

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. Aug.	26	12 & Mt. Trin.	2 Kings 10
M.	27	11ca.	2, 2
T. W.	28	5, 0	25
W.	29	8	27
T. W.	30	10	28
W.	31	12	11
S. Sept. 1		14	2

Poetry.

From Hymns of the Land of Luther.

RECALL.

Return, ye backsliding children, and I will heal your backslidings.

Return, return!

Words of life and promise greet thee,
With all thy bitter tears,
Thy heavy burdens come!
As thou art, all sin and pain,
Fear not to explore in vain;
For the Father comes to meet thee,
Points to mercy's open door;
Words of life and promise greet thee,
Ah, retard, delay no more!

Return, return!

From strife and tumult vain,
To quiet solitude,
To silent thought again,
Where the storms shall sink to rest,
Which now desolate thy breast,
There the Spirit, long neglected,
Waits with bliss before unknown;
And the Saviour, long rejected,
Claims and seals thee for his own.

Return, return!

From all thy crooked ways;
Jesus will save the lost;
The fallen he can raise.
Look to Him who beckons thee
From the tross so lovingly.
See His gracious arms extended;
Fear not to seek shelter there,
Where no grief is unbefriended,
Where no sinner need despair.

Return, return!

To thy long suffering Lord;
Fear not to seek his grace,
To trust His faithful word;
Yield to Him thy weary heart;
He can heal its keenest smart;
He can soothe the deepest sorrow,
Wash the blackest guilt away,
Then delay not till to-morrow,
Seek His offered gifts to-day.

Return, return!

From all thy wanderings, home!
From vanity and toil,
To rest and substance, come!
Come to Truth from Error's night,
Come from darkness unto light,
Come from death to life undying,
From a fallen earth to Heaven,
Now the accepted time is flying,
Haste to take what God has given!

Religious Miscellany.

APOSTOLIC SUCCESSION.

SINCE it is not lawful for every one at his own pleasure to assume to himself the Office of a Minister for CHRIST, the question now is, Who has power to confer that office? Can any one at his pleasure, give the Sacred Office to another? Can the eight principal tradesmen of this Parish lay their hands on you and ordain you to the Ministry of the Church of CHRIST? Can a man, or any company of men, give that which they have not received? If a congregation of Dissenters should wish to have a person ordained, do they ask three or four of the members of the Congregation to ordain him? Do they not rather send for two or three Pastors who have been already ordained in their way, to do what they want? Surely all must acknowledge this, that the Farmer, the Bricklayer, and the Shoemaker cannot lay their hands on their neighbour the Miller, and make him a true and lawful Minister of the Church of CHRIST. They might with just as much

propriety pretend to confer upon him the office of a Judge or a King. For the Honour and the Power of a Minister of CHRIST is greater than all the honours and powers of the officers of the kingdoms of this world. Neither can the Supreme Temporal Ruler confer the Sacred Office of the Christian Ministry on whomsoever he pleases. For to have power in the kingdoms of this world, gives a man no Spiritual Authority in the Kingdom of CHRIST. But let this point also be decided by an appeal to Holy Scripture. Is there any one single example in which the Sacred Office of the Christian Ministry was conferred on others by persons who had not themselves been before ordained to that Office, and specially gifted with the Spiritual Power of ordaining others? Can you produce one single case in the New Testament in which the people have made their own Ministers? This method of conferring Holy Orders, namely, by such as have not received Holy Orders themselves, cannot be defended for one moment, at least, not by those who would be guided by what they find in the Holy Scriptures. Against what, if not against this practice, does St. Paul so strongly speak, when he writes, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Tim. iv. 3.) We may well then conclude both that a man cannot take unto himself at his own will the Office of a Minister for CHRIST; and also that the Office cannot be conferred by any man, or company of men at their pleasure, but only by such as have themselves been ordained, and empowered to ordain others. Or to speak in other words, there must be a regular Succession of some kind. This conclusion cannot be avoided by any one who examines the subject seriously. For the simplest considerations of common sense, or from an appeal to the New Testament, it equally follows that in the Christian Ministry there must be a regular Succession. For to sum up all that has been said; if either any individual who pleases may assume unto himself the Sacred Office; or, if any person or persons who please may confer the Sacred Office, then is the door opened to all disorder, and confusion, and division; then things cannot be done decently and in order in that very Society where Order and Unity ought to be perfectly displayed; and then the precept of Heb. xiii. 17, is given to us quite in vain. Moreover, not one trace of such a system is to be found in the New Testament, it is entirely without the sanction of the Apostles of CHRIST, or of the Word of God, and as we shall soon see, it is quite opposed to that method which was established by the Apostles, and which has continued in the Church ever since.

Since then there must be a Succession of some kind in the Office of the Christian Ministry, let us consider what necessarily follows from this conclusion. Mr. X. cannot ordain Mr. Z. unless he is himself ordained and has received the power of ordaining others. The same may be said of the person who ordained Mr. Y. And so on backwards, at every Ordination. Now where are we to stop in this series of Ordinations? If the series begins with a Mr. X. who either took upon himself the Sacred Office, or was ordained by a person who had not been ordained himself, what has the series to hang upon? It all falls to the ground together. For if Mr. X. was ordained by Mr. W., what was his ordination worth, if Mr. W. had no spiritual authority to confer the Sacred Office? It was a mock Ceremony. It had no reality, no validity in it. And so when Mr. X. undertook to ordain the next in the Succession, what was the worth of the pretended Ordination? It was nothing at all. So that on this supposition, the whole line or series of Ordinations, was of no validity at all. The persons so ordained were none of them really ordained. None of them had any true or lawful Call to the Ministry in the Church of CHRIST. How far back then must we go? Surely to the Apostles themselves, who had been Divinely commissioned by the Head of the Church Himself. Unless the series of Ordinations proceeds from the Apostles, it has no lawful beginning. But if it begins from them, then it hangs on a most firm and strong support; then through them it begins from the Divine Head of the Church Himself, from Whom alone all Spiritual Authority in the Church must be derived. Thus we are led naturally and

necessarily to the fundamental doctrine of the Apostolic Succession. Without the Succession from the Apostles of CHRIST, there is no lawful or regular Ministry; and without a Ministry there is no properly constituted Church.

(To be Continued.)

KEEP YOUR SILENCE.

THERE is a difference between silence under private reproof and silence under public contradiction, just in the same way that there is a difference between personal spite and moral courage. We are bound to vindicate what we conceive to be the truth at all hazards, but we are forbidden to vindicate self as self. And in order to determine whether our championship, when we engage in it, is inspired by the right motives, we have only to apply to ourselves the test of a private though unjust rebuke. Do we keep silence before it? Do we bear contradiction with meekness? When a personal provocation occurs, is there no attempt at a smart retort, and is there no calculation beforehand of how this or that pointed speech will sound in reply if some other pointed speech was made to us by way of attack? And yet it requires but little observation to show that if speech is human, silence is divine,—if language is the characteristic of man, repose is that of God. The weaker the intellect the more babbling and immediate the talk. It is as the mind matures that the tongue hesitates to speak—and God who is the consummation of wisdom, is also the consummation of patience. He keeps silence for years under provocations whose immensity we cannot tell for we can never draw a comparison between man's littleness and God's greatness. If we could acquire a little of this grandest of qualities,—silence,—how could we add dignity to our profession! The rule of the stoic in this respect ought to be the rule of the Christian but with this difference in result, that stoical silence freezes by its selfishness where Christian silence melts by its love. —*Exp. Rec.*

THE SOUL AS A DOOR-KEEPER.

We can never arrive at Christian perfection, but Christian perfection can arrive at us. We cannot project ourselves from our bodily frames into Heavenly peace, but Heavenly peace can project itself into us. We cannot take up our abode with the angels, but angels may take up their abode with us. Blessed is the heart that has such inmates! In it corruption becomes historical rather than experimental, and the missiles of Satan are hung upon its corridors rather than the memorials of a dead than the weapons of a living foe. God's assurance of salvation, which he vouchsafes through His son the Great Angel of the Covenant, gives wondrous peace, as well as wondrous sanctity. The heart bows before itself and says, "What am I that the Lord condescends to dwell with me. The door-keeper, which is the soul, prostrates himself before the Presence on the Altar. The MAN is changed into a temple "Holiness unto the Lord," he cries, and men know that the Lord is with him and keep silence.

Cowper felt this when he wrote—

Clothed in sanctity and grace
How sweet it is to see
Those who love thee as they pass,
Or when they wait on thee.

—*Ibid.*

BEGIN TO-DAY.

LORD, I do discover a fallacy, whereby I have long been deceived myself; which is this: I have desired to begin my amendment from my birth-day, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I almost lost the running of the race. I have resolved thus to befool myself no longer. I see no day but to-day: the instant time is always the fittest time. In Nebuchadnezzar's image, the lower the members, the coarser the metal. The farther off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day but the brazen one, and so on, till at last I shall come to the toes of clay