

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

LUNENBURG, N. S. THURSDAY, DECEMBER 13, 1838. NUMBER 2.

HYMNS FOR ADVENT.

I.

Hark! the glad sound, the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

Behim the Spirit, largely pour'd,
Exerts his sacred fire,
Wisdom, and might, and zeal and love,
His holy breast inspire.

He comes, the prisoners to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

He comes, from thickest films of vice
To clear the mental ray;
And on the eyes oppress'd with night,
To pour celestial day.

He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace,
To enrich the humble poor.

Our glad Hosannas, Prince of peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With thy beloved name.

II.

Thou long-expected Jesus,
Born to set thy people free!
From our sins and fears release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the saints thou art;
Long despised of every nation,
Joy of every waiting heart.

Worthy people to deliver,
Born a child, yet God our King,
Born to reign in us for ever,
Now thy gracious kingdom bring.

Thine own eternal Spirit
Rule in all our hearts alone;
Thine all-sufficient merit
Raise us to thy glorious throne.

EFFECTIVE PREACHING.

In 1104, when Henry I. was in Normandy, a pre-
named Serlo preached so eloquently against the
habit of wearing long hair, that the monarch was
brought to tears; and taking advantage of the im-
pression he had produced, the enthusiastic prelate
produced a pair of scissors out of his sleeves, and
cut the whole congregation."
A preacher is very much needed at the pre-
sent day for some of our young gentlemen. —*Ep. Rec.*

DR. HOOK'S SERMON.*

"Hear the Church."—Matt. xviii 17.

The Church of England, then, that Church to which we belong, is the old Catholic Church which was originally planted in this country. But the founders of the Church of England—remember I do not mean the reformers—for nothing but ignorance, the most gross, will speak of them as our founders; ignorance, which concedes to the papists an argument of the very greatest importance—the founders, or planters of the Church of England, both Britons and Saxons, were Bishops ordained by other Bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the Bishops who ordained them had been ordained by other Bishops, and so back to the apostles, who ordained the first Bishops, being themselves ordained by Christ. This is what is called the doctrine of the apostolical succession; which is a doctrine of considerable importance. For unless the Ministers of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such, unless we could produce our credentials? Many a lawyer may be as well qualified to perform the duties of the Lord Chancellor as the Chancellor himself, but is he able to act as Chancellor? No, certainly; not unless he has first received a commission from his sovereign. And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, i. e. preach lawfully, except they be sent, i. e. sent by God? No man, says Scripture, taketh this honour to himself, but he that is called of God. Nay, even Christ, says the Apostle, glorified not himself to be made an high priest, but He that said unto Him, 'thou art my Son, this day have I begotten thee,' even He entered not on his ministerial office until He was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the Apostles sent by him. 'As my Father hath sent me.' He says, soon after his resurrection, 'even so send I you.' Now, how had the Father sent Him? He had sent Him to act as his supreme minister on earth; as such to appoint under Him subordinate ministers, and to do what He then did, when his work on earth was done, to hand on his commission to others. The Apostles, in like manner, were sent by Christ to act as his chief ministers in the Church, to appoint subordinate ministers under them, and then, as he had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the Apostles proceeded to act. They formed their converts into churches: these churches consisted of baptised believers, to officiate among whom subordinate ministers, priests, and deacons, were ordained, while the Apostle who first formed any particular church, exercised over it episcopal superintendance either holding an occasional visitation, by sending for the Clergy to meet him, (as St. Paul summoned to Miletus the Clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the Apostle to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we

have an instance in Titus, who was placed in Crete by St Paul, to act as Chief Pastor or Bishop, and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of Chief Pastor he was associated with Paul, who, in writing to the Philippians, commences his salutation thus:—'Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the Bishops and Deacons.'

Now we have here the three orders of the ministry clearly alluded to. The title of Bishop is, to be sure, given to the second order; but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain: so senators exist, though they are not now of necessity old men; and most absurd would it be, to contend that when we speak of the Emperor Constantine, we mean no other office than that held under the Roman Republic, because we find Cicero also saluted as emperor.

So stood the matter in the apostolic age, when the Chief Pastors of the Church were generally designated Apostles or Angels, i. e. messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the Chief Pastors who succeeded them were thenceforth called Bishops, the subordinate ministers being styled Priests and Deacons. And thus we see, as Christ was sent by the Father, so He sent the Apostles; as the Apostles were sent by Christ, so did they send the first race of Bishops; as the first race of Bishops was sent by the Apostles, so they sent the second race of Bishops, the second the third, and so down to our present Bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles they have the right to appoint under them the subordinate ministers; and so, let the papists say what they will, the Clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two Churches only, but of the Church universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally, like modern sects, distinguished by the names of their founders. But true Churches disdained to be called after any human being whatever, since of them Christ was the author and finisher. The Episcopal Churches persevering in the Apostles' doctrine and fellowship, were styled collectively the Catholic Church; and in order to distinguish it from the surrounding sects, the true orthodox Church, in any particular country, was sometimes the Catholic Church of that place, and hence the term Catholic came, by degrees, to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that Church which adhered to the Scriptural discipline and doctrine universally received, as distinguished from the discipline invented, and the doctrine propounded, by individual teachers.

You see here, by the way, the folly (if it be not a sin, for it is calling "evil good—and good evil,") of styling the Romish dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates that we of the Church of England are heretics, whereas you have seen that ours, not theirs, is the true and orthodox Church of Christ in this country, the real Catholic Church in and of England. If they dislike the name of papist, we may speak of them as Romanists, or even Roman Catholics; Roman Catholics they may be styled, for (though schismatics and dissenters in England,) in France, and Italy, they

*Preached before the Queen—concluded.