

Poetry.

STILL WITH THEE.

PSALM CXXXIX. 18.

Still with thee—still with thee,
Whether on my bed I be,
Gently cradled to my rest
By the peace within my breast;

Still with thee—still with thee,
Wheresoe'er my course may be;
Though I cross the trackless main,
Or burn upon a southern plain;

CHURCH CALENDAR.
Feb. 25.—Quinquagesima Sunday.
28.—Ash Wednesday.
March 4.—First Sunday in Lent.

Youth's Department.

THE YOUNG CHURCHMAN ARMED.
CHAP. III.

ON THE THREE ORDERS OF MINISTERS IN THE CHURCH OF ENGLAND.

Q. 1. Is there any distinction as to rank and office among the ministers of the Church of England?

A. Yes; they are divided into three orders, Bishops, Priests or Presbyters, and Deacons, corresponding nearly with the High Priest, Priests and Levites, in the ancient Jewish Church.

2. Is there any scriptural authority for such distinctions in a Christian Church?

Abundance, or the Church of England would not have adopted them. (1)

3. To begin then with the order of Deacons. Is their office, as exercised among us, recognised in Scripture?

Yes; St. Paul, 1 Tim. iii. 8, and following verses, speaks of deacons, and gives directions concerning their character and conduct.

4. From this passage, what appears to be the true nature of their office?

It appears to be an office of a spiritual and not of a worldly character, and connected more with the souls of the congregation, than the administration of the outward affairs of the church. (2)

5. But was not the office to which Stephen and Philip and others were chosen, (Acts vi. 5,) of a temporal and secular nature?

In this particular case there were secular duties attached to it; but the qualifications required for it, the solemn imposition of hands with prayer, with which it was conferred, and the results which followed, prove that the apostles intended it to be of a spiritual and ministerial character. Acts vi. 3, 6, 10, and viii. 5, 38, 40. (3)

6. Is there any controversy among Christians concerning the scriptural authority for the office of Priest or Presbyter?

No; it is generally agreed that this office is of divine appointment. (4)

7. Is there as much agreement concerning Episcopacy, or the government of the Church by Bishops?

On the contrary, this is rejected by many, the chief of whom are the Presbyterians, the Independents, and the Baptists.

8. On what grounds does the Church of England maintain this order of ministers?

On the authority of scripture, the universal practice of the primitive Church, and the manifest advantages arising from the system.

9. What is the scripture authority for the office?

It appears from the Epistles of St. Paul, which he wrote to Timothy at Ephesus and to Titus at Crete, that these persons held an office superior to that of other presbyters or priests in those places, and were vested with authority over them.

10. Repeat some passages from the Epistles to Timothy which shew this?

Timothy was desired by St. Paul to abide at Ephesus, that he might "charge some that they teach no other doctrine." (1 Epis. i. 3) Moreover the apostle (chap. iii.) gives him directions concerning the character and conduct of other ministers of the Church, as one to whom the choosing and ordaining such were entrusted. And again, (chap. v. 19,) he tells Timothy not to receive an accusation against an elder (or presbyter,) but before two or three witnesses; which implies that he was empowered so to do, in the presence of the required number.

11. Quote from the Epistle to Titus, to show that he had the same authority over other ministers at Crete, as Timothy had over those at Ephesus.

St. Paul says, (chap. i. 5,) "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (or presbyters) in every city as I had appointed thee."

12. Do these passages prove the point?

Very satisfactorily; for there can be no doubt, that to charge ministers concerning what doctrine they are to teach—to receive accusations against them—to bestow ordination, and to order the general affairs of the Church, belong to an office superior to that of the common presbyter.

13. Is there any other scriptural authority for this office?

The seven epistles contained in Rev. i. ii. and iii. to the seven Churches of Asia, were addressed by St. John to the angel of each Church, (not to the angels, though he knew that there were

many presbyters in some of these Churches; but) to one individual only, as the chief or representative of all the rest. (5)

14. Does the primitive Church appear to have considered the office of Bishop as one of apostolic appointment?

Most certainly; as it is generally allowed that for 1400 years no Christian Church existed without a bishop.

15. Mention the names of some of the first bishops?

Clemens, bishop of Rome; Onesimus, bishop of Ephesus; Ignatius, bishop of Antioch; and Polycarp, bishop of Smyrna, held their offices during the lifetime of some of the apostles, or within a few years after their death. (6)

16. How does it appear that the existence of such an order of ministers is beneficial to a Church?

Without some persons having power to direct and regulate its affairs, there could be little order or union or discipline maintained in it. (7)

17. What are the chief objections to Episcopacy?

It is said that for one minister to exercise authority over another is contrary to the spirit of the Gospel, and especially to our Lord's declaration, Matt. xx. 25, 27. (8)

18. What answer can you make to that?

That our Lord himself instituted different degrees of rank in his Church, by appointing the twelve apostles first, and afterwards and in a subordinate station, the seventy disciples. Luke vi. 13, and x. i.

19. What then do you understand from the passages referred to, and other similar ones?

Not that there were to be no differences of rank and station in the Church, but that it is the duty of all ministers, whatever may be their relative situations, to cultivate a spirit of humility, and to love and respect one another, without pride, envyings or jealousies.

20. What other objection is there to Episcopacy?

It is urged that the word "bishop," is used in many passages, as for instance, 1 Tim. iii. 1, and Phil. i. 1, to signify ministers or presbyters generally, and not any particular order of them, having a greater authority than the rest.

21. What have you to say in answer to this?

That although all presbyters might in those days have the name of bishops, all had not that superior office in the Church, which Titus and Timothy, and after them Clemens and Onesimus and others held. (9)

22. The objections, then, to the threefold order of ministers in the Church of England are unfounded, and she is right in maintaining these distinctions?

Assuredly.

NOTES ON CHAPTER III.

(1) There were many distinctions among ministers in the apostles' days. "There are, (says St. Paul, 1 Cor. xii. 4,) differences of administrations," or ministries, as the margin has it. Comp. v. 28. Indeed, from the whole of this chapter, any unprejudiced person must see, that it is the appointment of God that in the Church there should be a variety of ministers, some holding a higher and more responsible, and some a lower and a less important office therein.

(2) The deacon among dissenters is an officer whose sole duty is of a worldly and secular nature, to attend to the wants of the poor, and to order the external affairs of the congregation; which is the duty of the Churchwarden among us.

(3) The secular part of their office lasted probably but a short time, only so long as the Christians at Jerusalem had all things common. The spiritual part to which they were ordained by the imposition of the apostles hands was to be always exercised. From these seven persons having been chosen by the people, the dissenters argue for the right of all congregations to choose their own ministers. Let us consider the facts of the case. The Grecian converts complained of partiality in the distribution of the alms of the Church, and that the widows of their nation were not treated so well as those of the Jewish people. The apostles being all Jews and the distributors of the alms, were tacitly the objects of these complaints. To stop the murmurs therefore, and ease themselves of a burden, they resolved and proposed to commit the business into other hands. But if they themselves had nominated persons to the office, the parties so appointed might have been supposed to act under their influence, and room for dissatisfaction and complaints would still have been given. So the people were allowed to elect to the office, and seem to have taken good care that the Grecians should no longer have any cause of discontent; most of those appointed being of that nation, as appears from their names. This transaction, then, may serve to prove the right of the people to choose a Churchwarden or overseer of the poor; but can prove nothing concerning the appointment of a spiritual pastor.

The only other passages which are adduced in support of this notion, are Acts i. 23, 24, where it is not clear, whether the eleven apostles or the whole body of the Church selected the two candidates for the vacant office, and the ultimate decision was left to God; and Acts xv. 22. But what this latter passage has to do with the point it is hard to say.

There is nothing, however, in the constitution of the Church of England, to prevent a parish from becoming the patrons of its Church, and thus obtaining power to appoint their own minister. All we contend for is, that the right to do so is not recognized in Scripture, and that the expediency of doing so is a question of doubt. The jealousies, disputes, and divisions produced in dissenting congregations by such elections are but too notorious.

(4) Though men are not unanimous in thinking, that whosoever ministers in the congregation, should be not only called of God, but ordained by man, i. e. by competent authority in the Church; as Timothy was, 1 Tim. iv. 14; as the elders or presbyters in Lystra, Iconium, and Antioch were, Acts xiv. 23; and as the ministers in the various cities of Crete were to be, by Titus, the bishop thereof, Titus i. 3, how many are found in the present day presumptuous enough to take this honour unto themselves, and to set up as Teachers, whose proper place would be the lower form in the school! It is said that a great blessing sometimes attends the labours of the uncommissioned and unordained preacher. It may be so; but this does not prove that this assumption of the office is in accordance with the will of God,

any more than the success of the person mentioned Luke ix. 49, in casting out devils, proves that he received his commission to do so from Christ, which he certainly did not.

(5) There were, for instance, many presbyters at Ephesus, Acts xx. 17, and 1 Tim. v. 17. If these were all of equal authority, why was any one individual specially singled out, and distinguished by the title "Angel of the Church?"

(6) In the epistle of Ignatius to the Church of Magnesia, written A. D. 107, he mentions with approbation Demas its bishop, Bassus and Apollonius two of its presbyters, and Sotio one of its deacons. There then we find the same threefold order of ministers which is established among ourselves, existing in a Christian Church only seventy-four years after the death of Christ, and recognised by Ignatius, a cotemporary of St. John.

(7) Would any wise King send his armies to battle without appointing leaders and commanders among them, to direct and regulate their movements? Otherwise, every man would do that which was right in his own eyes, and loss and defeat would be the almost certain result.

According to the notions so generally held by dissenters, that every Church is wholly independent, and subject to no human control in religious things but that of its own members, what possible right had the Church at Jerusalem to issue authoritative precepts for the direction of the Church at Antioch, Acts xv. 22?

(8) It might just as fairly be argued from Matt. xxiii. 9, 10, that a father has no authority over his children, or a master over his scholar.

(9) There seems good reason to believe that the title which was originally given to the presiding minister in each Church, was "the angel" or "apostle," and that afterwards the name "bishop," which had been before used to designate all presbyters indiscriminately, was applied exclusively to the chief or head presbyter, instead of the other titles, which fell into disuse.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

MISS FENWICK'S
ACADEMY FOR YOUNG LADIES.
ST. JAMES STREET, MONTREAL.

TERMS.

Table with 2 columns: Term, Per Annum.
Board, £25 0 0
Education—including Instruction in the English Language, History, Chronology, Geography, Astronomy and the Use of the Globes, 6 0 0
Writing and Arithmetic, 3 0 0

BY APPROVED MASTERS, WHO ATTEND THREE TIMES A WEEK.

Table with 2 columns: Term, Per Annum.
French, 4 0 0
Drawing, 6 0 0
Music, 12 0 0

The Boarders to furnish bed and bedding, towels, knife and fork, table and tea spoon.

A Quarter's notice is required previous to a Young Lady's leaving the Academy.

REFERENCES.

- The Lord Bishop of Montreal,
The Rev. Mr. BURRAGE, - - Quebec.
The Hon. JOHN STEWART, - - Quebec.
T. A. STAYNER, Esq. - - Quebec.
The Rev. Mr. BETHUNE, - - Montreal.
Mrs. SUTHERLAND, - - Montreal.
The Hon. P. VANROUGHNET, - Cornwall, U. C.
The Rev. G. ARCHBOLD, - - Cornwall, U. C. 4w36

The Church

Will for the present be published at the Star Office, Cobourg every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

[E. D. CHATTERTON, PRINTER.]