

# 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, AUGUST 25, 1838.

[NUMBER X.]

## Original Poetry.

For the Church.

### PRAYER FOR THE CHURCH OF UPPER CANADA.

1.  
 Hear us, our God! before thy throne  
 The tales of earthly want are told;  
 Look on the struggles of thine own—  
 The shepherd's charge, the scattered fold.  
 By thy deep love, the pure, the tried—  
 Thy sleepless eye, thy watching care—  
 By Him who for our failings died,  
 Hear us, God! Father! hear our prayer.  
 Before thy mercy-seat we call  
 Hear us our God, our hope, our all!

2.  
 Hear us, our God! of old thy might  
 Was with the children of thy word—  
 Thunder'd on Sinai's quivering height—  
 Flash'd out in Gideon's burning sword.  
 From age to age, by field and wave,  
 Thy struggling church hath felt thine hand;—  
 The Prophets hid in Horeb's cave,—  
 The Naudois of the mountain-land—  
 The outstretch'd arm, the sleepless eye,  
 The thunders of their God were nigh!

3.  
 We ask not for the signs of old,  
 The sword of flame, the bolts of heaven;—  
 Let our great Shepherd watch our fold,  
 His truth and faith's pure light be given!  
 We call Thee, from the western wild,  
 Far from the fields our martyrs trod;  
 Let the same spirit guide the child  
 That led the Christian sire to God!  
 Light of the apostles' path, be near—  
 Hope of the wanderers, hear, oh hear!

4.  
 Be dark Rebellion's threats defied,  
 The sceptic's idle howl unknown;  
 Be thou our earthly Ruler's guide,  
 The guardian power of Britain's throne!  
 And the dread vow before thee sworn  
 To shield from stain thine awful shrine,  
 Foremost in memory's store be borne  
 When traitors 'gainst thy church combine!  
 God of the happy and the free,  
 In that dark hour we turn to thee.

5.  
 Be with us Lord! our foes are near,  
 The envious of our church's weal,  
 The atheist's cold uncharity sneer,  
 The wild sectarian's rabid zeal.  
 But while the godless scoffers mock,  
 While open foes with hatred burn,  
 Our hope is on th' eternal rock—  
 King, Father, God, to Thee we turn!—  
 Before thy mercy-seat we bow—  
 Hope of the wanderers, hear us now!

ZADIG.

Toronto, August, 1838.

### WATERLOO.

Can we forget thee, Waterloo?—Aye! when the silent grave  
 Hath all that England cherished of the beautiful and brave;  
 When her sons have sold the birthright of her freedom and her  
 fame,  
 And sink beneath the tyrant's yoke in apathy and shame!

Aye! when the spirit of her might, her ancient pride is cold,  
 And the light is quenched for evermore that shone in days of  
 old;  
 When the foe hath taught her sword to yield, and trample on  
 her sway,  
 And all her hearts bow tamely down in bondage and decay.

Not now! not now! while still her name may boast of praise  
 and power,  
 Bold Freedom for her heritage, bright conquest for her dower;  
 While still she looketh proudly from her eyrie of renown,  
 And a thousand vassals court her smile, or quail beneath her  
 frown.

Not now! whilst mighty shadows still around her dimly glide,  
 Where victory glows on every turf, or gleams on every tide,  
 Whilst stirring memories like thine own, combine where'er we  
 tread,  
 To link the present with the past—the living with the dead!

Not now! when England seeketh in her trial-hour of need  
 Bold arms to battle for her right, and faithful hearts to bleed;  
 When traitors linger at her gates, and the atheist cohorts cry  
 With sounds of dread and tumult, that reverberate on high.

No! to thee the patriot gazeth back, if his trembling bosom  
 ask  
 A stronger amulet to nerve his spirit to the task:  
 Of earthly things thou shinest, through the wilderness of dust,  
 The beacon of his confidence, the banner of his trust.

And why? the silver star of Fame, and Honour's dazzling  
 meed,  
 Woe'd not his sire to combat then in battle's daring deed;  
 All fought, and gory thousands fell on Waterloo's red sod,  
 For the "free, fair homes" of England, their country, and their  
 God!

And though the dirge that mourn'd for them hath scarcely  
 hush'd its wail!  
 And the widow's home is desolate, and the orphan's cheek is  
 pale;  
 Yet the saddest heart that weepeth there, would scorn to ask  
 again  
 For her warrior boy, whose ashes sleep beneath thy quiet plain.

England hath yet a thousand hearts, a myriad blades of steel,  
 The watchers of her glory, and the guardians of her weal!  
 She hath yet—for aye the foremost amid the tried and true—  
 The "Champion of a hundred fights"—THE CHIEF OF WA-  
 TERLOO.

[Church of England Gazette.]

### ON THE NATURE AND EXTENT OF CHRISTIAN UNITY.

A sermon preached by the Rev. Arthur Palmer, B.A. Rector of  
 Guelph, on the occasion of a meeting of the Western  
 Clerical Association, at Hamilton, on the 1st August, and  
 now published at the request of the Clergy assembled.

PHIL. I. part of verse 29.—"That ye stand fast in one spir-  
 it, with one mind, striving together for the faith of the Gospel."

In examining the Scriptures of truth with attention, we cannot, I think, fail to be struck with the many and explicit statements which it contains, in regard to the unity of the Church of Christ. It was one of the petitions of that exquisitely beautiful and touching prayer, which the great High Priest of the Church, while on earth, offered up for his followers. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;" and it is the express statement of the Apostle Paul, that "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." In reference to the character of the church thus clearly described, we find repeated exhortations addressed to professing Christians, reminding them, that as the union of the members of the mystical body of Christ is essential to the very existence of the Church in the sight of God, so the exhibition of its unity is one of the grand characteristics by which it was to be distinguished in the world. Therefore it was that St. Paul besought the Corinthians that "there might be no divisions amongst them, that they might all speak the same thing, and that they might be perfectly joined together in the same mind and in the same judgment;" therefore it was that he called upon the Ephesians to "keep the unity of the Spirit in the bond of peace;" and, to omit numerous other passages to the same effect, it was for a similar reason that he exhorted the Philippians, in the words of the text, to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

My Brethren, when we turn from those descriptions of what the professing Church ought to be, to the contemplation of its actual condition at the present day, how does the soul of the christian sicken within him, when he beholds its disorder, its confusion, its strifes and its divisions! How must he grieve, that the time has arrived when schism is no longer regarded as a sin against God, nor as inflicting a grievous wound upon the body of Christ; when every year gives birth to new sects, which seem to vie with each other, only in the absurdity of their newly invented tenets, or as to which shall become schismatics upon the most trivial grounds! and when those denominations that are of longer standing, instead of gradually approximating towards that pure and apostolic church, from which they have seceded, and at length re-uniting into one, are only receding farther and farther from her, and from each other,—drawing themselves up in battle array, and, while they regard each other's operations with an eye of jealousy and suspicion, preparing to wage an unholy warfare in the Church of God! And when—no less to be lamented—a laxity and indifference in regard to the great distinguishing principles of the primitive and apostolic church have begun to infect many who call themselves her members,—a church which, as it is the great depository of the truth, is also the great safeguard of the cause of order! Yes, Brethren, when we see this indifference showing its head under the false guise of liberality, and that church which has so long acted as a barrier to the waves of infidelity, fanaticism, and superstition, threatened to be undermined, not by the violence of external opposition, but by the indifference of those who should prove themselves her defenders, it is enough to grieve the Christian and the Churchman. And, above all, it is calculated to arouse the watchmen on the walls of Zion, to guard their people against this guilty indifference, and to call on them to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

Let us then, upon the present occasion, endeavour to understand aright the important subject of Christian Unity. Let us trace up that blessed principle to its source, and consider the extent to which it should operate in the Church of Christ.

In the second place, let us reflect on some of the evils attendant upon division amongst professing christians. And lastly, let me press upon all who call themselves followers of the Saviour, to maintain unity amongst themselves, and to endeavour with all their energies to extend its influence throughout the church at large.

In the first place, we have to trace the principle of Christian Unity to its source, and to consider the extent to which it ought to prevail in the Church of Christ.

Unquestionably, my Brethren, the great source of Christian Unity is to be found in the Lord Jesus Christ, and in him alone. We are every where taught that the church as the body, and Christ as the head, are indissolubly united. This is the foundation of the salvation of every one who is really a member of the Christian church. Let us enter a little into this portion of our subject; and I am the more desirous to do so, as it will afford me an opportunity to set before you "the hope of the gospel," more clearly than I shall be able to do in the subsequent parts of this discourse.

That man is a fallen and sinful being is a truth to which the whole of the Word of God bears testimony. The history of his first grand act of disobedience is given us in that Word; an account of the consequent wickedness of man, which was great in the earth, is also set before us; and that wickedness is stated to have sprung from the depravity of a heart whose thoughts were "only evil continually." In the history of God's ancient people we discover that human nature will manifest itself to be corrupt, notwithstanding the highest outward privileges with which it may be favored. In the death of the Lord of glory as an atonement to the justice of God, we have a most affecting and convincing proof of the guilt and condemnation of a fallen world. And in man's rejection of the message of salvation through a crucified Saviour, and in his habitual and wilful refusal to govern his life according to the precepts of that Saviour's revealed will, we have complete demonstration that "the carnal mind is enmity against God."—Yes, Brethren, such is our natural condition. Conscience will tell you so; the world around will tell you so; and what you feel within, and perceive without, is confirmed by line upon line in the word of inspiration. And what are the melancholy consequences of this solemn fact? what but that God, being of purer eyes

than to behold iniquity, must regard sinners with displeasure? what but that the curse of the violated law should rest upon them, and that "being born in sin," they should as a necessary consequence be "the children of wrath?" what, but that they should be travelling towards an awful eternity without a hope or a prospect,—save as they may cast themselves upon the mercy revealed in the glorious gospel of the blessed God—of escaping endless, irremediable destruction?

Now, in order to redeem his church from this state, Christ became one with it. And, "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might deliver them who, through fear of death, were all their life time subject to bondage." Thus he became identified with his people, who were thenceforth legally included in him. As their representative he obeyed the law, and so became "the Lord their righteousness," by whose obedience "many were made righteous." It was likewise in virtue of this union, that he bore the iniquities of sinners, and that his sacrifice upon the cross is accepted as a satisfaction for the sins of all who trust in him: it is as one with his church that he diffuses throughout it the principle of spiritual life,—"*I in them and thou in me, that they may be made perfect in one,*" so they are "quickened together with Christ," are "made partakers of the divine nature," and "the life which they live in the flesh they live by the faith of the Son of God." It is only because she is one with Christ, that the church ventures to approach even a throne of grace, and all her petitions are presented not in her own but in her Saviour's name. It is for the same reason that Christ sympathizes with every suffering or affliction that may at any time befall any member of his mystical body. It is as one with Christ, that the body of the christian reposes in the silent tomb "in sure and certain hope of a joyful resurrection;" and finally, it is because of this union, (a union so intimate that the Apostle calls believers "members of his body, of his flesh and of his bones") that the church shall at length be presented in the kingdom of God, as "a glorious church not having spot, or wrinkle, or any such thing."—Thus Brethren, we see that every blessing for time and for eternity, is dependent upon union with the Lord Jesus Christ;—may it be the fervent prayer of each of us, that we may "dwell in Christ, and Christ in us, that we may be one with Christ, and Christ with us."

In pursuing this important subject, we find that as Christ and the Church are one, so also that the members of the church are mutually united with each other:—"We, being many, are one body, and one bread, for we are all partakers of that one bread;" "for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Several other figures are employed in the Scriptures which illustrate this truth. Christians are called, not only members in the same body, but branches in the same vine, and stones in the same building, erected indeed on the foundation of the apostles, and prophets, but connected together by Jesus Christ, as the chief corner-stone which unites and gives consistency to the whole. Thus a close relationship subsists between all the children of God,—thus believers of the present day may regard themselves as united in Christ with those servants of God, who lived even in the remotest times,—thus the progress of the religion of Jesus is watched with the liveliest interest,—and as each fresh convert is added to the church of God, even though that convert may, like Saul of Tarsus, have previously been "a blasphemer and a persecutor, and injurious;" still like Ananias, we shall hail him as a "brother," and receive him with all the feelings of affection which such a relationship inspires. Even the two worlds are regarded as connected together by this blessed principle, and the universal church is denominated "the whole family in heaven and earth;"—and soon shall the entire church, whether militant or triumphant, be gathered together in one, even in Christ "and there shall be one fold and one shepherd." How calculated is this glorious truth to subdue every evil passion, such as "hatred, variance, emulations, wrath, strife;" to lead the followers of Jesus to live as brethren; and while they glorify their God with "one mind and one mouth," to walk worthy of that vocation wherewith they are called!

This leads me to observe, that in order that the glory of God may be advanced, and the peace and happiness of the church promoted, it is necessary, not only that its members should be one with Christ, and with each other, but also that their unity should be exhibited to the world,—and for that purpose, it is of primary importance that the church should manifest its unity in regard to doctrine, that it should shew itself to be of one mind in regard to the truths which it receives. Not that I mean to imply that every believer must hold exactly the same opinions with his brethren, on all the details of religious truth;—such an agreement is certainly most desirable, yet it is hardly to be expected in such a state of imperfection as this. At different stages of a growth in grace, Christians will necessarily adopt different views on points of minor importance. Still their duty is to be "perfectly joined together in the same mind and in the same judgment;" and, until the arrival of a consummation so devoutly to be wished for, the rule which should bind the conscience of each is, "Let every man be fully persuaded in his own mind."

But while the members of the church may not see eye to eye on all the minor details of religious truth, there are nevertheless certain leading or fundamental articles of faith, in regard to which they must be one,—and in this harmonious agreement with respect to them, must exhibit their unity to the world. In order to explain myself I will mention some of those fundamental truths in the reception of which all real christians will cordially concur. For instance, that man is fallen from his original righteousness, and is of his own nature inclined to evil, and therefore that every person born into the world deserves God's wrath and damnation:—again, all real Christians are united in the belief of a Trinity

of persons in the unity of the Godhead, and that each person in the blessed Trinity "is by himself both God and Lord;"—so also they are agreed that in the sacrifice of Christ, a full satisfaction was made to the justice of God, for the sins of sinners, and that we are "accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our works, or deservings;"—they all regard the Holy Ghost as the author of sanctification;—and, finally, the whole church believes in the resurrection of the body from the grave, and in the solemn fact of a judgment to come;—and she is ready to say, "This is the Catholic faith which except a man believe faithfully he cannot be saved." Thus the union of the church, in regard to doctrine consists in a firm persuasion and cordial reception of all the fundamental truths of revealed religion. It is not the hollow negative unity of infidels, who believe nothing; nor is it the delusive unity of blind superstitious credulity, which believes every thing. But it is unity founded upon such an intelligent reception of the truth as it is in Jesus, as enables each believer to give to every man that asketh him "a reason of the hope that is in him."

But, further, my Brethren, it is of the utmost importance that the Unity of the Church should be manifested to the world in regard to the constitution of its ministry,—its worship,—and its sacraments.

We find that a perfect agreement in those respects prevailed amongst the members of the Old Testament Church. Their ministry was constituted of God himself as consisting of three orders, High-Priest, Priest and Levite: the persons who were to exercise those sacred offices were specially designated by the same divine authority, and for violating the unity of the church in this respect, Korah, Dathan, and Abiram were made monuments of the indignation of God. So also in the christian church, we find that the authority and constitution of the christian ministry is founded upon Divine appointment. Our blessed Lord, we are told, formally delegated his own authority to his apostles in these words, "As my Father hath sent me, even so send I you," and previous to his departure, he gave them his gracious promise, "Lo, I am with you always, even to the end of the world." After our Lord's ascension, we find the apostles every where acting on the authority thus conferred,—establishing an authorized ministry in the several churches which they planted, and providing for the transmission of the powers with which they were invested. Thus St. Paul empowered Titus to "set in order the things that were wanting," in the island of Crete, and to "ordain elders in every city." And he laid down clearly the principle of Apostolic succession in his second Epistle to Timothy, in these words, "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also." We find even upon a cursory perusal of the Epistles to which I have adverted, that among the things thus committed by the apostle, were clear and precise instructions in regard to the discharge of the duties of the Episcopal office,—such as the government of the church, and the ordination and appointment of ministers to the subordinate offices of Priests or Presbyters, and Deacons. Thus was the constitution of the christian ministry established; and such was the importance attached to it in the first ages, that its infringement was considered as a breach of the unity of the church. Ecclesiastical history unanswerably proves that from the times of the Apostles, the Episcopal form of church government universally prevailed, and that it has been transmitted to us, in all its essential features, by regular succession, down to the present moment; so that to use the words of our venerated church, "It is evident unto all men diligently reading the Holy Scriptures, and the ancient authors, that from the Apostles' time there have been three orders of ministers "in Christ's Church, Bishops, Priests, and Deacons, which offices were evermore had in such reverend estimation, "that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as were requisite for the same,—"and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority." Christians, then, are called upon to shew their unity by adhering strictly to the economy of Scripture, in regard to the constitution of their ministry. Neglect of this important point, (and, alas, it is too much neglected) is the fruitful source of all the confusion and disorder apparent in the professing church. Men have cast off the bonds of lawful authority, and each doing what is right in his own eyes, the sacred office of the ministry is assumed by persons who have never had any lawful call to execute the same, and who have never considered the question, "How shall they preach except they be sent?" or reflected upon the general principle laid down by the Apostle, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Thus new sects are every day springing up, and the unity of the church is destroyed by divisions, to which no one can foresee any termination. This, my Brethren, will serve to shew us the value of Apostolic order, and to impress upon each of us the exhortation of the text, "Stand fast in one spirit with one mind, striving together for the faith of the Gospel."

(To be concluded in our next.)

### HORÆ LITURGICÆ.

No. IV.

### GENERAL SPIRIT OF THE LITURGY.—THE INTRODUCTORY SENTENCES.

After the brief history of our inestimable Liturgy, which formed the subject of my last essay, we shall be prepared to join in this acknowledgment of a valuable writer;—"It was a blessed work for this country, at the period of the Reformation, that wise and pious men—men who hazarded their lives, and some that were actual martyrs—were qualified and raised up of God to do away the superstitions and heresies from the then national service-book, and to provide for