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J. J. Patton

# 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, 4th MARCH 1831.

[Vol. I.—No. 27.]

## CAPTAIN GORDAN ON ROMANISM.

IN giving the following to our readers, we are conscious of treading on delicate, though we believe not on forbidden, ground. There are Roman Catholics among our subscribers. We owe them personal courtesy, and wish not to offend against it. But we also owe them another debt—the debt of argument and sound reason on matters which the Church of Rome acknowledges as fair subjects of critical discussion, by herself discussing them against Protestants. She thus in fact admits the right of private judgment, on evidence, the same as in a Court of Law; and in effect offers to abide by its decisions, when made in accordance with the rules of evidence and proper investigation. This being the case, no Roman Catholic need be afraid to scrutinize by fact, evidence, and fair reasoning every article of his faith, because his Church, by consenting to argue on it in any case, sets him the example. We therefore beg our Roman Catholic readers to look over the following article and the notes appended, with a willingness to be swayed by the authority of evidence and fair reasoning; and if any thing is advanced that is illogical, or would be unfair in treating of any matter of fact, let it not be regarded.

It would be irrelevant—nay untrue—to disclaim a wish to proselyte. We wish it sincerely—but we wish it done by fair means, and the rational conviction of the mind. We would make converts, if possible, by mathematical demonstration,—and then retain them by the pure love of truth. But if any cannot be won in this way, by rational conviction, and in the integrity of their hearts, we have no more to say.—EDITOR.

Mr. Editor,

Please to insert the following Speech spoken at a Reformation Society meeting in England and oblige,

Your's faithfully,

A REFORMER.

Mr. Gordon then rose, and stated the question at issue between the Roman Catholic and reformed Churches. Infallibility, he said, must be kept perfectly distinct from authority, from perpetuity, from visibility. Every Church, whether Christian or otherwise, possessed authority, therefore authority was not the question at issue. It would be equally necessary to exclude the consideration of perpetuity and visibility, as Protestants not only admit, but assert that the gates of hell shall never prevail against the Church of Christ. This distinction, he said, was the more necessary, as the advocate of the Church of Rome is constantly in the habit of employing the texts which treat of perpetuity and visibility to support infallibility. The first argument, he said, which Roman Catholics employ in support of the infallibility of the Church of Rome is presumptive. God, they say, could not have left His church under the guidance of fallible instruction, for then there could be no certainty in matters of faith. The result of private judgment is difference of opinion, but difference of opinion, in matters of faith, is incompatible with unity of belief, and if unity of belief be essential in the concerns of our salvation, there must be an infallible guide to teach it. In other words, infallibility is necessary, and therefore infallibility must exist. To this assumption of the necessity of infallibility, said Mr. G., the answer is obvious. If it be necessary now, it was always necessary, since the weakness of human judgment, and the depravity of human nature have been the same since the fall of Adam. But infallibility did not always

exist,\* and therefore we deny that it is now necessary. The next point, he said, in the examination of the subject, was the mode of proof. Roman Catholics, in the attempt to prove the infallibility of their Church, refer us to certain texts of Scripture, but Scripture having no authority, until it receives it from the Church of Rome, the texts in question, as unauthoritative testimony cannot

\* The reason for the necessity of infallibility, if any there be, must be the same as that for the existence of the Church of God. The salvation of sinners by the Church is God's object in building the Church, or in giving men a method of serving him acceptably. It cannot be denied that the Church has existed from the days of Adam, and has continually been an instrument of salvation in God's hand for the benefit of true worshippers according to his revealed will. It was so from Adam to Noah, Abraham, Moses, and Christ. But the object of the Church, since Christ came in regard to its members is precisely the same as it was before him in regard to its members then; namely, their salvation. Before his Advent, they believed in a Saviour to come; since then, they believe in one come; by whom alone, in strictness of speech, salvation has ever been found: the difference has been merely in the mode of access to his merits. As to perpetuity, the Church has always been infallible, even from the expulsion of Adam from Paradise, and always will be so: and she has always had free access to the word of God as to a sure guide in matters of required obedience. Now judging from the naked premises themselves, from the wants and necessities of believers at all times; from the circumstance that the soul of a believer was as precious in the sight of God before Christ came as since, we are prepared to regard infallibility or exemption from liability to error quite as necessary for the Church from Adam to Christ as at this day. Was not an infallible interpreter of God's word as necessary for the assurance of a pious Jew as it is for a Christian? yet has ever that claim been made for any but the Church of Rome, and that in comparatively modern times? The analogy of the Old Testament furnishes no presumptive evidences for the necessity of the claimed infallibility.

A succession of infallible interpreters would be a perpetual miracle; for nothing short of a continual miraculous interposition, that is, inspiration in its proper sense, could answer the purpose of such a standing court of appeal for the whole world. But as all who, in the New Testament, claimed to be inspired encountered the unyielding claim of the people on them for miraculous attestations addressed to the outward senses, it is as reasonable that the infallibles of the Church of Rome should answer the demand by raising the dead, &c., as it was for the Apostles. The successors of St. Peter have not certainly been acquiring continual accessions to their dignity, so as to become exempt from the claims of scrutiny to which he ever manifested the utmost readiness to submit "in all humility." But the identical spot of the residence of this infallibility should be as conspicuous also as the sun in heaven; and the distinctness of its manifestations should be on an equality with its magnitude and importance. It should be able to silence contradiction with a flash of lightning and a voice of thunder, instead of resorting to the suspicious method of endless and intricate and variable argumentation.

Ask any Romish ecclesiastic if he is infallible, and he will answer no. Ask the Pope himself, and what answer will he give? If he should reply in the affirmative, and he were again asked for a decision on some intricate question, one for instance that he never before heard proposed, would he give an oracular and instantaneous infallible response, or would he consult written authorities? If he is under the necessity of consulting authorities, who that has his information and judgment may not claim his infallibility? But if he consult authority, he is only exercising his own private judgment on it, the same as any other person, and not giving an infallible decision. The decision should be his own, not that of another. Ask again the individual members of an infallible Council if they are separately infallible individuals, and they must answer no. For if they were, why did they assemble as ignorant individuals for the purpose of discovering truth in free debate, and separating it from error? Was not each one as near possessing infallibility before they met,

establish infallibility. If the Romanist asserts that his is the infallible sense of those texts, he begs the question, and assumes the existence of that which it is the object of the texts to prove. If he appeals to the exercise of private judgment, he gives up the question, since the Protestant is equally entitled to the use of his reason, and as the exercise of that faculty conducts him to a different conclusion, there is an end of the matter. Either, therefore, the Church of Rome must adduce testimony independent of Scripture, to prove that her interpretation of the texts in question is infallibly correct, or she must be satisfied to rest the fabric of her infallibility upon the basis of private judgment, leaving every member of her community free to question whether she is infallible or not. There is wanting, said Mr. Gordon, an infallible guide to the infallible guide, and until such a director shall be found, the Church of Rome cannot take another step in the inquiry. Granted, however he observed, that the sense of the texts which are adduced to prove infallibility is so obvious and self-evident that there can be no doubt upon the subject: are those, he would ask, the only texts in Scripture whose meaning is obvious and self-evident? Is the infallibility of the Church of Rome the only doctrine in Scripture that can be clearly seen through the light of private judgment? We demand of the gentlemen opposite, said Mr. Gordon, an intelligible and satisfactory reason why we are directed to the Bible for the proof of the infallibility of the Church of Rome, and afterwards to that Church for the proof of every thing else,—why in other words, we are required to exercise our private judgment upon a few texts of Scripture which she chooses to point out, and forbidden to exercise the same judgment upon the other parts of the same chapters in which these texts are to be found. We shall probably be told, that having discovered an infallible guide, we ought to submit implicitly to his direction—that is, we are at liberty to use our eyes in the choice of a guide, but it is modestly demanded that we shall put them out when we have found him\*. Let us assume, however, that infallibility exists somewhere,

as each one was met in council? And if a particular individual was infallible at his own fireside, how could any one expect to be so in council assembled? And if no particular one was infallible there, how could they as a body produce infallible decrees? Add nothing to nothing to all eternity, and what will be the amount? Would such a process ever produce the mysterious and incalculable unit? Would all the baboons in the universe furnish mental materials for even a human idiot? But since Rome herself exhibits diversity of opinion as to the precise spot where her infallibility resides, well may others hesitate till that important point is infallibly settled.—EDITOR.

It is true that the Church of Rome does, in the first instance, consult the private judgment, or sense of right and wrong, of all she attempts to proselyte. She virtually asks them to judge by that sense whether she is a safer guide than others; *some she condescends—not to convince by a flash of her infallibility—but by submitting argument to the decision of private judgment.* She virtually rests the whole of her claims upon proof addressed to the discriminative powers of the mind. Her votaries then must believe their own senses before they can believe her. This she grants them, or she would never "reason with them." But if the first offered evidence contradicted point blank their senses, by her own virtual concessions they could not believe her. But how does she afterwards treat the senses to which she made her humble obeisance in the outset, and by which she gained admission to their confidence? Why truly, she declares that they can be trusted no longer than till she gets the key into her own pocket; and that on pain of eternal damnation, that very judgment which she first addressed as a competent guide between right and wrong, must forever after be abandoned as a villain and an assassin! For illustration: The truths of religion in the first instance were all established by the evidence of miracle addressed to the outward senses; and nothing properly cognizable by external appearances was required to be believed to be what it did not appear to be. They saw, they heard, they felt the evidence to be what they were told it was. How else could they have recognized the real miracle of transubstantiation when Jesus turned water into wine? These religious truths we receive on the veracity of the first witnesses, which is nearly the same as if we ourselves had seen them tested by miracle; for by certain laws of historic evidence, joined to the manner in which the facts were given, we find it next to impossible to disbelieve them. But when the miracle of Transubstantiation\* is addressed to the senses, and through them to the understanding and private judgment or sense of discrimination between

\* We have seen the evidence of the bodily senses appealed to as a proof of this doctrine; of which we may hereafter take notice.

and then proceed to the question of locality. If a typhus fever, or some such disorder, was wasting the population of Birmingham, and shrouding the town in the aspect of a general mourning, the announcement of the fact that a certain physician possessed an infallible specific, might gladden the hearts of thousands of its inhabitants; but if this announcement was succeeded by the intelligence that it was impossible to discover his retreat, it will not be contended that the skill of such a physician could be rendered practically serviceable to the suffering population of Birmingham. Just as useless to the members of the Church of Rome is the existence of that infallibility which somewhere exists and can no where be found. Every one who is in the least acquainted with the controversy, or with the ecclesiastical history of the last three centuries, knows that by one part of the Popedom infallibility is referred to the Pope, and by another part of the Popedom to a general or œcumenical council. Take, for example, the French and Italian Churches, and we have at once the two most important sections of the papacy at issue upon the question, the former restricting it to a general council, the latter ascribing it to the Pope, without at the same time denying the infallibility of a general council. But, said Mr. Gordon, until this question is settled, it will be impossible even to attempt a definition of the Roman Catholic rule of faith, much less to determine its contents. For if the Gallican or French opinion be the correct one, then the infallible dicta of the Church are to be found only in the decrees of the few councils which are admitted as general, and those bulls and rescripts which have been received without opposition or difference of opinion by the whole Church. If, on the other hand, the Italian be the orthodox opinion, then it follows that every bull, decretal or rescript, treating of faith or morals, which ever emanated from the chair of St. Peter, is infallible authority, and consequently part and parcel of the Roman Catholic rule of Faith. According to the first opinion the infallible dicta of the Church of Rome might be compressed into the compass of a moderate sized volume. According to the latter opinion, it would require the assistance of a wheelbarrow to move it along the pavement.

If, however, we overlook these and many other equally insurmountable difficulties that might be started, and grant, according to the Gallican opinion, that a council regularly convened by the Pope, and whose decrees have been dated or approved by the same authority, is infallible, we are placed in another difficulty with respect to the interpretation of those decrees. For if there be difficulty or danger of mistake in the interpretation of their true meaning, the end and object of infallibility may, after all, be frustrated. Nor, as it is a notorious fact that the deep ambiguity of the phraseology in which many of those decrees are couched, renders it about as difficult to understand their true meaning, as it was to penetrate the intention of the Delphian Oracle, there may be danger lest the sense of the Church should be mistaken. That there is actually a difference of opinion respecting the meaning of them,

truth and falshood, and they all agree in denying and disbelieving what they hear, see, feel, taste, smell and know to be the direct opposite of what it is claimed to be; then must we disbelieve the only evidences which we can trust with certainty, and take for infallible truth what these only witnesses, (which we in all other things are compelled to trust to) are unanimous in declaring an utter falshood. In short, before a man can receive and acknowledge the pretended miracle of Transubstantiation, he must be guilty of treason against all the means which God has given him to distinguish between truth and falshood, and to guide him through the many and various dangers of this world.

The Church of Rome then consults the private judgment or sense of right and wrong in those whom she seeks to proselyte, (and a being without this power must be below the human,) and asks them to judge of her, and her doctrines in a bundle; but the instant the bundle is attempted to be taken to pieces and examined in detail, she tells them that the Church has done this for them, and therefore it becomes their duty to receive all her particular dogmas with unquestioning credulity, the same as a horse must receive bridle and saddle and a rider: which amounts to this; namely, That the legitimate office of private judgment in religion is, to determine, that whatever the Church of Rome declares as truth cannot by any possibility be otherwise, even though it flatly contradicts the bodily senses, private judgment, and universal experience of the whole world; and that a man cannot be in his right mind in religion, unless he formally takes leave of all his senses.—EDITOR.

no one acquainted with the subject will presume to deny; and who in such circumstances is to undertake the office of infallible Interpreter?

We know, indeed, that the Pope is *ex-officio* the interpreter of the decrees of general Councils, but if the Pope be not infallible he may err in the exposition of their true meaning. His infallibility, however, is questioned; and therefore his interpretation is questionable also. Thus we need an infallible expositor of the decrees of infallible Councils, as much as we need an infallible Interpreter of the contents of Scripture; and there is just as wide a region of uncertainty between the understanding of the poor man and the true sense of infallible decrees and decretals, as there is between his understanding and the true sense of the text of his Bible. We come next, said Mr. Gordon, to the important question—What has infallibility done for the Church of Rome? or in other words, what practical evidence have we that she is infallible? Was it the infallibility of the Church of Rome which authenticated the Books of Scripture, and proved their inspiration? We answer, and we are ready to prove, that she gave neither canonicity or authority to the Scriptures. Has the Church of Rome, in virtue of her infallibility, determined with respect to the genuine text of Scripture? We answer, that she does not possess, even in the nineteenth century, a version of the Scriptures, which is stamped with her own authority; as can be proved by the variations between the Sixtine and Clementine editions. Has she provided her members with an infallible commentary on the contents of Scripture? We answer, without hesitation, that she has not. Has she provided them with any infallible standard of doctrine in the shape of a catechism, or creed? We answer unhesitatingly, that she has not.

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS ON THE SERMONS HEARD BY THEM.

(Concluded from p. 199.)

What purposes was this whole transaction intended to answer? It was intended to answer, at once, two purposes:—1st. It was a solemn confirmation or ratification of the national covenant: 2d. It was an impressive exhibition or representation of the Covenant of Works and the Covenant of Grace.

- 1 It was intended to shadow forth the Messiah, who should offer Himself for the sins of the world.
2. The purposes which God had decreed for the salvation of sinners.

What part of this transaction was intended to represent the Covenant of Works?

The pronouncing of the blessings and curses from the mountains Gerizim and Ebal.

- 1 The curses pronounced from mount Ebal.
- 2 The pronouncing of the blessings and curses.

To whom were the blessings pronounced from mount Gerizim, promised?

To those who would perfectly and constantly fulfil all the commandments of God: as we see from Deut. xi. 27.

- 1 To those who would keep all the commandments which God had commanded them.
- 2 To those who would perfectly fulfil the Moral Law.

Against whom were the curses, pronounced from mount Gerizim, directed?

Against those who would not continue in all things which are written in the Book of the Law to them, as we read in Deut. xxvii. 26. and Gal. iii. 13.

- 1 Against those who did not keep all the commandments of God.
- 2 Against transgressors of the Moral Law.

What was, therefore, this part of the ceremony related in our text intended to teach us?

That by the Works of the Law, no man living can be justified, because all have transgressed the Law.

1 That no man by his own good works can be saved; for no man has kept all the commandments.

2 It was intended to teach us this, that, if we wish to be saved by the Covenant of Works, we must perfectly fulfil the whole Law, and not offend in the least point; for St. James says, *He that fulfilth the whole Law, and yet offendeth in one point is guilty of all.*

By what part of this transaction was the Covenant of Grace exhibited?

By that which preceded the pronouncing of the blessings and curses, especially by the offering up of burnt offerings and peace offerings on Mount Ebal.

- 1 By the sacrifices which had been offered up on Mount Ebal.
- 2 By the offering up of sacrifices, by eating and by rejoicing before the Lord God.

What was typified or shadowed forth by the sacrifices?

The death of the Lord Jesus Christ; who, by offering Himself up as an atoning sacrifice, has reconciled the world unto God.

- 1 The death of Christ.
- 2 Jesus Christ, the ever blessed and eternal Son of God; who should once offer himself up as a sacrifice for the sins of the whole world.

What does, therefore, the offering up of these sacrifices teach us?

That, in order to be justified, we must believe in the Lord Jesus Christ; who became the propitiation for the sins of the world.

- 1 That, through Christ's offering Himself up for us, we receive the forgiveness of our sins.
- 2 That we must be saved by the Covenant of Grace, or else perish for ever.

What was the intention of God in commanding the Israelites to eat on Mount Ebal, and to rejoice before the Lord their God?

God's intention in giving this command was, to teach us, that when we are justified by faith in the atonement, we have peace and fellowship with God, and may continually rejoice in the hope of the glory which shall be revealed in us.

- 1 (Not given.)
- 2 God intended to shew thereby, that on that very mountain, from whence the condemnation of the world was pronounced, even from thence the offers of pardon, grace, and Salvation, were shewn forth to sinners, by burnt offerings and peace offerings, which were offered thereon: For where sin abounded, grace did much more abound.

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is, at the finishing of every action, to bound there all reflectious arising from it, the respects and regards of self love, sometimes from vain joy, and sometimes from grief, because this is one of our greatest evils. Happy is the man who retains nothing in his mind but what is necessary, and who only thinks of each thing just when it is the time to think of it; so that it is rather God who excites the preception and idea of it, by an impression and discovery of this will, which we must perform than the mind's being at the trouble to forecast and find it.—*Fenelon*.

This is the happy state to which we are called; we whom God hath separated from the corruptions of this world. If we do not partake of heavenly blessings, it is our own fault, since the Spirit of God disposes and excites us continually to aspire after them; but we resist him often, either by open repugnance or secret refusal, or for want of resolution and courage, or letting ourselves be deceived willingly by the pretexts and artifices of self love, that beget in us abundance of mean indulgencies and wrong managements. Let us no longer be thus seduced, but as saith the Apostle, "walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil."—Eph. v. 15—16.—*Fenelon*.

## THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 4th MARCH, 1831.

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

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

1. Admission to privileges is not their improvement; neither is state and condition in regard to external circumstances and means of grace one and the same with moral culture resulting from discipline under that state. The simple fact of the natural birth by no means secures the attainment of manhood; neither does the simple fact of the new birth or regeneration secure the perfection of Christian manhood. The first in either case may be without the last: but the last can never be without the first. A man cannot grow up in him who is the head, unless he has first been baptized into Christ and put on Christ: he cannot grow up a child of God unless he be regenerate and born of God. It is one thing to enter into a covenant, and another thing to keep that covenant, or even to wish and try to keep it. The Bible speaks of God's children, even as accursed. “I have nourished and brought up children, and they have rebelled against me.” The parable of the unfruitful fig tree is precisely in point. How came it in the garden of the Lord? By nature? No surely, but by a gracious transplantation into that good ground. “What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?” —“For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” Is regeneration necessary under the Gospel in order to make men good and religious? Is it the gift of God through Jesus Christ? None disputes either. How then could God address an unregenerate person who had the Bible in his hands and say: “What could have been done more to thee that I have not done in thee?”

2. Take another equally strong position from our Lord's parable in the fifteenth of John. He is the vine; his followers are the branches. These he divides into two classes; the fruitful, and the unfruitful. The branch that beareth is made to bear more: that which remains unfruitful, is cut off, cast into the fire and burned. This precisely agrees with the quotation just made from the fifth of Isaiah. But since the Church is the body of Christ, and Church members the members of his body, of his flesh, and of his bones; and since there is but ONE BAPTISM by which to be baptised into Jesus Christ: the parable of Christ the vine is the same in substance with St. Paul's lively descriptions of the Church. But the branches of the vine, be it remarked, are all grafts, taken from the wild olive which is by nature, and can bear nothing of itself but the fruits of perdition, and are grafted into the true vine, that they may thence draw the sap of life eternal. In this sense the fruitful and the unfruitful are on a perfect equality. They are both in the same sense members of Christ and the Church, and made such for the same special end. They are both equally real branches, really grafted into Jesus Christ, and made members of his body, of his flesh and of his bones. If one is regenerate, so is the other. If one is a child of God, so is the other. If one is made an heir of glory, so is the other. If one is chosen and elected, so is the other. If one has the adoption of sons, so has the other. If one is the enlisted soldier of the Cross, so is the other. If one is required to be faithful to him that hath called him, so is the other. If one is born of water and the Spirit, so is the other. If one is taken out of a state of nature into a state of grace, so is the other. If one is made a citizen of the commonwealth of Israel, so is the other. If one is “made nigh by the blood of Christ,” so is the other. If one has entered into the kingdom of God, so has the other. If one has received power to bear fruits unto holiness, so has the other; else, why is he to be cut off the vine Christ for unfruitfulness? God is not a liar nor a hypocrite nor a hard master: he gathers nothing

—he calls for nothing where he has not sown seed in abundance, and sent the showers of his grace to make it fruitful.—In short, this case is so strong for the actual spiritual regeneration of the unfruitful branches, that to deny it to them is to deny it to those that are most fruitful.—How can men be equally accountable to God unless admitted to equal privileges?

It should be borne in mind, that our present business is not with those who never heard the Gospel, but with the visible Church under the Gospel ordinances. If any of the heathen are saved, they are saved without ordinances; and indeed to their justification and sanctification, ordinances are unnecessary: ordinances are only found where the word is preached, with a ministry to administer them. God will call none to account for neglecting what they cannot obtain.

3. Regeneration may be illustrated by the naturalization of an alien and foreigner under a human Government: and this is in strict propriety with the idea of the Church as the kingdom of God, and with a great deal of Scripture language. For instance out of many. “Now therefore ye are no more foreigners, but fellow-citizens with the saints, and of the household of God.” Eph. ii. 19. A man naturalized is, politically, a new man; but this newness immediately consequent on his naturalization by no means determines that he is a good subject; and yet this he cannot be without it. No more is a man an old experienced servant of God the moment he enters the state of sonship and adoption. He is taken into it to be perfected under it; and nearly one half of the New Testament is addressed to us in language purely applicable to a state of growth from spiritual infancy in the arms of our mother the Church towards a state of maturity under her guidance and teaching. A quotation from Col. iii. 9—12 may serve as a specimen: “Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness long suffering.” Mark this language. These holy and beloved elect of God must still put on so many graces: and why? Because they had put on the new man: in other words; being made sons by adoption, they must be “followers of God as dear children.” Having obtained a citizenship in the kingdom, they must learn to be good subjects.

4. This view of the subject takes things in their natural order—begins the Christian life under the Government and ordinances of the Church with the natural life, and keeps the two walking hand in hand throughout the earthly sojourn.

5. The Church or kingdom of God is something visible, a thing which we can see and know by the outward senses, or we could not know that we belong to it, could never be assured of Church membership, and by consequence never could know that we are children of God's family. Hence by parity of reasoning, the means of connection with, or the act of introduction into that kingdom, and naturalization under the moral Government of God; namely, the Church—in other words, that our regeneration should possess as distinguishable marks, and as cognizable by the outward senses, as the Church herself, or we never could know the fact of our membership with more certainty than we could if we had no means of knowing the Church. In short, baptism into Jesus Christ is the grand mark by which the Church is known collectively, and so individually, (as there cannot be a collection without individuals),—which points it out as the mark in question. It is the seal of promise to each individual member; the infallible mark of his being regenerate and born again, born into the family of God, and made a member of Christ; the seal of the Holy Ghost to his adoption. And that this language is not too strong, see Paul in Eph. i. 13, 14: “In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.” After that ye believed, ye were sealed. Adults at that time, with their whole houses, were baptized as soon as they believed; and thus, (iv. 30) “sealed unto the day of redemption” with the seal of God by the Holy Spirit of promise, as a mark of assurance of the good will of God in thus conferring on them the adoption of

children. This seal of regeneration Paul calls the *earnest* of our future inheritance; and the term is readily explained by an old practice of paying down earnest money on making a bargain, as an assurance that the whole will in time be paid. So also adults may look for remission of former sins in baptism, because it introduces them into his service, and sets a hope of their calling before them; and the taking them into his service is a proof that he regards them, not with an eye of rigor but mercy, and desires their service that he may save them. Every baptized person should feel that he carries in his person the sign and seal of God's love to him, and the assurance of salvation by an outward and visible ordinance, if he lives and dies in the practice of piety. It should be noted that Paul uses the above very strong language without limitation or reserve, and applies it virtually to every baptized person.

6. If we can be regenerate or born again without baptism, that rite becomes a *useless ceremony*. For a regenerate person must be a child of God, not by creation and general providence, but by adoption and covenant in a state of grace and religious or spiritual sonship: he must be a member of Christ and of his body the Church, and she must be his spiritual mother: he must be intitled to all the privileges of the household of faith according to the covenant of promise: his regeneration secures all this to him beyond a doubt. But observe, of what use in this case is baptism? What can it give him that he cannot obtain without it? What use has he for Church or ministry? This is a plain case: but mark the consequences of rejecting baptismal regeneration,—and tremble at the impious conclusion to which it leads! It is a virtual rejection of the Church and ordinances of Jesus Christ, and claiming the means of grace and salvation without them! It is rushing into one of the extremes of mysticism, and rendering the commands of God of none effect by the visionary speculations of human error!

*A Word for the Canadian Watchman.*—We do not wish to trouble our readers with editorial skirmishing, but yet some acts of wanton aggression demand a brief notice.—Had the Watchman added the remainder of the sentence he broke off with, and the two short sentences immediately following, to the extract he took from the Sentinel respecting the infallibility of the Church, his readers would have seen two things: 1. That the Sentinel distinctly disclaims the Romish doctrine of infallibility, and contends for that of perpetuity only, that is, of *existence*. 2. That the object of the Watchman in attempting to fasten on the Sentinel an avowal of the popish doctrine is wholly at variance with truth and plain-dealing. With such beings fair argument is thrown away: nothing but severe chastisement can reach them. He finds popery in the assertion that baptism is a saving ordinance: perhaps he may find it in the rite itself. Was baptism given to work wrath and ruin, that it must be shut out of the scheme of salvation? Had its author any saving "purpose" in its institution? If baptism and the answer of a good conscience saved people in the time of Peter; and if Timothy was directed to *save himself and his hearers by preaching*, what may not the same means effect now? But the Watchman knows that the Church regards baptism and preaching as *salvific* in no higher sense than Peter and Paul did; and his column of fanatical tirade applies about as well to her, as his garbled and perverted quotations do to the Sentinel.

Why do not the Watchman and his confederates, in their zeal against the Church, attempt an answer to our arguments on the question of Church and State? Is it for lack of disposition, that they thus long suffer the Sentinel to remain the undisputed master of the field? No, no, indeed; there is a far different reason: they are too sensible that no sophistry can shake them; and they prefer the crooked policy of sapping and mining by misrepresentation and calumny, without coming at all in contact with the merits of the question. That they will cautiously keep out of the way of their readers. But we call for a confutation of those arguments and conclusions by an examination and application of the same principles over which we travelled. If they are false they ought to be manfully met and exposed; and if they are

true, they point the path of duty to every one without difficulty. Indeed, the professed enemies and opposers of the doctrine maintained by those arguments STAND PLEDGED TO CONFUTE THEM, OR, AS HONEST MEN, TO LAY ASIDE THEIR HOSTILITY, AND JOIN HANDS IN ASSISTING TO BUILD UP THE CHURCH AND STATE. The premises admit of *no alternative*. An honest man will relinquish error and follow truth whenever he finds it.

We will relate an anecdote which will probably not be inapposite on the present occasion. Passing, last July, from Whitehall to Burlington on board steam-boat, we fell in conversation with a person whose general appearance and manner spoke him a sectarian teacher. He introduced the subject of religion, and presently commenced an unmerciful attack upon *High Churchmen*, who he asserted regarded baptism in the Episcopal church as every thing necessary to salvation—that a now lamented and highly distinguished prelate, whose name will go down to posterity as one of the true lights of this age of moral false-lights and bale-fires, was a firm advocate of the doctrine—and that "Priest B— of T." taught the same thing; but that now "Priest B—" had got an *evangelical* assistant, who held *prayer meetings at night*. To this base calumny we replied: Your assertion respecting *all High Churchmen*, and Bishop H—, and Mr. B—, I know to be utterly false, and you ought to know so too. There is not a High Churchman in existence who believes that naked baptism will take him to heaven. As to Mr. B—'s assistant, I believe that his sentiments do not materially differ from those of his Colleague and his Bishop:—and as to his *night meetings*, they are held in the Church, and he reads the *Evening Service* set forth BY AUTHORITY, as an honest man should do; all which is perfectly *evangelical*, and well calculated to keep down heresy and schism, and to prevent fanaticism and disorder. The gentleman turned short on his heel and took the opposite end of the steam-boat: but he left an evidence of sectarian candour and all denomination liberality too striking to be easily forgotten.

#### EXAMPLE OF CHRIST.—No. V.

Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Peter ii. 21.

Thou shalt teach it diligently to thy children, said God to the Jews. It becometh us to fulfil all righteousness, said Jesus to John the Baptist. Both had respect to the same thing; namely, a regular walk in all the commandments and ordinances of the Lord through the whole course of life. Early impressions are in general, the most important, because they *begin* the moral character, and are apt to *influence* it through life. The writer of these essays knows this truth by the experience of every day he lives. Many of the impressions made on his mind in early life, when some new idea was acquired, are such as he would joyfully blot, were it in his power, from the tablets of his soul. But he cannot; and they are as a thorn in the very core of being—they are ever the first to present themselves in some form or other whenever there is an opening in the mind for them, like some evil and unclean spirit. There are *resemblances* between the best and the worst of things. Satan has forged an infernal image as a counterfeit upon every heavenly and sacred reality: and what I mean is, that wicked words and actions said and done before children, serve to stamp these counterfeits into the very soul, and *engrave* them in our sinful nature, before "the image of the heavenly" has taken possession: and when this is once the case—and, alas! it is too often so—the spectres and imagery of "spiritual wickedness" will continue to haunt the mind on a thousand occasions in after life, in spite of all the resistance we can bring against them. But there is a time when these tormentors shall be driven away from the faithful—when Christ shall give the final victory. Let parents who read these lines reflect on them, and think of the children committed to their hands, and endeavor to fill their tender minds with the knowledge and fear of God, while they are so susceptible to the first impressions made on them. The mother who teaches her little prattling babe select portions of Scripture, and tells them what they mean, and informs them of their own interest in those awful truths

is conferring on them an incalculable benefit—is infusing into them a holy leaven which may leaven the whole lump—is planting a seed in them which may germinate in time and bloom and bear fruit in eternity—is laying the foundation of a character which may receive the sanction of heaven itself—is moulding them into the image of the Eternal Son of God!

The “holy child Jesus” was trained up in the ordinances of the Lord. He kept, not only the outward ceremonies of religion, but faithfully discharged its private duties. Honor thy father and thy mother; for this is the first commandment with promise. Jesus “was subject unto his parents.” Being made of a woman under the law, he kept the law of parental obedience, and thus gave an example for children to follow his steps. They cannot begin it too young; and they cannot begin it till their parents instruct them in the way they should go. They should early be made acquainted with their covenant relation to God and Christ. They should be taught that they are called with a holy calling, and chosen to serve a “holy Lord God,” and adopted by their baptism into “the adoption of sons,” and elected unto eternal life, and made members of Jesus,—“of his body, of his flesh, and of his bones.” They should be taught to estimate rightly these great privileges, and live a life answerable to the design of their merciful Saviour in admitting them as members of the household of faith. When the foundation of godliness is thus laid, and followed up as it ought to be, children will imitate their Saviour; and like him, obey their parents in the Lord. For the way to procure true obedience and proper respect, is to impart Christian instruction. That will influence them when parental authority ceases, and bring honor to the hoary head: and the honor thus paid by children is a thousand times dearer to a godly parent’s heart, than the unreflecting yieldings of childhood can be. Yet these yieldings are the foundation on which the other is to be built. What was the conduct of our blessed Lord to his mother when he was about to quit this world, and leave her destitute of his personal presence? He provided a son for her, in the person of “the disciple whom Jesus loved,” to be the support of her declining years. She probably had no son beside himself, and so he committed her to the care of his dearest earthly friend, and enjoined it on him to treat her as his own parent. And from that hour that disciple took her to his own home.

Yes; teach children obedience, but let the principle of it spring out of religion. Let them understand that God wills it,—for their benefit as well as his glory, and for the mutual happiness of parent and child. Instruct them how to obtain a spirit of obedience—and that by the obedience of Jesus Christ he procured “the gift of the Holy Ghost” to be bestowed upon all the members of his body the Church on their asking it of the Father in his name, to aid them day and night in their warfare against sin, and to bless their “labor of love” with a hearty attachment to their privileges as children of grace, and heirs according to the promise made to Abraham; and finally, when this life is ended, to “sanctify them wholly,” soul and body, in the resurrection of life eternal.—Who, then, should grudge the time spent in training children after the example of the Lord and Saviour Jesus Christ?

#### ERIEUS.

##### EVIDENCE OF CHRISTIANITY.

The following sentence, comprising a very powerful argument in favour of the christian religion in a very small space, I found written on a blank page of a Greek Testament, which was printed about the middle of the last century. If it meet with your approbation, I should be pleased to see it in the columns of the Observer.

S. E. F.

“If any man can believe that at a time when the literature of Greece and Rome, then in their meridian of lustre, were insufficient for the task; the son of a carpenter with twelve poor mechanics his associates, unassisted by any supernatural power, should be able to discover or invent a system of Theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle and Cicero; and that from this system, by their own sagacity, they have excluded every false virtue though eminently admired; and admitted every true virtue

though despised and ridiculed by all the rest of the world,—if any man can believe that these men could become impostors for no other purpose than the propagation of truth—villains for no end but to teach honesty, and martyrs without the least prospect of honor or advantage; or that if all this should be possible, these few inconsiderable persons should have been able in the course of a few years, to have spread their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, and prejudices of mankind—to have triumphed over the power of princes, the intrigues of statesmen, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance:—if any man can believe all these miraculous events, contrary to the constant experience of the powers and dispositions of the human mind, he must be possessed of more faith than is necessary to make him a Christian, and remain an unbeliever from mere credulity.—*Gambier Observer.*

##### A HAPPY ILLUSTRATION.

The late pious John Newton was once told by an obstinate Unitarian, who proceeded in his inquiries on the precious principle that we are not required to believe what we do not understand, that he had read the New Testament, but could find there no proof of the doctrine of the Trinity. Newton knew to whom he was talking, and answered by saying: “Do you know what happened to me last night?” “Well,” said his opponent, “What?” “Why,” said Newton, “when I was going to my room last night, I wondered what ailed my candle, that I could not light it; and on examination I found that I had been attempting to light it with the extinguisher on.”

##### SPIRITUAL ENJOYMENT.

In our pursuit of the things of this world, we usually prevent enjoyment by expectation: we anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them, so that, when we come to possess them, they do not answer the expectation nor satisfy the desires which were raised about them, and they vanish into nothing. But the things which are above are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them; we cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world: but God is greater than our hearts; and the happiness which he hath laid up for us, is like himself, incomprehensibly great and glorious. Let the thoughts of this raise us above this world, and inspire us with greater thoughts and designs, than the care and concerns of this present life.—*Tillotson.*

##### DESIGN OF THE GOSPEL.

Were the change, which the Gospel proposes to effect, less fundamental and extensive than it is, we might the more easily flatter ourselves with being able to carry its designs into execution. Did it aim merely to polish the exterior, to tame the wilderness, and prune the luxuriance of nature, without the implantation of a new principle, the undertaking would be less arduous. But its scope is much higher; it proposes not merely to reform, but to renew; not so much to repair the moral edifice, as to build it afresh; not merely by the restraints of reason, and the dictates of prudence to engage men to lay a restraint upon their vices, but, by the inspiration of truth, to become new creatures. The effects of the Gospel in the heart are compared by the prophet to the planting of a wilderness, where what was barrenness and desolation is replenished with new productions.—*Hall.*

##### A CONTRAST.

What a difference between the Christian and others. Both are advancing towards the close of life, but they are leaving their good things, he his evil ones. Both will soon bid eternal farewell; but they to their joys, and he to his sorrow. They at death will plunge into “the blackness of darkness for ever;” whilst he will “inherit the inheritance of the saints in light.”—*Jay.*

## NEWS.

**Death of Bolivar.**—The grave has closed over the mortal remains of this illustrious man, who died a victim to the ingratitude of his country.

Previous intelligence had fully prepared us for this melancholy event. Having escaped the daggers of the assassins at Bogota, he was in comparative safety at Cathagena; this afforded him opportunity for reflection. The cruel suspicions of his countrymen thus acting upon a highly honourable and sensitive mind, aided by the debilitating climate of the sea coast, rendered his death speedily certain.

It is known that Bolivar felt acutely the unkindness of the Colombians, and not less so the doubts of the people of this country, whose good opinion he was most anxious to earn. The hostility of a part of the American press afflicted him so deeply, that his friends took unwearied pains to have it better informed, and it is gratifying to know that the public mind was in a great degree disabused previous to the lamented patriot's death. Full justice is now, we believe, generally done him, and he is regarded as he ought to be, the Washington of the South.

The fate of Colombia, under this new calamity, cannot be foreseen—it is now virtually under the dominion of three military leaders, Paez in Venezuela, Florey in the South, and Urdanda at the capital. Had Bolivar survived, and been prevailed on to re-assume the supreme Government, these different portions would have been re-united and the integrity of the Republic saved. But the master spirit is gone, and time can alone develop the future destiny of this unfortunate country.

The Republics of the South are all falling a prey to their own discords and disunion. In Mexico, another insurrection under Gen. Guerrero has just been subdued, and the Government at the capital is once more relieved from the dangers of civil war. The real truth of the matter is, that it is too early by half a century for these countries to assume the business of self Government.

—N. Y. Albion.

**Poland.**—In Poland, every thing connected with their cause was progressing well—the people were patriotically enthusiastic—150,000 armed men, and 200,000 irregulars, with pikes, &c. were ready to meet the invaders—freedom or death was in every man's mouth—their cannon was mounted—the paving stones of the streets were taken to the upper stories to crush the enemy. It was calculated that these preparations might avert the struggle. The liberty of the press had been established, and the free expression of opinion permitted—no exclusive privileges in commerce to be allowed—the right of the Jews to be settled by a special law.

There was a flying report in Paris on the 19th, that an engagement had already taken place between the Russians and Poles, in which the latter were successful, taking 1500 prisoners and six pieces of cannon. The report was considered premature.

The *Augsburgh Gazette* contains the following, under date of Warsaw, January 5:

“Since the proclamation of the Emperor of Russia was known here, an enthusiasm has manifested itself among all classes, which could not have been exceeded in the first wars of Polish Independence, and would justify the hope which the Poles cherish of succeeding in their enterprize, if the force which Russia intends to send against them is not far superior in number and resources to their own. The Dictator receives the most implicit obedience from the people, and he enjoys the entire confidence of the nation. His constant activity daily gains new recruits for the army, which at present consists of 64,000 men, besides a National Militia of 50,000 men, which has set out for the frontiers of the kingdom. An obstinate struggle may therefore be expected, for the Poles do not calculate upon any indulgence, and the language of the Emperor of Russia is too formal not to doubt but that he will maintain his threats with all his force. The war then will be a bloody one, and accompanied with the greatest scourges, as the hatred of the two belligerent nations is carried to the highest pitch, and a scarcity of provisions is felt in the kingdom. The inhabitants in the country are not less excited than those in the

city, and they are repairing to join the army in detachments, armed with pikes and pitch-forks—composing as they do, private battalions, which, being well directed, will be very dangerous to the enemy. Their patriotism is also encouraged by the clergy. The country people are making every sacrifice to the general cause, with perhaps even more enthusiasm and more self-denial than was evinced by the working classes of Paris. These were the feelings which induced them not only to give gratis the wood for the pallisades of Modlin, but also to transport it themselves. Thousands are working upon the fortifications who are contented with a ration of bread, and leaving their pay to be fixed by Government.”

**Italy.**—The two sons of Louis and Lucian Bonaparte had endeavoured to raise an insurrection in Rome, in order to overthrow the Papal government; but were hooted at by the people.

Private letters received from Rome on Friday say, that on the last scrutiny the whole of the votes, except one, were in favour of the elevation of Cardinal Wield to the Papal Chair. There can be little doubt, therefore, that the next scrutiny will exhibit the desired unanimity. This ecclesiastic is, we believe, a native of Ireland, and the proprietor of Lutworth Castle, the late residence of the ex-Monarch of France.

**Bavaria.**—By the latest accounts from Munich, it appears that the Disturbances which arose among the students are not yet suppressed, but even appear to spread among the lower classes. On the 28th several students were arrested at their lodgings. In the evening not only the guards and patrols were reinforced, but 400 of the burgher guards were ordered out. Towards eight in the evening the crowd increased in that part of the town where the burgher guards were stationed. At eleven o'clock the police was obliged to order the Cuirassiers to disperse the group, when several persons were wounded. The University will be closed till March 1, 1831. All the students who are not natives of Munich, and who are not in the Clerical Seminary, are to leave the capital immediately. There is to be a new inscription in the month of March, when the lectures will be resumed. There will be no vacation at Easter.

**Persia.**—Persia is at this moment a prey to a horrible civil war. The eldest son of the Shah has raised the standard of rebellion, and marched against his father. Prince Abbas Mirza hastened to the succour of his father, and is fighting against his brother. A great part of his army is organized and trained upon the European principle. The inhabitants of the Caucasus, habitually impatient at the yoke of Russia, have also risen in insurrection in some parts near the Black and Caspian Seas.

**To Correspondents.**—The article on the death of the late Rev. Robert Addison will be commenced next week.—The Sunday School article is under consideration. The sentiments are good but we are in some doubt of the poetry. It is somewhat painful to reject articles when sent with a good motive—but we must exercise Editorial authority. The writer provides for this by referring to our judgment.

We thank W. P. for his letter; but we think his differences from ourselves results from a misapplication of terms to things. The thing at which he aims, we cannot think of throwing away.—We are convinced that all the formularies of the Church are according to the “analogy of faith;” and while we use no stronger language than the Church does, we may speak with some degree of confidence.

Our readers need be under no apprehension that we are going to inflict upon them a controversy with the Canadian Watchman, as we think it would both be uninteresting and profitless. We cannot hope to produce any salutary effect on him, and so we shall hereafter let him alone.

Letters safely received from G. C. Wood, Esq. Rev. G. Grout, Rev. J. Miller, Rev. R. Whitwell, and R. Vincent, Esq.

## CHILDRENS' DEPARTMENT.

## THE DEATH OF ABRAHAM.

"Then Abraham gave up the ghost and died in a good old age, an old man, and full of years; and was gathered to his people.

"And his sons Isaac and Ishmael buried him in the cave of Mach-pe-lah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

"The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife."—Genesis xxv. 8, 9, 10.

Here is death again. Abraham gave up the ghost, that is, yielded back his spirit to God who gave it; and he was buried in the same town with Sarah. Abraham married after he lost Sarah, and he lived to be an hundred three score and fifteen years, that is sixty and fifteen years old; making in all one hundred and seventy five years. But this world ended with him, and so it must with us all. How foolish would Abraham have been, had he only placed his hopes on always keeping his flocks and herds, and all the riches which he had; but Abraham died in faith, and looked for durable riches in heaven. Those that live by faith as he did, will also die in faith like him, and enjoy his rest. You read, in the parable of the Rich Man, that Lazarus was carried by angels into Abraham's bosom, showing us that Abraham was happy, and pious Lazarus was made as happy as he.

It is said he died in "a good old age." My dear little reader, it is not every one of whom this can be said; some people die in a bad old age. They have lived all their lives in sin; and that old age which is still spent in sin, is a very bad old age indeed, for it has no hopes beyond the grave. But Abraham had spent all his best days in serving God; he looked back upon them with pleasure, and now his old age had become happy and good. "Only fear the Lord and serve him," and if you live to be old, it shall be so with you: but a sinful life will perhaps prevent you from living till old age, or if you do, instead of being a good old age, it will be a bad old age, both in body and mind.

And here I must tell you, that Abraham though a good man, had his faults. You will often read of the faults of good men, as you read your Bible; and they are told you for two reasons: first that you should avoid them, and not commit the same; and secondly, to show that God would not hide them, and that he was displeased with them, and often corrected good men severely for them. But while others live in sin, these did not commit those faults again, and were sorry for them; and their virtues shone so brightly that their faults were only like the spots in the sun, very faint and very few, compared with their excellencies.

In the twentieth chapter of Genesis, we find Abraham, contrary to that faith or trust which he had in God, guilty not indeed of telling a lie, but of keeping back the truth when he ought to have spoken it; which was no credit to him. He went into the country of king Abimelech, and as he foolishly feared that the king might take his wife Sarah, and make her a queen, she being very beautiful, he told her to say she was his sister. This was so far true, for they had both the same father, but not the same mother; but then it implied that she was not his wife. And he had nearly brought himself and Sarah, and the king into great distress, by his mistrust of God's care in this instance.

But while we read of these faults and follies in good men, as faithfully told in the Bible, let it lead us to pray to God to keep us from doing the same, and to ask his grace that we may imitate their numerous virtues.

Isaac and Ishmael buried their father with all due regard to his memory; for "the memory of the just is blessed;" even Ishmael paid this respect to the remains of his father, though Ishmael was not a good man. Thus we learn that we should honor our parents; and as you would have your children honor you, if you live to be fathers and mothers, so respect their dust, and commit it with decency and solemnity to the tomb.—*Child's Commentator.*

[SELECTED.]

## TO WILLIAM.—By MR. PRABODY.

It was but yesterday, my child, thy little heart beat high,  
And I had scorn'd the warning voice that told me thou must die;  
I saw thee move with active bound, with spirits light and free,  
And infant grace and beauty threw their every charm on thee.

Upon the dewy field I saw thy early footsteps fly,  
Unfettered as the native bird that cleaves the radiant sky.  
And often as the sunrise gale blew back thy shining hair,  
Thy cheek beheld the red rose tinge that health had painted there.

Then withered as my heart had been, I could not but rejoice,  
To hear upon the morning wind, the music of thy voice,  
Now echoing in the careless laugh, now melting down to tears,  
'Twas like the sound I used to hear in young and happier years.

Thanks for that memory to thee, my little lovely boy,  
'Tis all remains of former bliss, that care cannot destroy;  
I listened as the mariner suspends the outboard oar,  
To taste the farewell gale that flows from off his native shore.

I loved thee and my heart was blest—but ere the day was spent,  
I saw thy light and graceful limbs in drooping illness bent,  
And shuddered as I cast a look upon thy fainting head,  
For all the glow of health was gone, and life was almost fled.

One glance upon thy marble brow, made known that hope was vain;  
I knew thy swiftly wasting lamp should never light again;  
Thy cheek was pale, thy snow white lips were gently thrown apart,  
And life in every passing breath seemed gushing from the heart.

And when I could not keep the tear from gathering in my eye,  
Thy little hand prest gently mine in token of reply;  
To ask one more exchange of love, thy look was upward cast,  
And in that long, long burning kiss, thy happier spirit passed.

I trusted I should not have lived to bid farewell to thee,  
And nature in my heart declares it ought not so to be;  
I hoped that thou within the grave my weary head should lay,  
And live beloved when I was gone, for many a happy day.

With trembling hand I vainly tried thy dying eyes to close,  
And how I envied in that hour thy calm and deep repose!  
For I was left alone on earth, with pain and grief oppress,  
And thou wast with the sainted, "where the weary are at rest."

Yes, I am left alone on earth—but I will not repine,  
Because a spirit loved so well is earlier blest than mine;  
My fate may darken as it will, I shall not much deplore,  
Since thou art where the joys of life can never reach thee more.

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