

THE CHURCH'S SONS BROUGHT BACK TO HER
FROM FAR.

A SERMON,

PREACHED IN THE

CATHEDRAL CHURCH OF CANTERBURY,

ON SUNDAY, FEB. 27, 1853, THE

Day after the Burial in the Cathedral

OF THE RIGHT REVEREND

WILLIAM GRANT BROUGHTON, D.D.

LORD BISHOP OF SYDNEY,

AND METROPOLITAN OF ALL AUSTRALASIA.

BY

BENJAMIN HARRISON, M.A.

ARCHDEACON OF MAIDSTONE, CANON OF CANTERBURY.

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TO THE
CLERGY AND LAITY OF THE DIOCESE OF
SYDNEY,

AND TO ALL, AT HOME OR ABROAD,

WHO REVERED THE CHARACTER

AND CHERISH THE MEMORY OF

BISHOP BROUGHTON,

This Sermon is,

IN TOKEN OF HEARTFELT SYMPATHY,

AND BROTHERLY UNITY,

Inscribed.

THE

1800

CLERGY AND LADY OF THE DIOCESE OF

SYDNEY.

AND IN ALL AT RIGHT ENJOYING

THE HONOURABLE THE CHAIRMAN

AND CHURCH THE BISHOP OF

WESTMINSTER

THE BISHOP OF

IN THE CITY OF WESTMINSTER

AND LONDON

PRINTED

It is not unknown to those, in compliance with whose immediate request this Sermon is published, that the circumstances under which it was written allowed no time for that collection and preparation of materials, which in justice to its subject the writer would greatly have desired. To others, meanwhile, he is anxious to state thus much, and to express the hope that what he attempted under a sense of duty, though conscious how imperfectly it must be performed, may be accepted in the spirit in which it is offered,—of reverence and regard for the memory of the departed; under a deep sense of the loss which the Church has sustained, in his removal from the scene of his important labours; not unmingled, at the same time, with thankfulness for the tokens of mercy which marked the return to his appointed resting-place, of one whom Canterbury, having trained him in early youth in her Cathedral School, had reason to regard with more than ordinary interest and affection.

Precincts, Canterbury,
March 2, 1853.

"Circumspice, Jerusalem, ad Orientem, et vide jucunditatem
a Deo tibi venientem.

"Ecce enim veniunt filii tui, quos dimisisti dispersos, ve-
niunt collecti ab Oriente usque ad Occidentem . . .

"Adducet autem illos Dominus ad te portatos in honore sicut
filios regni."—BARUCH iv. 36, 37 ; v. 6.

A

S E R M O N,

&c.

ISAIAH IX. 4 (part).

“Thy sons shall come from far, and thy daughters shall be nursed at thy side.”

THE words before us occur in one of the most remarkable passages of the prophetic visions of Isaiah. In the preceding chapter he had opened a dark and dreary view of general corruption and transgression, growing deeper and deeper till at length it awakened the arm of Him who is mighty to avenge and strong to save. “For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun¹.” And in the

¹ Isa. lix. 17—19.

chapter before us, the scene unfolds in growing brightness and glory. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The prophetic Spirit reveals 'the glory of the Church in the abundant access of the Gentiles.' It exhibits to her, far in the distance, her long-lost children brought back to her again, in the wonderful ordering of God's providence, and in the fulfilment of His gracious purposes of wisdom and mercy: "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side²."

In its more literal sense, the promise, as in an earlier chapter, is of the restoring again of those who had been lost to Sion their mother; brought back to her by the ministry of kings and queens of the earth, carrying in their arms and bearing on their side³ (as nursing fathers and nursing mothers in the East were wont) the children committed to their care. The passage in the forty-ninth chapter is strikingly parallel with that which is before us. "Lift up thine eyes," it is there said to the bereaved and mourning Sion, "lift up thine eyes

² Isa. lx. 1—4.

³ Comp. lxvi. 12.—"Ye shall be borne upon the sides, and be dandled upon the knees." (Heb.) So here, "shall be nursed [supported] upon the side." (Heb.)

round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders⁴. And kings shall be thy nursing fathers, and their queens thy nursing mothers and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me⁵."

Thus much concerning the general subject and the exact import of the prophetic vision. And now we may turn to the immediate occasion which

⁴ Heb. "in the arm . . . upon the shoulder."

⁵ Isa. xlix. 18—23.

seemed not unnaturally to recal them to mind, in relation to the scenes which in these our days appear to be unfolding—amidst hope and fear, with mingled prospects of evil and good—upon the general destinies of the Church of Christ, as planted in the isles of the Gentiles; to the particular circumstances of our own Sion, our spiritual mother, the Church of England; and last—(though not least, nor least prominently, I feel assured, in *your* thoughts, my brethren, just now)—to the immediate offspring—the children, in an especial sense—of this cathedral metropolis of that Church, sent forth by her from her sacred precincts, far away, to the ends of the earth on missions of duty and mercy, and brought back again, in the ordering of God's all-ruling providence—as in the case of him whom we laid in the tomb yesterday—to find their last earthly resting-place within her much-loved walls, beneath her holy shelter and shadow.

My brethren, there are contingencies (to use a familiar term), there are combinations of circumstances in the histories of individuals, as well as of nations and families, which can hardly fail to awaken deeper thought and livelier feeling in the minds of men under whose nearer observation they come, in the contemplation of His dealings, who “careth for the great and the small alike; for they are all the work of his hands.” It is profitable to dwell upon such circumstances and events in devout and reverential musing, in the spirit of the Psalmist's

exhortation, "Whoso is wise will ponder these things; and they shall understand the loving-kindness of the Lord⁶."

It was five-and-twenty years ago, last year, that he whose earthly remains were borne in, yesterday, in solemn rite, into the Cathedral church which he loved with filial affection, had gone forth on his mission from England in the spirit in which *they* went forth through the cities and places of the sacred land, of whom we have read to-day in the Gospel narrative⁷,—those "other seventy" whom the Lord appointed, and sent forth "two and two before his face," when He saw how great the harvest was, and the labourers how few. *They* were sent forth on a perilous mission: "Go your ways," He said; "behold, I send you forth as lambs among wolves." And it was on no easy errand, to no inviting scene of labour, that *he* was sent, who, now more than a quarter of a century ago (as I have just reminded you) received the call to go forth, from duty at home, to be a labourer and pioneer, as Archdeacon of New South Wales, in a colony which had derived its origin from the expatriated criminals of England,—a colony of English convicts; the shore on which he was to make his dwelling, the shore of Port Jackson. It was a mission, assuredly, which may well

⁶ Ps. cvii. 43.

⁷ In the Second Lesson, St. Luke x.

remind us of the peculiar force, in the original, of the words in which our Blessed Lord expresses the prayer which His ministers and messengers should offer up to the Lord of the harvest, that He would "*thrust forth*"⁸—for that is the strict force and meaning of the word—"thrust forth labourers into his harvest:" language, doubtless, universally applicable to the pastoral office in the midst of a world of sin; (for, as the Church reminds the candidates for the priesthood, they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone"⁹;) but language which emphatically belongs to such a mission as that on which he of whom we speak was sent. And he went forth in the same spirit of obedience to a sense of duty which marked that illustrious man, England's great Duke, through whose immediate instrumentality he was sent forth on his mission¹; and who himself, on one occasion, in this place, attending the Festival of the School which had trained the youthful disciple who now was visiting again, in the Church's cause, the land of his fathers and the scenes of his early education, expressed, with characteristic emphasis, when he heard

⁸ ἐκβάλλη.

⁹ Exhortation in the Office for the Ordering of Priests.

¹ I need hardly refer, in explanation, to the deeply interesting reply of the Bishop of Sydney to the Address presented to him by the Society for the Propagation of the Gospel, at a meeting convened to receive him on the 21st of January last.

his name mentioned, the opinion that he was "a superior man, and immediately went out to greet him²." He was, indeed, in every sense, "a superior man;" superior to difficulties which would have discouraged men of less singleness of purpose and right-forwardness of aim; superior to the objects which too commonly divert men from the highest path of duty and service. He went forth, I have said, in the same spirit of duty which governing as it did England's great chieftain himself, led him (may we not say?) with his intuitive perception, to discern the like temper in him on whom, for the work in hand, he had fixed his eye. But more than this: there was in him of whom we speak the spirit of those true soldiers of Christ, whom He Himself, in the days of His earthly ministry, sent forth, bidding them hold a course above the engrossing objects of this present scene, laying aside the study of the world and the flesh,—“Carry neither purse, nor scrip, nor shoes, and salute no man by the way³ ;”—a mission fulfilling that on which the Prophet's servant, in elder days, was sent by his master: “Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon

² Dr. Russell, who was himself present on the occasion, at the celebration of the King's School Feast, mentioned the circumstance, it will be remembered, at the meeting above referred to.

³ St. Luke x. 4.

the face of the child⁴." The spirit befitting the prophet's servant, and the disciple and messenger of Christ, was eminently that which distinguished him whom the Church in Australasia and in the mother country alike have to lament as lately lost—the spirit of true, single-hearted devotedness, disinterested and self-denying, enduring hardness, fixed in steady purpose upon the object set before it, and not lightly to be diverted from pursuing it to the end.

And hence the great success with which, under the blessing of Him whom he thus served with his spirit in the Gospel of His Son, his labours in that sacred cause were crowned. When he had spent some seven or eight years in the labours of his distant archdeaconry (then a remote dependency of the see of Calcutta, the only diocese of the English Church at that time established in the eastern parts of the empire), he felt that the time was come to make an earnest appeal to the mother country in behalf of her Australian colonists. For, like his Divine Master, he saw that the harvest was great, but the labourers were few; and he saw too that, unless a chief pastor were sent out to organize the Church fully in its Apostolic constitution, it could not accomplish its work. He came home to plead the cause of the colony in the mother country; and his appeal was eminently successful. A large increase of the missionary staff was speedily under-

⁴ 2 Kings iv. 29.

taken, in a spirit of earnest confidence in the support of the Church at large, by the venerable Society for the Propagation of the Gospel; and it was also determined that Australia should be erected into a separate see. And it is now just seventeen years ago since, according to Apostolic rule and the example of our Saviour Christ, two successors of His first disciples in their Apostolic office were sent forth;—one to the West, to the bishopric of Montreal, as a suffragan to the see of Quebec, which he now fills;—and one to the farthest East, to be bishop of Australia.

And when he went forth to his far distant diocese, thus reinforced, and with fresh vigour, it was as though the same rule of duty and service had been sounded anew by a Divine voice in his ears—even as it spake to the sacred twelve in the same terms in which it spake to the seventy in their subordinate commission⁵. And the work so grew under his pastoral care, and the field of labour committed to him meanwhile was so large, so far beyond the power of any man to superintend and cultivate as he desired to do, that, in six years' time, two new dioceses were created, namely of New Zealand and Tasmania⁶. And again he earnestly desired a further multiplication of labourers in the vineyard, and offered to give up half the endowment of his

⁵ Comp. St. Luke x. 4 (above quoted) with chap. ix. 3.

⁶ The first Bishop of New Zealand was consecrated at Lambeth, October 17, 1841; and the Bishop of Tasmania in Westminster Abbey, on St. Bartholomew's day, 1842.

see, for the accomplishment of this object; and, when this might not be, made over a fourth part; voluntarily submitting meanwhile to sacrifices and privations himself, that his charities and gifts to all objects of piety might not suffer by his endeavours to obtain the erection of three additional sees on the main land of Australia. And by these means, aided by the contributions of others, and especially by the Christian munificence of an individual whose heart was moved to help forward so good a work and herself to found two colonial bishoprics⁷, the three new dioceses of Melbourne, Adelaide, and Newcastle were formed⁸; and to combine this group of six dioceses in one, and give it unity and stability, Sydney, the seat of the former Bishop of Australia, became a metropolitan see, and its Bishop "Metropolitan of all Australasia;" retaining, meanwhile, a certain relation of due ecclesiastical subordination and dependence upon the ancient archiepiscopal see, the almost patriarchal chair, of the Cathedral and Metropolitan Church of Christ, Canterbury.

Was there not something in these events, my brethren,—amidst the wonderful spreading abroad, into all lands, of the offspring of England,—was there not something which might well recal to mind the description of Sion in old time, her solitariness and affliction Divinely cheered by the gathering

⁷ The see of Adelaide (in Australia) and that of Cape Town, endowed by Miss Coutts.

⁸ The three bishops were consecrated, together with the Bishop of Cape Town, in Westminster Abbey, on St. Peter's day, 1847.

together of her outcasts, and the extension of the straitened habitations of her children? And it was a subject, assuredly, of especial joy and thankfulness, in the behalf of the mother Church of the province of Canterbury,—the ecclesiastical metropolis of England,—to those who bore in mind how much of this was owing, under God, to the spirit which had wrought effectually in one of her own children, one of her devoted and faithful sons whom she had sent from far. And their earnest hopes and prayers reflected the feelings which the venerable Primate expressed to the Bishop of Sydney, in the letter which he wrote to inform him “of the arrangements which had been made for the appointment of bishops to the several new sees.” “I cannot conclude,” said the revered Archbishop, “without expressing my deep sense of the benefits which have been secured to your diocese by your disinterested zeal I trust that, through the blessing of Almighty God, the fruits of your pious labours will appear in due season; that you may have the satisfaction of witnessing the progressive religious and moral improvement of the Church over which you have presided with such happy effect; and that you may enjoy in their fulness all the comforts, as a ruler of the Church, and as an individual, which consciousness of the fulfilment of duty, and confidence in the protection of the Great Ruler of the Church, can bestow upon you.”

I have spoken thus far only generally of the “fulfil-

ment of duty;" for the narrow limits within which the time compels me to confine myself will not allow me to refer to particulars; or else I ought to advert to some signal instances of it. And specially I should mention the keen and far-sighted vigilance with which he watched the advance of Romish aggression in the colonies; and (feeling assured that *there* the experiment would be made which might in due time be attempted, on a greater scale, in this realm of England, should the authorities of the State permit or connive at it in the colonial outposts of the empire) made publicly in the face of Christendom, and recorded formally, his solemn protest against the invasion of the rights of his see by the usurped authority of the Bishop of Rome. I might mention, still further, the anxiety for the spiritual interests, not of his own diocese and province only, but of the Church of England generally, and for the pure and primitive faith to which she is a witness in the world, which filled his mind latterly with a large design which he hoped might not impossibly, in God's good providence, be realized. It was, to give to that Church, in her several branches, and to the Churches in communion with her, by uniformity of constitution and unity of operation, that strength which united action alone can bestow. And he felt how greatly the Church would need all the help she could derive from the combined efforts of her own children, in their several relations and offices towards her, if kings might

no longer be her nursing fathers, nor their queens her nursing mothers; and temporal legislatures, colonial or imperial, must abjure or forego any such office; tempted or compelled, unhappily, to undo what kings and queens in time past, in their piety, have done; to withdraw the sustaining arm of temporal authority, while at the same time, perhaps, crippling, as much as in them lies, her Divine powers and energies.

It was in the cause of the Church and her children, at home and afar off, throughout the wide-extended settlements of the British Empire, that her "sons," of the episcopal brotherhood, have "come from far," and her "daughters,"—represented thus in the persons of their spiritual heads,— "from the ends of the earth⁹," to take counsel together with their Primate and his brethren at home. To this fraternal conference of bishops of the English Church, thus happily gathered together, in God's providence, from every quarter of the globe,—from the distant shores of Australasia, from Southern Africa, from the West Indian Islands, and from the continent and islands of North America¹,—the visit of the Bishop of Sydney to England brought specially hither to meet him in council (for so it was

⁹ Isa. xliii. 6.

¹ There were in England at the same time the Bishop of Sydney (Metropolitan of all Australasia), the Bishops of Cape Town, Antigua, Quebec, and Newfoundland, and the Bishops late of Bombay and Madras.

ordered), the Canadian Bishop who had been consecrated together with him seventeen years before, and who, like him, had never from that day left his diocese till now they were to meet once more in the land of their nativity. And he came hither, as yesterday, to be a bearer of the pall, and to stand as a mourner—in deep sorrow and keenly-felt bereavement—beside the grave of his brother Bishop.

I have spoken, my brethren,—in the words of the revered Primate who laid his hands on these his brethren, and sent them forth to their work,—of “the fulfilment of duty,” and the comfort which the consciousness of it would bring to God’s faithful and zealous servant, “whether as a ruler of the Church, or as an individual;”—I must not enlarge upon this. But he spoke also of “confidence in the protection of the Great Ruler of the Church,” and the blessedness which *that* would bestow. And may we not trace, my brethren, in a manner full of comfort and encouragement to every individual amongst us,—be his appointed lot what it may, in God’s all-ruling providence,—tokens of His gracious protection, vouchsafed to that faithful servant whose mortal remains were laid yesterday within these sacred walls?

He had undergone no small peril on his voyage home, while a fearful epidemic, the yellow fever, was raging on board, and his Christian pastoral zeal impelled him to supply with assiduous care to the

sick and dying the sacred ministrations of religion. And when now, on the shores of England, leave was given to those who had escaped the pestilence to quit the ship and go on shore, and all immediately rose up with joy to depart, the Bishop, faithful to his sense of duty, would not leave; for there were two, to whom he had been ministering, who were still on the bed of sickness. And when, in these two, life had departed, and the vessel was ordered to put out again to the deep, that the bodies might be cast over board far away from the shore, *he* would go with it; for those bodies, he said, should have Christian burial. And so, in the sacred words of the Church's most solemn office, he, and the seamen with him, committed those bodies "to the deep, to be turned into corruption, looking for the resurrection of the dead (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ." He performed over them the last offices of the Church; and then delivered, to those of the crew who were present, an address of which one who heard it said, none that heard it could ever forget it².

And well might the holy accents of his mother

² The writer was told this by the Bishop's faithful servant, Robert Baker; of whom it ought to be recorded that he too, when the Bishop gave him leave to go on shore, would not leave his master, but said that if the Bishop stayed he would stay with him. His devoted attention to his master continued the same to the last.

Church sound most cheeringly over *his* open grave, prepared for him by a gracious dispensation (we may surely recognize) of God's favour and goodness to His servant, amid the rocky foundations³ and within the hallowed walls of the sacred fabric which, far away from his native land, in the country of his adoption, in age as in youth alike, he regarded as the home of his warmest affections, enshrined in his most dutiful and grateful memories. He had himself laid the foundation of a cathedral in his own metropolitical city of Sydney, the design of which none who had ever seen the western towers of Canterbury could doubt was formed from *them*; and year after year the Bishop met the contributors to his cathedral, to report the progress which it was slowly, but steadily and quietly, making. On one occasion (now four years ago), he spoke of it as a work "which he believed they had very much at heart, and one in the carrying out of which he felt that their temporal, spiritual, and eternal welfare was deeply concerned." How different, my brethren, his estimate of things from the shallow, heartless view of so many in these days! And *his* views of things were

³ When the Bishop's grave was to be prepared in the south aisle of the nave of the Cathedral, the substratum of the pavement was found to be a bed of flints, embedded in mortar full of sea shells, truly described as being "as hard as a rock," and almost impenetrable to the workmen's tools. Assuredly

"They deemed not of a perishable home
Who thus could build."

always full of deep thought and practical wisdom, applicable to other matters than those immediately in hand. "There was no doubt," he said, "some evil arising out of long delays in the accomplishment of desirable objects; but there was some corresponding compensation to be found in the circumstance, that these delays associated them together in one common object. It united them as it were in the bonds of an ancient friendship, which the longer it was maintained the stronger would they be in performing the good work they had undertaken. He trusted that all would live to see that good work accomplished; but, if this was not God's pleasure, they would at all events enjoy the consolation, when they went down to the grave, that they left behind them a good work, in carrying out which to its full growth and completion others would perpetuate the piety and the zeal which they had exhibited in its earlier stages." Golden maxims these, my brethren, and suited to every sphere of duty, to every condition of life, and to every age; encouraging those to do their part who, in advanced life, are tempted to feel that they can hope to see but little of the result of their efforts; guiding and sobering the ardour and impatience of youth, and training it to acquiesce in the necessity of steadily working on from year to year; impressing upon all the privilege and blessedness of that communion and fellowship of heart and mind which is the effect of united effort;—repeating indeed now, we may say, from amid the silence of

the grave, in grave and gentle tones of Christian admonition, the exhortation which the inspired Apostle's trumpet-note has sounded in our ears, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

On another occasion, two years ago,—in a like spirit, and in words again full of practical instruction to us all,—the good Bishop "would remark that, although the progress of the work hitherto had not been such as to attract very much of public attention, he was inclined to regard that circumstance as one omen of success. The stately fabric which Solomon built rose up so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building; an emblem of harmonious agreement which, in the building of their cathedral, he hoped would still be carried out. . . . That this great work would be one of the bulwarks to repel any advances against the rights of the Church, he firmly believed; and in completing it, no means could be more effectual to show, that we were earnest in our determination to repel those aggressions of the Church of Rome which at this moment were most jealously regarded by all true Churchmen; to repudiate all false doctrine, heresy, and schism; and to take our stand on that great body of Scriptural truth, defended by the blood of our ancestors, and preserved and handed down to

the present day During the progress of the work," the Bishop went on to say, "he had felt himself placed in a situation of much anxiety, but never of despondency; for in so good a work he could not doubt of success." The "loud applause" of those who heard their Bishop thus speak, in the true spirit of Christ's Apostles, "troubled on every side, yet not distressed; perplexed, but not in despair⁴," bore witness to the power of the principles by which he acted, in his zealous, steady, untiring, persevering efforts in whatever, he thought and believed, tended to the glory of God and the good of man.

And where was it that the foundation was laid of the character which shone thus brightly in his after course? He was one of those of whom it might be said in the sacred language of the Psalmist, "Such as are planted in the house of the Lord shall flourish in the courts of the house of our God. They also shall bring forth more fruit in their age; they shall be fat and well-liking. That they may show how true the Lord my strength is; and that there is no unrighteousness in him⁵." On the occasion to which I have last referred, it had been said by one speaker, in reference to the cluster of Australasian dioceses, "To one and all of this noble group of British colonies the cathedral of St. Andrew will appear as the blessed type of union Sydney will be the seat of our Metropolitan; it will be our

⁴ 2 Cor. iv. 8.

⁵ Ps. xcii. 12—14.

Canterbury;”—and the mention of that name awoke a chord which ever vibrated intensely in the breast of him who in his youth had been educated there; it was a name which, he said on one occasion, with his wonted energy, was “music in his ears.” On the occasion of the meeting referred to, at the close of the proceedings, the Bishop rose and said that, “although the formal resolutions of the evening had been gone through, he could not refrain from making one observation in reference to what had fallen from” him who had just before addressed them, “as regarded Canterbury. From Canterbury,” the Bishop said, “he had derived all that he prized in life. He entered its cathedral a little child of eight years old; and his feelings might be judged when now he was called upon by the Archbishop of Canterbury for his leave [as Metropolitan] that the speaker to whom they had just listened with so much gratification might be appointed to the new bishopric,” then, it was hoped, shortly to be established in the Canterbury settlement of New Zealand. “And in the ancient cathedral of Canterbury, in the course of a few short months,” he of whom he then spoke “would, by God’s permission, be elevated to that high office.” Such were the Bishop’s feelings towards this place of his early education. And how graciously, my brethren, was it ordered in God’s providence, that the Cathedral Church which had nurtured him in youth should receive him again, come from afar, when now eight

times eight years had passed over his honoured head, still a little child in singleness of purpose and warmth of affection, to lay his head again on her bosom, amid the soft tones of her well-trained choir, echoing, in accents borne as it were from the peaceful regions of Paradise, the voice which the beloved disciple heard from heaven, bidding him write, "Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours!"

And, as if to mark still further the bringing him back to the loved association of his early days in this sacred home of his affections, his funeral train, as it moved slowly through the cloister with the solemn strains of Christian faith, passed close by the last earthly resting-place, and his grave lies still closer to the last memorial, of him⁶, the school-fellow with whom in after life, far away from hence, he had been singularly associated,—himself as Bishop, with his friend as Governor-in-Chief of New South Wales and its dependencies. Of that friend the Bishop had said on one occasion (I believe not long ago), that he thought it a privilege that he had been laid in those old cloisters, under the shadow of that venerable pile. And he, too, was one of whom the marble inscribed within these walls bears true and faithful witness, that "after an honourable and useful career of thirty-nine years in the military and civil service of his country, he returned to England

⁶ Lieut.-Colonel Sir George Gipps.

from the above colony in impaired health, and shortly afterwards expired in this city, beloved, honoured, and regretted by all who knew him. 'The memory of the just is blessed.'" Surely, of these, brethren as they were by the holiest tie, "brethren and companions" in this sacred school of the house of their God, called thus in after life to serve Him in their respective offices in Church and State, it may well be said, "They were lovely and pleasant in their lives, and in their deaths they were not divided." Such men leave behind them memories which may not be forgotten, and examples which we must strive to copy⁷.

Of the earthly pilgrimage of the venerable Bishop a few words must suffice to tell the closing scene. With that unity of character which marked him throughout, he was the same in death as in life. "During the whole of his illness his mind seemed to dwell on religious subjects, and to occupy itself in prayer. He was constantly repeating psalms and prayers, and would lie for hours engaged in devotional exercises." "His voice and articulation were scarcely changed at the last moment. His whole thoughts, when he was conscious, and even when his mind wandered in delirium, were upon the

⁷ It ought to be recorded as a further instance of providential goodness and mercy, that it was so ordered that the Bishop should be taken ill where sacred memories of the past secured for him, under the roof of the widow of his friend, the most anxious care and kind attention in his last sickness.

Church." His faith seemed to grow brighter as his strength faded; and these were his last words, uttered not a minute before he expired, and made the more expressive of his fervent zeal and holy faith by the slight variation from the text of prophetic Scripture and by his earnest repetition of them: "The earth *is* full of the glory—*full of the glory* of the Lord, as the waters cover the sea."

It were unbecoming to disturb with words of human infirmity the sacred silence of such a scene. Our hearts, my brethren, will instinctively answer "Amen!"—and "that it may please Thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom." And for ourselves, especially, our prayer will be that we may so run *our* race, so fulfil *our* task, wheresoever and howsoever it may be appointed to us,—be our sphere of usefulness greater or smaller, seen and known of men, or hidden save to Him who seeth in secret,—that when our last hour shall come, we may be numbered with the children of God, and our lot be among the saints. May the memory of him who is departed refresh our sense of the privileges we enjoy in this sacred home of holy worship and religious service, and quicken within us daily more and more the spirit which animated him;—a spirit akin to that which breathed in the inspired Psalmist, when, as we have been reminded in the Service to-day⁸, far away, he remembered, or discerned in the distance rising upon his view, Jerusalem, the central

⁸ Ps. cxxii.

city of Israel's solemnities; and for his brethren and companions' sakes, yea, and because of the house of the Lord their God, wished it prosperity, and would seek its good. May it consecrate anew our Cathedral School of religious and useful learning, which, under the blessing of God, has sent forth, even into distant lands, sons worthy of their mother and faithful servants of their God. May the College which has lately been established in this place, on a site hallowed, like ours, by sacred associations, train many who shall make known to the ends of the earth the knowledge of Christ our Redeemer, and the blessings of His salvation. And while, gathered around His altar, we give thanks to God for all His servants departed this life in His faith and fear, let us humbly and earnestly beseech Him to give us grace so to follow their good examples, that, this life ended, we may be made partakers with them of the glorious resurrection to the life everlasting, through Him who for us conquered hell and the grave, and, when He had overcome the sharpness of death, did open the kingdom of heaven to all believers.

To Him, with the Father and the Holy Ghost, three Persons and one God, be ascribed all honour, glory, and power, now and for evermore.

THE END.