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CHRISTIANITY
THE GREAT PRINCIPLES OF THE GOSPEL.
THE SACRAMENTS OF THE CHURCH.
THE DOCTRINES OF THE FAITH.
THE HISTORY OF THE CHURCH.
THE LIFE OF THE SAINTS.

THOSE WHO SLEEP IN JESUS.
Those who sleep in Jesus will God bring with him.
The sleeping weary of his load,
Long to behold the evening sun,
And their friends' faces about,
To cheer us when our race is run,
What privilege to see the stars,
That bound the world in faith and sight,
To catch the first inspiring gleam
Of heaven's unfolding visions bright.
To feel our brethren's dearest,
Our fabric stake without a sight,
Supported by a hope divine,
The hope of immortality,
The light to pass the barrier dread,
The pang of parting scarce perceived,
And while survivors' tears are shed,
To be by Christ, with smiles received,
To sleep in Jesus—rapturous thought,
To close in peace our mortal day,
Safe to the heavenly Canaan brought,
To join the anthems Angels raise,
To sleep in Jesus, with a delight,
Increasing still and evermore,
To mingle with the saints in light,
And be as pure and happy as,
To tread the path of life and love,
No sin or frailty do molest,
And on each glorious object there,
To see Eternity's light,
To have moments to unloose my chains,
To see Jesus—let me sleep in thee,
To be the happiest man that time retains,
That which sets my spirit free,
Evangelical Magazine, Oct. 1883.

Religious Miscellany.
A CHARGE
ADDRESSED TO THE CLERGY OF THE DIOCESE OF CAN-
TERBURY—BY THE RIGHT HONORABLE AND REVD.
FRANCIS WILSON, D. D., ARCHBISHOP OF CANTER-
BURY.

The Church of Rome, not the Church of the Scriptures.
I need not dwell on the consequences—how by degrees the authority supposed to be vested in the Church generally was transferred to the Church of Rome—the great city of the world—and the decrees of the Roman bishop became the accredited decrees of the Church Universal. What began in error ended in corruption; fostered by the ignorance of succeeding ages—ignorance which the interests of those who preserved their power through this means took every precaution to perpetuate, till darkness covered the earth and gross darkness the people—when the lamp which should have enlightened them was at once extinguished, and the Scriptures were as little known as if no revelation was ever made. The astonishment is that any who have enjoyed the light of divine truth should choose darkness rather than light, and place themselves under human teaching, where only the true light is God's word. Human teaching is earthly. The whole Gospel must be changed. Before the Church can be what it should be, Christ alone must be the doctrine of Rome, and the true spirit of the Councils and will of God, Jesus must have said the Church is the way, the truth, and the life; no man can be saved from his sins but by the Church; to which I commit my power. The clear and solemn declaration of John—“God has given us eternal life, and this life is in His Son; he that hath the Son hath life”—this must have been changed to the assurance that life is in the Church. He that is in the true light hath life, and he that is not hath not life. Instead of reading, “Whosoever be- lieveth in Jesus is born of God,” we must have read,

“Whosoever is in the Church is a believer, and is born of God.” Instead of what we are taught, that the blood of Jesus Christ cleanse from all sin, it should be asserted that the sacrament of the holy and blood is necessary for the Church to cleanse from all sin. Instead of the exhortation, “God is just; and faithful to forgive the sins of those who repent and believe the Gospel,” we should be told that the priest is endowed with this authority and power. Instead of hearing, “If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous,” we should be told the Blessed Virgin and the saints were offering intercession and prayers for our forgiveness. Anti-Christ, we should be told, is not as one denying the Father and the Son, but as one teaching the ordinances of the Church. Thus the Scripture would give reason to believe that union with the Church would be identical with reliance on Christ; or where is it intimated union with Christ can be effected through any other medium than that of infidel faith, confirmed by baptism. Where are we to find “Come unto the Church all ye that labour and are heavily laden.” Where are we taught, except in the traditions of men, that the ministers of the Church are to be looked upon in any other light—indeed, what higher privilege can we desire than, as dispensers of God's law, messengers of God, and watchmen over the flock of Christ, to rebuke with all authority and doctrine?

St. Paul not cognizant of an Universal Church.

If Paul had foreseen the establishment of a body which should be the Universal Church, an infallible authority in respect of Christian truth, there were many opportunities where language might have been addressed to this idea, instead of referring to the glorious Gospel of the Blessed God. I have committed to his trust might have applied to the Church which Christ set up in His name, instead of submission to authority, as good and acceptable in the sight of God and the Saviour. He might have said, “This is the abiding of the Church whosoever we are ministers; instead of enjoining that the elders, who ruled so well and were entitled to their reward, should be counted worthy of double honour. He might have strengthened his precepts by asserting they were in Christ's stead as absolute or condemn. He might have addressed the understanding, and written to the elders as stewards of God, holding forth the faithful word of God as taught, and were, in the place of the Lord, to be revered. His precept to the Hebrews was addressed in the same urgent way, to obey them that have rule over them and submit to them, for they watch for their souls as they who must give an account. The historical epistles uniformly confirmed this argument. Truth and life, or the oracles of God or the doctrine of Christ, are terms which occupy a place which, in all times, came to be occupied by the Church; but which we have no right to usurp in such a place, except as representing those few persons of true faith, or adhering to the doctrines of Christ as revealed in the tactics of God.

Progress of Error

Proceeding further in the Church's history, we find just what might be expected in the progress of error. We must not only wander from the Scriptures, but must descend below the apostolic age and early Christian writers before we meet with any such presumption as that Christ has transferred from himself His own agency and placed in the hands of men the great purpose of His incarnation. I no longer in- quire if it is clear—the stream invariably flowing from it is clear; but it gathers its impurities as it proceeds which greatly changes its nature. In the writings of Clement, Barnabas, Hippolytus, and Justin Martyr, not a sentence can be found that goes beyond the language of the apostle on the subject of episcopal power, and not a word escapes Ignatius himself notwithstanding his difference on the subject of episcopal authority. It was not until the 3rd century that a system was framed which raised the minister of Christ to the place of Christ himself and led to that development of error which is embodied in the Church of Rome. Indeed, no one who derives his view of divine truth from the Scriptures, and is ac- quainted with the doctrines and practices of Rome, can fail to see in that Church a violation of the Lord's parable—“Sir, didst thou sow good seed in this field? From whence then cometh this? An-

enemy hath done this. Indeed, it would be impossi- ble to account for the favour to the Romish Church, its extent and province, notwithstanding its open ac- knowledged corruptions, if we were not assured that the religion of Christ is to contend, not against flesh and blood, but against principalities, against powers, against the rulers of darkness, against spiritual wickedness in high places.” The whole fabric rests on pretences which are plainly repugnant to the Scriptures—Exclusive-of-pro-omnibus—assigned to Peter; it is on this foundation that is laid the super- structure of doctrines by which Scripture is pervert- ed, and practices allowed which the Scripture un- equivocally condemns. The Church, as the Church of Rome, is one in which the traditions of men have been substituted for revelation. The Romishists have been brought up in the belief that their Church is able to confer salvation. But on whom does she confer it? On those within her own pale. It is surprising that men of education and information should resort to it, and persuade themselves that Christ has set up a fictitious image which should generally administer the affairs of His kingdom. Still, while condemning, I am far from intending to use severe language to all who have been perverted by it and adopted it as their own. However great are their errors, looking to man as the medium through which the Grace of God is to be received, and still acknowledging the Son of God as the source from which grace is to be derived, they still believe in the holy, blessed, and glorious Trinity, as Creator, Re- deemer, and Sanctifier. And we all have too many infirmities, ignorances, and errors, to judge the several inharmonies and errors by which others may be misled. Men in all communications steadily differ in the principles which they hold. Many fall below the right principles possessed by them—many rise super- ior to the erroneous principles they once entertained. The time is hastening when the veil will be taken from the eyes which are now blinded by the teaching of men, and be superseded by teaching from above, and the word of God will resume the place from which it has virtually been dethroned. Meanwhile, let it be our determination to resort to no other re- sources, and depend on no other teaching, for things relating either to our own salvation, or the salvation of others. Such, I am assured, is the mind of those whom I am now addressing, though they will not take it ill or think it superfluous that I have em- ployed the opportunity circumstances seemed to offer in showing that we have satisfactory reasons for re- posing in the doctrine of that Church to which we hap- pily belong. May it ever continue so to prove by the Scriptural doctrines and consistent practice of all who, of whatever rank, bear office within these walls.

Love to God—How Quickened.—The kind and degree of love of which you want to feel, you never can feel until you believe that God and the Lamb have loved and do love you. It is your doubt of their love to you that keeps down your love to them. This is the real secret of all the coldness and weak- ness you complain of—unless, indeed, some sin be still the thorn of your heart. Then, indeed, the Holy Ghost will be shed abroad the love of God in your heart. But if this be not the case, what you want, in order to love God more, is to be enabled to believe that God has loved you. Now why not be- lieve this? You are warranted and welcome to be- lieve this for yourself if all your faith is in Christ for a holy salvation. And whatever you may think, you never can know that God has loved you, or that Christ “gave himself” for you, but by believing it. You may have imagined or believed that the sense or assurance of this must be borne in upon the mind in some mysterious or supernatural manner, but it is by that you mean in some way apart from believing what God has said, you mistake greatly. You must just take God's word for it, if ever you would be sure that he has loved you. Well, you have his word for it: “The Father himself loveth you,” saith Christ, “because ye have loved me;” and you have loved him if you have committed your souls to him for salvation, and are willing to obey him. Now, do you not see at a glance that the moment the soul admits the sweet persuasion of God's love to itself, it is impossible not to love Him? Try it in your own case; if it be merely as an experiment, suppose

Concluded from last week.