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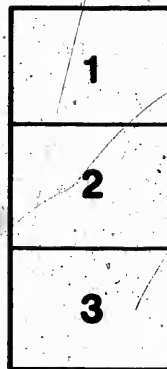
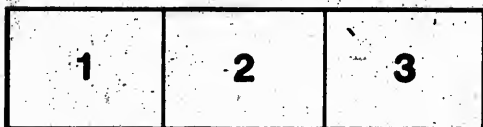
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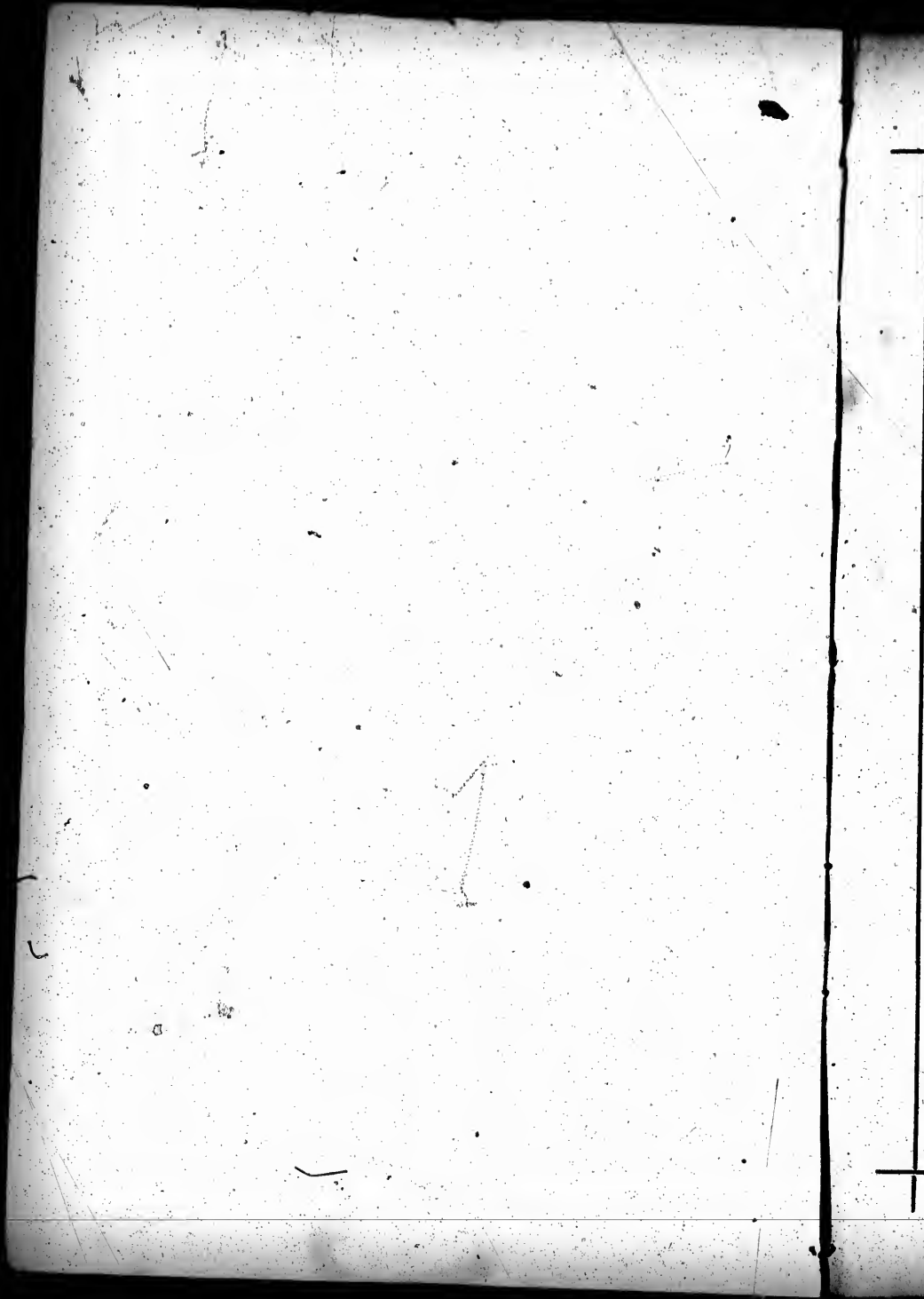
In Commemoration of the Foundation
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1870.



*Professors Wilson
with the original, from
of the author. A.*

Sermon :

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Of the

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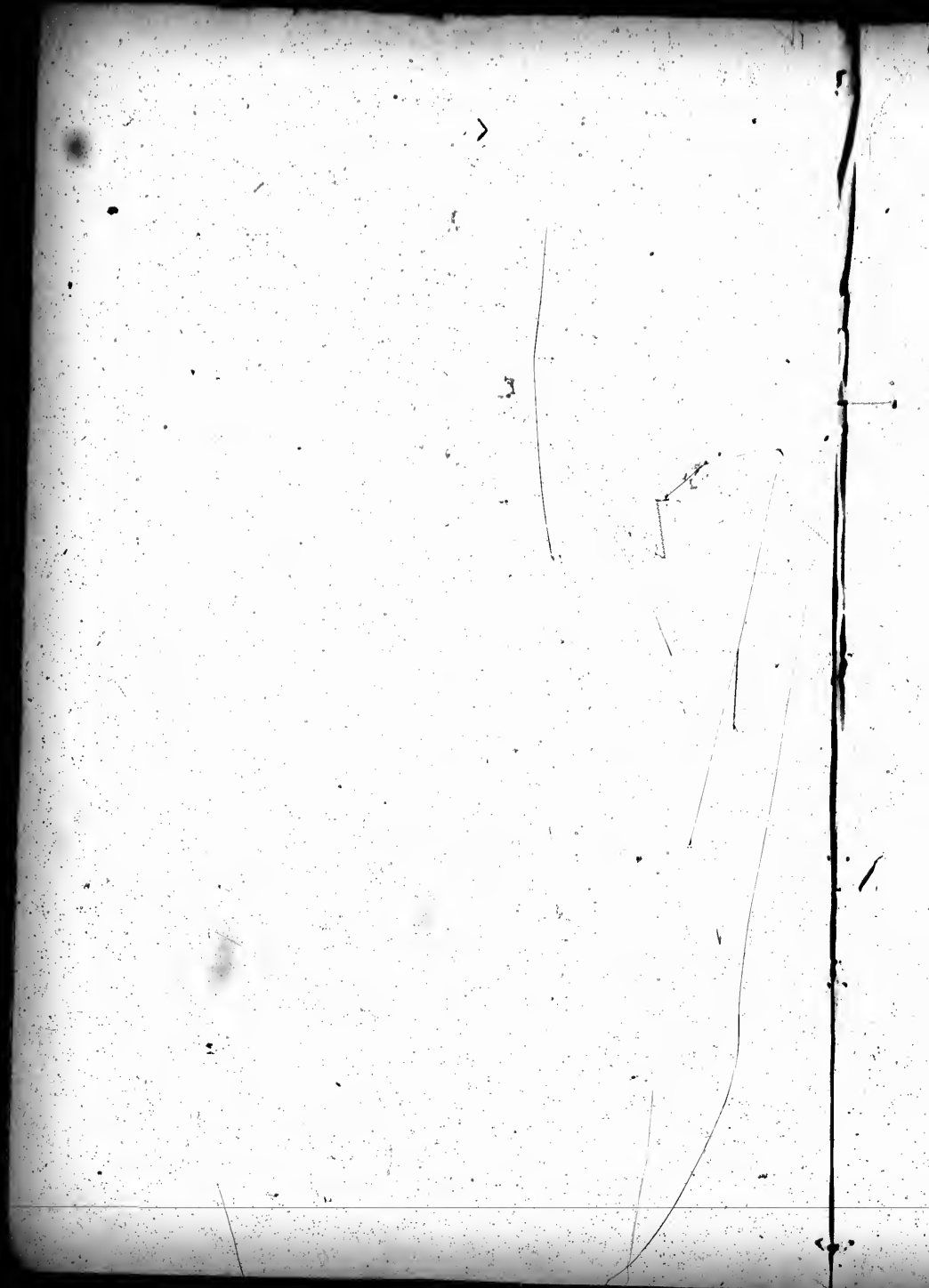
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Sermon.

'Other foundation can no man lay than that is laid, which is Jesus Christ.'—1 Cor. iii. 11.

THE office I have to discharge to-day, I feel to be a very humble one. It is merely to gather up and combine into one view, the principal features of interest in this day's commemoration. It happens that we are assembled for this purpose in a Church which, though dedicated, as all our Churches are to Almighty God, is especially associated by its name, with the life and doctrine of S. Paul. The Cathedral is in the same way connected with the name of S. Peter; and we are met for this purpose on S. Peter's Day. It was on this day in last year that the first stone of our Cathedral was laid; and the day is one which has been associated not only with some critical points in the personal history of our Bishop, but with more than one memorable work undertaken by him for the good of the diocese. Such associations are precious things. They appeal to the imagination and to the heart in a way which connects our divine service with our human life; and thus are a fit

symbol to us of a faith which rests on that great mystery wherein it pleased God to show us, in the person of his Blessed Son, how the human and the divine may dwell together on terms of closest union.

Well, my brethren, although I was at the other end of the world when our foundation stone was laid, I cannot help observing a certain natural fitness in the selection of this day for such an act. Its characteristic and inspiring thought is more evidently in harmony with the work assigned to it than any other day in the Christian year, unless it be that of S. Simon and S. Jude, when in our prayer we recall the fact that God has built His Church on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. But the doctrine of the one day cannot be understood without the supplement of the other; and this supplement has here been provided for us in the teaching of S. Paul.

1. First let me try to connect our commemoration with the day on which we observe it. When S. Peter's Day comes round to us, year by year, our Lord's words are constantly repeated to us, '*Thou art Peter,*'—that is, thou art one whose name suggests by its very sound, to those who hear it, the idea of a rock—'*and upon this rock will I build my church.*' Could any language better harmonize with the thoughts of a

day devoted to the foundation of a Christian Cathedral? We would wish, as our best wish, for all chief pastors of the Church in this diocese that their nature may be rock-like, as that of S. Peter was; that as it was given to him to found the Catholic Church, by opening the gates of the kingdom of heaven to all believers, so, they may be inspired with the power of attracting many who lie outside our fold; and that as he, with all his impetuosity, and in spite of his one great fault, was stedfast and strong, a man of principle and not of expediency, so all who occupy the chief place in the Cathedral of S. Peter in this city, may show that they are worthy to sit in that seat. I speak of those who shall be living when we are dead. Whatsoever they may be: at least in the selection of this day for foundation and commemoration, and in the choice of this name for the Cathedral, the first Bishop of the diocese has signified to himself and to those who may come after him, what manner of men he thinks they ought to be. I dare not pass by such a fact as one of no significance. I am rather bound to set it forth as almost the most significant fact of this day's celebration.

2. But secondly, we have to observe that it is only in a subordinate sense that any Apostle can be said to be either a founder or a foundation on which the Church is built. S. Paul

in this epistle had just described himself as 'a wise masterbuilder,' who had laid the foundation of the Church of Corinth. But he is careful to add—'Other foundation can no man lay than that is laid, which is Jesus Christ.' Whether of a particular Church or the Catholic Church as a whole, it is undoubtedly true that it is in HIM, our faith in WHOM, our adoration of WHOM, is our dearest most sacred bond of union, that 'all the building, fitly framed together, groweth unto a holy temple in the Lord.' Holy and venerable in our estimation are Apostles and Saints, but only because of the Christ-like spirit that breathed in them, and the special commission and calling they received from their LORD. This their calling the first Bishops of the Church rightly interpreted when they became founders of particular churches, in which Jew and Gentile alike were united in the holy joy of one life, eating one bread and drinking of one cup. The name at whose very sound they bowed the head in loving adoration was the name of Jesus. It was He who had recalled the scattered races of men from their anarchy, and had given them a new centre of union. It was He in whom they found, at every joyful and every sorrowful moment of their life, a meeting place with the unseen Father. Christ was to them their All—in His incarnate work, the source of their new-born holiness;—in the Sacrament which He bequeathed to them,

their constant sustenance. They never met together but to draw near to Him. When they met they felt that to pray was a blessed thing, for it was He who had taught them to pray. To be instructed out of the Holy Gospels, *that* was blessed too, for in them their Lord was speaking to them. But most of all they felt it blessed, in the breaking of bread, to realise His actual presence with them, as of old. Yes, it was true, they wished to make Him the foundation of all. And we must lay the same foundation. Christ first, Christ last, Christ our spring of present goodness, Christ our hope of glory, this is the lesson which, above all others, the erection of a Christian Cathedral reads to us.

3. Finally, a day on which we are commemorating the foundation of a Church meant to be a spiritual home to all our people, suggests also the thought of the superstructure. Are we going to build on that foundation anything that will last? I need hardly say that this question refers not to the mere materials of the building, although even there we would wish to offer to God the best things that we have. But what spiritual work are we going to build on it? This question St. Paul's mind was busy with when he said—
'If anyone build on the foundation, gold, silver, precious stones, wood, hay, stubble, each one's work will be made manifest.' And we must

picture to ourselves the actual scene which was present to his imagination as he wrote these words. In the newly re-built city of Corinth there still stood the magnificent remains of the ancient temples, unconsumed by the fire which had reduced the elder city to ruins. Destructively as the fire had raged, there still remained columns of enduring substance which had defied its power; while all that was meretricious had utterly disappeared. And so, my brethren, the progress of time will be to us a fire, licking up with its destroying tongue all in our Cathedral work which has not in it the element of immortality. What are we intending to do? Are we intending only an imposing ceremonial that will appeal to the senses, and with them will perish? or are we, through that ceremonial, seeking to kindle a deeper devotion, to nourish amongst our people the spirit which will seek life in living for Christ? Then *that* will live. In proportion as the Cathedral we are building is glorified by this higher spirit, in that proportion only will it be a real blessing to our Church—a real instrument of advancing God's glory in the midst of us. Especially must we, who belong to the Cathedral body, feel that we are bound to look beyond the bare requirements of parochial care; to seek and to find that scope for missionary activity in a growing city which will be the best justification of the special offices conferred on us. We shall not

have to look very far. For our lot is cast in a city in which there is no public provision for spiritual care in behalf of those great institutions in which are gathered together, from all parts of the country, the sick, and the destitute, and the lunatic. A city in which in spite of our demonstrative religiosity large numbers are living without any religion worthy of the name,—in which vice in its rankest, foulest form, is out of all proportion, even if judged by the worst examples in oldest communities, to the actual population,—and in which much of the most needful work of the Church must lie in the courts and lanes which are out of sight. These are the regions in which the members of a Cathedral body are called to special activity. If our Church has a mission distinguishing it from the sects around us, it is to the outcasts of society; and it will be a shame to us and a scandal if a Cathedral body in a new country should show itself simply content to fall back, not on the best, but on the worst and most indolent traditions of England. Each returning commemoration should at least call us to a higher conception of the duty we owe to the general mass of 'the human' around us.

But independently of all work that may radiate from the Cathedral as its centre, there is one thing for which we may especially

rejoice in its erection. Whatever else it may mean, it means, at the very least, that there shall be one Church in which the Gospel and all the rites of the Gospel may be had 'without money and without price.' We build it in faith. We look forward to the future years in which the trader and the worker, seeking relief from the restless life of the city, may find a quiet retreat for prayer. For such a purpose the gates of a Cathedral must stand always open: and there, too, we thank God, that all who wish, from week to week, to feed on Christ in the Sacrament of His death must needs be satisfied. While the world is busy with its daily tasks, there will be there provided constant refreshment for those who are seeking after God. The very building where it stands will cry out in silent entreaty to the passers-by — *'Come unto me all ye that are weary and heavy-laden, and I will give you rest.'* And I trust that silent appeal will be contradicted neither by the coldness of the service within its walls, nor by narrowness in the range of work which it may inspire.



