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DOMINION CHURCHMAN

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of the Church. They are alone responsible, and involve the Church in no expense, for each pays his own expenses. If he should prove indifferent to Church representatives who wish to do their duty in such a matter, His Lordship will, of his own accord open the floodgates of severe, just, and even bitter animadversion. It is too serious, to be true.

J. H. P.

## Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON  
THE INSTITUTE LEAFLETS.

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No. 2

### BIBLE LESSON.

"The Turning of the Water into Wine."

St. John ii. 1, 11.

Our lesson opens to-day on a happy scene in the little village of Cana in Galilee, situated about five or six miles north of Nazareth. Times of sorrow, as well as times of joy occur in every family; both are sanctified by the religion of the Gospel.

(1). *The Miracle at the Feast.* Our Lord had been two months absent from Nazareth. He had been baptised in the Jordan, by John, where He was proclaimed by the Father's own to be His beloved son. Then after His victory over Satan, being joined by five humble disciples, He and they start for Galilee three days before the marriage spoken of in our lesson. It has been supposed from the prominent part that many took, that one of the bridal pair was a near relative of the Holy Family. They arrived in time for the festivities which in an ancient wedding began in the evening. Jesus was invited, and His disciples for His sake. Will Jesus go? Yes, He accepts. He will show that the religion He came to teach is for every day life, and that He approves of the brightness of pure society, and the mirth of innocent gatherings. But He would go to all scenes of enjoyment? There is one thing He must stop if He goes, Sin. He does not expect His followers to leave the world, but He does expect them to be happier, better, nobler, for their religion, in the world. Let young and old set this rule for themselves and then they shall be safe, to act in society as if Jesus was present. Our Lord had not hitherto worked any miracles, verse 11, but in some way His mother knew that He could and would do so as a sign that He came from God. She felt a mother's eagerness that He should at once manifest His glory; so when at some period of the entertainment the wine ran short, and mortification seemed inevitable, besides, too, the deficiency may have arisen owing to the addition of five unexpected guests. His mother said to Him quietly, but significantly, "They have no wine." His answer was not really curt, but perfectly respectful, verse 4, but He wished to show her that henceforth He was not Jesus, the son of Mary, but the Christ, the son of God. So we see that with faith and patience she whispers to the servants to do as He bids them, verse 5. He directs them to fill with pure water six large water pots, used by the guests in washing hands before sitting down to table, and then to carry some of the contents to the ruler of the feast, who, knowing nothing of what had taken place had no sooner tasted it than he jokingly said to the bridegroom, thou hast kept the best wine to the last. How astonished all the guests must have been! surely this is indeed the Messiah. It is hardly necessary to say that no excess in the least degree could have occurred at this marriage feast; and to draw any argument in favour of indulgence in intoxicating drinks is to contradict the spirit of Christ's teaching; following Him we are in no danger of using them freely.

(2). *The Miracle's Meaning.* It is of great importance, verse 11, He showed His glory and His power, see St. Matt. xxviii. 18, and He used it to make people happier, compare Rom. xii. 15. In showing

His power in the kingdom of nature, nature's Lord is obeyed. He Who made the world was He Who was at the feast in Cana. The miracle also manifested Christ's power in the kingdom of grace. He came down to save men, 1 Tim. i. 15. This He does by making men different from what they were before, see 2 Cor. v. 17; 1 St. John i. 7. He is constantly turning water into wine. God's grace changes the hearts and lives of men; the water of nature becomes the wine of grace, 1 Cor. xv. 10. It changes common things into blessings, "the trivial round the common task" into "a wad," &c. even troubles, see Psalm xxx. 11; Isaiah lxi. 3; Rom. v. 3. He will also give us what He gives, without stint, Ephes. iii. 20; Phil. iv. 19. He will give his best gifts last. Heb. i. 2; St. Luke xviii. 80; 1 Cor. ii. 9; Psalm xxxi. 19; Isaiah lxiv. 4. But the best of all wine will be when we enter into the full delights of the marriage supper of the Lamb, for then there will be no more death, no more sin. We shall drink of God's pleasures as out of a river, Psalm xxxvi. 8.

## Family Reading.

### NOT AS I WILL.

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this is one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted, or are laid,  
By some great law unseen and still  
Unfathomed purpose to fulfil,  
"Not as I will."

Blindfolded and alone I wait,  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is strong,  
And years and days, so long, so long.  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still  
"Not as I will."

"Not as I will!" the sound grows sweet  
Each time my lips the words repeat:  
"Not as I will," the darkness feels  
More safe than life when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who love us first and best is gone  
Before us on the road, and still  
For us must all His love fulfil!  
"Not as we will."

HELEN H. JACKSON.

### APOSTOLIC SUCCESSION.

What is it? It is that the Apostolic order of ministry was distinct and superior, and that, as an order, it was made permanent.

All are agreed that the twelve Apostles, during their lives, exercised, by divine appointment, an office and authority superior to that of the elders, whom they ordained in all the churches, and the deacons upon whom they laid their hands. But that this office is perpetual, all are not agreed. Let us therefore look, for a moment, to our Lord's commission to His Apostles, as rendered in the last chapter of St. Matthew. The audience consisted of all the Apostles, and of none but Apostles. Christ gave to them a command impossible to be accomplished by them as individuals, viz: "Go ye into all the world, and teach (i. e., make disciples of) all nations, baptising them," etc. (see also St. Mark xvi. 15.) He also gave them a promise impossible to be realized in the lives of those eleven men: "Lo! I am with you always, even unto the end of the world." Just before His ascension (Acts i. 8), our Lord said to the eleven: "Ye shall be my witnesses unto the uttermost parts of the earth." Did they, as individuals, carry the Gospel to every part of the world? to America, for instance? In St. John xx.

21, he says to them: "As my Father has sent Me, even so send I you." Our Lord accomplished His work, i. e., the redemption of all men, before He left this earth. If the comparison here made be worth anything, the Apostles must likewise finish theirs; i. e., must preach the Gospel to every creature, before their commission is fulfilled, and their work ended. Thus we see that, by the nature of their appointment, both the office and work of the Apostles were meant to be perpetual.

But the objector will say, "What evidence have we that they did raise other men to the same office to be their successors; in short, that the order has actually been perpetuated?" Our knowledge on this point must be derived from the New Testament, for the first century, and from the writings of the Fathers, for the succeeding centuries. The former is the Word of God, infallibly true; the latter is human history, authentic and reliable.

Shortly after the Ascension, we find two new men added to the number of the Apostles, viz.; St. Paul, by the direct appointment of our Lord Himself, and St. Matthias, by the action of the eleven together with the consent of the Church. (Acts i. 15-26.) But further; whoever the Scriptures call an Apostle, we must allow to have been possessed of that office. The following are examples, viz.: Barnabas, Acts xiv. 14; James, the Lord's brother, Gal. i. 19; Epaphroditus, Philippians ii. 25; Timothy and Silvanus, 1 Thess. i. 1, and ii. 6; and others. Moreover, St. John speaks of Apostles (Rev. ii. 2, and xviii. 20), when he was doubtless the only one of the twelve then living.

In the centuries following the first we find an order of men called bishops, superior to presbyters and deacons, administering the affairs of the Church. Irenæus, Bishop of Lyons, ordained by Polycarp of Smyrna, who was himself ordained by St. John, says: "The Apostles desired to have those in all things perfect and unprovable, whom they left to be their successors, and to whom they committed their apostolic authority." He also states that the succession of all these bishops can be traced (as was his own) to the holy Apostles.

Why then were they not called Apostles? Theodoret says: In process of time those who succeeded to the Apostolic office left the name of Apostle to the Apostles, strictly so-called, and gave the name of bishop (the name bishop, up to this time, had been used interchangeably with presbyter, to designate the second order) to those who succeeded to the Apostolic office. This same fact is asserted by several other reliable writers of the Primitive Church. St. Ignatius, Bishop of Antioch, who suffered martyrdom A. D. 107; also Tertullian, Origen, St. Cyprian, Bishop of Carthage, St. Ambrose of Milan and an host of others, bear witness to the divinely instituted ministry of the Church in the three orders of bishops, priests and deacons. And St. Jerome, in the fourth century, says of the bishops: "They are all successors of the Apostles." This is not a tithe of the evidence which can be produced on this subject, proving it beyond all reasonable doubt.

All admit that after the third century the Church was uniformly governed by bishops. If then those bishops, as the Fathers certainly believed, were successors of the Apostles, the Bishops of later times, deriving their orders from them, are likewise possessed of the same Apostolic authority.—*The Diocese, 1876.*

### EVIL THOUGHTS.

"Guard well thy thoughts; thy thoughts are heard in heaven." In the thoughts commence all actual sin. The suggestion of evil may be from without; but it becomes actual sin only when received and cherished by the thoughts. Or the temptation may be from without; but it is only "when lust hath conceived it bringeth forth sin." If the inward desire is resisted, and not cherished in the thought, it does not develop in actual sin. The watchfulness that will quench evil desire, and prevent evil thoughts, is that which keeps the eye on the Lord Jesus, and looks to for strength and victory. Nature within, and Satan and the world without, are mighty enemies; but our Saviour is almighty, and in His strength we are more than a match for them.