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the head, and the Holy Ghost is the energizing occupant. "Ye are the body of Christ and members in particular," says the same Apostle who declares, "If any man have not the Spirit of Christ he is none of his." The Holy Ghost, given in Christ's name and for his sake, is the sole cause of holiness. And this holiness distinguishes the true Church of God. Holiness is the mark of Christ's sheep. It was well said by Chillingworth, "the Bible, the Bible only, is the religion of protestants." It is time that we should recognize that holiness, and holiness alone, is the bond of true catholicity. The Church of God is a "holy catholic and apostolic" Church. (See Greek Creed of Constantinople, A. D. 381.) It is Catholic and apostolic, (both) in consequence of being holy.

It is "apostolic" in that it is built upon Christ by the labours of the apostles, and in that it adheres to their teaching. It is not apostolic in falsely claiming an "apostolic succession" for that figure sets aside the direct agency of the Holy Ghost in qualifying each individual minister by his own divine anointing.—1 Cor. 12: 4, 28. And a foul channel of human succession is, by that claim, put in the place of the particular communication of ministerial gifts by the operation of the Divine Spirit. And yet this glaring error, which insults the Holy Ghost, (see 1 Cor. 12), has been adopted by the Anglican Church in imitation of the papacy. And in consequence of this pretension the Anglican Church can be detected as nothing but an imposing schism. By this carnal esteem of an external observance apart from any divine reality—apart from any internal raling of the Holy Ghost in the supposed instruments of conveyance, the gift of God has been supposed to be conferred without even having been professed by its pretended vehicles. And upon this unscriptural conception is founded a hierarchy which apes the pretension of the papacy and which, in its elevation of a false Episcopacy, ignores the Saviour's own declaration, "One is your master, and all ye are brethren."

This Anglican prelacy, with its offshoots, is the Apacy. Its pretension is glaringly schismatical. For, whereas the Saviour has given his rule, "By their fruits ye shall know them," this "apostolic succession" prefers the historical proof of an external ordinance to the actual proof of a holy life. And by sundering the body of Christ to support the claim to be a "historical church," it evinces itself to be one form of "the concision" against which we have been warned, Phil. 3: 2; "Beware of the concision, (katatomē): for we are the circumcision, (peritomē) who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," where "the circumcision" indicates the holy surrounding separation, which encloses the true Church; and "the concision" indicates the unholy internal severance, which divides it.

In order to verify a historical Church, we have a right to require proof positive, of a continuous holiness, and negative, of the complete absence of unholy persecution, in the annals of that Church throughout all history. Not true sheep, but wolves in sheep's clothing rend and scatter the sheep of Christ's flock. And we have from himself his own description of his sheep: "My sheep hear my voice, and I know them, and they follow me."

In healthily reced from the hideous deformity of a wolfish "historical Church," modern believers have been repelled by it into error of another kind in the opposite direction. Perceiving in history the pride and cruelty of every worldly organization that has called itself "the Church," sincere Christians have been driven into repulsion against all church order. In repugnance to those "holy orders" which have engendered and fostered most unholy disorders—conscientious persons have renounced all Church rule, and have discarded ministerial ordination altogether. Passages of Scripture, which appear to others to convey clear injunctions, are then entirely slighted; and their plain import is suppressed.

Such texts are: 2 Tim. 2: 3; "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Heb. 13: 17; "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief."

1 Tim. 3: 1-7; "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach," &c.

It is very difficult to understand how Plymouth Brethren can escape from the natural meaning of such Scriptures, and avoid the recognition of a functional ministry of the word, which is the Scriptural Episcopate, "Episcopos," "the office of a bishop." But it is not surprising that the repulsive features of an Apacy (of another hierarchy imitating Rome), should drive men in revolt to set up a Laypacy, (i. e. an association of unordained laymen,) which does not at once discover its own defects of another kind. It is quite true that all believers are "kings and priests unto God," but for the preaching of "the word of life" to the world, and for the edification of the Church, God the Holy Ghost gives special gifts. There are, in the New Testament two functions or offices, plainly distinguished and often alluded to, viz.: that of the bishop, and that of the deacon. The one is a pastor or overseer of souls, the other is a servant to the temporal needs of the Church. When souls exist without bodies, deacons may be dispensed with; when bodies exist without souls, the bishop will be needless. While human nature has physical wants and spiritual needs, every congregation, or Church, or assembly of Christians will require its bishop "apt to teach," and its deacons "holding the mystery of the faith in a pure conscience." The Episcopate of the New Testament is manifestly a congregational office. Every pastor of souls is a Bishop. This is clear from 1 Tim. 3: 1; "If a man stretcheth after an Episcopate he desireth a good work." And therefore Congregational Episcopacy is the only Scriptural Episcopacy; although seniority in the office may subsequently have been esteemed and employed for practical purposes in the early Church.

The deacons likewise were ordained, Acts 6: 3; after examination of fitness, 1 Tim. 3: 10; Both these ministries are essential to the discipline and to the prosperity of any Church. And the service in temporal concerns is not less constantly requisite than the spiritual service. While we remain in the body these two functions in the Church of Christ, performed by elders in the faith, have not only a mutual relation but a reciprocal dependence. The pastor is released from serving tables, the deacons do not carry the burden of souls.—The pastor looks to Jehovah the God of grace to sustain him in his spiritual charge, the deacons look to Jehovah the God of Providence to sustain them in their temporal charge.

No Church can thrive in which the necessary complement of Christian duty is not performed in filial dependence upon God. And the qualifications requisite for these two offices are carefully described in a chapter which closes with the statement (very obscurely translated though very pointedly given by the Holy Ghost, 1 Tim. 3: 15) that these things were written to Timothy that he might know how he ought to conduct himself "in regard to a family of God, which is an assembly of the living God, a pillar and settlement of the truth." The practical directions of this third chapter of the first letter to Timothy are corroborated by St. Paul's address to the Church at Philippi, Phil. 1: 1; He there addresses the saints "with the bishops and deacons." These then are the only two permanent offices in the Christian Church. And the general term of elder (presbuteros) comprehends them both. For when Titus is left in Crete to "ordain elders" (in the plural) "in every city," he is instructed that "the bishop must be blameless as a steward of God." (See the Greek.) Thus the ordained deacons completed a number of requisite elders in each Church. And this term of elderhood, contrasted with childhood in the faith, may have included the older saints who were neither bishops nor deacons, (like Ananias in Acts 9: 10-17); for it is the only term of dignity in the New Testament; (See 1 Peter 5: 1; Rev. 4: 4; and 6: 3; and the Greek verb in 2 Cor. 5: 20; "Now then we are elders on Christ's behalf") and it is most probably not intended to indicate any special function or official duty in the Church of Christ.

It is most plain from the New Testament that this dignity embraces not only the Episcopate (see Acts 20, 17, 28,) but the very Apostleship, (see

2nd and 3rd Epistles of John; 1 Pet. 5: 1; and 2 Cor. 5: 20;) while on the other hand we do not meet with it in any enumeration of specific functions. See Eph. 4: 11; where "pastors and teachers" stand for "bishops;" 1 Cor. 12: 28; where "teachers" obviously comprehend "bishops" who must be "apt to teach," and Phil. 1: 1; where the indispensable offices of an organized Church are limited to "bishops and deacons." For definition of Church duties the word "presbyter" is most unsuitable. And it is also absurdly misapplied when in a fiction of three "orders" of rank or dignity, it is made the second "order."

A regard for the teaching of Scripture will lead us to see that each of the three prevailing systems of Church polity has a special merit of its own—while each fails in other particulars. Congregationalism rightly asserts the priesthood of all believers, and the actual control of the Holy Ghost in the saints—as saints and not as Church officers.

Presbyterianism is most zealous for the headship of Christ, and most submissive to the Word of God as the source of authority in teaching. The chief recommendation of the Episcopate theory in its most general sense, is that it traces all real authority up to God as God, and derives its appointments from him. Amidst all the wholesome inestimations which now characterize it, it retains this distinctive principle, that men cannot originate authority—that authority must descend from God himself. (This thought was in James the 1st's mind when he said "No bishop, no King." He saw that, if the spiritual derivation of authority from God were invalidated much more easily could any title of temporal authority be overthrown. All right then should be a question of force.) This inference to Divine authority may be perverted in its regard, but it is true in its instinct. If the reverence of thought rise directly to God it cannot be misplaced; but if it passes through human channels it ends in idolatry and the very lowliness of mind which a Christian may open the door to superstition in the influence of the Holy Spirit be lost sight of. Perceiving this danger the beloved disciple writes, "Little children, keep yourselves from idols." The Holy Spirit himself within the heart is the true guide to the children of God.

"The Church of the future," if it be a true church, must be the primitive church of the past, and it must hold three salient ideas in connection. It must see God "the Father of lights" and "the Father of Spirits," as the original source of all authority and grace, that it may reverently hallow His name. It must cling to God the Son as the sole Head of the Church, and sedulously keep his sayings, and it must trust the Holy Ghost as the indwelling Spirit, guiding and moving those who believe in Jesus. It must thus combine the vital principles of the Episcopal, the Presbyterian, and of the Congregational churches; and it must embody them not only in theory but in practice. It must be a Catholic Protestant Church—Protestant in that it clings solely to the Word of God, and protests against heresy; Catholic in that it trusts the Holy Ghost, and protests against schism.

This double protest against heresy and schism, will mark the third Reformation. The first Reformation seeking truth honored the Word of God. The second (that of Whitfield and Wesley) seeking life, honored the Spirit of God. The third, seeking "grace" (which is the effusion of the Divine nature granted to believers through Christ) shall honor the Nature of God, for "God is love and he that dwelleth in love dwelleth in God."

The first reform was that of Light the second was that of Life, the third shall be one of Love, Love to God and his people for his sake, shall reunite the scattered churches. As the last spiritual reformation bore witness to Christ's statement "he that is not with me is against me," so the coming Revival will remember his connecting warning, "and he that gathereth not with me, scattereth abroad." Matt. 12: 30, and Luke 11: 23.

The fear of God also ought to awaken a terror of schism among real Christians. "He that loveth not his brother abideth in death." The apostolic church, keeping truth and pursuing holiness, was still catholic in every true sense. And again

must the true church resume this epithet. The very meaning of the word "catholic" convicts of falsehood the church that assumes it to characterize its peculiar organization.

The word means "general," "pertaining to all," "universal." No church can be catholic which excludes those who hold the name and the spirit of Christ.

"The disciples were called Christians first in Antioch."—Acts 11, 26. And all who acknowledge themselves to be Christian disciples (learners at the feet of Christ) belong to the catholic church. Any church that exalts itself above confessing Christians and so exclude them from its pale, becomes a self-declared schism.

Bishop Pearson (one of the soundest Episcopal divines) in explaining "the holy catholic church" of the Creed, writes:—"Again we observe the Fathers to use the word Catholic for nothing else but general or universal in the originary or vulgar sense."

And this is the invariable sense of the word even when it includes a secondary sense. Thus Quintilian (Liber 2. cap. 14) speaks of "praecepta quae catholica vocant, id est universalis vel perpetua." ("rules which they call catholic, that is universal or perpetual.") It may be that a secondary sense was adopted by a presumption of the Latin church, and that it desired to assert that it should be perpetual as well as universal. Or the Latin church in its arrogance may have preferred the secondary sense of the word. But in forsaking the primary meaning of the word, that church has forfeited any claim to its secondary sense. In parting with the true comprehensiveness it has lost the permanence of catholicity; the true church is indeed built upon Christ the Rock, and shall be perpetual, but that is the church which holds "the common salvation." The church which commemorated by a medal, the massacre of Christian Huguenots on St. Bartholomew's day in 1572, is certainly not a church of Christ. The church which ejected two thousand holy ministers of the gospel in 1662, by the Act of Uniformity, in Charles the Second's reign, is certainly not a catholic church. For we repeat that the true church of Christ must be "holy, catholic and apostolic."

It must be holy in its character, catholic in its affection, and apostolic in its teaching. But while lovingly catholic in disposition towards human souls and in regard to fellow Christians, it must remain loyal devoted to the Word of God. ("If a man love Me, he will keep My words.") Faith has no foundation but the living Word of the living God. On that living Word, faith builds. This is "the faith of God's elect." And it is for this "faith that was once delivered to the SAINTS," that a reformed church must "earnestly contend." If God "put no difference" between Jews and Gentiles, "purifying their hearts by faith," the various protestant churches would do well to remember the purifying power of the same "faith."

And when the flood-tide of grace, augmenting faith, shall overflow, the shallow pools of partial dogma, then shall the scattered churches, reverting to Christ their living Head, find themselves drawn more closely to each other, and then shall arise a Catholic Protestant Church, enlarged in heart by loyal love of the Redeemer. Not until then shall the true catholic church of Christ enter into the prophecy "Arise, shine for thy light is come, and the glory of Jehovah is risen upon thee."

WORK AND PLAY.

And then remember my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. If you look around you, you will see that the men who are most able are the men who work the hardest. Don't be afraid of killing yourself with overwork, son. It is beyond your power to do that. Men can not work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 p. m. and don't go home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumber, it gives you a perfect and graceful appreciation of a holiday. There are young men who do not work, my son, young men who can

make a living by sucking the end of a cane, whose entire mental development is sufficient to tell them which side of a postage stamp to lick; young men who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, but who will go to the sheriff's office to buy a postal card, and apply at the office of the street commissioner for a marriage license. But the world is not proud of them, son. It does not know their name even. Nobody likes them, nobody hates them, the great, busy world don't even know they are there. Things will go on just as well without them. So find out what you want to be, and do this: take off your coat and make a dust in the world. The busier you are, the less mischief you will be apt to get into, and sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Burlington Hackey.*

ITEMS OF INTEREST.

BROADUS, Rev. Dr., of the Southern Baptist Theological Seminary, who has been in New York city in the interests of the institution, raised subscriptions in the city to the amount of \$36,000.

The University of Leydon is said to be the richest in the world. Its real estate alone is worth over four million dollars.

The students of Columbia College have decided to wear the Oxford cap, commonly known as "mortar-boards," in and around the college. The introduction of this custom has been frequently attempted in several American colleges; but has not met with a very flattering success. Some years ago the students of Columbia endeavoured to make the wearing of the college cap universal; but the project failed and the custom was short-lived.

Prof. Franklin Carter, of Yale, has accepted the presidency of Williams College, subject to certain conditions, which it is thought the trustees will agree to. President Chadbourne will retain his place at the head of that institution until the next commencement.

Mrs Garfield, mother of the President, is a type of the Northern Ohio pioneer mothers, and has not yet forgotten the lessons of thrift and economy taught her in early life by necessity. The following illustrative incident is related by one of the newspaper correspondents on the special train that bore the President and family to Washington. In the hurry and bustle of the morning, the porter forgot to extinguish the lamps in the car, and they burned at full head long after daylight. At last the lighted lamps attracted the old lady's attention, when she said to the President-elect "James, put out those lamps. It's no use wasting the oil when it is doing no good." General Garfield called the porter's attention to the matter, and the waste of illuminating fluid was stopped immediately.

The Khedive of Egypt comes out with a decree by which the priests of that oppressed country are forbidden to cut and hack themselves into jelly, or howl themselves into epileptic fits, or eat living snakes, or swallow coals of fire, or chew glass.

In a recent discourse on the miracle of Cana in Galilee, Mr. Spurgeon incidentally remarked: "Abstain myself from alcoholic drink in every form, and others would be wise to do the same."

The latest statistics show that the Baptists are now the most numerous of the evangelical denominations in the United States. The five reporting the largest number of communicants are as follows: Baptists, 2,374,899, Methodists, 1,742,922, Presbyterians, 915,740, Lutherans, 700,718, Episcopalians 345,841. During the last year the Baptists increased 163,624, the Methodists 52,620, the Episcopalians 20,846, the Presbyterians 16,438, the Lutherans 10,223. Our gain, therefore, was nearly double that of the other four denominations combined.

The First church, Chicago, have passed resolutions favoring the rebuilding of the church on Michigan Avenue, and the organization of a new church, for which they will cordially dismise a number of the members.