

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.]

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Poetry.

THE FIELD OF THE WORLD.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots 'tis found,
Go forth, then, every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever sown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garner in the sky.

Thence when the glorious end,
The day of God is come,
The reapers shall descend,
And Heaven cry, Harvest-home.

James Montgomery.

REST FOR THE WEARY.

Has earthly love deceived thee?
Has earthly friendship grieved thee?
Has Death's strong hand bereaved thee
Of all most dear below?
A love which never changes,
A friend no time estranges,
A land Death's shaft ne'er ranges,
It may be thine to know.

In vain have men asserted,
To cheat the weary-hearted,
That powers by sin perverted
Themselves can calm the breast.

One Hand alone unfeeling,
Sin, grief's dark root, assailing,
O'er all within prevailing,
Can give the weary rest.

Hours of Sorrow.

CHRIST ALONE WITHOUT SIN.

A SERMON preached in St. Paul's Church, Cavan, before the Midland Clerical Association, on Thursday the 7th of February, 1839, by the Rev. W. Macaulay, Rector of Pictou.

I Timothy, ii. 5, 6.—"For there is one God, and one Mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time."

This sacred text covers, I apprehend, the whole Article, a brief exposition of which I am now appointed to give. For the article of our Church, the fifteenth, running thus,—

"Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves and the truth is not in us";—

I conceive that if I divide my subject as follows, the whole matter of the article will be found comprised therein:—1. That "there is One God"; 2. That "men" exist as we see and experience them; 3. That there is "one Mediator between God and men,"—here styled by the apostle, "the man Christ Jesus"; 4. That Christ Jesus "gave himself a ransom for all"; and lastly, that he, or it, or these several truths, were "to be testified in due time." There seems nothing, that is contained in the Article, that is wanting here; and I prefer discoursing upon the matter from this text, because it is the very word of God itself, and its language, and the awful truths it contains, are not liable to the objection which might be made against the composition and verdict of men, however wise and good, such as the departed saints who drew up the article in question. Neither, as an extract from the written and holy word, is it of ordinary import or value; but there being a proportion in all things, while every text of Scripture contains matter which concerns our peace, this text conveys to us that which is eminently interesting to us;—it being a brief and lucid summary of all which it most concerns us to know. And as respects the present occasion, it brings this great advantage with it,—that its testimony in favour of the Article which we advocate, while it is unquestionable in its coincidence, and authoritative in its origin, is also—so to speak—undesigned. For it proves in fact, as used by the Apostle to Timothy, more than on this occasion we require; St. Paul using it incidentally, as it were, and auxiliary to another argument of a local or temporary nature—as matter confirmatory, and so impossible to be impugned, that it was confessed by all who belonged at least to that community, which was, in his judgment, the true Church of Christ. Jews, and Jewish intruders, and Judaizing and wavering professors of the Gospel were attempting to restrict the Christian liberty of the converts; and others of the astute Asiatics were infusing their own poison borrowed from the stores of the so-called philosophers, and political intriguers, to draw them from the purity and incorruptness of the faith. The Apostle therefore opens his Epistle by charging the Bishop with this, as one great and fundamental principle,—that "the end of the commandment is charity,"—charity, indeed, a very beautiful and captivating term, but, to prevent mistakes and abuses, thus guarded and limited,—"charity, out of a pure heart, and of a good con-

science, and of faith unfeigned." That applied to the Jews, who regarded all out of their own pale, as men as callous as stones, and as contemptible as the dogs that run without an owner in the streets of cities. But, as it was the fashion then among the later schools of philosophers, embosomed in the conflicting myriad of the population of the vast Syrian and Roman Empire, to dilate largely on what they called philanthropy or universal benevolence, the Apostle admonished the Bishop of Ephesus how to rectify the tenets of such persons, who might fancy, or pretend that they were members of the same society with St. Paul. For against both Jew and Gentile, and all who might agree with Timothy, this was that other fundamental principle,—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners". The principle of all general conduct having thus been laid down, the next question was, how the public business of the Christian community, in matters purely spiritual, was to be conducted. And this was a matter in which indeed many affect to find difficulty at the present day, but which then occasioned serious and conscientious difficulty. For how could a Jew—who boasted with the rest of his nation of never being in bondage to any man—on entering the kingdom of Messiah, by becoming a convert to Christianity, lift up holy hands, and offer up heartfelt prayers, not alone for the persecuting friends he had left, but for the idolatrous and ungodly rulers of Ephesus and Asia; for the cruel Tiberius, or the profligate Nero; for the false-hearted pretender to science, and for the ignorant and depraved multitude of heathen regions? Be the effort as it might, the Apostle Paul had little scruple in his mandate to the chief officer of the Ephesian Church. "I exhort," says he, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth." "For,"—as if what he now appealed to was on Christian principles unquestionable, in opposition to the Jew, who could not pray for the Gentile, and of the convert of new-born zeal, proud of his christian privilege, who disdained to pray for his superiors in earthly rank, or learned acquisitions, or personal advantages,—"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Here was an extended, or complex principle, overwhelming indeed in its force for the argument in hand, but selected from the ever-during armoury of the Gospel of God; and though good and serviceable then, equally good and serviceable at all other times and for all other occasions. Divesting the text therefore of the localities and accidents, with which it was encumbered on that occasion, I take it up in its naked simplicity, and proceed to apply it to the purpose for which we are at present assembled,—viz. an elucidation of the 15th Article of our Church, denominated,—"OF CHRIST ALONE WITHOUT SIN."

The Apostle first lays it down as a fixed truth that "there is one God." About twenty years ago—when I preached for the first time to some newly arrived emigrants in this very Township,—this truth, so apparently obvious, so certainly fundamental, was not believed. For there existed throughout and around at that time, a race, whose history was as dark and mysterious as their complexion and character; but who have now, in a great measure, disappeared,—leaving a melancholy presage for ourselves, if the position of the Apostle be false: an antient and intellectual race, who living in full view of all the benignity of the God of nature, either did not recognize him as God, or divided at least that honour with another. For their worship, such as it was, was a worship of fear, and they offered sacrifice to propitiate the principle of evil.

It was wonderful—considering all the circumstances of their situation—that they had not lapsed into a more general and more multiplied idolatry. For, though among the nations in ancient times that rose, formed vast agglomerations of population, ruled, and disappeared,—there were left the most brilliant and magnificent monuments and memorials of their intellectual advancement: there was yet the most lamentable and flagrant disavowal or disregard of this holy and important truth, that "there is one God;" and the two prominent features of this depravity were, first, that every man made a God for himself—of wood, or stone, or metal—and, secondly, that human pride, as in the case of the Cæsars, reached at length the extremity of deifying itself.

The Apostle however was reminding Jews also of the truth that "there is one God; for this was the boast of a Jew, that he deemed himself one of God's chosen people, privileged beyond the rest of men. But such was the habit of a Jewish mind, that they fell into the heathen error of reckoning the God of the universe to be their sole God in particular; or else that there was a God over them, who was not also in a similar manner and degree over other men. The Apostle then here asserts, that there is one God over both Gentile and Jew; and he tells them both farther, that this God is alike over the high and the low—the rich and the poor—the rustic and the elegant—the learned and the unlearned. The moment the well-trained Jew was reminded of the unity of God, he would of course assent to it, though the morbid habit of his mind had previously perverted or obscured the obvious truth.

But with that application of the numerical adjective, we have, as I said before, on this occasion, nothing to do. What I look to, as bearing upon my present argument, is the simple Apostolic affirmation that *there is a God*, or to express the truth in the language of our first Article,—*"There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible."*—Now, as this is a fundamental truth, necessary to be believed, so it is implied in the article of Christ alone

without sin. For by this is furnished to the human mind a standard of perfection, wherewith pretenders to virtue, or grace, or sinlessness may compare themselves. There is a God; and in that name and affirmation is comprised every thing, and more than every thing, which we know, or can imagine of good and estimable. He is God—therefore distinct in essence and kind from all created beings: He is one God—and therefore he has no rival or competitor in his awful perfections, in the very highest heights of heaven. The loftiest inhabitant of heaven does not venture to urge before him, what the Article I am treating of reprehends in some of that day, viz. a claim to blameless perfection. When we consider the full force of the Apostolic affirmation in my text—that there is one God, but one God,—one God, the Creator, the Governor, the Parent and preserver of men, who is jealous of his peculiar glory,—I think that it is either unpardonable presumption in those who pretend to say—or that they are not themselves aware of the force of language, when they say—that they are sinless before God. For "if we say we have no sin we deceive ourselves and the truth is not in us."

2. Not to dwell however on a subject which defies our utmost efforts to do justice to it, viz. the affirmation of the existence, and the praise and celebration of the attributes of the one God, the second point of my text is,—that "men" exist as we see and experience them,—i. e. with this generic character, drawn for us by a sorrowing Apostle for the instruction of a spiritual physician, viz. not as righteous men, but as "lawless and disobedient, ungodly and sinners, unholily and profane, murderers of fathers and murderers of mothers, manslayers, whoremongers, liars, perjured persons," and if there be any thing of sin yet left unnamed in the catalogue.

Here is the raw material, if you will permit me to use so homely an expression,—here is the state of enmity in which by nature and with some degrees of grace, we yet exist against God;—from this chaos we are to be drawn; from this polluted atmosphere we are to ascend, before we shall be fit to appear in the presence of God.

Generally of this description, it will be pleasing and satisfactory to the humbled pride of man, if we can find an exception or two. Though the canopy of a night of spiritual darkness and degradation overshadow the earth, may we not flatter ourselves that good and righteous men (for the Apostle seems to admit the idea of a righteous man) may at intervals appear, like stars of various degrees of magnitude and brightness. Of all the individuals of ancient times, whom it has been the fashion of infidel philosophers to extol as models of purity and excellence, Socrates, I suppose it will be admitted, ranks foremost. But let any one read the account given by Xenophon—fictitious probably in the particular, but true in the characteristics—of an entertainment where Socrates was supposed to be present, and to participate with assent; or let him make the utmost allowance for the exaggerations of the comic poet, attacking his foibles rather than his faults,—and the righteousness of men will be derided, resting upon so false a ground as that of the supposed righteousness of the Athonian age—a great, and comparatively speaking a good man, but not righteous before God.

Or to select what perhaps may by many be deemed the most splendid and safe instance in the last century, one of the most enlightened in the annals of time,—viz. the celebrated historian, David Hume; of whom Dr. Adam Smith in a biography generally affixed to his History of England writes thus,—"Upon the whole, I have always considered him, both in his life time, and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will admit." Thus stood the matter in the judgment of a kindred sage: but how did the departed subject of the eulogium appear in the judgment of that God, whose religion he had, by his philosophy, attempted to undermine, and the history of whose Church he had given falsely in the very pages to which the words of commendation were prefixed? Ask that mother, who wailed so loudly over the child that had been drowned, whom I interred last week in consecrated earth, and with holy psalms and prayers read over her, whether that cold-hearted designer was "either wise or virtuous" who exerted all his ingenuity, great as it might be, to cheat her and every other sacred mourner, of the hope dearest of all others to the human breast!

In the examination it will be found, that with respect to those two celebrated persons—perhaps of those not immortalized in the Book of Revelation, the most celebrated for virtue of our race—there was no fixed and established principle; there was no claim of merit, definitely advanced, for there was nothing to rest it upon. And with respect to all others, their aspect towards God, the final reference, was to be summed up briefly thus, in the words and sentiments of an inspired writer;—"The carnal mind is enmity to the law of God, and is not subject to the law of God, neither indeed can be." They all offended in many things, and sin was in them—either in gross shapes of sensuality, or in refined and subtle actuations of spiritual pride.

3. That "there is one Mediator, between God and man,"—here styled by the Apostle, "the man Christ Jesus."

In proceeding to magnify the dignity and attributes of the adorable God, I shall take an admission from the ranks of those opposed to Him and His. For you will rest your attention on this striking feature in the judgment of the human mind and heart, and the fitness of things acknowledged in particular circumstances. In the Book of Esther we read, "Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the King's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself; and when he came home, he went and called for his friends, and Zeresh his wife: and Haman told them of the glory of his riches and the multitude of his children, and all the things wherein the King had promoted

him, and how he had advanced him above the princes and servants of the King.—Haman said moreover, Yea, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate."

It was fit and right in itself that the honoured and ennobled adviser and chief minister of his prince should thus expect and claim honour and deference suitable to his public rank and station; and Haman, though a bad man, felt and acknowledged within his breast, that it was a principle not to be doubted—though he was not in possession of the whole state of the case with respect to that particular instance of Mordecai.

And the principle, which is so engraven on the constitution of man, that even the bad must acknowledge it, is of course maintained with complacency by the good. "When I went out to the gate," says Job, speaking of the days of his prosperity, "through the city, when I prepared my seat in the street, the young men saw me, and hid themselves, and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." So fit and proper is it, that what is eminent in virtue and station should meet with respect from those partaking of the nature of man: so unavoidable also is this effect, where no mist or impediment of passion or prejudice intervene.

And the practice of the wise and good has always sustained, in the secular life, this graceful and imperative principle. For "Abraham stood up from before his dead, and spake unto the sons of Heth: he stood up, and bowed himself to the people of the land: he bowed down himself before the people of the land, even to the children of Heth,"—when he would fain purchase a field of sepulture. Abraham, I say—the friend of God—felt and acknowledged, and yielded to the principle of respect to those in lawful possession of temporal rights, according to the extent and nature of the dignity and station occupied. Being an honest man, and a good man, and one who feared and believed in God, he did this in good faith; and I believe no honest and good man has lived since, who has not equiformed, both in mind and action, to the same principle.

Now upon this clearly developed feature in the constitution of the human mind,—upon a consideration of this clearly demonstrated fitness in the necessary relations of things,—is it possible to suppose, that there being a God, as the Apostle in my text states, a sole, and sovereign God, at once the highest and most universal being, occupying and filling the whole idea of time and space, even a holy Lord God Almighty, which was, and is, and is to come—that God, I say, on the one side, so existing; and there being on the other the race and generations of "men," such as the inspired pen of St. Paul has described; and we, mortified and restless at the imputation, yet searching among all the individuals we know, and through all the generations of which we have tradition, nevertheless cannot find a single exception to the onerous charge,—that God, I say, being thus, and men being such as they are, is it possible to believe, that there can be peace, in this view of the subject, between them,—that there can be harmony, when the conditions of the case being exchanged, every individual man, like an unrighteous Mordecai sits unblushingly and impudently at the King's gate—even this earthly theatre of mercy and justice; in the presence of one so holy, that to mention Haman's name therewith were mockery? No, there can be no peace—no harmony, between such a God and the "men" of a broken law.

Yet there must be relation between them: He must still be the one sole and true God; and they must still be his creatures deficient, as we see, in duty and reverence—the unworthy and menaced race of "men." For, as one of the guilty millions, I tremble now at the possibility of being in such a relation towards that uncreated and eternal nature:—"Whither shall I go from thy pardoning Spirit? or whither shall I go then from thy presence? If I climb up into heaven, Thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy dominion reach! If I say, Peradventure the darkness shall cover me, then shall my night—not baffling avenging justice—be turned into day; yea, the darkness is no darkness with Thee, but the night as clear as the day: the darkness and light to Thee are both alike. Alas! how shall I fly from my relation to thee?" "Thine eyes did see my substance, yet being imperfect—and in thy book were all my members written: which day by day were fashioned, when as yet there was none of them."

(To be continued.)

MOSES LITURGICAL.

No. XIII.

THE BENEDICTION, AND OTHER HYMNS USED AT MORNING AND EVENING SERVICE.

By St. Ambrose, one of the ancient Fathers, it was remarked that after the angel of the Lord had first published the glad tidings of salvation to the shepherds of Judea, immediately a multitude of the heavenly host commenced a hymn of praise to the Deity; so we also, as has been already observed, after the promulgation of the joyful truths contained in God's Word, are directed by the Church to rise up and unite our voices in solemn praise to Him who has graciously "caused all Holy Scriptures to be written for our learning"—for our "patience, comfort and hope." One of the hymns of thanksgiving which the Church has appointed to be used on these occasions, we have already considered.

Besides the Te Deum,—the consideration of which formed the subject of our previous essay,—there is another Hymn appointed to be substituted for it at the discretion of the