

Personally I am a total abstainer.

And I would say in regard to this what St. Paul says in reference to another subject, "I would that all men were even as I myself"; but I do not feel that I am under any Scriptural obligation to entirely abstain from intoxicants, it is a *self imposed discipline*, and if I were to preach that every Christian was under a Scriptural obligation to do the same, then, I would be guilty of preaching for doctrine the commandments of men. The word "temperance" only occurs three times in the Bible and each time it is a translation of the Greek word "*engkrateia*," which means self-control; it is not, therefore, a divine injunction of total abstinence; but it refers to the mastery of all carnal desires. To voluntarily exercise self-restraint is an excellent thing, and there is a moral beauty in such an act when undertaken for the sake of others, but this must be left to the Christian's exercise of his own liberty in individual cases of expediency. St. Paul's says "He that striveth for the mastery is temperate in all things." In the race of life, "let your moderation be known unto all men." Do not exaggerate one virtue or vice at the expense of neglecting others. To curb the passions and keep them in constant check, to quell every inward propensity, to tighten the belt, to be temperate in eating as well as in drinking, in short to be self-restraining and self-controlling in all things is a work as noble as it is grand.

D. V. GWILYM.

The Rectory, Richibucto, N.B.

ST. CRYSTOSTOM.

Rev. Robert A. Edwards, of St. Matthias', Nunetun and Wallace. Sunday evening delivered another of the lectures in the historical course—subject, St. Crystostom. Among other things he said:

"Antioch, the place where the disciples were first called Christians, was one of the most distinguished cities of the ancient world. For 1,600 years it was known as the Queen of Asia—the Oriental Rome. Here was born in 347 A. D. one whose name has become a synonym for Christian eloquence. We call him Chrysostom, but this is really an appellation and not a name. His simple name was John, but his renown became so great that 300 years after his death he was named Chrysostomus, the Greek for golden-mouthed.

"While but a child his father, a Roman officer, died. His mother, a lady of rank, twenty years of age, never married again, but devoted herself to the training of her fatherless boy. She was a devout Christian, and the little John under her guidance acquired a love for the study of God's word which afterwards made him, as we are told, 'the most remarkable preacher that ever swayed an audience.' His knowledge of scripture was embellished by a rich rhetoric which charmed his hearers, but the chief power of his sermons lay not in choice of language nor turning of sentences, but in their scriptural clearness, sound thought and in his fresh, vigorous style of delivery. He attached great value to the prayers of the old liturgies, and studied them closely. We have in our prayer book a petition which bears his name, beginning: 'Almighty God, who hast given us grace at this time,' but is doubtful whether it is his composition or that of his friend Basil, Bishop of Cesarea. He preached twelve years in Antioch, and was then transferred to the Bishopric of Constantinople, where he served for six years. He was as firm an administrator as he was a fearless preacher. The rich hated him because he refused to be a diner-out or a social lion. Sometimes he would seem to have been a little too severe—a spirit cultivated in him partly from his ascetic celibate life. He deposed thirteen Bishops for laxities of life, and denounced the Empress Eudoxia in sermons, once as Jezebel and again as Herodias. Had

he pursued a more conciliatory course as did Ambrose with the Emperor Theodosius, it might have been better. He was twice banished, dying at last in exile with his favorite words upon his lips: 'God be praised for every thing.' One thousand sermons and three hundred letters still attest his brilliancy and power as a spiritual preacher."—*Standard of the Cross*.

EMMANUEL.

"They shall call His name Emmanuel, which being interpreted, is God with us." St. Matthew i. 23.

These words of the prophet were fulfilled when the Eternal Son of God took our nature upon Him, and received his human name. Jesus, and became the Saviour of the world. And at this Christmas season, when worldly festivities are apt to divert the thoughts from the true character of the festival, it is well to turn aside for a few moments and to endeavour to gather up some of the deep truths underlying the name of our Redeemer—Jesus, the Saviour—Emmanuel, God with us.

The sins of many generations are now resting upon us, and want and misery meets us at every turn. "Can it be," we ask, "that God is really with us, and yet allows all this sin and misery to continue?" With the Bible in our hands, we can give but one answer—it is possible. The Son of man while upon earth moved in and out amongst the poorest of the people, and was touched when He saw their sorrows and affliction. But He did not there and then, for once and forever, cure the ills of humanity, and banish sickness from this earth. There was a greater work than this first to be accomplished, even the offering of Himself as the sacrifice for the sins of the whole world. But, having done this, the way is prepared for that final manifestation of Himself, as it is written, "Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And we cannot but believe that during the interval, for some wise purpose the present evil state of things is allowed to continue. At least it gives opportunity for that ministering to the brethren in the Spirit and power of the Lord Jesus, holding Him up to all as the Saviour of the world, Who also has perfect sympathy with human nature in its manifold conditions. This is the Mission of the Church while waiting the return of her Lord—to lead people to Jesus as their Saviour that they may at length know what it is to have His abiding presence with them; as it is said "that we may evermore dwell in Him and He in us." We trust that this holy season will not pass without this becoming the new experience of many of God's children, who, for some reason or other, have hitherto failed to rise to their true calling and standing in Christ Jesus. And we may all seek for more of that personal experience of which St. Paul speaks when he says, "I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave himself for me." Such a life as this will bring out in all the fulness of its meaning the name Emmanuel, and we shall long more and more for the time when its perfect reality shall be ours, and "we shall see Him as He is," and shall be "for ever with the Lord."—A. B. C. in *The Family Churchman*.

Another Offer.

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THE POVERTY OF CHURCH COLLEGES.

It has become a fashion with some Churchmen to talk with a pity that is near to contempt of "our poor little colleges." If Church colleges are poor, in the sense that they have small endowments, there may be some cause for shame; for it is simply a fact that millions of the money of Churchmen have been bestowed upon other institutions of learning, while the colleges of the Church, almost without exception, have been left to struggle with the difficulties of comparative poverty. We grudge nothing that has been given to Harvard, Yale, Dartmouth, Princeton, Cornell, Brown, Rochester, Syracuse, or many other excellent institutions by members of the Church; but we do say that it has not been well for benefactors of those institutions to neglect the claims and necessities of institutions of The Church to which they profess allegiance and from which they receive the benefits of Christ's religion. However generous it may be to endow secular colleges or colleges belonging to other Christian bodies, it is neither generous nor loyal to neglect the colleges of their own Church. The charity which begins, and stays forever afterwards, away from home might not improperly be called inverted charity. That our colleges are poor speaks ill for the members of The Church; but it is no just cause of contempt for the colleges. With limited resources they have done, and are now doing, as faithful and efficient service to the cause of learning as many better endowed institution.

A special emphasis is laid upon the fact that Church colleges in this country are small. If that were a fault or disadvantage we might again ask where the blame lies if not upon the hundreds of Churchmen who send their sons apparently to any other institution in preference to a Church college. If the members of the Church who have sons to educate would but send their sons to Church colleges, these institutions would in one year be advanced to the front rank in respect of their number of undergraduates.

But there is another point to be looked at. The "small" college may perhaps be better than its "large" competitor; and we believe it is. We have no hesitation in saying that, of two colleges otherwise equally equipped, a small college is to be preferred to a large one, whether for the purpose of teaching or of moral or religious training.

In the crowded classes of a large college it is simply impossible that the teaching can be directly personal. It is perfectly understood that a student who has been up at one recitation has a fair chance of being let alone for the rest of the term; and instances have not been wanting of students escaping personal examination for nearly a whole term.

The personal element of direct teaching is, to say the least, reduced to a minimum. When the large college tries to adopt the method of a small college by dividing the overcrowded "class" into "sections," there is some improvement; but it generally happens that the sections are still larger than they ought to be. In the small college, on the contrary, every student can be under the direct and close observation of his professor; his progress can be watched, his aptitudes can be turned to the best advantage; and his deficiencies can be aided or remedied by a careful attention from his teachers which would be out of the question in a "large" college.—*The Churchman, N. Y.*

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