

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12

VOLUME II.]

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### Original Poetry.

For the Church.  
OUR CHURCH.

"Why do the heathen rage, and the people imagine a vain thing?"—Psalm ii. 1.

A heritage from heaven is ours, a proud, an ancient right—  
Born, when the Godhead's thunders boom'd round Sinai's  
burning height;  
When the red wing of the lightning cleft the clouds that veil'd  
its crest,  
Our founder to his chosen spoke—our infant Church was  
blest'd!

With prophet rulers for their guide, keen swords to guard  
from ill,  
With sign and wonder from on high he led his people still;  
Philistia in her fastness cover'd, Assyria's hope grew dark,  
And the wither'd hand of the spoiler fell before the outrag'd  
Ark.

Thousands of years o'er Earth have pass'd, her empires waxed  
and waned,—  
Sword, fire, plague, famine, earthquake, death, in might alter-  
nate reign'd,—  
Oblivion o'er her thrones hath swept, hath mock'd her old re-  
nown,  
But the Christian's glorious heritage triumphant floated down.

High on the everlasting hills, the Ararat of earth,  
Rob'd in the stainless light of heaven, pure token of its birth,  
Our Church appears its awful form, while o'er its walls unfurl'd  
Streams far and wide the Banner-Cross, broad beacon to the  
world!

A blood-bought heritage is ours,—on many a stormy field  
Of hath the martyr's life-blood ebb'd, the desolate, the brave;  
Red stream'd the gibbet and the wheel, flam'd high the Snith-  
field fires,—  
So broke the noblest hearts of earth, so died our glorious sires!

And lonely triumphs too were ours,—by prison-cell and cave  
Of hath the martyr's life-blood ebb'd, the desolate, the brave;  
Red stream'd the gibbet and the wheel, flam'd high the Snith-  
field fires,—  
So broke the noblest hearts of earth, so died our glorious sires!

Sons of the fearless men of old, heirs of the martyr's name!  
Your hour of trial may be near to match their ancient fame:  
The foemen of your Church are up, the spoiler's hand is nigh,  
The "golden vessels of the shrine" have lured th' Assyrian's  
eye!

Our heritage hath champions yet—the noblest of the land,—  
Worth, Honour, Wisdom, Chivalry, around our altars stand!  
There youth's impassion'd heart beats high, and age's hoary  
brow

Fires up to guard his early faith, his glorious comfort now!

False railers shall not rob the Church, vain sophists raze the  
shrine—  
A thousand swords will flash to save what Heaven hath call'd  
divine;  
And when her foes to dust are turn'd shall Truth's resistless  
voice

Hail her once more the parent one, the land's spontaneous  
choice.

Light of our Church, our fathers' God! to thee our hope is cast:  
We ask not now the burning sword, the thunder of the past!  
One blessing from thy boundless grace we beg for these alone,  
Link'd in one endless bond of love, THE ALTAR AND THE  
THRONE!

Toronto, March, 1839.

ZADIG.

For the Church.

### ESSAYS

#### ON THE CATHOLIC AND APOSTOLIC CHURCH.

NO. I.

#### DIVINE AUTHORITY OF THE MINISTRY.

Few subjects connected with Christianity have been more generally misunderstood than that of the sacred Ministry. The time has been when from prevailing ignorance and superstition, combined with recollections of the stupendous miracles effected by the first preachers of our religion, the clerical office has been exalted beyond its true dignity and its well-merited reputation. It has towered above all earthly principalities, and has veiled itself in the deepest secrets of the spiritual world. The Priests of the Christian faith have been revered as Mediators, have been honoured as the sole depositaries of the mysteries of religion, and have been almost adored as the actual administrators of the judgments of heaven.

Again by a natural and almost necessary re-action in the public mind against these unwarrantable dogmas, the clerical office has been lowered beneath its proper station of respectability and authority. The Clergyman has been considered as a mere teacher of Religion, as other men are teachers of Philosophy, Languages, or Mathematics; while the solemn ordinances connected with the priesthood, if they have escaped contempt as exploded superstitions, have been regarded with cold indifference and careless apathy.

In this, as in many similar cases, truth will probably be found between the two extremes: and as correct views of this subject are essential to a right understanding of the Catholic Church, the present essay will be devoted to an investigation of the nature of the Christian Ministry, and to the proof of its divine origin and authority.

First, then, let it be remarked, that the vital principles of Christianity preclude the idea of a ministry deriving its authority from man.

The design of our religion is not to make known a new system of morals; but to effect a reconciliation between an Almighty Sovereign, and rebels who are at his mercy.—The terms of pardon and reconciliation must, therefore, necessarily be such as God shall prescribe. And as he dwells in light inaccessible, to which no man can approach, it was necessary that he should communicate his terms to mankind in order that they might be known and complied with. If he should employ agents by whom these terms should be published, it was equally necessary that these agents should derive their appointment from him alone. Nothing can be more absurd than the idea that the guilty who had incurred

a penalty from which God mercifully designed to release them, should either prescribe the terms of pardon, or appoint the agents to receive their submission and transact the business of their reconciliation. The ministers of reconciliation, therefore, must be appointed by God's authority, and derive their office from him.

Secondly, inspired history assures us that God has in fact commissioned a living ministry.

God sent Jesus Christ into the world "to reconcile the world unto himself." (2 Cor. v. 20.) Our Lord said "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John iii. 16, 17.) "And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life." (John vi. 40.)

The ministry of reconciliation thus committed first to our Saviour, was by him committed to the apostles in the most express terms. St. John informs us that at his last supper our Saviour used these words in praying with them: "As thou hast sent me into the world, even so have I also sent them into the world." (xviii. 18.) He farther states that after the resurrection Christ made use of similar expressions in a direct address to the Apostles, telling them that as his Father had sent him, even so did he send them." (xx. 21.) St. Matthew says that our Lord commissioned the eleven in these plain words, "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (xxviii. 18, 19.)

In accordance with this commission were the claims of the Apostles themselves. We find one of them thus expressing his sense of the important responsibility which had devolved upon them: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) And again, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 18, 20.)

Thirdly, it was the design of God that this divinely instituted ministry of reconciliation should continue to the end of time.

The work of reconciliation must proceed while any sinners remain unreconciled. But the apostasy of man being derived from the transgression of the common parent, will continue so long as men descend from Adam. Therefore a reconciling ministry must always be necessary. Accordingly we find that the commission given to the Apostles was without limit in respect to time or space. "Go ye into all the world," "and lo, I am with you always, even unto the end of the world." But the Apostles being mortal men could personally visit but a few of the children of Adam committed to their care, and could continue to discharge their ministry but for a few years. Yet they were required by their Divine Saviour to provide for the teaching of all nations throughout all ages. He had committed this charge to them alone, and consequently no other being upon earth could assume it without the most daring presumption. Hence it became absolutely necessary that they should admit colleagues into their body, who should possess a similar power to appoint others, and thus carry forward the work of reconciliation throughout the world and to the end of time. And hence it appears that an apostolical succession was originally designed by Christ as a necessary part of the mighty plan of Redemption. Or to speak more clearly, we infer from the nature of Christianity and from the tenor of the last commission that our Lord intended to perpetuate until the end of the world an order of men possessing the authority of apostles.

Fourthly, we are informed by sacred history that the divinely instituted Apostolical Succession continued and increased in efficiency during the first century of the Christian Era.

Soon after our blessed Lord's ascension, Matthias was chosen in the room of Judas at the instance of the apostle Peter. (Acts 1.) Within two years after that event, Saul of Tarsus was converted and commissioned by the Saviour to bear his name "before Gentiles and kings, and the children of Israel." St. Paul asserts that he was not behind the very chiefest of the apostles. Like them he was an ambassador for God. (2 Cor. v. 20.) Like them he proclaimed the terms of reconciliation and pardon to guilty men. He baptized (1 Cor. 16): He excommunicated (Tim. i. 20): He shewed forth the Lord's death in the Eucharist (1 Cor. xi. 23): He ruled the people whom he had converted (see his epistles); and lastly he appointed persons to assist him in the performance of his momentous duties. (Acts xiv. 23; 1 Tim. i. 3; Tit. i. 5.)

Soon afterwards we find Barnabas associated with St. Paul, and travelling with him throughout Asia Minor.—Barnabas is represented as performing the same offices with his coadjutor, such as preaching (Acts xii. 5); confirming the churches (xiv. 22); and ordaining elders in the churches which had been founded. Like St. Paul, Barnabas is also invested with the title of an Apostle. (Acts xiv. 4, 14.)

Silas is mentioned in Acts xv. 22, as "a chief man among the brethren." We find him travelling through Asia Minor with St. Paul, and exercising the same authority with that apostle and Barnabas. Like Barnabas also he is described in Scripture as an apostle. St. Paul writes (1 Thess. ii. 6, comp. with i. 1) "We (i. e. Paul, Silvanus and Timothy) might have been burdensome as the Apostles of Christ."

A similar charge was committed to Titus. Let his powers in the island of Crete be considered. To him are specified the qualifications of the inferior clergy (Tit. i. 6.) His credential from St. Paul is "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain Elders in every city as I had appointed thee" (Tit. i. 5); and again "A man that is a heretic, after the first and second admonition reject" (iii. 10.) The government of the church, including the powers of ordination and excommunication, is committed to Titus personally. Titus was also an apostle in name as well as fact. St. Paul speaking of him says, (2 Cor. viii. 23) "Whether any do inquire of Titus he is my partner and fellow-helper concerning you, or our brethren be inquired of, they are the messengers (literally the apostles) of the Churches, and the glory of Christ."

Epaphroditus is also to be included in the same high rank. Although little is known of his history, yet the strong expressions used by St. Paul in regard to him, shew that he is to be classed with Barnabas, Silas, and Titus. "Yet I supposed it necessary to send to you Epaphroditus my brother and companion in labour and fellow-soldier, but your messenger (literally apostle) and he that ministered to my wants." (Phil. ii. 25.)

Andronicus and Junia (or Junias) (Rom. xvi. 7) are to be added to the number. The apostle thus respectfully alludes to them: "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the Apostles; who also were in Christ before me."

Another striking instance is that of Timothy. One of the churches established by St. Paul was that of Ephesus. Having remained in charge of it more than three years, he discovered the utmost anxiety for its prosperity on his departure. (Acts xx. 25.) In this state of feeling he appointed his companion Timothy to rule the flock and to superintend its spiritual interests. (1 Tim. i. 3.) In his first Epistle to this admirable man, it is plainly implied that Timothy was an apostle in fact. He was a steward in the house of God (iii. 15); He authoritatively declared the terms of pardon and salvation (2 iv. 5); He ruled all ranks of Christians, servants and masters, (chap. vi.) young women and elder women, (chap. v.) young men and elders, (ib.) deacons and the wives of deacons, bishops (that is elders, presbyters, or priests) and their families (ch. iii.); and finally he had power to commit the teaching of the truth "to faithful men who should be able to teach others also." (2 Tim. ii. 2.) Timothy also bore the name of an apostle. This is applied to him by St. Paul in the text quoted above, in common with himself and Silas or Silvanus: "We (i. e. Paul, Silvanus and Timothy) might have been burdensome as the apostles of Christ." (1 Thess. ii. 6.—i. 1.)

Thus we have a distinct mention in Scripture of at least nine apostles in addition to the eleven immediately commissioned by our Saviour. That there were many more is obvious from two passages (2 Cor. xi. 12 and Rev. ii. 2) in which false apostles are mentioned. These could not have been, nor could they have pretended to be, any of the original eleven, or of the nine whose names are given above. Their assuming the title of Apostles proves therefore that there were enough of others who had this title to make their pretended claim to it plausible. And those others must have been ordained not by Christ; but by men who had his commission.

The last evidence on the subject which we shall adduce from Scripture is derived from the epistles dictated by our Saviour to the seven Churches of Asia, and found in the second and third chapters of Revelation. We learn from these remarkable passages that although at least one of these Churches contained at the time in question many members and ministers, one person alone was regarded as the head of each, and was held responsible for the conduct of those committed to his charge. Each of these responsible heads is denominated an "Angel" a term signifying messenger, and almost synonymous with the word "Apostle." In one of these churches, viz. that of Ephesus, there were many Christians and elders at the time when Paul bade them farewell, that is soon after the year 60. Timothy as we have seen was placed in charge of elders, deacons, and people, with authority to rule the whole Church. In the year 96, when the book of Revelation was written, and when the Church of Ephesus had doubtless greatly increased, we still find that the "angel" possessed the same supreme and apostolical power which Timothy had exercised in the year 65. "Unto the angel of the Church of Ephesus write: I know thy works and thy labour and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars." In each of the remaining six epistles, the "angels" are held accountable for the spiritual condition of their several churches, and are blamed or commended individually for their respective merits. This agrees precisely with the tenor of the charge committed to the eleven by Christ, and discharged by them in common with Matthias, Barnabas, and Paul, Silas and Timothy, Titus and Epaphroditus, Junias and Andronicus.

As long then as the Scriptural history of the Church continues, that is during the first century, we find the succession of apostles continuing, and their number increasing. We find also that, including the seven angels and the traitor Judas, no less than twenty-eight apostles are mentioned in Holy Writ. These Apostles are not distinguished from other ministers by their miraculous powers, for even the Deacons Philip and Stephen (Acts vi. 8—viii. 6) are represented as working many miracles. Nor are they peculiarly distinguished as the writers of the Christian Scriptures, for Luke and Mark, the authors of a large and interesting portion of the New Testament are not mentioned as apostles. But all of the apostles who are particularly noticed are described as alone governing all classes of the people of God, and judging the tribes of the spiritual Israel. None but Apostles are recorded as ordaining to any permanent office in the ministry: and from them alone the elders (or priests)

and deacons are represented as deriving their appointments to feed the flock of God, to baptize, to celebrate the eucharist, or to excommunicate. They alone admit to apostolical authority coadjutors like Timothy and Titus with power to perpetuate the sacred succession. In short, apostles alone are the sources of all government, under Christ, and of every ministerial office among Christian people. If it could be shewn that the Apostolical succession has been lost or interrupted, it would also follow that the ministry has become extinct, and that no authority remains on earth to beseech men in Christ's stead to be reconciled to God.

We proceed, then, fifthly, to shew that the Apostolical succession has been regularly handed down from the first century to the present time.

The only possible mode of determining this point is by historical testimony. In the very nature of things there can be no other. We have shewn that Scripture testifies to the Apostolical succession during the first century, and that our Saviour's commission recorded in Scripture, implies an Apostolical succession to the end of the world. Beginning where Scripture ends, we are therefore to trace a succession of men distinguished from other ministers of the Gospel by their power of ruling Christians and Christian ministers of every grade, and consequently by their exclusive possession of the right of ordination.

Let it then be remarked that at a very early period of Christianity the term Bishop, signifying overseer, and previously applied to presbyters (or priests) was appropriated peculiarly to those holding the Apostolical office. Theodoret, a learned Christian who lived about 290 years after St. John, says, "The same persons were anciently called bishops and presbyters, and they whom we now call bishops were then called apostles; but in process of time the name of apostles was appropriated to those who were apostles in the strict sense; and the rest who had formerly the name of apostles were styled bishops. In this sense Epaphroditus is called the apostle of the Philippians; Titus was the apostle of the Cretans, and Timothy of Asia." (Theod. in 1 Tim. iii.)—Eusebius, who wrote about a century earlier, says, "Those very persons were called apostles, whom by usage of speech the Church now calls bishops." Accordingly we find that the same persons were denominated both apostles and bishops. Cyprian, who lived much nearer to the time of Christ than we live to that of Luther, says, "The deacons ought to remember that our Lord chose apostles, that is bishops and presidents." Polycarpus who lived within a hundred years of St. John calls Timothy a bishop whom Scripture denominates an apostle. "Timothy," he says, "was ordained bishop of Ephesus by the great Paul." So also Titus, denominated an apostle in Scripture, is called a bishop by Theodoret. "Titus," he says, "a famous disciple of St. Paul, was by him ordained bishop of Crete." So the "angels" of the churches mentioned in Revelations are called bishops. Ambrosiaster says, "By angels are meant bishops, as we may learn from St. John's revelation." (Ambr. on 1 Cor. xi. 10.) Again Hilary (A.D. 367) asserts, "Paul calls bishops angels, as is taught in the revelation of John." Yet even the name of Apostles continued to be occasionally applied to the chief shepherds of the Christian flock as late as the beginning of the third century. Thus Clement of Alexandria says, "Even now they who live up to the perfect rules of the gospel, may be taken into the number of the apostles." That the early bishops also succeeded to the office of the first apostles, is proved by the high authority committed by St. Paul to the "bishop" Timothy. St. Jerome, who wrote about the year 350, says, "The Bishops hold the place of the apostles." And in another place, addressing the Church, he says: "The apostles were thy fathers, but now they have left the world thou hast the Bishops in their stead." As the apostles alone admitted new apostles into their sacred body, so we find in history that none but bishops admitted others to be bishops. That this was the uniform practice of primitive times is indicated by the testimony of Cyprian, Jerome, Eusebius, and others. Cyprian tells us that when Cornelius had advanced through all the inferior stations, he was, on his promotion to the bishopric of Rome, ordained by sixteen bishops. (Epist. 55, 56.) Jerome restricts all power of ordination to bishops. We learn from Eusebius that less than 150 years after St. John's death, Novatus, a Presbyter, being determined to be a Bishop, sent two persons into an obscure part of Italy, and induced three Bishops from the country by a false pretence to go to Rome, and there forced them to lay hands on him and ordain him a Bishop. So generally was it known at that early period that none but bishops could ordain persons to the episcopal or apostolic office.

Like the apostles also, the early bishops possessed the sole authority of ruling, as well as ordaining inferior ministers. Thus Tertullian, who wrote about 100 years after St. John, says, "The chief or highest priest, who is the bishop, has the right of giving baptism, and after him the presbyters and deacons, but not without the bishop's authority." (Lib. de Baptismo. cap. viii.) St. Ignatius affords us complete evidence on this point. He suffered martyrdom within twenty years after the death of St. John, whose disciple he had been. Consequently he was well acquainted with the practices of the early apostles, and with the duties which, in that age, were assigned to all ranks in the ministry. He attributes to bishops authority fully equal to that exercised by the apostles sent forth by Christ. Thus in his epistle to the Magnesians, he says, "Do nothing without the bishop." And in his epistle to Polycarp, he says; "Hearken unto the Bishop, that God also may hearken to you. My soul be security for them that submit to their bishops, with their presbyters and deacons." Jerome, about the year 350, speaking of Titus i. 5, says, "Let bishops who have the power of ordaining presbyters look to this." Cyprian, in the third century, says, "Deacons ought no more to attempt any thing against bishops, by whom deacons are made, than bishops should do against God who makes bishops." (Ep. iii.)

The regular succession of bishops is proved by similar historical testimony. In the public records of the great