

Observe, too, how often these principles which are usually called in scorn, High Churchmanship, drop, as it were, incidentally from the pens of the sacred writers, professedly employed on other subjects: 'How shall they preach except they be sent?'—'Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God'—'No man taketh this honour to himself' but he that is called of God, as was Aaron.' Is it possible for anyone to read such places as these with a fair and clear mind, and not to perceive that it is better and more scriptural to have, than to want, Christ's special commission for conveying His word to the people, and for consecrating and distributing the pledges of His holy Sacrifice, if such commissions be any how attainable—better and more scriptural, if we cannot remove all doubt at least to prefer that communion which can make out the best probable title to such commission?

Why then should any man fear or hesitate boldly to assert the authority of the bishops and pastors of the Church on grounds strictly scriptural and spiritual, as bringing men nearest to Christ our Saviour, and conforming them most exactly to His mind, indicated both by His own conduct, and by the words of His Spirit in the Apostolic writings? Why should we not seriously endeavor to impress our people with this plain truth: that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the CHURCH WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORDS BODY TO GIVE TO HIS PEOPLE?

Nor need any man be perplexed by the question sure to be presented and confidentially asked: 'Do you then unchurch all the Presbyterians, all Christians who have no bishops? Are they to be shut out of the covenant, notwithstanding all the fruits of Christian piety which seem to have sprung up notwithstanding among them?' Nay, we are not judging others, but deciding on our own conduct. We cannot communicate with the various denominations, as neither can we with Roman Catholics; but we do not, therefore, exclude either from salvation. 'Necessary to Salvation,' and 'necessary to Church Communion' are not to be used as convertible terms. Neither do we desire to pass sentence on other persons of other countries; but we are not to shrink from our deliberate views of truth and duty, because difficulties may be raised about the case of such persons; any more than we should fear to maintain the paramount necessity of Christian belief, because similar difficulties may be raised about virtuous heathen, Jews, or Mahometans. To us such questions are abstract, not practical; and whether we can answer them or no, it is our business to keep fast hold of the Church Apostolical, whereof we are actual members; not merely on civil, or ecclesiastical grounds, but from real, personal love and reverence, affectionate reverence to our Lord and only Saviour. And let men seriously bear in mind that it is one thing to slight and disparage this holy Succession where it may be had, and another thing to acquiesce in the want of it, where it is (if it be anywhere) really unattainable.

Moreover, it is obvious that, among other results of the primitive doctrine of the Apostolic Succession, thoroughly considered and followed up, it would make the relation of pastor and parishoner far more engaging, as well as more awful, than it is usually considered at present. Look on your pastor as acting by man's commission and you may respect the authority by which he acts; you may venerate and love his personal character, but it can hardly be called a religious veneration; there is nothing properly sacred about him. But once learn to regard him as 'the deputy of Christ, for reducing man to the obedience of God,' and everything about him becomes changed, everything stands in a

new light. In public and in private, in church and at home, in consolation and in censure, and, above all, in the administration of the Holy Sacraments, a faithful man naturally considers, 'By this His messenger Christ is speaking to me; by his very being and place in the world he is a perpetual witness to the truths of the sacred history, a perpetual earnest of Communion with our Lord to those who come duly prepared to His Table.' In short, it must make just all the difference in every part of a clergyman's duty, whether he do it, and be known to do it, in that Faith of his commission from Christ, or no.

For the present, let the whole matter be brought to this short issue. May it not be said, both to clergy and laity: 'Put yourselves in your children's place, in the place of the next generation of believers. Consider in what way they will desire you to have acted, supposing them to value aright (as you must wish them) the means of communion with Christ; and, as they will then wish you to have acted now, so act in all matters affecting that inestimable privilege.'—*Tract for the Times, No. III.*

EASTER EVEN.

"And they returned and prepared spices and ointments and rested the seventh day according to the commandment" (St. Luke xxiii, 56).

Surely a sorrowful rest, and yet it was a rest. Their Lord was dead. He whom they had so faithfully followed and served, trusting that He should deliver Israel, had been Himself delivered into the hands of His enemies and had been by wicked hands crucified and slain with every aggravation that malice and cruelty could suggest. But all was over now. He could suffer no more. By favor of the Roman governor, His body had been given to His disciples, who had laid it in the tomb with such hasty observance as the time admitted. There was still much to be done, however, before His friends could feel that their Master was properly shrouded for the grave, and for these last rites the faithful women at once made due preparations.

But an obstacle was in the way—one not to be removed, since it was of God's own planting. The next day was the Sabbath, on which no work must be done. The commandment was paramount even to their care for their friends, and they dared not set it aside. They rested the Sabbath day. Doubtless their thoughts went often to that new tomb as they recalled the words and acts of their Master, and perhaps the thought occurred to them that He who had called Lazarus from a like death chamber after he had been dead four days, might also break the bonds of death for Himself. Had He not said that the Son of Man should rise on the third day? They had not understood the saying at the time, but I cannot but think it must have come back to them on this Sabbath day of waiting with a suggestion of a brighter day to come. The very first hours of the next day found these faithful souls at the sepulchre. Their cares were no longer wanted. The Lord was risen indeed. His glorified body had no need of their spices and ointments.

But does anyone think these cares were wasted? No indeed. The perfume was as sweet to Him for whom it was meant, and I think, when He entered that house where the disciples were assembled, His eye may have rested lovingly upon their unopened vases of ointment.

It has happened to many a Church worker to lay out and perhaps begin upon a work for the Lord which seemed most useful and even needful, only to be stopped short by some of these obstacles which we term providential—by our own illness, perhaps; or that of a friend, by some call to home service which uses up all our time and strength; and with deep regret,

and possible repining, we see that our useful plan must be abandoned or left to another. Or—harder still—there are those to whom we owe obedience who do not see as we do and who stand in the way of accomplishing that on which our hearts have been set—and so we find our labor, as it seems, thrown away.

But is it really thrown away? By no means. If our plans have been for our Lord's glory and the good of His Church, He will accept them as proofs of our love, and though, like the pots of ointment, time or circumstances may have made them impossible or useless, they are still fragrant and acceptable to Him. Not the smallest effort ever made for Him whom we serve was ever wasted or lost, though to men it may remain forever unknown. "God is not unrighteous to forget work and labor that proceedeth of love, which love ye have shown for His name's sake" (Heb. vi., 10.)

ON READING AND PREACHING.

"Grace is grace, despite all controversy."

Controversy should be studiously avoided, for it may be seriously questioned whether any permanent good is derived from pulpit controversy. A clergyman in his pulpit is privileged, and men cannot, even if they would, reply to him there. Hence the preacher who indulges in controversy very soon acquires an unenviable reputation. Controversy does not induce to a life of holiness, and peace, and love. It gives men of the world opportunities of writing bitter things concerning religion, and of venting their sarcasm in such a way as—

'Doth this man serve God?' 'Why ask you?' 'He speaks not like a man of God's making.' 'If it be possible, as much as lieth in you, live peaceably with all men.'

Yet the clergyman should be ready and able to hold his own. He represents a cause—and a cause that is constantly being attacked. It is his part, therefore, to defend the cause. And it is quite within the scope of those articles to mention this matter. In preaching in general, or in defending the citadel against the attacks of foes, the minister should constantly bear two things in mind. First, those to whom he ministers, and those who differ from him, are men; and, secondly, that he himself is also human. Therefore, in dealing with cases of resistance to the truth, a kind and sympathetic manner and gentle bearing will be of the utmost service. There is no reason to let go the hold of manliness; the only need is to display manliness in the best possible manner. True manliness is of great value. 'To have a persistency without pertinacity, determination without obstinacy, purpose which is never partisan, and principle which is never prejudice; to discriminate without being antagonistic; to choose without being unjust; to love without hating—this is the fairness, this is the equipoise, this is the triumph of the true man.'

'Speaking the truth in love,' 'The truth, the whole truth, and nothing but the truth,' but in love. That is the secret of success.

Musical's sweetness of voice, fluency of speech, vast stores of knowledge, great power of word painting—these are good in their way, and needful for a clergyman who would be eminently successful. But these are not all. Like the statue as it leaves the hands of the sculptor, be it ever so good a representation of its subject, it yet lacks one thing. It wanteth life! So, too, must he who would be successful in the ministry be filled with the life given by the indwelling of the Spirit of God. Otherwise, he may find that some brother whose speech is slow, whose wit has no sparkle, whose knowledge is very limited, whose tones are sonorous, whose general aspect is the reverse of charming—yet whose life is one continued act of consecration to God—is far more successful than himself. And in the soul of the faithful clergy-