

# The Church Guardian

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See page 14.

## Special Notice.

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## CALENDAR FOR DECEMBER.

Dec. 4th—2nd Sunday in Advent.

" 11th—3rd Sunday in Advent.—[Notice of  
Ember Days].

" 14th—  
" 16th—  
" 17th—

EMBER DAYS.

" 18th—4th Sunday in Advent.—[Notice of  
St. Thomas].

" 21st—St. Thomas,..... A. & M.

" 25th—CHRISTMAS DAY.—[Pr. Perr. M. 19.  
45, 85; L. 89, 110, 112 Athan.  
Cr. Pr. Pref. in Com. Service  
till Jan. 1st, included.—Notice  
of St. Stephen, St. John and In-  
nocents' Days].

" 26th—St. Stephen—First Martyr.

" 27th—St. John—Apostle.

" 28th—Innocents' Day.

## GROWTH OF THE CHURCH.

(A Sermon preached at the Consecration of Truro  
Cathedral, on Thursday, November 3, 1887.)

BY THE ARCHBISHOP OF CANTERBURY.

"In due season we shall reap if we faint not."  
Galat vi, 9.

The Apostle is not putting off anxious, disappointed men with a smooth word. His "due season" is not like his Judge's "convenient season"—due and convenient if it should happen so. So soon as harvest is due grain will ripen, and we shall reap. Yet what hopes wear out, how many hearts faint, how God's promise is accused of failing, when not only good men, but justice itself and enlightened policies go to the ground. Dismay comes back and back again, because men will expect to reap where they have scarcely sown. One who had labored a long, hard lifetime for the policy he had believed in, exclaimed on his bitter death-bed, "I have loved righteousness and hated iniquity, and therefore I die in exile." He threw away his last moment of insight, because he had a quarrel with God. And his quarrel with God was because he had set his heart on reaping. He who sows as Christ sowed is content with sowing. The world's whole history is, in the greatest view, all one seed-time. Autumn lies beyond. It at present there is any reaping of either good or evil, this is but by the way; just enough to indicate that God is just and true; an instalment only, often nothing but a token of what is to come. Is there any great sowing which falls to this age of the Church to do, from which harvests will be reaped long after our work is over? If so, has this occasion any relation to that great sowing? The Psalm speaks

of one "who goes on his way weeping and bearing good seed, who will come again with joy and bring his sheaves with him." This beautiful work of God among us to-day—the first such founded and built these eight long centuries, founded and built for centuries to come, which has received so much love and grown to many as dear as if it were a living thing, and been prayed for daily, and in the realised fellowship of many quiet days, not for what it is, but what it is to be, a pledge of growing unity, a seed of unity to come—have not blessings and answers to prayers been so abundant (we ask who know) ever since it began, that the most anxious and laborious cannot speak of even this early seed-time as a time of tears, as a time of anything but joy and vigour and visible growing; and still are we not sure that its harvests will in their seasons be hundred-fold of the seed sown? If so, this occasion must be parcel and part of some vast spiritual preparation which is being widely made for the future, and makes it greater far than its own greatness. Again, then, let us think what is the great sowing which belongs to this age of the Church to do? Signs, nay voices, a general consent on every side, answer us. If we wish to prepare a future for our people and our children, we must make provision for an active, realised unity in the Church. The love and zeal for divisions is not what it was. Far or near be it, the current of both thought and feeling sets towards reunions. But, if this is sense, we must avoid a common fancy. We cannot recur to the past for unity. External unity has not existed yet, except superficially. Unity is not the first scene, but the triumph of Christianity and man. Christ Himself could not create unity in His Church. He could pray for it, and His prayer most movingly teaches us to work for it. On earth it is not a gift but a growth. If any vision of it is granted us we must so work both in and towards what we have seen that "although it tarry, it may be for an appointed time," but rather still that "it may come and not tarry." There seem to be three great lines on which we may prepare the way of unity, along which it will come in—the search for Truth, the reality of Worship, the lessons learnt from History.

1. "Unity through truth" is an ancient motto. It is a sort of natural prophecy. It is contrary to the common judgment of our time. Unity through compromise, that is the new maxim—unity by extending our list of non-essentials, and surrendering them as fast as we may. We are making such progress with this index, that, as if all our own difficulties were insignificant, we find ourselves already being counselled to recognise our unity with even other religions of the world. We, to whom the very name of religion means that there is a sinless Saviour, once made sin for sin, a visible Victor of death, whose very flesh is the life of the world, are asked to leave the word in ignorance of Him, and label our religion as one among religions which have no religion in them. But short of such incoherent dreams, what would be the end of this negative way of decreasing differences by defining non-essentials? The differences that remain would be as obstinate as ever, unless we took a shorter method and defined as non-essential all the things we differ in. At present we agree—God be praised!—in more things perhaps than we know. And surely the sound hope of unity lies in urging all men to seek and find what are realities; then to speak these, demonstrate these, live these. As we seek and use realities in science, in history, in philosophy, so also in morals, and in the revelation of God. Then the non-essentials that are harmful become as if they had never been. No man revives proverbs about vacuum when we know the facts of gravitation. The harmless non-essentials are, perhaps, full of grace and beauty when they are seen in proportion. If all seek truth, not self, nor party, nor traditions as such, we have unity already in will. And even when we can see no next step clear, let us

keep our faces longingly toward the light, daily deepening (as we know how) our knowledge. The yearning of multitudes is not in vain. After yearning comes impulse, volition, movement.

2. We said *worship* was a second means towards unity. That it is an immediately felt means is one of the commonplaces of Christian literature. It found one of its most beautiful expressions from Augustine, and has lost no freshness since; the emotion of united worship; the thought of earth's unceasing incense of rising prayer as the dawn and dusk of evening each moment waken and each moment send to rest a new meridian; the range of worship from depths of penitence to the divinest treasure of the communion of saints; the range of its forms, from the plainest simplicities, so dear to many, to the best earthly perfections of shape, of sound, of light; the vast varieties of race and character, which worship makes one, from the Corinthian, the Roman Jew, the Egyptian hermit, to the Kentish king, the Indian chief, the Japanese noble; the same words and feelings, mighty to bring all, humble yet exalted, into God's presence. So must the worship of this beautiful house be beautiful, and various, and profound. It must give the full and tender music of that Prayer-book, which—while missal and breviary have become the private devotions of priests, and other exercises are engaged in to die as they are delivered—is becoming the *Prayer book of the world*. Not a month but brings it to me in some new language or dialect. Make you this house a fit and sober exponent of it, let it be followed up by simplest prayer meetings, let it be followed up by wise divinity and deep, and this will be a house of prayer indeed. But, further, I want to suggest one other point as to unity and worship. Are we sure we are right to look upon varieties of worship as necessarily marks of variance, on diversities of ritual as material differences? They ought rather to be thought of as so many renderings of one infinite theme, and all to be rejoiced in. How can such a theme be rendered without many forms of utterance, answering to the many harmonies which make up man? Every school of painting, every style of architecture, all the structures of languages, express each some special grace, or order, or deep perception. And ought not the worship of all mankind—with the Eternal God for its object—to express wider thoughts, and of necessity in more varied forms, than even those greatest renderings of nature? How widely did the worship taught by Augustine to the English differ from that of our Celtic saints, and both from the forms of earlier ages, and both from our own. Yet we feel the immense differences to be natural and right; we know that there must be such differences in the future. Have these simple facts no moral for the present?

3. A third way of unity must emerge from sincere recognition of the Divine Presence in history. All wisdom is tested by the experience of history—as to whether it is a real wisdom or whether it is a plausibility. You will never find extreme parties caring for history. The one thing they would agree to do would be to tear up its record. The anti-religious politician would exclude history also from education. The Ultramontane would exclude it from being cross-examined. Yet happily both are making history meanwhile, both writing themselves down in it. Well may they hate it here in England. The one can but read that England was a Church before it was a State; the other that England never acquiesced in the foreign prelate. To these two facts we owe our worship, our freedom, our truthfulness—and all the prophecy of the future which our cathedral this day opens. History is rich with prophecy. And now it is a prophecy to come. The life of the race is as real as the life of the individual. We begin to see that the true value of the life of the individual is as an exemplification of, as a contribution to, the life of the race—that "no man liveth to