

GROWTH OF THE CHURCH.

BY THE ARCHBISHOP OF CANTERBURY.

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

Continued.

She sees how Roman unity has failed, imposing one pattern of all things, from dogma to vestment, if failure it be to have rendered in the most glorious countries of Europe, not herself only, but the name of Church, a byword among half the intelligent men. It is for the Anglican communion in the power of its own unity to rear on the earth colonial churches, native churches, national churches (in some instances embracing many races) like herself, yet different. Churches which shall weave for Christ the local life, the natural genius, the hereditary sentiment, into the framework and setting of ritual, hymn, or article, as they have been inwoven in our own nation-Church; and to be ready with tender, helpful, reverent hands to succour Churches which have felt the "ruins of time," yet are living witnesses to what was before the great usurpation. It is difficult to conceive that any event should restrain the power committed to the English Church which for the past half-century has worked such vast changes, and has before it still a thousand problems of the same kind as in the past, the solution of every one of which would be a contribution to this real unity. It would be wasting words to speak of such an interruption as he who speaks believes not to be impending—a greater break in history, a more irrational overthrow of politics, as opposed to party tactics, than the records of any civilised State can show—a mere disaster to thought, to learning, to the organisation of life, to philanthropy, to liberty; and to speak of it at a time when signs point to the new establishing of churches elsewhere. But a self-inflicted fear of it, timorous compromises made, such concessions offered as by themselves would be felt to be unwise or cramping, unmotivated except by the motive power of alarm, may easily have a more dangerous and mortal effect than the supposed event ever could. For even an attempt to realise the event would recall failing heart and strength; but precipitate nervousness would, fragment by fragment, partition away both resources and reserves, and paralyse our powers. A dishonoured, apologetic Church would be worse than an oppressed one. Strong enemies are better to us than weak friends. They show us our weak points. Reforms, real, on true principles, we do not fear. We have courted them, planned them, laboured for them, and not seldom been denied them. But it is no reformation which, under attractive names, would persuade our weaker spirits gradually to do what no force could—piece by piece disable and disown our mother. The signs of a true reform are always an advance of rational liberty, added strength in council, and an increase of resources. But there are always afloat friendly proposals under that name, which offer none of those substantial things; more ventures to propitiate enmity, without considering that the front must always remain most exposed, however far we withdraw that front, and that to save positions of foremost service you cannot denude them of the resources of serviceableness. It may claim to be something better, but it is certainly something else than reform, which, with utmost reverence of tone, sweeps away the venerable; asks you to secure yourself a place in history by expunging the history of the past, and by stinting the future, and using up the past to consult—economy. It reverses the first Emperor's boast, and leaves the Church brick which it found marble. It would combine and realise in one devoted communion all the alleged inconve-

niences of establishment and all the evils of a disestablished Church. Meantime the horizon glows with dawning work. As a Church we have with all energy to reinforce dioceses which are part and parcel of our own Church. We have besides to stand by a sister Church which is as identified as we are with our State. We have to assert the honest claim to our own possessions; if it were to be denied, not to despair, but (while selfishness awaits its own doom through forces which it would not curb from injustice) to see what unselfishness can do to more than restore the years which the canker-worm had eaten. We have to secure to our courts Christian a more indisputably religious basis, but that we may deserve this right of ours, we must raise our own standards of reverence for the law and of obedience to it. We have to secure a firmer religious basis for education, but that this may be conceded, we must show by our own jealous use of catechising, and of every hour allowed for religious instruction, what we mean by calling that subject "vital." We have to secure to pastorate and to patronage real safeguards against scandal; but that these may be granted from without, we from within must still extend the deepening sense of responsibility in exercising both. We have to make the responsibility of wage-giving felt by those who hold certain classes of the poor in their grasp; to make fuller provision for the childhood, the old age, and the fresh start in life of the very poor. But the Church has also to induce her men of wealth to live simpler, less luxurious lives; to employ means, not to waste them; to know their calling as individuals to lift those individual lives which struggle so to be lives at all close beside them. We have to make home possible for the homeless, to shield the intolerably tempted, and to face the vice of every rank. But before conscience will let us carry this through, we Christians have to purify ourselves even as our Christ is pure. When we have to found (as found we must) new organizations, new institutions, as populations spring and multiply, I would say let us really found. Be founders in fact as well as in name—not re-divide and balance, mince and minimise, the portion our fathers gave, but, as the wealth of England grows and creates new classes, and turns fortunes over every year, let us do what our fathers did and meet new needs with our new powers. We have to protect—our position in the world makes it imperative for us to protect uncivilised continents against civilised vice—to deliver the Gospel to every creature, to plant Apostolic Churches on every shore, and to renew the loving alliances with the nations which the Roman unity ended by disintegrating. These are a part of the works which await the Church's time. Works for many brains and hands, many lives and deaths. And we have not now the troops and regiments for such campaigns; we stand shrinking from the vast brotherhoods and sisterhoods which alone can contest the field. We are afraid of the only competent means—even if they be most primitive—because Rome has once touched them. So long as that is our case, of course the spell of Rome is over us still. From other spiritual helps we turn, simply because other Christians find them helpful. Again, we complain of ourselves for want of enthusiasm, but as soon as an enthusiastic institution appears among us we are still more afraid, and run for the fire-engines. "*Respondete natalibus*" was the cry of Cyprian to the Church of Carthage—"Rise to your birth-rights." How it would ring from his lips to-day if he saw the Bishop of an unbroken line, in presence of the Royalty of England, receive and offer his Church material and his Church spiritual in one offering before the King of kings, and knew all that is needed outside. "*Respondete natalibus*" would not be echo the word to you—that old second Bishop of the newly united dioceses—who, held by the hands of Edward the Confessor and Queen Edith, paced up the fresh-built cathedral church of Exeter

and received it as their gift? Would he not say, rejoicing that the Church in Cornwall is her own again, "Rise to your birthright"—your English, Catholic, Apostolic, Christ-given birthright—help, comfort, strengthen, revive, found? As for enemies, it is far simpler to convert them than to conciliate them. By labour, by prayer, by love you may convert. But by temporal tremblings you never will conciliate. Men of Cornwall, you know what your cathedral has to do with all this. These things are the cathedral. In granite rock that will last through time, in height, in mystery, in light and colour, and shadows, and music, enshrining mysteries invisible, the cathedral symbolises and centres the calm, strong forces of the kingdom of God. Beneath these roofs, among these pillars, the form of those energies seem to gather and move restfully like angels. More yet. You are never weary of saying that the discipline of the Church is weak. You say that governors ought to govern more strongly. Are you as earnest as you are right? Well, translate the word cathedral church literally and you have the "throne church"—emblem and seat of jurisdiction. It declares the unity of your organization. When men anciently made schisms it was said of them not only that they set up "altar against altar," but "throne against throne." You never say so now. You have weakened the thrones until you almost feel you would do well to strengthen them again. Yet again you fancy their strength would mean despotism. No. For when the thrones were strong the people were strong. The chief organiser of early episcopacy told the people that they must take rule when their Bishop failed—that they must put away the faithless Bishop and seek another. Stand, then, we will say, with all thy promise about thee, new-born church. Thou art rich to-day in the beatitudes of poverty, of purity, of meekness. Stand until thou be made rich by riches of God's giving; until thy people see God; until thou inherit thy land. Poor, yet making many rich, stand that the worn, the dreary, the doubtful may have comfort of thee. Stand that labourers in difficult places may in plan and decision have comfort of thee. Stand, and in the name of thy own mission saint, Henry Martyn, move men to go forth from his baptistery to teach and to baptize. Then He who caused thee to rise to the worship of His glory will provide the glorious worship within thee as He has provided thee—the stainless child of free gifts; not one coin wrung from superstition or oppression, yet rich in the countless bronze of the poor as in the gold and ornaments and furniture of the rich, and of the faithful women. For thou art built in faith. Not first of self have thy people thought, and then of their faith. The place of the Word and of sacraments, a home for prayer, counsel, mission; this thou art, first of all things, a sanctuary; and the blessing of faith will be thine. The Author and Finisher of the Faith is with thee; His death treasure and His life thy life. The people who founded the house for God first, will find God finish the house for them—a prophecy of their coming to that first and last sanctuary which the Lord built and not man. In due season we shall reap—for He will not let us faint.

CHRIST AND THE SACRAMENTS.

We rightly regard the doctrine of the Atonement, which is the grand result of the Incarnation, as the centre of the Christian system; yet, as has often been observed, and not unfrequently with an unfriendly intention, Christ's references to it are comparatively meagre. It appears to be His aim to fix firmly the faith of His followers in His Person, and, having done this, to leave the just deductions from His acts and sufferings to be made by His appointed teachers under the guidance of the Holy Spirit.