

business and in the working of corporations. In the executive management and business details of parish guilds, the accuracy, promptness, honesty, and method, learned at the clerk's desk, come actively into play. A volunteer choir may take the place of a paid one, and the money thus saved may be sent to the mission field. Parishes poor in money but rich in men that can use their hands with skill, need not go without repairs nor suffer from lack of accommodations.

Every rector knows instances of men who have died for lack of medical care and who have been swindled for lack of money to pay a lawyer. With all our hospitals and dispensaries, there are still vast regions of human suffering to be surveyed and conquered. Let the medical men of the Church offer themselves to the clergy for free lectures on the laws of health and for individual attention to cases of disease among the poor. And if indeed, in this land a man is deprived of full justice by his poverty, let the lawyers of the parish give their professional skill without charge to those who honestly deserve it.

The work, beyond all else, that is now confronting the Church is the work of Christian education. Next to trained clergy, the Church stands in greatest need to-day of teachers, not amateurs who dabble in Sunday schools and Bible classes but, *trained teachers*. The teaching men and women in the Church, who drop their profession and all thought of it when they near the church building, have a great and neglected duty to fulfil. The educational efforts of the Church should be manned by them. It is possible for them to follow up the prayer that laborers may go forth into the harvest, by personal, self-denying work. Many a boy is shut out from all hope of the ministry by inability to secure the necessary schooling. Some little attention and direction and an evening's tutoring each week, would be well spent in equipping for college the boys needed for the educated ministry of the Church. Let the teachers come forward.

Closer analysis would but confirm the position that the Church has a place for every kind of consecrated skill. As did the monks of the West, so let us 'know and teach that temporal work may also be a spiritual exercise.'

The labor by which we earn our living and the employment in which we are busied, will gain added beauty and nobility if we are conscious that we have offered of the skill thereby acquired to the glory of God and the furtherance of His Kingdom. In the words of John Ruskin, 'Humanity and immortality consist neither in reason, nor in love; not in the body, nor in the animation of the heart of it, nor in the thoughts and stirrings of the brain of it,—but in the dedication of them all to Him who will raise them up at the last day.'—*St. Andrew's Cross*.

### THE APOSTOLIC SUCCESSION.

*An Anecdote, showing that All Persons actually Do Hold the Fundamental Principles of the Apostolic Succession, even although they say that they Do Not.*

BY REV. J. R. WEST, M. A., VICAR OF WRAWBY.

Some few years ago my engagements as a merchant obliged me to live for a time in Liverpool. There I became acquainted with a young man of the name of Edward Collins. He was of a serious disposition, and seemed sincerely desirous to serve God in his generation. His friends were chiefly Dissenters; and soon after I knew him he became an assistant to Mr. Robins, the Independent preacher. There he was allowed, I believe, to preach and to pray, but neither to baptize nor to administer the other sacrament.

His ordination was often talked about, and he spoke of it on several occasions to me. I confess that I had never seriously reflected on the subject, and was therefore at first quite at a loss to know what to say to him. Having, however, some little time to spare for reading, and feeling sincere interest for my young friend, I determined to give some attention to the matter.

At first we seemed to agree very well, but after some future reading and consideration we came to one point on which we began to differ very materially. We were both quite convinced that in order to make a true and lawful minister of the Church of Christ, a man ought to have not only an inward preparation of heart and mind, but as well a lawful outward call to the office, just as Aaron had, who was called of God, but publicly received the Divine commission at the hand of Moses. For, indeed, what person would venture to take upon himself the office of an ambassador, or of a magistrate, or even of a constable (however well qualified for it he might be), unless he had a lawful outward call to the office and receive a commission from the head of the State?

In like manner, we argued by common sense, who can properly obtain and execute the sacred office of a minister in the Church of Christ unless he receive a commission, in some way or other, from the *Divine Head of the Church*? And then to go beyond common sense, which in such a case might not perhaps be a sufficient guide, we were quite convinced from the New Testament that members of the Church never took upon themselves the office of the ministry, but received it from those who had power to give it.

Here, therefore, was our difficulty.

Our Lord Himself, as the Head of the Church, gave a Divine commission at first to the eleven, as we read in St. Matt. xxviii. 18-20. And from the twentieth verse it is plain that that commission was intended to be continued in force even unto the end of the world.

The question then at issue was this: 'How was that commission to be applied to individuals in the successive generations of the Church? What was the right manner of receiving office in virtue of that Divine commission? How was it to be handed on even to the end of the world?'

The true answer to this, I conceive, should be sought for in the answer of another question, namely, 'What method was established and practiced by the *Apostles* in this matter?'

Here I found myself arriving at a different conclusion to that at which Edward Collins did. Here was a fundamental and wide difference between Churchmen and Dissenters. And here I really could not obtain from my friend a fair hearing. He always seemed hurt and surprised at what I said. His usual candor failed, and he made use of such words as bigotry and uncharitableness.

I was convinced, however, that it was only needful for him to exercise a little common sense on the point in question. I felt sure that the right principle was actually, although secretly, rooted in his mind, and that he only wanted a fair opportunity to break through the prejudices of his sectarian education. And so, one day when we were alone, I proposed the subject to him in the following manner:

'Your ordination,' I said, 'has been put off for a long time. How inconvenient it must be for you.'

'Why, yes,' he replied, 'it is; I wish it could be done soon. I have often spoken to Mr. Robins about it, but he says he is unable at present to obtain the assistance of some other ministers who have promised to attend the ordination.'

'Well,' said I, 'I wish you would let me do it at once for you.'

He looked at me with surprise, and exclaimed:

'You do it!'

'Yes,' I answered, 'unless you have some objection to me. If you have I will say no more.'

'Well, but how could you do it?'

'But why should I not? Or, if you have some objection to me, there is Mr. Croft, the saddler; or Mr. Smith, the miller. Perhaps you would like them better than myself; they are both older men than I am, and I know they are men in whose piety you have full confidence. Why not ask them to do it? They are members of your congregation.'

'Well, but how could they do it?'

'Why could they not?'

'Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained.'

'Indeed! Then you think that it is necessary that they should be ordained themselves before they could ordain you?'

'Why, yes, to be sure I do; does not everybody think so?'

'Then you hold the doctrine of the Apostolic Succession.'

'That I certainly do not.'

'Pardon me, but you have just declared it.'

'How do you make that out?'

'You said that Mr. Croft, the saddler, could not ordain you to the office of a minister because he was not ordained himself, did you not?'

'Well, I believe that; but what then?'

'Why, you believe that a man cannot be ordained to the sacred office except by one who is *already ordained* to that office.'

'Yes; that is the same as you said before.'

'Then, at least, you believe in the doctrine of a succession. That is, people, you believe, cannot ordain one another; there must be a *succession* of some sort; the sacred office must be derived from *one who holds it himself*; a saddler and a miller cannot meet together and make any man they please a minister of the Church of Christ. You cannot ordain me, nor can I ordain you.'

'Well, I don't see anything wrong in what you say. Surely a man cannot give a *spiritual office* to another unless he himself has received *proper power and authority* to do so.'

'Well, but suppose Mr. Croft, Mr. Smith and myself were nevertheless to proceed to ordain a man; would he be really ordained, do you think, according to the will of God?'

'Why, no; I can't say that he would.'

'Suppose, however, that we were to ordain twenty men, and then that they afterward were to ordain others; would these last persons be really and truly ordained according to the will of God?'

'I can't say that they would.'

'But however, suppose this were to go on for a hundred years; would the length of time or the continued succession of the pretended ordination make any difference?'

'No. I don't see that the mere length of time adds any strength or validity to the pretended ordination.'

'Do you think that the last man in the series ordained in this manner would be any more rightly or truly ordained than the first?'

'No, I don't see that he would. The whole series has nothing to hang upon; it is *all without any authority*.'

'Well, then, *where* should the chain hang?'

'Where should the chain hang? Let me see.'

'Yes; on *whom* should it hang in order that all these persons, whom we have been supposing, should be really and truly ordained?'

'Well, I suppose, if we follow that reasoning, the chain ought to hang upon the Apostles, and then the first link of the series would be our Lord Jesus Christ Himself.'

'To be sure. From Him alone, the Divine head of the Church, must be derived all spiritual office and authority to minister in sacred things; from Him it must come, by continual succession, through the Apostles.'

'I never saw the thing in that light before.'