

AN INSTALLATION SERMON.

NOTEWORTHY ADDRESS TO THE YOUNGEST S.O.E. LODGE.

England's Best Gift to Her Children in Canada the Undeified Faith of Their Forefathers.

The following noteworthy sermon which should be preserved by every S. O. E. was delivered at divine worship following the organization of Rose Stanley Lodge, Stanley, New Brunswick on Dominion Day, July 1st, 1892, by Rev. Canon Roberts, chaplain of Islington Lodge, Fredericton, N.B.

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 have been asked to speak a few words of greeting and counsel to my brethren of the Sons of England Benevolent Society, on this auspicious occasion of the inauguration of a new lodge of the order in the town of Stanley, Stanley, with its origin, its history, its traditions, so closely connected with Old England, might well be expected to give a hearty welcome to the formation of such an organization in its midst and also to the Society visiting it. No part of that welcome is more hearty, in accordance with the principles of our Society or will tend more directly and effectually to promote the spirit of brotherhood among its members than this act of united worship in God's house in which we have just taken part together.

We rejoice indeed to be called the "Sons of England," but "Sons of God" is a still more blessed and comprehensive title which as baptized Christians we should aim to realize and to walk worthy of,—and our united worship may well help us to look above and beyond all merely human organizations however excellent and to make them to the utmost of our power; means and steps towards the attainment of that lofty ideal set before us by the apostle in my text, and its context when we shall "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."

THE OBJECTS AND AIMS

of our Society have been briefly summed up as follows:—To unite honorable and true Englishmen in an association for mutual aid, to educate our members in the true principles of manhood whereby they learn to be charitable, to practice the true benevolence, to keep alive those dear old memories of our Mother land, to care for each other in sickness and adversity, and when death strikes down one of our members to follow his remains to their last resting place.

"To unite honorable and true Englishmen." By this I understand the promotion of feelings of friendship and esprit de corps among men of English descent who cherish a true love for England as the Mother country of their race which their fathers all called "Home," and a sincere attachment to the principles of her ancient constitution, which has been the slow, strong growth of ages of discipline, struggle and experience, to educate them in the true principles of manhood, in the practice of true benevolence, sympathy, love, and helpfulness towards each other in the time of trouble and need and especially in the hour of bereavement.

Does not the first expression include and sum up all "other true principles of manhood?"—What a comprehensive word is that "manhood?"

TRUE MANHOOD.

My text tells us how alone we may attain to it, and what its essence is. "In the unity of the faith and of the knowledge of the Son of God" alone can we come into the perfect manhood which is the measure of the fulness of Christ." To grow up unto Him in all things which is the Head even Christ, this is the one way to attain the fullest trust and most perfect fellowship, the true unity, the true brotherhood of the Sons of God, the true and perfect manhood. Think we then dear brethren for a little while of some of the marks of that true manhood, the manhood of a brave christian soldier. Humility must be the basis leading to watchfulness and prayer, then steadfastness and loyalty to the faith of Christ and to our country, then strength, the strength that rules and overcomes, and lastly love, love in all things and towards all; watchfulness, prayerfulness, steadfast loyalty and faith, strength and love. Where shall we look for an example of the full and harmonious development of all these noble qualities of christian manhood; where shall we find the ideal of a true christian soldier?

A KNIGHT OF THE CROSS, without fear and without reproach? There is but one such to be found in all

the records of human history. He who deigned to take the manhood into God to become God Incarnate, to be the One holy, harmless, undefiled of the human race, has set before us the one only perfect pattern and example of the ideal man, of man in whom the defaced image of God has been restored. But thank God by the virtue of his incarnation the higher life radiates from him as from a living centre throughout regenerate humanity. The grace of Christ's quickening manhood, the recreative principle of the new covenant is communicated through the channels which he has himself ordained to the souls and bodies of his members and so, it is made possible for us to follow Him though it be but at a humble distance, to become as St Paul says "followers of God," imitators of God as dear children." Note we then briefly dear brethren, each in turn, of those qualities of which I have spoken as constituting a true man. Watchfulness and prayerfulness. First vigilance, "Watch ye." We picture to ourselves the young aspirant for knighthood

IN THE DAYS OF CHIVALRY

after long training in temperance and obedience under some noble warrior, fasting and bathed and clad in white keeping watch over his arms all night upon his knees in prayer before the altar of some grand old church. We think at once of Him who is the perfect pattern of the godly and manly life going up into the solitude and silence of some mountain top to spend all night upon his knees in prayerful communion with His Heavenly Father.

How can we follow him aright? how can we hope to stand before our spiritual foes, without this holy vigilance this watching and prayer which must ever go together, "Watch ye and pray" He says to us. "Watch ye" against Satan's snares, against the corrupting and degrading influences of the world around you, above all against the sinful tendencies of your own hearts, your lusts, your passions, your evil tempers, your selfish greed and love of earthly things. "Watch ye," and prayer will bring all needed succor when the fiercest onslaught comes. Then

STEADFAST LOYALTY AND FAITH.

"Stand fast in the faith." The young warrior aspiring to knighthood, after devout reception of the holy Eucharist pledged himself solemnly to uprightness and loyalty, to uphold the church, to be faithful to his sovereign lord, to love and assist his companions in arms, to protect the weak (and woman first and above all) against all harm and insult, to keep inviolate faith with everyone, to help with a liberal hand all who should require his aid.

When the young christian soldier girds on his spiritual armour, as for example at the time of his confirmation, is there a less solemn or comprehensive vow assumed?

Dear brethren, the vows of the Lord are upon us, upon every one of us, whether voluntarily and formally assumed or no. Our very birth in this land, our very inheritance of all the christian light and peace and hope and privilege and blessing which surround us, bind us to God and to duty, and lay upon us a responsibility of faithfulness and steadfastness which we shall shirk in vain.

"Stand fast in the faith." "The faith," This holds the first and highest claim on our steadfastness and loyalty, the faith of our Lord Jesus Christ, the faith of the gospel, the faith once for all delivered to the saints. This is for us the central bond of our fellowship, the one basis of that ideal manhood at which we desire to aim, our noblest birthright as individuals and as a people, the strong foundation of our national greatness and prosperity; in this let us be steadfast. Stand fast in the faith, "Stand fast in the liberty wherewith Christ hath made you free, where in ye stand,—by which also ye are saved. . . unless ye have believed in vain. Stand fast in one spirit, with one mind, striving together for the faith of the gospel." So stand fast in the Lord.

My dearly beloved, there are a thousand clamouring voices raised on every side

TO SHAKE OUR STEADFASTNESS

to confuse our faith with doubts, to rob us of it in the name of science or advanced criticism or philosophy or liberal thought, offering us nothing in its stead but the dreary hopelessness of pessimism, or vague unfounded peradventures. But here we stand fast and by God's help will stand fast to the end where our fathers stood of old and found guidance and help in life and hope in the hour of death. We stand in the ways and see and ask for the old paths, and walk therein, and so we find rest for our souls.

We love and are grateful to Old England for a thousand things, but the first and best of all her gifts is this, that she held fast for us, and handed on to us

the old faith wherein we stand. From the time when our British ancestors received it in apostolic days, from the time when our Anglo-Saxon forefathers accepted it, some from Augustine, some from Aidan and other missionaries from Iona and Lindisfarne, some from time when Theodore of Tarsus, Archbishop of Canterbury in 673 A. D., united in one national church all the dioceses of the Heptarchy, 150 years before England became a united monarchy, from the time of King Alfred when the church of England

LEASED LANDS FOR A THOUSAND YEARS

which but a few years ago reverted to her, from the time of King John when the first article of that great charter of English liberties extorted from the grant was "Ecclesia Anglicana libera sit"—let the English church be free,—from the time when after ages of protesting and struggling and resisting the church was enabled in the Providence of God to shake off the usurped tyranny of foreign domination and to purify herself from false doctrines and superstitious practices which had crept in unawares from all these times, we in this new land have received from

THE MOTHERLAND OF ENGLAND.

"The blessed heritage of the faith," the faith recorded, illustrated, proved, set forth in the sacred pages of our open Bible, the faith grounded on and pillared by the church of the Living God, whose marks still as in the earliest days are the apostolic doctrine, the apostolic fellowship, the breaking of the bread, and the prayers. And then, what temporal blessings springing from and based on this, have we received from the fostering care of the Mother country, as her Canadian sons delight to call her?

We inherit the benefits without the burdens, of that grand old constitution which unites all blessings of the fullest liberty with all safeguards of God-given authority and power. We inherit the traditional glories of that constitutional monarchy which is inseparably bound up with the whole range of British history and which in the person of our beloved Queen, unites the abstract idea of

COUNTRY AND DUTY

with the personal endearments of family life, of domestic love, of individual character. How then can we but share that spirit of loyalty, to subtle indeed for explanation, but true and simple as the primitive instincts of our race, which binds the people of the British empire to their monarchy and the monarchy to the people.

How wonderfully that monarchical authority and influence has steadied the course of the nation's onward progress giving it peace in the time of tumults, freedom in the midst of disorder, enabling needed reforms to be wrought out by steps gradual but firm and sure, leading neither to anarchy nor to reaction. It has been the crown and bond of all those institutions by which a free people have built up step by step the glory of their land and so there is strengthened in all hearts among us both the principle and the sentiment of loyalty—the principle of loyalty which regards the ruler of our country as one whom God has set over us and to whom he commits a share of his own authority; the sentiment of loyalty which embodies as it were the nation's greatness in its hereditary ruler, whom it crowns with all the glories, and with all the virtues of a long ancestral line.

In our own Queen, so pure in her life, so faithful to her duties, so tender in her sympathies, and under whose beneficent sway British dominion has been so enormously strengthened and extended, and British honor so vigorously maintained, we find one well worthy to inspire in the breasts of all her subjects both the principle and the sentiment of loyalty, and to whom the thought of a transferred allegiance for the sake of sordid gain is utterly abhorrent. But while we thus

HONOR ENGLAND'S QUEEN

and glory in England's power and greatness, and are grateful for England's fostering care and strong protecting arm, as we cherish as our most precious birthright a share in the inheritance of England's renown in arms and arts, and song, claiming as our own her martyrs, her heroes, her scholars, her statesmen, her theologians, her poets, her artists, her inventors, her men and women famous in every walk of life, yet we forget not that we are Canadians and therefore that the patriotism and nationality mentioned in our constitution have reference to Canada.

Canada is the birth place of most of us, the home of us all; here our lot is cast, and here our interests and duties lie. True loyalty to Canada assuredly need not conflict with true loyalty to England, any more than the love of one's own friends with the love of the parental hearth. We know not what

destiny God's Providence may have in store for this giant-limbed Child of Nations. We know not whether the coming years shall bring us yet closer union with the Mother land or leave us strong to face the world alone. But in any case, if this true spirit of the British race be in us, our effort and our prayer will be that Mother and Daughter shall stand side by side and hand in hand steadfast in the faith, and strong in mutual love to forward the world's regeneration. And in the meanwhile what must our own duty be as

LOYAL SONS OF CANADA?

This great land in the Providence of God is ours, as yet indeed almost unheeded, unadored, unloved, with unappointed brow. It is ours to develop its vast resources to build it up in material prosperity and wealth, to make it a mighty name in literature, in art in statesmanship, in science, in all that brings renown, but first and above all in that righteousness which exalteth a nation.

We must be men, true men, striving towards the perfect manhood. The old knightly virtues of purity, obedience, bravery and charity, sum up the true manly and manful character, purity in our houses, purity in society, in commerce, in politics. These, if we quit us like men, we shall promote alike by our example and our influence to the honors of our land, obedience, the law abiding spirit, the reverence for authority which renders to all their dues, bravery,—bold to endure reproach, loss, suffering, rather than deny the truth or do the wrong,—charity—full of tender unselfish care for others; these are the qualities of the true man, which, as followers of the Man Christ Jesus, we shall foster in ourselves, and those around us, that we may indeed "be strong," strong to resist temptation, strong to uphold the right, strong to rule ourselves, strong to make our country strong with the elements of a strength more lasting than wealth can purchase or military force confer. And because our perfect pattern of true manhood was above all

MEER AND GENTLE.

the calm great truth that gentleness is an essential of the many character, is enshrined forever in the English tongue and handed down to us from age to age, in that impressive word—a gentleman.

This brings us then to that last and highest mark of manhood, namely, love. This is the true robe of the righteousness of Him who is incarnate love, in whom love for the helpless, the suffering and the sorrowful is the very crown of the manhood taken into God,—in whom were blended in utter harmony and sympathy, all strength and energy and courage, with love mightier than death,—with absolute self-sacrifice,—with perfect tenderness and sympathy towards every form of human woe. This then is assuredly the spirit which our society desires to develop and cultivate in all its members. Those who receive the

PECUNIARY BENEFITS

in time of sickness or bereavement, receive it then not as charity but as their right, because they have made provision for such time of need by the regular payment of their dues. But the debt of love and sympathy is still due them from their brethren, a debt which by its very payment increases the true wealth of those paying as well as of those receiving it. So may we all, dear brethren, carry out the true principles of our society that we may indeed become true English men with all the sturdy English virtues which have made our race so powerful and victorious among the nations of the earth, but above all with the true christian manhood which comes only from the love of Christ and the following of Christ, and which alone can make our lives a blessing to others and to ourselves, lives happy in a contented and hopeful spirit, lives striving upwards ever towards the eternal realm of joy where in the unity of the faith and of the knowledge of the Son of God, "we shall attain unto the perfect man, unto the measure of the stature of the fulness of Christ."

English Help for Calgary Diocese.

The Lord Mayor presided at a meeting at the Mansion House, held with the object of drawing attention to the appeal the Bishop of Saskatchewan is making for the sum of £20,000 to enable the district of Calgary to be severed from his diocese and formed into a separate bishopric. The diocese of Saskatchewan covers an area as large France, while Calgary is equal in size to Great Britain and Ireland including Wales. The Bishop addressed the meeting, and speeches in support were by the Rev. F. E. Wigram and General Lowry.

THE AIMS, OBJECTS AND BENEFITS OF THE SONS OF ENGLAND BENEVOLENT SOCIETY.

Organized in Toronto, December 12th, 1874.

To Englishmen and Sons of Englishmen:

The mission of this Society is to bring into organized union all true and worthy Englishmen; to maintain their national institutions and liberties and the integrity of the British Empire; to foster and keep alive the loving memory of Old England, our native and Mother land; to elevate the lives of its members in the practice of mutual aid and true charity—caring for each other in sickness and adversity and following a deceased brother with fraternal care and sympathies, when death comes, to earth's resting place.

Great Financial Benefits, viz: Sick pay, Doctor's attendance and medicine and Funeral Allowance are accorded. Healthy men between the ages of 15 and 60 years are received into membership. Honorary members are also admitted. Roman Catholic Englishmen are not eligible.

Reverence for and adhesion to the teachings of the Holy Bible is insisted on. Party politics are not allowed to be discussed in the lodge room.

The Society is secret in its proceedings to enable members to protect each other and prevent imposition—for which purpose an initiation Ritual is provided, imposing obligations of fidelity to the principles of the Society on all who join it.

The Society is making rapid growth and has lodges extending over Canada from the Atlantic to the Pacific shores, having a membership upwards of 12,000 at present, the ratio of increase being for greater as the Society's influence and usefulness is better known. Lodges have been started in South Africa and will soon probably be started in England, etc.

The Beneficiary (Insurance) Department is providing insurance to the members for \$1,000 or \$2,000 as desired, at the minimum cost, unsurpassed by any other fraternal Society in Canada, and is conducted on the assessment system. The assessments are graded. A total disability allowance is also covered by the certificates in class "A." There are no disability claims in class "B." No Englishmen need join other organizations when the inducements of this Department are considered.

Englishmen forming and composing new lodges derive exceptional advantages in the initiation fees, and 12 good men can start a lodge.

The Society is governed by a Grand Lodge with subordinate lodges—the officers of which are elected annually.

In our lodge rooms social distinctions are laid aside and we meet on the common level of national brotherhood, in patriotic association for united counsel and effort in maintaining the great principles of our beloved Society. As such we can appeal to the sympathetic support of all true Englishmen—asking them to cast in their lot with us, thereby swelling the grand roll of those bound together in fraternal sympathies and in devotion to England and the grand cause of British freedom.

Any further information will be cheerfully given by the undersigned.

JOHN W. CARTER, Grand Secretary.

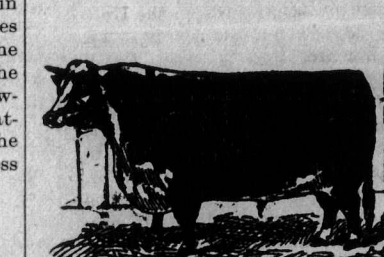
Grand Secretary's Office, Shaftesbury Hall, Toronto, April 1st, 1892.

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