

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. LIVERPOOL, NOVA SCOTIA, SATURDAY, OCTOBER 11, 1856. NO. 41.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Scripture	Lesson	Scripture	Lesson
Mon.	12	1st Cor. iv.	1st Cor. iv.	1st Cor. iv.	1st Cor. iv.
Tue.	13	1st Cor. v.	1st Cor. v.	1st Cor. v.	1st Cor. v.
Wed.	14	1st Cor. vi.	1st Cor. vi.	1st Cor. vi.	1st Cor. vi.
Thu.	15	1st Cor. vii.	1st Cor. vii.	1st Cor. vii.	1st Cor. vii.
Fri.	16	1st Cor. viii.	1st Cor. viii.	1st Cor. viii.	1st Cor. viii.
Sat.	17	1st Cor. ix.	1st Cor. ix.	1st Cor. ix.	1st Cor. ix.
Sun.	18	1st Cor. x.	1st Cor. x.	1st Cor. x.	1st Cor. x.

Poetry.

FLOWERS.

They spring unnoticed and unknown,
Mid rocky wilds they bloom,
They flourish 'mid the desert lone,
They deck the silent tomb,
They cheer the peasant's lowly cot,
Adorn the monarch's hall,
They fill each quiet, shady spot—
Oh, who can tell them all!

Some o'er the murm'ring streamlet sing
Their blossoms bright and fair,
And there, in vernal beauty, spring,
Fanned by the fragrant air.
Some 'neath the ocean's rolling waves
In silent grandeur grow,
Nor heed the storm which o'er them raves,
But still in beauty flow.

Some where the eagle builds her nest,
Where man has never trod,
Where even the chamois dare not rest
Upon the crumbling sod;
Yes, there, even there, wild flowers grow,
In richest dress arrayed,
And o'er the clamorous cataracts throw
Their light and graceful shade.

'Mid mountains of ice and snow,
Brightly glittering,
Some rendered doubly gorgeous, glow,
And deck the frozen ground,
And 'mid cold winter's angry storm
The snow-drop rears its head,
And shows its pure, unspotted form
When other flowers have fled.

Some on the breezes of the night
Their grateful odors send,
While others, hidden not the light,
To day their perfume lend.
Some bloom beneath the torrid zone,
'Neath midday's sultry skies;
'Mid Iceland's mountains, chill and lone,
The forms of others rise.

The stately fern, the golden broom,
The lily, tall and fair—
All these in nearness soon bloom
And scent the summer air.
In secret dell, by murm'ring rill,
In garden bright and gay,
Within the valley, on the hill,
Flowers cheer our toilsome way!

Flowers image forth the boundless love
God bears his children all,
Which ever droppeth from above
Upon the great and small;
Each blossom that adorns our path,
So joyful and so fair,
Is but a drop of love divine,
That fed and furnished there.

Religious Miscellany.

THE MINISTERS OF THE CHURCH.

At the very commencement of the Church the whole offices of the ministry were, so to speak, centred in the Apostles. To them alone had been entrusted, by our Blessed Lord, the task of organising the Church, and of sending forth labourers into the vineyard as they had been sent by Him.

Their first care was, of course, to elect a successor to the place from which Judas, by transgression fell, in order to complete the number, twelve, which had been prefigured under the old dispensation.

The office of the Diaconate was early called into existence. The duties were partly of a temporal, and partly of a spiritual nature. The Apostles called the disciples together, and bade them choose out men full of the Holy Ghost for the work upon the ground that it was not fitting for them to leave the higher functions of their office, and "serve at tables;" a phrase which clearly implies the management of the funds of the Church, the relief of the poor, and also the care of the sick. But that the

diaconship was still more than this, and partook also of an ecclesiastical character, is clear from their being required to be full of the Holy Ghost, and ordained to their work by the laying on of the Apostles' hands. They had the power of preaching, and of baptising; Philip baptised the Eunuch, and preached in all the cities, till he came to Cesarea. He also preached in Samaria, the things concerning the kingdom of God, and the Name of Jesus Christ, "and both men and women were baptized." When news thereof reached Jerusalem, St. Peter and John were sent to lay their hands upon them, (i. e. confirm them;) and they received the Holy Ghost. The qualifications of a Deacon are stated at large in St. Paul's first Epistle to Timothy. And they who use the office well are spoken of as winning a higher rank or order.

Of the institution of Presbyters we have no detailed account in the Acts of the Holy Apostles. We are told as a simple fact that they ordained elders in every city. These were vested with the supervision or care of souls, and were to feed the flock of Christ, a phrase which would imply, not only the building them up with the word of God, but also the exercise of spiritual authority, the power of the keys, and the nourishing them with the Sacraments of life. (Compare 1 Cor. iv. 1 with St. Matthew xxviii. 19; St. Luke xxii. 19.)

But as the foundation of Churches went on, it became necessary to take steps for their perpetual government. The Apostles could not remain forever. They had received from Christ the power of transmission. They therefore, selected some to whom in an especial manner the government of the Church was intrusted, and to whom they imparted somewhat of the distinctive powers which they had themselves received. They accordingly appointed others, to whom the title of Bishops was given. Now, to pass by other cases, we find in the instance of Timothy and Titus sufficient to guide us as to the nature and character of the office they held. The aged Apostle St. Paul intrusts Timothy with everything affecting the government of the Church. He lays down rules for his guidance as to the qualifications of those who were to be called to any office and ministry in the body. He insists upon the necessity of repressing false doctrines, and exhorts him to the maintenance of the faith, and the form of sound words—the deposit which has been committed to his care—as if he, in a higher and more especial degree than others, had been called to maintain the faith once for all delivered to the saints. He was reminded, moreover, of the graces and ordination gifts conferred upon him by the laying on of the Apostles' hands, together with the Presbytery. He was to rule, not merely the laity, but the elders, whom he was to rebuke, exhort, and intreat. Moreover he was to be careful not to lay hands upon (i. e. ordain) any suddenly or carelessly, and to this end was to make proof or trial of the candidates. What he had received he was again to commit to faithful men who should be able to teach others also. And if we refer to Titus, we shall find that he was to set in order what was wanting, i. e., bring the Church up to its full and perfect organization, to ordain elders, to reject heretics, i. e., exercise ecclesiastical discipline, to rebuke with authority, &c.

Thus then the early constitution of the Church was made up of Apostle, supreme governor, and founder; Bishop, with authority to ordain and to rule; and Priests and Deacons, to fulfil the different degrees of ministry.

Now, it may be objected, that there is here and there confusion as to the words Presbyters and Bishops, and that they are sometimes used indiscriminately. The fact that Bishops are also called Presbyters is nothing to the point. Whilst they were Bishops, in the sense of ordaining, confirming, exercising jurisdiction, &c., they were also Presbyters. Being the former they did not cease to be the latter. They did not preach, or baptize, or offer the Holy Eucharist, as Bishops, but by virtue of their ordination to the Priesthood. Nor if Presbyters are also called Bishops does this affect the point; since, granting that these were not Bishops who were summoned to Miletus, by St. Paul, but only (as I believe) elders, yet they might in a lesser sense be regarded as overseers of the flock especially committed to their care, as the Bishop was overseer of them.

But we have to do with facts, and I think it has been shown clearly, that in the Apostolic Church there existed an order corresponding in all points to that of Bishops, an order which has been maintained with its distinctive functions, and especial duties, in unbroken line from the Apostolic Church even until our own days.—From *Masters's "Church Papers."*

(From the *Colonial Church Chronicle.*)

THE DIFFERENCES AND AGREEMENTS BETWEEN GREECE, ROME, AND ENGLAND.

At the present moment, when we are being brought into contact with the Greek Church in Constantinople more than heretofore, it is desirable that English Churchmen should have a clear idea of what the Oriental Orthodox Church is, and what ought to be the principles which should guide us in our dealings with it. With a view towards assisting our readers in making up their minds on those points, we purpose to give a sketch in a very summary manner, first, of the extent and size of the Eastern Communion, and then, of its doctrines. We shall attempt to classify its doctrines, first, as they accord with the doctrines accepted throughout the rest of the Church, secondly, as they agree with the doctrine of the Church of England, and are opposed to those of the Church of Rome; thirdly, as they agree with the doctrines of the Church of Rome, and are opposed to those of the Church of England; and fourthly, as they stand alone in opposition to the doctrines both of Rome and England.

A short and very comprehensive sketch of "the present state and probable future prospects" of the Eastern Church is found in Mr. Palmer's "Disserations on the Orthodox Communion,"—a book of great ability, and giving much information, but at the same time exhibiting a perversity of mind which is marvellous.

This communion, in respect of population, has now about seventy million souls, under rather less than three hundred Bishops. It has five Patriarchates; of which one, that of Alexandria,—the first anciently in dignity after old Rome,—has now only five thousand souls, and one suffragan Bishop, while the most recent, that of Russia, has perhaps fifty million souls; that of Constantinople having eleven million, that of Antioch fifty thousand, and that of Jerusalem twenty-five thousand. There are also several lesser independent, or *autocephalous*, Churches, as those of Cyprus, of Austrian Servia, of Montenegro, and of the kingdom of Greece, and the Lavna of Mount Sinai. Six languages are used in this communion in the services of the Church on a large scale, namely, the Hellenic, Georgian, Slavonic, Arabic, Wallachian, and Turkish; and three or four more may be used in particular localities, namely, the Lettish, Esthonian, German, and Chaldean, or Syriac. In the Turkish Empire, the hierarchy are jealously controlled by an infidel people. They cannot hold Synods. Yet they exercise, by concession from the infidel government, a certain jurisdiction over their people, from whom they are required, as tax gatherers, to collect certain dues, which were formerly payable under the Greek Emperors for their own support.

In Austria, the Orthodox are under a Roman Catholic Christian government, which, without any very outrageous violence, has found means to unite more than three millions of Christians, originally Orthodox, to the Roman Church. A like success had attended in former times the efforts of the Sovereigns of Poland and Lithuania; and still attends, on a smaller scale, those of the French Consuls in Syria, and other parts of the Levant. In the Russian Empire, the Orthodox Church is governed by a standing spiritual Synod, the members of which seven or eight in number, are nominated and removed by the Crown: nor are any other Synods of the Clergy permitted to meet for deliberation, or to make Canons. All the officers or servants of the Synod, and those of the Diocesan Bishops, are nominated, paid, and removed by the civil government, and are under its immediate orders: and all the real and funded property belonging to the Church, as well as all educational funds and establishments, spiritual as well as secular, are under the control of the same.

The population of that territorial area which is occupied by the Orthodox Church, is Orthodox in very different proportions. In Great Russia it