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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.

By A. H. BURWELL, Editor.]

THREE RIVERS, FRIDAY, 11th FEBRUARY 1891.

[Vol. I.—No. 24.]

LUTHER'S CONFESSION BEFORE THE DIET OF WORMS.*

It is scarcely necessary to remind the reader, that Dr. Martin Luther, an Augustine monk and professor of Divinity at Wittenberg, having inveighed against the malpractices which were resorted to in the sale of indulgences, embroiled himself by this means in a violent controversy, during which his bold assertions were productive of results which were not only far from being contemplated at its commencement, but excited so much alarm on the part of the Roman conclave, that he was summoned to appear before it. His sovereign Frederic, the Wise, found means, however, to elude this proceeding, and convert the hazard of a personal investigation before the conclave, into discussions before a native tribunal, where Luther underwent interrogatories and examinations, conducted by papal representatives. These failed of their object; and the accused party seeking to have his errors laid open, his priestly adversaries, instead of breaking ground in such a field, insisted that he should retract his words, or at least, abstain from all further controversy.

The struggle soon assumed a more ominous aspect; Luther urged his attack upon the groundless dogmas and pretensions of the Church with still greater effect, particularly in his treatise "On the liberty of a Christian;" and the apprehensions of his opponents at Rome now impelled them to obtain a bull of excommunication against him. This is the document which he had the courage publicly to commit to the flames, at Witteuberg, on the 10th of December, 1520: thus affording a precedent for that re-assertion of undivided allegiance to the Roman See, which afterwards shook its authority to its foundations.

The dispute had lasted above three years: a host of publications had been exchanged between the combatants, and great interest was excited as to the issue throughout Christendom, as well as Germany itself. As far back as the year 1518, Miltitz, the pope's chamberlain, whilst travelling through Germany, had had the mortification to observe, that there existed, in almost every quarter, three advocates of the new order of things for one who was attached to the cause of his master. If it be asked, why the Court of Rome did not adopt more efficacious measures to crush this inroad in its earliest stage, it may be answered, that its arm was arrested by the political state of Europe. The emperor Maximilian had just quitted the stage, and the election of his successor engaged the attention of every cabinet. So important an event as this, drew the squabble with an isolated monk into the back-ground; all parties courted the powerful influence of Frederic, the Wise: and there was no other temporal sword which could be unsheathed with effect.

Such was the state of things when Maximilian's grandson, Charles, the youthful sovereign of Spain and the Netherlands, was raised to the imperial dignity. Upon him, and upon the first proceedings of his court, rested the attention of Europe. It was a matter of doubt with many, whether he would be induced to oppose or to embrace the cause of the Reformation, and, on his account deep importance was attached to the first diet, which the new Emperor had summoned to meet at Worms, on the 6th of January, 1521.

The assemblage on this occasion was extremely numerous. It was attended in person by sixty-six sovereign princes, both temporal and spiritual, for few of them chose to appear in proxy;—by nearly one hundred counts, and sixty deputies from the free towns. Deans of chapters, many of whom were of princely extraction, prelates, barons, knights, and foreign envoys swelled the meeting. To these must be added, a number of the most eminent doctors of divinity and canon law, who had arrived either in the suit of princes, or had come under an expectation that something beyond the common routine of business would be transacted. It was remarkable also for the appearance of the first native of America who had been seen on European soil; he was attired in the dress of his own country, and had been sent by Cortez from three empoalla in Mexico, to do homage to his sovereign.

The town and its environs were full of life; merchants and traders of all kinds flocked to the spot from the furthest corners of Spain, Italy, France and Germany; and if every diet resembled a fair, this presented a far more animated scene than any of its predecessors. The throng of nobles and their knightly retinues came forth in their most splendid array, and endeavored to outvie one another in the magnificence of their habiliments and the beauty of their chargers. Among the most youthful and the gayest of the crowd was Philip, Landgrave of Hesse, who drew every eye after him; and the Emperor himself, who was but little his superior in years, though of a more sedate turn than is common to his age, lent himself to the general impulse, and repeated his equestrian prowess on the tilting course, as he had done shortly before at the tournament held in Valladolid.

One festival followed upon the heels of another; for the investiture of such princes as had not done homage at Aix-la-Chapelle, was always succeeded by rejoicings; and the wild extent to which they were carried may be inferred from a picture of their results, as drawn by an eye witness:—"Scarcely a night passes here, at Worms, without the assassination of three or four individuals. The Emperor has a provost (profos) who has already drowned, hung, or made away with more than one hundred persons. The thefts and murders here are as bad as at Rome."

Amidst all these carousals and atrocities, more serious matters were not lost sight of; and independently of regulations affecting the empire, the matter of the Lutheran controversy, as was expected, came under discussion. So far as we are informed of the propositions brought forward by Glapion, the Emperor's confessor, Fabri, the prior of the Dominicans, and others, it would appear that several of the clergy recommended lenient measures, with a view to divert the storm; inasmuch as they expressed a desire that the decision should be intrusted to chosen arbitrators. Others insisted upon the necessity of a council, for the purpose of purifying Christianity of its glaring corruptions: whilst some on the contrary, supported the papal legate, Alexander, who laid the bull of excommunication before the great assembly of the states of the empire, on the 18th of February, and accompanied its presentation with an appeal to this effect:—That it appeared to him, it was the wish of many to institute an inquiry into the affair with Luther; but he begged it might be borne in mind, that there was nothing left to investigate; inasmuch as the Pope had already decided, in the matter, of which the bull itself was the most undeniable evidence: that Luther had given currency to such errors, as rendered a hundred thousand heretics deserving of the stake; for he had injured the dignity of the saints in heaven, had even thrown doubts on purgatory, and explained the Scripture in a different sense to

* The original of the above translation is one of a host of publications and tracts which have issued from the German press, on occasion of the general celebration of the Third Centenary of the Confession of Augsburg, to which are alluded to in our last number.—*Christian Remembrancer* for Oct. 1830.

* Dietrich Butzbach's Letters.

that which the Church enjoined. The matter was, therefore, no longer within the competency of the diet; and as far as the clergy were concerned, they were not warranted in taking up the dispute with that heretic, without a special commission from the Pope.

The princes, however, were not disposed to bow to this mandate, and a very large majority of the states required, that Luther should appear in person. They alleged, there were so many and such serious objections existing against the administration of the Pope, that it was at length become necessary to adopt measures for removing them. It was right, therefore, to hear what the monk of Wittenberg had brought against them, and then to determine on the course fitting to be pursued. In other respects, it was incumbent upon them to convince him of his errors, and assist upon his retracting them, in those points where he had really impugned the Christian faith.

The Emperor's council, in which papal influence and the spirit of the Spanish inquisitor assorted ill with the political cunning of the Netherlands, wavered in its decisions; until every other consideration gave way to a feeling, that it might enhance the influence of the new Emperor if it were made to appear, that the Roman chair could not trample even upon a monk, without the sanction of the German sovereign. On the 6th of March, therefore, a citation was issued, in the name of his imperial Majesty, inviting Dr. Martin Luther, under a promise of safe escort, to come and put in his answer personally. But no mention was made of any recantation; Luther having already replied, in confidential communication with Spalatin, his sovereign's chaplain and confidential secretary, that recantation was wholly out of the question. The passage of his letter which contains this declaration, runs thus:—"Do not imagine that I shall retract; but I will come, even though my life may be the forfeit. I have no thoughts of flight, nor of suffering the word of God to be endangered; on the contrary, I will maintain it unto death, Christ being my helper."

Upon receiving the summons, which was brought to him by Casper Sturm on the 24th of March, he made himself ready for the journey. The magistrate of Wittenberg presented him with a conveyance, and appointed Hieronymus Schurf, a juriconsult, to be his counsellor. He was also accompanied by several friends; namely, Nicholas of Amsdorf, dean of the chapter; Justus Jonas, a professor; and Von Schwaben, a Danish gentleman. Thus provided and attended, he passed through Erfurth and Frankfort, being kindly received by knights and citizens, and cheered with numerous testimonies of a lively sympathy in his fate, upon his road to the borders of the Rhine. At Oppenheim he found a letter, earnestly warning him of his peril; and on this occasion, he addressed the following impressive words to the bystanders:—"Aye, and if there be as many devils at Worms as tiles on its roofs, I will not be deterred." Upon leaving Oppenheim, numbers of persons of gentle blood met him with friendly greeting, and formed a handsome retinue about the Reformer, who was modestly attired in his monkish garb. With this escort he entered Worms at ten o'clock in the morning of the 16th April, and surrounded by an immense crowd of people dismounted at the house of the Teutonic order, where Frederic of Thunau and Philip of Feifitsch, as well as Von Pappenheim, the hereditary marshal of the empire, had taken up their quarters.

It was not long before he was admitted to a hearing. Notice of a general sitting of the diet was given for the same afternoon, and Pappenheim was directed not only to cite him to appear, but to conduct him into its presence at the hour appointed. This last was rendered necessary indeed by the enormous pressure of the bystanders, through whom the marshal and attendant herald found much difficulty in bringing him to the episcopal palace, where they had also to force a passage through the antechamber, which was filled to overflowing with princes and noblemen. Many an encouraging expression cheered Luther on his way; amongst these it will be in the reader's recollection, that George of Frundsberg, the imperial commander, tapped him upon the shoulder, and exclaimed, "Friend monk, thou hast taken a step far bolder than I and many of my brother leaders have adventured on the field of battle; but the fight is thy own; therefore, go thy way in God's name."

Still it was matter of uncertainty what sort of reception he would meet with: he was abundantly armed for the task, and had

fully made up his mind to enter upon a theological contest. He was, therefore, not a little astonished when John Von Eck, the official general of Treves, simply asked him in the Emperor's name, and by direction of the diet, "Whether he acknowledged that the books that lay before him were his writing? and whether he retracted, or was resolved to abide by their contents?"

He was on the eve of replying, when his attorney interposed, and required that the titles of the books should be read over. This having been done, Luther resolutely answered to the effect, "that he acknowledged these books to be his own, and was prepared to justify the several assertions they contained." But as regarded the other question, whether he was ready to defend or retract every isolated opinion he had expressed, he observed, "that such an answer was far more difficult to give, and, indeed, was of so deep an importance, as to induce him to solicit time for maturer consideration."

As the majority of his judges thought the request by no means unreasonable, although he was unworthy of such a favor (as Von Eck observed), time was granted him until the next morning, when he was admonished to appear, and deliver in his answer orally.

(To be continued.)

REPORT OF THE PROCEEDINGS OF THE EPISCOPAL FLOATING CHAPEL,
OR PART OF DUBLIN SOCIETY, FOR THE RELIGIOUS INSTRUCTION
OF SEAMEN, 1830.

(Continued from last week.)

The Sunday school has been carried on as usual, from two till half past three o'clock, with the exception of a temporary suspension, owing to the ill health of the last Chaplain—this School being invariably superintended by the Chaplain himself. It is also purposed to open a reading library for the children, to encourage their attention, and supply them at home with wholesome food for the mind prepared for it by instruction. The advantages of Sabbath School teaching are too well known to need any comment here.

The Directors feel much gratified to state that the Week Evening School has been prosperously continued; and they would add, that the anxious inquiries among the seamen when it would re-open, (for it is found necessary to discontinue it in the summer months, as the men continue so late at work,) at once evince the value they place upon it. This is under the direction of a master duly qualified to instruct in reading, writing, arithmetic, and navigation, and under the general superintendance of the Chaplain. A return book, stating the hour of attendance, is given by the Master to every one attending, that the Captains of the respective vessels may be assured that the sailors are engaged at the school while absent from their ships.

Any one acquainted with the vice and depravity that pervades the streets of our metropolis at night, will at once recognize the benefit of having a seminary opened to withdraw the seamen from such baneful contagion.

The Directors have not been unmindful of the particularly useful plan of supplying the vessels with Bibles, Testaments, and Prayer-books; and the average yearly distribution for the above-mentioned period has been 70 Bibles, 92 Testaments, and 51 Prayer-books. Of the Testaments, some have been in the French, Welsh, Danish, and Dutch languages; of these, none have been given gratuitously. And it cannot but be gratifying to every lover of the Redeemer's kingdom to be informed, that there is scarcely a vessel frequenting this port that has not been supplied with the word of everlasting life.

Tracts in different languages have been judiciously circulated, and the seamen frequently apply at the Chapel, and to the Chaplain in his visits during the week, for fresh supplies of this highly useful medium of conveying the truths of the Gospel of Jesus: a manifest proof that they have not been without their beneficial result.

It is with deep regret the Directors have to state, that the deficiency of their funds has constrained them to be very limited in the supply of Books for their Reading Library. The Books are

kept in boxes for their preservation; and when a vessel is leaving the Port, a box containing moral and religious books and tracts, is lent to the Captain, for his own use and that of the crew, which is exchanged for another on his return. These are eagerly sought for by seamen. But it is melancholy to add, that there are upwards of 100 boxes, and only twenty-seven of them supplied with books. Let this speak for itself.

The annual expenditure of the Society is calculated in the last Report at £300 per annum. During the year 1827, it was £321 19s.; 1828, £276 13s. 10d.; 1829, £230 4s. 1d. The greatest prudence and economy have been observed in all the departments of the Society.

The Directors would here turn your attention to the unavoidable expenses attending the continual repairs of the chapel, which increase yearly, as the ship becomes old. During the last year, a considerable expense was incurred in consequence of an injury sustained by the bursting of the dock gate, which left the dock nearly dry. These circumstances, besides various other inconveniences, and especially the prospect in view of being obliged, in the course of a few years, to purchase and fit out another ship, lead the Directors to contemplate the expediency of building a place for worship on shore, somewhere in the neighbourhood of the dock.

They feel assured that the attachment of the seamen to this establishment, would obviate any supposed objection they may have to a house of worship on land; which, it may be confidently imagined is only supposed, or, if felt, originated from their having no house of worship they could consider their own, and where they would be certain of finding accommodation. If the Directors meet with that encouragement from their friends, by their annual contributions, which they confidently anticipate, they would be glad to turn their serious attention to this project, which would eventually be attended with considerably less expense, although requiring a larger sum of money to be raised at the present time.*

Before they leave the subject of their finances, they would remark, that at the close of the past year they were in debt £45, whilst in the beginning of 1827 they had £110 15s. 1d. in hand: and on referring to the statement above, it will be seen that the expenditure was greater then, than now, that the Society is thus indebted. This is a deplorable instance of the falling off in the contributions.

After this brief but, it is hoped, forcible detail of facts, is it necessary to address a word of further appeal to professing Christians, to support an institution which has been, by the Lord's blessing, of such incalculable benefit? and (to put it upon no higher ground) if what is here advanced respecting the moral improvement of the seamen frequenting this port, upon the testimony of their Captains, be true, surely that highly respectable body, the merchants of this City, are peculiarly called upon, both in gratitude and as a matter of self interest to grant their liberal aid to a society that has been the means of such a happy result. But the Directors would press its claims upon higher motives, and would earnestly and affectionately call upon all who value the Gospel of our Lord Jesus Christ, to come forward with all their heart in aid of a Society so eminently calculated to benefit the souls of our seamen, and to contribute liberally to its support. "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

* The expense which unavoidably attends the keeping the Floating Chapel in a proper state of repair, has averaged for the last five years, the sum of £44 each year.

ANECDOTE OF READING THE SCRIPTURES IN PUBLIC WORSHIP.

Mr. Editor,

Not long since I was in the United States, and heard the following anecdote from an Episcopal Clergyman whose piety and industry place him high among the good and the useful.

After having been several years in the parish the substance of

the following conversation took place between him and a Baptist of excellent character;—

Baptist. I have some time, Mr. M. been thinking how much better customers I find your Church people than other professors.

Parson. How so, Mr. H.? I am sure they are far from being the richest customers who go to your shop.

Baptist. That is not what I mean. There are many other professors in our town far wealthier than the generality of your congregation, and who consume at least in proportion to their wealth. But what I have to observe is, your Church people are the best paymasters.

Parson. Indeed Mr. H. I am sorry to learn that any are bad paymasters; but I cannot but feel gratified on hearing such honorable testimony borne of the people among whom I exercise my sacred calling, and I trust that God has blest my labors to them.

Baptist. Yes;—and I have been considering why such a blessing follows you in a higher degree than others. There must be a moral cause for it,—and I do think it is this. You read more *Bible* to the people than the ministers of other denominations, and particularly the *ten commandments every Sunday*; while the people add a prayer to each that God will help them to keep them, and write them all for that purpose in their hearts. Shop keepers you know have a chance of finding out rogues:—and I never hear you read the laws forbidding theft and covetousness but I think of the crooked behaviour of some of my customers, and wish they could hear you with both ears open,—and their hearts too.

Parson. I think your observations very just, Mr. H., and I am happy to find that you so highly estimate our scriptural services. The reason that we set so great a value on them is, that they are carefully collected out of the Book of God, and contain nothing contrary thereto: and our discipline does not permit us ministers in our private capacities as leaders in devotion to add to or diminish aught from that form of sound words.

Baptist. Honesty in dealing is, as I think, a great branch of true faith—it is one of the fruits of the fear of Him who said, Thou shalt not steal. And though I feel partial to my own denomination, I must say that I believe you Church people have a method of making men good inferior to none. You worship God with his law in your mouths.

If, Mr. Editor, you think the above worth reading, please print it in the Sentinel, and oblige

A CONSTANT READER.

Bishop Heber's Monument at Madras.—The subscription raised at Madras for the erection of a Monument to the memory of the late Bishop Heber amounted, with interest, to 50,944 rupees. Sufficient funds for the erection of a Monument having been allotted, there remains a balance of nearly 13,000 rupees. This balance is to be kept as a distinct fund, to be styled "Bishop Heber's Monumental Subscription Fund." The interest of this fund is to be annually applied to the maintenance, education, and clothing of such a number of Scholars, for the office of superior Catechists, as the same shall be found sufficient to support; to be educated in the Seminary now building in the Vepery Mission, for the service of the Society for the Propagation of the Gospel in Foreign Parts, within the Archdeaconry of Madras—such scholars to consist, one half of the descendants of Europeans, and the other half of natives; and to be designated "Bishop Heber's Madras Scholars."—*London Mis. Reg.*

Jews at Rome.—The number of Jews at Rome is about 3000; of these, 1488 are wretchedly poor, and dependent on the Synagogue Fund, or on the charity of the richer Jews. The proportion of extremely necessitous poor among the Jews, in every part of the world, is much larger than is generally believed.—*Id.*

A Swedish Missionary Society was formed on the 15th Feb. 1829, at Gothenburg, under the protection of the King. That day was chosen, because on the 15th February 829, Ager, the first Missionary at Scandinavia, departed from his labors, and that for ten centuries the glad tidings of the Gospel had resounded on the shores of the north.—*Id.*

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 11th FEBRUARY, 1831.

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

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

1. Let us first inquire into the meaning of the phrase "Kingdom of God." It appears to have three meanings: 1. *Heaven*; which men cannot enter till after death. 2. *The visible Church in this world*.—"The kingdom of heaven is like a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and set down and gathered the good into vessels, but cast the bad away;" 3. *Sanctified affections through the instrumentality of the Gospel*.—"The kingdom of God is within you."—The use of it in the *second* sense is very common.

2. The phrase in our Lord's words to Nicodemus appears to require being understood in the *second* sense; namely, of the visible Church. 1. He does not say, that except a man be born of water and of the Spirit he cannot be *saved*: but, he cannot enter into the kingdom of God. Understand this of the visible Church, and it amounts to the simple assertion that a man cannot enter into the Church, or be made a member of his [Christ's] body, of his flesh, and of his bones: or, he cannot have Church membership without regeneration. 2. The Jews were accustomed to regard introduction into their Church as being born out of the world into a state of citizenship with God's covenant people. "Art thou a Master in Israel, and knowest not these things?" His own religious rites ought to have interpreted the Lord's assertion. 3. "If I have told you of *earthly things*,"—literally, of things on or in the earth,—and ye believe not, how shall ye believe if I tell of *heavenly things*?—namely, of things in heaven. The Church and the things of it are *in the world*, though neither of man nor for worldly purposes alone, but of God.

To this we may add, that the primitive Church held the same doctrine on this point with the Church of England. Justin Martyr, the famous apologist for Christianity, who flourished about fifty years after the death of St. John, writes thus to the Greeks in his first apology: "As many therefore as are persuaded and believe that the things taught and said by us are true, and moreover take upon them to live accordingly,"—"are taught to pray and ask of God, with fasting, the forgiveness of their former sins, we praying together and fasting for and with them. And then they are brought to a place of water, and there regenerated, after the same manner with ourselves. For they are washed in the name of God the Father and Lord of all, and of our Saviour Jesus Christ; for Christ has said—"unless you are born again you cannot enter into the kingdom of heaven." In the second apology he says: "This washing is called illumination." Irenaeus, who, as Eusebius informs us, (Ecc. Hist. book v. chap. 5) had in his youth been the auditor, or hearer of Polycarp (one of the Disciples of St. John,) has these words: "When Christ gave his Disciples the commission of *regenerating unto God*, he said unto them, Goye," &c. (Then follows the commission recorded in Matthew.) Clement of Alexandria also affirms it to be the effect of the Divine agency, "to form man out of earth, to regenerate him by water, and to increase him by the Spirit:" which is the doctrine contained in our office of Baptism.

3. This view removes the stumbling block in regard to those who die unbaptized. Indeed, our Lord's words appear to make no allusion at all to the state after death. If they did, the words *born of water* would have a most terrific import; because they are as plain and positive in their assertion as those which mention the Spirit. They would cut off every unbaptized person from salvation: a thing too hard to be believed.

4. Our Lord, in speaking of the things concerning the kingdom of God, as legislating for the Church, could not be expected to make provision for any *out of her pale*, except as they came within it. His scheme is to save men by the instrumentality of the

Church; and hence we have nothing to do with them that are without, but to bring them in, and teach them the way of life in their new state of alliance with God through Christ. He will finally judge all by such rules of exception, if need be, that we do not and need not know till the time come.

5. There is but one regeneration spoken of in the Gospel. Some however have said, that to be born of water is one thing, and born of the Spirit another. But the simple phrase *born of water* does not occur in Scripture: it is *born of water AND the Spirit*; which is equivalent to the phrase *born of the Spirit*. This is no stronger language than Paul uses to the Ephesians, v. 26. "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Here he attributes *sanctification* to the washing of water, which is quite as unreasonable as to attribute regeneration to it. But if one is born of water in a religious rite of our Lord's own institution, he is evidently and indisputably *born again*,—"not of blood, nor of the will of the flesh, nor of the will of man, but of God."—For who made the institution, and commanded it to be done in the name of the Father, Son, and Holy Ghost, by certain authorized persons? Has he not said that when even two or three are gathered in his name, there he himself is? And since the command is to baptize every body, who will presume to exclude his authority, presence, and co-operation from any particular baptism performed by his authorized servant?

6. Is not regeneration a privilege of the Church of Christ? Is not water baptism the same?—Where are we to look for the privileges of God's covenant people but to his body the Church? How shall we receive them but in a faithful participation of the ordinances given her of God "for the perfecting of the Saints?" Shall we neglect the Church and expect to reap the fruits of the Spirit elsewhere? The Church is his vineyard, where he sends his servants to work out their salvation, and where they are to look for spiritual privileges and blessings. If they were to be had out of her, why did he make her "the pillar and ground of the truth," and command that all men be made her children?

7. But it is asked, How can Water-Baptism be Spiritual Regeneration? As easily as for it to be spiritual sanctification. The wind bloweth where it listeth: so is every one born of the Spirit: and we have no Scripture rule for excluding the Spirit from the Office of Baptism. Even if done in hypocrisy he is there, else it could not be a profanation. Is not baptism a religious and spiritual rite? Does it not introduce us into a spiritual society—a spiritual kingdom of God's building—into a spiritual covenant with the Father of Spirits, that we may worship him in spirit and in truth, and serve him in a state of gracious adoption? Is not connection with the Church a spiritual connection? Is not Church membership into which baptism admits us the same thing? If baptism admits us into the family of God and the condition of covenant children, can regeneration do more? Or is it incorrect to say that the covenant children and members of God's family are *born of God*? How can they become children out of aliens and strangers and children of wrath but by spiritual regeneration? Is not the Christian Ministry a spiritual Ministry of God's appointment, expressly to teach a spiritual religion, administer spiritual sacraments, and endeavor to bring all the members of Christ's body into a state of Gospel obedience?

8. Regeneration is evidently a privilege of the Church. The Ministry is essential to the existence of the Church:—it is therefore essential to all the blessings under the Gospel; and hence the new birth comes through its instrumentality, by the will of man, if you please, but *under God's direction*, the same as all other good things. So testifies James, i. 18.—"Of his own will beget he us with the word of truth."—Also 1 Pet. i. 23:—"Being born again, not of corruptible seed, but of incorruptible, by the word of God." The allusion here to the canonical formulary of baptism commanded to be used by our Lord is too manifest to need further comment. But we may observe, that either sacrament exerts its *sacramental force in all cases*,—being—"a savor of death unto death, or of life unto life;" else they could not be profaned.

9. By the natural birth we are no more than "Children of wrath, aliens from the commonwealth of Israel, and strangers from the covenants of promise." The Christian Church is the common-

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

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

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

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

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

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

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

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

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

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

congregations are chiefly Germans, and are under the charge of the Rev. Mr. Mayerhoffer, who is most assiduous in the discharge of his laborious duties,

I am, Rev. Sir, &c.

R. D. CARTWRIGHT.

York, January 27th 1831.

CONTEMPLATIONS ON THE LITURGY.—No II.

GOING TO CHURCH.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—It is true that man was made to glorify God, and to render him the entire love of the heart; but it is equally true that he is not the only being who is the proper object of a pure and holy love. Hence *piety* is not a solitary and selfish quality. It loves company:—Come, and let us go up. The children of our Father which is in Heaven should be bound together in a bundle of good will. "This commandment have we from him, that he that loveth God love his brother also." To be like him is our highest perfection. He is not only kind to those that obey him, but also to the disobedient and unthankful, and sendeth rain on the just and on the unjust. We therefore should love the objects of his love, and do good to the most wicked and undeserving. While we were without life, Christ died, the just for the unjust. If we by his word and grace have chosen the good way, let us exhort the careless ones to come with us and walk in his paths. If God had left us to ourselves till we were willing, when would that time have been? And if we should never speak to others of the good way of life till we see them desirous to hear of it, how in this could we be like him? There is much of his work that he hath committed to human hands, especially to his ministering servants, whose business it is to reconcile sinners to the God who made them. He came to *seek*, and then to *save*. This is still his method. In this, who *now* is on the Lord's side, who? as said the son of Nimshi when he went against Baal. Come, then, and let us repair to his court, and learn the way of the Lord.

"I was GLAD when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is *compact together*—that is at *unity with itself*." This is the proper character of the Church of God. His family should all be of the same mind—should all speak the same thing—should flee divisions, and seek the things that make for peace, as said the Apostle. Or as said the Martyr Ignatius, that primitive Bishop who took lessons of divine learning from "the disciple whom Jesus loved:" "Let there be nothing that may be able to make a division among you; but be you united to your Bishop and those who preside over you.—As therefore the Lord did nothing without the Father, being united to him, neither by himself nor yet by his Apostles; so neither do ye any thing without your Bishop and Presbyters; neither endeavor to let any thing appear rational to yourself apart; but being come together unto the same place, have one *Common Prayer*; one supplication; one mind; one hope: in charity, in joy undefiled."—Where God is not *seen*, * he has a representative: for, said the Lord: He that despiseth you despiseth me: and he that despiseth me despiseth him that sent me. All things go by order and gradation, producing a divine concord. We obey our spiritual rulers because God has given them honor as well as oversight; and the honor paid them ascends up to their master. And our Zion is as a city at unity with itself only, when we are united to our guides in the obedience of the Gospel.

"I was glad."—There is no gladness so blessed in its effects as that occasioned by *gratitude*;—and gratitude is linked with a sense of *dependence*. The soul that feels its dependence on God must be grateful. What wisdom does he display in all his works. Our very inferiority is a glorious privilege! Order is God's first law: none were made to be *independent*. Where then is pride? It is cast into outer darkness, to enjoy that independence which it affected when it fell from the privileges of a servant. God will

* God, manifest in the flesh.

have all to look at him. Then, if there be any above us, they are but as elder brothers, going perhaps before us, but not to our hindrance: Their Father is our Father—their God is our God; and he is equally the joy of all.

See the tall spire of the Church pointing heavenward,—as an index to the abodes of bliss. So should our thoughts always ascend upward, and reach even to the mercy seat at the right hand of the Majesty on high. There is certainly a language in inanimate matter, made audible by *shape* and *position*. Even the trees of the field by pointing upward preach of heaven, and reproach those who live without God in the world.

The Church Bell too, is far from being ineloquent. The sound in itself is cheerful; but much more so by its associations. It seems to speak in the language of inspiration,—Come: the Spirit and the bride say, Come: and let him that heareth say, Come, and let him that is a thirst come without money and without price.—Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

A DRUID.

[From the Albion.]

News.—On the night of January 30, the Sovereign arrived at New York from London with London dates to the 19th ultimo.

A revolution had broken out in Poland, and after much bloodshed the Grand Duke Constantine was obliged to give up Warsaw to the insurgents and commence a retreat to Russia, accompanied with his Russian Regiments. A provisional Government has been established at Warsaw, and the Polish authorities are complete masters of their country.

The insurrection broke out on the evening of November 26th in the military school of ensigns, who, to the number of 500 or 600 took up arms, and spreading themselves through the town, called the citizens to arms. Being joined with a large company they proceeded to the Barracks of the infantry and the arsenal, which they captured, and then distributed an immense number of arms to the people; and on the defection of the Polish regiments, the Grand Duke retreated upon Parga with his guard, two Russian and a Polish regiment. Forty-one Colonels or Majors were killed in endeavoring to keep the troops in obedience; together with two Aids of the Grand Duke.

It is impossible to say what consequences will flow from this new event—La Fayette has declared in the Chamber of Deputies, that if Austria or Prussia united their arms with Russia to put down this commotion, that it would be the duty of France to interfere. France has herself assumed a warlike attitude—nor is Paris altogether tranquil. The edict of Louis Philippe against the press and bill stickers speaks Volumes. What has France gained by her revolution if such edicts are still necessary? The edict is as follows:—

"1. No writing treating of political subjects shall be fixed in the streets. 2. Every bill-sticker to make known his residence to the Municipal Authority. 4. The sale of false articles from the journals is forbidden. 5. The infraction of articles 1 and 4 of the present law shall be punishable with a fine of from 25 to 500 francs, and with imprisonment from six days to a month.—The author or printer punishable with double penalty. 7. Every infraction punishable by the Correctional Police, with a fine of from 25 to 200 francs, and with imprisonment of from six days to a month."

The Whig Ministry in England seem disposed to grant additional privileges to the United States, by making some change in the scale of duties, proposed by the former Ministry. The bill was, however postponed, and it is gratifying that nothing will be done hastily.

Hunt is at length returned to Parliament for Preston, in opposition to Mr. Stanley, grandson to Earl Derby a whig family. Let this sink deeply into the minds of those who clamor for Reform. In Preston something like universal suffrage prevails, and we have here a beautiful illustration of its effects. Cobbett was at the former election nearly returned for this patriotic borough.

The disturbances continue in many counties; but great activity prevails in swearing in special constables, and taking other means to secure the public peace.

Every thing in Europe has a most troubled aspect, and we really feel that our minds are made up for every thing, and that we shall be surprised at nothing. War, is the least of the evils that can spring out of such a state of conflicting events.

THE SOLAR ECLIPSE OF FEBRUARY NEXT.

The American Almanac just published contains a great variety of calculations relative to a great solar eclipse which will be visible throughout the United States on the 12th of February next. These calculations exhibit very minutely the path of the central eclipse, and of several of the digits and phases of the eclipse, at a large number of places in the United States. The path of the eclipse is still more clearly marked out upon the map of the United States, attached to the Almanac for the purpose.

The central eclipse will enter the United States from Mexico, and will pass through the States of Louisiana, Mississippi, and Alabama, the north part of Georgia, and South Carolina, North Carolina and the South-eastern parts of Virginia and Maryland: thence proceeding along the Atlantic at a distance of 50 or 60 miles from Long Island, it will pass through the South-eastern part of the island of Nantucket, and thence to Halifax in Nova Scotia. The unobscured parts of the Sun will present an annular appearance at all places within about 35 miles on each side of this track, and the ring will become more or less uniform in proportion as the place is nearer to the central track. The duration of the annular eclipse, will be a little over two minutes. The path of the annular eclipse will extend to the town of Chatham in the county of Barnstable, but to no other part of the continent in the New-England States, and to no part of the middle States except the southern extremity of New Jersey and Delaware.

The eclipse will begin in Boston at 11 o'clock 45m. 26s. A. M. The time of the greatest obscuration will be at 1h. 21m. 11s., the end will be at 2h. 46m. 48s., and the duration will be 25. 27m. 52s. The digits eclipsed will be 11deg. 17m. 27s.—*Boston Daily*

Extract—Page 180, second column, fourth line from the bottom—for vol. 2, read vo. 1.

CHILDRENS' DEPARTMENT.

THE EXCURSION.

(Concluded from last week.)

Do you remember little reader, how we left our friends the little travelers? They were playing about under the care of Jane, while their mother rested in the shade. Amelia jumped and ran, up one hill and down another, till she was soon hid from sight among the trees. Lucy for a little while tried to keep with her sprightly sister, but soon gave over in despair. From that time she and Emily were playmates, and soon contrived to try the patience of Jane very much. She, perhaps, was inclined to exercise the authority given by her mother with too much haughtiness; and her little sisters liking to have their own way, there was many a call to mamma to "See Lucy, how she behaved!" and, "look at Emily, how naughty she was!"

When rested, their mother arose to join them, and approached the spot where they were playing unperceived by them, as some rocks and bushes had formed a kind of screen, which concealed from sight the rock on which she had been sitting. Amelia she found missing—Lucy, cross at being left behind—Emily, angry at "her naughty sister Jane," as she called her; and what was worse than all, Jane weary of her charge, and speaking harshly to her baby sister. At the moment, however, she took no notice of these things, sorry as she was to observe them, but quietly called her little ones together, to return. "Look, children," she said "at the beautiful glow on those distant mountains! Come on,

the dark night will soon hide our path from us, and we may be unable to find our new home."

As they returned, their way lay along the margin of the brook. On the other side were rocks, and through a crevice in one of these there flowed a spring, clear as crystal, and cold as any ice water. Here Amelia overtook her sisters, but, from having been obliged to run so fast, in a very heated state. Her mother reproved her for her imprudent wildness, and would not allow her to drink until she had bathed her hands and face in the basin below the rock, and even then requested her to drink but sparingly. The little girl was very warm and very thirsty, and the water was so sweet and so refreshing, that forgetful of her mother's charge, she drank a great deal.

From the spring, the whole group walked very soberly homeward, and when they arrived, were very willing to retire to rest. Before they did so, however, in some serious conversation with their mother, she took occasion to tell them of what she had observed amiss in their behaviour during the walk. Jane was reminded of her promises, and that this was only the first day. Not willing to acknowledge her fault, she tried to justify herself by saying, "Her sisters were so provoking!" Her mother asked her if she remembered how often our Saviour hath commanded us to forgive our brother? and whether she could dare to pray to God to forgive her, while she kept anger against her sisters in her own bosom? She soon seemed sensible of her fault, and sorry for it; and when, after prayers, they all retired for the night, each peevish little child had almost wisdom enough to feel that too much indulgence, in play or pleasure, never fails to bring on weariness and bad tempers.

The next morning had hardly dawned with the promise of another fine day, when every little eye was open, and all their evening's vexation forgotten. Jane was active in assisting her mother; but Amelia contrary to her usual manner, was very grave and silent. After their usual morning duties, their mother led them out to enjoy the freshness of the air and the beautiful spectacle (so new to them,) of the fields glittering with the dew. The gay Amelia strove in vain to keep up to them, and at length was forced to stop and tell her mother that she felt very sick. This of course alarmed them all, and they quickly returned home. Amelia was soon seized with violent retchings, so that the whole family were in much anxiety on her account. After many guesses as to the probable cause of her sudden illness, every one concluded that drinking so much cold water after the violent exercise she had taken in her wild and riddy conduct, the evening before, was the only cause of her sad sickness. What a punishment for her thoughtlessness in the first place, and, afterwards, her disobedience to her mamma's advice! Do you, my young reader, profit by the errors of this little girl, and be certain that punishment of some kind or other always attends disobedience. Adam was punished with death for disobeying God, and there are a great many threatenings in the Bible of the anger and wrath of God against disobedient children.

Many remedies were given to Amelia, and much was done for her, before she grew any better; and she remained quite unwell till late in the day. At last, however, being on the recovery, she leaned on her mother's arm, and slowly walked after her sisters, in their evening ramble. They all kept close together and enjoyed the beauty of the country, and the stillness of the twilight, even more than they had done the evening before. Much entertaining conversation passed, and their young minds seemed to feel the goodness and love of God to all his creatures, more forcibly whilst they were considering the beauty of his works. Even little Emily said, "The birds are singing their prayers, mamma, before they go to sleep;" while her mother kissed her, and said, "It was very true." They soon returned; and their peaceful tempers, and earnest prayers, furnished a happy contrast to the evening before.

Another bright morning dawned, and soon the little girls were up, and prepared to enjoy it. "Well children" said the mother, "this is our third and last day. Who is wishing to stay longer?" "Not I, Mother!" said Jane, "I think that when we have had the mountain ride you promised us, and have seen that pretty lake you have told us about, I shall be very willing to return." "And I too," said Amelia; "I have seen all the pretty places around us, and

have read all the books we have brought with us: and I think after all home is the best to live at." Lucy said she "should like to stay a little longer." But little Emily asked "what should she do without her lessons? She should grow up and know nothing!" Breakfast interrupted this conversation, and when it was over the light wagon drove to the door, and our little party were now seated to their satisfaction, and on full trot towards

THE MOUNTAIN LAKE.

They rode through many pretty spots, and began slowly to ascend the mountain. Emily heard the grating of the wheels over the bare rock, and was delighted to think that they were on the real mountain. "See mamma," said she, "it is the true rock that God has made, I wanted to see!" They soon gained the top, and before they began to descend, stopped to enjoy the view of the vast extent of country, which lay before them like an unfolded map.

Shortly after they passed through a dark and lonely wood, in which there was a single house, surrounded by mountains and thick forests. A little out of the road, by a log, a boy was standing with an axe in his hand, and close at his feet lay a large snake, which he seemed to have just killed. The mother inquired of her children how they would like to exchange houses with this little boy, "as this," she said, "was the country in which they had so much wished to live?" "We might as well live among the Palisades, mamma," said Amelia, "we should have just as little chance here to attend our church or school."

They now came to a bend in the road, and the calm still waters of the Lake appeared in sight, surrounded with beautiful and varied scenery: here and there a small house, with a few cleared and cultured fields, gave a cheerful relief to the heavy wooded mountain. "See ma," said Jane, "that small house close to the margin of the lake, shaded with those pretty trees! Here, I do think, although it is lonely, I should like to live." "Perhaps not, miss," said the person who drove the carriage: "if you had seen the inside of that house, as I have, it is quite likely you would choose to stay at home." He then told her how he had once been out fishing on the lake, and called at the house to inquire for something to eat, knowing it had formerly been a kind of boarding house. He found the mother of the family peeling a few potatoes, which she said, were all the provisions they had in the house. Her husband was a fisherman, and she pointed out his little canoe on the lake, nearly on the opposite side; she expected him home with fish for their dinner. Being asked why they had no bread, she said that their flour was out, and the mill was not going, and the next village was too far to go on foot, and as they did not own a horse, they had to subsist as they could till their neighbors went again to the mill.

"If these people are so destitute in the summer," said the mother, "it is to be feared that in the winter it would still be worse. The water would be frozen, and they could get no fish; but I think there must be some want of industry or management, or what is still worse, of religious principles. Religion, my children, being the thing of most importance as it respects this world and the next, is almost the only good reason why a city or town residence is to be preferred to seclusion in thinly settled places. Our fallen nature has need of every assistance, to raise it from a love of this present world to a love and fear of our God and Saviour. Without the instruction and comfort of a Church and the sacraments, people are too apt to forget to keep holy the day of God. In our excellent Church it is true, we have a great advantage in our Liturgy. Our form of prayer may be a great mean of keeping the frame of devotion alive in a family, as they can assemble in the wildest woods, at the same hour as the Churches, and may have the satisfaction of knowing that they are joining in the same prayer with the whole church, and may be assured of a part of the same blessing which the ministers of the church are imploring for all the truly penitent and faithful."

The children listened attentively, and thought again how happy they were in living where they had a church and a minister.

Of their return home we remember but little, except that it was very pleasant, as a great part of the ride skirted the bank of the noble Hudson, which presented the lovely spectacle of steam and

other boats continually passing up and down on its spacious bosom. We will leave them, having put up their baskets, waiting for the steamboat, which should take them once more to their peaceful and happy home.

[SELECTED.]

ONE WARNING MORE.

One fervent, faithful warning more,
To him who heeded none before.

The fly around the candle wheels,
Enjoys the sport, and gaily sings,
Till nearer, nearer drawn, he feels
The flame like lightning singe his wings;
Then writhing in the pool beneath he lies,
And, limb by limb scorch'd miserably, dies.

From bough to bough the wild bird hops,
Where late he caroll'd blithe and free;
Now downward, downward, lo! he drops,
Faint, fluttering, helpless, from the tree;
While stretch'd below, with eye of deadly ray,
The eager rattle-snake expects his prey.

Thou, child of pleasure, art the fly,
Caught with a taper's dazzling glare;
Thou art the bird, that meets an eye,
Alluring to the serpent's snare;
Oh! stay;—is reason fled?—is conscience dumb?
Be wise, be warn'd escape the wrath to come.

Not swifter o'er the level course
The racer glances to the goal,
Than thou, with blind and headlong force,
Art running on—to lose thy soul:
Then, though thou win the world, how dear the cost!
Can the whole world avail a spirit lost?

Death, on his pale horse, following fast,
Gains on thy speed, with hell behind;
Fool, all thy yesterdays are past,
To-morrow thou wilt never find;
To-day is hastening to eternity;
"This night thy soul may be required of thee."

Letters with their contents received from Revs. Messrs. Alexander, Reid, Rolph, Grier, Leeming, Morley, and Henry Nelles, Esq.

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