

use of the poor, the Deacons were, from the first, employed in the service of the altar; and it is evident, from the example of Philip, who was one of that order, that they were authorized to baptize for the Apostles, as the Apostles themselves had baptized for Jesus during his ministry. The Apostles themselves exercised, for some time, the office of overseers or bishops of the Church in their own persons; planting and visiting the different Churches, and ordaining Presbyters to preside over them in sacred things, and to teach and maintain them in the way of salvation. But in process of time, when they were unable personally to visit and regulate all the Churches, they appointed certain persons out of the order of Presbyters to exercise their own presidential authority,—to take the oversight of certain portions of the vineyard, and to ordain additional Ministers as occasion required. Such were Timothy at Ephesus and Titus at Crete, consecrated to that superior charge by St. Paul with the concurrence and co-operation of the elders or presbyters already established in those places. These, then, were the bishops, superintendents and overseers of the flock of Christ in the Apostolic times; and to these the Presbyters were coadjutors, and the deacons were assistants. Thus in the Apostolic age there were clearly Three Orders in the Christian Ministry, BISHOPS OR OVERSEERS, PRIESTS OR PRESBYTERS, AND DEACONS.

Now, we are not to suppose that this plan of Church Government was adopted by the Apostles merely because it was that which expediency suggested, or which *their own opinion* of the present wants of the Church required. It is clearly to be referred to the divine Head of the Church himself; for in the unanswerable words of the judicious Hooker, (Eccles. Polity, Book vii. Sect. 5.) "What need we to seek far for proofs that the Apostles who began this order of regiment by Bishops, did it not but by divine instinct, when without such direction things of far less weight and moment they attempted not?—Paul and Barnabus did not open their mouths to the Gentiles, till the spirit had said, 'Separate me Paul and Barnabus for the work whereunto I have sent them.' The Eunuch by Philip was neither baptized nor instructed before the Angel of God was sent to give him notice that so it pleased the Most High.—In Asia, Paul and the rest were silent, because the spirit forbade them to speak. When they intended to have seen Bithynia, they stayed their journey, the Spirit not giving them leave to go. Before Timothy was employed in those Episcopal affairs of the Church, about which the Apostle Paul used him, the Holy Ghost gave special charge for his ordination and prophetic intelligence; more than once, what success the same would have. And shall we think that James was made Bishop of Jerusalem, Evodius Bishop of the Church of Antioch, the Angels in the Churches of Asia, Bishops, that Bishops every where were appointed to take away factions, contentions and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from heaven, was even of God; the Holy Ghost was the author of it."

Why this was the system of Church government devised and ordained by him who purchased it with his own blood, we can discern one striking reason in its analogy to the Government of the Church of God as established amongst the Jews, and which was to be superseded by, or merged into the Church of God as established by our Lord and Saviour Jesus Christ. For Archdeacon Daubeny well observes that "the Jewish and Christian Churches are not so much different establishments, as two editions (if we may say so) of the same Church of God; the former constituting, as it were, the ground plan upon which the latter has been built." In the Jewish dispensation, then, there were three orders of ministers, the *High Priest*, the *Priests*, and the *Levites*; to which in the Christian dispensation a close similitude is borne by the corresponding offices of *Bishops*, *Priests*, and *Deacons*. Clement of Rome, one of the Apostolic Fathers, makes express allusion to this comparison in his Epistle to the Corinthians; and St. Jerome on this subject pointedly says, "what Aaron and his sons, and the Levites were in the temple, the same the Bishops, Presbyters and Deacons challenge to themselves in the Church."

On this argument Bishop Hopkins, in his comparison of the primitive with the Episcopal Church as at present constituted, judiciously observes; "The priesthood of the Jews was typical. And when Christ appeared, the temple and the priesthood were both to be changed: the type was to give place to the anti-type,—the shadow to the substance,—the ceremonial to the spiritual priesthood. The leading principles of priesthood, therefore, are so far from being confined to the Mosaic dispensation, that they are part of the lasting heritage of the redeemed. One of these principles may be viewed in the *three-fold order* of the ministry, perhaps, as we may reverently conceive, adopted in reference to the mystery of the Divine Trinity,* by whose glorious agency we are redeemed: set forth in the High-Priest, Priests and Levites of the Mosaic system; then in the visible ministry of Christ the great High-Priest, his Apostles and elders; and then in the Apostles, Elders and Deacons, continued by the Bishops, Priests and Deacons of the present day; all admirably calculated to remind us, that as three orders concur in one service, so the Divine Trinity of Persons concur in one salvation, and in like manner, the human trinity of soul, mind and body, should concur in the service of heaven.

"Another of these leading principles may be found in this; that as the triad in the Aaronic ministry was typical of Christ, and designed to prepare the Israelites for his first coming to suffer and to die, so the triad of the Christian ministry is designed to lead the world to the same Saviour, and prepare the Church for his second coming in glory, to judge the world.

"Lastly, as the whole nation of Israel was called a kingdom of priests and a holy nation, by reason of the first leading principle of consecration to God, while yet there was a special arrangement for the *Aaronic* priesthood, which no man might violate; even so, though we are called kings and priests unto God

* Clement of Alexandria expressly asserts it as his opinion that this order was adopted "in imitation of the Evangelical glory."
C. R.

and our Father, by the same principle of consecration, yet is there a sacred constitution established for the *Christian* priesthood, which ought not to be transgressed, and which the history of the church proves never has been transgressed, without the consequent evils of confusion and disorder."

C. R.

The excellent and "judicious" Hooker, during his last hours, being observed to be very deep in contemplation, was asked, what was the subject of his present thoughts? To this he replied, "That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh! that it might be so on earth!"

THE CHURCH.

COBOURG, SATURDAY, JUNE 24, 1837.

We abstain from the republication of our Prospectus in this number from a persuasion that any repetition of the objects for which this paper has been undertaken, or of the principles upon which it is to be conducted, cannot be necessary. That at least a very considerable portion of the friends of the Church of England throughout the Diocese are convinced of the expediency of such an organ of intelligence and instruction, touching our own communion, as the present publication professes to afford, is cheerfully inferred from the kindly response by which our appeal in the specimen number has so generally been met, and the generous welcome with which so many of our contemporaries have hailed its appearance.

In regard to our principles we shall, at present, say no more than that, with every determination to avoid interference with what may be more strictly termed the *political* topics of the day, we shall omit no occasion of offering our humble remarks and explanations when any subject affecting the internal polity or outward interests of our church,—whether at home or in the colonies,—may chance to become the theme of public discussion. We fully believe that there exists no rational cause for most of the existing prejudices against our venerable establishment, and are persuaded that the misconceptions by which those prejudices have been begotten, it will only require,—in the case of honest minds and christian tempers at least,—a few words of clear and temperate elucidation to remove. Should it happen, as we believe it must, that in the declaration of our own conscientious opinions we shall differ from many who are sincere followers of our common Lord and Saviour, we humbly hope and pray for grace and strength to avoid that melancholy deviation from the temper of Christianity with which so many of those who profess to be public advocates of the Gospel cause are often unhappily chargeable.

Thus far as regards our PRINCIPLES: a word upon our PROSPECTS. We are not disheartened; for issuing this number with lists of 630 actual subscribers in our possession, we have as yet to hear from more than half the gentlemen to whom specimen copies have been sent, and upon whose zeal and co-operation we have as much cause to rely as upon those who have already furnished us with the result of their diligent exertions in this cause. From the cheering character of the returns already transmitted, taken as a whole, and with unabated hope of similar success in places not yet heard from,—from the testimonies of approbation with which from various quarters, the transmission of those returns have been uniformly accompanied, we cannot despond, we cannot doubt,—but we "thank God and take courage."

We would merely annex a notification TO OUR AGENTS that the same number of papers will continue to be sent to those from whom we have not yet heard as were originally forwarded, until we ascertain from them the quantity actually required. Upon the present intimation they will, however, we feel assured perceive the necessity of transmitting to us the earliest possible returns; as in publishing more copies than may be absolutely required, considerable expense is incurred.

TRAVELLING MISSIONARIES.

In the deficiency of means to place a resident Clergyman of the Church of England in every quarter where his ministrations would be welcomed by numerous congregations, and serve, under the Divine blessing, to the advancement of the Redeemer's kingdom, no method could have been possibly devised more efficacious for at least the partial and temporary furtherance of that holy object than the appointment of *ITINERANT MISSIONARIES*; and it is most gratifying to be able to say that the good results which have followed the adoption of this system have more than equalled the most lively anticipations. The first report of the Society at Toronto, which was established for this end in conjunction with the conversion and civilization of the Indians, gave so cheering a statement of the labours of that devoted minister, the Rev. Adam Elliott, amongst the remote and unprovided settlers of the Home District, that Christian communities in other parts of the Province felt a strong anxiety that the fields which their own Districts respectively presented for sited upon. That truly Christian feeling was not permitted to slumber; and at the present moment the Home and Midland Districts, and those of Newcastle, Gore and London, are enjoying the benefits of the zealous labours of Travelling Missionaries. In reading the published reports of such as have been engaged in this laudable and self-denying service, it is delightful to observe the ardour of affection with which their arrival is hailed amongst those who, far remote in the wilderness, have so long been strangers to the ministrations of their beloved church. "Come over and help us," is an appeal reiterated, we could almost say, with "strong crying and tears."—"Come again, come often," is the affectionate language with which the Missionary is universally addressed, when he reluctantly bids them farewell.

From these and similar facts within our knowledge,—and not least from the memorials for resident Clergyman transmitted al-

most weekly to the Lord Bishop of the Diocese,—we have no hesitation in asserting that, in Upper Canada alone, ONE HUNDRED CLERGYMEN, in addition to the number already employed, would meet with full occupation for their most devoted services, and amongst congregations faithfully attached to the Church of England.

Until this want can be supplied, and it shall please the "Lord of the harvest" so to order the course of events that "more labourers may be sent into the harvest," Christian communities and Christian individuals should not neglect the duty of aiding, to the best of their ability, in the supply of means for maintaining and extending the valuable services of our Travelling Missionaries.

The labours of our highly esteemed brother who undertook the arduous duty in the Newcastle District, the Rev. C. T. Wade, had experienced a most afflictive interruption in a long and painful illness; but these duties he has been enabled in a great degree to resume since the 1st May, although for a time they were necessarily limited to the immediate neighbourhood of Peterborough. It is a matter of regret, which will be shared by every settlement in the District that has been gratified by his presence, that circumstances will compel his relinquishment of the duty of a Travelling Missionary on the 1st July next: but we are rejoiced to perceive that his place is about to be immediately supplied by the Rev. H. Scadding, recently ordained, and whose honorable career at U. C. College and subsequently at the University of Cambridge, affords the most cheering promise of his future success in a more arduous sphere of duty.

The following extract from the proceedings of the Meeting of the Clergy held in St. James's Church, Toronto, in October last, has been sent to us by one of the Secretaries for insertion. We cheerfully give it a place in our columns, and would beg at the same time to call the attention of the Reverend gentlemen whose names appear in the subjoined paragraph, to the duties thus imposed upon them.

Toronto, October 6.—Resolved, That the following be a committee to report on the propriety of Establishing a fund for the benefit of the Widows of Clergymen;—viz. Rev. Messrs. Boswell, Flood, Fuller and Grier.

Resolved, That the following be a committee to report on the subject of Missions, viz. Rev. Messrs. Givins, Grasett, Matthews and Wade, with power to add to their number.

October 7. The names of the Rev. Messrs. Atkinson, Bethune and Cartwright were added to the Committee on Widows' pensions; and the Committee was declared a Standing Committee, with power to add to their number.

The Committee on Missions was likewise declared a Standing Committee.

Truly extracted from the minutes of the Meeting,

(Signed)

ROBT. D. CARTWRIGHT,
Secretary.

CHURCH STATISTICS AND INTELLIGENCE.—We are happy to be enabled to insert the following under this important and interesting head of intelligence, and beg to renew our request of similar communications from others of our Clerical friends.

Rectory of Kingston.

The Ven. George Okill Stuart, L.L.D. Rector of St. George's Church, and Archdeacon of Kingston. The Rev. Robt. David Cartwright, A.M. Assistant Minister of St. George's Church, Kingston; and officiating Chaplain to the garrison.

Rev. William Macaulay Herchmer, A. B. Chaplain to the Provincial Penitentiary, and occasional Preacher at Waterloo and parts adjacent.

In 1836 there were Baptisms 127, (Parish 72, Garrison 55.); Marriages 84 (Parish 75, Garrison 9); Burials 96 (Parish 71, Garrison 25); Communicants in all 210.

Rectory of Peterboro'.

The Rev. R. H. D'Olier Incumbent, who, in addition to regular Morning Service in Peterboro', has services on alternate Sunday afternoons, in the Townships of Smith and Otonabie, besides occasional ministrations on week-days in the unsupplied parts adjacent.

In 1836 the Baptisms were 64; Marriages 25; Burials 30; Communicants 89.

Clarke and Darlington.

The neat and commodious church erected on the estate of S. S. Wilmot, Esq. in the Township of Clarke was opened, according to notice, on Trinity Sunday, the 21st May last. The congregation assembled on that interesting occasion was not less than 400, many having been obliged to stand and to avail themselves of temporary seats in the aisles and lobby of the Church. The number of Communicants was 16, and the collection in aid of the Travelling Missionary fund amounted to £5 6 0.

We understand that the Rev. C. T. Wade, the excellent Travelling Missionary of this District, encouraged by the prospects of Ministerial usefulness in those populous Townships, has yielded to the pressing solicitations of their inhabitants to become their stated pastor, subject, however to the approbation of the Lord Bishop of the Diocese. It is, at present, proposed that he should commence the exercise of his duties there on the 1st July next, and in conjunction with the church in Clarke,—appropriately named Trinity church,—he will officiate in the church, now nearly completed, in Darlington, and also minister regularly to a very respectable congregation near the eastern extremity of the former township. We sincerely congratulate the inhabitants of Clarke and Darlington upon the acquisition to their best interests which they have thus secured; for we feel a persuasion that, under God, Mr. Wade will prove a blessing to any part of the country which he may adopt as the sphere of his ministerial labours.

ORDINATIONS.—We extract the following from the Quebec Gazette of the 5th inst:—

"On the 21st ultimo, being Trinity Sunday, the Lord Bishop of Montreal admitted to Deacons' orders, in the Cathedral of this city, Mr. H. D. Sewell, A. M., of Trinity College, in the