and patronage enjoyed by Earl Grey and his relations are by no means forgotten. Reform in Parliament is now the sheet anchor of the Cabinet—that may sustain it out of doors for a while, but we cannot consider the power of the Whigs permanent. They are sincere, doubtless, in their pledges for reform, and threaten a dissolution of Parliament should they be defeated in this project.

*The Sentinel.*—In a late number we expressed a hope that the Sentinel would eventually receive a fair portion of patronage in the Diocese of Nova Scotia. That hope is confirmed by letters from thence. Under date of 7th instant, Archdeacon Coster of Fredericton, N. B. writes: "the work is certainly well received in this province; and I think it would certainly answer your purpose to send us a few sets on speculation." And under date of the 9th, Archdeacon Willis of Halifax, writes: "Mr. Stewart Clarke, the young Gentleman named by me, with the Bishop's recommendation, as Agent for the Sentinel, is, I believe, very attentive to your interests." Such intelligence is highly gratifying; and we tender our warmest thanks to the Venerable personages from whom it comes.

We should be happy to receive occasional communications from our brethren in that diocese. They might easily be forwarded by private conveyance as far as Quebec in the Summer Season, at least from Halifax.

Some of our Subscribers have expressed a desire that more of the Sentinel should be devoted to news. In this we cannot agree with them. Being situated inland, European news can be received all over both provinces as soon as at the Sentinel office; and by the time it is reprinted and sent into Upper Canada, it has become old: and the greater number of our subscribers take other papers, by which they can obtain foreign news much earlier than by the Sentinel. Besides, 'tis hardly fair to occupy a religious paper with other matter, except sparingly.

We need not stay for leisure hours to shut the door and retire, for the moment in which we regret the want of retirement, is enough to bring us into it. We must turn our hearts towards God in a simple and familiar manner, and with great assurance. The most broken minutes are good, at all times, even when at meals, and when others are speaking. Unprofitable and tedious stories and narratives instead of tiring may relieve us, by affording some interval of inward retirement. Thus all things turn to good to those who love God.—*Fenelon.*

## CHILDREN'S DEPARTMENT.

## A CONVERSATION.

Well, Charles, so you have returned from Sunday School! I am happy to see you so well pleased. It is almost a sure sign that you have been a good boy to-day. The child who is pleased to go to school, and looks happy when he returns, gives me a pretty certain evidence of his being a good child. For wicked children do not like to go where good people meet together, unless they can trifle away the time, or indulge in some mischief; much to the injury of their schoolmates and teachers, and I am sure, very much to their own hurt; besides the harm it does to their own credit, and the credit of the class, and the certainty that such conduct will cause themselves many an hour of bitter reflection. But, Charles, did the Minister visit the school before Church?

*Charles.* Yes, ma'am.

*Mother.* And what did he say?

*Charles.* He said that he was pleased to see so many little children met together for a good purpose; and then he asked us what we came there for? One boy said that we came to learn to serve God. Another said, to learn to be good. There were a great ma-



ny more answers, but Thomas made a noise, and I could not hear them.

*Mother.* What a pity! But go on, Charles.

*Charles.* And then Mr. ——— said, I am pleased to hear that so many know what they come to Sunday School for. It is, indeed, to learn how to serve God. First, he said, we must learn God's will from the Bible, and strive to do it; and to be able to do God's will, he said, we must ask God, and he will help us. But, mother, will God help such little children as me?

*Mother.* Yes, my dear, did not Mr. ——— tell you so?

*Charles.* Why he said, that to get God to help us, we must pray to him; and then he asked us, whether any of us ever prayed. How strange that was, mother! to ask us if we ever prayed! don't you think so?

*Mother.* Why no, not altogether, Charles. Did you ever pray my dear boy!

*Charles.* Me, mother! I ever pray! why, my dear mother, don't I say my prayers to you every night and morning? and don't I read in the Prayer Book every Sunday in Church? and have I not done so ever since I could read?

*Mother.* Yes, Charles, you have done all that. You have regularly repeated your prayers in my hearing, and I have taught you, as it was my duty to do, how to use your Prayer Book. But after all, I ask you again, have you ever prayed to God? Do you always say your prayers to Him with a wish to have them heard and to receive what you ask for? Perhaps you may remember how you felt the other day, when your uncle told you to ask me if you could ride home with him to see your little cousins. Were you anxious to go?

*Charles.* Oh, yes! very!

*Mother.* Did you hasten to ask me?

*Charles.* Oh, yes! I ran to find you directly.

*Mother.* Did you think I would let you go?

*Charles.* I was not quite sure, for I had been bad the day before.

*Mother.* Were you sorry for your bad conduct?

*Charles.* Yes, very. And I thought that I would tell you so, and promise to be better always after.

*Mother.* And you recollect how you begged me to forgive your offence, and not keep you home on any account; and how after repeated solicitations, I let you go?

*Charles.* I do, mother, and I thank you for it yet.

*Mother.* I believe you, my son. And now I will ask, did you ever ask of your heavenly Father his forgiveness of your sins and transgressions against Him, with the same earnestness that you felt when you asked me to forgive you? Did you ever ask God to be your guide through life, and send you his blessing, with the sincerity and feeling with which you asked me to let you go with your uncle? And did you ever thank him, as you did me just now, for the innumerable blessings which he constantly gives you? I think, Charles, your looks answer No. And now, my son, you understand why Mr. ——— asked you if you evey prayed.

*Children's Magazine.*

B.

In the poem which we copy below, the reader will find a vivid and terrific description of a PLAGUE. It was written by J. B. Prior, and was elicited by reading a description of the dreadful Plague which a century and a half ago, nearly depopulated the immense city of London.—*Philadel. Sowe.*

### THE PLAGUE.

"Bring out your dead!"—'tis the pitman's cry,  
The waggon is filling, and waiting nigh—  
Cannot pity, or mercy, or love prevail!  
Nay, "bring out your dead!"  
Not a word can be said;—  
The Plague will not listen to sympathy's tale.

"Bring out your dead!"—the twins are not cold,  
Their mother's fingers are clasp'd in their fold;  
Let me get them a coffin,—I'll dig them a grave.  
Thou art sickening,—thy breath  
Is receding to death:  
The plague will not heed when to succour or save.

"Bring out your dead!"—that's a fruitless sigh:  
The babe and the aged together lie:  
They were dear to my heart, they were precious and true.  
Bring them forth!—in the heap  
They will quietly sleep:—  
And the Plague, lovely woman is calling thee too.

"Bring out your dead!"—let the coffers stay;  
The waggon is stopping—we hurry away;  
But my uncle is sick, he will leave me his wealth,  
'Tis a thousand to one  
If thy race be not run  
Ere the midnight:—the plague doth travel past health.

"Bring out your dead!"—we are going to pray;  
No priest can we purchase the masses to say;  
We but yesterday married—so soon must we die?  
Love and beauty they go  
To the charnel below—  
The plague does not care, who together shall lie.

"Bring out your dead!"—both friar and clerk,  
We have taken with cross, book and band, in the dark;  
The nun and the lady are vaulted alike.—  
From the Bridge to St. John  
All the orders are gone,  
And the soldier is fallen by his halbert and pike.

"Bring out your dead!"—throw his armour aside:  
Let the weapons be moved with his dresses of pride;  
Strip the gold and the jewels, the purchaser's dead—  
Even the waggon so high  
Has no driver to ply  
To the mountains of flesh, by mortality fed.

"Bring out your dead!"—on the Thames at the Mall;  
From the Gates to the Stairs, from the Walk to the Wall;  
Who shall live, or shall die, consternation is wild!  
Where a spot can be found  
'Tis Infection's ground:  
And it mattered not living who hector'd or smiled.

"Bring out your dead!"—the dead cannot hear;  
The streets are in darkness, and silent and drear;  
The houses are void, and the shutters are fast;  
Both the rich and the poor  
Have been brought to the door,  
And the pitmen are buried together at last.

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