

## SERMON BY THE REV. CANON NORMAN.

(CONCLUDED.)

It was the Church which He founded upon the Apostles whom He ordained, and to whom, during the forty days which He spent on earth between the Resurrection and Ascension, He spake of the things pertaining to the kingdom, in other words to the Church, and to whom He said, (not, of course, confining the promise personally to them), "Lo, I am with you alway, even unto the end of the world." It was the Church's verdict that settled the canon of Scripture, that has been its witness and keeper ever since, and that has taught its true interpretation to mankind. Again, we hold doctrines and practices which it would not have been likely that we should have deduced from the Bible without the testimony of the Church handed down concurrently with the Scriptures. I refer, among others to the doctrine of the Trinity, and to the disuse of the Jewish Sabbath in favour of the Lord's Day. It is not the mission of the Bible to define doctrines as to prove them. The Creeds handed down to us on the authority of the Church, state the truth, and we are referred to the Scriptures in proof that those definitions are true. The need of a central authority to bequeath to us the teaching and practice of the Primitive Church is abundantly shown by the number of differing Christian bodies who all profess to base their belief on the Bible, and to justify their position by their own interpretation of Scripture. It may be urged, that I am taking very narrow ground, and that when we see so many congregations apart from us who have eloquent preachers and earnest, godly members, we had better sink these immaterial points, and unite with them upon the facts of Christ's life and death. We may fully believe that God loves and blesses those who believe in His dear Son. He is above all means, and unfettered by any system. But the constitution of the Church, as we possess it, was disowned by none who called themselves Christians for fully 1500 years, and we have no right to consider the question as an immaterial one. The essential features of a perfectly organized Church may be said to be—1. The possession of the Catholic and Apostolic faith. 2. The possession of the Holy Scriptures. 3. The Sacraments as ordained by Christ. 4. An Apostolic ministry. If we believe in the value of Sacraments, we must see the necessity of lawfully appointed persons to administer them. And though the time may come when our Church may, under certain careful restrictions, admit to her pulpits preachers of other Christian denominations, (I am not pronouncing for or against such a plan), she will never allow any one to consecrate and administer the elements in the Holy Communion, unless by laying on of hands of a Bishop he has been lawfully admitted to the Priesthood. But all this should not lead us to sit in judgment on others. If we have greater privileges, the greater our duties. If they are of great advantage to us, we should desire that all should share them, and we shall accomplish this best, by proving by the consistency of our lives that they help us to live soberly, righteously, godly, in this present world, and make us more kindly disposed to all, as was pointed out long ago by one of the most learned and apostolic of men, who has been recently removed by death, Dr. Pusey. Our Church contains all the excellencies on which each sect prides itself, only blended in due proportion and relation to one another. It is more easy to gain this kindly toleration in this country than in the Mother Land, because our Church has no State dignity to lead a right to her declarations; and Church people generally, and the Clergy especially, must never forget, however painful the remembrance, that much of this animosity expressed or tacitly felt towards our Church is the growth of her own sowing and the fruit of our neglect. When St. Paul bade the Christians at Corinth account highly of him and his brethren as stewards of God's mysteries, he added immediately, "Moreover, it is required of stewards that a man be found faithful," as though he had said, "you are bound, under any circumstances, to honour us for our work and our Master's sake; but you have a right to expect that we too shall respect our holy vocation, and strive to show our-

selves worthy to serve the King of Kings." An old writer once said that "*levitas in re sacerdotis est sacrilegium*," meaning that a clergyman should never, even in the relaxation of society, forget his office; that he should magnify in his own estimation, but he should not magnify himself. Those who are beyond have a right, St. Paul seems to say, to expect teachers to be students and scholars of that which they teach. He who inculcates the duty of Bible study should, as an ancient father says, "grow pale in the perusal of its sacred pages." You have a right to look for courage in your teachers: for honesty in those who cry "thou shalt not steal, for temperance and purity in those who preach that no drunkard and no fornicator shall enter heaven; they must be prayerful who bid men pray; they must be generous, according to their means, who urge men to give; they must be tenderhearted, who call on men to be gentle and forgiving; they should know something of self-denial, who urge men to practice it. Because ministers have not done Christ's work diligently, and stewards have not dispensed his mysteries freely, because the shepherds have not been faithful, the sheep have often wandered from the fold to seek pasture for themselves. Let us then look to ourselves, each to his duty, and then Christ's Church will draw men to her great Head. The laity should regard our office, instead of only regarding the man who holds it—one who guides you up a mountain, or conducts you to your King's presence, may not be so good as you, but it is his vocation, his appointment, and you ought to heed his directions, and follow his steps; you should pray for us more, for we need your prayers; you should trust us, for we desire to solace your sorrows, to know your temptations, and to help you in all things to do good and eschew evil. And then, strengthened by your prayers (and we would ask you to teach your children to pray for us) encouraged by your sympathies, realizing with greater awe the responsibilities of our office, because of your respect, not for us, but for that office, we shall watch over your souls with a more earnest and devoted love. Thus we shall help each other, and bear one another's burdens upon our journey upwards, and shall make our intercourse in and out of Church a foretaste of that heavenly fellowship which we shall know with the angels in the eternal presence of our God.

And, but one word more. I have to remind you that the offertory this morning will be devoted to the needs of the Missionary Diocese of Algoma. Its claims on us are more fully recognized than ever. Its Bishop was sent out by representatives of the whole Canadian Church. We have long since swept away the medieval notion that the clergy are the Church, and that all the laity have to do is to obey, and to provide for the material support of the clergy, the Institutions of the Church, and the fabrics in which we worship. As all of you know, the clergy and laity of our Church are more intimately associated one with the other in Canada than in the Mother Country. Happily, then, the value of the service of faithful laymen is becoming more and more recognized, but from the nature of the case, the position of the clergy in England is somewhat more independent than it is here. As to the comparative value of the two systems, it would be out of place for me to express an opinion. It is possible that our dangers may lie in another direction, viz., that the clergy may relinquish some of their necessary independence to gain popularity, and for the sake of peace and comfort speak soft and smooth things to win favour and general regard. As a body, we are pledged to support Algoma, I trust that the Canadian Church may ever consider the charge a solemn and sacred one, and that with our alms and prayers we shall support the courage and strengthen the hands of those good men who are working in that important and laborious field.

"There is that scattereth and yet increaseth," and I doubt not that an abundant blessing will come on those who do what they can to aid in the Church's Mission work.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

## SUNDAY SCHOOL LESSONS.

115. Coming to the Christian Dispensation, did Christ ordain any ministry for His Church? St. Matt. x. 1; St. Mark iii. 14; St. Luke vi. 13.

116. Were these, thus ordained, all of His disciples, or had he others also? St. John iv. 39: vi. 60, 66; vii. 31; viii. 30; 1 Cor. xv. 6.

117. Relate two incidents which show that Christ, though present, Himself, gave blessings to the people through the instrumentality of His ordained disciples. St. Matt. xiv. 19; xv. 36.

118. Did He give those whom He ordained any powers not given to the other disciples? St. Matt. xvi. 19; xviii. 18; St. Luke xxii. 19, (latter part of the verse); St. John xx. 21-23.

119. To do what four things especially did the Lord Commission those whom he ordained? St. Matt. xxviii. 19; St. Luke xxii. 17-20; St. John xx. 21-23.

120. What makes the exercise of these powers (except teaching) far more sacerdotal than any exercised by the Jewish Priesthood?

121. If the Apostles had had no authority to transmit these powers to others what must have been the consequence?

122. How were these powers transmitted to others? Acts vi. 6; xiii. 3; 2 Tim. i. 6; 1 Tim. v. 22.

123. Absolution being a part of the power granted to the Apostles (St. John xx. 22, 23) shew that this power does not mean simply declaring the terms of absolution or proclaiming the Gospel. St. Matt. xxviii. 19 and St. Mark xvi. 15 shew that this latter power had been already given.

124. If the words in St. John xx. 22, 23 had not been absolutely necessary is it likely that the Lord would have used them? No, for they would be a stumbling-block in the way of the Jews, St. Matt. ix. 2, 3.

125. In this last case did the Lord forgive sins as God or as man? St. Matt. ix. 6.

126. Is the power exercised by the Priesthood original or is it simply delegated? St. Matt. xxviii. 18, 19; St. John xx. 21.

127. Is there any reason to suppose that the power to absolve ceased with the original Apostles?

128. In what age of the Church is it likely that such power is most desirable, now or in primitive days?

129. What objection, if any, can be offered against the power to absolve which cannot equally be offered against the power to administer the Sacraments?

130. Who really exercise these powers through the Church's Ministry?

131. What is meant by the Apostles being able to discern spirits? Show that the power to absolve never did depend upon the ability to discern spirits.

132. To what members of God's Church is absolution a means of grace?

133. In what part of the Prayer Book is the doctrine of the Christian Priesthood especially taught?

134. What is an Ordinal, and how many services are embraced in that of the Church of England?

135. Do the Articles recognise this Ordinal as orthodox? Art. xxxvi.

136. Whom does the Anglican Ordinal declare to be the source of all official ecclesiastical authority and power?

137. Which form of words, "Receive the Holy Ghost," or, "Mayest thou receive the Holy Ghost," shews the greatest faith in Christ's promise to the Apostles?

138. Shew that those ordained in the Church of England are commissioned to do the four things mentioned in Q. 119.

POVERTY is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—Augustine.

Be always at leisure to do good; never make business an excuse to decline offices of humanity.