

longer persecuted she was honoured and exalted in the high places of the earth, and then came, too, influences tending to the elevation of the human in place of the divine, personal pride and ambition beset the followers of a lowly Jesus, forgetting that,

"Order is holy—Sacilege ensues

"When men impair

"Her delicate creations, and confuse

"Her pictures fair."

Emperors sought to rule where God had fixed His throne in the councils of the Church. Bishops sought for aggrandizement, and began to inquire who should be the greatest, and so in the lower orders, and then we first read of Arch-Presbyters or Deans, Arch-Deacons, and the various other functionaries to be found in their names in our own mother Church of England, or her corrupt sister, the Church of Rome. Nearly contemporaneous with these encroachments on the primitive order of Christ's Church, presented themselves errors in doctrine and corruptions in practice, which continued their advance together, until the truth of God was well nigh hidden by these additions, and were alone purified and removed by the fires of the Reformation. We believe, therefore, that the darkness and superstition which gradually spread over the spouse of Christ, and obscured the purity and life-giving power of His Gospel, is to be traced to these tamperings with the Divine Organization, arrogating titles and offices, unknown to Apostolic times; under the pernicious influences of earthly favour, seeking to grasp the honours of the world, seeking to monopolize and centralize the leading order by the multiplication of subsidiary officers, in defiance of the simplicity of the Gospel ministry. We contend, therefore, that all officers called Arch-Deacons, Rural-Deans, and such like, are, in their very existence, reflections on the perfection of the agency appointed by Christ; they assume to supplement a Divine organization, and to be a substitute for a Divine authority, in utter contrariety to the genius of the Church (however trammelled our mother in England may be by appendages of State and connection with the past) and in direct conflict with the express statement, (practically, that is) of the preface to the ordinal, that it is evident unto all men that there have ever been the three orders of Bishop, Priest, and Deacon. But then, says one, perhaps they are merely agents of the Bishop. Accept them as such, but let me add the inquiry, What should any or all Presbyters and Deacons be, but