

gnatus, again, the contemporary of that Apostle, who suffered martyrdom about A. D. 107, speaks of the three orders as essential to a Christian Church. Irenaeus, who flourished in the second century, informs us that his master Polycarp was made Bishop of the Church of Smyrna by the Apostles. I need not speak of Tertullian, Cyprian, Chrysostom, Jerome, Augustine, and the series of witnesses in latter ages, because the fact has never been seriously doubted. The episcopacy of the second and third centuries, that is, of the centuries following immediately upon the apostolic, stands confessed; and a much stronger and more authoritative episcopacy too, than any now known in the Protestant churches.

6. In the sixteenth century, indeed, Calvin, Beza, Luther, Melancthon, with our Cranmer and Ridley, and all the leaders of the Reformation, though some of them from circumstances afterwards adopted another discipline, yet admitted the superior authority of the Episcopal. And it is quite obvious that in the contests of the succeeding centuries (as in those of later times in our own) political feuds, and not the religious question alone, has been, and is, the real source of the unhappy divisions.

7. So plain is the case for Episcopacy, when candidly stated. To which the only objection that I know of has really no weight whatever. It is drawn from the common term, Overseer or Bishop being sometimes employed in the New Testament for all who had any oversight in the Church, as well as for the chief Overseers or Superintendents, whom we now call distinctively by that title.

For it is not for a name that we chiefly contend, but for the spiritual superintendence and authority which Christ has ordained. Supposing we were to give up the term, which we are far from doing, it would still be true, that the office first discharged by the Apostles, and afterwards exercised by them to Timothy and Titus, and afterwards exercised by the Angels or Messengers of the Asiatic Churches, was of perpetual authority in the Church. But with regard to the superintendence, which is simply descriptive of the duty usually performed, it was natural that it should only gradually be appropriated, as the thing designated by it became prominent and distinct before the eyes of men. Things usually exist long before their names, which become attached to them in process of time. The episcopal or superintending office was less common during the lives of the Apostles, because the exclusive appellation was therefore unfixed. At the close of the sacred canon, the name Angel (or delegate) of God or of men) was the term employed by our Lord in the Epistles to the seven Apostolic Churches as the appellation then commonly given to the presiding pastor. When the whole apostolic college were dead, the highest order in the Church would soon receive by general consent the title of, The Overseers or The Bishops, as their principal duty that of overseeing and providing for the Church, then rested fully in them.

Nothing is more common than for terms to be used at different times and under altered circumstances, in two senses, the one general, the other more definite and peculiar. The words Disciple, Apostle, Deacon, Overseer or Bishop, and a multitude of others, occur in a restrained and also in an unrestrained sense. They designated at first any learner, any messenger, any minister, any overseer; but they have long, by a well-established usage, come to signify, A learner taught by Christ.—A messenger sent immediately by Christ, one of a particular order of men in Christ's Church, one having oversight of a number of presbyters and flocks in a certain district. We need not therefore even concede the point of the title, but may safely assert that whilst the chief authority was naturally applied to all who had any charge or superintendence in the Church, whether over the clergy or of a separate flock; but that after their death those who succeeded to their functions of government and ordination, began to be called by way of distinction, The Overseers or Bishops. Thus when this designation became permanently appropriated, the word Apostle was left to denote the immediate messengers sent forth by Christ; the word Angel was disused, as in its ordinary sense too high and as no longer ne-

cessary; and the term Presbyter remained for those presiding over particular congregations. But we dwell not upon a mere name. The Bishop may still be called as indeed he is, a presbyter, with respect to the general administration of God's word and sacraments; and the Presbyter may still be termed an overseer or bishop, as it regards the superintendence of his peculiar charge. Let only him who bears chief authority in the Church be considered of a distinct order, and be now known, as he has been from the apostolic times, by the word Bishop in its emphatic and distinctive sense. It is enough that the office is clearly of Divine institution, though the name be of human so far as the appropriation of the term extends, and no further; for in the age next the apostolic it was in established use.

The objection raised therefore from the general employment of the title before the office, in its specific form, was completely in action, rather confirms than weakens the main argument; concerning which, upon the whole, I must be allowed to say that moral demonstration hardly admits of more satisfactory proof.

8. But, indeed, the infirmity of the Church and the corruption of man have always seemed to me so strongly to recommend an episcopal polity, and the manifest evils of other disciplines have pressed themselves on my mind with such force, that even if the argument from Scripture and from antiquity were less complete, the general directions of the Apostles would suffice to satisfy my own mind. "Let all things be done decently and in order," is a canon sufficient to recommend to the common understandings of men a well-regulated diocesan episcopacy with a jurisdiction duly moderated by the voice of its Presbyters. A similar government prevails in families, in societies, in states, in kingdoms. Supreme control must, under God, be lodged somewhere, or the selfishness of our nature would soon break out into endless disorder. Above all, then must it be so in "in the house of God, which is the Church of the living God, the pillar and ground of the truth."

To be continued.

DEFERRED ITEMS.

Flagrant Outrage.—About two o'clock on Friday morning, the 2d inst., there was an explosion of a bomb-shell in the Chapel of Harvard University. It appeared on examination, that the shell was seven-eighths of an inch thick, and the cavity of five or six inches in diameter. It was laid on the floor or platform in front of the pulpit, evidently with an intention of destroying that fixture. The chapel sustained considerable damage, to repair which will cost, it is estimated, four or five hundred dollars. Had the explosion been retarded till seven o'clock, there would have been more than two hundred persons in the chapel—many of whom would probably have fallen a sacrifice to this unaccountable piece of wanton and malignant mischief. The perpetrators have not yet been discovered.—*Epis. Rec.*

Population of Upper and Lower Canada.—The population of Lower Canada was, in 1763, 70,000; in 1832 it was 427,465. In Upper Canada, in 1783 the number of inhabitants was 10,000; in 1832 it was 261,577. The joint population of both provinces is now estimated to be 900,000.—*Ibid.*

Cold at Utica, N. Y.—The indications of Fahrenheit's thermometer at the dwelling of the editor for the severest days of last week, noted at 7 o'clock, A. M., were as follows:

Wednesday, January 31,	15 degrees below 0
Thursday, February 1,	10 degrees below 0
Friday, " 2,	3 degrees above 0
Saturday, " 3,	zero.

Population of the Globe.—Malte Brun, estimates it at only 650,000,000; allowing to Europe 170,000,000, Asia 330,000,000, to the islands of the great ocean 20,000,000, to Africa 70,000,000, and to America 45,000,000.—*Chris. Wit.*

When will the people learn the folly of the thousand and one new inventions in religion? We ask the question over the following notice of those miserably misguided men, the *Mormons!*

Mormons.—This set of fanatics, calling themselves "the latter saints," generally known as "the Mormons," are feeling the pressure of the times to such an extent that the bonds of the brotherhood are being broken, and they are turning their backs upon their temple and going forth among the heathen. We have just seen a gentleman from Kirtland, the place designated as the promised land, who represents their condition as miserable indeed. Many of them are in a state little short of starvation. Dissenters have arisen among them, and the prophet and knowing ones have absconded, and left them to grope in the darkness of their own understanding, without a prophet or any other further revelation to guide them onward. Their printing office and bookstore have been burned, probably by the disaffected of their own household, and the temple is threatened with the same fate. Truly a house divided against itself cannot stand. The prophet's father and brother, with others, probably some of the brethren, were seen on foot to pass through this village southward, a day or two since.—*Ohio Review.*

A Successful Missionary.—The Rev. Mr. Wolff stated at a public lecture in this city, that he had visited in India the scene of the labors of the Rev. Mr. Rhenius, for many years a missionary of the Church Missionary Society. He had under his charge in the villages around, 12,000 souls, who had renounced Hindooism, and embraced Christianity. One hundred and twenty schools were in successful operation under his care, in which were employed 150 catechists. Archdeacon Robinson thus speaks of Mr. Rhenius. "I have had an opportunity of witnessing Mr. R.'s method of addressing the heathen. His lively and perfectly native mode of address attracts them wonderfully. The Brahmins crowd around him eagerly. He is vivid, bold, impressive, cheerful in his whole appearance, happy in his illustrations, and a master not only of the language, but of their feelings and views.—*Chris. Wit.*

There are now supported by public charity in the city of New York, more than three thousand persons: a greater amount of paupers than has ever been known in that city.—*Ibid.*

Col. James Skinner, of the Bengal native cavalry, has himself expended a lac of rupees (\$50,000) in the erection of a Christian church (St. James's) in the ancient city Delhi.—*Ibid.*

Conversions from Popery.—The Protestant Penny Magazine gives the following interesting intelligence, communicated in a letter from the Rev. Robert Daly of Ireland.

I have just returned from the most gratifying duty of preaching and administering the Sacrament of the Lord's Supper in the church of Sydden, in the County Meath, to twenty-five of our Irish masters, I trust men of God, not only converted from the errors of the Roman Catholic Church, but converted to God by a living faith in the Lord Jesus Christ. There were, I understand, about one hundred in that side of the king's court district who were anxious to receive the Sacrament; but as much persecution awaits those who take such a decided step, it was thought better to begin with only a few tried men, of whom we have no doubt that they will, through grace, be faithful even unto death. We are to have a quarterly Sacrament for the Irish, and at the next communion we hope to receive many more.—*Ibid.*

"Millions of money for an inch of time!" was the cry of Queen Elizabeth when she lay on her death-bed. What a warning to those who daily waste hours of their existence!