

Scripture, and the whole subsequent authentic history of the Church, together with the facts of the institution and continuance of the Ministry and Sacraments on divine authority.

We are aware that it is very confidently claimed, "that there is no Apostolic *recept* and *example* for any one form of Church Government exclusively, any more than for one form of garments." This however is but asserting that the Church was left in a perfect state of anarchy, a prey to every aspiring demagogue who might have the ambition "to draw away disciples after him" and make a Church by his own ingenuity and power. It were certainly a most mysterious "*Kingdom of God*," in which every subject were independent, and enjoyed the right to make his own government the same as to make his own coat! "These be thy Gods O Israel!" Such a system of "*theological tinkering*"* may possibly accord with "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but it can never be one by which "*all the building is fitly framed together, and groweth unto an holy temple in the Lord*." Such elements of anarchy and confusion we deem but poorly calculated to join fitly together the whole body, and connect it with that which every joint supplieth unto the building up of itself in love. The question naturally arises—*How many forms of Church Government are warranted?* As many as there are "*forms of garments*;" And like them, subject to every change of fashion, according to "*the fashion of this world*?"—A strange kind of *Kingdom* this, where every one enjoys the privilege of choosing "*a different form of government*!" Though "*the Kingdom of heaven*," viz: the Church, is like a net cast into the sea, which gathereth of every kind; yet we were not previously aware that it gathered upon its throne of dominion so many different forms of government for the accommodation of those who are "*given to change*!"—This calls to mind a passage from *Jones of Nayland*. "Mr. Baxter" says he, "in two editions of his *Saints' Everlasting Feast*, printed before the year 1660, instead of the *Kingdom of Heaven*, as it is in the Scripture, calls it the *Parliament of Heaven*, (and, if like their own, it must have been *without a king*;) and into this Parliament he puts some of the *reigns*, and other like *saints*, who were then dead. But in the editions after the restoration, he drops them all out of heaven again, and restores the *Kingdom of God* to its place in the language of the Gospel."—(*To be continued.*)

* London Christian Observer.

FOR THE CHRISTIAN SENTINEL.

EXAMPLE OF CHRIST.—No. II.

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

St. Peter couples suffering with the example of our blessed Lord; and if we trace it throughout, we find that he most truly gave us a suffering example. Suffering so closely accompanied him in this world, that Paul assures us that he was "*made perfect through suffering*;" "*and being made perfect, he became the author of eternal salvation to all them that obey him*." And in the character of a sufferer he is also recognised as the captain of our salvation, as well as its author. His character of Author and Captain are strictly united by the Apostle. He is "*the author of eternal salvation to all them that obey him*" as their Captain and Leader. As the contriver of the means, he is its author. As giving the knowledge of it by the inspiration of the Holy Spirit, he is its author. He makes reconciliation and intercession for us, providing the means of bestowing it upon us after the grace its if is provided; and thus he is its author. He is also its author, in that without him we can do nothing. He permits us neither to know nor to do the least thing that belongs to our peace without his essential assistance, that we may learn the true condition of creatures and subjects, and totally abjure the destructive principles of independence and self-government. Our true freedom consists in our absolute servitude; for there is but one true fold, and one true shepherd; one head over all and above all.

We must learn of him;—take lessons out of his revelation; work by the rules of his law; draw our wisdom from the fountain of

his truth; labor in his cause by the strength which he ministers; copy diligently after his holy example, and tread carefully in his steps. We must in all things be "*in him that is true*," for he is "*the way, the truth, and the life*."

All this is connected with his suffering; because he hath suffered for us, leaving us an example. And it may be, that, as experience is a good schoolmaster, having suffered the evils of sin in this life, our minds in the life to come may be awfully and deeply fortified against it. The godly character formed by divine instruction in the midst of temptations and trials and "fights of affliction," after the example of "*the True God and Eternal Life*," may be the noblest among creatures. At all events, he has so contrived it, that we cannot "*look unto Jesus*" as a *vision*, without looking through the sufferings which he voluntarily bore for our sakes. For as the sun of heaven is red when seen through the smoky sky of autumn; so the Sun of Righteousness appears with healing in his wings only when the believer sees him through the deep and dense cloud of his sufferings. And why is this? Why but that on every hand he may lay siege to the tender sympathies and generous sensibilities of our nature, and draw us to him by the cords of humanity and fellow feeling, and plead against our stubborn will with the very blood which compassion caused him to pour out for our sakes? Suffering is not even excluded from his intercession at the right hand of the Majesty on high; because he is "*touched with a feeling of our infirmities*," and has "*compassion on them that are out of the way*." Compassion is but another word for fellow suffering. His heart of kindness is wounded by the poisoned dagger of ingratitude, and for the miseries which sinners bring upon themselves; and hence doubly pierced and pained while they crucify him to themselves a-fresh, tread him under their feet, and put him to an open shame.

What could be done for us that is not done? Is God offended with us? He interposes as "*a days-man*" betwixt us. Are we "*alienated from God*" by "*vile affections*" and "*wicked works*?" He comes to give us a better mind, to reconcile our hearts to the law of the Lord, and to induce us to follow his own steps in keeping his holy covenant. Are we ignorant and weak? He comes to teach us heavenly wisdom, and infuse into us heavenly strength. Are we polluted with sin, and unclean in the eyes of Divine Purity? He opens the fountain for sin and for uncleanness—he drains the precious healing medicine from his own compassionate heart, and mingling it with his tears and bloody sweat, he applies it to wash away the deadly corroding leprosy, and to make us white and clean in his sight. And as "*by his spirit he garnished the heavens*" of old in all their glittering and glorious splendor; so "*by the same spirit*" he garnishes the souls of believers with all the ornaments of grace, and ministers to them "*strong consolation*" while they suffer for his sake.

Every thing directs us to him alone. All his works and labor of love are intended as "*the cords of a man*," to bind our affections to him in true and lasting loyalty, so that neither principalities nor powers, things present nor to come, nor any possible object of ambitious desire, shall be able to separate us from the love of God which is in Jesus Christ our Lord. And truly that heart must be like adamant which can refuse him its joyful homage, its purest gratitude, its reverent love, its willing obedience, its suffering fellowship, and its ready self-denial in all the scenes of temptations and trial. His example for us, all he does for us, is seen, known, and appreciated by and through suffering only. To this purpose the example of a fellow creature is as chaff; for it could not lead us one step towards "*the Lamb of God that taketh away the sin of the world*." The example of a creature, as an original pattern, has in it no traces of salvation, no footsteps of a suffering Saviour, no atoning blood to wash away both the guilt and the impurity of sin. It can neither call upon us to suffer with him, nor assure us of reigning with the Captain of our salvation when the conflict of suffering is completed. But while we suffer with and for Christ, and walk in the paths which he trod for our example, we gladden his holy and compassionate heart; we "*put on the Lord Jesus Christ*" and assume his image and likeness; we conciliate and strengthen his brotherly love; we grow in his grace and become stronger in his might against sin and Satan; our spiritual danger gradually diminishes; his accustomed yoke becomes easy and light; our most trying duties are seasoned with the consolations of ex-