

the object of his life, with unvarying faith in himself, undisturbed by apathy and undeterred by opposition. He lived to see the fulfilment of his dearest hopes, to enjoy his well-earned earthly reward; and when the summons came to the weary warrior, his spirit flew to join the great company of those who have fought the good fight and will not be ashamed to stand before their Master at His last great coming.

SERMON BY THE REV. CANON NORMAN.

(To the Editor of the Church Guardian.)

CONTRIBUTOR, P. Q., Dec. 26, 1882.

DEAR SIR,—The sermon which I herewith transmit to you for publication in the columns of the GUARDIAN was preached in St. Peter's Church, Sherbrooke, on Wednesday, the 13th inst., at the anniversary service of the St. Francis District Association of the Church Society of the Diocese of Quebec, by the Rev. Canon Norman, D. C. L., Vice-Chancellor of Bishop's College, Lennoxville. The members of the Chapter of the Deanery of St. Francis, who were present at the service, unanimously requested the author to allow the sermon to be published in the GUARDIAN.

The author desires me to say that he disclaims entire originality, and that a portion of the remarks were suggested by a sermon which he heard preached in England.

JOHN FOSTER,

Secretary Deanery of St. Francis,
Diocese of Quebec.

1 Cor. iv., 1, 2: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful."

The special season of the Christian year, and the occasion of our solemn gathering and Service today have suggested my subject. If a clergyman at the present day were to repeat the Apostle's idea, and clothe it in 19th Century language, if he were to say, "I wish you to regard me as one especially appointed to act between you and our common Saviour, and to bring you from Him the most precious gifts which you can receive in this life, it would be called *"Priestcraft."* His pretensions would be said to be intolerable, to be merely Romanism in disguise, and to be an attempt to lay a burden on the shoulders of the people, which they thought had been cut off forever. And yet what he said would only be a repetition of God's revealed truth. There would be no worldly pride, nor arrogance in his words. It is required in Christ's stewards that a man be found faithful, and that he speak the whole truth as revealed in the Bible and defined by the Church. Tact and discretion are required in no calling more than in the Christian ministry, and much harm is often done by the lack of these qualities; but, nevertheless, if we would emulate St. Paul's example, and be able to say truthfully at the end of our course, "I have not shunned to declare unto you the whole counsel of God," we must be fearless, and not study what the evil world wishes, or be seduced by the subtle temptations of him who is now the prince of this world. "Who is sufficient for these things?" we may well exclaim. Who can, avoiding timidity on the one hand, and rashness on the other, deal, as Christian ministers should deal, with the eternal interests of the souls committed to his charge? To-day, therefore, when I have the privilege of addressing you, I purpose speaking briefly on the functions of the Christian ministry, and on the relative duties of Clergy and Laity. I may add, too, that much ignorance prevails on this question, not only among the unlearned and among those outside our Church, but among educated men, and among those who prefer the principles, and attend the Services of the Anglican Communion. It is a trite saying that we do not value highly that which we permanently and abundantly possess. We do not prize the great blessing of health, of fresh air, of the use of our limbs and senses, till we are laid on a bed of fever and pain, and have to inhale the heavy air of a sick chamber. In like manner, people do not adequately esteem the Services and ordinances of the Church till they have been deprived of them. Then we find (as that good man, the late Bishop of Algoma, used

often to say in his appeals for aid,) that persons hunger and thirst for the ministrations of religion. As the Israelites of old, who sickened of food from Heaven, and soon forgot the Covenant with God, so (as we clergy so often sadly experience) Christians forget early piety, forsake the guide of their youth, and when the Saviour invites them to partake of that which is sweet indeed, say mentally, "I pray thee have me excused." Church people greatly underrate or neglect the great privileges which they enjoy. Indifference on the part of parents results in ignorance on the part of children. Many in this country account it a matter of small consequence as to which of the many Christian denominations they may ally themselves. Many people fancy that the Church of England was created at the Reformation, or that it is a Church because the State established that final form of Christianity, not knowing that the State might establish Mahomedanism or Agnosticism for the matter of that, if it chose. The Church of England is a scion of that original body created by Christ, and she dates from the advent of missionaries to the British shores. Among them was possibly the Apostle Paul himself. The clergy, too, are generally estimated according to their abilities as preachers, rather than for their work generally, as Ministers of God, and in the fullest sense Pastors of Christ's flock. An objection might here be raised that St. Paul used the words of the text with reference to himself and the Apostles, and that the Apostolic order has ceased to exist. But the Bishops are the successors of the Apostles in all matters relating to the ordinary government of the Church. The main differences between the two orders are as follows:—

1. The Apostles were appointed either by Christ Himself, or by the Holy Spirit's special command.
2. Bishops are appointed by men with prayer, and consecrated by laying on of hands.
3. The Apostles had the world as their field of labour, while Bishops have what is called a Diocese beyond the territorial limits of which they have no rightful jurisdiction.
4. Apostles were inspired, and therefore infallible, while Bishops, though they speak with authority, are like all Christians, to be amenable to the teaching of Scripture and the doctrines, laws and regulations of the Church.
5. Apostles were able to prove their missions by signs, such as speaking with tongues, gifts of healing, while the power of working miracles has died out in the Church, though it may be the will of God that it may be restored at any time.

Now, we have no difficulty in ascertaining the mind of our Church on this matter. The belief of that Church, both as to doctrine and discipline, is very positively expressed in her Prayer Book. Therein, we read that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons, and can we imagine that Christ would appoint no guides on the narrow way of Salvation, no messenger of the Gospel to heathens, or of pardon to penitents? Can you suppose it likely that He would ordain Sacraments and not say who was to administer them? Do we think that the Captain of our Salvation would collect an army, and appoint no officers, no laws of discipline. Would there be no chart, no pilot of the ship of the Church? Would He who was so exact on the subject of obedience, and of submission to the Scribes and Pharisees, because they sat in Moses' seat, and of rendering unto Caesar the things which are Caesar's, be likely to have founded a kingdom without any system of authority? Would He, travelling into a far country, have appointed no Stewards? Would He not have apportioned their work to His ministers, and commanded the porter to watch? Notice, too, that the word we have translated as ministers is strictly "under-rowers" labouring under the direction of Christ. Also, that the original word for "Stewards" means the manager of the house, who distributes to its members their due portion of food. A most important truth is here indicated.

We find that our Master did what we should have expected He would do. After a night of fasting and prayer He chose His twelve Apostles; and on the glorious evening of the Resurrection day, He said, "Peace be unto you: as my Father

hath sent me, even so send I you." Again, He, before His Ascension, gave them His final commission on the Mount in Galilee. Then He commanded them to make disciples of all nations, and baptize them into the name of the Father, Son and Holy Ghost. The Apostolic Ministry was committed by the Apostles to Presbyters and Deacons, and the management of the Church was entrusted to those who succeeded in the chief places, viz., Timothy, Bishop of Ephesus; Titus, Bishop of Crete, and many more. It is very important to remember that St. Paul, though converted from Heaven by Christ Himself, in a manner entirely unexampled, and which produced results that will be felt to the end of time, had to be baptized by man, and was not allowed to exercise the functions of an Apostle till he had received laying on of hands by the Apostles themselves. St. Paul says, "How shall they hear without a preacher, literally a herald? Now, a herald, or as he might be termed in more modern English, an Ambassador, could not be received as a representative of his sovereign and nation, unless he could shew his credentials. No one could *make himself* a herald or ambassador—the thing would be inconceivable and absurd. "How shall they preach except they be sent." And again, he says of himself and his brethren, "we are ambassadors of Christ. Ambassadors must bring a message, and ambassadors must be sent. We claim that our clergy are sent by Christ to minister in His Church through the instrumentality of the Bishops, our chief pastors. But a large number of Church members are not aware of this truth, they do not regard the Church as an institution of God. They do not suppose that their ministers hold a divine commission; and some within and without our Church dispute these claims. It is, perhaps, well to examine into their objections. Some say, we want only the Bible; therein are clear directions for life's journey; there is our chart, as we voyage over life's stormy ocean to the haven where we would be: there are orders for the march, and directions for the armour; with this book in our hands we want no teachers; with this medicine we need no physicians. Jesus is the Shepherd and Bishop of our souls, and we want no other; He came to minister to us, and that is sufficient; we know of no mysteries in religion, for all is light to us in the Gospel of Christ. Now I do not think that this is an unfair statement of the views of many professing Christians. I venture to say that I am second to none in my reverence for God's revealed Word—I believe in its inspiration; I study it with reverence; I meditate on it with thankfulness—but I venture also to assert that Christ did not apparently intend to convert the world by a book, however holy and however true—at all events He did not do so. Surely some do not reflect that for some centuries Christians possessed no Bible for common use such as we possess. I need hardly remind you that the whole of the New Testament was written after the Day of Pentecost; that the Acts of the Apostles relate the events of rather more than 30 years after the Lord's Ascension; that several of the Epistles were written at as late a period, and the Epistles Revelation and Gospel of St. John, were penned more than 60 years after Christ's departure. Also we must recollect that for many centuries there existed no means of multiplying the Holy Scriptures except by writing; that those who could read and write were few; and that the art of printing (which has on the whole been of great service to mankind) was not discovered until 1400 years after Christ.

(To be Concluded).

SIR,—For nearly four years I have been engaged in missionary work in a town of about three thousand inhabitants. Although one is safe in saying a week seldom passes without workmen, often with families, either come to or go away from the place, yet during my stay but two clergymen have ever informed me of the removal of members of their own congregations to this parish. If in a comparatively small parish evils arising from this neglect on the part of clergymen are felt, how much injury must be done to the Church by the removal of her people, particularly the working classes, to large towns and to the extensive prairie lands of the North-West!