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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 MARCH 1831.

[Vol. I.—No. 30.]

(FROM THE EPISCOPAL WATCHMAN.)

METHODIST EPISCOPACY.

Why is the Methodist Church in this country styled the Methodist Episcopal Church? Is it pretended that their Bishops, as they style them, have ever had Episcopal consecration? Are they willing to have the authority of their ministers tested by the sound, primitive views of Episcopacy? If not, are they prepared to say that any number of presbyters may assemble and consecrate a bishop, and that the acts of a bishop so constituted shall be valid? In short, do they, or do they not, maintain the necessity of an apostolic succession; and if they do, will any well-informed Methodist claim that they have it in their Church?

I have been led into these reflections by looking into the origin of their Episcopacy, of which the following is a brief history.

"At the conference held in Leeds 1784, Mr. John Wesley declared his intention of sending Dr. Coke, and some other preachers to America. Mr. Richard Whatcoat and Mr. Thomas Vasey offered themselves as missionaries for that purpose and were accepted. Before they sailed, Mr. Wesley abridged the Common Prayer Book, and wrote to Dr. Coke, then in London, to meet him in Bristol to receive fuller powers; and to bring the Rev. Mr. Creighton with him. The Dr. and Mr. Creighton accordingly met him in Bristol, when with their assistance he ordained Mr. Richard Whatcoat and Mr. Thomas Vasey, presbyters for America, and did afterwards ordain Dr. Coke a superintendent, giving him letters of ordination under his hand and seal, and at the same time a letter to be printed and circulated in America."

As this is Dr. Coke's own account of the origin of Methodist Episcopacy, there seems to be no reason for doubting it. It is proper to remark, however, that while Mr. Wesley gave to Dr. Coke only the title of superintendent, the Dr. thought proper to assume that of Bishop on his arrival in this country, and was so received by the society.

Here then we find Mr. Wesley, only a presbyter of the Church of England, taking upon himself to ordain Messrs. Whatcoat and Vasey presbyters for America; and Dr. Coke, who was also a presbyter of equal standing in the Church with himself, a superintendent: and this same Dr. Coke assuming the title of Bishop on his arrival in America. Are the Methodists in this country aware that this is the rock out of which their Episcopacy was hewn?

The following letter from the Rev. Charles Wesley to the Rev. Dr. Chandler, just before the Dr. embarked for America, will show what were his sentiments in relation to his brother's proceedings.

London, April 28th, 1786.

Rev. and dear Sir,

As you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself, and my companions through life. At eight years old, in 1715, I was sent by my father, rector of Epworth, to Westminster school, and placed under the care of my elder brother Samuel, a strict Churchman, who brought me up in his own principles. In 1727, I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions. The next I betook myself to study. Diligence led me into serious thinking. I went to the weekly sacrament, and persuaded two or three young scholars to accompany me: and likewise to observe the method of study prescribed by the statutes of the University. This gained me the harmless nickname of *Methodist*. In half a year my brother left

his curacy of Upworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe to Georgia. I dreaded exceedingly entering into holy orders; but he over-ruled me here also; and I was ordained deacon by the Bishop of Oxford, on Sunday, and the next, priest by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. My brother still acknowledged her the best national Church in the world.

In 1730, we arrived as Missionaries in Georgia. My brother took charge of Savannah, and I of Frederica; waiting for an opportunity of preaching to the Indians. I was, in the mean time, secretary to Mr. Oglethorpe, and also secretary of Indian affairs.

The hardships of lying upon the ground, &c. soon threw me into a fever and dysentery, which forced me, in half a year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care: not excluding any Christians of whatever denomination, who were willing to add the power of godliness to their own particular form.

Our elder brother, Samuel, was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling: which we constantly avowed both in public and private, by word and preaching, and writing; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the Churches, we preached (but never in Church hours) in houses, or fields, and sent from thence, or rather carried, multitudes to Church, who had never been there before. Our Society, in most places, made the bulk of the congregation both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our society against it. I frequently told them, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her you renounce me." Some of our lay preachers very early discovered an inclination to separate, which induced my brother to publish *reasons against a separation*. As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our Society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-labourers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that ordination was separation. This my brother does not, and will not see; or that he has renounced the principles and practices of his whole life; that he has

acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him for better for worse till death us do part, or rather re-unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain his own cause and carry on his own work, and fulfil his promises to his church; "Lo, I am with you always, even to the end of the world."

Permit me to subscribe myself, Rev. and dear Sir, Your faithful and obedient servant and brother.

CHARLES WESLEY.

P. S. What will become of these poor sheep in the wilderness, the American Methodists?—How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, *duly consecrated by three Scotch bishops* who had their consecration from the English bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference between the members of bishop Seabury's church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all who know him, as much as by you and me. He told me he looked upon the Methodists in America as sound members of the church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid and episcopal. But what are your poor Methodists now? only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end?—They will lose all their influence and importance; they will turn aside to vain jugglings;—they will settle again upon their lees, and, like other sects of dissenters, come to nothing.

[From the Gospel Messenger.]

"GETTING RELIGION."

Every person who has given his mind attentively to philological subjects, will not find it difficult to believe that there are frequent evils created by the use of words and phrases inconsiderately adopted.—These evils are not confined to the topics of philosophy, literature and taste; they pervade, with a deleterious influence, the subjects of Christian faith and holiness.

The pious Hannah More, has in some of her works, and which the writer cannot now name, a chapter upon "Phraseologists" in which are many sensible remarks, that should be carefully studied at this day, when it may be truly said that the Shibboleths of sects and parties are wonderfully multiplied.

It is not my intention in the present paper, to enter upon a general examination of phrases, expressions and words, which seem to have a kind of talismanic influence upon very many minds.

The expression "getting religion" which is once of no very infrequent occurrence, has always appeared to me very vague, and inaccurate, as well as tending to the production of erroneous opinions.

The question is often asked, "have you got religion?"—of one it is said that "he got religion" at a certain time.—of another it is remarked that "he got religion" during a certain excitement,—while of a third it is asserted that "he is getting religion now."

No one will maintain that people may not have more serious impressions at one time than another.—God, in the events of his providence frequently awakens a more earnest solicitation on the subject of salvation. A friend of domestic affliction, a particular season or day in the observances of the Church, may frequently call up a quicker apprehension of sacred things, and the result may be an increase of serious impressions. And it has often been seen

by the writer of this, that the increased services frequently held in the season of Lent, the humbling considerations which are then presented with more than usual force,—the daily employments of Passion-week have had a most happy and lasting influence upon many minds, and an increase of well prepared guests at the holy table, has often followed. But with all this, it is, to my humble view, dangerous so to represent religion as to convey the idea that it is a thing, like a prize in a Lottery, or a fortune made by a sudden rise of stocks, to be had at once. Religion as a whole can be proved, only by its general, continued and prevailing influence upon the whole life and conduct.—The reputation of being "a convert," of having "sound religion"—of having "obtained a hope," is one thing—but the cultivation of that spirit by which the sinner is humbled, the passions subdued, and the affections duly regulated, is quite a different thing. No one would say of a person recovering from a fit of sickness, and while yet in a state of convalescence, that he had got his health: this is only to be done by a long and careful attention to professional prescriptions, and rules of general regimen. In the momentous concerns of spiritual health, it is not the business of a day or an hour to secure it. The soul does not get entire healing by a single application to the great Physician. From the hour the resolution is taken to serve God, the period of convalescence from the malady of sin commences, and that period must extend through life. To say therefore that persons "got religion" last night, yesterday, last week, or last year, is talking in a manner calculated to leave very erroneous impressions, especially upon young and uninformed minds. And hence we see in not a few instances, that great confidence is placed upon the single fact, that the subject "got religion" at a certain time. If there are those who have not noticed and will not confess such cases of confidence, there must be a want of candour or observation. The Scripture view of the Christian faith is, that it "works by love, and purifies the heart."—The proof of such love must be shown through the whole conduct,—as the heart of fallen man is prone to evil, its purification from unholiness, thoughts and evil inclinations must be the work of a whole life. Who then can say that he has "got religion," because he has received some religious impressions? The declaration implies a whole, but that whole is never obtained till the end of a holy life. And upon this truth is grounded the apostle's admonition—"let him that thinketh he standeth take heed lest he fall."

HEBER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for promoting Christian Knowledge has felt itself called upon at the present time to use its utmost exertions in defending the cause of our holy religion against the assaults of its enemies. It is hardly necessary to say, that such assaults are now made with unprecedented boldness, and with the most shameful perversion of truth; publications of the most pernicious kind are dispersed with increased activity; the adversaries of the Bible deliver lectures to assemblies collected by public notice, both on Sundays and week days, inculcating infidel and even atheistical principles, and receiving contributions for the avowed object of promoting the same unholy cause, under the denomination of infidel rent. The results of this deplorable abuse of the freedom of discussion are already manifesting themselves in the increasing profanation of the Lord's day, the growth of intemperance and tumult, and the open and daring violation of laws human and divine.

In this state of things the Society has authorized a special committee of its members to take immediate steps for counteracting the efforts of the infidel and blasphemer. It has reprinted, and is preparing to distribute, large editions of books and tracts prepared in former years, and has also procured new tracts, more especially adapted to existing circumstances. By the active circulation of these salutary publications, throughout all parts of the country, it hopes to provide, that in every place where the word of God is assailed, the weapons also of defence shall be at hand to repel the attack, and vindicate, by the divine blessing, the cause of truth.

To defray the expense of this undertaking, the Society has placed the sum of £1000 at the disposal of the special committee, and has directed that contributions be solicited both from members and from the public at large.

The special committee appeal, therefore, with confidence to the Christian liberality of all who desire to promote the honour of the Gospel, and to avert those judgments which may be expected to fall upon a people who deny or forsake God.

WILLIAM PARKER, M. A. } Joint Secretaries.
E. J. BURROW, D. D. }

At, Lincoln's-inn-fields, January 5, 1831.

N. B. The Society's Anti-Infidel Tracts may be procured of Mr. Cook, bookseller, agent to the Society, 21, Fleet-street.

Contributions already received to the amount of £1367 11 0.
—London Standard.

PRAYER.

Religion, we should recollect, aid not religion only; but the whole mass and materials of all our intellectual investigations whatever, are full of inexplicable difficulties; and it is not through them, but in defiance of them, that we must be content, in our present state of existence, to establish our faith in the great truths of the spiritual world, and our daily practice in the business of society. That man is a religious and devotional being, is a fact resting upon too firm a basis of positive experience to admit of a doubt. We may be unable to reason satisfactorily about it; but we feel it, as is the case with many other equally inexplicable truths, feel it with a degree of experimental conviction which no ingenuity of sophistry can shake. The sentiment of devotion is too universal an ingredient in the constitution of human thoughts to allow us for a moment to suppose that it is superinduced upon them by artificial education, and not implanted there by the Almighty contriver himself. Widely diffused as is the belief in the existence of a Supreme being, its circle does not more uniformly embrace all classes and conditions of mankind, than does the accompanying inference that that great Being is an object of worship. We may argue against this inference as learnedly and as philosophically as we please. We may argue again and again that God can have no occasion for our services, and demonstrate the imperturbability of his essence, the fixedness of his laws of the universe, and the consequent hopelessness of our expostulations; but after all, the voice of nature will be louder than that of argument. In the exhilaration of health and prosperity we may indeed keep aloof from him; but sickness and sorrow will be sure one day to relax our philosophy, and to make us feel the necessity of an ever present Protector, at once willing to listen, and mighty to save.

What then is the sum and substance of the foregoing remarks? It is this. That we should learn to consider the practice of devotion not so much in the light of a service done by ourselves to our maker, as in that of an inestimable privilege which he has in his mercy bestowed upon mankind. That we cherish it, not only as the appointed means decreed by his wisdom for calling down upon our efforts the assistance of the divine grace; but also as the best personal exercise and discipline which we can undergo for the establishment of our soul's health, and the bringing the tone and habits of our mind to a becoming Christian temper. That where we may have reason to believe our petitions to have been granted, we strive to display, by the fervency of our gratitude our sense of the blessings communicated: where we imagine the object of our prayers to be withheld or refused, we convert the refusal itself into a mercy, by the exercise of that Christian submission and deference to the divine will, which is at once the most substantial of human blessings, and the most acceptable sacrifice which we can offer to our Maker; recollecting that even He who prayed in his agony that the cup of bitterness might pass from him, offered that affecting petition with the same patient resignation which he has enjoined to his followers. That in our joys or our sorrows, and amid all the multifarious feelings and excitements to which we are exposed, we turn to it as the great sweetener,

strengthenener, and tranquillizer, under God's blessing, of this our precarious mortal condition; and, lastly, that we oppose it, in all our moments of human infirmity, to those assaults of temptation, by which the Almighty has permitted that in one manner or another all the descendants of Adam should occasionally be tried.—*Shuttleworth.*

The Times.—That the present is a day of great excitement in religious matters, and that much is said about sacred things no one, whether indifferent or ardently pious, can deny—but that there are many appearances very unfavorable to genuine and pure Christianity we are compelled to believe. We find every day new evidence that our views on this subject are sustained by many of the best men in the community. We have lying before us a letter from a highly respectable layman not personally known to us, whose remarks are certainly worthy of record, and though we have not his authority for doing so, we venture to give the following extract:—

"I cannot say," says our correspondent, "that I think it a day that is peculiar for the diffusion of Christian light and knowledge, for when the knowledge of truth is predominant a peaceful silence combined with religious perseverance can never fail to take a stand in the breasts of men. But, sir, my heart is often pained within me to see, under the present excitement of things, the traduced orders of performance, or the strange modern modes of religious services, such as Pharisaic prayers, formal compliments passing from one to another for the influence of their prayers, kneeling in an ostentatious display at the altar for another to pray over them, boasting of the influence of ones own prayers, changing the solemnities of Christian worship to the fashionable etiquette of vain associations.

But such a stretch of enthusiasm always makes its appearance with a Mr. — and a Mr. — at its head, bearing some new trope of pretended divinity to make themselves popular."

To any calm observer it must be plain, that the inventive genius of sectarianism has daily new modes for the attraction of public notoriety. Who can wonder that with our correspondent, intelligent and sober-minded men are sickened and pained, when they hear it said, as we understand is sometimes the case to a large concourse of people, that "those who wish to dedicate themselves to the Lord must rise," while "those who choose to be dedicated to Baal, the Devil and Satan must keep their seats." We are ready to give our authority with time and place for the foregoing. Truly has it come to this? that a mortal man has, in this boasted age of improvement and piety, assumed the government and decisions of the Almighty. How easy it is for men while indulging the fury of human passions to deal in awful familiarity with the abodes of despair, to imitate the hissings and coilings of the old serpent. No wonder that Dr. Beecher (we think it is) says that some were led to the question, "what makes our minister swear so?"

Can true devotion to God, and an improvement in the knowledge of things concerning the salvation of the soul, be advanced permanently and extensively by such measures? We honestly believe the contrary.—*Gospel Messenger.*

Bishop Croes.—While we regret that through misinformation we gave an erroneous account of the illness of this estimable prelate, our long valued friend and former diocesan, we are most highly gratified to learn that his complaint was not paralysis, and that he is recovering. We are truly thankful in being able to say that a letter from the Bishop himself, under date Feb. 22d authorizes the statement here made.—*Id.*

Let us accustom ourselves to have our minds abstracted in the day-time, and during the course of our employments, by looking singly to God; say that let us still all the commotions of our heart, as soon as we perceive it disturbed and moved. Let us forsake all pleasures which come not from God, put away all vain thoughts and wild imaginations, and speak no idle word. Let us seek God within us, and we shall infallibly find him, and with him, joy and peace.—*Penlon.*

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 25th MARCH, 1831.

AN INQUIRY INTO THE DOCTRINE OF BAPTISMAL REGENERATION.—No. VIII.

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

1. There are many specious objections raised against this doctrine, and much Scripture is pressed into their service. But no objections can neutralize the vast body of Scripture proof adduced without dividing the Bible against itself. It is true that St. John declares that he that is born of God cannot sin. Understand this literally, and it contradicts the whole Bible. Set it against Baptismal Regeneration, and it grapples with the many unqualified assertions of St. Paul, which involve a clear recognition of the doctrine—assertions made indiscriminately of the whole nominal Church. If it is claimed that John meant regeneration independently of the visible Church and ordinances; we reply, that it may also be claimed that it is impossible for the regenerate to sin. Point out one man who cannot sin, or who sinneth not, and we will admit this passage with the others in the same epistle, into the argument. Till that be done, they must be allowed to remain a trial.

2. The Jews averred that God was their Father; but our Lord replied, that if they were, they would love himself; and he added, that the devil was their father. In one sense, their assertion was literally true; because they were God's covenant children and chosen people,—“the children of the kingdom,” for the Jewish Church was the kingdom of God till after Christ. The Old Testament is so full of expressions warranting the assertion of the Jews as regarded their covenant sonship and adoption, or regeneration into God's chosen family, that we need not wonder at it. Our Lord's remarks thereon are perfectly reconcilable with the fact of their covenant regeneration and adoption; if we take into account God's custom of speaking to his people Israel, calling them cursed, revolting, and rebellious children, and a seed of evil doers, at the same time that he used epithets of tenderness towards them, like a good parent correcting bad children.

3. The opposers of Baptismal Regeneration are guilty of throwing out of the argument *one half* of our Lord's expression to Nicodemus, and arguing as if we were not in the Gospel; namely, the words *born of water*: or, if they refer to them, they claim to understand them *figuratively*, while the words *born of the Spirit* they understand *literally*. This is most evidently “wresting the Scripture:” for the sentence is one simple assertion made concerning one simple thing, that is, being born, and makes water as necessary thereto as the Spirit. The simple assertion has to be split into two, and a mask put on one part, while the remainder is made to wear the natural face they both wore before they were divided. But it is quite as fair to claim that born of water is literal, and born of the Spirit figurative. For illustration: “Except a man be drawn by a cart and a horse, he cannot travel.” This is a plain, a very plain thing, nothing can be plainer. But certain economists wish to banish carts out of the King's highway. At length they discover that a cart and a horse are not intended to be understood: that the cart is an unnecessary appendage, nay, an incumbrance; and finally, that a man cannot travel with a cart and a horse, unless the cart be taken from under him, and the horse drags him along without it;—or that, to be drawn by the cart and the horse, he must get out of the cart and ride the horse; or perhaps that by the cart he is only drawn *figuratively*, but by the horse *literally*. At all events, the cart must be dispensed with, and no matter how.

4. To keep in countenance this perversion of one of the plainest assertions of Scripture, it is claimed that the phrase “kingdom of God,” with which it is connected, means *heaven*; and then the word *see* is thus expounded: “Except a man be *baptised*, he cannot *see* the visible Church.” But it is sufficiently evident, that,

whatever *see* may mean, its sense is equivalent to *enter into*, which presently follows it. For illustration: “He that keepeth my word shall never *see* death:”—“*see* corruption:”—“*see* not corruption,”—with others of like kind. On these we might foolishly quibble for half a page; but yet it is plain enough that the true sense of *see* in these passages is, to *experience*. But can any one *experience* the visible Church in his own person without baptism? If he can, of what advantage is that ordinance? Why did Peter promise the gift of the Holy Spirit to none but such as are baptised? We know that it is objected, that the Holy Spirit fell on unbaptised persons. True, but it was for *miraculous evidence*, and not for the purpose set forth by Peter on the day of Pentecost. For if it was, why did Peter so preach, and why were those persons on whom the Spirit fell commanded to be baptised? There is but one solution of the question, namely: baptism is regeneration, or the adoption of sons, or entrance into God's covenant made with Abraham, or the constituting of Church membership and union with Christ's body; and the promise spoken of by Peter is the promise of *covenant grace*, to enable *covenant children* to live to their *covenant God*, under his moral government the Church; which at all times they may have by diligent prayer.

5. There are numerous passages where the phrase, *kingdom of God*, cannot be understood of *heaven*. One example may suffice. “The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.” Matt. xiii. 41, 42. *Heaven* cannot need such a purgation. In many passages of Scripture, the phrase, *kingdom of God*, is barely equivalent to such as these: Church of Christ; body of Christ; commonwealth of Israel; household of faith; house of God, &c.

6. Dr. Scott is thus brought forward: “They are ‘born of God,’ according to his purpose, by an immediate operation of his Holy Spirit, producing in them a divine life, a new nature, renewing them in the image of God, and inclining them to choose and delight in the spiritual excellency of the things of God.” Here observe the words, “according to his purpose,” serve only to mistify and obscure. According to what or which purpose? Is or is not *baptism* one of God's purposes? Is its object spiritual? But the Doctor appears either to be talking of an *instantaneous birth* which is to occupy a man's *whole life*, or of a *gradual progress* under a renewing process, performed “by an *immediate operation*.”

7. The Church is reproached with—“REGENERATION BY THE WILL OF MAN.” But has human agency, or human will, ever been employed in the work of salvation, or been at all instrumental in conferring any spiritual blessing? St. Paul tells us, Rom. iv. 11, that Abraham received circumcision, the seal of the righteousness of faith. Was this God's seal or Abraham's? Did not God give it to him as the visible token and seal to the covenant made with him and the Church after him? Paul argues that Christians are children of Abraham by the same covenant. But the seal of circumcision was God's gift to Abraham, as a token of assurance of the covenant; therefore it was the seal of the Holy Ghost, whereby Abraham was “sealed unto the day of redemption.” Eph. iv. 30. But by *whose hands* was this seal of faith administered? Did not Abraham circumcise himself? Yes; and it is generally agreed that baptism succeeded in place of circumcision, as the means of adding new members to the Church. Baptism is then the seal of God, to assure every baptised person that he is in covenant with his Maker, a member of Christ, and a part of his Church; and that in true faith he may rest secure of eternal life after he has done serving God in this world. But by *whose hands* was baptism appointed to be done? By whom were converts *baptised into Jesus Christ*, and sealed with the seal of the Holy Ghost? Are we yet to learn that what is done by God's ministry is the same as if done by the hands of Christ?

8. In 2 Cor. xi. 2. Paul saith: “I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.” If then the ministry is competent to such an act, is it too much to say that they administer the seal of the Holy Ghost in Baptism, and thus confirm the promise made to the fathers to the different members of Christ's body? Can they, as ambassadors for Christ, execute the espousals between Him and individual persons without administering the seal of the Holy Spirit, and grafting members

into his body, as the baptismal office expresses it? His body the Church is his vine; and though the Father is the chief husbandman, yet his authorized ministers are fellow-workers under and with him. When members are grafted into it, it is to enable them to draw the sap of life from Him who is the root and the main branch, and their whole being. "spirit, and soul, and body" are concerned in the transaction. It is true the covenant, and adoption, and espousals, are made with the reasonable part; but we must remember that the *bodies* of the faithful are the temples of the Holy Ghost, and destined to feel his quickening influence in a glorious resurrection. Hence Paul argues the necessity of abstaining from sin, because it pollutes the whole being, and declares that God shall destroy those who defile his temple.

9. We should consider that union and communion are two different things. Union is preparatory to communion, and is effected by the act of covenant adoption, or Church membership in Christ's body. Communion is by faith, prayer, obedience, and the blessed fellowship of the Spirit. Union may exist without communion. The barren branches in our Lord's parable have union with the vine, but no communion, and thus they remain dead and useless, and are threatened with a final separation, to be cast into unquenchable fire! Think of this, ye who slight your baptismal engagements, and despise your adoption, and run after the beggarly elements of the world, and remain unfruitful! Remember that the Lord of the vineyard is soon coming to look for fruit: what then will you say if you have nothing for him but worthless leaves? St. Paul tells of our espousals to Christ, and illustrates the condition of the Church towards him by the marriage state. Marriage makes the union, but its communion is the fulfilling the marriage covenant according to God's purpose in its institution, in love and good works. This shows how we should love and "serve the Lord Christ," that when the great marriage supper is made, we may find a welcome reception.

10. Let us enumerate the operations of the Spirit which are common or ordinary to the Church. 1. The act of adoption or introduction into the regeneration, or state of sonship. This act is formal or official, and no otherwise saving than as instating the subject of it in his condition of citizenship in the commonwealth of Israel, and free admission to the covenant privileges of children. It is also in part external, being done by Christ's ambassador acting in his name and under his commission. 2. Moving the affections and applying "the ingrafted word" when the heart receives it in faith. 3. Administering spiritual strength and comfort under trials, and in the progress of godly virtues. The two last may be termed "the fellowship of the Holy Ghost," on his part. And 4. To crown all, SANCTIFICATION BY THE BLOOD OF CHRIST.—The list might perhaps be extended by subdivisions: but these four will embrace the whole.

"If there be any virtue, if there be any praise, think on these things! AND THE GOD OF PEACE BE WITH YOU."

We this week present our readers with a most important item of intelligence from France—in our estimation not less important than the expulsion of Charles X. from the throne of his ancestors. With that revolution, it is highly probable that religious principle and the fear of God had neither influence nor concern: but in this the case is far different: the renunciation of religious error, and the adoption of religious truth in place of it, is its declared object. It is well known that infidelity is lamentably prevalent at this time in France, as in fact it has been for half a century. It is believed by many, that the abuses of popery had a tendency towards producing it, because men judged of religion by those abuses. Doubtless these reforming priests are aware of this, and are furthermore sensible that what tended to produce the evil, can not reasonably be expected to remove it.

That the combination is not tainted with the levelling latitudinarianism of the present day is sufficiently manifest by their determination to adhere to the apostolic model of Church Government, and their application to the English Bishops. With Episcopalians, this is matter of humble gratitude to God, because they will discover in it the groundwork of durability, and the necessary guards to the security of the Catholic faith once delivered to the saints. As Roman Catholics, they hold every thing contained in our invaluable

formularies of devotion; and as Protestants, they have only to lay aside the doctrines and commandments of men.

Men are always more or less affected by contiguity and sympathy: hundreds and thousands fall into the stream of great public movements without being able to tell why, and are carried along they know not how. We may therefore, perhaps, count on the 2,500 priests as merely the *first fruits* of an abundant harvest.

We cannot but regard this event as ominous of great good toward the general interests of Europe. It is throwing so much sedative amongst the elements of effervescence:—a sober and substantial ingredient, at which liberalism itself can hardly find occasion as against an enemy to rational freedom, and the improvement of the human race.—Would that unhappy Ireland would follow the noble example of these Frenchmen, and thus put an effectual extinguisher on her mob patriots.

RENUNCIATION OF POPERY IN FRANCE.

The London Record of Jan. 20, contains an interesting letter from a correspondent at Paris, (dated Jan. 9) which confirms the report on this subject, and gives further particulars. It appears from this, that there is not merely a schism, as we conjectured, but an extensive renunciation of every thing called Popery, with the adoption of Protestant principles. There is another strong confirmation in the account of the Rev. Mr. Judkin, Minister of the Jews Chapel, who states "on the authority of the British Consul at Paris, that 1800 persons, of whom 400 were priests, had relinquished the Gallican Church, and adopted the principles of the reformation since the fall of Charles the Tenth."

May this new body of protestants be truly enlightened by the Spirit of God, and prove a bulwark not only against the superstitions which they have deserted, but against the hosts of infidelity, and all the adversaries of Christ. The letter is as follows:—

"Our chapels are overflowing;—300 children are attached to them: we know not what to do to get accommodation for the numbers who wish to attend. If we had 10,000 pounds to provide chapels, we could have congregations of a size, and schools of a number, to astonish Europe.

"A remarkable circumstance has just occurred; a large body of reformed priests have applied for means to separate themselves from the Church of Rome. They affirm that there are 2,500 priests of their body affiliated with them throughout France. They have just drawn up a confession of faith, almost analogous with English Episcopacy. Application has been made to the English Bishops. Already many parishes have sent for priests of this body. One has been sent to Montaign this day. The celebrated Dupin has applied for one for Nevers, (a place of 30,000 inhabitants,) where the National Guard has taken possession of the church, declaring that they will have no Jesuits for Cures. The confession of the Reformed body of priests is this—no Pope, no infallible Church, no Latin Mass, two Sacraments, no celibacy of priests, no injunction to regular confession; but the Word of God as the only rule of faith.

This day a Royal Ordinance has appeared, suppressing the Catholic Missions and taking its funds, and abolishing all holidays but those of Easter, Christmas and Pentecost. You thus see that the highway is politically opening for the grand march of Gospel truth."
—From the Philadelphia Recorder.

EXAMPLE OF CHRIST.—No. VI.

When our blessed Lord grew up to man's estate, he continued with Joseph and his mother Mary, and wrought at the trade of a carpenter, until the fulness of time had come when he should commence his public ministry, and manifest his glory unto Israel. Those holy hands, which were destined to be pierced with nails, and pinned to the Cross, were employed in procuring a daily subsistence for the holy family—for that Joseph and Mary who had protected his infancy from the murderous intentions of Herod, and kept him alive during his tender childhood—for that mother from whose breast he had first drawn the nourishing streams of mortal existence, and who had watched over his years of helplessness with an anxiety peculiar to his and her relative condition as the mother of the Son of God and Saviour of the world, and of herself also. He might have supplied all their wants to the fullest abun-

dance by a word of his mouth; but this he deemed not expedient. Having taken upon him the form of a servant, and made himself of no reputation, he must maintain that character, and submit in all humility to the law of servitude. He wrought as a daily hireling for a trifling remuneration, barely sufficient to supply the pressing calls of nature; and therewith he was content.

In this particular instance, the example of our Lord is of great importance to his followers, because there are such vast numbers in the world whose daily subsistence depends on their daily labor. Their condition precludes them from laying up a store of riches to serve them when the strength of their hands shall fail. For this they must rely on the general providence of God. But though that providence might seem to desert them, the example of our Saviour forbids them to complain. What claims have they, that they cannot be content with such worldly fare as the Lord Jesus submitted to accept with all humility? He set the example of pious contentment amidst poverty; and us he has commanded to seek first of all the kingdom of God and his righteousness, under the assurance that all things necessary should be added. If worldly wealth does not follow godliness, God esteems it needless, and that should stop the mouth of complaint. He knows what is best for us at all times, and he assures us that it is his favor. This we can procure at any time; and this is the true unfailing riches, the meat that endureth unto everlasting life. He places no hindrance on our acquisition thereof; but on the contrary furnishes every needful facility. He surrounds the poor of this world with the means of grace, and by the very hardships which they suffer he ordains to bring them home to himself. They see that Christ entered not into his glory till he had first been made perfect through sufferings; and that thus he became the author of eternal salvation to all that believe. He preached the Gospel to the poor and needy, to take advantage of their depressed condition, and induce them to accept of that offer which would materially alleviate their present afflictions by kindling in their hearts the supporting hopes of a happy immortality hereafter. By his example he has sanctified and made honorable in the eye of faith even the lowest stations in this life, and made true dignity of character perfectly attainable by the humblest of the family of man. A Lazarus may become the friend of God himself, and obtain that which all wealth cannot purchase, while the ungodly rich shall be consigned to shame and everlasting contempt.

Our Lord was satisfied with his lowly condition. This is a practical lesson to the poor. It is particularly addressed to them for their encouragement under difficulty, as well as to moderate their desires after high things. It forbids not their becoming rich in this world's goods if so God will; but it forbids their murmuring and repining if so he wills not. If he emptied himself of his glory and became poor for their sakes, they should empty themselves of pride, ambition, and discontent, and become meek and lowly for his sake. They should remember that God appoints the common lot of men here below; and therefore it is better than they could make it if they had the full controul of it themselves. He wills that we should all make our calling and election sure in that state of life which his providence allots to us, and forbids us to afflict ourselves for things over which it would not be for our good to have the controul.

The poor are, it is true, subject to many temptations: but they are also free from a great number which beset the paths of the rich. And if they are tempted in their own sphere, what then? Has not God promised to make a way of escape from every temptation that can beset us, if we only use the grace he gives us? Let us listen to the exhortation of a holy Apostle. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing..... Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Read this, ye sons and daughters of poverty; bless God that he calls you to suffer for Christ's sake and after his holy example, and take courage, knowing that the light afflictions which endure but for a moment will work out for you under his hand a far more exceeding and eternal weight of glory.

ERIEUS.

ORIGINAL.—(Communicated.)

EPITAPH ON AN INFANT.

Lie here sweet babe, and rest in peace,
Till Gabriel's trump shall bid thee rise;
Then from the silent gloom awake,
And with thy God ascend the skies.

EPITAPH ON AN ADULT.

Blest are the dead who die in Christ the Lord,
Yea—from their labors they securely rest:
Their works do follow to the bar of God,
Where all must stand the last and solemn test.
Yea, blest art thou—with Jesus thou shalt reign,
Forever freed from toil, and grief, and pain.

With deference to our correspondent, we beg leave to offer a few remarks on the *third line* of the above, which speaks of works to the bar of God. Not, however, to undervalue good works, for God has commanded them; but to anticipate impressions which might be made from the strong terms of the expression, and the doctrinal position it may be construed to assume. We are convinced that the writer does not regard good works as the ground of justification: and would not by any means set them forth to the prejudice of salvation by Christ alone. Indeed, we are sure that he regards man as destitute of all saving merit. Though our correspondent is not a Churchman, yet we believe that his sentiments on this point fully correspond with the doctrines of the Church.

Our twelfth Article defines *good works* to be those that spring out of a lively faith. The Scripture tells us that without the Holy Spirit we can do nothing pleasing to God. It then appears that the Holy Spirit has a participation in such works as the Bible calls good; and hence, as God is and must be pleased with his own doings, we can safely say that the works of faith are good and pleasing in his sight. "Without faith it is impossible to please him; but Abraham, in offering up Isaac, believed God, and it was counted unto him for righteousness."

That good works, as the fruits of true faith, will be demanded at the judgment seat of Christ, in order to justification through faith as a channel for the conveyance of grace and mercy, is fully evident from our Lord's description of the general judgment in the twelfth Chapter of Matthew; where he speaks of good works as due for his sake; which is nothing but the fruits of faith. Such works the Judge will acknowledge, because in part at least, they are *own*, and "he cannot deny himself." And he will reward them to us if not as a legal stipend or barely just wages, yet far more advantageously—yes, infinitely so. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." Heb. vi. 10. And God said unto Abraham, Gen. xv. 1. "I am thy shield and thy exceeding great reward."—And Matt. v. 12. "Who rejoiceth and be exceeding glad: for great is your reward in heaven."—Notwithstanding that "whatsoever is not of faith is sin," yet here evidently see what glorious things are the fruits of faith in the blessed Lord, and true attachment to his name and cause. Such works shall accompany the faithful to the judgment seat of Christ where every one shall be judged according to his works. Where the fruits of faith appear, transgression shall be blotted out, and according to their faith shall it be unto them: "Come, ye blessed of my Father, inherit the kingdom."

The value of faith in Christ need not be set in a stronger light than it is by the above. This faith we are told is the gift of God. Paul exhorts us "earnestly to covet the best gifts." If any find a better, let them seek it: but no prudent man can be in doubt in a thing so apparent—in a thing so truly great and important. The way is plain. "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you." "Faith as a grain of mustard seed," if properly cultivated, will grow and become a tree, with branches large and fair, and bear the fruits of "righteousness and peace, and joy in the Holy Ghost."—EDITOR.

THE LORD'S SUPPER.

The pressure of the business and cares of the world, is urged by many as a reason, why they neglect to receive this sacrament. The avocations of life are so numerous and indispensable: their time is so taken up, and their minds so occupied with them, that they are not able to give that attention to this duty, which it deserves, and they hope the Almighty will pardon their omissions. Now does not this plea evidently imply, that the requirements of the world are to be satisfied before the requirements of God; that the affairs of this life are more important, than the things which belong to our eternal peace? But what is there in the cares and toils, or in the pursuits and pleasures of this transitory state to entitle them to this pre-eminence?—What claim have they to monopolize our time, and absorb our attention? Are they most properly our business here? No.—We are destined for an immortal existence in another world, and are placed here to be trained up for it. Are they sources of greater and more substantial happiness? No. Tell us, ye busy men, ye votaries of wealth, ye slaves of fashion, are the happiness and pleasures ye pursue, either sure or satisfactory? Are they most noble in their nature, and worthy of our first regard? No. They, in general, affect the inferior part and properties of man, and are perishable as the bodies they concern. Are they, in their influence on their advocates, furnished with pretensions to a more alluring character? No. The scenes of the one are time, of the other eternity; the advocate of the former, is man; of the latter, God. So that if there be any incompatibility between the business of religion, and the business of life, the former has the first claim to attention; to use the latter in apology for neglecting the former, exposes us to the charge, both of imprudence and impiety.

But it is apprehended, that there is nothing incompatible between the requirements of the Gospel, and an attention to all our lawful secular concerns. Is a man unable, "to do justly, to love mercy, and to walk humbly with his God," because he has much business? Is a man unable to be industrious, to control his passions, to have trust and resignation towards his Maker, because he has many avocations? Is a man unable to rejoice in the knowledge of a Redeemer, whose blood may cleanse him from his sins, and whose intercessions may propitiate the Almighty in his behalf, because he has many cares? And concerning the appropriate duties of public and private worship, is there any man who, by a methodical arrangement of his matters, may not find time for these? Man is by nature social; and his situation in this world renders it necessary and proper, that he should be occupied with many temporal concerns. Christianity is a religion adapted to him in that nature and condition in which it finds him. It is a religion for men of business, as well as for men of leisure. It is a religion for the world, as well as for the closet. Its ordinances are not something, to which he who embraces it must betake himself, and abandon every thing else. They are rather provided to protect him in his necessary pursuits, and to encourage him in sustaining his temporal cares. And he who is just and benevolent, in all his temporal transactions, who from a principle of obedience is faithful in discharging the duties of the relations, into which his connexion with the world has brought him, does thereby honour his Creator, as well as when he brings to him his prayers and praises. Is thy business criminal? Thou mayest well abstain from the altar of God. He who is engaged in the pursuit of a forbidden object, or pursues in a forbidden manner, an object which is lawful, is in a state of awful liability to divine vengeance, whether he goes to the Sacrament or not. But are your occupations, Christians, lawful? In your business, are you true, and just, meek, compassionate, and beneficent? Throughout the paths into which your avocations lead you, are your steps regulated by the laws of God? Let not the multiplicity of your concerns, nor the greatness of your cares, keep you from the ordinances of the Church. Come, rather, the more willingly to the green pastures, which in the holy eucharist, are set open to you, that from the hurry and turmoils of the world, you may there at intervals, rest and be refreshed. Come, the more gladly, to the still waters by which the Redeemer, in this sacrament, would lead you, that you may be cooled from the heat with which intensity

of earthly business, may oppress you; that you may be cleansed often from the defilement, which the best men may contract in the midst of this miserable world; yea, that you may be invigorated to pursue your temporal concerns in future, with the firm step of undeviating integrity; amidst the numerous temptations—by which you are surrounded, and the infirmities of nature which you carry within you.

Further. A sense of sinfulness deters many from approaching the table of the Lord. They are so oppressed with the consciousness of having transgressed many commands, and omitted many duties, that they dare not go to so holy an ordinance. Such persons, surely, have not rightly pondered that "faithful saying," which St. Paul says, is "worthy of all men to be received, that Christ Jesus came into the world to save sinners." For sinners he became incarnate. For sinners he died. And for the benefit of sinners he instituted this holy sacrament. Not for the whole who need no physician; not for the righteous, who need no repentance; but for the penitent offenders, over whom "there is joy in the presence of the angels of God," was this table of his compassion spread. Indeed if none but sinless beings should go to that supper, from the family of man, no guest should be invited. If we would wait till we have put off our imperfections, we must wait till we have put off our flesh. We do not go thither "trusting in our own righteousness;" and they go most worthily, who feel that they "are unworthy to gather up the crumbs under the Lord's table." It is not the sinner who is excluded therefrom, but the obdurate and impenitent sinner. "If with true penitent hearts, and lively faith, we receive the holy sacrament," "though our sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be as snow." But, perhaps, you say, I have not this faith and repentance. Ah, is it so! Stay yet awhile from the holy table. Nevertheless, be not easy in your absence from it. Think not because ye abstain from this ordinance you shall be safer in your sins. Preposterous were the supposition, and in the highest degree dangerous and impious, that the neglect of one duty, can diminish our accountability for other deficiencies. The truth is, without repentance and faith no man is in a state of safety. It is not the only consequence of the want of these, that we cannot go acceptably to the Lord's supper. Without them, there can be no peace in life, no hope in death, no entrance into heaven.—Bishop Usher.

THE WISER.

The maxim of the Roman satirist will be his rule for life, "money at any rate."—If the plain and beaten paths of the world, diligence, and frugality, will conduct him to that end, it is well; but if not, rather than fail of his object, I will be bold to say, he will plunge without scruple or remorse into the most serpentine labyrinths of fraud and iniquity. Whilst his schemes are unaccomplished, fretfulness and discontent will lower on his brow; when favorable and even most prosperous, his unslackened and unsatisfied soul thirsts for more.

Who will say that he is at any time vulnerable by reproach, or, I had almost added, even convertible by grace! No, through every stage and revolution of life, he remains invariably the same: or if any difference, it is only this, that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more self increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription on his memory, but that he lived to counteract the distributive justice of Providence, and died without hope or title to a blessed immortality.

Letters received from the following persons: Rev. E. Parkin; Rev. F. Mack; Rev. T. Creech; Rev. Benjamin Holmes, Morristown, New Jersey; Rev. J. Clarke; Rev. S. Armour—who will all please to accept the thanks of the Sentinel.

CHILDREN'S DEPARTMENT.

ABRAHAM OFFERING UP HIS SON ISAAC.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, behold, here I am.

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. xxii. 1, 2.

This is a very affecting story indeed. You may read the whole of it in this chapter, ending with the nineteenth verse.

Abraham had long wished to have a son, when Isaac was born, and he was called by the name Isaac, which means *Laughter*, to show how glad the good old man and his aged wife were, to have a son to comfort them in their old age, and whom they could both love.

But perhaps they thought of Isaac more than of God; and if they did so, they did that which was very wrong, for we ought to love God above all persons or things in the world. Though fathers and mothers should love their children, and children should love their parents, and brothers and sisters, and one another, yet God must be loved better than all.

Abraham and Sarah, no doubt, knew all this, and they did love God; but still there might be a danger of their loving Isaac so as to give him a share of love that did not belong to him, but to God only.

Now God is jealous of us, if he loves us, and he will have us love him. When we say God is jealous, we do not mean as we are of one another, because that is a very ugly thing in us; but we mean that he is very watchful to see that we do nothing to show him we do not love him better than all creatures; and he deserves our love, for he is better to us than all creatures are.

Perhaps therefore to put Abraham to the trial, and to show how far he would go in his love, as well as what real love to God can do, "God did tempt Abraham."

To tempt among us, means to entice one another to do any thing, and very often to do a wrong thing: but here it means only to try. God did try Abraham, to prove how much he loved him; and as he had obeyed him in leaving his country and kindred when he told him, he would still show what more he would do: and knowing that the old man was sincere, he would hold him up for a pattern of faith and love to all good people in time to come.

But what was this trial? God spake to Abraham, and said, "Take thou thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

Poor Abraham! had God said, I will make thy dear son sick; had he even said, 'In a few hours Isaac shall die,' this would not half so much have pained his heart. But to be told to take his son for a sacrifice, and to offer him himself—his only son Isaac—Isaac whom he loved—O how dreadful! When little children are sick or die, their parents break their hearts with grief: but what do they suffer compared with poor Abraham, called to slay his own dear son; Perhaps he was struck almost dumb with wonder. Perhaps he wept very bitterly. Perhaps he prayed that Isaac might be spared. But God's will must be done, and he said nothing against it.

You may wonder that God should command him to kill his son: and were any one to suppose he had such a command now, he would show that he was tempted by the wicked spirit, and not tried by the Almighty: but in those times God spake in various ways to pious men, so that they knew when he did speak; and Abraham knew that he would not order him to do what was wrong.

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up and went into the place of which God had told him."

This journey took Abraham three days, so that all this time he might have repented and turned back. But Abraham knew that God was able to raise up his son, even from the dead: and as God had told him that Isaac should be his heir, he would not dispute his word, but went on his way.

And now he came near the spot, and leaving the young men, he went up the mountain. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." O what a moment was this for poor Abraham! in a few minutes more, his dear, dear son Isaac must be killed, and bleed like a lamb upon the altar: so he thought. Who can tell how much he was pained at the heart? but still he obeyed God. And if God now tells us to do things difficult to our nature to do, still we must obey him. We must even try to love our enemies, and do them good, because he has told us to do so; though this is very hard to our nature, which likes revenge.—(*To be Continued.*)

CATECHIZING

[From Wordsworth's Ecclesiastical Sketches.]

From little down to least—in due degree,
Around the Pastor, each in new wrought vest,
Each with a vernal posy at his breast,
We stood a trembling, earnest company!
With low soft murmur like a distant bee,
Some spake by thought perplexing fears betrayed;
And some a bold unerring answer made:
How fluttered then thy anxious heart for me,
Beloved Mother? Thou whose happy hand
Had bound the flowers I wore with faithful tie:
Sweet flowers! at whose unaudible command
Her countenance, phantom-like, doth re-appear,
O lost too early for the frequent tear,
And ill-requited by his heart felt sigh!

HYMN.

[From Bowring's Matins and Vespers.]

In the dust I am doomed to sleep,
But shall not sleep for ever;
Fear may for a moment weep,
Christian's courage—never,
Yours in rapid course shall roll,
By time's chariot driven,
And my re-awakened soul
Wing its flight to heaven.
What though o'er my mortal tomb
Clouds and mists be blending?
Sweetest hopes shall chase the gloom,
Hopes to heaven ascending.
These shall be my stay my trust,
Ever bright and vernal;—
Life shall blossom out of dust,
Life and joy eternal.

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