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SELECTIONS.

Tactical Succession or no Church.

BY REV. J. DAVENPORT BLACKWELL, A. M.

No. 3.

Failing to find in Scripture any evidence that the Apostles left successors in the Church, endowed with their peculiar prerogatives, let us turn to the primitive church, and see if the Bishops there found, were of the apostolic rank, or superior in order to presbyters. Whence came that officer to whom the title "Bishop" was after a time restricted? The Apostles appointed elders in the churches, spoke of elders who "ruled well," elders who "ministered in word and doctrine as worthy of double honor," but said not one word about Bishops as distinguished from elders, not one word about making arrangements for leaving the government of the Church in the hands of such superior officers. Strange! Could this have been the case possibly if the Bishop were indeed the source of all authority in the Church, and the medium of divine blessing? Dr. Kitto says, "The bishops did not come forward as successors of the Apostles, but were developed out of the presbytery." We shall give only a few of the authorities at hand, in confirmation of this point. First, Jerome, and we shall quote from Hooker, the great champion of Episcopacy. Jerome says, speaking of the origin of that office, "Till through insinuation of the Devil, there grew in the church factions, and among the people it began to be professed, I am of Paul, I of Apolos, &c; churches were governed by the common advice of presbyters; but when every one began to reckon those whom himself had baptized, his own and not Christ's, it was decreed in the whole world that one chosen out of the presbyters should be placed above the rest, to whom all care of the Church should belong, and so the seeds of schism were removed." Again he says, speaking of elders, "Between whom and bishops there was at first for a time, no difference, neither in authority or in title. And whereas afterwards schisms and contentions made it necessary that some one should be placed over them, by which occasion the title of bishop became proper to that one." To the same purpose he continues, "As therefore presbyters know that the custom of the Church makes them subject to the bishop which is set over them, so let bishops know that custom, rather than the truth of any ordinance of the Lord, maketh them greater than the rest, and that with common advice they ought to govern the Church." Bishop Stillingfleet gives the same account of the origin, in the primitive Church, of this officer called Bishop. He sums up all that Jerome— one of the most distinguished and reliable of the Latin Fathers, has said on this subject to this effect: "When the Apostles were deceased, and the main power left in the presbyteries, the several presbyters, enjoying an equal power among themselves, as there were many in one city, great occasion was given for many schisms, partly by the bandying of the presbyters, one against another, partly by the sidings of the people with some against the rest, partly by the too common use of the power of ordinations in presbyters, ordaining those who were of their party, thus to increase their influence; when the wiser and graver sort considered the abuses arising thereon, they unanimously agreed to choose one out of their number and devolve the exercise of ordination and jurisdiction on him; yet so as he act nothing of importance, without the consent of the presbyters, who were still to be as the common council of the Bishop."—Irenicum 307 p. The learned Grotius takes the same view. He says St. Paul teaches that the churches were governed by the common council of the presbyters. He states that the custom of the Church to appoint a bishop, began at Alexandria after the death of Mark, and thence extended to other churches, and that there was not yet a bishop of Corinth when Clemons wrote his epistle to the church in that city.—Irenicum 305 p. Peter King, Lord High Chancellor of England, gives us an "Inquiry into the Primitive Church," during the first three hundred years after Christ. By a great variety of quotations from the Fathers and authors of that period, he shows that usually each church had its bishop, and the bishop had only one church. That even the greatest churches of Antioch, Rome and Carthage, during the whole 800 years after Christ, "never branched themselves into several particular congregations." That the bishop was the pastor to his entire church, he preached to them, baptized, administered to them the Lord's Supper, took care of the poor, ordained ministers, governed the flock, &c. That his flock had only one house of worship, one altar, all met together at one time and place, prayed together, received the sacrament together, dispatched church affairs of all kinds together, the laity and clergy all meeting together even for the election of their bishop. That the district of a bishop was not called a diocese, but a

parish, from paroikos, "to dwell near, to be neighbor." That the elders could perform no ecclesiastical function without permission from the bishop, but with the permission of the bishop the elders could perform the whole office of a bishop, "that they had the inherent right to perform the whole office of a bishop." Look at these facts. The elder can do nothing without the bishop's permission, but with that permission, performs the whole office of bishop. What is that elder? He must be a Bishop without a church, a curate, equal in order to the rector, but having no charge of his own, can do nothing in the parish without consent of the rector. And what is this Bishop? Manifestly a rector of the parish only, an elder appointed to the chief place by his equals, to prevent disorder, schisms, &c. We have before us an elaborate pamphlet by a Presbyter of the Diocese of Maryland. Among other things he asks the question, "Did the Apostles transmit their peculiar power and authority to another body of men, who were to succeed them?" and in reply, says, "I unhesitatingly answer, they did." This frankness is commendable. He regards his armor bravely and marches promptly to the issue. Let us see how he deems himself in the fight. He says, (1) "they communicated to another body of men 'the power of the keys: that is, of admitting or excluding members from the church of God.' As members of the church were admitted by baptism, nothing could be said on that point." He then refers to Titus iii: 10. "A man that is a heretic after the first and second admonition, reject," and to 1 Tim. v: 19. "Against an elder receive not an accusation, but before two or three witnesses," in proof that Paul committed to others the power of excluding members and ministers. The first part of this statement is simply that the Apostles committed to others the right to receive into the church by baptism. But is the reception of members into the church by baptism one of the peculiar rights of the Apostles? See Philip, Acts viii: 38, and Peter in the house of Cornelius, Acts x: 48. Nor does the Apostle intend by these instructions to grant to Titus and Timothy the right individually to expel members and ministers from the church. Christ directs, when the wrong is against an individual, that the offence of the wrong doer be first told privately to the offender, then in presence of witnesses, and finally to the church before he is to be cast off. In reference to the incestuous person, 1 Cor. v: 3, 5, Paul himself requires the co-operation of the church in his expulsion, "when ye are gathered together and my spirit, with the power of our Lord, to deliver such an one unto Satan," He does not write I deliver to Satan, but "when ye are gathered together, &c." If Paul granted to Timothy or Titus the right to expel members and ministers, unaided, he did indeed confer very strong apostolic prerogative. All that can fairly be inferred from the Apostle's language is the right to regulate and preside at the trials of the disorderly—to regulate by rule laid down in his letters. To preside at and regulate trials according to law, is surely not one of the peculiar privileges of an Apostle. If the church exists and has discipline, some one must preside at trials, and because Paul designates some one this is no evidence that he is making Apostles. Nor is there the slightest proof that Titus and Timothy were more than Elders. Cannot an Elder preside at the trial of an Elder and obey the injunction "Against an elder receive not an accusation, but before two or three witnesses." These evidently were not Apostles as were Paul, and James and Peter. They were Paul's aids, subject to his control. He sent them to make collections for the saints in Judea, to carry letters to the churches, and called them to meet him at places designated and to journey with him at pleasure. Needing aid to regulate the churches in the infancy of Christianity, he employed for that purpose these tried sons of the gospel; but does the fact that he sent these prove that they were of superior rank to the elders with whom they mingled, or that there were none others in Crete whose order would justify such occupation? By the same logic we conclude that because Paul said to Timothy, "bring the cloak I left at Troas, there was none other of sufficient rank to perform such a service." Our author undertakes to prove that Apostles "transferred their peculiar power and authority to another body of men," and only shows that the right to baptize belongs to others and that Paul sent two evangelists with special instructions to aid him in regulating the churches. O lame and impotent conclusion! 2. Our Presbyter says, "the Apostles communicated to another body of men the power of ordination," and cites in proof, "And when they had ordained them elders in every church," Acts xiv: 23, in which the plural "they" refers to Paul and Barnabas. He also quotes 1 Tim. v: 22, which

according to some of the ablest German expositors does not refer to ordination, "Lay hands suddenly on no man." And lastly, he gives us the statement to Titus, that Paul left him in Crete "that he might ordain elders." Referring the reader to what has been said in a former article on the Greek words here rendered ordain, we give two brief extracts from Dr. Kitto's Cyclopedia. On the passage first above, Acts xiv: 23, he says, "Cheirotonasantes" "properly having elected, by a show of hands" elders. Again, "It would appear then that a formal investiture into the office (of elders) was not as yet regarded essential." This was not as yet regarded essential? This is above? Why simply that Paul with Barnabas could appoint elders, and that the Apostle yet alive, sent Timothy and Titus to exercise the same function. And who ever doubted this? All admit that an organized church would have some one, or some authority to regulate the appointment of officers. The writer proves nothing whatever to the purpose, unless he can show that these ministers were superior in order to presbyters and that their order was to be perpetuated. This he does not even attempt. I undertake to show that Gen' Canby and his successors in office alone can appoint judges in Virginia forever, and in stead of producing an article from the Constitution to the point, I prove that the General, in connection with another officer, did appoint judges in 1867, and that he sent two other officers—of whose military rank I know nothing—to exercise this appointing power, and thus I demonstrate that the General and his successors of equal rank alone are competent for all time to appoint judges in Virginia. Our author gives us just such an argument, and innocently wiping his mouth, says Q E D. A few words more, and I am done with this writer. He says (3) "The Apostles communicated to another body of men the power of Confirmation." His sole proof to this point is, Acts xiv: 22, 23: "Confirming the souls of the disciples, exhorting them to continue in the faith, &c." We remark that we give this passage as it is in the original; there is no conjunction between the words "disciples" and "exhorting." "Power of Confirmation?" Does it require any intelligence to know that no reference is here made to the rite of Confirmation as practiced in the P. E. Church? None can doubt that the writer here means strengthening the souls by exhortation, teaching, &c. "Barnabas," says this author, "exercised this power equally with St. Paul," and thus he proves the Apostles "transferred their peculiar power and authority to another body of men." The emphasis is his own. All that our author shows here is that the Apostles did not design that the church should fall to pieces and die with themselves, but made provision for officers after their departure. As to the only point at issue, what was the rank or order of those to be left in charge of the churches, he gives up light whatever. Such is the logic which, in its fourth edition at least, is sent out to enlighten the world. Such is the author who, ridiculing the authority of Wesley, Asbury, &c., allows himself to say, "O shame! shame! shame!!!" But we notice briefly the latter part of our proposition, that Elders in the Ancient Church exercised the function of ordaining. Lord King says: "I find but little said of ordaining in antiquity, yet there are clearer proofs of the presbyters' ordaining than of their administering the Lord's Supper." He cites Firmilian, bishop of Caesarea, in 3d Century: "All power and grace is constituted in the church, where seniors preside who have the power as of baptizing, so also of confirming and ordaining. King shows, by reference to Tertullian, that by "seniors" "elders" are meant. Next he quotes St. Cyprian, bishop of Carthage. Being called from his church, he writes to the clergy thereof, exhorting and begging them to "discharge their own, and his office too, that so nothing might be wanting either to discipline or diligences." Jerome, see Hooker, vol 2, page 141, says: "At Alexandria, from Mark, the Evangelist, unto Heracles and Dionysius, the presbyters always chose one of themselves, whom they placed in higher degree and gave unto him the title of bishop." Eutychus' account of this matter is more explicit. He says Mark appointed Hannanus first patriarch at Alexandria, and also appointed 12 presbyters to remain with him, so that when the patriarchate became vacant, these presbyters might elect one from among themselves, and the eleven, placing their hands upon him and blessing him, might create him patriarch, (i. e. bishop). Nor did this custom cease at Alexandria until the times of Alexander, patriarch of Alexandria, who forbade the presbyters to create the patriarch for the future. And thus that ancient custom, by which the patriarch used to be created by the presbyters, disappeared, and in its place succeeded the ordinance for the creation of

the patriarch by the bishops." Archbishop Usher, when asked by Charles I if he did ordain in antiquity that "presbyters alone did ordain," replied, "Yes, I will show your majesty more—even where presbyters alone successively ordained bishops, and pointed to this case at Alexandria. Stevens, pages 58, 61. Bishop Stillingfleet tells us of Pashinatius, a presbyter of Africa, who ordained in the year 390, Abbot Daniel, both deacon and presbyter, without rebuke from Theophilus, bishop of Alexandria. He relates that in the ordination of Pelagius, bishop of Rome, in the 6th century, it is known that only two bishops concurred and one presbyter, whereas according to the 4th canon of the Nicene council, three bishops are absolutely required for the ordination of a bishop, showing that this presbyter was considered the third bishop required in ordination. Again he relates the case of Rusticus Narbonensis with Leo. In the year 452 it appears, from a letter of Leo to Rusticus, that some presbyters took upon them to ordain as bishops, and that the inquiry of Rusticus, what is to be done with those thus ordained, Leo replied,—"Those clergymen who were ordained by such as took upon them the office of bishop, in churches belonging to proper bishops, if the ordination were performed by the consent of the bishop, it may be looked on as valid, and those presbyters remain in their office in the church." Here we see again the same idea, that the custom of confining ordination to the bishops was not from any divine ordinance, but was only an ecclesiastical regulation for the sake of order. If the right of ordination was committed by divine authority to that order of ministers alone which was superior to that of presbyters, the ordination by presbyters could, under no circumstances, be valid. God required the high priest alone to go into the Holy of Holies—he dare not appoint another to enter in his stead. So if God appointed ordination as a prerogative of a superior order, it cannot be delegated to an inferior one. Dodridge refers to the Ecclesiastical History of Jones and Beale to substantiate the fact "that in the year 608 the successors of Austin, the monk, being almost extinct in England, by far the greater part of the bishops were of Scottish origin, and Aidan and Finan, who were nothing more than presbyters." Baxter, remarking on the testimony of the "venerable Beale," says you will find that the English had a succession of bishops by the Scottish presbyters' ordination, and there is no mention in Beale of any scruple as to the lawfulness of the course." Ency. Relig. Knowledge, p. 245, note. Bishop Forbes, a great light of 17th century, says: "Presbyters have, by divine right, the power of ordaining, as well as of baptizing." Whiteaker, of Cambridge, asserts, as the opinion of the reformers, that "presbyters being, by divine right, the same as bishops, might warrantably set other presbyters over the churches." Archbishop Cranmer, and the bishops and clergy acting with him in 16th century, held the same view. "The reformers," under King Edward, believed in but two orders of ministers, that bishop and presbyter were the same order, and hence gave the right hand of fellowship to ministers who had not been ordained by bishops.—Coleman's Prim. Ch. viii. Stevens, page 59. Hooker admits "there may be sometimes very just and sufficient reason to allow ordination made without a bishop." In case of such necessity, the ordinary institution of God hath given and oftentimes may give place. And therefore we are not simply and without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination." Macaulay, referring to this statement, says: "Hooker, with a boldness worthy his high statesmanlike intellect, pronounces such (irregularities as he mentions) to have been often justified." We have shown that neither the Scriptures nor the primitive church recognize in bishops an order superior to that of presbyters. We have shown that many of the greatest and purest minds of the church in all ages, and among the many of the great divines of the Church of England—deny all divine right to such an order; but lo! a simple fact—a few uninspired men; standing on the dogma of this superior order, wave aside the great mass of Protestant Christians, saying, "The temple of the Lord, the temple of the Lord are we alone." In our next, we propose to consider the line of succession.

AMEN.—This word signifies 'So be it,' 'Verily,' 'True.' It is an expression of assent to any language or sentiment which may have been uttered. The Old Testament informs us that the people of Israel added "Amen" to the curses against disobedience delivered by Moses on Mt. Ebal, to denote that they agreed to the justness of the sentence, and their intention to keep the law. In Rev. 3: 14, Christ is called the Amen, the Faithful and True Witness. Work faithfully.

A Green Spot

The late Noah Winslow was fond of telling the following incident of his mercantile life, and he never closed the narration but with swimming eyes:

During the financial crisis, and crash of '57, when heavy men were sinking around us, and banks were tottering, our house became alarmed in view of the condition of its own affairs.

The partners—three of us, of whom I was the senior—met in our private office for consultation. Our junior had made a careful inventory of everything—of his bills receivable, and bills payable—and his report was, that twenty thousand dollars of ready money, to be held through the pressure, would save us. Without that we must go by the board—the result was inevitable. I went upon the street and among my friends but in vain.

Two whole days I strove, and begged, and then returned to the counting-house in despair. I sat at my desk, expecting every moment to hear our junior sounding the terrible words, "our paper is protested!" when a gentleman entered my department, unannounced. I could not locate him to my mind in any way.

Mr. Winslow, he said, taking a seat at the end of my desk, I hear you are in need of money.

The very face of the man inspired me with confidence, and I told him how I was situated.

Make your individual note for one year, without interest, for twenty thousand dollars, and I will give you a check, payable in gold for that amount.

While I sat gazing upon him with speechless astonishment, he continued:

"You don't remember me; but I remember you. I remember when you were a member of the Superintending School Committee of Bradford. I was a boy in the village school. My father was dead; my mother was poor and I but a shabbily clad child, though clean. When our class came out on examination day you asked the questions. I fancied you would praise and pet the children of rich and fortunate parents, and pass me by.

But it was not as I thought. In the end you passed by all the others and came to me. You laid your hand on my head, and told me I did very well; and then told me I could better still if I would try. You told me the way to honor and renown were open to all alike, no one had a free pass. All I had to do was to be resolved, and push on. That, sir, was the turning point of my life. From that hour my soul aspired, and I have never reached a great goal without blessing you in my heart. I have prospered, and am wealthy, and now I offer you but a poor return for the soul wealth you gave me in that bygone time.

I took the check, said Winslow, and drew the gold; and our house was saved. And where, at the end of the year, he added, do you suppose I found my note?

In possession, he said, with streaming eyes, of my little orphaned grand-daughter! Oh, hearts like that man's are what bring earth and heaven nearer together!—Masonic Review.

HEAVEN.—Heaven is a place where all is bright. The mind hovers around that thought is glaced with it; settles down in it. We are living on the surface of a shattered world. The earth is in the midst of an eclipse. A deformed race is born here, and here they die. No damaged thing is found in Heaven. The souls and circumstances there are just as they should be. Heaven is the chief joy amid the realms of God.—Glorious land! How many sigh to reach thine abode. In exile we wander here; in darkness, in the midst of death. No day finds us well; no hour is radiant with the light of the eternal morning. How the spirit tires in its toilsome way; wishing that repose might come quite soon. We long for a righteous nature; for a vision of complete life; for a divine presence to beam upon us. What a moment that will be when we reach Heaven! Then embosomed in bliss, at home in lands of eternity.

THE TRUE LIFE.—The mere lease of years is not life. To eat and drink and sleep; to pace round the mill of habit, and turn the wheel of wealth, to make reason our book-keeper, and turn it into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the faculties still slumber which make it most worth living. Knowledge, truth, love, beauty, faith alone, can give vitality to the mechanism of existence, the laugh of mirth which vibrates through the heart, the tears that freshen the dry waste within, the music that brings childhood back, the prayer that calls the future, the doubt which makes us meditate, the death that startles us with misery, the hardships that force us to struggle, the anxiety that ends in trust, are the true nourishment of rational beings.

FARM AND GARDEN.

Deep Plowing.

In conversation with an experienced planter not long since we were admonished that it was not always correct to advise deep plowing without some knowledge of the land to be plowed. Our friend observed that in one instance he had, by using the subsoil plow, in compact clay lands, lowered the productive capacity of a field for a number of years. This he stated as a fact, and proceeded to develop his theory of the cause. He held that by loosening up the soil to a depth of fourteen inches he increased the power of the land to take up and hold an amount of stagnant water, which kept it cold and backward as compared with tracts which had only been surface plowed; and that by turning up the inert matter of the subsoil, and putting down the active and available top soil, a great damage is invariably done. We confess that there is much plausibility in this theory, especially when it is backed by a stubborn fact. But we submit, on the other hand, that we have seen very marked and decided advantages follow the use of the subsoil plow in undrained land; still we are not prepared to urge our opinion against those of more experience. It is not good plowing which turns down the top soil and brings up the subsoil. A properly constructed and well-handled two-horse turning plow need never go deeper than six inches, and it should not invert the soils, but set them up on edge at an angle of thirty degrees from a perpendicular. In this way the small amount of inert matter brought up will be gradually mixed with the better soil, and advanced by atmospheric influences. We may make land ever so rich in available inorganic materials, and yet without an adequate amount of vegetable mould it will not be productive. By turning down the surface we remove from the reach of the young plants an element they are unable to dispense with, hence the consequence will be a backward, stunted growth. We believe that when the plowing is properly done, the bad effects of standing water will not be greater in the spring than the evil of running water—which has undoubtedly ruined more land in the South than in any other one cause. Proper subsoil plowing does not turn up, but merely loosens the soil. The gentleman referred to at the beginning of this article is one of most progressive planters in the South, has better teams, plows, seed sowers, machines for harvesting, etc., than any we know of; grows more clever and raises finer stock of all kinds. He adopts what he terms a middle course; that is, he plows from six to eight inches deep in preparing. We give both sides of the question, and leave it to the intelligent reader to adopt that which he thinks would be best for his own particular case.—Practical Farmer.

How to Make Farm Life Attractive.

1. By less hard work. Farmers often undertake more than they can do well, and consequently work too early and too late. 2. By more system. The farmer should have a time to begin and stop labor. They should put more mind and machinery into their work. They should theorize as well as practice, and let both go together. Farming is moral, healthy and respectable, and in the long run, may be made profitable. The farmer should keep good stock, and not over breed. 3. By taking care of health. Farmers have a healthy variety of exercise, but too often neglect cleanliness, eat irregularly and hurriedly, sleep in ill-ventilated apartments, and expose themselves needlessly to cold. 4. By adorning the home. Books, pipers, pictures, music and reading, should all be brought to bear upon the indoor family entertainments; and neatness and comfort, order, shabbiness, flowers and fruits should harmonize all without. There would be fewer desertions of old homesteads if pains were taken to make them agreeable. Ease, order, health and beauty are compatible with farm life, and were ordained to go with it.

CULTIVATION OF THE EARLY PEANUT.

Early plants require a light, rich loamy soil.—Leaves half decomposed, well mixed with the soil, is a good manure. To have them early, sow late in February in a hot-bed or cold-frame. Cover the seed very lightly and protected from frosts. Press the earth on the seed in planting. Keep the sash over them until the plants are up, and then give them air on warm days. When warm weather comes, set them out. A small flea sometimes attacks the young plant.—In that case sprinkle it with a solution of aloes or quassia and dust with lime and sulphur. For final planting make the rows three feet apart, and set out the plants two feet apart in the row. The soil must be deep and rich. Keep the ground well hoed, and free from weeds and grass, and earth up the plant a little from time to time. Water the plants freely in dry weather until they are well established.—We condense these directions from a work of high authority.—Carolina Farmer.

SWARMING OF BEES—SUCCESSFUL USE OF THE MUTTON.

I had three decaying swarms that left my apiary. I had tried the first in the forenoon, on the day it swarmed; but at about four o'clock in the afternoon, it decamped for parts unknown. As got off some distance before I got ready with the looking-glass, but, to my surprise, the third flash of the sun's rays with the looking-glass made the bees fly round and round, instead of going straight forward as before, and they immediately settled upon a tree.

The second swarm came off in the afternoon. It made no halt to settle, but started direct for the timber. I followed it, and brought it down the same way. The third one got nearly half a mile away, flying on the east side of the timber. The sun being in the west we could not see the cause, but, as soon as we got the sun, three or four flashes settled it also. I have the three swarms thus arrested, and they have all done well.—Cor. Bee Journal.