

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	Lesson	MORNING.	EVENING.
S.	May 25	Bar. & Trin.	Joshua 10	Mat. 23
M.	26		Nehem. 2	Nehem. 4
T.	27		8	25
W.	28		9	26
T.	29	E. O. H. rest.	Sam. 8	Jude 13
F.	30	1600.	Kath. 2	Mat. 25
S.	31		13	Mark 11

Proper Psalms--Morn. 129, 126, 123, 118. A Reg. ver. D, br Numb. 10.

Poetry.

P E A C E, 1856.

Let the bells ring
Which erst peal'd forth, to tell of battles won,
Now publishing,
The conflict o'er--the sword's stern office done.

Let the guns roar,
Glad that their iron throats and sulph'rous breath
Shall aid no more
An angry people, in the work of death.

And, everywhere,
Let banners float, not now for war unfurl'd:
While, through the air,
Sound the glad peans of a grateful world.

Daily we pray'd,
"Give peace in our time, Blessed Lord, give peace!"
And He hath say'd
The bloody strife, and bid the battle cease.

E'en as He heard
Thy cry of anguish on the raging sea,
And, with a word,
Hush'd the mad waters to tranquillity.

His mighty arm
Subdues the nations' fury to His will,
The world grows calm,
Hearing its Maker's mandate, "Peace! be still!"

Let the bells ring--
Unfurl the banner--let the cannon roar;
Our God and King
Hath mock'd their counsels who delight in war!
--London Guardian.

Religious Miscellany.

APOSTLES AND APOSTOLIC SUCCESSION.

The Right Rev. Bishop Davis, of South Carolina, in a recent charge, held this language:--

The Bishops of the Church are not Apostles, nor, strictly speaking, successors of the Apostles. They had no successors, and were not intended to have any. It was not the nature of their office to have successors. The dispensation was special, temporary, extraordinary, and miraculous. They were to the Church what none have been since.

The Protestant Churchman quotes these passages, and makes them the basis of a long and laudatory comment, of which the following are examples:

The attempt to identify a succession of the Apostolic office, in the elected overseers of the modern Christian Churches, cannot but appear to an intelligent mind an absurdity. When will there be boldness and light in our Church sufficient to stand upon the high platform which Bishop Davis has gained, and to cast this fragment of salvation through an Apostolic Succession forever away? It is a needless pretence, and the farther back you go the less are you able to find any foundation or countenance for it. The Church of England never knew or heard of till Bancroft started it, and laud encouraged and cherished it in the seventeenth century. The non-juring Bishops found it convenient, and made it a familiar war cry. The little Episcopal body of Scotland perceived its importance as their only claim in that land of ministers and Churches. The Oxford sect have lately dug it up again in England, where it had been buried long--we had hoped for ever. And imitative Americans immediately imported it with other congeries of European fashions and forms.

We claim no right or authority to call our contemporary to account for what seems to us a strange misapprehension of facts; nor to question the editors concerning any strange or absurd inferences which they may draw therefrom. We have the right, however, to protest against such a representation of the facts of history as would stultify both them and us; so far indeed as shall clear us of all seeming assent to such sweeping representations.

We know that it was customary, some twenty-five years ago, to charge Bancroft with having originated the doctrine of the necessity of the Apostolic Succession, or the Divine right of Episcopacy, in his famous sermon at St. Paul's Cross. This opinion was

shown, in the discussions then had, to be unfounded, first by proving the existence of the doctrine before Bancroft's days; and secondly, by showing that the sermon referred to does not contain a word on the subject. The reader may see this point considered, and also the opinions of the early Fathers in regard to Bishops being successors of the Apostles, in Chapin's *View of the Order and Organization of the Primitive Church*, with full evidence from antiquity.

We may add in further confirmation of the view then taken, that one of the first and ablest defenders of the Reformed Church, Francis Mason, in his *Defence of the Church of England and her Orders*, against the attacks of the Jesuits in the time of Elizabeth and James, lays down the ground as broadly as one can, that the Apostleship embraced things ordinary and things extraordinary; that the Bishops are successors of the Apostles in respect to the first; while in regard to the last, they had no successors: and this he gives, not as his own opinion merely, but as the faith and teaching of the Church. This the Romanists denied, claiming that the proper Apostleship was transmitted through the person of Peter, while the other Apostles had no successors.

The fact, and the necessity of an uninterrupted line of Bishops, from one of the Apostles or Apostolic men, is asserted by Irenæus about A. D. 175, and Tertullian about A. D. 190, as strongly as it was ever done by any Church of England or American divine. Both appeal to this fact as one requisite proof of their legitimate orthodoxy, challenging and even defying the heretics to do anything of the kind. And Irenæus, it will be remembered, received his teaching from St. John, through Polycarp. And no other doctrine was ever heard of in the Church, until the Papacy had overshadowed the Episcopacy. The doctrine that holds that the "Episcopate" is not an "Apostolate," in any proper sense of the word, is a Romish doctrine, first urged by the Jesuits to overturn the English hierarchy, and subsequently taken up and urged by the Puritans for the same purpose.--Calendar.

We have copied elsewhere a brief but able article from the *Calendar*, entitled *Apostles and Apostolic Succession*, to which we invite attention. A Bishop of our Church, it seems, has been holding language most derogatory to the Church's character, because impugning one of her avowed principles; and it has, naturally enough, found an echo, and a plaudit, in the ultra-Protestant journal of this city which, with so much inconsistency, assumes to be an organ of the Church. Our respected and better-minded contemporary, whose strictures we have quoted, protests against such stultifying misrepresentations of history as they have recourse to for their mischievous purpose. But this was not enough. The perversion of principle to which they lent themselves must also be protested against. They whether Bishops or priests, who hold such sentiments as are expressed, and reiterated, are to all intents and purposes false brethren. Our Church maintains that the power of the Priesthood can only come from one source--the Great Head of the Church; since by his immediate act the Apostles or first Bishops were constituted, and they, and they only, were empowered to send others, as he had sent them. To assume the ministerial office without being thus commissioned, has ever been regarded by the Catholic Church as an illustration of the Chief Shepherd's own denunciation of him "that entereth not by the door into the sheep-fold, but climbeth up some other way." The greatest care has ever been taken, from the earliest ages of the Church, to preserve inviolate the succession from the Apostles,--it has been carefully maintained in every branch of the Catholic Church to the present day,--and there are historically accredited catalogues of Bishops from this present year of our Lord, 1856, to the Day of Pentecost. There were, in fact, without it, no ground of validity in the Holy Orders of the Church, for there is no security Heaven will ratify the acts of any illegally constituted Ministry on earth; and without it, only humanly derived powers would be conferred by Ordination. For a Bishop or a Priest, therefore, to deny the Succession, is to convict himself of the holocaust, insincerity and perfidy. For he was or-

dained expressly on that assumption and assurance; and if he did not believe in it, he was himself a party to a piece of deception. Our Ordination and Consecration Offices proceed distinctly upon that principle; and in the Office of Institution, there is the emphatic and solemn recognition of it in these words of prayer.--"O Holy Jesus, who has purchased to Thyself an univocal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world," &c. So that, we repeat, the Bishop or the Priest that repudiates this principle, belies his own professions which were deliberately made by him, in the sight of God and His Church, under circumstances of awful solemnity and responsibility. And yet we have such, it seems, in our Church! Can it be right that they are allowed to remain there? Is insincerity, is perfidy, in the Holy Orders of the Church, a safe if even it were a righteous thing, to harbour in her bosom at any time, but especially in critical times like the present? We humbly think not.--N. Y. Churchman.

OUR MEREIES.

Ou! it is a cold and withered heart which lies in that man's breast, who requires a miracle before he will recognize a mercy. Life is one perpetual miracle. That there is no sudden standing still of the pulse, that reason is not extinguished and the soul left in darkness, that the escape path for eternity is not blocked up, and that now, even now, there may be a springing unto the refuge--these favors, favors which, whilst I speak, every one of you is receiving--deserve to be set down as nothing short of miracle. They are all evidences that the agency of the Omnipotent is busy on our behalf; and though, to the carnal eye, there might, for example, seem something more of miracle in being snatched from the whirlpool, or drawn from the fire, than in being upheld in unbroken health; yet, why should there be less miracle in the one demand on Divine watchfulness and mightiness--in a continued warding off of accident, than in the preservation uninjured amid the assaults of calamity and sickness? Fearfully and wonderfully formed, Omnipotence alone sustains from moment to moment this framework of matter, which God wrought with his hands, and the immortal spirit which he breathed from his mouth. And if there must be miracle to move men to gratitude, is it not miracle enough, that there should be nothing natural, but every thing supernatural, in breath succeeding breath, and pulse succeeding pulse? Ay, and there will be as true and distinct an outputting of the strength of Deity on my behalf, if I am permitted to finish the sentence which is now on my tongue, as if, when the world was rocking and the firmament was falling, I should be caught up from ruin an unscathed thing, amid creation's desolation.

And, therefore, let there be given no harborage to the thought, that this or that benefit received from God may be passed by as small, and dismissed without commemoration. God cannot give what is small. You say the atom is small; we deny it. A world, with a countless population, each member of which is fashioned with such exquisite symmetry, that in gazing on it, you would think the Maker had nothing to do but to feather its wings and polish its joints--why call this small which is large enough for the workings of Almightyness? Shall it be disregarded as small by finite beings? God cannot give what is small; he can give nothing which requires not Christ's blood, as its purchase money; and therefore, a favor which was worth the crucifixion of the Saviour, which Deity could not have granted unless Deity had taken flesh, shall this be defined as small by us, and that, too, for the very reason which ought to swell its magnitude till it overpasses the reckoning of reason, and distinct computation?

But you must be satisfied that you owe God thanks, or what men count small and every-day mercies. And do you not also owe him thanks for what they count evil? It ought to be received by us as an elementary principle--a principle which furnishes a key to the deepest of mysteries--that all evil is so overruled by God, that in one way or another, it shall do the work of good. We nothing doubt, that when at last the roll of providences shall be spread out, so that all orders of intelligences may see the lines and trace the plans of the Creator's dealings,