

# 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, MARCH 9, 1839.

[NUMBER XXXVII.]

## Original Poetry.

For the Church.

### THE CHAMBER OF THE DEAD.

A VILLAGE FUNERAL-SCENE IN UPPER CANADA; SEPT., 1837.

Lo! in that darkened room,  
Many a weeper  
Bends in the hallowed gloom  
O'er the lost sleeper.

There, in her last abode,  
Sleeps the true-hearted,  
From all she loved so well,  
Timelessly parted.

Coffined, and shrouded  
In spotless array,  
She rests from her sorrows,—  
Her tears wiped away.

(First whisper.)

"Near the southern window, see,  
"A bier as black as ebony;  
"From the dark and gloomy bed,  
"Thither let us lift the dead!"

(Second whisper.)

"Nay, sister, nay! how meeter far reposing  
"On that sad voiceless instrument so near,—  
"Her own piano!—that shall be her bier;  
"Thus her brief sojourn closing  
"O'er the sweet slumbering chords she loved so well  
while here!

"Mourner! wilt thou have it so?"  
(My blessings on the gentle heart  
That urged the fond request!  
Where could you find so sweet a thought,  
Save in fond woman's breast?)

And gently now, with reverential care,  
Forth to the crape-bound instrument they bear  
The black sarcophagus.

Hark! all around,  
Through the hushed chamber swells a lengthening sound:  
Forth, from the trembling chords below the lid,  
Starts a wild burst of music, all unbid;  
As if, beneath the pressure of the dead,  
Those wakened strings her requiem had essayed;  
Or that, to those who mourned, the power were given  
To hear an echo from the harps of Heaven!  
Through the 'reft mourner's heart, and soul, and brain,  
Thrills each wild note of that unearthly strain.

(Third whisper.)

"O linger still, sweet echoes! linger still!  
"My tortured heart with gushing memories fill!"

(Fourth whisper.)

"We must choose some flowers, to grace  
"The languor of that sweet pale face:  
"When the day-light comes, I'll seek  
"Some fair blossoms, pale and meek,  
"For dearly she loved flowers!"

(Fifth whisper.)

"Stay, sister, stay! behind that bridal veil  
"With silken string in yon recess suspended,  
"There stands her favourite *dahlia*, pure and pale,  
"Its snow-white bloom with faintest rose-tint blended;  
"With richest blossoms it is jewelled o'er;  
"What need we more?"

Slow waned the night—yet there was no repining,  
No impious murmur, and no dark despair;  
Through the deep gloom that Blessed Hope was shining  
Which Heaven had granted to the sufferer's prayer.

And ever and anon, like angels' greeting,  
Voices were heard within that chamber dim,  
With faintest sighs the hallowed words repeating,  
Which she had chosen for her funeral hymn:

"Blessing, honour, thanks, and praise,  
"Pay we, gracious God to Thee,  
"Who, by thine abundant grace,  
"Givest us the victory!"

### CHRIST ALONE WITHOUT SIN.

A SERMON, continued from our last.

The intelligence then, contained in this third head of my text, cannot but be very delightful to man, inasmuch as it announces "a Mediator between God and man." We gather some notion of a Mediator from an affecting circumstance narrated in the beginning of the Roman history of Livy. "At that juncture," says he, "the Sabine women, from the injury done to whom the war had arisen, with dishevelled hair, and rent vesture, under the pressure of the vast affliction forgetful of their womanish timidity, boldly flung themselves among the flying weapons, penetrating from the flank, and interposed themselves between the hostile and embittered armies;—on this side beseeching parents, on the other, husbands—that fathers-in-law and sons-in-law might not imbrue their hands nefariously in each other's blood, nor bring the guilt of parricide on their offspring,—of the one in the first, and of the other in the second degree. If, said they, you our fathers are displeased at the affinity, or you our husbands again at the wedlock, upon us discharge your wrath; we are the cause of the war; it is we, who are bringing wounds and death to our husbands and our fathers. Rather let us perish, than by the loss of one of you be bereaved as widows, or by the taking away of the other, be destitute as children." "The affair," says the historian, "made a moving impression as well on the army at large, as on the generals. There was silence, and a sudden cessation of hostility. From that the generals stepped forward to enter into federal engagements; nor did they only make peace, but they made, of two separate states, one united community; they consociate the commonwealth, and bring the whole government to Rome."

Here the Sabine women are the mediators between the contending parties—between fathers most grievously outraged, and husbands, who though injurious were most

dearly loved; and by a beautiful device of affection, assume to themselves the guilt that might lie upon the offending party. This was a mediation between parties however of equal attributes and similar natures.

Of the nature of mediation also was that prayer of David, when the angel of pestilence was approaching Jerusalem. For "David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly, but these sheep what have they done? let thine hand I pray thee be against me, and against my father's house." But the inadequacy of that mediation was pointed out by a prophet, for "God came that day to David, and said to him, Go up, rear an altar unto the Lord." As if he had said, you need mediation for yourself; nor would your death—being the author of this particular offence—avail for others.

Among the heathen, the Priest who consecrated and offered the victim to the particular idolatrous God whose ensigns he bore, that had been brought by the individual, was the Mediator between that individual and the deity addressed. And thus it was, that at the battle of Plataea, Pausanias the Grecian general suffered many of his men to fall unresistingly before a force otherwise overwhelming, because that general, religious at the crisis in the observance of his country's rites, had not been notified by the Priest—the Mediator between him and heaven—that the sacrifices were propitious.

In the revealed polity of the children of Israel, Moses at first, and afterwards Aaron and his descendants in the priestly office, performed, in the circumscribed scope of that ceremonial law, the mediatorial office;—the whole validity of the administration however depending upon the accompanying sacrifice.

But all these, however illustrious the instances, were confined in their object, and restricted in their circumstances, and serve only to give us a general idea of mediation, and to enable us to appreciate the correspondency of the "one Mediator between God and man" to the native dictates of the human mind. They prepare us to look for such a mediation, as that mentioned in my text, as the necessary and spontaneous desire of the rational and feeling heart.—For though there might be many instances of mediation between man and man; and though every priest of every form of religion, whether true or false, was in his degree and vocation a Mediator; yet between God and man, there was but one Mediator,—but then as I remarked on the one God, though but one Mediator, yet this was a Mediator indeed—a Mediator as unique and unrivalled in his office, as God in his height and dignity.

For he was a Mediator between God and man,—bound by necessity of office to respect all the attributes of God, and at the same time to consult the best that under circumstances could be done for the whole welfare of men. The extent of capacity required to be infinite, to measure with equal scales what in this mediation could be done for man without infringement or diminution of the essential glory, and indefeasible perfections of God. On the one hand, regard was to be had to the eternal, adorable, awful and secret nature of the one jealous God; and on the other, a condescension to the puny and imperfect nature of flesh-burthened and ignorance-besotted men. For as God exists from all eternity, and in him is no shadow of turning, nothing is more necessary to hold in deepest respect and honour than his character of being just. Once let it be supposed that God has abandoned the rigidity of justice, and the whole creation both in heaven and earth will totter and fall into confusion: at the same time, without mercy most plenary and kind, how could men be extricated from impending ruin? Let it be granted that the counsels of heaven were so unformed, that there might, or might not be, a Mediator between God and man, yet that Mediator being appointed and entering upon his office, than this wonderful aspect of things presented itself,—of God treating with men, in a due proportion of dignity, yet on covenant, and, if I might use so daring an expression, equal terms—terms of even-handed equity on both sides. While the honour of God demanded that in any adjustment of relations between men and their maker, the most deferential observance should be paid to keep his attribute of justice unimpaired, the exigency of the calls of men for mercy were of that nature, that they required not this infringement; although otherwise an impassable impediment seemed to stand in the way of their salvation, for if saved, what would salvation avail, unless God continued just!

You will, I doubt not, be attentive to the peculiarity of the expression here. It is not a Mediator between God, and man—the genus man—the corporate race,—but between God and men; and therefore the Mediator, while reaching in his vast capacity for this office, to an acquaintance with the sublimest heights, and most august attributes of God, needed also an acquaintance with the whole history, in every petty particular and circumstance, of every descendant of the unworthy race of Adam,—from the monarch on his throne to the beggar on the dunghill—from the trained and well-reasoning sage to the giddy youth, and brainless idiot—from the man of active enterprise to the spinner of subtle speculation. The sea would have no treasures unknown to him, the inhabitants of the plain, and the man of cities were within the grasp of his intellectual ken; and every generation, the past, the current, and the future were all, in the particular and in the aggregate, as at one comprehensive and omniscient glance, before his intellectual eyes.

But, though this acquaintance with the whole multitudinous race of human beings in all their ages and varieties, be a necessary condition of the truth of the Apostolic affirmation in my text, that there is a Mediator between God and men,—yet I conceive that the phrase is men instead of man, in order to convey to us this most important of intimations, that the object of the mediation was to make us holy beings, tending in body, spirit, and soul towards an assimilation with the God between whom and us stands

the Mediator. The mediation was to proceed upon the axiom that each and every individual was to bear his part in it,—that every man was to bear his own burthen,—and that in this particular respect, it should differ in its object and establishment from all worldly principles of society;—that whereas in earthly communities, capitalists may in time engross all money, and nobles all lands and possessions; and as in the false administration of the Church at Rome under ambitious and profligate Popes, a treasury of merits was pretended to be had at St. Peter's, from which, as from a general fund, indulgences might be granted and merits supplied,—it being impudently and sinfully avowed that while many were sinners, some were righteous, more than God required,—under the primary terms of this Mediation, the children of men should be in this world, as the children of Israel gathering manna in the wilderness:—he that gathered much had nothing over, and he that gathered little had no lack, though all employed their best individual exertions in the gathering. The expression indeed inevitably implies that men, on their part, whatever the rest of the mediation effected might insist on, were to exist as it were in a spiritual democracy, where there was to be no privileged class, or privileged individual—no entail of inheritance—no sumptuary power, or permitted accumulation,—but all were to be in their essential and main faculties active—each operative—and every one to be labouring constantly for himself to work out his own salvation, as the Apostolic tent-maker bade, with fear and trembling.

Thus whether we look to the one God, or to the men of Adam's race innumerable in the tract of time as the sands upon the seashore; whether we consider the adjustment of relations, reaching from the highest and uncreated to the meanest, because fallen, nature; whether we look to the years before the flood, or that final year when this earth shall be rolled up as a scroll,—the office of Mediator implied a knowledge, not inferior to infinite. I cease to wonder, therefore, at the truth that there is one—only Mediator. The requirements being such, the capacity so unbounded, I feel convinced that no angel would, in this point of view, however willing, be equal to the immensity of the task. For though Satan, a ruined and degraded angel, have a permitted power and a capacity adequate to the work of ruining souls, yet it is a question whether, ere his fall, he could ever have approached to that of the edification of the saints of God, and the retrieving a lost world. It is easy to destroy, and destructive power, as compared with beneficial, is generally overrated. Satan, with all his boasted achievements, may, in the day of final revelation, appear a power contemptible; and among the tortures of condemned spirits it may not be one of the least, that they will then perceive the smallness and weakness to which they had yielded their strong, yet unresisting souls.

The difficulty is not that there should be but one Mediator, but the wonder we must confess is, that there should be a Mediator at all. And indeed it would remain a wonder, if that Mediator were other than in that precise character. When we calmly contemplate the family of man; when we view, with considerate eye, his race of folly and of sin; when, in his lighter exhibitions, we despise the frivolity; when in his more serious, we detest the pride; when in his competitions with his brother men, we abhor his unnatural cruelty,—we can collect and establish no basis, upon which a chivalric being from other worlds, unconnected by any other tie with this than philanthropy, could have a motive for acting as Mediator between us and our God.

Therefore if there is a Mediator, it cannot be angel, or unconnected creature; but it must be one in close connection with that God who created us, who pities us as his own offspring, and who instead of hating us for our faults would have all men to be saved. It must be in the counsels of God that we are mediated with, if there be mediation: an angel pitying us, and permitted to hold intercourse with a species of creatures under the ban of heaven, would not probably mediate on such eternal and enduring principles of good, as we perceive under the terms of the existing mediation; there would have been a greater accommodation to our weakness, and more in the likeness of sin, than any thing we find warranted by our received Gospel. If there is a Mediator therefore between God and man, he must be a high personage: he must be more than angel; he must come with the best credentials, the most enlarged views, an interest in the work, and a zeal for keeping it sound and enduring unto eternity. Should an angel undertake the office, that angel might fall: he might for a few transient rounds of ages be the God of this world, but he could not—no angelic nature could grasp the stupendous task of mediation; either he could not rise so high as God, or he could not stoop so low as man, and thus the work would fail.

Let us consult the Apostle,—"there is one God, and one Mediator between God and men, the man Christ Jesus." Now the greatest man as to power, influence, and veneration that the world ever saw, lived a few years previous to the time at which St. Paul wrote this Epistle: I allude to Augustus Cæsar, the Emperor and autocrat of the widely extended empire of Rome, and who yet, with all the essentials of unlimited power, disdained, and for prudential reasons disclaimed the ostentation of it;—he affected to be the plain citizen—he lived in a mean habitation—his family occupied themselves with domestic and industrious acts—and yet he was the great and imposing Monarch, whose name marks with splendour an era in the world. Similar to this conduct of Augustus, is the manner of St. Paul in this branch of my text. By apparent depreciation, he really exalts; by saying thus "the man Christ Jesus," he actually indicates the Lord. I observe that some of the critics give the translation thus,—"there is one God; one also Mediator between God and men, the man Christ Jesus." But you will observe from the strain of my previous remarks, that by the principles involved in the first part of the text, we cannot avoid the inference of a divine Mediator. This inference was coming so strongly that the Apostle deemed it necessary to check the effect upon our minds by a lowly,

and yet also a true denominative, lest we should look too much to the alternative part, and hence fall short of the useful. For though the Mediator be God, he is also man: he is God with us, God in the flesh, Immanuel, the Word made flesh, in him dwelt all the fulness of the Godhead bodily.

This then is the one sole Mediator between God and men,—the man Christ Jesus; the narrative of whose birth, life, and actions it is not now necessary particularly to go into. That is, a middle being—with the nature of God, and the whole nature of man (sin only except)—one, who as to his nature could not be better described than thus briefly by the Apostle,—"the man Christ Jesus." For if we were to search the wide world through, with all that we can learn or imagine of the invisible and higher world,—we could find no being in created nature, or hear of, or imagine none, who in any respect could perform the office of mediation between men and God, save and except this solo and singular compound nature,—"the man Christ Jesus." Man must still be at enmity with God—God must still be displeased with feeble and rebellious man, unless a hope of salvation appear from this one point, viz., "the man Christ Jesus."

Still the difficulty grows upon us, and the cup of hope is dashed from our tasting lips. The sun that breaks an instant from the folds of the storm, and darts a cheering ray, that is immediately swept from sight, leaves the mariner in no greater perplexity than are we, the searchers after salvation, if we rest in the mere knowledge of a Mediator. What can that Mediator do, in such a sea of difficulty? Had no hope been held up, we might have had at least the tranquillity of unbroken despair. But you tell us there is a Mediator, and hope revives,—revives to look around, you may fear, and die, amid the exasperations of wounded despair. Perfect God and perfect man, of a reasonable soul, and human flesh subsisting,—though such the Mediator, all wise and powerful and gracious, as God—all affectionate, and holy, and good, as man—all concurring in conjoint purpose, as the man Christ Jesus,—to what can this lead when I see God, my Creator and the governor of the world above—and myself, sin-stained, and my brother men, lost in trespasses and sins below? This mighty Physician may have been called in merely to pronounce the case of the patient hopeless!

But, notwithstanding the nature and extent of the evil experienced and contemplated; notwithstanding the dread frown of the offended Majesty from above, and the death-working and soul-revolving disease of sin, in my own person and in that of my countless fellow-creatures, I still catch a gleam of hope from the knowledge that there is a Mediator: I still rely on that captivating description of him, which none else may claim,—"the man Christ Jesus." For there being a Mediator, and the Mediator being such, the case seems approximating to a solution: I have now known data from which to calculate; I have ascertained premises for an assured conclusion,—that is, as a brother man, I am assured of his benevolence—as the mighty God, I cannot doubt his potency to achieve what may be resolved on—as man taken into God, I am convinced of the concurrence of both natures in every act.

(To be concluded in our next.)

## A SCRIPTURE ARGUMENT FOR CHURCH AND STATE.

From Fraser's Magazine.

We cannot understand how it comes to pass that if it be the duty of one man to receive, and to be influenced in his conduct by, the truths of Christianity, it is not the duty of ten, a hundred, or a hundred thousand, to do the same. Numbers, more or less, cannot affect the principle. If Christianity exert a beneficial influence on the actions of one, it must, if received, exert an equally beneficial influence on the conduct of ten thousand; and if it be the interest of mankind that each person should live under the salutative and beneficial power of the religion of Christ, it must be much more the interest of mankind, that the whole mass should be leavened by it, and thereby the combined actings of the universe be regulated and impressed by so valuable a power. It is nothing more than the application of this principle to specific cases, when the question is put whether it be the duty of a King, as such, to be and act the Christian? The Dissenters will allow Victoria, an individual belonging to the House of Hanover, to be a Christian, but they will not allow Victoria, the Queen of Great Britain, to have anything to do with Christianity. No sentiment can be more monstrous than this. What does Victoria, of the House of Hanover, become or acquire, when she is crowned queen of the British empire? Simply an addition to her power or influence. She obtains more power, for good or for evil. Now the Dissenters will admit of the sanctifying appliances of Christianity to the portion of power wielded by the private individual, but they unanimously object to the same sanctifying appliances being made to the greater power wielded by the queen. They allow the checks, and curbs, and correctives of the Gospel, where the power is so small that little danger need be apprehended, but most strictly and most inconsistently interdict them, when the power is so great that a whole nation may be deteriorated by its exercise. Dissent will accompany the queen into her chamber and bid her be a Christian there, but the same dissent stands at the door of the cabinet, and tells her that hitherto shall her Christianity come, but no further. These Dissenters think Christianity most necessary for the man that wears a linsey-woolsey doublet, but most hurtful to the man that sways a sceptre, and wears a crown—by no means an unwelcome tenant in a peasant's family, but a fearful intruder in a king's council. We do think that the bare statement of this proposition, in the hearing of a dispassionate Christian, must carry with it its own refutation.

But the most satisfactory disproof of this sentiment is