

a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended.—*Rev. J. Hartley.*

## THE CHURCH.

COBOURG, SATURDAY, APRIL 27, 1839.

We acknowledged some weeks ago the receipt of a Sermon upon the "APOSTOLICAL COMMISSION," preached by the Right Reverend Bishop McIlvaine of Ohio, at the consecration of Dr. Polk, the Missionary Bishop of Arkansas. A press of matter of a local character, requiring immediate attention, has compelled the postponement of our purpose to return to this subject; but even at this comparatively late period, we have much satisfaction in redeeming our promise to lay before our readers such extracts from this admirable discourse as more particularly bear upon what its title imports,—the "Apostolical Commission." This is a subject which, of late, has been engaging a good deal of attention in the religious world; and while our brethren of the Episcopal Church in the United States are discussing the claims of Episcopacy with great ability and perseverance, we are happy to see so many armed champions coming forth in the same cause from the learned retreats of our venerable Establishment in England.

It is often found convenient to assail with ridicule a position which is incontrovertible by argument; and, without canvassing the merits of the question, to account that as extravagant pretension which, if established, would manifest not simply the irregularity, but the groundlessness of claims that are advanced in other quarters. For instance, the large number of persons who, undeniably, are irregular holders of the ministerial office, from a consciousness of inability to meet the irrefutable arguments that are advanced for the direct and continuous transmission of the Apostolical commission, think to startle the lovers of truth and order from their propriety by pronouncing that tenet, a "fragment of Popery." Of such figments, where they are fairly worthy of the appellation, we feel all that Christian abhorrence which there is nothing more calculated to excite than a careful study and a clear understanding of the pure doctrines of the Church of England; but the sound and scriptural tenets of the Church universal are not to be discarded because they happen to be retained by the Romanists in common with their brethren of a purer creed. It is the characteristic of a Reformation—implied, indeed, in its name—to regard what is to be reformed as corrupt only in part: it is not understood that there is to be a demolition of the whole system, an utter destruction of the entire fabric, and that an edifice completely new is to be constructed upon its ruins; but that corruptions are to be removed, decayed parts to be taken down and rebuilt, the temple of truth to be cleared of its defilements and restored to its proper proportions. The authors of the reformation of the Church, as it stood corrupted in England, proceeded upon this principle: they were conservative of what was sound and scriptural, while they were unsparring reformers of what was corrupt and unchristian; and, in adherence to this rule, they felt themselves as little warranted in denying the validity of the Apostolical succession, and in departing from the primitive and Apostolical constitution of the ministry, because this was retained in the corrupted Romish Church, as they would have been in rejecting the ordinance of Infant Baptism or the institution of the Lord's Day, which that church equally respected and maintained. When our Saviour was no longer to exercise the personal supervision of his militant Church, he shewed, by his solemn investment of the twelve Apostles with its direction and guardianship, and especially by his promise that, in the exercise of this superintending care, he would be "with them always, even unto the end of the world," that the Church was never to be deprived of the ministry of pastors and teachers duly constituted, and by some distinctive badge of appointment to be always recognized. The Apostles, thus solemnly commissioned, empowered others to exercise the office with which they had been invested; and thus has the ministerial commission been successively transmitted, and according to our Saviour's promise, will be transmitted to the "end of the world." To separate this commission, as a regular and essential appendage, from the Church of Christ, is to make an inroad upon its valid and Scriptural constitution which, reasoning upon just principles, mutilates and even vitiates the whole structure; to abandon the necessity of a regularly transmitted ministry, in unbroken continuity of succession, from the Apostles' days even to the "end of the world," were to give up a distinguishing proof of the Church's identity,—to loose the connecting bond, to destroy the chain, to part the tie that renders it one and the same in every age.

Our Lord, as we have observed, promised to be with his Apostles to "the end of the world"; and this was a promise, it should be remarked, conveyed immediately after his delegation to them of those functions which he had previously exercised in person. In the sermon before us, it is most clearly and forcibly argued that this is a promise the fulfilment of which it were impossible to discern except in the unbroken continuity of that office which the Apostles held, and which they were authorized to confer upon others. The following is the argument of Bishop McIlvaine, and from its force and soundness it will not be easy to dissent:—

"If [in this promise, 'Lo, I am with you always, even unto the end of the world'] neither the persons of the Apostles were intended to remain to the end of the world; nor their miraculous endowments; nor their distinguishing office; if all have passed away; we are quite unable to comprehend how that promise is fulfilled, or what it could have meant. But the persons of the first Apostles do not remain. Their miraculous gifts have not been continued in the church. It follows that their distinguishing office must remain; that it was to this office, and to those who should hold it in succession, that the Saviour promised his presence 'to the end of the world.' No other sense can possibly be put on his words. If then the office of the Apostles, as learned from their commission, and interpreted by all the acts of their ministry, was an Episcopate—an office of supervision, and that of a general kind—and if each Apostle did embrace in his individual office the right to preach, administer the sacraments, exercise supreme jurisdiction, in the church, and, under the head of jurisdiction, to ordain and rule ministers of the gospel; it follows that an office of precisely that description was intended to continue; has continued from that time to this; and will be continued in the church, by the will of its divine Head, to the end of the world.

But where shall we find this office in the present church; this union of authority to preach and administer sacraments, with this individual right to ordain, and this presidency over clergy; this original, apostolic Episcopate? Evidently, there must be somewhere in the church at the present time, unless the Lord's word has failed, officers, of whom it may be said, without arrogance and in simple deference to the promise of Christ, that in all essential features of the apostolic office, they are the successors of the Apostles. Where are they?

The question we have no right to treat as unimportant. Whether a most solemn promise of Christ has been fulfilled or not; and if it has, where its fulfilment appears; whether an office, intended by the Head of the church to continue therein, and, as its chief office, to last to the end of time, has continued to the present time; or whether it has been dropped, and some other placed in its stead, is surely a question of no ordinary importance, by no means of a merely incidental consequence; but on the contrary of vital connection with the permanent interests of religion, and not by any to be passed over "unadvisedly or lightly," but considered "reverently, discreetly, soberly, and in the fear of God."

That many an individual, receiving this legal commission and presenting a valid claim to this Apostolical succession, proves himself practically unworthy of the high office he holds, is a circumstance deeply to be lamented as casting dishonour upon his vocation, and causing the Saviour to be "wounded in the house of his friends." It is, however, no argument against the genuineness of the commission which he bears,—no more than unworthiness of conduct invalidates the legal title of an heir to an estate or of the wearer of hereditary honours. The prejudice which may arise from making a "comparison, as to personal character and fitness, of the modern successors with the first in the chain," while it is met by the fact that "Judas Iscariot was numbered with the Apostles by the Saviour himself, and Judas was a traitor," is thus commented upon in the discourse before us:—

If the prejudice arise from the consideration that the commencement of the Apostles' office was miraculous; that it was under the immediate and extraordinary designation of the Son of God; whereas the continuation of the gospel ministry is by the ordination of men, an ordinary designation, by fallible instruments; we answer by referring you to the analogy between the new creation and the old, in regard to origin and succession. The beginning of the grass of the field was miraculous—by the instant and immediate mandate of God. It was created in full maturity. But its succession was provided for by no such measure. The grass, and the herb, and the fruit tree were furnished with the means of a succession by ordinary laws, each having "seed in itself, after its kind." Thus also with man. The head of the human race was created by the immediate hand of God; but the succession, from that moment to the end of time, was provided for by laws of ordinary nature. But we hold it to be no arrogance to say of any man, though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to say of the herb of the field, that though it be but the offspring of the little, familiar seed in the ground, which sprang and grew by an ordinary law and a human planting and rearing, it is nevertheless, in all the essentials of its nature, the successor, in an unbroken line of descent, of the herb which, on the third day of the world, sprang into maturity at the wonderful fiat of the Almighty. I know not that the man, or the herb, is any the less a man, or an herb, or any the less descended from the miraculous beginnings of the creation, because the laws of growth were but ordinary, and the intermediate agency of production was but human. And so I know not that a minister of the Gospel is any the less a successor of the first Apostles, because instead of receiving his authority, like them, immediately from Christ, it has come to him by the intermediate communication of a chain fastened, at its beginning, upon the throne of God, and preserved as inviolate, as the line of the descent of Adam, or the succession of seed time and harvest, of day and night, of summer and winter. I know not that this day is not a true day, and strictly a successor of that very day, when first the sun appeared; though that, you know, was made by the sudden act of God suspending the sun in the skies, and this arose by the ordinary succession of the evening and the morning. The beginning of every institution of God must of necessity be extraordinary; its regular continuance—ordinary. So with the course of Providence in all its branches. What is now an ordinary Providence, was once an extraordinary. What began by miracle, is continued by laws of familiar nature. And so it is with the ministry of the Gospel. What was created by the direct ordination of God, is propagated and continued by the authorized ordination of men. Its "seed is in itself, after its kind," and at every step of the succession it is precisely the same ministry and just as much of God, sanctioned by his authority and sustained by his power, as if it had been received from the laying on of the hands of Christ himself. And so with the office of the Apostles. It was the promise of Christ, the Lord, that it should continue to the end of the world. It is not more sure that sun and moon, seed time and harvest, will continue to the end of the world; and though its succession be now in the hands of very feeble and fallible men; of men unpeakably inferior to the Apostles in every personal and official qualification; yea, though many iscariots be found under its awful responsibilities, the integrity of the office, as essentially identical with that of the Apostles, is in no wise affected.

There is much more in this excellent discourse that we are anxious to transfer to our columns, did our space allow it; but we must limit our further extracts to the following forcible observations on the fact of the early establishment of the Episcopal jurisdiction in all the Churches of Christendom:—

It is quite notorious that, from the sixteenth century, up to within one hundred and fifty years of the last of the Apostles, the whole church, in all lands, was under such jurisdiction. We go higher, and say that the most eminent non-episcopal writers acknowledge, that within sixty years of the death of St. John, such was the government of the church. And, within this short period, we have shown you the testimony of writers who then lived, asserting that Bishops were then exercising the jurisdiction of the churches, and were considered, without the moving of a question, as having succeeded to the office of the Apostles. Now suppose this were a mere mistake. Then the mistake must have arisen within the lifetime of men who had conversed with the contemporaries of the Apostles; for after their death it was in full operation; and this, a mistake, not concerning a trivial circumstance of the church, but a main and fundamental feature in its constitution, government and discipline; and this immensely important mistake must have spread so rapidly and powerfully, as to have revolutionized the government of the church of all lands, in the course of some sixty years after the death of St. John—and so silently, that history has preserved not the slightest trace of its beginning and progress—and so perfectly and universally, that though the scriptures were daily read in the churches, and Presbyters and laity were made of the same materials as they are now, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the church from the beginning, and was to be, to the end of the world; and this mistake so permanent, that without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century, entirely unsuspected. Now, if we can believe this, what vital mistakes may we not suppose to have been made, just as easily, and just as silently, in other great interests of Christianity? If the whole church, so near its first ages, was capable of such an egregious blunder, in a plain matter of fact and of daily observation; if the whole form and principle of her primitive government could be so silently and suddenly, and universally subverted, and the very opposite be so silently, and suddenly, and universally inaugurated in its stead, as that no one was conscious of the process of change; and no part of the Christian community, even in the most distant regions continued as they had been originally constituted; and none rose up to vindicate the claims of the primitive government as abandoned, and to complain of its intrusive substitute: if such a complete revolution can be believed to have taken place in the Priesthood of the Christian Temple, and so secretly, that neither friend nor foe, advocate nor complainant, heathen, heretic nor Jew is known to have observed it; what change may not as well be supposed to have occurred, quite as easily, quite as silently, and quite as unobserved, in the precious oracles, the Books of Holy Scripture, deposited in that Temple, and specially entrusted to the guardianship of that Priesthood? I know not that it is any easier to revolutionise, unnoticed, the whole form and character of a government, than it is to change,

unnoticed, its very statute books. If the former has been done, how do we know the latter has not been also? We know it has not, by the testimony, unbroken, of the church, from century to century. But why is not that testimony as valid in one case as the other? Why not believe it, as well when it proves the unbroken descent of the Apostolic office, as when it witnesses to the canonical books of Holy Scripture? How can we suspect the Fathers of the church, when they testify of the former; without rendering their testimony suspicious, when they speak of the latter; yea, without casting entire doubtfulness into the whole region of historic testimony? The care of the church to preserve the scriptures inviolate, is no more manifest in the history of Christianity, than her watchful care, in all ages and countries, and now, even among the long wasted and oppressed Christians of oriental nations, to guard the descent of the Apostolic office.

Our readers,—and particularly our English readers,—will be rejoiced to perceive that the recent election for North Devon, has resulted triumphantly for the Protestant Conservative cause. The vacancy was occasioned by the elevation of Lord Ebrington to the peerage, on his being appointed Lord Lieutenant of Ireland. The candidates were Mr. Buck, a high Conservative,—and Mr. J. W. Buller who, although a supporter of the present Ministry, is a gentleman of high character, and whose "personal influence and standing in society," to quote from Woelmer's Exeter Gazette, "were such as to obtain for him the votes of some who are more inclined to Conservative principles." At the close of the poll, Mr. Buck had obtained a majority of 480 over his opponent.

The result of this election is not to be regarded as an uninteresting, isolated fact, but as a sign of the times and a prognostic of political good,—"as a victory," to adopt the authority above quoted, "for the Protestant Church, and a victory for the monarchy and constitution of our country." We well recollect that, immediately after the passing of the Reform Bill, Devonshire returned four Whig-Radical county members. This triumphant position, however, was not long maintained by the Ministerial Destructives. At the first ensuing vacancy, a Conservative replaced Lord Grey's son-in-law, Mr. Bute. Then followed the signal defeat of Lord John Russell in the spring of 1835, who, though backed by an enormous weight of local property and all the influence of the Crown, was ignominiously routed by Mr. Parker, a very young gentleman, but little known, and indebted for his seat mainly to his principles. The Conservatives had now gained half the representation of the County. At the General Election in 1837, the only Whig-Radical who retained his seat, was Lord Ebrington. He has now given place to a better man; and the beautiful county of Devon, one of the largest and most fertile in England, and that on whose shores the restorer of our Protestant ascendancy, William of Orange, first planted his foot, is now represented by four unflinching Conservatives,—Sir John Yarde Buller, Mr. Parker, Sir Thomas Dyke Acland, and Mr. Buck. Who then can deny that the cause of Conservatism is steadily gaining ground in England?

There is, also, one particular circumstance connected with this Election, which we must not omit to notice, because it bears us out in the remark we have frequently made, that the Wesleyans in England, as a body, are firm supporters of the Established Church; and because it is a most complete justification of those loyal Wesleyans in Upper Canada, who have reprobated the contrary course pursued by their nominal organ, the *Christian Guardian*, towards the Church in this Province. None were more instrumental in Lord John Russell's defeat than the Wesleyans of Devonshire; and, on the late occasion of Mr. Buck's election, none were more staunch in his support. The *London Watchman*, which speaks the sentiments of the English Wesleyans, animadverts very strongly, in the following terms, on the conduct of a Wesleyan Minister, who wrote a letter to a Radical paper in a tone inimical to Mr. Buck:—"We can have no hesitation, as independent journalists, conscientiously attached to the principles which we have always avowed, in saying, that the grounds alleged by the writer of the Letter for his public interference with respect to the North Devon election are, in our judgment, altogether insufficient for his justification; and do not credit either to his logic or to his sense of what was due to those Protestant interests and institutions, which true and consistent Wesleyans have always felt it their duty, through evil report and good report, to maintain and promote."

How far the Wesleyan Conference in England will approve of the line of conduct pursued by the *Christian Guardian* here,—how far they will countenance its anti-Protestant adulation of Lord Normanby, and the Editor's incessant assaults on the bulwark of the world's Protestantism, the Church of England, at this startling crisis, when a revolutionary spirit is seeking to upheave our monarchical institutions, and a wily Jesuitism is secretly forging anew the fetters of Papal domination in every corner of the earth, it is not for us, with indiscriminate certainty, to pronounce. We think, however, we cannot be wrong in predicting, that the Wesleyan Conference at home will soon be compelled, in vindication of its own loyalty and consistency, and for the protection of its faithful adherents in this Colony, to repudiate all connexion with the *Guardian*,—unless it be purified from its present leprous taint.

We are authorized to give notice that it is the intention of the Lord Bishop of the Diocese, with the Divine permission, to hold an ORDINATION in Christ-Church, Montreal, on Trinity Sunday, the 26th day of May, next. We are desired to state that all aspirants for Holy Orders, whether their views have been previously made known to the Lord Bishop, in a general way, or not, are required immediately to make a particular application, and that those who are, or shall be, authorized to present themselves for examination, must do so not later than the morning of Thursday the 23d of May.

We are requested to add that another Ordination will, Dec volente, be held in the Cathedral at Quebec, either on St. Peter's day, or on Sunday the 30th June, or Sunday the 7th July. Applications, as directed above, must be made in due time, and the same previous space must be allowed for examination.

Our Agents, subscribers, and friends in general, will excuse us, we trust, for renewing the appeal we lately made in regard to the unpaid subscriptions for the present volume of *The Church*. The amount of our current expenses renders it indispensably necessary that punctuality should be observed in this particular; and we are very sure our patrons at large will, without the formality of any further intimation, put it speedily in our power to bring the accounts of the year to a satisfactory close. The early co-operation of our Clerical and other friends in this behalf is earnestly solicited.

## CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NIAGARA.

Rev. T. Creen, Incumbent. Morning Service is regularly performed in St. Mark's Church, at 11 A. M., and Evening Service at half past 2. Until the 1st December last, the separate service for the military force stationed at that post, was at 9 A. M.; after that date, and until the 1st May, the hour was fixed at half past 2. The number of troops, including the incorporated Militia, the Dragoon Guards, and Royal Sappers and Miners, attending divine service at the latter hour, amounts to 350 men.

In 1838, there were Baptisms 91; Burials 49; Communicants 123.

FRANKTOWN, BECKWITH.

Rev. J. Padfield, Incumbent. Divine Service at Franktown every Sunday, at 11 o'clock, A. M. Every Sunday alternately, at Sanders's, at 3 P. M. and at Smith's Falls at 6 P. M. Three stations in Montague are supplied in weekly course, one on every Wednesday at John Wilson's, John Warren's, and Moses Rose's.

Number of Baptisms during the past year 43. Marriages 6. Burials 10. Communicants about 80. Confirmed on 2nd November last 26.

From late English Papers.

GLASGOW CATHEDRAL.—The *Glasgow Herald* says, the all but unanimous vote of £1000 by the town council, on Thursday, to commence a subscription for the renovation of the venerable church of St. Mungo, is at present a source of deep satisfaction and hearty congratulation amongst the citizens. The amount required to be contributed by the inhabitants for the work, and to which the above sum makes a spirited beginning, is £10,000. When this money is obtained, the government have handsomely agreed to furnish the remainder, namely, £15,000, to complete the magnificent plan of Mr. Gillespie Graham for the renovation of this fine relic of antiquity, the most complete of its kind in Scotland, and which is so dear to, and hallowed in, the remembrance of every genuine denizen of Glasgow. That this preliminary sum of £10,000, £9,000 of which remains to be raised, will be speedily obtained, there is not the slightest doubt. We understand that £2000 or £3000 of the money required has already been put down.

BRACKLEY CHURCH.—We stated a fortnight ago, that a considerable sum, upwards of £650, had been raised by the sale of pews, in Brackley Church. The remaining 16 pews have since been disposed of, producing, with the former sum, £781. In addition to this, so creditable to the religious earnestness and attachment to the Established Church on the part of the parishioners, as well as the high character of their pastor, we have pleasure in stating, that donations have been received to the amount of £213. Of that the coffees of the Brackley charity have given £100; Magdalen College 50 guineas; and Mrs. Woods, a sister of Mr. East, of Brackley, 10 guineas. All these donations have been made for the excellent purpose of securing free sittings for the poor. Thus, the sum of £994 has been raised for the purpose of re-pewing the ancient church at Brackley. An instance of greater success than this has seldom come to our knowledge. The work is to be constructed, we hear, of the best British oak. About 420 persons will be accommodated with seats in pews, and together with the children's gallery, about 340 with free sittings.—*Northampton Herald*.

A bazaar for the laudable purpose of erecting a new church in the parish of St. Sepulchre, was held at the County Hall, Northampton, on Wednesday last and the two following days, and was very fashionably attended. Among the occupiers of stalls were the Countess of Chesterfield, Lady Bateman and Misses Bateman, Lady Knightley and Miss Knightley, &c. The contributors of fancy articles included those from the Marchioness of Northampton, Countess of Chesterfield, Lady Mary Ross, Viscountess Milton, Lady Marianne Compton, Lady Knightley, Lady Bateman, &c. The handsome sum of £581 was realised from the sale.

TESTIMONY OF RESPECT TO THE REV. F. CLOSE.—In October last a subscription was entered into by many of the friends and parishioners of the Rev. F. Close, for the purpose of presenting to him a testimony of their respect.—The object contemplated was, that as Mr. Close had engaged to become the tenant of a house then in course of erection, "instead of allowing him to be merely the lessee, his friends were anxious it should be made his own. The sum of £2,235 12s. the result of the subscription, was presented to the reverend gentleman on Monday last.—*Cheltenham paper*.

The parochial clergy of the diocese of Winchester have petitioned against any increase of their livings being effected by the sacrifice or invasion of prebendal stalls, or other Cathedral emoluments. What will the assailants of the "grasping" clergy say to this new instance of that sordid feeling which they impute so liberally to the ministers of the Establishment.—*Dorset Chronicle*.

CAMBRIDGE, MARCH 15.

CLASSICAL TRIPOS.—*First Class*.—Frecman, Trin.; Penrose, Trin.; Maitland, Trin.; Eddis, Trin.; Woodham, Jesus; Hoffer, Trin.; Bolton, John's; Mills, Queen's; Merry, Jesus; Simpkinson, Trinity.

*Second Class*.—Yeoman, Trin.; Leeman, John's; Christian, Pemb.; Joy, Trin.; Brodrick, Trin.; Gell, Trin.; Mathison, Trin.; Martyn, John; Bailey, John; Lawrence, Trin.; Green, Jesus.

*Third Class*.—Humphreys, John's; Tucker, Emman; Stewart, Trin.; Watson, Emman; Maunders, Queen's; Gordon, Trin.

Chancellor's Medallists.—The Chancellor's two gold medals for the best classical scholars among the commencing Bachelors of Arts of the present year, were on Monday last adjudged to Arthur Shelly Eddis, and John Gorham Maitland, both of Trinity.

## Summary of Eccll Intelligence.

The arrival of the *Great Western* after a stormy passage of 22 days, has put us in possession of our regular files of London papers to the evening of the 21st March. We give below an abstract of the most important intelligence, together with the opinions of some of the leading Journals of the metropolis on the questions most interesting to these Provinces. We begin with

### THE BOUNDARY QUESTION.

From the *London Standard*, March 20.

Admitting, however, for argument, that Great Britain had not an exclusive possessory right, her want of such an exclusive right did not confer that right upon the authorities at Maine. They at least had no exclusive right—first, because Maine is no independent state cognisable by an independent foreign