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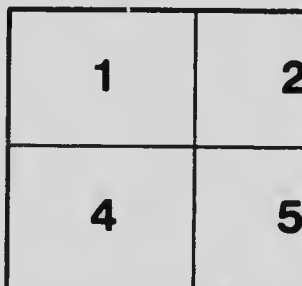
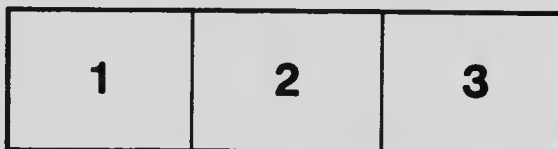
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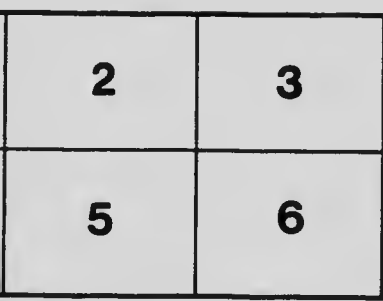
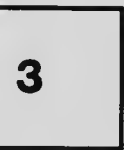
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SERMON

Preached in

St. James' Cathedral, Toronto, St. Andrew's Day,
Nov. 30th, 1909, at the consecration of the
Right Reverend Wm. C. White, D.D.,
Bishop in Honan, China



BY THE

REV. CANON TUCKER, M.A., D.C.L.

General Secretary of the Missionary Society of the
Church of England in Canada

THE NEW ERA



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9. Will you try to secure subscribers among your people ?

Sermon Preached in St. James' Cathedral, Toronto

St. Andrew's Day, November 30, 1909

at the Consecration of the Right Rev. William C. White, D.D., Bishop in Honan, China, by the Rev. Canon Tucker, M.A., D.C.L.,
General Secretary of the Missionary Society
of the Church of England
in Canada

"When the fulness of the time was come, God sent forth His Son." Gal. 4:4.

I. A "season" of Advent our Church invites us to meditate on the first coming of Christ in great humility to be the Redeemer of the World; and, by association of ideas, on his second coming in glorious majesty to be the Head and Lord of a redeemed humanity.

II. "When the fulness of the time was come God sent forth His Son." All the streams of the past had been converging to that great end. The Roman power had conquered the known world and Roman law and order guaranteed personal freedom and security to life and property throughout the civilized globe. The Greek language, literature and philosophy had developed and demonstrated the varied capacities of the human intellect and become an incomparable medium for the transmission of the highest ideas and purposes of man. Jewish religion and morality, culminating in the person of Jesus of Nazareth, in the Gospel of Redemption and in the Church of the Living God, provided the highest message that was ever made known to man, the deepest inspiration that could give it life and power, and the best agency, by which it could secure world-wide dissemination. As a consequence the Apostles and first disciples of Jesus Christ went forth, in

the power of the Holy Ghost, to the religious conquest of the world.

III. But the world, at the first Advent, was a very small world. It bordered on the shores of the Mediterranean Sea. The regions beyond were, many of them, inaccessible to the Messengers of the Cross, and, when the fervour of the zeal of the Apostolic age had been spent, they remained for centuries beyond the sphere of the Church's influence. But now, after nearly two millenniums the modern age has brought an enlarged view of the world and placed the Christian Church face to face with its paramount mission, the evangelization of the whole human race. Thus, at the beginning of the twentieth century, a new fulness of time has come and we may look forward to a Second Advent when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ.

IV. And this great miracle of transformation has been wrought mainly in the course of the last century. Fifty years ago Japan was absolutely closed to the world, and even twenty-five years ago edicts were posted over the whole Empire threatening the severest penalties to any one who should dare to speak in the name of Christ. Now the country is wide open in all its cities, towns, villages, highways and marketplaces. And it is stated with some degree of truth that

Japan is as Christian to-day as the Roman Empire was in the days of Constantine.

Did you ever hear, in the history of the world, of three hundred millions of people being conquered and ruled by a mere handful of foreigners, as is the case in India? We sometimes account for the phenomenon by saying that it is due to the moral power of the Englishman. But what is moral power save the influence of principle and character? And what has made the principle and character of the Englishman save the teachings of the Word of God and the training of the Church of Christ? The most potent influence in the government of India to-day is that of the missionaries; so that it may truly be said that the real ruler of India is not the Governor General, but the Lord Jesus Christ.

Fifty years ago the interior of Africa was unknown to geographers and explorers. Now the whole country is known and accessible to ordinary travellers. Railways running from east to west and from north to south, and the great river systems of the continent, the Congo, the Niger, the Zambesi, and the Nile, are highways for the messengers of the Cross. And one of the brightest spots in all the world to-day is the centre of what was recently known as darkest Africa, where a whole nation has been practically brought within the fold of the Church in the course of thirty years.

And the most marvellous transformation of all is that in the Turkish Empire. For a thousand years we have been wont to look upon Mohammed as the irreconcilable enemy of Christ and Islam as the sworn foe of freedom and of the Christian religion; and we have read with horror of Bulgarian atrocities and of Macedonian and Armenian massacres perpetrated by a brutal and fanatical soldiery upon a helpless and inoffensive people for the sole reason that they were followers of the religion of Jesus Christ. And now, within the last two years, we have seen the Young Turks effect an all but bloodless revolution, subvert the power of the Sultan and introduce constitutional

government in the place of autocratic power; and we have heard the Sheik Ul Islam, the highest spiritual authority in the Mohammedan world, declare that freedom of thought and the profession of Christianity were not incompatible with the teachings of the Koran. And the Jew, the Christian and the Moslem, who for ages have pursued one another with the bitterest animosity, are now living together in peace and friendship in Constantinople, in Heiront and in Jerusalem, under the modern watchwords of liberty, equality and fraternity.

V. And the centre of this world-wide problem is China. That great Empire represents one-quarter of the whole human race, one-half of the whole heathen world. From the proudest and most exclusive nation on earth it has been suddenly transformed into the most receptive and teachable. Largely through the infirmities, the selfishness, the greed of gain, the lust of dominion, the rivalry and jealousy of the so-called Christian powers, China has been driven, in defence of her own integrity and independence, to adopt European methods and to call for what is best in European civilization. As a result we have this unexampled scene, the most pathetic in all history, not only the door of opportunity flung wide open into the greatest nation the world has ever seen, but 400,000,000 of people inviting, imploring Christendom to lead them into the untried and perilous future that lies before them.

This largest of human aggregations is the greatest single problem the Christian Church has ever been called to solve. The unity and homogeneity of the people make every individual Chinese an almost exact replica of 400,000,000 of his fellows, and promises the complete and triumphant solution of the problem; the qualities of the race, embracing an unrivalled vigour of mind and body, an industry that never tires and loves work for its own sake, a thrift that disregards the enervating influences of luxury and self-indulgence, a personal and commercial integrity that commands universal confidence, a faculty of exercis-

ing personal loyalty and friendship that makes the Chinese the most lovable of human beings, an obedience to and respect for parents that stands as an example and a rebuke to the rising generation in Christian lands, a love of peace and an implicit trust in the power of unarmed justice that are an example and a reproach to the nations that are professed followers of the Prince of Peace, an age-long history that makes the oldest of European powers seem but as of yesterday and that makes the immemorial traditions of the past a solid foundation for the new structure of the future, indicating the promise of God that the meek shall inherit the earth and that honour to parents will ensure length of days in the land—all this enables modern China to present the best missionary field in all the world and in all history, the most promising sphere in which to win souls for Jesus Christ, the greatest trophy to be laid at the feet of Him to Whom the heathen are to be given for His inheritance and the uttermost parts of the earth for His possession, the best material with which to build a powerful native Church and the best agency for the eventual evangelization of the world.

VI. By a series of events little short of miraculous our Canadian Church has been called to take an active part in this great work. Almost for the first time in our history we have been able to inscribe the word unanimous upon our banners—indeed one of the rare times in the history of large interests and of large public assemblies. Unanimous was the call from the Anglican Communion in China; unanimous was the mandate of the Board of Missions of the Canadian Church; unanimous was the endorsement of the Board of Management; all but unanimous was the decision of the House of Bishops; and unanimous was the consent and co-operation of all bodies, Anglican and other, in and out of China. This must be an assurance to us that the Lord of Hosts is with us, that the God of Jacob is our Refuge. We who may, in all sincerity call ourselves the least of all saints, because one of the latest branches of the Anglican Communion

to rise to the dignity of a united, self-governing national Church, we have been called to this high honour just at the time when the world was ripe for our entrance on the scene, when the man was ready to be our standard bearer and when, under the inspiration of the Laymen's Missionary Movement, we were beginning to look for a sphere in which to undertake our share of the evangelization of the world.

And what better thing can we send to China than the Gospel of our Lord and Saviour Jesus Christ? Is not that Gospel the greatest boon that can be bestowed on the individual man? Is it not the power of God unto salvation and sanctification? Is it not a lamp to our feet and a light to our path in all the perplexities of human life? Has it not proved to be the greatest comfort in sorrow and affliction, the greatest cheer in loneliness, the greatest inspiration for the enterprises of life and the surest refuge in the hour of death? What greater boon than this can we bestow upon the countless millions who form the population of China? And is not the Gospel of Christ equally the greatest boon that can be bestowed on nations? Is not China at the parting of the ways? Is it not inevitable that she should adopt European civilization? Has she not already abrogated her ancient scholastic system to adopt more modern methods? Are not railways, telegraphs, telephones, newspapers, post offices, and public schools spreading over the country like wildfire? And is not the religion of Christ the only solid foundation on which the progress and permanence of our civilization is based? Can we do better than send to China, at this juncture that which alone can make our civilization a blessing and not a curse, that which has been properly called the secret of England's greatness? Is not this the carrying out of the great Commission, "Go ye into all the world and make disciples of all nations?" Is not this a fulfilment of the special prophecy—"Behold, these shall come from far; and to these from the north and from the west; and these from the land of Sinim."

And is not Christ the Desire of the Nations and the fulfilment of all national as well as personal aspirations?

And our undertaking, though infinitely small in itself as compared with the need which it is meant to supply, means potentially at least, something worthy of the occasion. For it is not only the sending of the Gospel of Christ to China. It is not only the sending of the messengers of whom it is written, "How beautiful upon the mountains are the feet of them that preach the gospel of peace." It is also the sending of a complete Church with a bishop, priests, women workers, and eventually, we hope, medical and industrial missionaries—an organization fully equipped to meet all the emergencies that may arise in the future, and to provide for the complete development of a native, self-governing, self-supporting, self-propagating Church.

And we have special reason to be thankful that, at such a time as this, God has not only provided a field and a call for us, but that He has also prepared a man for the occasion. By special endowments of mind and character, consecrated to the service of God and quickened into fruitful action by the Divine Spirit, Mr. White has proved himself to be a worker that needeth not to be ashamed. We magnify the grace of God that has raised him by degrees from an obscure missionary into the self-denying worker among lepers; into the successful pastor who raised his native flock to a condition of self-support; into the wise overseer of mission stations scattered over a widely extended field; into the prudent counsellor who won the confidence of heathen rulers in connection with the suppression of the odious opium habit; and into the tactful and gracious leader who won his way into the hearts of the literati and ruling class of the land. By the blessing of God on his devoted labours he has purchased to himself a good degree and has justified the choice of the Church that sets him apart to-day for the highest and most responsible office in her gift, that of a Bishop of the Church of God.

VII. This day marks a turning point in our whole history as a Church. This day Foreign Missions assume a new meaning and importance with us. This day we become formally wedded to the world by assuming world-wide obligations. This day we consciously enter upon a new era by passing out of the sphere of mere parochialism and even diocesanism and nationalism with all their narrowing, cramping influences to acquire a world-wide vision of the field and a truly divine conception of the Church as "ordained of God for the service of mankind." This in turn cannot fail to react upon the whole of our spiritual life in the nation, the diocese, the parish and the home by enabling us to breathe the purer air of the loftier altitudes and be swept by the inspiring breezes of a broader and a higher life. So shall the windows of heaven be opened into us and the Lord Himself pour us out such a blessing that there will not be room enough to receive it.

VIII. But on you, my brother, a very solemn responsibility is being imposed this day, by the call of the great Head of the Church and by the imposition of the hands of theiscopate. The great Chinese nation which you have learned to love you are this day being set apart to serve in a higher capacity. The dearest interests of our beloved Church are this day committed to your care. The great traditions of the Episcopate you are henceforth called to safeguard. The sacred deposit of the Christian faith you are henceforth called to uphold; and this you can best do, in accordance with all example, by its faithful and widespread dissemination. The hopes and aspirations of the whole Church in this emergency, are centred in you. You will be upheld by the prayer and the moral and spiritual support of thousands who will be glad henceforth to share your joys and sorrows, your trials and your triumphs.

Be not overwhelmed by the weight of the burden thus laid upon you; for the Lord whom you serve hath said:—"Surely I am with thee"—"My grace is sufficient for thee"—"My strength will be made perfect in

thy weakness." Your best friend could not wish for you as for himself any higher honour than that of being the first Missionary Bishop sent out from the Canadian Church to the heathen world and of being the first Episcopal Messenger of peace and good will, in the Gospel of Jesus Christ, from the Canadian to the Chinese people.

May the Lord of the Covenant, who keepeth His promise for ever, bless you and keep you in all your ways; may the Lord lift up the light of His countenance upon you and give you peace, prosperity and the fulness of spiritual blessing.

No doubt trials and perplexities will arise thickly on your path; for you are entering on the work of a pioneer and you are going forth against one of the strongholds of Satan. But rest in the assurance that "Stronger is He that is with you than all they who can be arrayed against you." May your joy and crown of rejoicing be countless souls redeemed by your ministry from sin and death. And just as it is written the wall of the city has twelve founda-

tions and in them the names of the twelve apostles of the Lamb, so may your name be carved indelibly on the foundations of a new Church in China that will, like a pure river of water of life, carry streams of blessing to the remotest ages. Methinks I see a vision I see arise in China a new Church, resplendent in the beauty of holiness, lit as the moon, clear as the sun, terrible as an army with banners, endued with all the gifts and graces of the Holy Spirit of God—a Church new only in point of time and linked in its origin and character with the young Canadian Church, but old in all else, old as the need of man and the love of God. Aid as the Gospel and Church of Jesus Christ, Scriptural in character, Catholic in spirit, resting on the solid foundations of a remote past with a zeal and activity suited to the requirements of the present, and with a far away look to a remote future. Such a Church as that alone can stand the storms and stress of time and against it the gates of Hell cannot prevail because it has been built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone.

NOTES ON THE DIOCESE OF HONAN

1. The Chinese are the oldest nation on earth, representing three thousand years of history and at least one thousand years of myth.

2. Honan was the cradle of the race, the nucleus of the Empire. As being central it was called the Middle Kingdom, a name which has passed to the whole Empire.

3. The population is 100,000,000, equal to that of Europe; one quarter of the human race, one half of the heathen world.

4. The country comprises the most varied scenery, climate and products and inexhaustible resources in the mine, the land and the sea.

5. The religions are Confucianism, Taoism, Buddhism and Mohammedanism.

6. Confucius and Laotze taught and laboured in Honan 500 B.C. They

taught the people to revere the wisdom of their ancestors and to look to the past for the golden age. Hence for two millenniums the face of China has been turned towards the past.

7. Confucianism and Taoism are systems of morality, not religions. They offer no cleansing from sin, no help to overcome evil, no hope for a future life. Systems of despair, they are stepping-stones to Him who brought life and immortality to light in the Gospel.

8. Hence the Chinese characteristics of national pride, exclusiveness, conservatism and stagnation in all that concerns progress—material, moral and spiritual.

9. For three thousand years China remained closed to the world. During the nineteenth century Europe kept knocking at the door. As the result of the first opium war, 1839-

1840, five ports were opened; of the second opium war, 1860, further openings were effected; and of the Boxer movement, 1900, the whole Empire was opened to European and Christian influences.

10. As a result the country is now wide open to missionaries, and the people are predisposed to accept the Gospel. Progress, amounting to a peaceful revolution, is taking place in all directions—railways, telegraphs, newspapers, post-offices, schools and, ominously, armies and battleships, and the whole of Christendom is pressing in to seize the opportunity.

11. A unanimous request was made to the Canadian Church in 1907 by the Anglican Communion in China to establish a diocese and to send a Bishop. This was unanimously acceded to by the Board of Missions in September, 1908; was acted on by the Board of Management in April, 1909; final action was taken on it by the House of Bishops in October, 1909; the province of Honan—population 35,000,000—was chosen as the Diocese, and the capital Kai Fong, population 300,000, as the See; and Right Rev. Wm. C. White, D.D., was consecrated Bishop in St. James' Cathedral, Toronto, St. Andrew's Day, Nov. 30th, 1909.

(b) There are no representatives of the Anglican Communion in the Province, and adjacent to the capital is a district with 3,000,000 souls which will be left entirely to our care.

12. The Mission is to be established on an educational basis with a view to the training of a native Church.

13. The Woman's Auxiliary actively co-operating, has offered to support two women missionaries at the outset and two more at a later period.

14. One man and two women have already been chosen:—G. E. Simmons of Trinity College, Miss Sedgwick of Toronto and Miss Robbins of Winnipeg. A staff of four native workers is in readiness and steps are being taken to secure a lay worker.

15. The cost of the undertaking is \$12,000 for the first year, \$5,000 for stipends and incidentals, and \$7,000 for buildings and equipment.

16. The plant will eventually include 20 acres of land, outside the South Gate near the railway station, three residences for missionaries, Day Schools, Boarding Schools for boys and girls, which will be mainly self-supporting, Normal Schools for the preparation of Christian teachers, men and women, women's schools for the training of Bible women, and a Theological College for native Evangelists. This large scheme, which will only be developed gradually, may culminate in a Provincial Christian University, as the other Christian Communions working in Honan have united to welcome us cordially into the province and have virtually promised that, if we establish an adequately equipped educational Mission in the Capital, they will not duplicate that work.



