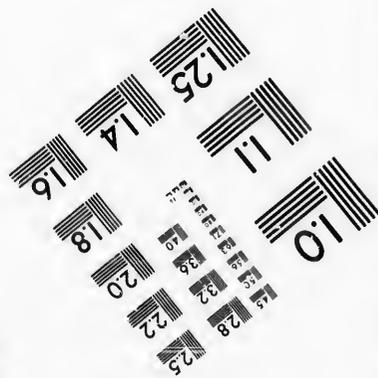
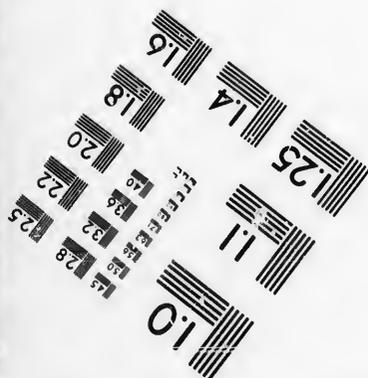
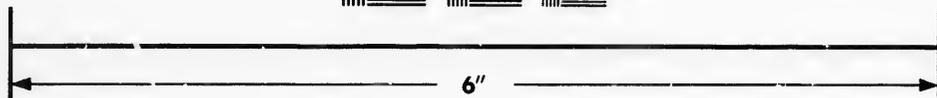
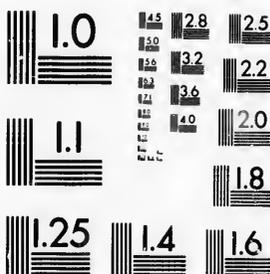


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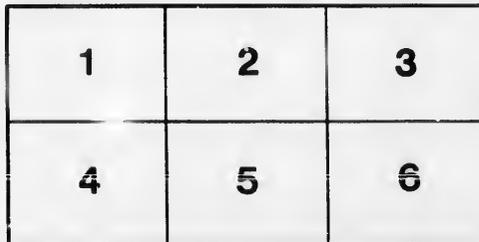
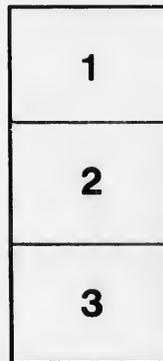
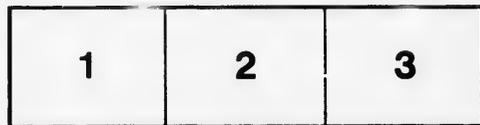
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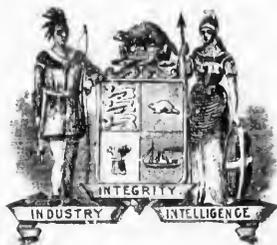
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FOUNDATION AND CONSTITUTION

OF THE

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AND THE

GENERAL OUTLINE OF THE MINISTERIAL
CHARACTER AND DUTIES

CONSIDERED IN AN

ORDINATION SERMON

PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC
ON SUNDAY 30TH JULY 1826,

BY THE REV. G. J. MOUNTAIN, D. D.

ARCHDEACON OF QUEBEC, RECTOR OF QUEBEC, AND EXAMINING CHAPLAIN
TO THE LORD BISHOP OF QUEBEC.

WITH REFERENCES AND NOTES.

PUBLISHED BY PARTICULAR DESIRE OF THE GENTLEMEN ORDAINED.

"When the day appointed by the Bishop is come, after Morning Prayer is ended there shall be a Sermon or Exhortation declaring the duty and office of such as come to be admitted Deacons [or Priests as the case may be]—how necessary that Order is in the Church of Christ and also how the people ought to esteem them in their Office."
Rubric prefixed to the Form of Ordination.

"De Summā rei quam aliis persuadere volo planē ipse, neque id temerē, persuasus sum."
Bullī Dejenis Fidei Nicenæ.

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TO THE HONORABLE & RIGHT REVEREND
CHARLES JAMES,
LORD BISHOP OF QUEBEC:

THIS SERMON

PREPARED AND PREACHED BY HIS COMMAND & HONOURED BY HIS APPROBATION.

IS NOW, BY HIS PERMISSION, INSCRIBE

WITH SENTIMENTS OF RESPECT AND ESTEEM

WHICH ARE HERE LEFT TO BE UNDERSTOOD

AND WHICH THE ORDINARY FORMS OF DEDICATION,

IF TAKEN IN THEIR CURRENT VALUE AND SUPPOSED TO APPLY ON-

LY IN THEIR FORMAL SENSE,

WOULD MOST IMPERFECTLY CONVEY,

BY HIS OBLIGED, AND FAITHFUL HUMBLE SERVANT,

THE AUTHOR.

ADVERTISEMENT.

A CONSIDERABLE portion of the following Sermon is substantially and often verbatim the same with one which was preached by the Author at the last Visitation of the late Bishop of this Diocese at Montreal, and of which both his Lordship and the Clergy honoured him so far as to desire the publication.

The reasons for which he then ventured to excuse himself have been since stated in an Advertisement prefixed to a Sermon preached before the *Diocesan Committee of the Society for promoting Christian Knowledge* in 1822, and afterwards published,—namely “that the Sermon in question formed part of a *Series* addressed to the Author’s first flock, which if he “should enjoy sufficient leisure for the task, he might “possibly one day revise, and prepare for the press.”

That leisure he has never yet enjoyed, and has so little prospect of enjoying that he will not again refuse himself to a desire which he has so much reason to respect; but gives his Sermon to the public as well in dutiful and affectionate remembrance of the past expression of this desire, as in thankful acknowledgement of its repetition,—and only prays that it may be instrumental to that good which has been anticipated by the indulgent judgement of his brethren.

Upon the present occasion, his particular thanks are due to the Rev. Messrs. J. GRIER and W. ABBOTT, Priests, and T. GREEN and R. ELMS, Deacons, for the very handsome manner in which their request was conveyed.

SERMON, &c.

*MATTII. V. 13.—16.—“Ye are the Salt of the Earth—
—but if the Salt have lost its savour, wherewith shall
it be salted?—it is thenceforth good for nothing, but
to be cast out and to be trodden under foot of men.—
Ye are the light of the world. A City that is set on an
hill cannot be hid.—Neither do men light a candle and
put it under a bushel, but on a candlestick, and it giv-
eth the light unto all that are in the house.—Let your
light so shine before men that they may see your good
works and glorify your Father which is in Heaven.*

TH**ES**E words are the words of Jesus Christ.—They were spoken by the Son of God upon earth.—They are recorded as his words, by inspired writers, that we may receive them with the same reverence, with the same feeling of obligation to hearken and obey, as if we heard them uttered by his holy lips.—They are capable of an application to all Christians—for all true Christians,—all who seriously propose to their own minds to be followers of Christ,—are to regard themselves as called out from an unthinking and disobedient world, and charged, within the range of their influence and example, to cure its corruption, and to remove its ignorance of God. They are, therefore, in a qualified sense, the Salt of the Earth, and the Light of the World.—They are destined to act upon the mass with a purifying and corrective influence, and, by their consciousness of a trust reposed in them, by their circumspection, by their concern for Religion, and, above all, by the good effects unavoidably and plainly resulting from Christian

principles and feelings,—to recommend the Faith which they profess and make the Gospel attractive to mankind.

But, if such be the task of all Christians who are Christians in earnest,—in how much higher and more awful an acceptation does the text apply to those who are expressly consecrated and exclusively set apart to the Service of God!—To them it is that the words are specially addressed—to them the charge is given by their Master, that they must produce an effect upon the world,—must work a change upon mankind,—to them the warning that if their efficacy for these purposes be lost, they are fit only “to be cast out and to be trodden under foot of men.”

It is in this, which appears to be the proper and direct application of the words,—their application to the office and duty of the *Christian Minister*,—that I propose now to pursue the subject which they present, and which divides itself under two distinct heads of enquiry.—I propose to clear the way by considering the nature, origin and constitution of the Christian Ministry; and to proceed thence to the examination of the object for which such a Ministry is appointed,—the part which they are to sustain in human Society,—the duties which they are to discharge,—and the manner in which they are to execute their task.

FIRST, then, we are to consider what the Office is—how it originated—whence its powers are derived and how conveyed—*who and what*, in short, are this *distinct Order of persons* who are described as the Salt of the Earth and the Light of the World.

THE essence of Religion is its effect upon the heart and life, and its influence upon the manners of the world,—but these fruits will not spontaneously spring up and come to perfection: there must be labourers continually to sow the seed, and to watch it in all the stages of its growth.—There must be some outward marks to denote, as it were, to the eye, and some appointed remembrancers to perpetuate all institutions in which men are parties concerned.—The Waters of Life could never be meant to be poured loosely abroad, once for all, and thus to waste themselves over the world,—there must be a known reservoir in which they are collected, and a regular channel by which they are conveyed and dispensed.—For these necessities the Divine Author of our Religion has expressly provided.—He has instituted a visible Church, the depository of his Doctrines, the “Witness and keeper of Holy Writings;” he has bequeathed the Sacraments of Baptism and the Supper, as tokens of remembrance, and as Ordinances of Grace;—he has solemnly commissioned an Order of Men,—empowering them to administer these Sacraments,—to preach the Word of Life, and to guide the affairs of this Spiritual Society. His Holy Apostles, to whom this Commission was immediately given, and whose acts and appointments (for they were inspired) are divinely sanctioned, filled up the design and settled the form and unity of the Church.—And he has promised to the persons who receive this Commission, that he *will be with them till the end of time.*—“Go ye, therefore, 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

* Art. XX.

you : and lo ! I am with you *always, even unto the end of the World.*"—Observe—here is a particular and solemn commission, with a promise annexed, which is expressly extended by one continuous and unbroken chain, to the end of the world.—Not in the persons of the Apostles, for they all died soon after his return to Heaven.—Where then and how has this Commission,—for there it is plainly before our eyes,—been passed on from the Apostles ?—In whom does it reside ?—In their Successors surely.—And who are their Successors ?—Their regular Successors are the Bishops, or presiding Officers of the Christian Church, who convey authority to minister in holy things ; and who have transmitted this power from man to man, from their times to our own.

THIS, we believe, admits of much the same proof as any other historical fact :—But before we enter upon the argument it may be expedient to bespeak some indulgence, and to disarm, if possible, some feelings of opposition to this proclamation of our principles.

THE World is governed a good deal by names, and it is easy upon particular topics to sound an alarm, which makes men deaf to farther argument, and to excite prepossessions which, while they exist, render all reasoning hopeless.

THUS, our maintenance of the doctrine of *Episcopacy*, in an *Episcopal* Church ;—our adherence and attachment to our *own* profession ;—the *consistency* of our *belief* with the *principles* upon which our Church is *founded* and *framed*,—are liable, we know too well, to be stigmatized as savouring of an illiberal, a bigotted, and even an intolerant spirit.

BUT we are not illiberal ; we are not bigotted ; we are not intolerant.—We will not plead guilty to the charge. Upon this point let me entreat your serious attention to the following considerations, to be kept in mind, throughout, as we proceed.

IN THE FIRST PLACE, the question is wholly mis-stated when it is represented as solely a question between one form of governing any particular Church, and another form.—It is no such confined question.—If it were we might be excused for thinking our own form the best—but what we believe is that the original Catholic Church of Christ was framed and cemented together as one Society under one form of Government which is our own,—the succession of the Ministry so provided for,—the barriers of the Sanctuary so secured against promiscuous intrusion, and the foundation of discipline so laid:— And what we lament is, that in consequence of the lawless usurpation over the whole Western Church by the Bishops of a particular City, and the many monstrous evils connected with it, which made a rupture in the Church plainly and imperiously necessary,*—the original order of things was broken through in some branches of the Reformation ; and the cause at large thus essentially weakened and distracted :—

IN THE SECOND PLACE,—although we cannot, —certainly we cannot,—avoid thinking that this deviation from the Primitive Church exists in

* The Author, under the particular circumstances of this country, is anxious in the extreme to avoid all needless offence, but all Protestants must of course entertain this view of the subject, or they would cease to be Protestants, and therefore there can be no offence in stating it.— There are indeed Roman Catholic Writers, particularly Fleury, who, although they deny the necessity of the consequence, and refuse to admit any corruption in doctrine, have stated the case itself in general terms little short of those which are here employed.

some branches of the Reformation, even where there is a standing Order of National Clergy,*—and that with respect to those Sects, properly so called, which have formed themselves into separate religious communities, their Ministry is purely factitious and without warrant that can be shewn of divine authority,—altho' we wish and pray that all Churches might be united in the ancient and regular bond of Episcopal Communion,—yet, far from despising or seeking to degrade, we love and respect other Churches; we pray God to forgive and correct any faults of our own which may impede the return of those who have gone out from us, and we willingly believe that His blessing and grace may attend even a ministry in all points of view irregular, where there is a sincere intention to serve him, † and to promote the salvation of Souls, (still maintaining, however, that the general evils of Schism infinitely overbalance any such particular good :)—And far from teaching any man to rely upon superior privileges in the sight of God, simply because he is a member of our Communion, we should be the foremost to warn him against such a reliance, and to say to him in the words of the Prophet, “ Trust ye not in lying words, saying: The temple of the Lord,”—it was the temple of the Lord all the while, but a false and dangerous reliance was

* Those, however, who would strain the point so far as *absolutely to nullify* the Ministry of all Religious Communities which are not Episcopal, will find it hard to reconcile such a doctrine with the 25d Art. of our own Church.

† There are certain difficulties sometimes felt, such for example as the questionable validity of Baptism administered by irregular hands, for the relief of which a precedent seems to be established even under the rigours of the Law: “ But Hezekiah prayed for them saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.”—2d Chron. xxx. v. 18 & 19. At the same time it would be a most dangerous perversion of this precedent to convert it into a premeditated warrant for irregularities, or an excuse for them when founded in no necessity.

placed upon the circumstance of connection with it,—“ the temple of the Lord, the temple of the Lord, the temple of the Lord,... are these,” ... but “thoroughly amend your ways and your doings :”—

IN THE THIRD PLACE,—*if* the question respecting Church Government and the title to the Ministry, were a question relating to things *purely indifferent*, as it is regarded by those who claim, on account of their so regarding it, to be *liberal*,—there could in fact be little real liberality in *treating* them as indifferent. There is no great liberality in being temperate and disposed to concession about things which are confessedly of no moment.—True Liberality should rather appear in preserving our discretion and Christian love at the same time that we are called upon to maintain our conscientious conviction of the Truth, with constancy of purpose and with earnestness of mind :—

IN THE FOURTH PLACE, *supposing* our belief to be a *prejudice*, we claim privilege of shelter under the common Liberality, and have surely as much right to be attached to our own principles, as some others to the principles which prompt them to dissent from us.—We must either differ from their dissent and think them wrong, or else condemn ourselves :—

AND IN THE LAST PLACE, *supposing* that our belief upon these points is *not* a mere prejudice, but is *right*—*supposing* that our opinion is well-founded and true,—then there is an end of all imputation upon our liberality—for it would be a strange Liberality which would exact the sacrifice of Truth.

This, then, is the point to which we must draw the enquiry.—We must endeavour to shew by what reasoning we can support our pretensions ; by what authorities and arguments we can make good the assertion, to be seen in our Prayer book, that “ IT IS EVIDENT TO “ ALL MEN DILIGENTLY READING THE HOLY “ SCRIPTURE AND ANTIEN T AUTHIORS, THAT FROM “ THE APOSTLES’ TIMES THERE HATH BEEN THREE “ ORDERS OF MINISTERS IN CHRIST’S CHURCH,” the Orders of “ BISHOPS, PRIESTS AND DEACONS,” which we retain.*

BUT still as we approach more closely to our point, we see some objections to be first answered, some prepossessions to be removed.—Let us begin with these :—

A prejudice is raised against us because we hold this Episcopal succession in common with a Church against whose authority, practices and doctrines, by the very distinctive name of our profession, we PROTEST ; we receive these derived powers through that Channel :—if these powers, then, resided in that Church, how could we cast off her authority, upon any principle which will not equally justify all separation from ourselves ?

* This *general principle* having been first distinctly laid down, the Preface to the Form of Ordination proceeds to establish the rule that no person, in any of the degrees, shall be held a *lawful* Clergyman of the *Church of England* who has not received Episcopal Ordination or Consecration.—Yet a most singular attempt is sometimes made to shew that the Church of England herself does not maintain the necessity of Episcopal Ordination, and references are given to a declaration in an old *Act of Parliament* passed after recent distractions, when some loose and unsettled notions upon this point appear still to have remained among the ruling powers of the country.—Whoever may desire full satisfaction upon the subject, will, it is apprehended, obtain it by consulting the *Letter to Mr. Blythe by a Catholic Christian*, published in Montreal in 1822, p. 163 & seq. The 19th Article of Religion has been construed as favourable to such loose notions of the Christian Church and Ministry, but the reference suggested to the above-mentioned publication will serve sufficiently to correct any such construction.

THE objection is perhaps specious, but when weighed in the balance, it amounts precisely to THIS: That if the branch of the ancient Catholic Church in Britain,—which existed and had upwards of twenty Diocesan Bishops of its own long before the intrusion of those emissaries who afterwards brought her under the yoke of Rome,* —had a right to *revert* to her original purity and independence,—therefore it must follow that it is lawful to set up at pleasure and without restriction, doctrines, ministries and modes of worship before unheard of upon earth; and that men, (as the world really seems fast learning to think,) have nothing to do but to cut out the plan of a religious Society agreeably to their fancy, and to fabricate a Ministry as they shall agree upon;—and this is completely to constitute a Christian Church!

BUT as to another part of the objection—if what is pure and right in Religion is *only* to be measured by our distance from the Church of Rome, and we are to discard every thing which we hold in common with her,—we can never stop till we have eased ourselves of Christianity itself.—We must begin with Baptism, and the Christian Sabbath—we must go on to the doctrines of the Trinity, and the atonement, and all the fundamental articles of our Faith—and finally we must abjure the Scriptures themselves, which, —although without much obligation to her goodwill in this point,—we have received through the channel of that Church.—There were seven

* This and other points connected with the argument are in a small compass very satisfactorily established and sustained by incontrovertible authorities, in a publication which was printed in 1798, at Newfield, U. S., in the shape of an answer from Dr. Smith to a letter from Mr. Blotchford.—Among recent publications see the *Tracts* of the learned Bishop of St. David's, (now of Salisbury) and Hale's *Origin, Purity and Independence of the ancient British Church*.

ral successive ages in which the great body of the Church throughout the Christian World was in a corrupt state,—whether that part which was subject to Rome, or that large portion which never was so.*—“The Salt” had, every where alike, “lost its savour,” and the light that was in her was turned almost to darkness.—Yet that the regular commission from Jesus Christ, to act for him and to administer the Sacraments, ran on in that channel, is incontestable ;—for it was to reside “always to the end of the world,” in those who succeeded to the place of the Apostles.—From them, therefore, it comes strait to us, unaffected in its validity by the accidental defilements through which it has passed.

THE truth is, that so far from our countenancing the System renounced by Protestants, by retaining these features of the Church, it is this very circumstance that gives a particular strength to the Protestant cause in our hands, because it removes the only good objection which the adversaries of that cause can adduce,—the objection of a change from the established Order of primitive Antiquity,—and enables us precisely to turn it back upon themselves.†

BUT then another objection starts up, of affinity indeed with the former, and serving equally to *prepossess* the minds of men against all that we can offer :—We are insisting upon what is

* See a Map prefixed to the Tracts of the Bishop of St. David's, and coloured so as to shew the comparative extent of Papal Jurisdiction in Christendom, before the Reformation.

† It would have been better if this had been remembered in some recent discussions in Ireland, the account of which has been lately re-published in Montreal.—Instead of seeming to abandon the distinctive principles of their own Church, I would presume to say that the Champions of Protestantism upon that occasion, should have pushed them home with vigour and spirit, and should have reminded their antagonists that the validity of English Ordinations has been ably defended by Roman Catholics themselves.

not expressly instituted, in so many words, in the Bible : The Bible, as we all hold, is the foundation of our Religion, and contains all things necessary to Salvation :—Therefore we are insisting upon that which is not binding upon Christians.

THIS objection may also have a plausible appearance—but it is replete with fallacies which it is not difficult to expose.

AND FIRST : The Bible itself as we receive the canonical Scriptures which compose it, “was compiled and sanctioned by an assembled body of Ecclesiastics of the Episcopal Order.”—The Canon, therefore, which fixes the genuine books of Scripture, stands very near the foundations of Episcopacy ; and if we shake one the other will begin to tremble too.

SECONDLY :—Is God tied down to one means ! —Has he not, besides giving us the Scriptures, appointed external Sacraments in his Church ? —Why then should he not have regularly commissioned a succession of men to minister in holy things ?—Where is the difference between the cases, with reference to the sufficiency of Scripture to our Salvation ?—If there can be no such commissioned Order of men, as we contend for, because the Scriptures are sufficient to Salvation, then upon the same grounds we must reject the use of the Sacraments also.—But certainly,—it will be answered,—the Sacraments are more distinctly ordained in Scripture, than the Constitution of the Church.—True—but the Sacraments themselves prove a Church, as well as a Bible, provided for us.—We must re-

* Smith's Answer to Blotchford, mentioned in the note upon page 13.

ceive these Sacraments from the hands of persons who have authority to administer them.—Who then are those persons?—how are we to ascertain their title?—how was it transmitted?—where did it begin?—We must go up to the fountain-head to find it, and we must trace its conveyance through legitimate steps all the way.—It is plain that it cannot lawfully take a commencement at any intermediate point.

The truth is that persons who advance these objections from the sufficiency of Scripture, do not act upon them themselves.—No Sect ever yet endeavoured to leave its own members to the impressions which they might individually receive from the bare letter of the Bible, without guide or help from habits of Education or peculiar doctrines impressed.—And if such a thing were practicable,—as unquestionably it is not,—a person so studying the Bible would not make out any thing at all resembling the Christian dispensation.—He would be in the condition of the Eunuch reading the Prophet, to whom Phillip said, “Understandest thou what thou readest?”—How can I, except some man should guide me?”—The Bible indeed bears evidence upon the face of it that Teachers are to go with it, and that it is often to be understood by comparison with things without.—Go to a people who never heard of Christ.—Cast Bibles among them in their own tongue as fast as they can gather them up.—Will they, (unless it should please God to work a miracle in their favour,) arrive at a right knowledge and a proper use of Scriptural Truths?”—“How can they hear without a Preacher?—*And how can he preach EXCEPT HE BE SENT?*”—i. e., surely, how can he take the Office upon him, except he has some authority regularly derived.—That the Bible,—which it is

the duty of all men to search, and the comfort of the faithful to study,—that the Bible contains all things which are necessary to Salvation, is true. It is also true that all things *necessary to Salvation* are there plain to mean capacities—but not without some clue previously given.—There are many things in Scripture which would be now totally unintelligible without the lights of History and the knowledge of local Customs.—And, what is more directly to our purpose,—there are standing observances in the Christian Church, in which all national Churches, and some in which all Sects whatever concur, and which they hold to be binding,—which rest,—precisely like the doctrine which we are now maintaining,—*not upon any express Scriptural command,—not upon any distinct and authoritative institution of the Word of God,—but upon casual Scriptural notice, compared with the early and continued practice of the Universal Church, and settled in its meaning, by this comparison.* Such are the observance of the First Day of the week, and the practice of Infant Baptism.—We repeat it, that the observance of the Christian Sabbath, and the practice of Infant Baptism rest upon the same ground as Episcopal Church Government and the Apostolic Ordinance of Confirmation, which is also rejected by many of those who have rejected Episcopacy.—It was rather a bold experiment, and it has proved one of hurtful consequence, to resort in cases left without explicit direction in Scripture,—not to the ascertained and undeniable usages of the early Church, but to the ingenuity of independent interpretations, made at the distance of many ages from the first introduction of the practice in dispute.

WE must not take it all upon trust that in the Gospel itself there are no traces of Church Government and discipline, or of any provision for the regular succession of the Ministry.---The fact is quite otherwise.---The passages which relate to these points, compared, in the manner which we have been just considering, with the subsequent practice of the Church, are such as we may venture to pronounce perfectly conclusive.---Of these passages I shall select only a part.---The solemn commission given to the Apostles, we have had occasion already to consider. As soon, then, as they were endued with power from on high, for the effusion of which they had been directed to wait, we find in the account of their proceedings, the Origin of the three Orders of the Clergy.—They ordained the *seven Deacons* of the inferior Order, who are mentioned by name,* and who as we find from the example of Philip, were authorised to administer baptism and to preach.†---Paul and Barnabas ordained *Elders* or *Presbyters* in every Church.‡---These were the Ordinary Ministers and Preachers of the Gospel,---and the name has come down, with the Order---for the word *Priest* is formed, in passing through different languages, from *Presbyter*, which in Greek signifies an *Elder*.---A person in *Priest's Orders*, therefore, and an *Elder* are one and the same thing.—Saint Peter accordingly addresses the *Elders* as those who “feed and have the oversight of the flock;” ---Saint Paul speaks of them as those who “labour in the word and doctrine,” and charges them in the Acts, “to take heed to the flock over which the Holy Ghost hath made them Overseers, and to feed the Church of God.”---Of the Order of Bishops superior to Presbyters, and invested with superior powers, (besides the Ap-

* Acts vi.

† Acts viii. 5 and 35, usque ad finem.

‡ Acts xiv. 23.

that in the Church Government for the whole of the Kingdom.---The manner in which the same is to be administered, with the same authority, and the same consequences, as in the case of the Apostles, to the consideration of which we are now proceeding.---The name of *Priest* in every language, signifies an *El-*der, and therefore, and is applied to the same as those who "lay hands on the flock to the flock of God."---Of Elders, and of the Ap-

postles, whose Office was in so many respects extraordinary and peculiar,) we find particular examples in Timothy and Titus.---The word *Bishop* which signifies simply an *Overseer*,* and the word *Presbyter* or *Elder*, are indeed used interchangeably in the New Testament to describe the same Office, as we apply the word *Clergyman* to Ecclesiastics of every rank.---But mark what a consequence will follow from the argument,--an argument which has been made the foundation of *changes* in the *Constitution of the Church of Christ*,--that there is *therefore* no distinction of *Office*.---Where we find the word *Minister* in the New Testament, which is frequently applied to the *Apostles themselves*, the word in the original is *Deacon*.---If we would prove therefore from the application of the word *Bishop* to ordinary Pastors that there must be no such superior Office as that to which we now apply it, we shall be driven to the inevitable conclusion that there is no distinction between the *Apostolate* and the *Deaconship*! The question is not a question of *names*, which were plainly then taken in an unrestricted and variable application, but of *Offices* and *Grades* in the Christian Ministry.---After the death of the Apostles, (though during the life of Saint John who survived the rest,) the Governors of the Church, succeeding with reduced powers to their *places*, abstained from the *name* of Apostles,--assumed that of *Bishops*, which accordingly became the fixed title of those who ordain, confirm, and govern, and thus distinguished themselves from the second Order to whom the title of *Presbyter* was once for all assigned, as was that of *Deacon* to the *third*, or Order of Assistants.---Let us consider the func-

* *Episcopus* is sometimes so rendered in our translation.---There is an example in the passage just cited from the Acts xx. 28.

tions exercised by Timothy and Titus, who, although they were *Evangelists* and therefore not permanently seated in one exclusive charge, yet afford a clear example of the system and principle of Government introduced into the Churches then forming over the world*.

TIMOTHY was sent to Ephesus to *ordain more* Presbyters, because though it appears that there were Presbyters there, they had no power to ordain without the Bishop† ;---he was *set over the house* of God ;---was to consecrate Presbyters by imposition of hands ; to admit others in the same way to the Order of Deacons ; to command and teach *with authority* ; to *charge others to teach* no doctrine but such as they had *received* ;---to regulate the maintenance of Presbyters ;---to receive accusations against them and judicially to pass sentence upon the case ; and lastly “ the things which he had heard from Saint Paul, the same he was to commit to faithful men who should be able to teach others also” or, in other words, he was to constitute a succession of ecclesiastical persons, and to send them to the work with power again to send others, as he had himself been sent by the Apostle,---the Apostle by Jesus Christ and Jesus Christ by God the Father.---It is one continued stream from the source of all power in Heaven and in Earth.---As the Father hath sent me, says Christ himself, *even so send I you.*---He received power to delegate them---he gave them power to delegate others.---Titus also was left in Crete, where there were

* See the Preface to Epist : Tit : of the excellent, candid, and deeply learned Whitby, which exhibits an invaluable compendium of this whole argument.

† The succession of Bishops constituted at Ephesus, reckoning from Timothy in whose person it commenced, had amounted to the number of twenty-seven at the time of the Council of Chalcedon.



already Presbyters, *expressly* to “ordain Elders or Presbyters in every City ;” to *set in order* the things which were wanting, and to exercise other specific Acts of episcopal jurisdiction.---

THERE are other passages of Scripture which throw light upon the subject,* but these may be sufficient for our purpose.---Prophets and other gifted persons were raised up in those times to meet the exigencies of the infant Church, but these three are the standing Orders, admitted by imposition of hands and having their respective duties assigned to each.---The words of our Saviour Christ, “Whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained,”---are still used in the conveyance of authority to the Presbyter, as manifestly forming a part of the perpetual commission vested in the Church.---There are some persons who conceive an alarm at the idea of Sin remitted by *men*---but what then were they to whom the power was, in these words, originally given?---“Sirs we are *men* of like passions with you,” was their own statement upon a different occasion.---The fact is that the words are to be understood of *ecclesiastical discipline*, for the preservation of purity within the Church,---not of an arbitrary power given to man over the safety of his brother's soul,---and they are easily and simply explained if they are considered as conveying to the Christian Church the power of excluding and restoring her offending Members,

* The *Angels* of the Churches mentioned in the Revelation were Bishops. ---An *Angel* is *one who is deputed*, a Messenger or person in charge of an embassy, and it is agreed, I believe, on all hands that these *Angels* were Pastors or Overseers of some sort.---Now as there were many *Pastors* established in these Churches, long before the Revelation was written, and as the admonition or reprehension is addressed to the *Angel*, not the *Angels* of each Church, it is difficult to conceive that there was a Parity among them all,---that there was no one of eminence at the head of each particular Church. ---See Hooker's Ecclesiastical Polity, B. vii. Sect. v.

with a promise that the general exercise of her authority, (under the condition, of course, of its being rightly employed,) shall be ratified in Heaven. The power of the keys, the authority to bind and to loose, and the express direction that those who would not hear the Church, should be excommunicated from spiritual privileges, are among the very plainest things in Scripture,---and they are laid down as matter of doctrine by our own Church, in the twenty-third Art. Rel.*---Powers therefore are seated in the Church beyond any that she exercises :--- Powers which may be disused or broken by the laxity of the times ; by the coldness and decayed respect of her children ; by the forgetfulness, possibly, of her guardians,---or their horror of approaching the former usurpation,---and above all, by surrounding confusion from the multiplicity of Sects,---but powers which, save by the voice of God who gave them, can never be annulled.

THE sort of relations to be established between the Clergy and their flocks, is clearly pointed out.--The Clergy on their side, are forbidden to "lord it over the heritage ;"---they have the example of the Apostle,---and the passage deserves particular remark,---to disclaim DOMINION OVER THEIR FAITH, and to profess themselves instead "the helpers of their joy ;"---their hearers also are warned by Christ himself against that blind reliance which, if the Clergy should happen to be blind also, would lead "both into the ditch ;" and again, "call no man your *Father* or your *Master* upon earth," words which allude to a common Jewish custom of taking opinions *im-*

* There may perhaps, be some readers who will remember to have heard this passage.—It is taken from one of a Series of Lectures by the Author upon the Festivals and Fasts, which particular Lecture is delivered in the Cathedral at Quebec upon the First day of Lent every second year.

plicity from some particular Doctor, and calling him *Father* or *Master*.---On the other hand, they are taught to pay a just reverence to the spiritual authority of the Ruling Powers in the Church :---“ Obey them which have the rule over you . . . for they watch for your souls.”--- Again ; “ We beseech you, brethern, to know them which labour among you and are *over* you in the Lord, and admonish you---and to esteem them very highly in love for their work’s sake.”

THESE are some of the Scriptural notices of the first formation and discipline of the Church. ---Now, if it could be shewn that in spite of the meaning which we attach to the foregoing passages, the early-founded Churches were *different*ly constituted, and a *different* external administration was received over the world, or that these Churches varied one from another in this point,*---then we would admit that we are to put a *different* construction upon such parts of Scripture ;---or, if we cannot do that, must be content to leave the subject *unexplained*.---But when all this, together with the retrospection of all intervening ages, is undeniably in our favor ; when modern Ecclesiastical Historians, themselves not Members of Episcopal Churches, give us accounts of the different *Bishops*, in our own sense of the word, who were placed over the first Churches, some of whom were cotemporary with the Apostles themselves ;---when we have the writings of some of these very Bishops in our hands, in which also the three Orders of the Clergy are distinctly and repeatedly mentioned;†

* The inference irresistibly following from the uniform and undeviating settlement of the early Churches is put into the form of a regular syllogism by Chillingworth in his *infallible demonstration of Episcopacy*.

† Particularly in the Epistles of Ignatius, who was the disciple and familiar friend of the Apostles.

---and when we know that Catalogues were preserved in the Churches, of the Bishops from the Apostles downwards :---when, so far from being an invention of aspiring and worldly men, the Episcopal Grade was then the post of danger, and the Bishops were singled out for Martyrdom and persecution* :---When for fifteen successive Centuries from the first inclusive, it was the rule invariably acted upon in all Christendom, that none but Bishops, tracing back their own power to the fountain-head, could *impart* the power of ecclesiastical functions,---there are some who may be glad to exclude such testimony from being received,---but we surely may account it of some weight, and without making tradition our Rule of Faith, may be justified in saying that we *dare* not depart from such precedents.---Men indeed who have been the chief ornaments of Churches reformed upon other models, have yet given us their most unqualified approbation. “ I am certain,” says the celebrated Grotius, “ that the English Liturgy,—the ceremony of Confirmation,—Presbyteries consisting of Pastors only,—*with many other things of a like Nature*,—are perfectly conformable to the usage of the Primitive Church—*from which we must needs confess there is a departure both in France (among the Huguenots,) and in Belgium,*”† (in the Dutch reformed Church.)---Innumerable are the passages which might be cited from writers ancient and modern,---and among these last some remark-

* See Barrow's first Sermon on HEB. XIII. 17.—It is impossible ever to mention these old writers, Barrow, Chillingworth, Hooker, &c., and to think of the host of others who have graced the Church of England, without being forcibly reminded of the felicitous application of a Scriptural text by the late King in his conversation with Doctor Johnson.—*There were Giants in the earth in those days.*

† I am indebted for this quotation to Smith's answer to Blotchford already mentioned.

able confessions of Calvin himself*, and his chief colleague,)—to support the argument which we maintain, but let us content ourselves with adding the challenge of Hooker, the early and unanswerable champion of our Zion: “WE REQUIRE YOU,” he says, “TO SHEW BUT ONE CHURCH UPON THE FACE OF THE WHOLE EARTH, THAT WAS ORDERED BY YOUR DISCIPLINE, OR NOT ORDERED BY OURS, THAT IS TO SAY BY EPISCOPAL REGIMENT, SITHENCE THE TIME THAT THE BLESSED APOSTLES WERE HERE CONVERSANT.”—The same system was kept entire by the Vaudois or Waldenses †

* Speaking of the Hierarchy of the Church of England, he says, “Let her enjoy that singular blessing of God which I wish may be perpetual to her.”—(Smith’s answer to Blotchford.)—He was afterwards, under an evident bias of circumstances, induced to change his sentiments, but, even then, he is found making this extraordinary and valuable concession, That “such duty as the Consuls executed with regard to the Senate in the days of Heathen Rome, such charge had the Bishops in the assembly of ouræ Ministers.”—See Hooker, B. VII.

† “The Government of the Church,” says Mosheim, in his Ecclesiastical History, “was committed by the Waldenses to Bishops, Presbyters and Deacons, for they acknowledged that these three Ecclesiastical Orders were instituted by Christ himself.”

The Church Government and Ministry of the Vaudois are at this day of a mixed character, and the name of Bishop has been changed for that of Moderator.—The Moderator, however, recently deceased, a man eminent for his learning and piety, professed to regard his Office as still virtually Episcopal, and the same principles have been avowed by his excellent and respectable successor.—In the correspondence which has passed between this interesting portion of the true people of God and the *Society for promoting Christian Knowledge*, they have expressed their regret that their misfortunes should have deprived them of regular Episcopal Government which they seem to have no hope of recovering, otherwise than by the re-establishment of a College among themselves. Their Pastors are now educated in the Swiss Universities, whose Church discipline is framed of course upon the Geneva Model.—Their whole population, after the havoc of successive ages, does not amount to twenty thousand souls, and surely it may be hoped that the wealth and liberality of England will shake enough of its superfluous to this small community to enable them to rise above their difficulties.—The Pastors receive a small annual allowance from the *Incorporated Society for the Propagation of the Gospel*, and a fund has been lately formed in England under the direction of some of the Bishops and other distinguished persons, to which some dissenting communities have contributed, for the general relief of their distresses.—They have also received assistance from some foreign Powers, and the late Emperor of Russia and the King of Prussia contributed to the erection of an hospital which they are endeavouring to establish.—See a Narrative of an Excursion to the Mountains of Piemont &c., by the Rev. W. S. Gilly, a work in the highest degree interesting and entertaining. Since the publication of the second Edition of that work,

who, in the vallies of Piemont, preserved a pure faith and worship, in spite of persecution, for many centuries before the Reformation.—The same Church-Polity is seen at this day in the Greek Church, within the immense Empire of Russia, and in that quarter where her miseries now reproach the Christian Powers who stand by as passive spectators of her struggle, or secretly minister strength to her foes;—the same Church Polity is seen in Africa among the Egyptian and Abyssinian Christians, and in all the shattered remains of the once flourishing Churches of the East.—With all their differences, they have always concurred in a transmitted Episcopacy; and disown alike the Supremacy of Rome, (except in some instances where they have yielded in later ages to persecution and intrigue,*)—and the idea, which they treat as strange and almost incredible, of Parity in the Ecclesiastical Order.†—We may venture probably to affirm that no man, let his prepossessions be what they will, expects in his inmost mind, that, whatever Christian Communities may possibly be yet brought to light in the obscurity of remote countries, they will exhibit any other face than this.

It is an encouraging circumstance, that in the Protestant World, that country which occupies the first place in the scale of Nations,—which sets example in so many things to the world,—which has been so marked an instrument in the hands of Providence for the promotion of the best interests of mankind,—which commands

the pension from the King of England to the Vaudois Clergy which had been suspended from 1797, after they had become subjects of the Government of France, has been restored with all the arrears.

* Of which see some particular accounts in Mosheim.—See also Buchanan's Christian Researches.

† See Buchanan's Christian Researches and the account of East India Missions of *The Society for promoting Christian Knowledge*.

such incalculable resources, which possesses so prodigious an extent of territory in such different and distant portions of the Globe,—THAT COUNTRY has interwoven with its Empire the reformed or rather *restored* Episcopal Church,—the venerable and illustrious Church to which we belong,—and has established Protestant Dioceses not only in these Provinces, but in Western and Eastern India, comprising vast and remote dependencies, which will one day, according to all human anticipations, be covered with a population of Christian Worshippers.

THE other Protestant Countries of Europe, of which the Churches are strictly Episcopal, are Denmark, Sweden and Norway. The Lutheran Churches of Germany resemble the Episcopal Church in their form of Church Government, but their Superintendants are not regular Bishops. Among our neighbours in the United States the Church is most decidedly in a flourishing and increasing condition,* and the Moravians, admitted to be the best Missionaries in the world, are a true Episcopal Society, who preserve and record with great exactness the succession of their Bishops.†

* I cannot forbear from taking this opportunity of acknowledging the particular kindness which I personally experienced from several of my brethren of the Clergy in the United States, chiefly at New York, during a detention of three weeks in that City and neighbourhood.—I believe that they will permit me to apply to our intercourse the scriptural description that “we took sweet counsel together and walked in the House of God as friends.”—If any testimony to their public character from an individual Clergyman in a Colonial Establishment could be of value to them, it should be freely and cordially given.

† It is surely a thing for many and obvious reasons devoutly to be wished, that a close and intimate connexion and correspondence should be established between all the Churches here mentioned.—And it may at least be respectfully submitted to the higher authorities of the Church of England, whether communications might not be opened towards the formation of a Society which might bear some such name as *The Society of General Episcopal Communion*.

SUCH is the present state of Episcopacy in the world.*—Our ranks are not contemptible nor few.—Our prospects are neither discouraging nor dark.—“O pray still for the peace of our Jerusalem—they shall prosper that love thee.”—But while we are thankful for the encouragement, we do not mean to make numbers or outward prosperity the measure of saved Truth.—The profession of the Christian Religion itself, occupies as yet but a small proportion of the world: of that small proportion by far the greater part does not profess it in a pure state: and of those who outwardly profess it in its purity,—alas! how few are genuine disciples of Jesus Christ!

It is our business,—my Christian Brethren in the Ministry,—(I turn now to *you*, with the pardon of my audience at large,†—and enter upon the second division of my subject,—namely,—the task of the Christian Minister, and the part which he has to sustain in human Society,)—it is our business to MAKE them genuine disciples of Jesus Christ.—It is for *this* that the Church was constituted,—for *this* that the Ordinances were given,—for *this* that the Ministry was founded and its perpetuity secured.—It is for this that you to whom I particularly address myself, have this day been invested with your

* I did not think it necessary to make special mention of the little community of Scotch Episcopalians, of whom, however, Bishop Horne said that they were perhaps, in his time, the most primitive branch of the Church of Christ upon earth.—Although not possessing the character of an Establishment, they may be considered as included in the Episcopal Church of the British Isles.—They have six Bishops.

† As this Sermon will be read by some persons in England, it may not be improper to observe, that the circumstances under which it was preached were different from those of a general Ordination at home; the number of persons ordained having been only two Priests and as many Deacons, and the Congregation in proportion extremely large, (for the Cathedral at Quebec is used also as the Parish Church.) The instruction delivered, therefore, from the Pulpit was naturally accommodated to these circumstances, and a fuller attention was paid to that part of the Rubric which directs the Preacher to shew how necessary the Orders of the Clergy are in the Church of Christ, and also how the people ought to esteem them in their Office.

high and holy calling, and received your solemn commission from regularly authorized hands.— It is impossible to enter otherwise than with fear and trembling upon the task of setting these duties before you—for who is there that can think his own discharge of duty correspondent to the standard which he would recommend to his brethren?—but, as with respect to Christians at large, we confess ourselves unworthy instruments in the hands of God, and full of imperfection,—yet instruments, we hope to be, of mending *their* imperfections and assisting them in what is good,—so may an elder brother in the service, neither unaware of his own deficiencies, nor distrustful of the zeal of those whom he addresses, still hope, with the divine blessing, to be of use to such as are in the beginning of their warfare.

YE are the Salt of the Earth.—You should possess the property not only of continuing in a sound and pure state yourselves, but of communicating that state to others; of preserving them from the corruption of Nature, and remedying the taint and pollution of the world.— Your task is TO TURN SINNERS TO GOD; to convince men first that they are sick, and to lead them to the mighty Physician of their Souls.— To you is committed “the Ministry of Reconciliation”; You are to “beseech men, in Christ’s stead,”—as *his* deputies,—“to be reconciled to God.”—It is evident that no man can be in an actual state of Salvation, who is not awakened to an earnest concern for his soul. If life is but the day of trial for Eternity,—if there is a resurrection from the dead,—if there is a judgment to come,—if there is a Heaven,—if there is a Hell,—if Christ came down from Heaven “to

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seek and to save that which is lost," if we are in a condition, therefore, by nature to need *such* means of rescue,---and if the direct although undiscernible contact of the SPIRIT OF GOD with our Spirits be necessary to kindle within us an available repentance and a saving Faith,---these are truths of a thrilling and awful interest, and it is indeed a serious employment to make them take effect upon the heart of man.---And if they who are expressly consecrated to this employment, are themselves without strong and deep impressions of these truths, what else can be expected but that the Gospel, as they dispense it, will return void upon their hands, or what can be their efficacy for the purposes to which they are professedly devoted? "If the Salt has lost its savour, wherewith shall *it* be salted?---It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."---It was long ago said that we must first feel ourselves, if we would make others feel*---and it is awfully true as it applies to the Preachers of the word of God.---The Pulpit must be the great Engine of calling the Sinner to repentance and the unthinking to an acquaintance with his God. Every Preacher of the Gospel, every time that he ascends his pulpit, ought to be impressed with the feeling that "there he stands the Legate of the Skies"---ought to have the thought then in his heart that he hopes to be an instrument of Salvation to the souls of his hearers;---and his previous preparation ought every time to be such as to induce a trust, under the divine blessing, that what he delivers may produce such an effect. ---It is customary that the Clergy upon first ascending the pulpit should bow before God in

* -- "Si vis me flere, dolendum est
Primum ipsi tibi."



private prayer :---Let it not be supposed possible that any Minister can then seem to pray without being in reality so engaged,---but if ever prayer ought to be fervent and humble it is surely the prayer that is offered there.

PRAYER indeed for a blessing upon our peculiar work---prayer for the flocks committed to us ---prayer for our Church and our fellow-labourers in her Service, and for the advancement of the kingdom of God at large---should be mingled with all our daily prayers.---We are, within our respective spheres, “ the light of the World :” ---If then the light which is in us be darkness, how trebly great is that darkness, and how deplorable are its effects!---All means therefore must be sedulously used to keep our lamps burning and bright---to cultivate a sense of our responsibility and a spirit of Godliness and zeal.---A soldier who is a conspicuous coward has evidently mistaken his profession, but it is a more melancholy kind of contradiction which is exhibited by him who without any stamp of real piety or heavenly-mindedness, has enlisted himself in the immediate service of Jesus Christ.---We ought constantly to have in mind our solemn consecration to Almighty God ; that impressive statement of our duties,---that warning picture of the consequences of our neglect,---those awful vows and declarations on our own part, which have been heard in this house of God to-day.---Rule and method should be observed to aid us in keeping these things “ printed in our remembrance” ---and it may be of service to us to establish a practice of attentively reading over this admirable form of our admission into Orders, upon every anniversary of our Ordination, and comparing it, point by point, with our actual fulfilment of the charge which we have undertaken.

STUDY, also—continued study—according to our leisure and without entrenching upon our active duties, should form a part of our employments.—Saint Paul with all the advantages of inspiration, was anxious for his “books and parchments;” and he charges it upon Timothy to “give attention to reading.”—A Clergyman can never exhaust the stores of reading connected with his profession,—and should be prepared always to “bring forth out of his treasures things new and old.”—He should be ready to give an answer to every man, and furnished with arms to meet the Infidel, the Romanist, in the field of antiquity,* as well as upon the ground of Scripture,—the cold Socinian, the visionary Enthusiast, perhaps also the seductive Empiric, and whoever else may stand in an attitude of opposition to his work;—carefully remembering at the same time that “the servant of the Lord must not *strive*,—but be gentle unto all men—apt to teach,—in meekness instructing those that oppose themselves.” He should be prepared to relieve the scruples and perplexities of his own hearers, and to render an account of all the Institutions and usages of his own Church. Above all things,—my brethren,—above all things you should be familiar with THE WORD OF GOD.—The leaves of that holy book you should turn over with a daily and a nightly hand,†—and acquire such a perfect acquaintance with the prevailing drift of the different books and the prevailing images and allusions of Scriptural language, as will itself supply a key to the interpretation of particular passages, and enable you to acquire the valuable faculty of not only preaching from,

* An acquaintance with the records and writings of Ecclesiastical antiquity, is of course highly desirable; but perhaps there is no single work which more completely oversets the claims of the Church of Rome to support from these authorities, than Barrow's 'Treatise on the Pope's supremacy.'

† “Nocturnâ versate manu, versate diurnâ.”

but readily expounding the word of God. It is thus that you will become "Scribes instructed into the kingdom of Heaven;" it is from the "Scriptures given by Inspiration" that "the man of God" must be made "perfect, thoroughly furnished unto all good works,"—it is there that you will not only find the materials of teaching, but the rules for discharging your own particular duties, and forming your own characters as Ministers of Christ.—The different passages which describe the Apostolic labours and the Epistles to Timothy and Titus, ought, with this very view, to be particularly consulted and conscientiously applied.—Let us select from them a very few specimens—(for I fear that we are much exceeding our due limits,) and then conclude.

ST. PAUL in his address at Miletus reminds his hearers *after what manner* he had been with them *at all seasons*; how he had taught them *from house to house* and warned them *night and day*.—And he charges it upon Timothy to be instant *in season* and *out of season*;—to seize all possible opportunities of promoting the spiritual welfare of the flock.

FAR be it then from the followers of the Apostles to incur the reproach of thinking that

—“their Sunday tas.

Is all that God or man can fairly ask :”

Let it rather be said of them according to another description of the relation between a Pastor and his Flock, that,

—“to them his heart, his love, his grief were given.”

Let them establish and improve an affectionate intercourse with all classes of their hearers, obtain a close acquaintance with individuals, and carry

their warnings *literally* "from house to house."—
 A Minister should not only promote and encourage by his presence and personal attention, all judicious Institutions for the public good, but wherever it is physically practicable, should visit every household within his charge at least once in every year,—and should acquire the habit and facility of adapting his religious conversation to their characters—"warning them that are unruly"—insinuating the truths of Salvation where they will not bear being broadly introduced—gently correcting erroneous views in Religion—and entering fully into the feelings of those who are advanced in Piety and Faith.—
 A Clergyman is associated with all the most endearing and most touching occasions of domestic life—by his hands the marriage-knot was tied—it was he who set the mark of his Master upon the new-born infant—it was he who was called in to the bed of sickness—it was he who met the mourners and consigned the dead to the chambers of the Grave.—Let him turn all these circumstances to account—let him habituate his congregation to regard him as their adviser and their friend,—and to have recourse to him in anxiety or distress.

THE Apostle directs that "supplications, prayers, intercessions and giving of thanks, be made for all men,"—with a special mention of "Kings and all that are in authority."—The ancient Liturgies were all framed after this rule, and in our own, which is in a great measure compiled from them, we find the same principle observed.—Let this service then be performed in a manner to impress reverence upon the people and to assist their devotions.—A great writer* has per-

* Paley, in an Ordination-Sermon preached in 1781; in which we may presume also to say that there are cautions given by this distinguished man against some vices which ought hardly to be *supposed* in the Clergy,—or if, in that

haps gone too far when, in his recommendation of a simple and unaffected manner of reading the prayers, he advises no alteration of our common method of speaking, or none but such as is necessary to being distinctly heard.—We are not simply *reading*—but praying—*supplicating*—*interceding*—and giving of thanks; we are directly addressing ourselves to the THRONE OF GOD.—If our hearts and understandings are engaged in these acts, it will give a solemnity and chastened fervour to our utterance which will communicate itself to the Worshippers around.

UNDER the head of *thanksgiving* we may notice the performance of Psalmody in praise of God, a part of divine service which ought studiously to be encouraged, and that *throughout the Congregation*;—as eminently tending to produce or to assist devout feelings, and to warm the heart in the worship of the Almighty:—And in the promotion of this object, the Minister himself, if gifted with any musical powers, may find the purest refreshment and delight.

It is an Apostolic rule with respect to divine service that “all things should be done decently and in order;”—and it is of real importance to Religion that, while we carefully avoid all mere pageantry and all stage-like artifice, a due attention should be paid to exterior solemnity, decorum and effect.—And connected with this subject, is the compliance of the Congregation with the rules prescribing their part in the service:—No labour should be spared to produce if possible the grateful sight of a kneeling congregation, and the animating sound of their re-

part of England and at that time there were unhappily local reasons to justify the supposition, we might have expected to have found it expressed with stronger marks of abhorrence and surprise.

sponsive voices to the voice of their Pastor,—Our labours may indeed prove vain—but it will always be a consolation to reflect, where there is a failure, that the fault is not our own.

SAINT PAUL enumerates it among the requisites for the office of an Ecclesiastic that “ he must have a good report of them which are without.” ---This must be necessarily understood with some qualification, for the Apostles themselves and their followers were exposed to the most malignant calumnies, and Christ had pronounced them *blessed* when men should revile them and say all manner of evil against them falsely for his sake ; (and in this respect, at least, our own Clergy in this very Diocese, have resembled the first planters of the Faith : for most foully and most falsely have they been reviled.*)---But “ through evil report and good report” we must persevere in our discharge of duty, ---and we see that we are to gain a *good* report *if we can*.---We are to practice a guarded demeanour,---we are to “ see that we walk circumspectly knowing that many wait for our halting.”---We are to “ abstain” not only from the *reality* but “ from all *appearance* of evil.”---We are distinctly called upon,---and among ourselves there are many occasions for the exercise of the rule, to remember that “ all things which are lawful are not therefore expedient” ; to forego some pursuits or indulgencies which we may esteem

* I had intended at one time to have exposed in the shape of a note upon this passage, not simply the falsehood of certain statements to which the allusion is more immediately directed, and of which the history is sufficiently known, but the *particular and pointed contrast* which they exhibit in most instances, to the *facts* of the case.—But having some reason to believe that to enter upon such a refutation would very generally be regarded as a task beneath the Clergy of the Establishment, none of whom appear to have noticed the calumnies in question,—considering also that the falsehood of many of the statements is known to the public in this Diocese, and that the subject is dying away.—I willingly forbear from a distasteful task, and only advert to the circumstance for the opportunity of saying, that if ever cause should be given to think that any of the poison is left in the public mind, it will surely become a duty to administer the antidote.

harmless ourselves and feel to be no impediments to our piety, if they cause offence to weak brethren.---“ Wherefore if meat,”---says the generous and devoted Apostle, alluding to some prejudices of his day,---“ if meat make my brother “ to offend, I will eat no meat while the world “ standeth, lest I make my brother to offend.”

MY BRETHREN--“ A City which is set upon a hill cannot be hid.”---We occupy both a conspicuous and a difficult post, and it is impossible that we should be screened from observation.---The eyes of friends and foes are upon us---and above all, the eyes of our Master in Heaven.---“ Who,” then, “ is sufficient for these things ?”---None, most assuredly, but through the “ sufficiency which is of God.”---It is that promise which takes away despair ;---that blessed strength which sustains us in our task.---I will not say with Saint Chrysostom,* who, with all his various excellencies, is apt sometimes to be extravagant in his pictures, that a Clergyman ought to be as different from the general mass of mankind, as an ordinary man from the mute creatures below him ;---but this I will say, that if the Ministers of Christ are at all times answerable to God and man for all the good which means are open to them to effect, the present circumstances of the Church in this Diocese are such as *peculiarly* to *heighten* that solemn responsibility, and to call for the most genuine devotedness, the most unwearied exertion, the most exemplary piety,—the fullest exercise of the wisdom of the Serpent combined with the innocence of the Dove.

EVERY individual Missionary in this Diocese is in a situation to produce important future ef-

* De Sacerdotio, B. iii.

fects.—His labours are connected with interests which require to be vigilantly upheld ; and it is *now* that he must sow those seeds of sound Religion and Loyalty which, according to his diligence, will spring up as the prevailing growth of a rapidly thickening population, or be choked by the tares which an evil industry will be busy to disseminate.

“O TIMOTHY”—says the Apostle to the beloved pupil, whom he had trained to the Ministry—“keep that which is committed to thy trust.”—Watchfulness and devotedness—real devotedness of heart—are absolutely essential to constitute a faithful Pastor.—“No man putting his hand to the plough and looking back is fit for the Kingdom of God.”—“No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.”—But I persuade myself that your own thoughts and feelings echo back what I have ventured to suggest to you.—I persuade myself that your “candle will not be put under a bushel, but will *give light* into all that are in the house.”—I indulge the hope that “your light will so shine before men that they will see your good works and glorify your Father which is in Heaven.”—I trust that you will never know that remorse which if ever man can feel it, must be felt by the careless and unprofitable shepherd of the flock of Christ.—I trust that you will enjoy the exalted consciousness of being instrumental to the salvation of those immortal souls, the rescue of ONE of which from perdition causes “JOY IN THE PRESENCE OF THE ANGELS OF GOD.”— And at the close and consummation of all things here, the voice of your Master will greet you at

the Gate of Heaven, "WELL DONE THOU GOOD AND FAITHFUL SERVANT :—ENTER THOU INTO THE JOY OF THY LORD.*

* In this concluding sentence I have inadvertently made use of part of the very same text with which the last charge of the late Bishop of Quebec is also closed.—When I became aware of the co-incidence it was my first impulse to alter the sentence before printing it, but although the adoption of the same mode of conclusion was perhaps purely accidental and not suggested by any unconscious recollection of the Charge, I reflected that there was no cause why I should not appear indebted to One to whom, next to Heaven, "I owe even mine own self," and every thing that can have me an instrument of the smallest good, and whose "own son" it was my high privilege and blessing to be "in the faith" as well as "in the flesh."

ERRATA

In the Dedication, for INSCRIBE read INSCRIBED.

Page 12. For THERE HATH BEEN THREE ORDERS, read THERE HATH BEEN THESE ORDERS.

Page 27. At the end of the second note, for *Episcopal Communion* read *Episcopal inter-communion*.

Page 29. After instrument *dele comma*.

