

# 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.—3 PETER 1, 13.

VOLUME II.]

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[NUMBER XV.]

## Original Poetry.

For the Church.  
WHAT IS LIFE?

Life's a strange and changeable thing,  
Its thoughts are ever on the wing,  
Now wrapt in gloom, now full of light,  
Now gifted with a spirit's might,  
And clothing earth with flow'rets fair,  
Dreaming they'll ever flourish there;  
Thoughtless of winter's blighting breath,  
Challing their loveliness in death.

Life's a wild and dreary waste,  
Where man is in a desert place;  
With here and there a happy spot,  
That whispers low, "forget me not!"  
A sweet oasis, holding sway  
Long after it has passed away;  
A sudden light on darkness cast,  
A ray of hope too bright to last.

Life is as a mighty sea,  
Where myriad barks are sailing free,  
Some in flags and streamers dress'd,  
Where pleasure's found a welcome guest;  
And some with canvass crowding on,  
In the path of those before them gone;  
And some with sails all rudely torn,  
To an early doom by the wild winds borne.

Life is as a taper's light,  
Worn out and pale at dead of night;  
But glancing still a meteor ray,  
That marks more surely its decay,  
And making by its transient gleam,  
The darkness round still darker seem.  
Till all is plunged in sudden gloom—  
The solemn stillness of the tomb.

Life is as a forest stream,  
That glides not on in sun and gleam,  
But bears upon its surface spread,  
The verdant leaf, the sere and dead;  
And both in haste are hurried on,  
And earth but knows that they are gone;  
New leaves may in the breezes play,  
But they, the ravished, where are they?

Life is as a ripened seed  
From its earth-bound prison freed,  
And springing up to leaf and flower,  
Nourished and fed by sun and shower;  
Yet paying tribute for its birth,  
And yielding to its parent earth,  
When Time is full, another grain  
That shall, like it, arise again.

J. C.

## "HOLINESS TO THE LORD," THE BADGE OF THE CHRISTIAN MINISTRY.

A Sermon preached at Montreal, on Wednesday August 8th, 1838, at the Visitation of the Right Reverend the Lord Bishop of Montreal.—By George Mackie, B.A., Examining Chaplain to the Lord Bishop of Montreal, and Curate of Quebec.

Exodus xxxix. part of verse 30.—"Holiness to the Lord."

In the times of that infant dispensation when it pleased the All-Wise to address himself to His people through the medium of types and emblems, and, in "the shadows of good things to come" dimly to trace out the glories of "the better covenant,"—singularly appropriate as was every part of the Divine economy, and fraught with meaning as were all the appointed rites and ceremonial observances, there were few tokens more expressive than the vestments which the High Priest was commanded to wear when engaged in the service of the sanctuary. Of those garments of Aaron, "to consecrate him," how significant each several portion!—that girdle of fine linen with which his loins were girded about—that breast-plate with its Urim and Thummim of light and perfection—that mitre of authority, all seemed to mark out the ambassador of God, clothed with favor to propose, and with wisdom to negotiate, and with power to ratify a treaty of peace, between the offended Creator and His rebellious creatures. Resplendent over all was that "plate of the holy crown of pure gold," with the inscription upon it, "like to the engraving of a signet."—"Holiness to the Lord." Here however, God seems to have dispensed with the mystery of symbols, as though it could not be too plainly declared that this one essential qualification, lacking all other gifts and graces, are as nothing worth. And was it so under the Law? And shall the Priests of God, under a ministrations more glorious, fail to realize in the inward apparel of a holy life and conversation, the spiritual meaning of those garments, "for glory and beauty?" If, under a system of foreshadowed sanctification, it was strictly enjoined upon the sons of Levi that they should be "clothed with righteousness," how much more when He, the Great Refiner of his people, has purified the sons of Levi, that they may offer unto the Lord "an offering in righteousness"—when the Spirit which He had earned for His Church, has been poured down in such rich profusion from on High,—and the assured legacy of peace is theirs, and the abiding portion of the Comforter? Or shall it be, my brethren of the ministry, that now when precept and example supply to us the place of emblem and prophecy, and no thing of darkness remains to obscure the way in which we should go, and nothing of encouragement is wanting to smooth our path, and to strengthen the feeble knees, and to support the hands that hang down; that now, when by reason of "exceeding great and precious promises," the ministrations of death is become "a savor of life unto life," and the thralldom of fear is converted into "a labor of love,"—shall it be, that with such hopes, such prospects, such pledges of success, we fail to "purify ourselves even as He is pure?"—nay, can it indeed be that we have heard the voice of a Saviour calling, have been moved by His Spirit to follow,—and remain unholy still? "Unholiness," you are ready to exclaim,—"This be far from us!" And to such an

expression of your feelings I do respond with the Amen of devout acquiescence. Yes! Unholiness,—"Let it not be once named amongst us as becometh saints." Still while we loathe all filthiness of the flesh and spirit, and touch not the unclean thing, let us be very careful that we do not mistake the character of that holy service required at our hands, nor underrate the extent of its claims in relation to our own peculiar calling.

Then give me your attention; and while we meditate upon these things, may an Unction from the Holy One descend and rest upon us. May He, who out of the mouths of very "babes and sucklings" can "perfect praise," Himself commend the words spoken this day, with a wisdom not their own, that benefit may accrue to His Church, and honor redound to the praise of the glory of His grace! Grant it, gracious Lord—even so for Thine own Name's sake!

"Holiness to the Lord."—Let us first consider what this thing meaneth. My brethren of the ministry, if in the strictness of the letter we were required to be holy as God is holy, or if, the extent of our duty commensurate with the extent of privileges conferred, we were bound to exhibit such a conversation as really "becometh the Gospel of Christ," who amongst us but would be constrained to cry out in the bitterness of his soul: "Enter not into judgment with Thy servant O Lord, for in Thy sight shall no man living be justified?" Yet must our conversation be becoming in its character; such a conversation as is not unsuited to the solemn proprieties of our station; such a conversation as shall be conformed to the Divine Will "not only for wrath but also for conscience sake;" such a conversation, in fine, as when failing to observe the law, shall consent to its demands that they are good. Doubtless, this holiness of living will include all things "acceptable to God and approved of men;" yet is it essentially distinct in its nature from the received system of morality; it fosters and cherishes all private, domestic, and social virtues, but it recognizes nothing in them of inherent intrinsic excellence,—laying deep its foundation in a Saviour's righteousness, it knows no other motive to action than the love of God in Christ Jesus. It makes His glory the end and aim of all its requirements, and loudly proclaims that all works that spring not from this source, and are not directed to this end, though they possess the semblance of virtue, are but forms and shadows after all; that they lack the very principle of life, and cannot abide the just judgment of God. A work wrought in us by the power of the Spirit,—internal sanctification,—will not fail however to show itself to sense and to conscience by many infallible proofs, and if there be a living principle within, it will work and its fruits will be manifest, as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." But inasmuch as these graces may be counterfeited by the cunning craftiness of Satan—inasmuch as the apples of Sodom fair without, but dust and ashes within, may be presented to us as the fruits of the Tree of Life,—and if there have been experienced no real hungering and thirsting after righteousness, the eye may rest upon their beauties, content if only they be pleasant to the sight, and careless whether they be good for food,—inasmuch as from the sluggishness of the mind to enquire and the slowness of the heart to believe, the amiable qualities of life may be mistaken for the workings of the Spirit of God, and the soul may whisper "Peace, Peace," simply because, thus deceived and lulled into a perfidious security, it has never examined whether there do exist any grounds of omity between itself and its Maker and Judge. It will therefore concern us much, if we would ascertain whether we are Holy to the Lord, first to try and prove our own selves whether we be in the faith—to discover what manner of Spirit we are of, and in the estimate of all our actions, ever to revert to the principles from which they proceed, and never to rest satisfied in the work of our salvation, but in a well grounded hope that God is working in us to will and to do of His own good pleasure. On one point indeed we can hardly be mistaken:—if fruits plainly differing in their nature from those above mentioned, those for instance described as "the works of the flesh," do show forth themselves in our lives, it is certain that we are not only "barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ," but like "the earth which beareth thorns and briars, nigh unto cursing, whose end is to be burned."

"Holiness to the Lord!" Without this "no man shall see God"—shall receive any "token for good," of His presence here, or rejoice in the unclouded light of His countenance hereafter. To "be perfecting holiness," then—how needful to every child of man; how especially needful to them above their fellows, who stand to minister before the Lord! They appointed to declare "the whole counsel of God," and this the very bond of union and communion between them and the Master whom they serve! "The secret of the Lord is with them that fear Him, and He will show them His covenant," but "to the wicked, saith God, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Again, "O ye priests, this commandment is for you. If ye will not hear and if ye will not lay it to heart to give glory unto my name saith the Lord of Hosts, I will even send a curse upon you and I will curse your blessings." Essential therefore to their own personal acceptance with God, this gracious disposition of heart should seem to be still further essential to their acceptance with Him, in their official capacity, as His ministering servants, and by consequence, to the faithful and successful discharge of the work whereunto they are called.—Not that I would be here understood to assert that the Spirit of God is straitened in His energies by the unworthiness of the instruments employed, or that the Gospel may not prove "the power of God unto salvation," though unhallowed lips be the channel through which the message is conveyed. No, the Spirit of our God is "mighty in operation," and there is an inherent force in truth which can commend it to the hearts of men under every disadvantage, and in spite of every intervening obstacle. On this account Saint Paul could re-

joice, you and did rejoice that Christ was preached, "even of envy and strife;" for the faithful exhibition of Christ crucified, is, under whatever circumstances, the light of the world, and the wrath of man can be made to give glory to God. Judas the cast away! who shall yet say of him that he may not have been useful in bringing souls to a knowledge of the truth! and are we not assured that "to many who have prophesied in the name of the Lord, and in His name have done wonderful works," it shall be professed by the Judge of all that he never knew them? Under ordinary circumstances, nevertheless, and agreeably to the general scheme of God's moral government,—we are emboldened to declare that it is essential to the success of the Christian Minister that he be found Holy to the Lord, for on no other grounds is he warranted in expecting a blessing from Him who can alone give the increase. Moreover shall it be said of men "ordained in things pertaining to God," and separated to this end that they "should bear witness to the truth," that in spite of them and the practical testimony of their lives, the word of God does yet "grow and prevail"—that what would have been, under the Divine blessing, the natural result of their faithful exertions, is but a tribute extorted from their hypocrisy and overruled to the glory of God! Ah surely, if we be the portion of the world in general because of offences, fearful must their portion be who are chosen out of the world, if "by them the offence cometh!" True, as respects every, the meanest individual, it is emphatically true of the Christian Minister that he stands not alone—powerful for good or for evil must his example over prove, and in his spiritual welfare how many important interests are involved!

Indeed, indeed, my brethren of the Ministry, much, very much, does depend upon our consistency of conduct; and "thou that teachest another, teachest thou not thyself," is a charge which if substantiated against us, will certainly expose our profession of godliness to shame and contempt, and seriously compromise the undying interests of those committed to our care, by strengthening the evil bias of their hearts, and confirming it in unbelief. Nor is it sufficient that we be not justly amenable to this charge; we must not be readily suspected of such a flagrant apostasy from every thing that is high and holy in principle.—No doubt we have many difficulties to contend with. There is in every congregation, a prevailing desire to discredit the sincerity of those who speak in the name of the Lord: from the earliest days of the Church it was even so; for men are naturally disinclined to believe that others can feel strongly the truths which they themselves despise. St. Paul, you will remember, thought it necessary again and again to appeal to the rectitude of his life in proof of his sincerity; and in an age when the pathway of gain in the Church (now alas! what a beaten highway!) was scarcely tracked and marked out,—he was content to labour with his own hands, for the supply of his necessities, if thus to convince gainsayers, that he sought not "their but them." Now, if St. Paul deemed it the wiser part thus to act, at once to the disparagement of his own just claims, and the partial detriment of the Church of God, robbed of no invaluable portion of his time; if he considered that it was before all things necessary to the success of his labors, to vindicate his uprightness of intention, and singleness of desire to win souls unto Christ, and to count all other things but loss; it will scarcely be deemed inexpedient in us to take good heed to our ways, and to make full proof of our ministry. For these are times on which we shall find our sincerity questioned at every step. Is it, for example, our own steady conviction, and the honest expression of our real sentiments, that we have been separated to our work by God the Holy Ghost? Men in general will treat these words as words of course, as a simple declaration that we are willing to embrace a reputable profession, or are ready at most to sacrifice some prospect of gain, for a more pleasing gain in kind,—the credit which is attached to the profession of a clergyman. Nor can we wonder at this,—since it is matter of awful notoriety, that the clerical garb is frequently assumed as that which a gentleman may not be ashamed to wear—as a passport of admission to good society—as the seemly guise of a literary leisure, or an earnest of easy preferment—assumed in fact with any intention, rather than that of "enduring hardness" and "doing the work of an Evangelist." And where much of distinction or profit can hardly be anticipated, as in the case of ourselves, the Ministers of a Missionary Church, yet the adjective of Reverend is, on many accounts, an agreeable title, and is at least a guarantee to the world, that we have received the advantages of a liberal education.

Whether these considerations have had any and what influence upon you, is a point which rests between God and your own consciences. For myself, I frankly avow, and bless the mercies of an overruling Providence, that, in all human probability, had the clerical calling been other than it is, my education had been otherwise ordered, and I had not been here this day to address you in the name of the Lord Jesus. Probably, with all of us there is some alloy of motive; we must not then be surprised, if keen to detect our failings, men be forward to distrust our professions. Rather let it be our aim to disarm and to conquer this distrust, by so living and so acting, that they "who are of the contrary part may be ashamed, having no evil thing to say of us." Rather let us show, by our walk and conversation, that though we may not have risen above the reach of earthly attractions, we are not under their control; that though malign influences may cross our path, and impede us in our labor of love, they cannot divert us from it; that though things of sense may shake, they cannot undermine and subvert our integrity of purpose. Let us prove that our intentions are without guile—that the main study of our lives is to give glory to God—our hearts' beat desire, that souls may be saved—or at least let us convince men, that we can lightly esteem the pleasures of the world; that "silver and gold we have none," for sensual gratification and idle parade; that we know no lawful ambition distinct from

the advancement of the Redeemer's Kingdom; and that if "needs be," we can suffer reproach for His Name.

And having begun, let us never relax in this same godly jealousy over ourselves, nor forget that if we "preach Christ Jesus the Lord," we preach to adverse hearers; and where we may be spared the fiery ordeal of direct and active hostility, must be prepared to encounter the chilling influences of apathy and unconcern. Indeed, this latter mode of opposition to the Gospel, how extensively prevalent in these our days! and what multitudes of so-styled regular and steady Churchmen, who treat the ordinance of preaching with the most consummate indifference! The preacher himself they regard as one paid and retained to deliver a certain message, which he may be expected to deliver well or ill, according to the measure of his ability, or sense of self-esteem, and love of applause. But as to whether he proclaim high or low doctrines, "the Gospel of God" or "another Gospel;" this they consider, a mere accident of schooling, or a matter of taste.—Now it is only by such an illustration of Christian faith as holiness will afford, that we may hope to rouse such men into reflection, and incline them to believe, that there is a reality in the doctrine which we preach; that we ourselves owe what we are to their blessed influence; that while nothing else can produce a saving transformation of heart and life, the truth of God when rightly received, and cordially embraced, cannot fail to produce it. Oh, then, let us by such a manifestation of the truth, commend it to every man's conscience in the sight of God; and then, if unhappily our Gospel be hid, it is hid to them that are lost—but we have delivered our souls!

(To be concluded in our next.)

## CALVIN AND EPISCOPACY.

From Notes to a late Sermon by the Lord Bishop of Calcutta.

In the Institutes, lib. 4, c. 4, Calvin says openly, "It will be useful to observe anew the form of the primitive Church (vetusta Ecclesia,) which will set before us a kind of image of the institution. For although the bishops of those times published many canons, in which they may seem to have expressed more than is expressed in the holy Scripture, yet they framed their whole economy so cautiously in agreement with that only rule, the word of God, that there was evidently in this respect, scarcely any thing different from the word of God." "As we have shown that three kinds of ministers are commanded in the Scripture, so the ancient Church divided all their ministers into three orders; for from the order of presbyters they chose some pastors and teachers, the rest taking care of discipline and morals; and to deacons was committed the care of alms. Those who had the office of teaching, they called presbyters. These chose out of their number one in each city, to whom they especially gave the title of bishop, lest, as it commonly happens, dissensions should arise from equality. But the bishop was not so superior in honor and dignity as to have absolute rule over his colleagues (ut dominus collegas haberet), but that office which a counsel held, proposing matters to the senate, collecting votes, directing them by advice, admonition, exhortation; guiding every action by his authority, and executing that which was decreed by common consent, that office had the bishop in the assembly of the presbyters." "We shall find that the bishops aimed at framing no other form of governing the Church than that which God prescribed in his word."

On this, the judicious Hooker observes, "Thus much Calvin, being forced by the evidence of truth to grant, doth yet deny the bishops to have been so in authority at the first, as to bear rule over other ministers; wherein what rule he doth mean, I know not. But if the bishops were so far in dignity above other ministers as the consuls for their year above other senators, it is as much as we require."—Eccles. Polity, book vii., chap. 6.

Calvin says in another place, "If they would present unto us a hierarchy, in which bishops shall so rule as that they refuse not to submit themselves to Christ, as that they depend on him as their only head, and be referred to him, &c., &c., then surely they that will not reverently, and with the greatest obedience, submit themselves to that hierarchy, if any such there should be, I confess there is no anathema of which they are not worthy."

Again: "In the mean time, we would not have the authority of the Church, or of those pastors or superintendents to whom the charge of governing the Church is committed, taken away. We confess, therefore, that these bishops, or pastors, are reverently to be obeyed, so far as they teach the word of God according to their due functions."

Once more, speaking of the bishops of the Church of Rome, "If they were true bishops," says he, "I would yield them some authority in this respect; not so much as themselves desire, but so much as is required for rightly ordering the polity of the Church."

Further, on the subject of a Roman Catholic Bishop, who might embrace the Reformation, he determines, "That it is fit such an one first renounce his Popish power of sacrificing, and profess to abstain from all the superstitious and defilements of the Romish religion; then, that he labor to purge all the Churches which belong to his bishoprick, from their errors and idolatry; lastly, that his possession and authority be left him, in order that the ministers under him may duly preach God's word, as himself must also do."

Lastly, Sirype tells us that Calvin, Bullinger, and others, in a letter to our King Edward VI., offered to make him their defender, and to have bishops in their Churches, as they were in England.

In short, the language of the Augsburg confession was the universal sentiment of the Reformed Churches: "But the bishops either force our priests to disclaim and condemn this new kind of doctrine which we have confessed, or by a certain new and unheard of kind of cruelty, put the poor and innocent souls to death. These are the causes which hinder our priests from receiving their bishops; so that the cruelty of the bishops is the cause why that canonical