

and deacons. That there was no mode of admission to the ministry except by ordination is also clear from Holy Scripture.—*Ex.*

### PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 12 continued.

The Church is *Holy*.—First with respect to the calling of its members, "God hath called us with an holy calling," 2 Tim. i. 9. Secondly,—Whosoever is called to profess faith in Christ is therefore engaged to holiness of life—"Let every one that nameth the name of Christ depart from iniquity," 2 Tim. ii. 19.

As a matter of fact we know that at present here below, the invisible Church of Christ contains both bad and good.

The kingdom of heaven is like unto a field in which wheat and tares grow together, until the harvest—like unto a net that cast into the sea gathers fish of every kind—like a floor on which is laid up wheat and chaff—like a marriage feast at which some have a wedding garment, some have not—like the Ark of Noah, containing clean and unclean. It is a great house in which there are not only vessels of gold and silver, but also of wood and earth, some to honor, and some to dishonor. There are "many called," but "few chosen." "Within the Church, in the public profession and external communion thereof, are contained persons truly good and sanctified, and hereafter saved, and together with them other persons who are disobedient children, and will be hereafter lost, and that this Church containing these two kinds may well be called *holy* as St. Matthew called Jerusalem the Holy City even at the very time when our Saviour did but begin to preach, when we know there was in that city a general corruption of manners and of worship.

But the Church is *Catholic* or general in its opposition to heretics and schismatics. So we find the churches of Smyrna and Alexandria, two of the original seven churches, mentioned in Revelations, spoken of by writers of the first centuries as continuing in the true faith, with the rest of the Church of God, are called the Catholic Church of Smyrna, and the Catholic Church of Alexandria. Now let us see how the term Catholic is applicable to the Church founded by Christ, always remembering that the term Catholic no more means Roman Catholic than does Canadian mean Dutch Canadian, or Scotch Canadian—but that the word *Catholic* is an anglicised Greek word which means general or universal, all. "Go teach all nations." "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." How general! how universal! how Catholic! will be the glorious Church above. For the necessity of believing in the Holy Catholic Church—whether or no we outwardly use the expression, we have inwardly to believe

in a *Holy General Church*. Let us keep to God's word. Acts ii. 47, "The Lord added to the Church daily such as should be saved." What was then daily done hath surely been done ever since. Christ never appointed two ways to heaven, nor did he build a Church to save some, and some other institution to save others (at least we have no record of any such.) "There is no other name under heaven among men whereby we may be saved, but the name of Jesus." None but those within the ark framed for their reception by the command of God, were saved from the deluge. None of the first born were saved but those who were within the doors sprinkled by the blood of the lamb—this was God's institution—they who were not within His institution were not saved. These seem very strong words, but they are the words of Scripture, and I fail to see how, when God has spoken, we dare, with an even conscience before God (never mind man,) to water down the words of Holy writ. When people begin to believe only that portion of Scripture which suits them, they generally end by believing none at all.

Now another necessity of this belief is to avoid the sin of schism. Is there any power within the Church to cast out unruly members? "If any neglect to hear the Church let him be unto thee as a heathen man and a publican." "Whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained." Again strong words, but they are the words of Jesus—of course we acknowledge their force—any body of Christians who did not, would be simply cutting out a text of Scripture that did not suit them. We do believe, that, as none can forgive sins against God but God, or those whom He commissions to do so, we take this act to be at least that power of discipline which Christ left with His Church, to put out of the Christian body here below, defectors from the union of the truth, teachers of damnable heresies, or open and scandalous violators of the moralities of life. See St. Paul's example, in the case of the incestuous Corinthian. The Church however does not permit its ministers, either at the open grave or elsewhere, to give their decision as to the condition of the soul that has just gone to meet its God.

Finally, I believe in the *Holy Catholic Church*. "I am fully persuaded that Christ by the preaching of the apostles did gather unto Himself a Church, consisting of thousands of believing persons, numerous congregations, to which he added daily such as should be saved, and will successively and daily add unto the same unto the end of the world, so that by virtue of His all sufficient promise, I am assured that there was, hath been hitherto, and now is, and hereafter shall be, so long as the sun and moon endure, a Church of Christ one and the same." "This Church I believe, in general, holy in respect of the author, end, institution and administration of it, particularly in the members here I acknowledge it really, and in the same hereafter perfectly *holy*." "I look upon

this Church, not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficacy of His assisting power, to be disseminated throughout all nations, to be extended to all places, to be propagated to all peoples, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commandments of Christ, and to furnish us with all graces necessary to make our persons acceptable and our actions well pleasing in the sight of God; and thus I believe the Holy Catholic Church.

(To be Continued.)

### SUNDAY.

During the reign of Terror in France, the Christian Religion was abjured; Sunday obliterated and every tenth day appointed instead of it for pleasure and amusement; the churches were closed, and what was the consequence? The general dissolution of manners, the confiscation of property, and an unheard of destruction of human life!—the annihilation of the guilty by the hands of each other. The French people found that they were placed by these acts in a position in which they could not exist. They voluntarily returned to the faith of their fathers, which they had abjured. It was not forced back upon them by a triumphant conqueror at the point of the bayonet. It was sought and gladly welcomed by themselves.

The appointment of the seventh day for rest and worship is the ordinance of God, and consequently the most perfect measurement of time that could be employed. It exactly suits the strength of men, and of animals. Terror, which was all powerful in France, during the time of the Revolution, could not make the peasants observe the tenth day. "Our oxen," said they, "know when Sunday comes, and will not work on that day."

Man doubtless requires some recreation after his week's labor; but as his leisure is in a great measure beyond the reach of the civil law, to release him from the influence of the religious law of the Lord's day is to remove every restraint on his liberty, which prevents it becoming licentiousness: places him again in a state of nature, and lets loose a kind of savage on society. This mysterious day of rest, not of idleness and sinful pleasure, has been, by universal consent, kept for nearly six thousand years; was sanctified by the religion of our forefathers for ages, and is now hallowed by three hundred millions of Christians on the face of the earth, as the weekly festival of the resurrection of the Saviour of mankind. L.

FAITH without repentance is not faith, but presumption; like a ship all sail and no ballast; that tippeth over with every blast. And repentance without faith, but despair; like a ship all ballast and no sail, which sinketh of her own weight.—Sanderson.