

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 24, 1838.

[NUMBER XXIII.]

Poetry.

ON MUNGO PARK'S FINDING A TUFT OF GREEN MOSS IN THE AFRICAN DESERT.

The sun had reached his mid-day height,
And poured down floods of burning light
On Afric's barren land:
No cloudy veil obscured the sky,
And the hot breeze that struggled by
Was filled with glowing sand.

No mighty rock appeared its head
To bless the wanderer with its shade
In all the weary plain;
No palm-trees with refreshing green
To glad the dazzled eyes were seen,
But one wide sandy main!

Dauntless and daring was the mind
That left all home-born joys behind
Those deserts to explore—
To trace the mighty Niger's course,
And find it bubbling from its source
In wilds untrod before.

And ah! shall we less daring show,
Who nobler ends and motives know
Than ever heroes dream—
Who seek to lead the savage mind
The precious fountain-head to find
Whence flows salvation's stream?

Let peril, nakedness, and sword,
Hot barren lands, and despot's word
Our burning zeal oppose—
Yet, martyr-like, we'll lift the voice,
Bidding the wilderness rejoice
And blossom as the rose.

Sad, faint and weary on the sand
Our traveller sat him down; his hand
Covered his burning head;
Above, beneath, behind, around—
No resting for the eye he found;
All Nature seemed as dead.

One tiny tuft of moss alone,
Mantling with freshest green a stone,
Fix'd his delighted gaze—
Through bursting tears of joy he smiled,
And while he raised the tendril wild,
His lips o'erspread with praise.

"Oh! shall not He who keeps thee green,
Here in the waste, unknown, unseen—
Thy fellow exile save?
He who commands the dew to feed
Thy gentle flower, can surely lead
Me from a scorching grave!"

The heaven-sent plant new hope inspired—
New courage all his bosom fired,
And bore him safe along;
Till with the evening's cooling shade
He slept within the verdant glade,
Lulled by the negro's song.

Thus we in this world's wilderness,
Where sin and sorrow—guilt—distress
Seem undisturbed to reign—
May faint because we feel alone,
With none to strike our favourite tone,
And join our homeward strain.

Yet, often in the bleakest wild
Of this dark world, some heaven-born child,
Expectant of the skies,
Amid the low and vicious crowd,
Or in the dwellings of the proud,
Meets our admiring eyes.

From gazing on the tender flower,
We lift our eye to Him whose power
Hath all its beauty given;
Who, in this atmosphere of death,
Hath given it life, and form, and breath,
And brilliant hues of heaven.

Our drooping faith, revived by sight,
Anew her pinion plumes for flight,
New hope distends the breast;
With joy we mount on eagle wings,
With bolder tone our anthem sing,
And seek the pilgrim's rest.

Scottish Christian Herald.

A SERMON,

Preached on occasion of the Visitation of the Clergy of Upper Canada by the Lord Bishop of Montreal, in St. James's Church, Toronto, on Wednesday the 10th October, 1838, by the Hon. and Ven. the Archbishop of York.—Published at the request of the Bishop and Clergy.

St. MATTHEW, XXVIII. 20.—"Lo, I am with you always, even unto the end of the world."

Our Lord, as the Son of man, was invested with all power in heaven and earth, for as the Mediator of the new covenant, he became entitled to universal dominion. Angels, principalities and powers above, were made subject unto him, and on earth all things and persons were put under his government: hence the great encouragement given to his disciples to go forth in his name, for he was able to make them more than conquerors.

Out of the plenitude of his power he gives them a commission, "Go ye therefore, and those who in succeeding ages shall be entrusted with the same Gospel, and teach all nations; for the partition wall between Jew and Gentile is broken down, and the salvation purchased by my blood is offered to all mankind. Carry the glad tidings into every land, and make disciples,—baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Admit them, on the profession of their faith in the Eternal Father, Son, and Holy Spirit, into my flock—the visible Church, and teach them to observe all things whatsoever I have commanded you. Declare unto them the riches of the grace, and extent of the privileges, of the Gospel; acquaint them with the mighty obligations to obedience resulting from faith working by love; impress my word upon their hearts as the only rule of life, to which nothing is to be added, and from which nothing is to be taken away; and

admonish them to adorn the doctrines they profess by their conscientious observance of all those moral duties and positive ordinances, which give glory to God and credit to religion."

The Saviour assures them of his constant spiritual presence to teach, comfort, and prosper them in all their labours; "Lo, I am with you"—though my bodily presence be removed, my Spirit shall abundantly supply that loss; in all difficulties and dangers, I will support you—in all emergencies I will direct you; I will bestow success upon you in all your labours, and consolation in all your sufferings,—and that "always, even unto the end of the world." Not only shall you find me near to help you, but all who come after you in the ministry to the end of time shall experience my continual support in preaching the Gospel committed to their charge! He commands them to enlarge, settle and govern the Church which he had founded,—to administer his sacraments,—to persuade all men to receive his doctrine, to submit to his discipline, to obey his laws, and embrace his offers of salvation; for "I am with you,"—I who walked before you on earth, and whose power you have witnessed extending over all the works of external nature, over all the maladies which afflict the human body, and over life and death! I am with you, my disciples,—not with one in preference to another, but with you all equally, and at all times, while the world endures!

The jurisdiction of the disciples was no longer to be confined to the limits of Judea, but was to embrace the heathen also; for to Christ was given the heathen for an inheritance, and the uttermost parts of the earth for a possession.

The words of the text imply no supremacy to St. Peter, but recognise the disciples as equal,—all universal Bishops. On all they confer the same powers and credentials, and the same authority to convert the world, for the terms of the commission are general, "Go ye,"—without distinction or respect of persons.

It was not to be supposed, that a religion which overthrew all other forms of worship, proclaimed war against flesh and blood,—a religion so hostile to unlawful indulgence, so inveterate against the corruptions of human nature,—a religion not merely renouncing but looking with contempt upon the pomps and vanities of the world,—a religion which demanded not only purity of action, but purity of thought, would not meet with the most violent opposition, and that earth and hell would combine against it. But as the powers of darkness are far stronger than man, it became necessary in order to make way for this self-denying religion, and to protect the disciples against the malice of wicked men and the snares of the devil, that they should have an Almighty Protector, able and willing to succour them in every extremity. Our Saviour therefore declares himself their everlasting shield and defence; "Lo, I am with you always, even unto the end of the world."

In speaking farther from these words, we shall first, direct your attention to the Divine character of the promise;

Secondly, to the persons to whom the promise was made and the commission entrusted;

Thirdly, to the nature of the Commission.

1. In their passage to Bethsaida the disciples encountered a violent storm, and as they were in imminent danger of perishing, they beheld Jesus walking on the sea, and when they cried out he comforted them in the words, "It is I,"—or lo! I, your Friend and Master who have been foretold by all the prophets, and have chosen you to be the prime-ministers of my kingdom,—it is I who can rebuke the winds and the waves, and say to the ocean, thus far shalt thou come and no farther,—it is I who can give eyes to the blind, ears to the deaf, and feet to the lame,—who can say to the grave, give up thy dead, and to the dry bones, stand up living men,—I who will protect you from danger, and be ever with you to defend my Church, against which the gates of hell shall not prevail! Our Lord says not, I will be with you, but I am with you; using an attribute, which belongs to God alone, the self-existent Jehovah—the same yesterday, to-day and for ever—to whom the past, the present, and the future, are an eternal Now.

When Moses was commissioned by God to go into Egypt, he requested such credentials as might insure his ready reception, and prevent him from being deemed an impostor. By what name or title, said the patriarch, is the Lord to be made known to his people. The Creator of angels and of men listened to his prayer and commanded him to inform the children of Israel, that "I AM" had sent him. This mode of speech is appropriated to God in the old Testament; and as Christ spoke by the same divine Spirit in declaring himself to be the "I AM," he is therefore equal to God the Father, omnipotent and eternal; for he thought it not robbery to make himself equal with God, and therefore he assumes the title "I AM," which implies the essential character of the Supreme Being.

Again, as to preside over the christian world is a province of much greater difficulty than to superintend the affairs of the Jewish nation, and as in the course of a very few years a greater number of miracles were performed in the name of Christ than under the whole Jewish economy, then is the inference from these facts conclusive,—that Christ is equal to God, the worship of Israel; for to be able for a charge so infinite, as to be present with the whole Church and every single member of the same,—to look at the hearts and hear the prayers of the faithful at all times and in all places, implies omnipresence, and consequently that Christ is clothed with the same perfections as the high and lofty one who inhabiteth eternity.

This exaltation of our Saviour to an equality with God promotes our confidence, purity, and joy; for since our peace and acceptance with Jehovah and our approach to him as our Father in heaven can only be effected through Jesus Christ, we feel our entire dependence upon him, and this has a direct tendency to bear down that vanity and self-conceit which are so apt to arise in the heart of man, and to beget and preserve that humility of mind which is the true

foundation of the Christian life. Our Saviour then is God,—the blessed Being who is eternally independent and glorious, and the source from which all created existence flows: to him we are all debtors for the air we breathe, the good dispositions that we feel, and for every hope and enjoyment present and to come.

II. We are to direct your attention to the persons to whom the promise was made, and the commission entrusted.

The promise and commission were given to the eleven disciples; for though originally twelve, they were reduced to that number by the treachery and death of Judas. These our Lord had directed to meet him in Galilee, and now he commands them to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you even unto the end of the world. The ceremony by which our Lord's disciples were to be admitted into his religion was the sacrament of baptism, and this admission was to be accompanied with a peculiar and special form of words: they were all to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After prescribing the form of words to be used in baptism, our Saviour adds, "teaching them to observe all things whatsoever I have commanded you;" the words that follow this command contain a promise full of consolation, not only to the apostles themselves, but to all ministers of the Gospel in every succeeding age. A like promise was indeed made by the God of Israel, for Jehovah is the same yesterday, to-day, and for ever. When the Lord sent forth his servants to conquer the land of Canaan, "Go," said he to Joshua, "as I was with Moses, so will I be with thee;" and then Christ tells his disciples that he will be "with them always, even to the end of the world."

But many centuries have passed away since the promise in the text was made and the commission given, and those whom our Lord addressed have long since been gathered to their fathers; while Christianity has spread through the world, and its seamless garment hath been rent into a thousand pieces, and each has its teachers who assume to discharge all the duties contained in the commission given to the apostles. Amidst so many contending parties, how are we to discover the true Church? How, among the various denominations, are we to know the true successors of the Apostles, the duly authorised ministers of Christ? This is a point which it is of the utmost importance to ascertain; and our Lord Jesus Christ is too gracious to his Church to leave it without the means of ascertaining it. To admit this question to remain undecided, and to refuse to accredit his Ministers in some outward visible way, would indeed be to leave us in darkness. In the Mosaic dispensation, God marked out those who, by their direct lineal descent from Aaron, were his priests; and may we not conclude that he has, in a manner equally plain, distinguished his Ministers under the new covenant? If this be admitted, we may safely infer what is indeed directly inculcated in Scripture, the doctrine of the Apostolic Succession; for there is no other external mark of a Christian minister except his having derived his orders by a direct unbroken line from the first fathers of the Church, the Apostles of Christ. They made provision for a standing Ministry to stem the torrent of ignorance, superstition, and infidelity,—a Ministry deriving its calling from such as have power to confer it at the desire of lawful constituted authority, and they conferred upon it powers equal to the necessities of the Church. From the words of our Lord, "As my Father sent me, so send I you—receive ye the Holy Ghost,"—it is evident that it was by divine commission that our Lord ordained and sent his Apostles, and that by the same commission they were qualified and empowered to ordain and send others; and it is not less evident that this commission to ordain was entailed as a legacy upon the Christian Church, to continue in such hands as the Apostles should transmit it. Our Saviour's intention is, therefore, plain, that none should be public teachers of his word who have not received their authority directly from him through the Apostles; for it is an "honor which no man taketh to himself but he that is called of God, as was Aaron."

It is true, ignorance and presumption, which commonly go hand in hand, ridicule the Apostolic succession as not only bigotted and foolish, but a servile and exploded doctrine; and from the enemies of order and the promoters of division, this language is to be expected; but it is a grievous thing to see this doctrine, once held sacred by the Church universal, scornfully repudiated by many who profess to belong to the Church of England, and to have much zeal for the glory of God. That those who have separated from our communion, should join in condemning the Apostolic succession, and denounce it as corrupt because derived through the channel of the Romish Church, need be no matter of surprise; but from Churchmen, we have a right to look for better things; and, if it be rejected, by what other criterion can we discern the true Ministers of Christ?

There are various sects, and their ministers all say that they are lawful ministers of Christ; and if we ask them how we are to distinguish among so many a true minister of the Gospel, they will offer a great variety of answers.

Some consider personal qualifications a divine call to the ministry of the Gospel;—great fluency of speech—earnestness—a good delivery, which form the requisites of popular eloquence, are deemed sufficient to prove a man fit for this holy employment. But what say the Scriptures? Neither Moses nor St. Paul were eloquent. "O my Lord," says Moses, "I am not eloquent, but I am slow of speech and of a slow tongue"; and the Corinthians questioning the Apostleship of St. Paul, said, "his bodily presence is weak and his speech contemptible." Fluency of speech is, therefore, no evidence of a divine call, or even a requisite in a Christian Minister. Where it exists, God may make it useful, as in the case of Apollus; but it is no ways needful to his purpose. His strength can be made perfect in weakness, and his will is that the Gospel of Christ should be preached not

with wisdom of words, lest the cross of Christ should be made of none effect.

Others found the call in the success of the minister. On this principle impostors who have corrupted Christianity and led thousands into error, must be accounted true servants of God. St. Paul rests not on this principle, but on his special call, "Have I not seen Jesus Christ our Lord?" Success, therefore, in making proselytes does not prove a man to be a minister of Christ.

Many, however, find no difficulty in this matter, and settle it in a very easy and summary manner, by asserting that every man who preaches Christ is a true minister; but for this the Scriptures offer no warrant: such persons cannot be acknowledged as duly authorised, or counted legitimate brethren in the Christian Ministry.

But the most popular and frequent proof is an alleged internal call: he who feels within him a strong and vehement desire to proclaim the message of salvation, thinks himself, and is thought by others, a true minister of Christ. But in the Bible there is no mention of any such thing. There is no instance either in the Old or New Testament of any one minister of God resting his claims to this high office upon an internal call. The only persons mentioned in the Bible as impelled by this principle, are the false prophets. It is no where said that the true prophets had an internal call, or that the Apostles were urged by an internal desire to assume the office. Peter and his companions were engaged in their lawful profession; Matthew was seated at the receipt of custom, when they received Christ's external call to follow him. Some of the most remarkable and highly-gifted men were called almost against their will. Moses required more than one command to go forth as the servant of God, and St. Paul was in the midst of a mad career of persecution when he was called to the ministry. If, therefore, the proof of an internal call be necessary to a true minister of Christ, we must at once exclude Moses and the Prophets, St. Paul and the Apostles. In fine, neither in the Old or New Testament, can a single instance be found of any one servant of God who based his claims to the ministry on an internal call, or who pleaded his earnest and vehement desire to serve God, in evidence of his mission. But it may be said that this reasoning condemns the practice of our Church which asks at ordination,—"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry to serve God, for the promoting of his glory, and the edifying of this people?" but this is far from being the case. Our Church does not authorise the ordination of any man simply because he can answer this question in the affirmative; but it proposes the question because the candidate has previously had an external call, without which external call and providential evidence, his internal call will be of no use; no Bishop will, on that account, receive him as a candidate for Orders. Our Church, therefore, knows nothing of an internal call which, without external evidence, can prove any man to be a Minister of Christ. She teaches that our Saviour came into the world a Teacher from God, to declare the glad tidings of the Gospel and the conditions of our reconciliation and being received into divine favour; man sought to release him: it was not, therefore, the province of the culprit to begin the work of mercy, or appoint the agents through whom its conditions and manner of operation should be explained. In all this man was helpless and God alone the mover. The ministers of the Gospel must, therefore, of necessity be appointed of God and derive their offices from him. Accordingly he sent Jesus Christ to reconcile mankind to himself; and our Lord, in like manner, sent the Apostles, and committed to them the ministry of reconciliation, as they likewise did to faithful men. Hence the Christian Ministry is a Divine institution, deriving authority from God alone; and this ministry of reconciliation must continue as long as there are sinners to convert, and God's mercy endures.

Moreover, by the nature of things, the Church can only be kept in existence on earth by the continual accession of new members and the continuance of the ministry of reconciliation; and consequently the Ministerial office is necessary to the continuance of the Church on earth. Accordingly, the Church has never been without a ministry, as may be seen from the New Testament and Ecclesiastical History from the Apostolic to the present age, nor can it exist as our Lord instituted it without a ministry. Now this divine ministry we possess,—derived in regular and known succession from the Apostles, and can admit no other external mark of a Christian Minister, but that of Apostolic succession, that is, having derived his orders by a direct unbroken line from the first fathers of the Church, the disciples of Christ.

(To be concluded in our next.)

A COMPARISON BETWEEN THE PRACTICAL EFFECTS OF CHRISTIANITY AND INFIDELITY.

From the Rev. T. Pearson's Hulsean Essay.

If we wish to know the practical effects of true Christian faith, let us behold them in the holy and blameless lives of its professors, and in their peaceful and triumphant deaths: Survey the character of the humble believer, his pure and unaffected piety, his active benevolence, his meekness, his forbearance, his long-suffering; but above all, behold him in the last awful trial of mortality, and see him in this hour, so dreadful to the unbeliever and the wicked man, bow himself in submission to the Divine will, and resign his spirit into the hands of his Maker, trusting in the all-sufficient merits of his Redeemer for pardon and acceptance with God! Have those persons who have professed to regard with indifference the peculiar doctrines of Christianity because they cannot convince themselves that they are agreeable to their own reason, well considered these things? Have they considered that it is impossible to attribute to mere enthusiasm or a merely transitory emotion, fruits like these,—fruits, which are evidenced in the painful discharge of the most arduous and exemplary duties, with no other