

thing on earth invoked to attest their thankfulness, but our minds are borne away to the glorious heaven, there to witness the glad and everlasting homage of Angels and Archangels, of Cherubim and Seraphim, with the thankful praises too of the just made perfect,—of the "glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs." Having praised God in their lives and honoured him in their deaths, they strike to Him their golden harps in heaven and raise eternally their songs of triumph and bliss.

And to whom do the ministering servants of the Lord in heaven, address their never-ending praises? "Holy, holy, holy, Lord God of Sabaoth," or God of hosts, is their cry: this thrice repeated name expresses their adoration and their songs of joy to the Eternal Three in One,—to the Father, Son, and Holy Ghost.

The second part, which embraces a confession of our faith, calls upon the Church universal throughout the world, to acknowledge and adore the same Triune Deity. The Father of an infinite majesty, his true and only Son, and the Holy Ghost the Comforter, the Church confesses and invokes; and then a thankful repetition is made of the various acts of condescension on our behalf which God's eternal Son accomplished. His humiliation in being made man for our sakes, is contrasted with the glory which he has resumed at the right hand of the Father,—our lost condition before he came into the world to save sinners, with the bright prospects of heavenly blessedness which he hath "opened to all believers." We rejoice in the contemplation of these wonders, but we "rejoice with trembling"; for He, that man of sorrows, the "despised and rejected of men," shall "come to be our Judge." In the consciousness of our offences and our deficiencies, this was an appalling contemplation; yet there is comfort in knowing that all "judgment hath been committed" unto one who "can be touched with the feeling of our infirmities,"—who "knoweth our frame, who remembered that we are but dust." If we lean on his merits only, and are humble and obedient disciples, He will prove our advocate and friend at that great and terrible day.

The third part of this Hymn, which contains a prayer for the whole Church and supplications for ourselves, commences with a petition for the Lord's gracious help to those whom he has "redeemed with his precious blood," that being "washed and justified and sanctified," they may be numbered with his saints hereafter in the glory and bliss of the eternal world. We are liable to err and go astray; we are surrounded with temptations; we are prone to stumble and fall; and therefore we implore the succour, we invoke the guidance and support of our all-sufficient Defender. While we pray for the forgiveness of our past sins, we implore his grace that we may be preserved from their dominion in future,—that the Lord would look upon our frailty and strengthen us, upon our guilt and pardon us. And in the humility and faith of Christians, we plead not our merits but our distresses; we renounce all dependence upon earthly aid; our confidence is stayed on Him alone. In the spirit of the Psalmist's confidence, we conclude our supplications,—*"Our fathers trusted in thee, and were delivered; they trusted in thee and were not confounded."* [Psalm xxii. 4, 5.]

In the use, then, of this sublime and noble hymn, what worshipper would be sluggish or cold, or fail to join in its animating acknowledgments of praise to the Triune God-head, and in its humble supplications for grace to our souls! In the recitation of language so pious and heavenly, "let our souls be warmed with correspondent affections. Let us mentally speak the verses, which we do not pronounce with our lips, and make the whole Hymn one continued act of ardent and intense devotion."*

C. R.

* Dr. Bennett.

THE POWER OF CONSCIENCE.

From Dr. Chalmers's *Bridgewater Treatise*.

This theology of conscience has often been greatly obscured, but never, in any country or at any period in the history of the world, has it been wholly obliterated. We behold the vestiges of it in the simple theology of the desert; and, perhaps, more distinctly there, than in the complex superstitions of an artificial and civilized heathenism. In confirmation of this, we might quote the invocations to the Great Spirit from the wilds of North America. But, indeed, in every quarter of the globe, where missionaries have held converse with savages, even with the rudest of nature's children—when speaking on the topics of sin and judgment, they did not speak to them in vocabularies unknown. And as this sense of a universal law and a supreme Lawgiver never waned into total extinction among the tribes of ferocious and untamed wanderers—so neither was it altogether stifled by the refined and intricate polytheism of more enlightened nations. The whole of classic authorship teems with allusions to a Supreme Governor and Judge; and when the guilty emperors of Rome were tempest-driven by remorse and fear, it was not that they trembled before a spectre of their own imagination. When terror mixed, which it often did, with the rage and cruelty of Nero, it was the theology of conscience which haunted him. It was not the suggestion of a capricious fancy which gave him the disturbance—but a voice issuing from the deep recesses of a moral nature, as stable and uniform throughout the species as is the material structure of humanity; and in the lineaments of which we may read that there is a moral regimen among men, and therefore a moral Governor who hath instituted, and who presides over it.—Therefore it was, that these imperial despots, the worst and haughtiest of recorded monarchs, stood aghast at the spectacle of their own worthlessness. It is true, there is a wretchedness which naturally and essentially belongs to a state of great moral unbeing; and this may account for their discomfort, but it will not account for their fears. They may, because of this, have felt the torments of a present misery. But whence their fears of a coming vengeance? They would not have trembled at nature's Law, apart from the thought of nature's Lawgiver. The imagination of an unsanctioned law would no more have given disquietude, than the imagination of a vacant throne. But the law, to their guilty apprehensions, bespoke a judge. The throne of heaven to their troubled eye, was filled by a living monarch. Righteousness, it was felt, would not have been so enthroned in the moral system of man, had it not been previously enthroned in the system of the universe; nor would it have held such place and pre-eminence in the judgment of all spirits, had not the Father of Spirits been its friend and ultimate avenger. This is not a local or geographical notion. This is a universal feeling—to be found wherever men are found, because inter-

woven with the constitution of humanity. It is not, therefore, the peculiarity of one creed, or of one country. It circulates at large throughout the family of man. We can trace it in the theology of savage life; nor is it wholly overborne by the artificial theology of a more complex and idolatrous paganism. Neither crime nor civilization can extinguish it; and, whether in the *conscientia scelerum* of the fierce and frenzied Cataline, or in the tranquil contemplative musings of Socrates and Cicero, we find the impression of at least a righteous and a reigning Sovereign.

THE ORATORY OF THE PULPIT.

It may well excite a natural feeling of astonishment and regret, that amidst all the restless and inquiring industry of modern learning, the eloquence of the altar should have been neglected or forgotten. Poetry has found its Warton, and Art its Winkelmann; and the one, in the metaphorical terms of Ben Jonson, to lead her forth from the thorny and entangled recesses of antiquity into the pure and glowing light of day; the other to repair the mouldering structures of classic ingenuity; the first to revive the faded colours of the rich allegory, whether in the page of Sackville or of Spenser; the second to restore the mutilated beauty of the Parian marble, whether in the Jupiter of Phidias, or the Venus of Praxiteles. The GRACES, indeed, after wandering over the world in search of a home, might be said to have found it in the bosom of English Criticism. Since the glow of Sir Philip Sydney's defence of Poetry shone out anew in the commentaries of Addison, zealous and devoted spirits have never been wanting to protect the ashes and proclaim the glory of departed Genius. To every poet an altar has been erected; to every poet the sacred rites of love and veneration have been paid, whether we turn to Milton and Shakespeare, Spenser and Jonson, or to the humbler names, though scarcely less endeared, of Thomson, of Collins, and of Gray. Nor have the Muses of History, Philosophy, or Science, been left without a Temple. Why has the Oratory of the Pulpit been alone abandoned? Certainly the subject itself cannot be destitute of interest, even to the understanding of the mere philosophical or literary inquirer; it abounds in pictorial effects of startling beauty, and in groupings which might challenge the utmost skill of the pencil. Whether we go back to contemplate the Divine Founder of our religion upon the Mount of Olives, or the great Apostle of the Gentiles upon the Athenian hill in that attitude of majestic dignity in which he inspired the genius of Raphael; or penetrate into the glimmering caves and the moon-lit thickets, where the orisons of the persecuted Christians ascended to heaven; or listen to the thunder of the swarming circus; or plunge into the solitary dungeon; or catch the note of praise through "the long-drawn aisle and fretted vault;" or muse in the "dim religious light" of the solemn cathedral; or hang upon the lips of Latimer at Paul's Cross; or, finally, repose with tranquil and delightful eye upon an English landscape, with its cottages embowered in trees, its verdant villages remote, its teams slow-moving, and the white steeple of the hamlet Church shining in the distance;—under all these aspects the eloquence of the Pulpit presents itself to the imagination.—*Church of England Quarterly Review*.

THE CHURCH.

COBBOURG, SATURDAY, FEBRUARY 16, 1839.

We made mention in our last of a Sermon preached by the Right Reverend Dr. Onderdonk, Bishop of New York, entitled "The Edifying of the Church." It was delivered on an interesting and important occasion,—at the opening of the first Convention of that new Diocese which circumstances required should now be detached from the previous episcopal charge of the Right Reverend preacher. Like the venerable father of a family, who has seen his offspring grown up around him to the form of manhood and to years of maturity, and who must dismiss them with his blessing from the paternal roof to raise up homesteads and altars of their own,—this venerable Bishop stood there to bestow his parting benediction upon the members of his spiritual family, who had grown too numerous for his undivided care, and a portion of whom must be consigned, with the prayer of affection and hope, to the pastoral superintendence of another. Though the hour of separation would be trying to the feelings of the excellent and respected prelate, the very circumstance which rendered the separation necessary—which called for the dissolution of the hallowed and fondly-cherished tie—was one of Christian exultation and rejoicing.

Bishop Onderdonk, on an occasion so interesting, addresses his auditory in the strain of parental love; but he unites with a spiritual father's kindly wishes, a word of parting admonition before the relation between him and his hearers should be finally closed. He could not thus officially speak to them for the last time, without earnestly directing their attention to that theme,—the cherished one of a Christian's anxiety,—*"the faith once delivered to the saints;"* nor could he, in addressing the holders of the pastoral office, refrain from alluding to the way in which, subordinate always to the faithful preaching of a crucified Saviour, "the body of Christ"—the church—may best "be edified." He could not omit an exhortation to a steady maintenance of that "form of sound words" which Christ delivered to his apostles, and his apostles have transmitted to us;—to a conscientious adherence to those "old paths" in which the fathers and confessors and martyrs of the primitive days of Christianity trod; which after the dispersion of overshadowing clouds and the cleansing away of superinduced pollutions, the Reformers of our Zion clung to; and to which we adhere as what alone is safe and stable amidst the devious wanderings into which the "many inventions" of the proud and wayward heart have driven so large a portion of the Christian family.

Our opinions of the writings of an individual are often much affected by our knowledge of him as a man; and he who has acquaintance with the private worth, and has observed the public labours of Bishop Onderdonk, will always view his written productions with a leaning of partiality. The recollection of an amiable and unostentatious deportment, a sound and healthy fervour of piety, a consistent adherence to those bulwarks of truth and order which constitute our Church's cause of glorying, and a free devotion of his energies to the arduous duties of his vocation, always cause us to discern, or to fancy that we discern, in these records of his Christian admonitions, the same mild, and simple, and affectionate patriarchal character which adorns his private and public life.

Bishop Onderdonk's productions may not exhibit that sparkle and brilliancy which are to be discerned in many other contemporary publications; but they are uniformly

characterized by vigorous sense and sound argument,—developing always those substantial principles which he so firmly and consistently maintains. Nor is it a light testimony to his worth and ability, that he was the individual upon whom the acute and excellent Bishop Hobart, when the films of death were gathering over his eyes, desired that his own episcopal mantle should fall.

We advert pointedly to the importance of such principles; for unless vigorously and consistently maintained, the Church descends from her elevation, and can take no higher rank than a sect amongst sects. The distinction of Episcopalacy is to be regarded as something more than adventitious, and is to be maintained and defended on higher grounds than the simple merit which even its opponents will concede,—that it works well! Had such a belief influenced the Bishops of the primitive Church, they might well have thrown off a badge and a distinction which exposed them, as a city set upon a hill, to the shafts of their persecuting foes! But they clung, as their writings assure us, to this characteristic of the Christian polity, because it was primitive, apostolic, and divine; and thus, surely, it is our duty to regard it, to cherish and maintain it, and, in the spirit of Christian charity, to contend for it.

It is one of the boasts of our venerated Church that her "spirit is quiet," and that her habits and principles are averse to collision with this tumult-loving world. But this quiet spirit must not be allowed to degenerate from a gentle forbearance, into a dangerous condescension to those errors of doctrine and discipline which, jarring and conflicting with one another, we may see prevailing around us. This caution is well expressed by a pleasing writer upon this very subject,—the Rev. A. W. Brown of Northamptonshire, England,—who, in justly lauding the "Quiet Spirit of the Church of England," warns her children against that easy gentleness which would sacrifice principle at the shrine of good-nature, and for the maintenance of ostensible peace, would pronounce even error to be venial. "However readily," observes this writer, "the excellence of such a character may be conceded, it must be owned, and the admission is sorrowful, that the meek and quiet spirit shewn by our Church is practically little approved and little cultivated at this day. Through the good hand of God upon us, our attention has of late years been awakening to soundness of doctrine and the value of active zeal; but, it may be asked, whether we have not been often forgetting the temperament which becomes the members of Christ's body, and losing sight of the importance and power of that precious spirit. Our great enemy has not been slow in seizing the opportunity thus afforded; and has been insidiously introducing amongst us a counterfeit of that spirit, and one which exactly suits his purposes. Mark the springing up and fearful extension, in late years, of a false and destructive principle of quietness—one that is external and not inward,—a specious meekness, under the various seductive names of candour, liberality, enlightened views, religious freedom, forbearance, charity,—names which entirely delude, because, in their modern and conventional acceptance, they do not stand for what they literally express. The consequences which are evidently resulting from this dangerous substitution would be most alarming, did we not know that the gates of hell cannot prevail against the Church of Christ. But we are painfully taught by their progress, that, as often happens, the Church militant, by not walking carefully, has been preparing for herself difficulties which she might not otherwise have had to encounter; has stirred up enemies, and given them new weapons; has placed a rod in the hand of her foes for her own needful chastisement."

But to return to the subject more immediately before us.—Bishop Onderdonk divides his Sermon into the three heads of "Gospel Faith, Gospel Order, and Gospel Piety." We offer the following brief but needful extract, on the first of these heads:—

"With respect to gospel faith, you need not, brethren, that I remind you that the Holy Scriptures only are the source whence it is to be drawn. It is a part, however, of the moral discipline to which our heavenly Father would subject us, that the precepts of his Holy Word, touching both doctrine and practice, are not given in any systematic summary, but are scattered throughout its inspired pages, and to be found in every variety of direct teaching, allegorical enforcement and illustration, historical and biographical narrative, and devotional exercise. Effort, therefore, is to be made, in order to the obtaining of a correct practical view of the full bearing of Holy Writ, on both the faith which we are to cherish, and the religious and moral obedience that we are to render. Consequently, a leading means of religious edification is a constant, careful, thorough study of the Scriptures. They must be well understood in the languages in which they were originally indited; and a correct knowledge should be had of the various connected circumstances of history, geography, customs, governments, and the like, as also of the bearings on their contents of the several departments of natural science."

Amongst the errors into which the times have fallen, may be adduced the neglect of the study of Christian antiquity upon any systematic or comprehensive scale, and of a diligent scrutiny of those records through which the facts of the Church's history are conveyed. We should be sorry to see the opinions of the Fathers adduced as evidence in matters of faith, irrespective at least of the Holy Scriptures; but their writings contain a fund of information of which the biblical student ought not to be ignorant. The occasional abuse of their writings does not justify their total disuse; for to cast aside the historical testimony of the Fathers is—to adduce one instance—to reject almost the only means we have of proving the genuineness of the authorized canon of the Scriptures. On this, by no means, unimportant, subject, Bishop Onderdonk has the following remarks:—

"Among the aids to be used in order to this end, the wise and good, in all periods of Christianity, since its first ages, have been wont to look, with reverent regard and pious confidence, to the generally received opinions of the church in those ages, upon the obviously sound and proper principle, that pending the hallowed influences immediately flowing from the personal ministry of Christ and his Apostles, and of the great and good men whom the Apostles deemed meet to be put in charge of the ministry of the gospel, there cannot be reasonably expected to be found any important error incorporated into the Christian system, as generally received and followed. Very diligently, then, and carefully, should the remains of those ancient times be studied by all who would be rightly guided in their search for that truth, which God has appointed to be sought by a thorough investigation of the true meaning of His inspired word."

"It is an interesting fact in sacred history, illustrative of the kind dealings and watchful guardianship towards His church, of God's providence and grace, that when the monstrous mass of heresy, superstition, and ungodliness, which departure from primitive truth and order gathered around the church, alarmed its friends, and bid them nerve their hearts, and rouse their energies for thorough reformation, they found amid this mass the holy and uncorrupted truth of God. It had been shut out, it is true, for ages, from the view of men; but there it was; and in that portion of His earth which subsequent developments show to have been chosen in the wise counsels of

Jehovah, for efficiency in intellectual, moral, and spiritual benefit to man, far exceeding that of all the rest, this truth of God, separated from the unholy alloy with which it had been mingled, was embodied into that ecclesiastical system which, in all its essential parts, and many of its most valuable circumstantial features, has been extended to us."

On the subject of "Gospel Order," the following observations are made,—with which we regret to be obliged to close our extracts:

"Salvation is the free gift of God, extended to men, in its promise in this life, and its glorious consummation in the next, through the merits of our Lord Jesus Christ. Those merits are appointed to be available to us through means and conditions to be performed by us in faith, in the exercise of ability derived from the Holy Ghost. These means and conditions embrace certain religious duties, in the discharge of which, we are to avail ourselves of the functions of men appointed to serve in the ministry of Christ. The persons appertaining to that ministry, are distinguished from their fellow-men, by a commission to that end. Consequently all men are not ministers; but those only who hold that commission. Christ has, of course, established a way in which that commission is to be imparted and preserved, and in which, therefore, men are to have access to the required performance of the means and conditions appointed for their sanctification and salvation. This constituted mode of extending and perpetuating the functions of the Christian ministry, is therefore incorporated into the system of evangelical doctrine. It is a part of what we are to believe, in order that we may have the true Christian faith."

"It is not necessary for the present purpose, to defend, or even exhibit, the process of proof by which our standards arrive at the conclusion that, according to Christ's appointment, authority to exercise the functions of his ministry must be derived from the first of the three orders in which he constituted that ministry; which chief order, existing originally in the persons of the Apostles, and by them communicated to their companions and successors, who ordained others to the same grade, has thus been handed down to our day, furnishing that channel of ministerial ordination through which only authority can be received for the lawful exercise of the ministerial functions."

"This summary of the teaching of our standards on this important point, contains what may be termed the doctrine of episcopacy. It is to be distinguished from the view of episcopacy as a mere form of government; and is that view of it which raises it to the important rank of an essential of the Christian church, as Christ established it, and as it is our duty to regard and embrace it. It constitutes a distinction from the sects around us, not in a mere matter of external order, and consequent comparative unimportance; but in a point conscientiously deemed to be an integral part of that gospel religion which we are bound to receive in such wise as it is set forth in Holy Writ. The edification of the church, therefore, in the full system of evangelical faith, requires that due attention be given to this doctrine of the ministry."

We have much pleasure in directing attention to the Advertisement on our last page, announcing the publication of a small work on the *Metres of Horace*, by the Rev. F. J. Lundy, Head Master of a Classical School at Quebec. We have been prevented by various circumstances from giving to this work that careful perusal which it claims; but from a hasty inspection of its pages, we feel no hesitation in recommending it as a very full and lucid compilation of instructions upon that portion of tuition so indispensable to the tasteful and finished classical scholar,—the laws of Versification. Many works on Prosody have been published, of the highest repute and value; yet the juvenile student of the Venesian bard would rejoice in the assistance which the work of Mr. Lundy will furnish him, the better to ascertain the meaning and relish the beauties of this most graceful of Latin poets, by a precise acquaintance with the varied metres in which his glowing strains are clothed.

We noticed in the *Quebec Mercury*, some weeks ago, a favourable notice of this little work, and we regret that we cannot at this moment lay our hands upon the paper in which it is contained. The character of that review seemed to imply a closer inspection of the work than we are, at present, able to give; and we should have been glad to substantiate our own remarks by some citations from it.

In the same journal, we were happy also to perceive, from some account of an examination of the School conducted by Mr. Lundy, that the progress of the Institution was prosperous and satisfactory. We cordially tender to its conductor our best wishes; and very freely renew the expression of our belief that he is one well qualified, by ability and zeal, for the successful performance of the arduous duties in which he is engaged.

We are authorized to state that it is the intention of the Lord Bishop of Montreal "with the Divine permission to hold a general ordination of Deacons and Priests at Whiteside, or as soon after as may be practicable (probably either at Montreal or Kingston)." All persons therefore who may be desirous of presenting themselves for Holy Orders must send in their applications in time to ensure their being received at Quebec by the 1st of April next. We understand further that under particular circumstances Gentlemen in Deacon's orders, who have attained the Canonical age for being ordained Priests, will be admitted by His Lordship, although they may not have fully completed their year of probation in the junior grade.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF HAMILTON AND BARTON.

The Rev. J. Gamble Geddes, Incumbent. Service is performed every Sunday, and on the principal Fast-days and Festivals throughout the year, to the congregations in Hamilton and Barton, at half past 10 A.M. and at half past 3 P.M., alternately. There is also an intermediate service at half past one for the Battalion of Incorporated Militia stationed at this place. The Church at Wellington Square, which was formerly annexed to this charge, has, since the first of July last, enjoyed the services of a resident Minister,—the Rev. T. Greene, late Travelling Missionary in the London District.

During the year 1838, there were

Baptisms, - - - -	80
Marriages, - - - -	33
Burials, - - - -	20
Communicants, - - - -	120

Confirmed by the Bishop in September last, 47.

Thirty communicants were detached from this mission by the appointment of a resident clergyman at Wellington Square and twenty during the previous year had removed; so that the clear gain on the past year is 23.

The number of children on the Sunday School list is 134: average attendance 86. Through the praise-worthy exertions of the female teachers, collections were lately made in aid of the Sunday School fund, to the amount of £22;—the liberality of which contribution has enabled the managers materially to enlarge the Lending Library, and in other respects to extend the efficiency of the School.

The congregation, with a commendable liberality, have lately united in the purchase of a Seraphin, at an expense of