

CANON DART'S SERMON.

(Concluded from page 4.)

It should never be forgotten, that in every age, the Church has been alive to her duty of cultivating the intellect. And we make this assertion, not merely on the authority of chroniclers and historians, but also from our knowledge of existing monuments over the face of Christendom. We might remind, or inform those who advocate Culture to the disparagement of Religion, that it was the Church who founded Colleges and Grammar Schools in the Mother Country, thus providing the means that enabled the poor student to acquire knowledge. It was the Church who sought out talent in obscure places, who took by the hand children of men of low degree, endowed them with the learning of the day, and placed them among the great ones of the earth. It is an unquestionable fact, of which our College is only one out of a myriad of illustrations, that the Church of England has ever been on the side of the higher education. The same may be said of the religious communities in the States, though their principles in some important respects, were at variance with those of our Church. "Religion," says a recent American writer, "was the corner stone in the foundation of our older Colleges." The truth of this statement may be clearly seen by reference to History. In the early laws of Harvard it is written, that "everyone shall consider the main end of life and his studies, to know God and Jesus Christ which is eternal life." An old Puritan President of another College is reported to have said, "cursed be all that learning that is contrary to the Cross of Christ, cursed be all that learning that is not coincident to the Cross of Christ, cursed be all that learning which is not subservient to the Cross of Christ." We admire the firm faith in fundamental dogma which is breathed in these words, though we may hesitate to adopt the anathema from a belief that there is no learning worthy of the name, which is contrary to, or not coincident with the Cross of Christ, or may not be made subservient to its teaching.

It seems well to remember these facts respecting the foundations of schools of learning, in view of the false assumption so frequently and insidiously made by unbelievers, that prominence given to religion is somehow or other detrimental to mental culture. The influence exerted by these writers is largely due to their professions of reverence for morality, professions which are, no doubt, in the main sincere, for they are made by men who have been bred amongst Christian people. But the basis of morality, as we understand it, is the revealed law of God. If that law were abundant, Christian morality would inevitably be destroyed, though it might linger on for a time through the influence of custom and habit, just as a room does not lose its heat immediately after the fire is put out. But, as of old, so now, it is evident that some are opposed to Christ, because He condemns their pride, their self-indulgence, and their self-will. It is no secret that, under the patronage of modern philosophy, there are attempts to inculcate a perverted morality, and there are outcries of open vice which are not the less pernicious for being usually presented in the garb of sensual poetry, and substantial romance.

It is well that we should clearly understand what culture without religion really means. There is no sadder sight than that of a highly gifted man with his intellect elaborately cultivated, yet lacking the "principal thing," destitute of faith and reverence, and sunk in immorality so far as public opinion, the god he worships, will allow. This is no uncommon case, though we are thankful to say that public opinion is so far affected by religion that it does, as a rule, demand something like Christian morality in the man who is called to fill any high, responsible office. If irreligious culture were made the highest aim, the man I have sketched would represent the type that would commonly be produced. Without the work of religion upon the soul no other result could reasonably be expected.

But how can we secure to religion the dominant position in our minds and hearts which it ought to hold. First, I would say that in every abode of learning there should be a place dedicated to religious purposes, and that this place should be used, not at distant intervals, but regularly and daily. It should be considered as essential a part of the life of a College for its members, as a body, to keep themselves in communion with

their Maker and Preserver, and to seek from Him true wisdom for the guidance of their daily lives, as it is for some to teach and others to master the prescribed subjects of study. If a young man would cleanse his way he must rule himself after God's Word. If he would use his knowledge aright, he must seek the wisdom that is from above.

Upon these principles our College was founded, and they have never been forgotten in its government. Thanks to the munificence of Mr. Edward Binney, whose name we shall never omit to mention with grateful reverence at each recurring Encenia, we now possess a Chapel worthy of the purpose to which it is dedicated. Its superiority to the buildings around it should serve to remind us of the position which religion occupies in our system of education, as that which gives us the "principal thing," as being both the foundation and the crown of all our work. Some of us met there for Holy Communion in the early morning, and we might be assembled there now, instead of in this Parish Church, which is so freely placed at our disposal by the Rector and Churchwardens, but the procession to this Church and the Service in it are among those links binding us to the past, which it would not be wise lightly to sever. Nor is it a small matter that we are enabled on our anniversary thus to bear witness to our union in Christ, with our brethren in the community around us.

Besides the daily sacrifices of prayer and praise, and the endeavour to maintain a religious walk throughout all our lives, we hold that the understanding is meant to be exercised on the subject matter of religion. This is a truth generally overlooked, though we should be especially mindful of it in days of intellectual activity. But it often happens that whilst a young man's intelligence is progressively developed in the study of science and literature, it is not exercised at all upon revealed truth. He holds it passively, just because he has been taught it. The thoughts and conceptions he had about it when a child have not been corrected and enlarged by further study. The difficulties it presents have never been faced, perhaps he is ignorant of their very existence, though they have been discussed and removed again and again by scholars and theologians, and the result often is that he is at the mercy of the first sceptic or infidel who puts these difficulties before him, with the assertion that they are insurmountable. He sees that the infidel is better informed on those points than he is, and therefore acquiesces readily in the untrue statement which he is unable to refute. But let his knowledge of revelation grow with his mental growth, let his mind be exercised reverentially on the problems it presents, and his enlightened faith will not easily be shaken. Holy Scripture, as St. Paul intimates, contains not only milk for babes, but also meat for strong men. This meat is not exclusively for those who have a vocation for the ministry, it is to be digested by all who would advance in true wisdom. St. Augustine, in speaking of the Scriptures as the water of life, says that it has its First, Second, and its Third Daughters. Let a cultivated man not stop after the First Daughter, which yet by God's grace, may be sufficient for the simple and illiterate, who have no opportunities of receiving more, but let him strengthen the powers of his mind, and refresh his spiritual life by further draughts from the sacred spring. He is exposed to greater temptations than the uneducated, and therefore needs greater safeguards. His education has given him greater power, for the exercise of which he is responsible. He can compare Scripture with Scripture, examine difficult passages of the New Testament in the original Greek, and read Old Testament History in the light thrown upon a large portion of it by recent archaeological discoveries. If this be done, he will then be able to encounter gainsayers, should the need arise with their own intellectual weapons. There are abundant opportunities for beginning all this in College; it might be extremely difficult, and perhaps impossible, to begin to do it in the pressure of after life. Yet, even under that pressure, a man will find solace and support in reviewing and deepening what he has previously acquired, and be able to do his part in extending and upholding the kingdom of God, by aiding, with his knowledge and mental power, those weaker and less instructed than himself. Let the opportunities a student possesses be duly used by him in connection with the Chapel Services, and his

private prayers, and he will carry away with him from College, a possession more precious than all his other attainments. Those may pass from him, or become in a great measure obsolete, and of no practical service or account of the ever-shifting boundaries of human science. That will remain and become to him of ever increasing value. He will have that which will make him truly rich for Time and for Eternity.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

TRIBUTE TO THE REV. DR. COCHRAN'S MEMORY AT KING'S COLLEGE ENCENIA.—The President, Rev. Dr. Dart (in enumerating those of the Alumni who had passed away since the last Encenia) said that there was one, who, for a quarter of a century and more, had been closely identified with the interests of King's College, and who had done much during his long life to promote the prosperity of his Alma Mater.

He referred to that venerable and faithful servant of God, Rev. Dr. Cochran, whose remains had been interred in Windsor Church yard the day previous. He sympathized with the natural grief of his relatives and friends for their great loss, but for him there could be no sorrow. After a long life of usefulness he had gone to the rest that remaineth for the people of God.

The Lord Bishop said that he generally had the misfortune to be the last speaker, and had consequently to curtail his remarks. After what had already been said by preceding speakers in allusion to the Alumni who had been called away by death during the last year, he would not make any lengthy remarks, but he would fail in his duty if he omitted to notice the great loss the College had sustained by the recent death of the Rev. Dr. Cochran. Born within the walls of the College, and intimately associated with its interests from his early youth, Dr. Cochran had, throughout his long life, labored earnestly for the advancement and welfare of King's College. When the Government Grant was taken away some years ago, and the income of the College diminished, the friends of the Institution were compelled to devise some means to raise an endowment fund, and by universal consent Dr. Cochran was selected as the fittest man to accomplish that object, and marvellously well he did his work. Devoting himself with all his energy to the object he had in view, he succeeded, in the face of many difficulties, in raising the sum required, (\$40,000), and King's College to-day, to a large extent, owes its present prosperous position to the success of that undertaking. His Lordship advised the young men who were leaving College to try and follow in Dr. Cochran's footsteps, and to profit by the example his life afforded, of what could be accomplished by patient, persevering, prayerful work. He concluded by referring to the two great works of Dr. Cochran, (outside of his ordinary Missionary duties), viz., the foundation of the noble Institution for the Deaf and Dumb, and his labors in connection with the Halifax Visiting Dispensary, which, to a very large extent, owes its present position of usefulness to his unwearied exertions in its behalf.

FUNERAL OF REV. DR. COCHRAN.—We copy a notice of the funeral from the Chronicle as follows:

As previously announced, the remains of this lamented and venerable divine were taken by Wednesday morning's train to Windsor, for interment in the family burying ground at that place.

One of the most touching incidents connected with the demise of Dr. Cochran was the visit of the Deaf and Dumb pupils (numbering 59) to take a last farewell of one who took such an interest in their welfare, and whom they loved as a father. The scene was very affecting, and there was no doubt of the genuineness of their sorrow. The boys of the school marched in procession from Dr. Cochran's late residence to the Railway Depot on the morning of the funeral. On the arrival of the train at Windsor, the Rev. Canon Maynard, Rev. Dr. Dart, President of King's College, the Lord Bishop and other clergymen, and many of the principal residents of the town were in attendance and formed a procession to the Parish Church. The Psalms prescribed by the liturgy

of the Church were read by the Rector, Rev. Canon Maynard, the lessons by Rev. G. W. Hill, Rector of St. Paul's, and the service at the grave by His Lordship Bishop Binney. The body of Dr. Cochran was deposited beside the grave of his father, his mother and his sisters, in the quiet village churchyard, near where the classic Avon, winds its sinuous course, amidst the scenes of his early boyhood in the place he loved so well.

There were four pall bearers who kindly volunteered their services, and carried the body into the church, viz.: Rev. J. Partridge, Rev. George Butler, Mr. F. W. Brown, student of King's College, and Mr. G. K. Martell, student of King's College. There were a number of other clergymen present as mourners, including Rev. John Abbott, Rector of St. Luke's, Rev. Dr. Jarvis, of Shediac, N. B., and Rev. J. A. Kaulback, Vicar of Truro, &c. This ended the closing scenes of the life of the eminent clergyman, of whom it may truly be said he rests from his labors, and his works do follow him.

REDUCED RATES FOR MEMBERS OF SYNOD.—Persons travelling by Railway to attend the Synod will take ordinary simple journey tickets, and on their return will obtain on the Intercolonial line a ticket to the station from which they came free of charge, and on the Windsor & Annapolis line at one-third of the ordinary rate. By the "Edgar Stuart" and the "M. A. Starr" they will only be charged a single fare for the double journey.

HALIFAX.—Notice for Synod Week.—The officers of the Church of England Institute request us to state that the Reading Room will be open from 9 a. m. to 10.30 p. m. on week-days, and on Sundays, from 2 to 6 p. m. Clergy and lay delegates visiting the city during Synod week are particularly invited to make use of the Rooms. Writing paper, pens, ink, &c., will be found in the Committee Rooms, where letter and other writing can be done. Visitors are requested to enter their names in the book provided for that purpose.

LOCKPORT.—We direct attention to the advertisement elsewhere, inviting clergymen to correspond with the Church Wardens of this new Parish. The parish is beautifully situated, and comprises three stations, 7 miles apart, viz., Lockport, a thriving town of 700 inhabitants, (about 20 miles from Shelburne) Western Greens Harbor, 7 miles from Lockport, and Jordan Falls, 7 miles further on, at two of which neat churches have been erected, and the people are very comfortably off and respectable. To the right sort of man there would be no great difficulty in working up a strong and interesting parish, and while the salary for the present must be small (\$600 or \$700), yet in a year or two it would be increased.

HALIFAX.—St. Mark's.—Sunday, the 20th, being Accession Day, the special service appointed was observed in St. Mark's. An appropriate sermon was delivered on that occasion by the Curate in charge from the words "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for King's and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." The national anthem was played on the organ both before and after Service. A large congregation was present.

CORNWALLIS.—The Bishop visited this Parish on Friday last, and Confirmed fifteen candidates, presented by the Rector, the Rev. F. J. H. Axford. Efforts are being made to rebuild the Parsonage, recently destroyed by fire.

YARMOUTH.—The Rev. S. Gibbons, of Baddeck, C. B., spent three days at Yarmouth recently, and occupied the pulpit of Trinity Church on Sunday, the 20th. The collections (by the Offertory) for his Fisherman's Church, amounted to \$88.

DIOCESE OF FREDERICTON.

THE METROPOLITAN'S TOUR.—His Lordship the Metropolitan visited the Mission of Wicklow on Friday of last week, where he held service and confirmed ten persons, two of the candidates being from East Florenceville, in the Mission of Aberdeen.—On Friday, p.m.,

a lot of land given by Mr. J. D. Saunders, for a burying ground for the members of the Church of England, was consecrated by His Lordship. On Saturday morning he drove to Woodstock, and on the following (Sunday) morning held a confirmation service at St. Luke's Church and administered the rite to thirty-nine candidates. On Tuesday morning he left on his return to Fredericton to prepare for the work of the Synod, which meets at St. John on July 1st.—Woodstock Sentinel.

RICHMOND.—An interesting meeting was held at Belleville, on the 24th, on behalf of the D. C. S. Addresses were delivered by Rev. T. Neales, E. S. W. Pentreath, J. E. Flewelling, and the Rector. Opportunity was afforded afterwards to sign contributions to the Society. The result was a considerable addition.

CARLETON.—St. Jude's Church.—Rev. D. B. Panther, Rector, was opened on Sunday, June 20th, after being closed two months for repairs and improvements. The Church presents a much improved appearance. Rev. L. G. Stevens, of St. Luke's, Portland, preached the morning, and the Rev. F. S. Sill, preached in the evening.

ST. JOHN.—Trinity Church.—The spire is nearly finished—the seats are being put in the Nave. The Church will be consecrated about September.

ST. JAMES' Church.—The heavy thunder storm on the 21st did considerable damage in the city. St. James' Church was struck by lightning. The plaster was injured, a window broken, and other damages sustained. The expense of repairs will probably only amount to \$25.00.

RICHMOND.—At a meeting in Richmond on the 22nd, addresses were made by W. F. Dibble, Esq., and H. M. Connell, Esq., on behalf of the D. C. S. Rev. G. C. V. Eastman has left the Mission at Grand Falls, and goes to the United States. We learn also that the Rev. W. Shannon is soon to leave the Mission of Edmundston.

WICKLOW.—This Parish contributes large sum of \$84.00 to the D. C. S. this year. We are thankful for the renewed life in most of the Parishes of the Diocese, and modestly claim that the GUARDIAN has helped somewhat in this.

CHATHAM.—The following telegram reached us too late for insertion last week:—Church Society offerings Sunday last, two hundred and twenty-two dollars. What country congregation in either Province can beat this?

DIOCESE OF MONTREAL.

(From our own Correspondent.)

OUR Synod has met, discussed, legislated, and dissolved. We have not had much to draw the attention of the press. Had we had strife, angry or party provoking language, we would have had more attention from the papers. And what little these papers have given, the Gazette excepted, has been most infamously reported. I saw reporters sitting idly by, except when some speech or sentence that would have been better left unsaid, and this they would duly record. The press is here chiefly in the hands of Presbyterians or their kin; and we see an evidence in the great space accorded, the full reports given, and the leading articles written concerning the General Assembly now in session. This has gone to the length of publishing portraits (by no means flattering ones) of the leading men in the Assembly.

Our Synod has been harmonious, our Bishop has presided admirably, and this combined with the wise and kind way he has worked among his clergy, called forth a motion from the Rev. E. Wood, whereby thanks were given to his Lordship for his wise and fatherly administration of the Diocese. This took the Synod by storm, all the members by one impulse rose to their feet and carried the motion by acclamation. The Bishop, with much emotion, returned thanks, and called for the singing of the Doxology, which was rendered with great fervor, Rev. E. Wood leading.

By an extract from the Star, you will see that the opening services of the Synod were of a much heartier and of a more suitable character than has obtained here for years. And this having been done for our Diocesan Synod, it is to be