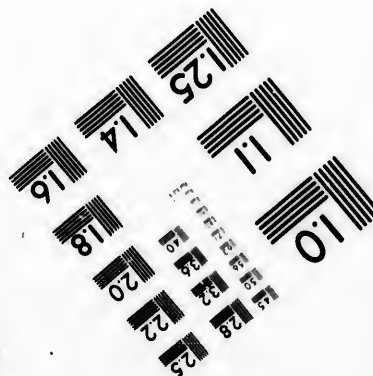
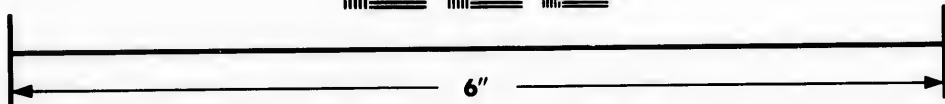
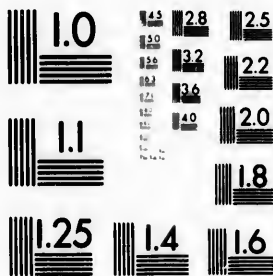


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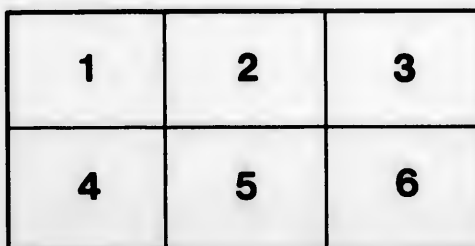
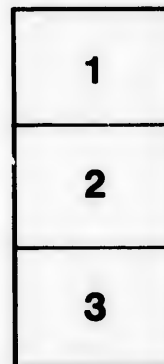
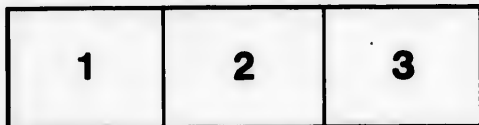
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THE SERMON

Preached in

St. Luke's Pro-Cathedral, Halifax,

AUGUST 12th, 1887,

(Being the Centenary of the Founding of the Colonial Episcopate.)

BY

THE MOST REV. JOHN MEDLEY, D. D.,

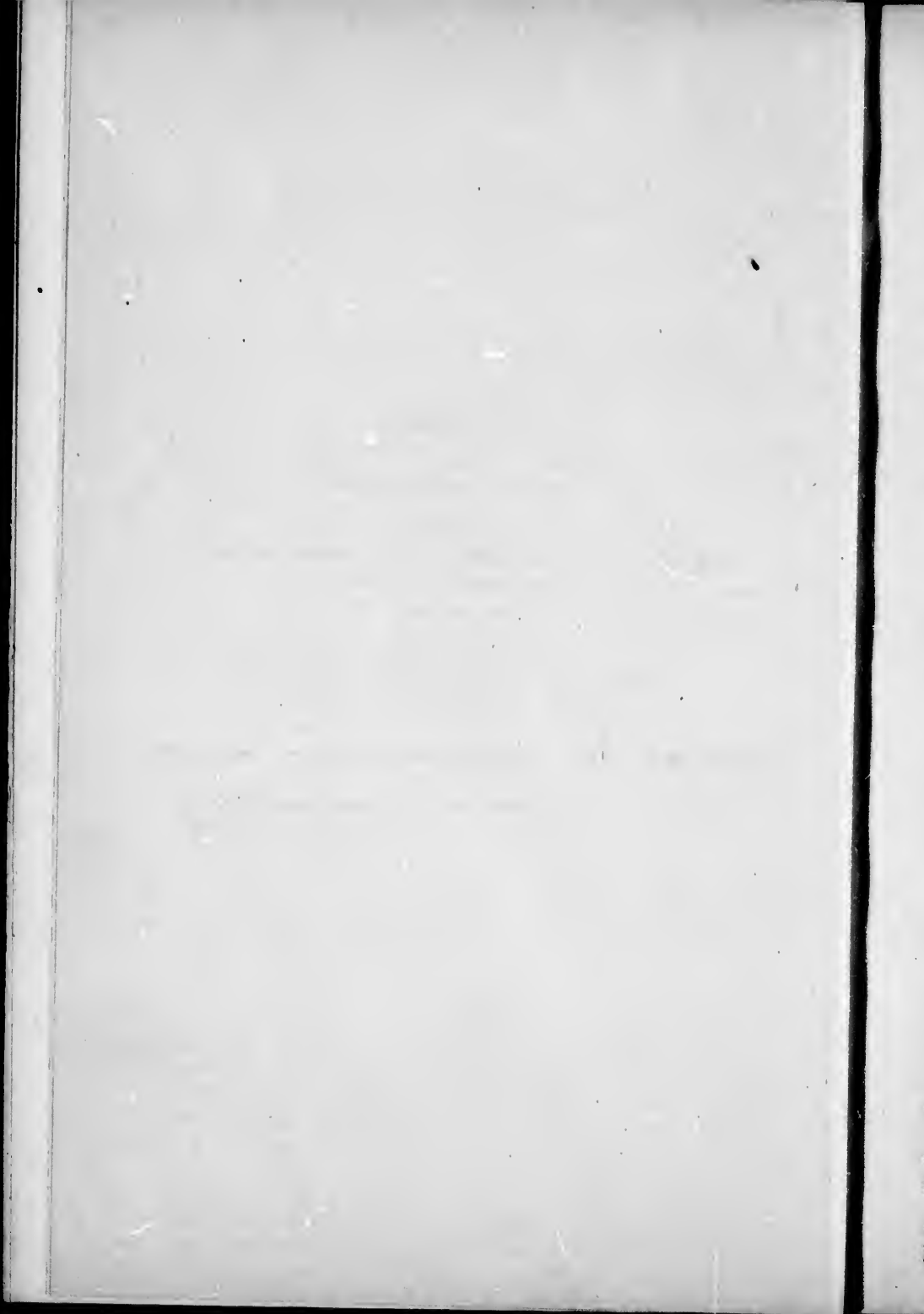
Lord Bishop of Fredericton, and Metropolitan of Canada.

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1887
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TO THE VENERABLE
EDWIN GILPIN, D. D.,
ARCHDEACON OF NOVA SCOTIA,
THIS SERMON,
PREACHED AT THE CENTENARY OF THE COLONIAL EPISCOPATE,
AND PRINTED BY REQUEST,
IS DEDICATED,
IN RECOGNITION OF HIS WORTH,
HIS PIOUS CARE FOR THE INTERESTS OF THE CHURCH,
AND HIS DISINTERESTED FRIENDSHIP,
BY
JOHN, METROPOLITAN OF THE ECCLESIASTICAL PROVINCE OF CANADA.

"In all thy ways acknowledge Him, and He will direct thy paths."



SERMON.

EPHESIANS IV. 13:—“ *Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*”

I must crave your indulgence, my brethren, in having undertaken, at very short notice and amidst many engagements, to address you on this important occasion. I am, however, moved to comply with the request by the consideration that this may be one of the very few opportunities remaining which may be allowed me at the close of a long Episcopate. There is, however, a sense in which I need no apology. For I come to you with a heart full of sympathy for what is to me a deep sorrow, and with a due regard to the difficulties of your position, in which a false step may prove of lasting injury to the Church. England expects you to do something worthy of a great deliberative body, practically independent, yet by your own action morally and religiously bound to her Creeds, her Articles, and her Ordinal. Your position is one of great seriousness. It requires great firmness, with a charitable feeling to every member of the Church. It demands earnest prayer for the guidance of that Divine Head, who will prosper His own handiwork if we only act on Apostolical principles, with a strong sense of religious duty. Ours is no scheming political party: it is for us to follow simply the guidance of our Master, as far as we can trace His loving, tender hand.

It would detain you far too long were I to attempt to enter into the details of the last hundred years, to which we look back with thankfulness and wonder. This has been done fully by the Secretary of the venerable Society for the Propagation of the Gospel, and I hope all of us have read and pondered over that most interesting statement of facts. I shall call your attention chiefly to the following points: the extreme feebleness of the Colonial Church at its beginning; the marvellous success which has attended its progress, notwithstanding many hindrances; and the anxieties and duties which press upon the present generation of Churchmen.

Here we must cast a backward glance at that unhappy time, when every effort to furnish the Church with the integrity of her divine constitution was made in vain. Again and again was

the petition offered: again and again was the request refused. Scanty bands of Missionaries without Dioceses, without Confirmations, with no power of organizing, no coherence, no drawing towards a common centre of unity, no facility for Ordination;— all these evils were duly represented, but were thrown into the waste-basket of official indifference; and the Order which the Divine Master founded, and His Apostles planted, was supposed to be a dangerous enemy to the Mother-State. Alas! how blind are worldly, scheming men to the State's real danger, and to those spiritual interests which are intended for the safety, not the destruction, of the commonwealth. The statesmen of England slept till the loss of their magnificent colony aroused them fiercely from their dreams. They came with the sword to subdue a colony, and they left it a nation; smarting under a sense of injustice, burning with a desire of revenge. And when the noble-hearted Seabury hastened in person to press his petition on behalf of the Church, how tardily and ungraciously was his request admitted! How sore and sick was that undaunted heart with hope deferred and expectation thwarted, till at the last that painful reproach was wrung from him, "This is the worst place for doing any business that I have ever seen."

The same fate awaited that faithful soldier of the cross, Charles Inglis. What a mockery of sound reason and sober sense was his appointment to the Episcopate, when as the reward of his loyalty to the Crown, one single Bishop was supposed capable of presiding over all the Churchmen scattered over all the possessions of British North America. That one strong man was faithful in his day. When a hundred soldiers with muskets loaded, and with bayonets fixed, came to disturb him at his prayers, he only raised his voice the louder and beheld them with no trembling glance, that every one might hear and see that prayers are borne on angels' wings to the throne of the Most High, and that whoever else shook with fear, that man was not Charles Inglis. That one strong man was left to guide the helm alone, with duties assigned him which he could not possibly discharge. Now dim tradition pictures him slowly sailing up the River St. John, in a small schooner, baffled by winds, and camping out at night, till he could reach at length the central post. With few confirmed here and there, a small band of Missionaries planted, he returns without visiting the huge continent which lay beyond his powers. Surely the system, not the man, was at fault.

And now let me call to mind some of the hindrances as well as the successes which have marked our path. I do not

speak of the difficulties incident to travelling in those early days, but of hindrances to spiritual growth. English statesmen seem to have thought of a Bishop only as an officer of State, a useful potentate to be respected, not a primitive Bishop, mixing with the people of his charge, assisted and supported by his flock. This unprimitive method of dealing with the Episcopate may account in some measure for our want of success, and the great progress of other religious bodies of Christians. Not only did they dislike and misunderstand our Prayer-book, and our services, but a Bishop was supposed to be a State officer, foreign to their conceptions. Fifty years after the original appointment, Bishop John Inglis perceived the necessity of a general contribution of Church members to all Church objects; lest, if England should withdraw her aid, the Church should fall to pieces for want of general support. His idea was an excellent one, but it is not even now perfectly understood and appreciated. There still lingers in men's minds the old notion, of a Church paid by Government, and founded by the State. Had the Church acted on the Apostolical principle, that all who enjoy the privileges of the Gospel must contribute according to their ability to support it, the Church would have struck deeper root.

Again, it was thought fitting that those who had loyally fought for the Crown should secure for themselves and their families all the offices and pecuniary benefits which the State had to bestow. Hence the Church became identified with a party, and its original and Apostolical foundation was by many entirely forgotten. Thus a certain narrowness of view proved a considerable hindrance to spiritual life and progress. Dissent was supposed to take the popular side, and the Church was thought to be less wide, and more exclusive than her neighbours, though when the case is fairly stated, it was far otherwise. Yet in spite of these and other hindrances, God has blessed us with success. The Episcopate is better understood, the Clergy have multiplied, and our Missions are better supported. Above all, spiritual life has increased in the hearts of our people, and the value of our Services and our Sacraments is more fully realized by our members. Much has been lost, but not all. Much has been gained, but not all that might have been won. Success has not been commensurate with our privileges, but more than our sins and our shortcomings deserved.

But I pass on to speak of our manifold duties to the Church, and to each other. How solemn is it to stand, as at this time, by the grave of our honoured Bishop! How tremendous is the

responsibility of electing a successor! How needful is it that all should be controlled by a high sense of our religious duty when the power of nomination and election is placed in our hands! For it is hard to come to a Synod with a sense of power, and yet to feel inwardly constrained to exercise it "with meekness and with fear."

Whether, as in my own case, and that of our departed father in God, the nomination and election were made by the Archbishop and the Chief Minister of the Crown, or whether they were made by the action of the Church at large represented in Synod, we must not forget that the Church alone consecrates to the office. Through her Bishops she gives Mission and Jurisdiction. Through her Bishops she gives letters of Institution. Through her Bishops she carries on the line,—the strand is joined by "three at the least,"—and in her Ordinal she plainly and fearlessly proclaims that "it is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons;" and in fulfilling this charge, we believe that we are carrying out the order of the Apostles, as well as following the common usage of the Church, when we say, "Take thou authority to execute the office of a Deacon in the Church of God;" "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands;" "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands." Thus ever since, as before the Reformation, the work has gone on, "from deacon to deacon, from Priest to Priest, from Bishop to Bishop, and this solemn ordinance has been given, taken and received."

While, then, we avoid and repudiate certain errors, whether of excess or defect, which it is not necessary now to dwell upon, we venture to join hands with a Clement, an Irenæus, a Cyprian, an Augustine, a Leo in the West; with an Ignatius, a Chrysostom, a Basil in the East: and while we thankfully recognize our English nationality, and our loyalty to the Queen, we embrace with all our hearts our brethren across the border, and rejoice in the true brotherhood of an united Episcopate.

Here, then, we stand to-day, in the presence of Almighty God, to encourage and strengthen each other, in the hope that our work will not return unto us void, but that it shall prosper in that for which God has sent it. If differences of opinion arise, we believe that they will be overruled for good; the clergy and laity will join hand to hand in promoting the end which is bene-

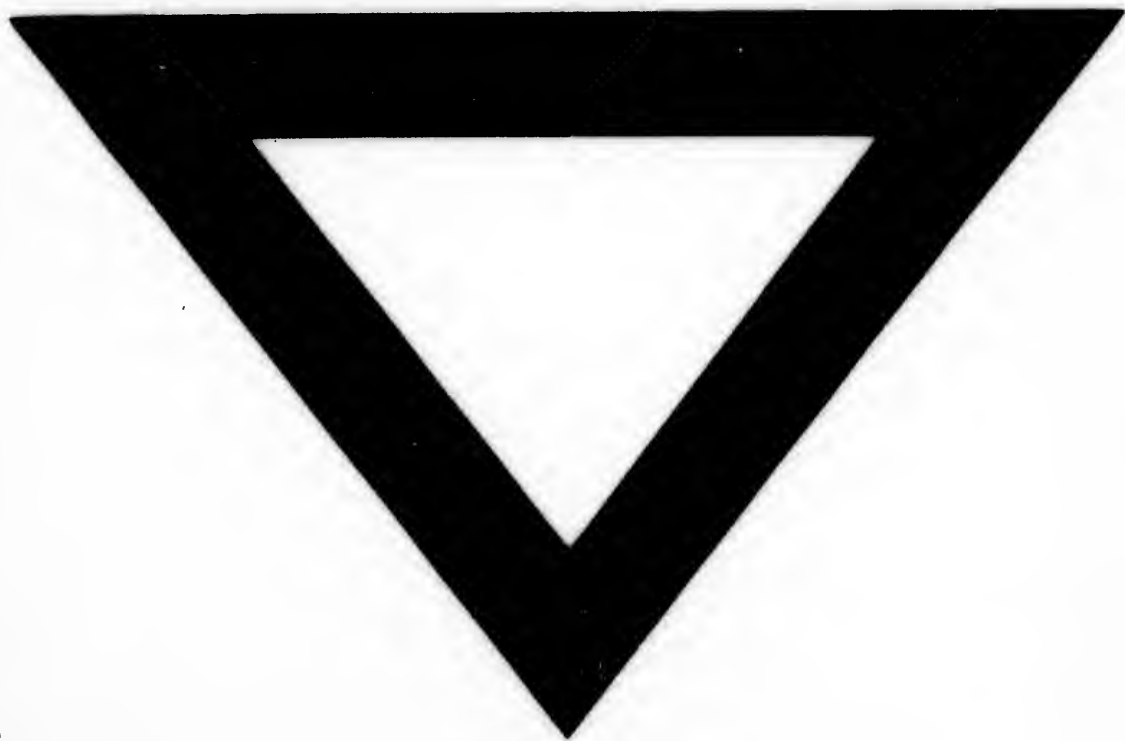
ficial to both. Come what will, our purpose is never to surrender aught of our trust—never, for the sake of popularity or to gain some temporal advantage, to mutilate or to abandon our Book of Common Prayer, but rather to increase in love for it as age increases, and to yield due obedience to its commands, as founded on the inspired Word of God; more and more conscious of our infirmities and shortcomings, and humbly hoping for forgiveness through the one perfect sacrifice, oblation and satisfaction of Jesus Christ our Lord.

And now that we may look back not fifty but a hundred years, to the time when God mercifully overruled the passions of men to the praise of His Holy Name, surely we may say, "Glorious things are spoken of thee, thou city of God, and of Zion it shall be said. This man was born in her, and the Most High shall stablish her, all my fresh springs are in thee." We lay the stone this day of a Cathedral Church as the centre of our hopes, as the sign and symbol of that precious corner-stone once and forever laid by the Master-Builder. But let us not forget that not the material building only, but the Truth which the material building represents and emphasises, is to be built up by us and by our children afterwards.

We build in UNITY which is our strong rock and house of defence. We build in PEACE, for the accomplishment of which we daily pray. We build in REVERENCE, for His Name is holy. We build in LOVE, or our efforts will be vain. We build, or ought to build, in a wise, well-considered adaptation of the design to our means to the needs of the Diocese, to the wishes of the Clergy, to the desires of our members at large. We build in the concord of many hearts, by the liberality of large and abundant gifts, according to the measure of the stature of the fulness of Christ.

"Till we all come, O happy, if far distant day, when in the unity of the faith, in the knowledge of what we now see dimly and in part, in the perfection of Christian manhood, in the completion of growth to which the Lord himself submitted, when nothing shall be wanting, nothing left undone, our work shall be finished, and our warfare accomplished in the presence, and everlasting glory of our Lord and Saviour Jesus Christ.

Now to God the Father, God the Son, and God the Holy Ghost, one undivided and glorious Trinity, be power, praise, and glory now, henceforth and forever. AMEN.



earth can be consumed, the thief can steal them, and the moth corrupt and destroy. But Christian love and truth and hope, are all the more precious for passing through the fire. Their lustre is ever fresh, and their joy unutterable.

How can those be called possessions which the fire can rid us of, which perish in the using? How can those be called possessions, which are accompanied with so many alloys, thorns, and inconveniences? If our speculations fail, we are pressed down by debt; if we suddenly grow rich, we are besieged with a multitude of greedy, importunate applicants; if we have many children, they all expect to be maintained in idleness, and to begin life where their fathers ended it; if we have no family, we seem to be toiling for some distant heir, who loves us not; if our riches are unjustly gotten, our pillow is strewn with thorns, and our conscience laden with reproaches; and if we have no solid and refined education, unmeaning luxury, and vulgar waste, are neither a benefit to the mind, nor a comfort to the body.

O! the heavenly blessing of contentment in every station in which God has placed us; the blessing of imparting to the honest poor, what is in our power to give; of not hasting to be rich, by any means, good or evil; of being able to lie down in peace and say, Thanks to my Heavenly Father, I owe no man anything but to love him. I need never meet my creditor in the street, and run to the opposite side, because I cannot discharge my just debts. If I had all some men have, or are supposed to have, I might be no happier than I may be now, and should have more to answer for. Soon shall I have nothing left but a shroud, my coverlet will be a narrow bed of earth; therefore, O my God, make me satisfied with the portion thou' allotted me; give me a calm and thankful heart; religious and reasonable desires; honesty, prudence, and simplicity; a guileless soul; a quiet, trusting spirit, that I may find all I need, desire, and hope for, in Thee.

If these heavenly riches go with us out of the world, then shall we be rich "beyond the dreams of avarice." No earthly pomp may follow us to the grave, no laboured inscription may record our virtues; but those precious words, "To-day shalt thou be with me in Paradise," will reveal our everlasting wealth. All that is pure and lovely, kind and generous and noble, will be there: all the dear lost