

better begin than with the larger Chapter, which has its home in the cathedral, its work in all parts of the diocese? Not for the abandonment of his premiership, not for the shirking of responsibilities which belong to him, not so as to shelter himself among others, but for that Christian safety which is found in many counsellors, for the increase of that experience which a wise pastor is always wishing to gain, for that edifying of the body which is supplied by the working of every part, for the development of that glorious harmony which rises from many harpstrings struck by the master hand. The waves of sound thus generated will pass over the whole area, and all the Church receives edifying.

3. But next, this effect will ever be deepened, this strength will ever be added to, if the Church, thus hearing an authoritative appeal, moves forward, not merely by its hundreds of ministers, but by its ten thousands of men. Some Bishops and many clergy do not even yet perceive the enormous power of the laity for good, when the busiest among them in every class are stirred up to be chiefly busy for Jesus Christ. It is, of course, this which has saved the Church, this which has upheld the creeds, this which has made our worship august and cheerful, this which has extended Heavenly ministrations to the very poor, the heavy-laden, and the sick, this which has multiplied instruction and given it its beautiful variety. Where would the preacher be, in his difficult garrison town, without that growing band of working men and women—people in trade and active artisans—who are finding the Church a reality, and Christ's labours labours of love? Or how would our new sees have been set on foot, established, and endowed, if merchants and men of business had not toiled at the details, with much self-sacrifice and self-denial? Or whence could have arisen the multitude of new and restored houses of God in our land, had not the hearts and the purses of rich and poor been opened freely for the Lord? Oh, when a Bishop thinks of the immense reserve force which is ready both in town and country, ready, both in hereditary Churchmen and in those who have been reckoned as Nonconformists, he will hold up the standard fearlessly, and men will rally round it. Only there must be no discouragement of any section—no saying to the hard hands or the bleeding feet, "I have no need of you!" It is our glory and our strength to be the Church of the labouring man—the Church which is open to all—the Church which receiveth sinners, and alloteth, in Jesus' name, "to every man his work."

4. Then further, from the human centre of the diocese there must radiate the blessed light of the missionary spirit. There is far too strong an inclination among the clergy to be so much absorbed in their own parish as to forget the greater Church. Yes, and they are too much afraid of asking their people to give to objects outside their bounds. And these are just the causes which depress missionary zeal—that zeal for the Missions of our Lord, whether at home or abroad, which should be cherished by every Churchman. No Church can flourish thoroughly which does not diligently spread the knowledge of the Saviour. The command is laid upon us, and first, let us remember, our apostles. The apostolic office must, to the very last, carry this with it. The son of God is with that office, even unto the end of the world, and He is not yet made known to millions, and the time is short. That which is conferred to-day is the office of a Bishop, not only in the Church of Salisbury or the Church of England, but in the Church of God. On every side are heard the entreaties for our coming to help. Arise, let us be going, with the Bishop and his Cross leading the way. The English Church has not, in any great degree, felt its strength as a Church devoted to Missions.

5. But there is another point which must often be considered in the foremost place. Our

strength is not to sit still, but to kneel and pray. How can the Church be strong, as a spiritual body, unless, over her whole extent, she is gaining the Lord's strength by daily prayer and intercession? We really need awakening for this; and whence should an awakening come in the ordinary providence of God, to many sleeping hearts in many parts, but from the voice of Him who, if an angel, must always be a watcher—watching unto prayer himself, and drawing all around him to the throne of the Heavenly grace? Oh, surely we shall never see the perfect beauty, the Divine might, of the English Church, till every parish has its open sanctuary, its daily sacrifice to God. May we not say more? Would it have been possible even to think of weakening the Church, if the Church had not weakened herself by the neglect of this constant duty, by the loss of this ever-promised blessing? Put on, even yet, thy strength, O Zion; summon the two or three in every place where God has recorded His name, and He will come unto thee and bless thee. How many a presbyter can assure his Bishop that in country parishes this rule of daily worship has made all the difference between stagnation and life—how many, that in town parishes, it is the greatest possible stay and refreshment! In many places, and in increasing number, the houses of God are becoming houses of prayer amid daily work. To the Church and its angel comes the message, "Thou hast a little strength": gather others unto Me, and I will strengthen thee mightily for all thy labours by the prayers of those whom thou hast taught to pray.

6. And then, most difficult of all, yet blessed source of strength with all its difficulties, comes the Episcopal duty of godly discipline. Exercised, as it is, absolutely for the good of the Church, and in the Church's name, it yet has a two-fold difficulty—first, in the human nature and infirmity of the Bishop himself and next in the characters of those with whom he has to deal, though they be none but the members of the Church. Worldliness is the greatest danger of a Bishop, even now. The low tone of high society—the wish to be the pastoral friend of the noble—the tendency to become, in spite of oneself, a courtier among courtiers—instead of reproving, beseeching, and rebuking—these things make the path of fatherly correction harder and harder. And add to this man's natural dislike, apart from grace, to hear reproof; or say, your own unwillingness to live by a law of Evangelical strictness, and you see how hard it is to exercise this gift of the Spirit. A gift indeed it is—a precious ministerial gift, just as truly as power and love are gifts—but one very difficult to exercise, except as a part of the Church's cross and burden and blessing. Why should clergy and laity be bereft of it? Three great revivals have already passed like fertilizing waves over the land—the revival of Evangelical life, shown to be dependent upon Christ; the revival of sacramental life, regarded as union with Christ; the revival of lively worship, centring in a present Christ. Is not one thing needed yet—the revival of that holy, healthful discipline of life, which is administered, St. Paul says, as "in the person of Christ"? May there be restored to us this discipline, to correct the growing laxity of the clergy as to sports and amusements; discipline to bring back the erring laymen, some of the highest, into the path of purity and peace; discipline to make the Church obey its own rules, and not forsake its own mercies; discipline for the "unquiet, disobedient, and criminous," that their souls may be saved in the day of the Lord. Too many of our people are like the Zidonians who had no "magistrate that might put them to shame in anything." (Judges xviii. 7). The parental authority is too often wanting, and the pastoral authority, and the Bishop's authority; and the Church suffers loss, and men separate from the Church, and the Church and the world get confused. How many, now alienated, would return to the fold if there were

better discipline! What a blessing it would be to us all if, in all gentleness and mercy, our Bishops would "use the authority given" to them, for this is, indeed, "not to destruction, but to salvation; not to hurt, but to help."

7. And then, once more, for the comfort of the penitent, for the confirmation of the faithful, for the spiritual life of the whole Church, we are brought to the very heart of our strength, Communion with the crucified and risen Lord. Here is the strengthening and refreshing of our souls—here the constant renewal of the laborers of the Church—here the centre of their consecration—here the attraction for all parts of the spiritual body—here the supply for all its joints and bands. In the words of that saintly priest of Bemerton, who had proved for himself and for his people the powers and privileges of the Church of England, even in that rustic parish, that little sanctuary:—

Not in rich furniture, or fine array,
Nor in a wedge of gold,
Thou, Who from me wast sold,
To me dost now Thyself convey;
For so Thou shouldst without me still have been,
Leaving within me sin;
But by the way of nourishment and strength,
Thou creep'st into my breast,
Making Thy way my rest.

However gorgeous the ritual, however grand the service, these are but the expressions of the Church's faith and praise. Her rest and strength are not in these, but in the Presence, the saving, quickening Presence of the meek and gentle Son of God. May we all—Bishops, clergy, choir, and communicants—realize this more and more. Then "shall the Lord Himself be the Harbour of His people and the strength of the children of Israel." "Then shall Jerusalem be holy . . . and Judah shall dwell for ever" (Joel iii. 16, 17, 20).

This is the work before us. This is the work from which, even now, two of our spiritual chieftains have entered into their rest. Here is God's call to the Church and to those who rule and guide, develop and continue her on earth. Here, Christian friend of mine, is the Lord's promise for thee. It is a solemn day, but one in which the blessing of the father seems to be handed on for the blessing of his son. As the great missionary Bishop bequeathed to his son the mantle which smote the waters and covered the dwellers in the islands—as the great organizing Bishop of the city is still remembered in the country by the Episcopal office and mental vigor of his son—as the great Bishop of the ten talents has had his loved and honored name borne northwards by his son to a new see, such as he himself would have delighted in—so on thee, my brother, there falls a light to-day from that fatherly face of the great scholar-Bishop who taught thee, his cherished son, to work and pray, to study and to rule, to please God and to serve men.

It is a noble inheritance. A rare privilege also is it to be called to follow such Bishops as the mild and thoughtful Moberly; Hamilton, the firm, true, humble, holy Churchman; the faithful, pious Denison; the learned Burgess; Jewell, the champion of our Catholicity, and Burnet, the historian of our Reformation; Poore and Bridport, the builders of that exquisite cathedral; and a long roll of others. Only, the inheritance and the privilege imply vast responsibilities. "He that hath an ear let him hear what the Spirit saith unto the Churches," and to the angels thereof, the Bishops and pastors of His flock. How serious it makes the heart!

For not to angels, but to men, is this grace given, this ministry entrusted—to men of like passions with us, learning in the sacrifice of self to be ensamples—to men, who are acquainted in their own lives with human sorrow, and with the unfailing support of the Everlasting Arms, and so able and glad to comfort those who are in any trouble with the comfort where-