

THE SERMON.

(Concluded from page 5.)

Such a man will think a great deal about the First Table of God's Law—his duty to his God; and he will also surely bear in mind the equally important Second Table, his duty to his neighbor. He will know that, unless he loves his brother, his love of God must be a sham. And he will bless God that He has set up His Church and kingdom upon earth, into which He has (of His free grace,) called all the brotherhood of man, that all may be bound to each other, and to God, in the holy and everlasting bonds of fellowship, and unity, and love. If men would think more of this, if they were less selfish, and larger hearted, and more loving and brotherly in their religion, there would be fewer schisms and divisions in our midst. What a wonderful verse is that we read, of that zealous Apostle of the Church, St. Paul, which shows us how he loved and longed for the conversion of his "brethren and companions." "I could wish myself accursed," he says, "separated from Christ, for my brethren, my kinsmen according to the flesh." In a sudden outburst of intense affection, he would even almost sacrifice his very hopes eternal, if only he could thus achieve the conversion of his brother Jews, and forward the evangelization of the world at large. That surely rebukes the modern notion of religion, as a mere individual matter between a sinner and his God! That surely substitutes the Church idea of a catholic or universal brotherhood in Christ, with the grand, Godlike object of bringing to Christ all people and all nations of the Earth!

Then, shall we not take such words as these of David's, and make them really ours? Shall we not pray, not merely read as a Church form his Psalms, — pray from our hearts, not say with our lips alone, but from our inmost hearts pray God—"O be favourable and gracious unto Zion; build Thou the walls of Jerusalem?"

The Psalmist wrote indeed of ancient Zion, the material temple and the actual city of the Jews; but can we, can any of us,—who have received the Gospel of Christ Jesus,—study the prophets and repeat the Psalms, and yet fail to perceive that we are reading of something greater far and infinitely more glorious than the mere historic places of which they tell us in such enthusiastic terms? Yes, greater far; for they tell us of a spiritual Zion, a "Church of the Living God, the pillar and ground of His truth" in this world, into open communion and visible fellowship with which all who will receive the truth are called. Yes, infinitely more glorious too; for the inspired words flow on into the further and never-ending future, and find their fullest and complete fulfilment in the mightier membership and the goodlier fellowship of the heavenly Zion,—of Jerusalem which is above, and of the "temple" which "is the Lord God Almighty and the Lamb."

My brethren, membership in Christ's Church on earth means membership also in His Church above, if only members will make their calling and election sure. St. Paul makes that most clear in his letter to the Hebrew converts. "Ye are come," he says (he does not even say ye shall come), "ye are come," as Christians, members of Christ's Body,— "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."

Here in earth, God's "Zion" is lying low in her humiliation; her hedges are broken down; her bulwarks are assaulted, and her walls endangered. Yet, let us hope, for we have reason; let us cultivate our three great graces of Faith, Hope, and Love. Believe and hope, for God's promises are sure and very gracious to His Church; and, thinking less about ourselves, let us endeavour to draw all others, with the cords of love, into "the household of the Faith." And in the spirit of a living Faith and Charity, that hopeth as well as patiently endureth all things, let us pray for the Divine assistance.

What, if this prayer of David's should become one general shout to Heaven,— "O, be favourable and gracious unto Zion; build Thou the walls of Jerusalem?" And what if other inspired words of the same sort were added—"Arise, O Lord, and have mercy upon Zion, for it is time that Thou have mercy upon her, yea, the time is come?" and many more like words which were written, surely, to be used, and which all sections of a divided Christendom might surely and very fitly use. What, if such words as these—"Behold, how good and joyful a thing it is, brethren, to dwell together in unity," were accepted as God's truth, instead of being merely listened to as very lovely poetry? It is not a very extravagant proposition, a very unreasonable suggestion. And yet, so gracious is our God, and such an author of peace and lover of concord is our Saviour, that I verily believe, in that case, Ezekiel's prophecy of the dry bones would be at once fulfilled. Ezek. xxxi. 7. There would be such a shaking among them that they would come together, bone to bone, section to section. The voice of blessing would be heard from Heaven—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." The breath from the four winds of heaven would breathe upon the bones so that they might once more live, and they would (as Ezek. says) "stand up upon their feet an exceeding great army."—as the Church of the Redeemer should be. "Son of man" (said Ezekiel, explaining the vision,) "these bones are the whole house of Israel; and that we know to be the figure of the whole Church of Christ.

Will you, dear brethren of the laity, who are here this evening bear with me for a moment longer, while I say a word to you, founded on that figure of Ezekiel's of the "exceeding great army." It shall explain, (or, if need be, apologize for) my selection of a subject for my sermon. We parsons are asked sometimes why we refer so often to the Church.

This is the answer. Because our Lord and His apostles always did so. Do you suppose you are set here, simply to work out your own souls' salvation? It were a selfish and unworthy error. It were the most unevangelical mistake that ever misrepresented truth or misled seekers for it; that would make religion a mere isolated idea, in every individual heart; a matter only for each man's personal consideration. No, you are set here, each one of you, within the Church, one soldier in the mighty army of the Saviour, whose battle is to win the world for God. Sins run together, merge into each other, and become a mighty aggregate of evil. To resist evil, in collective form, collective strength of Holiness must be arrayed. Each soldier doing his duty, in the ranks, helps in a mighty work, and wins a great reward. What would each man achieve, fighting in his own way, and fighting only for himself? What worthy soldier fights merely for individual glory, or personal reward? These shall be his indeed, if he be worthy, and they are promised him. But the grand objects of his warfare are,—the welfare of his country and the glory of his king. Therefore, our Lord called His Gospel, "the Gospel of the Kingdom." Therefore, He sent out His Apostles to preach the things "concerning the kingdom of God." Therefore, He taught His followers to pray (in a prayer absolutely perfect, which yet contains no word of direct personal religion,) "Thy kingdom come."

If men would study the Gospel, as it is written, there would be less selfishness, less frequent self-reference in their religion. "Like a mighty army," they would know "the Church of God"; and they would learn that just as individual bravery makes a whole army glorious, and its country great, so individual holiness shall sanctify and glorify the Church, which is the army of the Lord, so that "His way (of holiness) must become known upon earth, His saving health among all nations." When Nelson's famous signal, flying from every ship, called on each individual "man to do his duty," it stirred to fiery zeal that entire fleet, as though it were one soul.

The British Fleet fought, as a unit, fixed by the one idea of "Duty." And that is the true Church idea. The Cross, the signal of our Captain,—signed on each one of us,—has called us, "every man" of us, laity and clergy too, to do our duty. And we have owned the pledge, and taken up the Cross. And not only singly are we to bear our arms, but shoulder to shoulder, as an army should. One coward soldier shall disgrace a troop. One skulking sneak, a whole ship's company. One recreant Christian shall degrade a Church. The eye cannot say to the hand, I have no need of thee, and whether one member suffer, * * * or be honoured, all other members suffer or rejoice as well. Such is the Christianity of which the Gospel tells us. Read, mark, learn, and rise to the responsibilities to which the Gospel calls you. You are indeed "members in particular," but, as surely as there is life in you, "ye are the Body of Christ."

Well, brethren, God prosper and preserve the Body! God build the walls of our Jerusalem! Men make a terrible Babel of it, when they try to build them in their own various ways. That's the one truth I want you all to see. "Pray for the peace of Jerusalem,"—because Christ said, "Peace I leave with you, My peace I give unto you." Wish her prosperity, and work for her prosperity, "for your brethren and companions' sakes." And for your own sakes,—as a matter of personal piety,—love her, because of her Founder, your Saviour;—and because of the promise,—the promise of David His Prophet—"They shall prosper that love her." Amen.

THE RIGHTEOUS JUDGMENT.

Two farmers of the Canton of Schweitz had a difference about a piece of meadow which they could not settle. One day Franz came to Gaspard and said—

"I have got the judges to meet here to-morrow, and decide between us. Be ready to go before them with me, and present your side of the case."

"Well, Franz," said Gaspard, "I have mowed all this hay, you see. I must get it in to-morrow. I cannot possibly leave it. You go before the judges to-morrow, and tell them both your reasons and mine, and then there'll be no need of my going."

Franz actually did so, and pleaded faithfully both for himself and against himself—and lost his case. Returning to Gaspard, he said—

"The meadow is yours. I am glad the affair is finished."

And the two men were friends ever afterwards.

"Influence is a slower acting force than authority. It seems weaker, but in the long run it often effects more. It always does better than mere force and authority without its gentle modifying power."

He who learns and makes no use of his learning is a beast of burden with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—Saadi.

News from the Home Field.

DIOCESE OF FREDERICTON.

PERSONALS.—The Rev. J. H. S. Sweet, having removed from Dalhousie to the Rectory, Newcastle, desires all postal communications to be addressed accordingly.

The Rev. J. E. Flewelling has removed from Florenceville to Centreville, Carleton Co., N. B., and requests all communications to be addressed accordingly.

DALHOUSIE.—Rev. Ernest P. Flewelling, missionary at Bay du Vin, has been elected to the charge of this Parish.

CARLETON.—Rev. T. E. Dowling returned last Sunday from a short vacation. Mr. Dowling completes this year the tenth year as Rector of St. George's Church, Carleton. Before this, he was ten years Rector of Douglas, York County. He came to Carleton at a very critical period in the history of the Parish, and after a series of unfortunate troubles. His work, amid many discouragements, has been a most successful one. He has served a faithful ten years, and we wish him a long continuance of successful work. Mr. Dowling has proved a very warm and faithful supporter of the Church Guardian and Church Work, and we trust he has felt the benefit of our publications in his Parish. Church Work is circulated more largely in Carleton than in any Parish in the Dominion.

MOVEMENTS OF THE BISHOP COADJUTOR.—The Rt. Rev. Bishop Kingdon will be at Shediac on Sunday, Sept. 4th, to induct Rev. H. H. Barber and hold Confirmation. He will also Confirm at Sackville and Moncton during that week.

CHATHAM.—The Metropolitan will be at Chatham on the 14th, and preach at the opening of St. Mary's, after the refitting of the nave of the Church. He will be at Dalhousie for a short time, and we believe, will Confirm on his return at Bay du Vin and Chatham.

CENTREVILLE.—Will you allow me, through the columns of the CHURCH GUARDIAN, to heartily thank the ladies and gentlemen who worked so diligently in saving most of my furniture, &c., while my house was burning on 14th ult. Mr. Wm. Balloch, of East Florenceville, broke open the door—kicked it open. The Rev. Joseph Harvey, Baptist minister, worked hard in saving my books. I am pleased to state that nearly all were saved. I have succeeded in securing a house for 9 months at Centreville, a more central station than Florenceville. My loss, which will be felt severely, will be about \$200. The barn and outbuildings, as well as house, were burned. I lost, among many other things, ½ ton of hay, 30 bush. of oats, 7 cords of wood, all split and piled in shed ready for use, 2 forks and a shovel, \$10 worth of tinware and dishes, \$20 clothing, and an iron bedstead, &c. My books and furniture, &c., are, of course, somewhat damaged. Unfortunately I had no insurance on household effects. My loss is pretty severe, but I trust my appeal, the first one for aid, will bring me in many dollars. A gentleman, occupying a prominent position in this Diocese, resident in St. John, has forwarded me \$10. for which I return thanks, and also to the friend in King's Co., who sent a like amount. By giving this insertion you will oblige.

J. E. FLEWELLING.

GAGETOWN.—At the conclusion of the Mission held here by the Rev. Canon Partridge, of which I sent you some account in February last, a Guild was founded at the suggestion of our Missioner, "for the purpose of uniting the members of the Parish more closely in earnest and systematic effort to promote the glory of God, and the welfare of the Church." One of the first cares of this Guild was to provide a building in which to hold Guild meetings, Bible Classes and Sunday School. A member of the Guild, Mrs. Eth. Scott, gave the frame, others hauled the lumber, stones for foundation, &c. A good foundation has been built, and the frame put up; the member for the county has given us boards to enclose it, and we are now raising funds wherewith to finish it. The ladies of our sewing circle propose having a sale early next month, from which they hope to realize a considerable sum; and a committee of the Guild has arranged a course of lectures on subjects of general interest, some of which have been already delivered, and on Thursday last our esteemed friend Canon Partridge addressed a large and highly gratified audience, in the Temperance Hall, on "Rights and Wrongs;" and we hope that others will follow in due course. Many of us, sensible of the great spiritual benefits which we received from his ministrations here during the mission, greatly desired to listen once more to his earnest teachings, and upon our application he kindly consented to remain till after Sunday, to address us in the Lord's house, and our souls were stirred and refreshed by his warm and loving appeals in the cause of our Saviour Christ. On Friday he took for his text the 6 verse of the 51st Psalm, insisting on the necessity of Christian sincerity if we would taste the joy of God's chosen; on Sunday morning, amidst many cautions, he called on us to draw near to Christ, and with full purpose of heart to touch if it were but the hem of His gar-

ment. On Sunday evening, to one of the largest congregations we have ever seen here, he opened the Word of Life, and from Phil. iii. 13, lifted us to higher conceptions of our duties and privileges, and to warmer aspirations after a more spiritual life here, till we enter Christ's immediate presence and partake of His heavenly glory. Between the morning and evening services, our Missioner met the Sunday scholars, and expressly exhorted them to "keep innocence, and take heed unto the thing that is right"; and we pray God that the good seed which he has again sown in this field, may have fallen on honest and good hearts, and produce a plentiful harvest to the glory of God our Saviour, and our soul's good.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE.—The Rev. Geo. W. Hodgson, A.M., has made arrangements to visit the following places for the purpose of advocating the cause of King's College and University, and obtaining funds toward its Endowment:—

Pictou, Monday, 15th August, and 16th, morning. Albion Mines, 16th, evening, and 17th, morning. Truro, 17th, evening, and 18th. Lunenburg, Sunday 21st, 22d, and 23d, morning. Bridgewater, 23d, evening, and 24th, morning. Mahone Bay, 24th, evening, and 25th. Amherst, Sunday 28th, 29th, and 30th, morning. Londonderry, 30th, evening, and 31st.

RIVER PHILIP.—We regret to learn of the serious illness of John Bragg, Esq., of Wyndham Hill, Cumberland Co. No more worthy son of the Church can be found in the Diocese. Amid adverse surroundings; indeed, with almost the whole of the River given up into the hands of Christians of other names, he has been true and faithful to the Church of his fathers, and of his own best love, and has contributed very largely in bringing about the better feeling which is now being shown towards the Church in that part of Cumberland County. A man thoroughly reliable in every way, his word has been always accepted by those who know him with perfect confidence in his integrity and Christian manliness. No man in Cumberland Co. is more respected and honored than Squire Bragg; and, knowing well his worth, we join his many friends in praying God that he may be spared yet a while longer to the Church Militant.

LIVERPOOL.—The Rector has the sympathy of the whole community in the loss of his aged mother, who died on Monday week at the advanced age of eighty-five years. Mrs. Nicholls has been ill for quite a long time, and her death has been a happy release from pain and suffering.

LOUISBURG.—The Deacon in charge of Mission of Louisburg acknowledges, with thanks, the receipt of the following sums in aid of the churches in the Mission:—Messrs. Clayton & Sons, \$5.00; Messrs. N. Sarre & Sons, \$2.00; Messrs. Mahon Bros., \$2.00; Mr. Willoughby Anderson, \$2.00.

MAITLAND.—The Lord Bishop visited this Parish on Sunday, the 24th ult., for the purpose of Consecrating the new Church at Nine Mile River, and the Burial-ground at Maitland. He also kindly consented to hold a special Confirmation for those who had recently been anxious to receive that holy rite. The Consecration Service was appointed to take place at 10 a. m., but it was found necessary to defer it until 10.30, in order that extra seats might be provided to accommodate the great number of people who were unable to procure sittings in the regular seats. By some process or other, a Church calculated to seat something over 200, received within its walls about 400 worshippers. About 50 who could not get nearer than the outside door of the porch, found a resting place in the old Church hard by, whilst several groups, found at the open ventilators a place where they might get a glimpse of the interior of the Church, and catch a sentence or two of the Bishop's Address. At 10.30, the Consecration Service began with the reading of the petition at the porch door, after which, the Wardens, Rector, and Bishop, the Rector carrying the Pastoral Staff, proceeded up the aisle, and into the chancel, the choir chanting the 24th Psalm. After an interesting, instructive, soul-stirring Address from his Lordship, in which he highly commended the congregation for the great care they had shown for the house of their God, and congratulated them upon the completion of so well proportioned and handsome a Church, the result of their untiring zeal, the usual prayers followed, and the Church was formally made over to God by the reading and signing of the Deed of Consecration. Next in order came Matins, and then the Rite of "Laying On of Hands" was administered to 23 persons. Taking into account the fact that in the latter part of October last the Bishop Confirmed 34 in the Parish, the present number was unusually large for the country, making in all 57 Confirmed in less than a year. The Holy Communion was then celebrated, and it was truly delightful to see the numbers from all parts of the Parish who came to strengthen and refresh their souls in the most blessed sacrament. A goodly proportion of the newly Confirmed came for the first time, and with the Bishop and Rector, no less than eighty communicated. The Consecration of the Burial-ground at Maitland took place at 4.30 p. m. Quite a large congregation assembled to witness and take part in this most interesting service.