

eral that Thuanes compared it to that of "Sheep in market place." To us such dreadful events are matters not of endurance, but of mere history:—we should therefore, from our hearts, and not merely with our lips, thank God for our unmolested "means of grace," and heartily adopt the petition of our morning service, that we be "hurt by no persecutions!"

Permit me, by way of practical application of the former part of this imperfect communication, to add a short prayer for that grace for which he whom our liturgy aims at keeping at this time in special remembrance, was so eminently remarkable.

Prayer for Sincerity to God and Man.

O! God, our heavenly Father, who art the great searcher of hearts, do Thou regulate not only my outward acts of duty, but the inward disposition of my soul, and enable me with a pure and contrite heart to serve Thee; and let me have at all times and in all places, a respect to thy holy commandments. Teach me, O! Lord in all my dealings with others, to exercise true simplicity and singleness of heart, and let my outward actions and my words be exactly agreeable to my purposes and intentions. Grant that when the secrets of all hearts shall be discovered at thy dreadful tribunal, I may not be confounded. O! bend my will more perfectly to Thine, and let none of those things which have heretofore subdued me, any longer prove a snare: and let nothing separate me from the sincere love of, and hearty obedience to Thee, in Christ Jesus, our blessed Lord and Saviour.—Amen.

August, 1836.

SIGMA.

From the Gospel Messenger.

"THE OLD PATHS;"*

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

II. PROPOSITION.

Within his church, the Lord Jesus Christ instituted a ministry to be perpetuated 'to the end of the world,' which ministry consists of three orders.

11 Our Lord Jesus Christ appointed a ministry to labor with himself, and under his own immediate direction.

i Immediately after our Lord entered upon his public work, he called to himself one after another, his twelve apostles to be his constant companions, evidently with the design of employing them, both while he should be on earth, and subsequently, to carry out his own council concerning the church. At first, they did little else, it would seem, than to baptize disciples, John 3, 22, & 4, 2. Afterwards, they were sent forth on a special mission, to the lost sheep of the house of Israel, (Matt. 10, 6.) to preach the Gospel, with the power of working miracles.

ii St Luke says, ch. 10, 1, 3, 16. 'After those things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.' 'Go your ways, behold I send you forth as lambs among wolves.' 'He that heareth you, heareth me; and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me.'

Remark.—1 Such was the ministry employed by our Lord, during his own stay upon the earth.

2 It was a triune ministry, consisting of himself, his apostles, and the seventy.

3 It was confined to the lost sheep of the house of Israel.

ii Immediately before his ascension into heaven, our Lord Jesus Christ gave a special commission to his apostles, Matt. 28, 18, 20.—'And Jesus came and spake unto them, saying, all power is given unto me, in heaven and in earth; go ye therefore, and teach, (or make disciples of) 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.' See also, Mark 16, 15, 16.

Remark.—i Such was the state of the church, when our Lord ascended up into heaven.

ii The twelve apostles were clothed with full power, and commanded to settle the affairs of the church from that time. 'Teaching them to observe all things,

whatsoever I command you.' 'As my father hath sent me, so I send you.' John 20, 21.

iii The same authority which the Lord devolved upon the twelve apostles, he evidently intended they should devolve upon their successors in the ministry, so far as the fulfilment of his design, in the institution of the church required: and according to the order and measure, which they, (the apostles,) should determine. 'Lo, I am with you always, even unto the end of the world.'

iv The fact that such a commission was given to the apostles alone, by Christ himself, implies that none, but the apostles had any power to act in the premises. Unless we may except the 'seventy,' who would still exercise the ministry, according to their original appointment, under apostolic direction.

v In selecting the apostles, and commissioning them, with a general promise to be with them through succeeding ages, our Lord distinctly signifies his will to be, that none but they should act under that commission, or such as they might appoint.

vi The blessing to be conferred upon the members of the church of Christ, are: 1, The remission of sins. 2. The gift of the Holy Ghost, and 3, Eternal life. These the apostles were authorised to 'pronounce and declare, would be conferred by God, upon all who truly repented of their sins, and unfeignedly believe his holy gospel.' The same powers they devolved upon their successors, and it has ever since been retained in the church.

vii It is equally clear, that authority to perpetuate the ministry of the church of God, must of necessity be derived from Jesus Christ.—'No man taketh this honor unto himself.'—The apostles had all the power vested in them, which was necessary to the purposes for which they were appointed, and they were especially instructed to transmit their powers to others, for the same purposes. What they did, was as if done by Christ himself. Thus they had power to appoint other apostles, as Timothy and Titus, to rule over the churches. Which apostles, thus appointed, derived their authority to govern and appoint others, from Jesus Christ, through the twelve. So also, they had power 'to appoint elders or presbyters in every city;' to give them authority to preach the gospel, and to administer the sacraments; and presbyters thus appointed, derived their authority from Jesus Christ, through the apostles. In like manner, they had power to appoint 'deacons,' to authorise men to preach and baptize, and serve tables; and such deacons so appointed, received their authority from Jesus Christ, through the apostles.

iii The apostles thus commissioned and empowered by the great Head of the church, proceeded to organize his spiritual body. That they did so according to instructions received from Jesus Christ, is evident from the fact, that he sent and commissioned them for this very purpose. And that they did so under the infallible teaching of the Holy Ghost, is plain from the additional fact, that they were commanded not to enter upon this part of their work, until they should receive the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

i What that form of organization was, which was given to the New Testament church by the apostles, under the guidance of the Holy Ghost, is to be ascertained like any other ancient matter of fact, from historical evidence.

ii The conclusion to which 'the reformers' came, who, under the providence of God, were employed to cleanse the Episcopal Church of England from the foul corruptions of popery; and which has been adopted by the Protestant Episcopal Church in the U. States; is thus expressed in the preface to our ordination service, (see prayer book, p. 263, 18mo ed.) 'It is evident unto all men, diligently reading the holy scriptures and ancient authors, that from the apostles there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons.'

iii Two kinds of testimony are here referred to.

I. Holy scripture. II. Ancient authors.

I What do the writers of holy scripture teach, as explained by ancient authors?

i They teach that the apostles appointed or ordained other apostles, i. e. other persons to their own office, conferring upon them powers of government over the churches, including or not to mention other in-

stances, James, Timothy and Titus were certainly so appointed.

Of James. Though the scriptures do not expressly tell us that James was bishop of Jerusalem, yet that he was so, we are as certain as the most ancient records can make us. In Acts 21, 18, we are told, that when St. Paul was returned from his first mission to Jerusalem, he and his company went to James, and all the elders, (or presbyters) were present.—Why is James named distinctly, if he had not some pre-eminence over the elders that were assembled with him? St. Luke also tells us, that St. Paul addressed himself to James in particular, intimating plainly, that he presided over the elders. In confirmation of this, it is related of the same James, in the 15th chapter, that after there had been a discussion upon the necessity and use of circumcision, and many different opinions had been expressed by Peter and the rest, James put an end to the debate, by an authoritative sentence: *Ego krino*, 'My sentence is,' 'I determine,' or 'judge;' and in his determination and judgment, all acquiesced.—Why should James take it upon himself to decide this matter, and why did the other apostles, and Peter himself rest in the decision, if he had not the pre-eminence in that church? It is certain, that the James here spoken of, was not one of the twelve apostles. In Gal 1, 19, he is named 'the Lord's brother,' by St. Paul.—Eusebius too, calls him 'the brother of the Lord,' which he tells us, (in his Eccl. Hist. p. 75, Am. Ed.) he was also called by Hegisippus, who flourished nearest the days of the apostles. 'But James, the brother of the Lord, who, as there were many of his name, was surnamed *the just* by all, from the days of our Lord until now, received the government of the church with the apostles.' He also calls him 'an apostle.' 'This apostle, (says he,) was consecrated from his mother's womb.' Josephus also says, 'he was the brother of Jesus.' If he was not bishop of Jerusalem, 'to whom the episcopal seat at Jerusalem was committed by the apostles,' (as Eusebius says,) how is it to be imagined, that he should have, at this meeting of the apostles and elders, such pre-eminence, precedence, and authority? Eusebius says, moreover, that the 'apostles declined the honor of being in the chair and see of Jerusalem, and gave it to James; as for other reasons, so for this, that he was our Saviour's near relation;—and so he took the government of the church with the apostles.'

2 Of Timothy. He was ordained to the apostolic office by St. Paul himself, with the concurrence of the presbytery. In one place, the apostle says, 'stir up the gift of God which is in thee, by the laying on of my hands.' And in another, 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' 1 Tim. 4, 14—and 11 Tim. 1, 6. See Bp. White's lectures on the catechism, p. 437. That he was an apostolic bishop, we have the testimony of all antiquity. Polycrates, himself bishop of Ephesus, towards the close of the second century, says, 'Timothy was ordained bishop of Ephesus by the great Paul.' Eusebius says, 'It is recorded in history, that Timothy was the first bishop of Ephesus.' Ambrose says, 'Being now ordained a bishop, Timothy was instructed by the epistles of Paul, how to dispose and order the church of God.' Epiphanius says, 'The apostle speaking to Timothy, being then a bishop, advises him,' &c. Jerome says, 'Timothy was ordained bishop of the Ephesians, by the blessed Paul.' Chrysostom says, 'Paul directs Timothy to fulfil his ministry, being then a bishop; for that he was a bishop, appears from Paul's writing to him, 'Lay hands suddenly on no man.' Leontius says, 'That from Timothy to this time, there had been twenty six bishops of the church of Ephesus.' Primasius, Theophilact, and Oecumenius, gave the same testimony. See Dr. Cooke's Essay, sec. 6. It appears from the epistles which St. Paul wrote to him, 1. That his place of abode was Ephesus. 2. That he was to take charge of the elders round about, and see that they did not teach any other doctrine than that which he had been taught. 3. To order the public service of God, with a grave decorum in their religious assemblies. 4. He was to allot a double portion of maintenance to those elders that ruled well. 5. He was to take cognizance of the irregularities of presbyters, with this caution, that he should not receive accusation against one of them, except before two or three witnesses. 6. Such as he was to rebuke before all. 7. He was to