

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, SEPTEMBER 1, 1886. NO. 88.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
Sept. 1	1 Kings 19	2 Kings 23
2	Amos 1	Amos 2
3	2	3
4	6	6
5	7	8
6	8	9
7	9	10
8	10	11
9	11	12
10	12	13
11	13	14
12	14	15
13	15	16
14	16	17
15	17	18
16	18	19
17	19	20
18	20	21
19	21	22
20	22	23
21	23	24
22	24	25
23	25	26
24	26	27
25	27	28
26	28	29
27	29	30
28	30	1
29	1	2
30	2	3
Oct. 1	3	4
2	4	5
3	5	6
4	6	7
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23	25	26
24	26	27
25	27	28
26	28	29
27	29	30
28	30	1
29	1	2
30	2	3

Poetry.

THE BRITISH CHURCH.

I Joy, dear Mother, when I view
Thy perfect lineaments, and hue
Both sweet and bright:

Beaute in thee takes up her place,
And dates her letters from thy face,
When she doth write.

A fine aspect in fit array,
Neither too mean, nor yet too gay,
Shows who is best:

Outsuds'h looks may not compare;
For all they either painted are,
Or else adrest.

She of the hills, which wantonly
Ait -sith all in hope to be
By her prefer'd,

Hath kiss'd so long her painted shrines,
That ev'n her face by kissing shines,
For her reward.

She in the valley is so sile
Of dressing, that her hair doth lie
About her ears:

While she avoids her neighbours pride,
She wholly goes on her other side,
And nathing wears.

But dearest Mother, (what those misse.)
The mean thy praise and glorie is,
And long may be.

Blessed be God, whose love it was
To double-mant thee with His grace,
And none but thee.

—Geo. Herbert.

* The Church of Rome. † The Puritan. ‡ Like a castle with two moats, or streams of water, round it.

Religious Miscellany.

APOSTOLIC SUCCESSION.*

FOR the more confirmation of this truth, let us reverse the order of the proof, and begin at the other end. For after all this has been said, the strongest argument remain to be explained. If we begin from our own time, we cannot avoid arriving at the Doctrine of the Apostolic Succession of Holy Orders. Let us now begin from the Apostles, and we shall find a still stronger proof of the same Doctrine. In the first place, then, we read that even our SAVIOUR CHRIST did not glorify Himself to be made the great High Priest, or the Head of the Church. But God the FATHER sent the SON to be the SAVIOUR of the world; and upon His Ascension, gave Him Power, in His glorified Humanity, to be the Head over all things to the Church. Our SAVIOUR exercised this Power in sending forth the Apostles to build His Church throughout the world. Just as He was ascending, He said, "All Power is given unto Me in Heaven and Earth: go ye therefore, &c." This Sacred Commission given to the Eleven by the Head of the Church, is the spiritual Authority on which they act. And what we have now specially to observe, is the Method which the Apostles took to hand on this Commission before they left the world. Our Lord had distinctly promised them, as He was ascending, "Lo! I am with you always, even unto the end of the world." This could only mean that our Lord would be with those who should succeed the Apostles in the Ministry of the Church even to the end of the world; for the Apostles themselves were soon to leave the world. Hence it was necessary that the Apostles should make some provision for the continuance of the Ministry in the Church after their departure. When our SAVIOUR

(* Concluded from last week.)

said to His Apostles, "As my FATHER hath sent Me, even so send I you," (St. John xx. 21.) He distinctly gave them such a Divine Commission as included in it a Power of sending others to succeed them in the Ministry of the Church. The FATHER sent the SON, and by virtue of that Mission the SON sent the Apostles; they in like manner by virtue of their Mission sent others, who had also the Power of sending others with a similar commission. Thus accordingly we read in the Acts of the Apostles, that they ordained Elders and Deacons in every branch of the Church that they planted, reserving for a time the highest Order of the Ministry in their own hands. But before they died, they gave the first Order to others, with the express Power of ordaining. This we see recorded in the Epistles to Timothy and Titus. St. Paul ordained Timothy by the imposition of hands; and afterwards commanded him to "lay hands suddenly on no man." (1 Tim. v. 22.) All the directions to be used in the choice of fit persons to serve in the Sacred Offices of the Christian Ministry are exclusively given in Holy Scriptures to individuals, namely to Timothy and Titus, the first Bishops of Ephesus and Crete, not to ordinary Members of the Church, nor to Congregations. And thus Titus was bid to ordain Elders in every city of Crete. (Titus i. 5.) Now suppose for a moment, that you had been living in one of those cities of Crete. In it there was an Elder, (or as we say, a Priest,) who had been ordained by Titus. Titus himself had been ordained by the Apostle. The Apostle had received the Divine Commission to act as a Minister in the Church from the Head of the Church Himself. Here therefore is the Apostolic Succession most distinctly established by the Apostles, and recorded in the Word of God. The Christians living in that city of Crete were evidently bound by the most sacred obligations to be in Communion with that Elder, who had been ordained and set over them in the Lord, by Titus the Bishop of Crete, who had been left in Crete for the very purpose among others of ordaining Elders in the Church. If you withdrew yourself from Communion with that Elder, how could you be in Communion with the Church? If you separated yourself from him, how would you not be breaking that precept which is written in Heb. xiii. 17? How would you not be breaking the Order and Unity of the Church, and become guilty of the sin of Schism? Now it is contended that this was the Method established by the Apostles, and this alone, for the continuance of the Christian Ministry upon earth throughout all generations. There is no trace of any other Method in the New Testament. And what adds absolute certainty to our conclusion, is the fact that the whole Universal Church throughout the world constantly practised this Method, and this alone, from the times of the Apostles; as all the History of the Church abundantly testifies. The Principle of the Apostolic Succession was just as well known and acted upon as any other Principle of the Christian Religion. When false Teachers arose, or some Sect was formed, claimed to be a Branch of the Church, the members of the Church were taught to apply the test of this fundamental Principle. Thus about the end of the second Century after Christ, Irenæus writes, "We can enumerate those who were by the Apostles instituted Bishops in the Churches, and their Successors, even to our time." "Wherefore it is necessary to obey those Presbyterians (i. e. Elders,) who are in the Church, those who have Succession from the Apostles." At the end of the second Century, Tertullian writes, "If any heresies dare to connect themselves with the Apostolic age, we may say, Let them declare the Origin of their Churches, let them unfold the catalogues of their Bishops; so descending by Succession from the beginning, that the first Bishop had as his Ordainer some one of the Apostles, or of the Apostolic men who remained united to the Apostles." About the middle of the third Century, Cyprian writes, "Novatian is not in the Church; nor can he be reckoned a Bishop, who despising the Evangelic and Apostolic tradition, and succeeding to no one, is sprung from himself. These are they who of their own accord, without the Divine Will, appoint themselves to preside over some random conventicle, who without any lawful Ordination, constitute themselves Pastors." No Princi-

ple then of the Christian Religion, admits of a clearer or more certain proof than this of the Apostolic Succession in the Ministry of the Church. And it has been acted on, most carefully and most distinctly, throughout the whole Church, from the times of the Apostles, as the History of the Church abundantly declares. This Method therefore of handing on the original Divine Commission in the Christian Ministry, is the only one established by the Apostles and recorded in Holy Scripture. Now the Apostles were directly commissioned by the Divine Head of the Church, and were under the immediate guidance of the HOLY GHOST; so that what they established carries with it the Divine Sanction as plainly as any Institution can do. Since, therefore, our Lord has appointed by His Apostles this one particular Method of continuing the Ministry in His Church from generation to generation, who that professes to regard His Will, will ever think lightly of this Succession, much less neglect or reject it?—Abridged from Selections in the Toronto Church.

REASON AS A RESTRAINT FROM SIN.

REASON is that power in man which enables him, from promises given, to deduce certain conclusions. It is not occupied in dreaming what may be possible, but in calculating what is certain. It does not conjure up before an ideal view scenes of excitement, but it places in order before the understanding scenes of calm reality. It does not stimulate, but guide. It does not dazzle, but teach. It does not inflame, but convince. It gathers, from experience of the past, premises by which it learns the probable conclusions of the future. From a great number of instances, carefully collected, of various kinds and different complexions, it analyzes the points of difference and deduces the agreements. From any one given point, conceded as a truth, it builds up with accuracy and precision, in morals, in science, and in physics, results the most momentous; and is neither terrified at their magnitude, nor confounded by their multiplicity. Such is reason—next to faith, God's greatest gift to man. Now, apply to this defence, and see, from its right use, how it will work for you in maintaining your ground against the heart on the one side, and the imagination on the other.

1. Out of one hundred human beings who have addicted themselves to the sin of gambling, only one has ever turned back from its fascination and ruin, and, repenting of the sin, has once more become a member of Christ. The other ninety-nine have passed their lives in misery and degradation, even among men considered most appalling. Whenever, then, a man begins to feel himself verging towards this sin—whenever he is sensible that the foul spect of covetousness is stirred within him—and thoughts of becoming suddenly or unjustly rich creep upon him—wherever the imagination of great wealth, possibly his, rises up before him, leading him, as a siren, to destruction—then, let calm reason come to his aid, and say, "If ninety-nine men out of a hundred, with the same desires and thoughts as now possess me, have not succeeded in their desires, nor fulfilled their thoughts, is it probable that I shall? The danger is too great. The odds are too large to make a reasonable human being endure the venture."

2. Everything which has a tendency to alienate the affections from God is a sin, and, therefore, is likely, as all sins, to lead to condemnation. But the indulgence of horse-racing, shooting, hunting, banqueting, and revelling, and such like things, in which my heart's desire is placed, has a tendency to alienate my affections from God. Therefore, although my "heart" is in them, and my "thoughts" are occupied about them, it is clear to my reason, that to give up the greater for the less is an act of folly. These things must be abandoned.

3. Human life is liable to daily accidents of immediate destruction; the fever, the lightning; the pestilence; perils by sea; perils by land; perils by violence; perils by war. Shall I, then, a sinner, knowing that I ought to repent, delay my repentance until old age comes? Old age never comes at all to thousands—it may never come to me. I will repent and turn to God at once.

These instances will show the kind of arguments which reason (in other words, common sense) will use in defending us against the illusions of the devil,