

# The Church Guardian

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## SPECIAL NOTICE.

\*. SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

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## CALENDAR FOR FEBRUARY.

FEBRUARY 2nd—Purification of St. Mary the Virgin.  
 “ 7th—Fifth Sunday after the Epiphany.  
 “ 14th—Sixth Sunday after Epiphany.  
 “ 21st—Septuagesima.  
 “ 24th—St. Matthias, Ap. & M.  
 “ 28th—Sexagesima.

## TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

## THE SPHERE FOR CHRISTIAN EFFORT.

Christian energy is often misdirected. Things of secondary importance assume the place of those primary in their character. This is particularly true in this day. If we should go to the Saviour to ascertain what work Christians are to do, and about what they are to busy themselves, we should soon learn the various ways in which we are to carry the message of the Gospel to our brethren. By the influence of example, and by definite labor, we are to bring our fellows to a knowledge of the love of God, and to the rich banquet He provides for all who will come to the feast of good things enjoyed under Gospel privileges. The chief concern of a Christian is to reach human souls and win them to Christ. Every act of mercy, every word of sympathy, every deed of kindness by the sick bed, every word of invitation spoken—all these fulfil this duty of preaching the Gospel. When this kind of work is done to the best ability of those in the parish, there may be room for other efforts; but not until this ability has been shown.

But what are the facts of the case in many of our congregations? You can get ten ladies to help get up a supper, where you can get one to do the work indicated. You can enlist a mul-

titude of fingers in preparing articles for a fair that are too busy to take up the primary work of the Gospel. In fact, the ability of a parish is too often tested and its excellence determined by the success of its sociables, its festivals, and its fairs. Pastors find ladies and societies grow restless if they are not so engaged. The cry is, “Let us do something;” and when the clergyman replies, “Certainly; have you visited Mrs. B. yet, she needs your sympathy. Please call at Mrs. C’s, where there are several children who ought to be in the Sunday-school. Ask your neighbors to come to church with you. Look up the sick in your neighborhood, and let me know of any needs that may be expressed;” and, would you believe it? they don’t do it. The truth is, they are not looking that way. There is no money in it to help pay for carpets and cushions, or parish improvements; and it seems as though this age had been educated to believe that this was the whole duty of man.

We write feelingly and earnestly on this subject, because we write from sad experience, and because we fear that the spirit of worldliness in spiritual things is eating the very life out of our dear old Church in this Canada of ours.

## APOSTOLICAL 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, baptizing them,” &c., [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 alway, even to 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, I 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 unreplicable, whom they left to be their successors, and to whom they committed their own 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.

We are again obliged, through want of space, to hold over a number of items of Home Field News, several letters and Editorial Notices and Book Notices. We must again plead for brevity on the part of correspondents.

## CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

## DIOCESAN THEOLOGICAL COLLEGE.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Touching the proposal to obtain University powers for the above institution, in the GUARDIAN of the 10th inst., you ask the following questions:—

1st. Has the Legislature power to grant such an application.  
 2nd. Is it wise to increase the number of degree-giving bodies. Is there not danger of lessening the value of the degree. Why not use the power already possessed through the University of Bishop’s College, Lennoxville, which appertains to the Diocese of Montreal, as well as that of Quebec.