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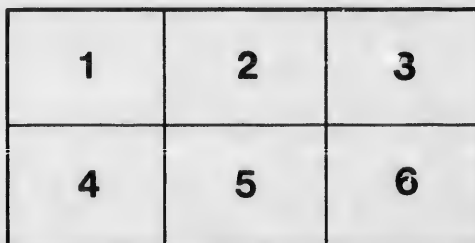
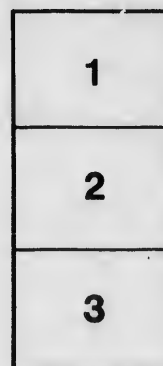
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A SERMON,

PREACHED AT AN ORDINATION IN ST. PAUL'S CHURCH,

HALIFAX, NOVA SCOTIA.

ON THE 12TH MARCH, 1848,

BY THE

REV. JOHN O. LEAVEN.

[PUBLISHED AT THE REQUEST OF THE CANDIDATE.]

SCOTTED BY WILLIAM GOSSIP, HALIFAX, W. & S. MOTT.

1848.

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OF THE  
MINISTRY IN CHRIST'S CHURCH,  
WITH SOME OF THE  
QUALIFICATIONS FOR ITS DUE DISCHARGE.

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A SERMON,  
PREACHED AT AN ORDINATION IN ST. PAUL'S CHURCH,  
HALIFAX, NOVA SCOTIA,  
ON THE 19TH MARCH, 1848,

BY THE  
REV. THOS. C. LEAVER.

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[PUBLISHED AT THE REQUEST OF THE CANDIDATES.]

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PRINTED BY WILLIAM GESSIP, HALIFAX, NOVA SCOTIA,  
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## SERMON.

ST. MATTHEW, CHAP. 28, v. 18, 20.

*And Jesus came and spake unto them, saying, all power is given unto Me in Heaven and in Earth, Go ye and teach all Nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world.—Amen.*

THE great atonement for the sins of the world had been offered up, the promise in Eden had been fulfilled, the \* "Redeemer had come." He had laid His sacred head and died, that He might bring us to God." And having burst the gates of death, † "it was not possible that He should be held in the grave, but in triumphant Majesty from the grave, " declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead," He proceeded, ere He ascended up on high, to give to His Apostles their last and highest commission to preach His Gospel, and to plant His Church. Having bidden them go "into Galilee, where they should see Him," He "came and spake unto them, saying, " All power is given unto Me in Heaven and in Earth, Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

Here we may perceive the authority of that Divine Redeemer, who gave this Commission, " All power is given unto Me in Heaven and in Earth. He who, in His human nature, had suffered for our sins, was, in that same nature, § " exalted by the right hand of God, to be a Prince and a Saviour, for to give repentance unto Israel and remission of sins." That which the inspired Apostles elsewhere proclaim, under a variety of images, is here comprehensively stated in the simple, but infinitely majestic declaration, " All power is given unto Me in Heaven and in Earth." And as all power thus was His, so He commissioned His Apostles to be His Ambassadors on earth, to go and teach, or, as the word should be rendered, " disciple" all nations; to extend the blessings of His Church and holy ordinances

\* Isaiah LIX. 20.

† 1 Peter III. 18.

‡ Acts II. 24.

§ Acts v. 31.

throughout the world ; and He added the promise of His continued presence with them, in the fulfilment of the high and sacred duty thus committed to them.

In considering these words of our Lord, it will be proper, on the present solemn occasion, to advert, First, to the nature and authority of the Christian Ministry, and Secondly, to the qualifications and habits, which may, by Divine Grace, enable those who are admitted into any part of that sacred Ministry, to discharge its duties with fidelity and usefulness, to the glory of God and the benefit of men. And first, we may observe that our Lord here established a permanent Ministry in His Church. The Gospel was to be preached on earth, not by angels, not by heavenly instruments, but by men ; it was to be, in all its parts, \* “by faith and not by sight ;” and thus its ministers were taken from among men, the † “treasure was committed to earthen vessels,” and they were to preach to their fellow-creatures the unsearchable riches of Christ, to administer His ordinances and to govern His Church. And this Divine institution was to continue “until the end of the world.”

Now in order to such continuance, either a succession of miraculous signs would seem to be necessary, to attest the true Ministers of Christ in all ages, or else, that a permanent depository should be established on earth, to which that Ministry should be entrusted, and from which its outward appointments should be derived.

The words of our text clearly point out to us, that our Blessed Lord instituted the latter ; that He gave to His Apostles, a spiritual commission and authority, which was to be co-extensive with earth's remotest bounds, and co-equal with the world's duration. “Go ye, teach all nations, He said, and lo, I am with you alway even unto the end of the world.” And of the nature of that authority other passages of Scripture also inform us. Thus, in the Twentieth Chapter and Twenty first verse of the Gospel of Saint John, we read, that our Lord said to His Apostles, “As my Father hath sent Me, even so send I you.” And the Apostles afterwards reminded those whom they addressed, of this sacred Office which Christ had entrusted to them.— † “Now we are ambassadors for Christ” they said, “as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God.”

Thus our Lord committed to His Apostles the outward and visible part of His own office, which he then was leaving, and He promised that the spiritual grace which they ever needed to enable them to fulfil that high and sacred duty should never be wanting, that He would be with them always even unto the end of the world. It is therefore manifest, that the Ministry which our Lord thus instituted was to be permanent and abiding ; and as it is scarcely necessary to observe that it could not be thus continued in the *persons* of the Apostles, who in a few years finished their course and duties on earth, so it follows, that its continuance must be in those to whom the Apostles committed it, ere their removal from this earthly scene. And thus far, it is

\* 2 Corin. v. 7.

† 2 Corin. iv. 7.

† 2 Cor. v ch. 20 v.

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trusted, that all, who with a single and teachable spirit receive the holy word of God will readily acquiesce, that a gift here was given, which could not be lost, being secured by the ever-abiding promise of the Redeemer, that He would be with those to whom it was committed, even unto the end of the world.

Let us then proceed to enquire what that gift really was, and what was the nature of that Ministry then given and established by our Lord. And in this enquiry, it may be useful, first, to remove some objections which have been urged against the continuance of the Apostolic Office and Ministry. It has been stated, that the power of working miracles, and the gifts of inspiration and the fact of there having been witnesses, to whom our Lord shewed Himself after He had risen from the dead, constituted the peculiar distinction of the Apostles; and that these particulars were necessarily personal in their nature, and temporary in their duration. But herein there lies a twofold error, for, in the first place, it is manifest to every attentive reader of the New Testament, that the gifts of miracles and of Divine inspiration were by no means confined to the Apostles, but were poured out abundantly on the Members of Christ's Church; and that there were also many who had been witnesses of our Lord's Resurrection who yet were not Apostles. And farther, it has been well observed, that in the *terms* of the Commission which our Lord gave to His Apostles, there is *no mention* of these things. They were commanded to go into all the world, for what purpose? Not to work miracles, but to preach the Gospel, to administer the Sacraments, to plant and to govern the Church; in short, to perform the *ordinary* not the *extraordinary* duties of their Ministry. And also that, so far from Miracles being specified as one of the peculiar distinctions of the Apostles, they are mentioned as a sign which would be given to believers generally, for in the Sixteenth Chapter of Saint Mark's Gospel, where our Lord commanded the Apostles to preach the Gospel to every creature, He added, and these signs shall follow them that believe "In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Thus it is manifest, that it was not by miraculous gifts that the Apostles were especially distinguished, but by the *office* which our Lord had given them.

And it is to be observed, that this office and authority were given, not to the seventy, whom our Lord had previously sent forth; not to the collective body of believers, but to the eleven Apostles whom our Lord had commanded to go into Galilee, where they should see Him.

And surely, Brethren, it will be admitted, that the Office and Ministry, whatever it was, which our Lord committed to His Apostles, and sealed with the promise of His continued presence even unto the end of the world, cannot be lost or destroyed. Let us therefore examine how the Apostles exercised that office.

The brief history of their Acts contained in the New Testament, points out to us that wherever they planted a Church, they appointed the two orders of Presbyters and Deacons subordinate to their own office; that while they empowered them to preach the Gospel, and to

be Pastors over the flocks committed to them, they retained in their own hands the power of ordaining Ministers, and of governing the Church. And that higher power they also committed specifically to others, to whom they gave the authority which they themselves possessed, and whom they empowered to superintend and govern the Churches which they had planted and the Ministers whom they had ordained.

And thus we see the Christian Ministry existing constantly in three orders, so that no Church is to be found, which was not subject, both in its Ministers and its people, to the authority of the Apostles, and of those whom the Apostles appointed, as Timothy, Titus, and others, to partake with them of that high office.

And if we examine the records of the Church after the canon of Scripture was closed, we find the same unvarying testimony; so that for upwards of a thousand years not one Church can be found throughout the world, which did not possess the three orders in the Christian Ministry.

When therefore, we find, that during our Lord's own Ministry on earth, He appointed the Apostles, and then other Seventy also, to whom He gave not the Apostolic Office; and that the Apostles ordained Presbyters and Deacons in the Churches which they planted, but gave not to them the power of ordaining, but appointed others with higher authority, with indeed, a part of their own office, empowering them to ordain elders, and to govern the Church; when, in short, we find, that there is not, in Holy Scripture, *one single direction or permission*, to the second order in the Ministry, to ordain other Ministers, nor one single instance of their doing so,\* by themselves alone; when the whole voice of antiquity assures us that there have been, from the Apostles' times, three orders of Ministers in Christ's Church, then are we obliged to believe that this diversity of orders in the Christian Ministry is of Divine appointment, and that the Apostolic Office will always exist in Christ's Church.

And as an additional proof that this highest office in the Church was not limited to the first Apostles in person only, we find that many others in Scripture are expressly called Apostles, as Andronicus and Junias, Timothy joined with Saint Paul, Barnabas, and others.

And that office was preserved and continued, by successive ordinations and impositions of hands, from those who first held it unto others found meet to be partakers of it.

And thus it has continued even to our times; the promise given

\* The passage in the 4th Chapter of St. Paul's 1st Epistle to Timothy, in which he exhorts him "not to neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the Presbytery," has been sometimes advanced, as an instance of ordination to the Ministry by the second order. But besides that the meaning of the word "Presbytery" is exceedingly doubtful, the argument is rendered untenable by St. Paul's declaration in the first Chapter of his 2d Epistle to Timothy, where he says expressly that the gift that was in Timothy, was "by the putting on of his hands." "Stir up the gift of God" he says, "which is in thee, by the putting on of my hands." Here the different prepositions expressly mark that the gift imparted to Timothy came from the Apostle himself, by the putting on of his hands, while it was only *with* the laying on of the hands of the Presbytery, just as is practised in the Church of England at this day.

by our Blessed Lord, that He would be with His Apostles always, even unto the end of the world, has been to our day fulfilled, and doubtless will be to the end of time.

And this perpetuation of the Ministry, by uninterrupted succession, is most promotive of due order and regularity, and most consonant to right reason. And yet, how often do we find that this important principle in the Christian Ministry is not only disregarded, but strenuously opposed, by many who profess and call themselves Christians. Let us hope that a better appreciation of its value may ere long obtain.

And in order to this, we would request your attention to the circumstance, that those bodies of Christians who generally oppose the doctrine of succession in the Ministry, yet find it necessary, with but few exceptions, to act upon the same principle in effect, though limited and defective in extent in their own religious organizations.

For even those bodies who have separated from the Church, do not, at least with very few exceptions, acknowledge any as their Ministers except such as have been ordained by other Ministers of their body, and these again by Ministers preceding them. And this is precisely the principle of succession in the Ministry, with the exception, that this succession does not extend up to the Apostles, but centres in some eminent individual, who was the founder of their peculiar organization, either in the Sixteenth Century or at some subsequent period. But if ministerial succession be right and proper now, it was equally so then; if it be not lawful for any man "to take this office and authority upon him" now, "except he be called of God as was Aaron," neither was it lawful at any former period.

Some indeed claim succession from the times of the Apostles through the second order of the Ministry, to whom however, as we have already pointed out, the power of ordination was never given, and by whom there is no proof of its ever having been exercised, either in the age of the Apostles, or the ages that immediately succeeded them.

But, Brethren, with what possible consistency can those who are obliged to act upon the principle of succession in the Ministry now, and those who endeavour to claim it through a subordinate channel, attempt to oppose, or even rashly to deride the truth of an uninterrupted succession of the Ministry in the Church, from the Apostles, through the highest order, which the Church of Christ has ever held, at all periods of her history, and in all places of her sojourn upon earth?

That this succession in the Ministry has always been preserved is abundantly evident; for not only have ancient authors preserved the very names of those who succeeded the Apostles in the principal Bishoprics, so that every Bishop in our Church may trace the transmission of his office from some or other of the Apostles; but moreover, the same testimony of the Church which assures us that the Scriptures which we now possess are the same Holy Scriptures given to the Church from the beginning, and transmitted down to us, assures us also that the Ministry in the Church has been always transmitted through its highest order, each Bishop having been ordained by those



who were Bishops before him. There is the same testimony and the same authority with that which we have for the authenticity of the Sacred Scriptures.

And thus, the Apostolic office has been constantly preserved, those who first succeeded to it, as Theodoric one of the early writers informs us, having left, as a mark of honor, the *name* of Apostle to those who first held it, and retained the title of Bishop, with the office transmitted to them from the Apostles, of governing the Church and ordaining and sending forth its Ministers.

And surely, we may learn from History, some lessons which testify the value of that Apostolic Office and Ministry, which our Lord instituted, and with which He promised to be even unto the end of the world.

In some cases that Ministry has been marred by diminution, in others by addition. It has been marred by diminution, by those bodies of Christians, who have confined the Ministry to the second order, which was subordinate to the Apostles, and thus have departed from that Apostolic Office with which our Lord promised his continued presence. And the sad result has been, that many of those bodies, have lost, to a very great extent, the faith of the Gospel, that the cardinal doctrines of Christianity, the Divinity and Atonement of our blessed Lord, have passed away from their belief.

Thus it has been with the descendants of those who first separated from the Church in England two hundred years ago, and whose representatives now have lost the knowledge and belief of the Divinity and sacrificial death of our Lord.

Thus it has been with very many of the Children of those who emigrated to this Western World, and in New England established their peculiar religious organizations; and thus it has been to a great extent, also, in those Countries of Europe, Germany and Switzerland, where those organizations first had their origin.

And when, on the other hand, we consider that instance in which the Apostolic Ministry has been marred by an unauthorised addition thereto, by imposing upon it an unscriptural authority, supreme and absolute over all, what has been the result? The pure faith of the Gospel has been corrupted and overwhelmed by a multitude of errors and superstitions, the gracious way of Salvation through faith in Christ, has been obscured, and a spiritual slavery has been imposed upon the minds and consciences of men.

Thus, unauthorized addition has proved to be the despotism of religion; as unauthorized diminution has been productive of anarchy, and loss of some of the essential articles of the faith. May we hence be enabled to learn the value of that Apostolic Ministry which has been preserved by Divine Providence in our Church, may we guard and cherish it as the Divinely appointed safe-guard of pure and undefiled religion.

Thus have we endeavoured to set before you the authority of the Ministry in the Church, its Divine institution and its transmission from the Apostles down to our times. by uninterrupted Succession.

But is it to be supposed from hence that we deem all those who have unhappily lost, or wandered from the Apostolic Ministry, out of the reach of God's mercy and salvation through Jesus Christ? Not so, Brethren; we deem indeed the Apostolic office essential to the existence of a rightly-constituted Church, so that we are obliged to say with ancient writers, that \* "without a Bishop there is no Church named;" yet we do not deem it essential to salvation in those who have, through error and not through wilful sin, departed from this ordinance of Christ; and we believe that there will be many, whose penitence and faith and piety will be accepted through our Saviour, although they may unwittingly have added to, or diminished the Ministry appointed in Christ's Church.

Still, it is the duty of all who are Members of the Church of England, to guard and cherish with the most earnest care and watchfulness that inestimable deposit which Providence has committed to her, of the Apostolic Ministry in its purest form; for the time may come, and we believe it will come, when the tendency to superstition on the one hand and to division on the other, shall have passed away from the minds of men; that it will be found to be of inestimable value that there is still abiding in the Church of England uncorrupted and uninjured, the Office and Ministry which our Lord gave to His Apostles, and with which He promised to be even unto the end of the world.

Having thus endeavoured to point out to you, from a deep conviction of its great importance, the authority and continuance of the Apostolic Ministry in the Church, we proceed in the second place, to advert to some of the qualifications necessary to those, who desire to be admitted to any part of the arduous and sacred duties of the Ministry.

The call to the Ministerial Office is twofold, the one inward, by the secret operation of the Holy Spirit upon the hearts of men, the other outward by their being ordained, and receiving a Commission and Authority, to exercise the office of the Ministry, from those to whom the power to impart it has been committed by our Lord and His Apostles.

Of the latter, having already discoursed at large, we shall only now add, that even if we set aside for a moment all the proofs which substantiate the succession of the Ministry in its various orders from the Apostles; such succession is evidently the doctrine of our Church, which in the preface to the Service for the Ordination of Deacons declares, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' times there have been these three orders of Ministers in Christ's Church, Bishops, Priests and Deacons."

And that this is also held by the Church to be of *Divine Institution*, is farther manifest from these words in one of the prayers for the Ordination of Priests, "Almighty God, giver of all good things who

\* "Nulla Ecclesia sine Episcopo," is stated to have been a maxim throughout the Primitive Church.



by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these Thy servants now called to the Office of Priesthood."

It is therefore your parts and duties, beloved Brethren, who now desire admission into this sacred office, earnestly to consider this doctrine of the Church, and to pause even yet, ere you come forward to seek admission into her Ministry, unless the entire conviction of your own minds be in harmony with her teaching, on this, as on other points; that there may be no vestige of hesitation or insincerity, in your receiving a participation of her Ministry.

And in conjunction with the external ordination, there must be also a Divinely-imparted call, from the Holy Spirit of God unto your own souls, inclining you to devote yourselves entirely to the service of God in the work of the Ministry. How solemn and infinitely important is this consideration; how earnestly should it be pondered by all who seek admission into the sacred offices of the Christian Ministry. In this particular your own consciences, Brethren, must be your judge, and we earnestly hope that you have well considered the weighty responsibility of the Ministerial Office, and that your desire to receive it, proceeds from no hope of worldly advantages, or of bodily ease and indulgence, but from the single and earnest wish to consecrate yourselves and all your faculties to the service of God in the sanctuary.

And in proceeding to point out some of the qualifications necessary to the due discharge of the Ministry, we shall advert especially to the instruction given by St. Paul to Timothy, in the 4th Chapter and 16th verse of his first Epistle—"Take heed to thyself and to the doctrine, continue in them, for in so doing, thou shalt both save thyself and them that hear thee." This precept of the Apostle will afford an appropriate topic for the remaining part of our discourse; viz., that the Christian Minister must take heed, first to himself, then to the doctrine which he preaches, and finally to the great end of all his exertions, that he may both save himself and them that hear him.

And first the Apostle says, "take heed to thyself." These words indicate the necessity of a constant and earnest watchfulness in every Ambassador of Christ over his own soul, and there are many passages of Scripture which inculcate the same duty. Thus our Lord said to His Apostles, \* "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." And He reminded them also that they were "the light of the world," and that "a city that is set on a hill cannot be hid."

And it is abundantly confirmed, as are indeed all parts of Holy Scripture, by the very nature of the case, and the testimony of experience. For, can he, who has never felt in his own person the sinfulness and weakness of the heart, and its infinite need of God's mercy and God's grace, who has never been enabled to turn from worldliness and sin, and in deep repentance and faith to seek and to

\* St. Matthew v., 13, 14.

receive God's mercy through Christ, and the grace of the Spirit to renew and purify his heart, can he, who has never himself sought these blessings, adequately and sincerely warn others of the great guilt and danger of sin, or earnestly lead them to God through Christ? Nay, my Brethren, he may coldly and stately declare the words of salvation, and its general doctrines, but the life and spirit that should animate his exhortations will be wanting, and thus they will be a task and labour to himself, and will frequently fail of making any impression on his hearers.

And may we not say, that one of the great objects of our Lord in committing the Gospel to men, to proclaim to their fellow-men, is, that the deep feeling of their own sinfulness and weakness, and need of God's grace to purify and to renew them, may enable them to speak with personal knowledge, with sympathetic feeling, and with unwearied earnestness to the dying men around them, that they also may receive "part of this grace wherein themselves do stand." But if this spiritual life be wanting in the heart of the ambassador, the earnestness, the sympathy, the love for his fellow-creatures which should actuate his efforts, will be wanting also.

And we may see this (principle) constantly verified in earthly matter. How often is it found that any person who is himself in earnest in any thing which he advocates, succeeds in imparting, sooner or later, a part of his own convictions to those whom he addresses; they perceive that he is in earnest, they are thus led to consider more attentively the subjects which he presents to them, and are often induced to regard them with favor and to accede to them.

And although in the reception of the truths of religion the power is of God, yet one of the great means which He employs is the efforts and exertions of His ministering servants. The life of religion in the soul is therefore the great qualification of the Christian Minister.

And this Divine principle of spiritual life can only be obtained from the Lord and Giver of life. To obtain it, beloved Brethren, you must be men of prayer, of watchfulness, of meditation; your life must be hid with Christ in God. You must draw nigh to Him who "seeth in secret, and who will reward you openly." The blessing of Divine grace is to be obtained for the sincere asking of it, for \* God "giveth His Holy Spirit to them that ask Him." Thus you must be daily in the invisible Sanctuary, in the special presence of God by prayer; in order that you may rightly minister in His visible sanctuary on earth. You must go † "into the Holiest, by the blood of Jesus," and draw nigh to Him who hath promised to draw nigh to you. Your heart must be an altar from which the daily sacrifice of prayer, for God's mercy to pardon, and God's grace to strengthen and renew you, must be offered up.

We trust, Brethren, that this has been your practice hitherto, and that the grace of God is now abiding in your hearts and drawing you to His service. But permit me to remind you that the same earnestness of supplication, and communion of heart with God through Christ,

\* Luke xi. 13.

† Hebrews x. 19

is necessary to your *retaining* the gracious influences of the Holy Spirit. It has been well said, that "there are no independent graces in Christianity," none, which do not require the continuance of prayer, of communion with God, and of obedience to Him, to secure their remaining in full vigor and fruitfulness. If an Apostle could say \* "I keep under my body and bring it into subjection, lest that by any means, after I have preached to others, I myself should be a castaway," surely it must be necessary for all the Ministers of Christ to exercise a constant watchfulness and self-government.

Deem not then, Brethren, that your past or your present feelings of piety towards God will suffice for the future, unless you continue to seek throughout your lives, the renewing influences of the Holy Spirit. Take an illustration from the natural world. Observe the course of a river, which God hath appointed to bless mankind with its refreshing stream, and which flows steadily onward in its appointed course towards the ocean, and as it flows imparts the most valuable refreshment to the earth, to animals and to men. There is no pause in its career, there is no failure in the supply of its refreshing waters. But whence does it derive this unfailing constancy, this unexhausted treasure? Far back in the remote recesses of the hills, unnoticed it may be, or unknown by man, a little fountain gushes up perennially from the bosom of the earth, and imparts to that river its inexhaustible supply.

Suppose for a moment that the fountain were to cease, that its waters no longer welled forth from the bosom of the earth; how soon would the river also be exhausted, and leave nothing but its bare and arid channel, instead of the healthful waters which it formerly gave. There might, indeed, for a short time remain a few pools of stagnant water, but these also would gradually disappear.

And what the fountain is to the river, Brethren, the habit of prayer and communion with God must be to you. He hath promised to place in the hearts of those who seek Him † "a well, or fountain, of living water," which, the Evangelist informs us, ‡ "He spake of the Spirit which those who believed on Him should receive," and which would not only satisfy the desires of their own souls, but also flow forth from them in living streams of grace to others. The influence of the ever-present Spirit of God must therefore be sought by you daily, in order that your daily lives and words may "minister grace to the hearers."

And there is indeed a danger that the very familiarity with sacred things which necessarily belongs to the Ministerial Office, may tend to weaken the feeling of deep solemnity and reverence with which they should ever be accompanied in the mind. That which it is the office of the Minister to communicate to others, he may gradually in some measure forget to be equally necessary in all its parts to his own soul. Against this and all other dangers nought can preserve him, except constant watchfulness, meditation and prayer. The process of renovation unto holiness must go on steadily within him by Divine grace, in

\* 1 Cor. ix. 27.

† John iv. 10. & vii. 38

‡ Ephes. iv. 19

order that he may be guarded against the various dangers to which he is exposed. Be then, Brethren, men of prayer; cultivate the habit of retirement from earthly things, that you may be with God; that you may be in the ante-chamber of Heaven by communing with God through Christ; from whence you will come forth refreshed and strengthened, enabled to overcome all dangers, and to run your course with joy and faithfulness.

And next, to the taking heed to himself and watching over his own soul, the Minister of Christ must "take heed to the doctrine" which he proclaims. In order that he may do this, it is evident that he must be diligent in study, that he must constantly gather fresh knowledge in sacred learning. For not only is it requisite that his discourses be adapted to the different spiritual conditions of the individuals whom he addresses; but so various are the duties incumbent upon Christians, so different the circumstances in which they may be placed, so great on the one hand the advances they may make in piety and holiness, and on the other so numerous the errors into which they may fall, that the Christian Minister who does not diligently study may indeed declare the general truths of Christianity, but he will be greatly wanting in their applicability to the spiritual necessities of his hearers. His will be a *distant* light, which shines indeed, but not with sufficient brightness and nearness to guide the pilgrim through all the deep dark vallies by which his journey lies, and to lead him to all those heights of holiness and piety to which he may attain.

Continuance therefore in sacred studies is a necessary element of Ministerial usefulness. Thus St. Paul admonishes Timothy to "give attendance to reading, to exhortation, to doctrine," and thus a greater than St. Paul saith, "Every Scribe who is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old;" old, it may be, in their principles, and new in the application of them to the varying wants and circumstances of men.

So Brethren, should be your endeavours, that while you adapt your instructions to the circumstances of those whom you address, "rightly dividing the word of truth," yet that all your words should be based upon the old and abiding principles of Christ's religion, as promised to the patriarchs, typified in the law, and fully completed and given in the Gospel.

Those principles alone can fully meet the wants and necessities of human beings, and they are admirably adapted, and through Divine grace, infinitely powerful, to relieve those necessities, and supply those wants. They are fully set before us in the formularies of our Church, and may be thus briefly recapitulated;—That man in his own heart is sinful and fallen from God and holiness; that there is within his very nature a taint of evil, derived from his first parents, not by imputation, but by actual transmission; that he is thus very "far gone from original righteousness," that he loves the things of the world and of sin, and not the pure and Holy Commandments of God, and thus is a rebel against the Almighty and liable to the just sentence

of eternal condemnation ; but that to save him from his sins, God, in His infinite mercy hath sent His only-begotten Son, who by His death upon the Cross, once for all, "hath made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and rising from the dead, hath ascended unto the right hand of God, and hath sent from thence the Holy Spirit of God to renew and purify the heart of every soul of man who will receive and cherish His grace and obey His godly motions within him. And also, that the pledges of these blessings are given to us, even in the commencement of our lives, by that Holy ordinance by which our Lord, in the words of our text, commanded His disciples to admit all nations into the hopes and promises, and heavenly influences, of His religion.

And what truths can be more fully in accordance with the attributes of God, or more precisely suited to the wants of men. How simple and how consoling the admonition, "Repent (ye) and believe the Gospel;" renounce your sins and draw near to God through Christ, and you will receive forgiveness, and the grace of the Holy Spirit ; continue to seek that grace by earnest prayer and to serve God, and it will cleanse and purify you from all sin, and incline and enable you to all righteousness.

These are truths in which all men have the deepest interest, and which it is the Pastor's duty to press upon his hearers, to convince them of their sin and danger, and to point them to the only remedy, the mercy of God through Jesus Christ, and the renewing influences of the Holy Spirit.

Let all your discourses then, Brethren, lead to, and centre in Christ Jesus, that as the planets all revolve around the Sun, so every religious precept and admonition may refer to the Sun of Righteousness ; that in your warnings against sin, its heinousness and danger may be seen in the sacrifice and death of Christ ; and that in your instructions in the way of salvation, it may be manifest that eternal life can only be found by being united, through faith, to Jesus Christ ; that while you proclaim the great doctrine of justification by faith, it may be also known that the faith which you inculcate is not a dead but a living and fruitful faith, producing constantly and indispensably, the works of piety and holiness, and obedience to God's commandments. And thus the formalist will be admonished that piety is a living principle, glowing within the soul and constraining it to Christ ; and those who rest in a partial morality, in obedience to some of God's commandments while they neglect others, may learn that religion is an universal principle, leading to the fulfilment of every duty, and the renunciation of every sin ; and those who trust in the mere persuasion of their minds alone that they have faith in Christ, may learn that faith is an operative principle, and must be manifested by the works of piety, righteousness and charity which it produces.

It only remains for me to offer a few brief remarks on the personal intercourse of a Minister with those committed to his charge. While his public ministrations are the great mean of proclaiming the doc-

\* Mark, i. 15.



trines of the Gospel, it is by (his) private intercourse with his flock that the Pastor is enabled to discern the peculiar instruction which each requires; to remove the errors which may have fallen into the mind, and to utter an admonition against the worldliness or sin which may be cherished in the heart and manifested in the conduct. Without this personal intercourse, without the constant habit of parochial visiting, the Minister cannot thus adapt his instructions to the wants of his people, and will be considered comparatively a stranger among them.

Remember therefore that you have a message for every *individual* of your flock, and that to every individual it must be personally given. And inasmuch as the advantages of system are manifest in every department of human duty, permit me to offer to you the simple suggestion that your mornings be devoted to study, to meditation and to prayer, and the remainder of the day to pastoral intercourse with your people, so as to allow no day to pass, if possible, without bearing the message of the Gospel, in its various parts, either of warning or instruction, to some or other of those committed to your care. Thus may you be enabled to render your account at the last great day, with joy and not with grief, and by Divine grace "both to save yourselves and them that hear you."

And permit me, Brethren of the laity, to remind you of the regard and assistance due from you to those who are over you in the Lord, that you should "regard them very highly in love for their works' sake;" that as the pastoral office is one of the most important and responsible on earth, so there should be, between the Pastor and his flock, a reciprocal feeling of affection and regard; that as it is his duty to admonish and instruct his people, so they should receive his admonitions with gladness, remembering that he is to watch for their souls as one that must give account, and render to him also that assistance and support in all his efforts, by which alone they can be really and extensively useful.

And the sacred ceremonies of this day derive an additional interest from the circumstance that among those about to be admitted to the priestly office, two are to be supported solely from the funds of the Diocesan Church Society of this Province.

This constitutes an interesting era in the history of our Church; may we not trust that it is a mark of an increasing appreciation in her Members, of the duty of aiding their brethren in remote places, who are destitute of her ministrations and ordinances, and that it may be an intimation also, of true piety and christian feeling within her borders. For as in an individual, one of the most favourable signs of true piety is his concern and his exertions for the spiritual welfare of others, as well as of himself, so the Missionary spirit in a Church is one of the best intimations of the value which its members place upon the doctrines of the Gospel. While therefore, Brethren, you regard with gladness the sending forth by the Church in this Diocese, of two visiting Missionaries, Oh! be it your care to aid in their support; let it not be that their Mission shall cease for want of the necessary

funds for its continuance, but that by your increased offerings to the cause of Christ and His Church, you may be instrumental in sending the blessings of religion to those who need them, that our Lord's Command to His Apostles to teach all nations may be fulfilled in this our land, and that we may experience the truths of His gracious promise, that He will be with them "always, even unto the end of the world."

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