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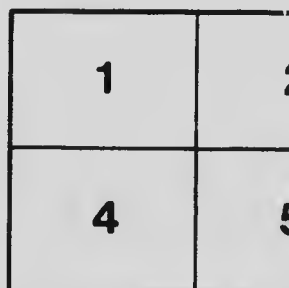
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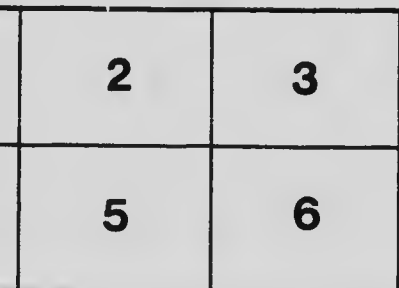
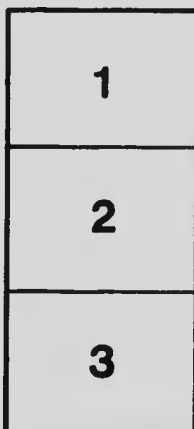
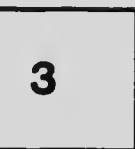
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Sermon

Preached in Christ Church Cathedral, Montreal, by the Reverend Canon Welch, M.A., of Toronto, at the Consecration of the Very Reverend Dr. Farthing, as Bishop of Montreal, on the Feast of the Epiphany, January 6th, 1909.

Revelation XXII., 3, 4.—His servants shall serve Him; and they shall see His Face.

The Apostle has been beholding in his vision the glories of the holy city, the new Jerusalem, which he saw coming down out of Heaven from God, having the glory of God, built on twelve foundations, lying four-square, with gates on every side that are never shut, so that from north and south and east and west the glory and honour of the nations may be brought into it. He saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it: and yet they who walk in the light of it do service, even as the priests in the temple here on earth: His servants shall do Him service, a service of which it is at once the inspiration and the condition and the reward that they shall see His Face.

The vision is of the heavenly worship of the Church of the redeemed: but we shall not, I dare to think, be unduly forcing the words if we apply them to the work of the Church on earth, and say, that in them the Church, in all ages should see both the expression of its duty—His servants shall serve Him—and also the inspiration and the condition and the reward of service—they shall see His Face.

I.

SERVICE.

The year that has just ended has been marked by two great gatherings of supreme interest to the whole of our

Communion, the Pan-Anglican Congress and the Lambeth Conference, and by one of paramount importance to our own Canadian Church—the General Synod; and I think these words which were sent “to the faithful in Christ Jesus” by our Fathers-in-God assembled at Lambeth are true, not only of their own Council, but also of the other two gatherings to which I have referred. “It is a significant fact,” the Bishops say, “that when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have travelled, there has been ever present the thought of the Church as ordained of God for the service of mankind.”

They proceed to point out that this thought of service “is at the very centre of the Church’s character, as declared by our Lord and Saviour Jesus Christ. For He came, ‘not to be ministered unto, but to minister,’ and the Church is set to portray and to represent Him among men: to keep the vision of Him of His work, His ways, before the eyes of men. Therefore, the Church must take for its own this central note of His purpose and His mission: the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims: ‘I come, not to be ministered unto, but to minister.’”

NEED FOR SERVICE.

The need for service is felt in all the world: to all who name the Name of Christ, by whatever other name they may call themselves, the summons comes: from the new life of Japan, from the age-long civilization of China, from the millions of India,—subjects with us of one historic Throne,—from the darkness of the dark Continent, from the islands of the southern seas, and not least from this great Dominion in which our lot is cast, and which is vibrating from east to west with all the vigorous young life that is expressing itself with amazing force in the gradual building up of what is nothing less than a new nation. In that great task our Church must take its rightful

share. We all know something of the mighty part that the English Church has from the earliest days played in the development and upbuilding of the English State. Surely, the Daughter Church might, having regard to changed conditions, do for the Daughterland something at least of what the Mother Church has done for the Motherland. Let me quote in this connexion the testimony of one who was not a member of our communion and is, therefore, not open to the suspicion of undue partiality. Preaching some years ago in Toronto, a prominent Methodist minister, after expressing his conviction that Presbyterianism and Independency were necessary to the creation of the laurel of liberty with which the Motherland has crowned all her sons, added that, in view of it must be said, that the English Church "has contributed largely of the noblest elements of the national character.

Yet there are things which we can do for Canada—I do not say it in any spirit of idle boasting—which others with different ideals and other traditions than ours cannot do, and which therefore will not be done, if we are deaf to the call for service which besieges our ears from one coast to the other. I do not, I repeat, say this in any spirit of boastfulness, but only to emphasize the responsibility which rests upon us. It is hardly necessary to give illustrations; it is enough to say that, in this direction, or in that, much has been given to us, of us much will be required.

I will, however, give a single illustration of the way in which we may work with others. There are great movements on foot for Moral and Social Reform. A year ago a Council for the whole Dominion was formed to deliberate and to take action. The movement did not originate with us; but, to show how highly our co-operation is valued, I may mention here that all eyes turned naturally to the Primate of All Canada as the right man for the highest office in the newly-formed Council. The General Synod appointed at its last session a new Committee to deal with this subject with instructions to send representatives of the Anglican Church to the Dominion Council; and I trust I shall not seem unduly bold if I venture to express

the hope that before very long every Diocese will see its rightful leader active in this movement, as many Dioceses already do, and as you, my brethren of this Diocese, will. We must look to our Bishops for leadership in this matter of social service; and you, my brothers of Montreal, will assuredly not look for — to yours in vain.

II.

INSPIRATION OF SERVICE.

His servants shall serve Him; and they shall see His Face. In the second clause I see the inspiration of service. We do not approach any matter merely as citizens, merely as Canadians, but primarily as Christians, primarily from the standpoint of believers in the Incarnation, of men, *i.e.*, to whom the fundamental certainty of their lives is *THE WORD BECAME FLESH*.

It is because this is so that we are both impelled to serve, and able to serve. The Incarnation supplies at once the motive and the strength for service. He, Whose Face we see in the Incarnation, has, by taking our nature upon Him, so hallowed all human interests that we may call nothing common or unclean: the Christian sees in his fellow-men sharers with him of a nature which his Lord has glorified, and because he is himself a partaker of that nature he is able for all that is given him to do, he can do all things in Christ who strengtheneth him. Bishop Westcott quotes in the course of his teaching on this subject a passage from the Republic of Plato which will serve as an illustration. After Socrates has shown that the upright man will direct his action towards his own moral growth, Glaucon says keenly, "He will not, then, engage in politics." "Not in his native land, perhaps," replies Socrates, "unless some Divine event befall."

But the Divine event has come to pass. The Eternal Word has become Flesh, and not only politics in the true sense in which Plato used that word, since so grievously degraded and "soiled with all ignoble use," but every relation and circumstance of life has received a new meaning; all human work is potentially

Christian work. And, in insisting upon, and giving practical effect to, this truth, it is for us, as the same great Bishop has taught us, not to rehearse a stereotyped tradition, but to unfold a growing message. Jesus Christ is indeed the same yesterday and to-day, yea and for ever, but none the less now, as of old, God speaks to us in many parts and in many ways. "The Gospel of Christ Incarnate, which we have to announce, covers every imaginable fact of life to the end of time, and is new now as it has been new in all the past, as it will be new,—new in its power and new in its meaning, while the world lasts."¹

That One Face far from vanish, rather grows,
Or aposes but to recompose,
Become in universe that feels and knows.

And in the fact that, as I said, we see that Face in and through the Incarnation, we find the inspiration of service.

CONDITION OF SERVICE.

No less do we find in that fact the condition of service.

There is a call to service—as we have seen, which is coming from all sides to the Church, and only in the vision of God Incarnate can we find the motive and inspiration for such service as we ought to render. But more than that, it is only as we keep our eyes upon that vision, it is only as we see His Face, that we shall be able to render a service of a character acceptable to God. We are all liable, and at a time like this we can hardly fail to be reminded that Bishops are, perhaps, even more liable than other men, to be overwhelmed with details of organization, and to lose in the multiplicity of interests that call for attention something of the simplicity that is towards Christ. It was my high privilege to be brought during some years of my life into daily contact with one who had a world-wide reputation as a scholar, whose administration of his diocese was the admiration of all who saw it, who was a master of his native tongue and

¹Westcott, *Christus Consummator*, p. 171.

used it so that listening crowds would hang upon his words, but of whom, in the day that the Lord took our minister from our head, men spoke not as the scholar, or the theologian, or the preacher, or the administrator, but as the man of uttermost simplicity of character and as the Father-in-God to whom every priest in his Diocese turned instinctively in every time of trouble or perplexity; and the explanation of all of this was that day by day he lived and served as seeing His Face. "It is difficult to say," a great preacher has remarked, "how much is lost to the moral force of the Church and to the character of her ministers when a Bishop is thought and spoken of as a good man of business, or a man who might have been a judge, or a very accurate scholar, or even a well-read divine, if, besides and beyond all this, he is not recognized as a father of his flock, both lay and clerical; the one man to whom men instinctively turn for advice and counsel in moments of moral or mental perplexity; the man on whose wide knowledge and kindly temper and simple disinterestedness of purpose they know that they can depend for trustworthy guidance; and of whom they think habitually as of one whose blessing would be dearly prized as a message of encouragement from another world in the dark hours when its shadows are already falling thick across the path of life."¹

If, moreover, simplicity should be one characteristic mark of our service, only to be attained to by and through the vision of Him upon Whose Face we must keep the eyes of our spirits fixed, love is another.

A service that is marred by party spirit must, I dare to say, lose much of its acceptableness with God; and, on the other hand, when we realize the insistence of the call to service, when we attempt to measure the gigantic problems with which in our own Dominion and in the heathen world we are confronted, when we hear the countless voices sounding from all sides in our ears, bidding us 'Come over and help us,' party differences must dwindle into insignificance and party shibboleths be hushed into lasting silence.

¹ Liddon, *Clerical Life & Work*, p. 305.

III.

REWARD OF SERVICE.

They shall see His Face. There too is the reward of service, both here and hereafter. We are able to serve, so far as we are able, because we see His Face; and because we serve we are allowed to see His Face with ever growing clearness now, and we hope when earthly service is done to see Him, no longer as in a mirror darkly, but face to face, to see Him as He is.

As we speak the words it can hardly be but that our thoughts should go back to that Sunday in September when he, whose place is to be filled to-day, spoke for the last time from this pulpit on the very threshold, as we knew afterwards, of that eternal world where, as was once said of another "we humble hope, the vision of faith has become for him the vision of eye-witness, and he sees the Face of Him on whom he trusted." May we not dare to believe that that gracious well beloved presence is not very far from us to-day, and to hope that that kindly loving spirit hovers somewhere near and knows perchance and rejoices in that which is being done to-day, when he, who had after an interval followed him in one high office in the Church, is to be consecrated to succeed him in the highest office of all?

My brother, if thus once more I may address you, before you are raised to Apostolic rank and dignity, to you, beyond all of us to-day, comes the call to service.

You heard it, as I heard it, in the far-off years, when, in the ancient University on the banks of Cam, we sat at the feet of the great teacher whom I have quoted here to-day. And now you hear it again, a call to a grander and higher service, with more awful powers and more dread responsibility than any you have yet known.

Seven centuries and a half ago the great St. Bernard dared to tell the Pope that the true purpose of his exalted station was *non dominium sed officium*, not lordship but service. His words are in effect St. Paul's words: We preach not ourselves but Christ Jesus as Lord, and ourselves your servants for Christ's sake. They should, indeed be the motto of every ministry, how-

ever humble, however far removed from the temptations that beset the Papal throne, but they are perhaps especially appropriate to that high ministry to which you are to be consecrated to-day.

Non dominium sed officium. Think me not presumptuous if I beseech you to remember them when there comes the subtle suggestion to assert the episcopal prerogative in vindication of the personal dignity.

Non dominium sed officium. Remember them when in the inevitable loneliness of your high place and because of your high place your tongue is tied and you are unable to reply to unintelligent criticisms and to explain misunderstandings based on insufficient knowledge.

Non dominium sed officium. Remember them, I beseech you, all through the life upon which you enter now, until the shadows fall upon your working day and you know that the time of rest is close at hand, when you shall hear the call to lay aside the *officium* and to share the *dominium* of Him Who is Lord of Lords, *Dominus dominantium*, and Who will say to you, "Well done, good and faithful servant. . . . enter thou into the joy of thy Lord."—a joy of which the chiefest part will be to serve Him and to see His Face.



