

Family Department.

A SUMMER'S OFFERING.

(Written for the Church Guardian.)

Hail! brief but happy season, restorer to mankind,  
Of earth's delicious fruitage, to gladden heart and mind.  
Hail! for thy glorious sunshine; for the lengthened hours of  
light,  
For earth's melodious voices quick raised from nature's  
night.  
For the birds, and beasts, and flowers, thou'st endued with  
newer life,  
And taught to raise their voices, rebuking winter's strife,  
For the rich and balmy odours, borne far o'er hill and plain,  
From the spruce woods and uplands far scattered o'er the  
main.

Sweet summer take the offerings of those thou'st come to  
bless;  
Although delayed thy coming, we love thee none the less,  
Welcome to thy sunshine, which floods our waiting homes,  
Waiting, longing patiently till thy happy season comes,  
Thy breezes, and thy voices, thy perfumes, flowers, and  
winds,

In unison commingle, to cheer our drooping minds;  
Combine to bring us solace, after winter's weary blast,  
Burying in deep oblivion the memory of the past.

While thus we chant thy praises, proclaiming rapturous joy,  
From thankful hearts in chorus, unmingled with alloy,  
And revel in thy sunshine, thy pleasure giving air,  
In brightness, mirth, and ecstacy, dispelling all our care;  
We see in thee a bright picture from the Artist high above,  
And feel that thy hills are painted to quicken human love,  
And thy odorous, flowers and sunshine, the same to youth and  
age,  
A folio from a greater book, a wider spreading page.

Thy choir of bright-winged songsters in space 'twixt earth  
and sky;  
Thy tiny insect music, and deeper minstrelsy;  
The babble of thy waters, the bee hum from the dell,  
The sad deep wass of ocean, the murmur of the shell,  
Are chords from the heavenly organ, and strains from  
another sphere,  
To move us unto gladness, to joy and not to fear;  
To help us join in lauding Whom nature loves so well,  
And is praised by tiny creatures and deep seas' solemn swell.

Oh Summer! thy zephyrs entrance us, we inhale with  
blissful delight,  
Thy flow'rets and blossoms' sweet tribute, arising by day  
and by night;  
The balmy breath which thou sendest alike to lofty and low,  
To the palace and cot with indifference, and is wafted to  
and fro  
O'er the widespread face of Nature, and is carried up to  
God,  
Like an incense cloud from the altar of earth's exultant  
sod;  
'Tis in this we see the worship of Nature's soul to its King;  
A thankful oblation of gladness, a Summer's Offering.

C. E. C.

SERMON PREACHED BY REV. J. AMBROSE,  
AT KING'S COLLEGE ENCCENIA,  
JUNE 29, 1881.

"Who is he that overcometh the world, but he that  
believeth that Jesus is the Son of God."—1 St. John v. 5.

It is said of the celebrated Benjamin Franklin  
that by a course of self-examination, apparently in  
his own strength, he acquired the virtues of sobriety,  
silence, order, resolution, economy, application,  
sincerity, justice, moderation, cleanliness, tran-  
quillity, chastity, humility; and yet, because he  
avowedly did this in his own strength, he could not  
add the virtue of holiness, and therefore never  
acquired Christianity.

Our text teaches that a right belief in the Incar-  
nation of God, by which God and Man became one  
Christ is the secret of, not partial, but complete  
conquest over self, the world and the devil. Man  
himself, as the microcosm, the epitome of all created  
things, is the centre of contention between good  
and evil. But that man who rightly believeth that  
Jesus is the Son of God, hath obtained the greatest  
of all victories, even the conquest of self by the  
power of God. For the right belief in the Incarna-  
tion is grounded on the knowledge that out of  
Christ we are lost, as in our natural state  
we can lay no claim to purity and holiness, even we  
ourselves being judges. But in Christ—"members  
of His Body, of His Flesh and of His Bones"—our  
sinless blood has been shed for our sin, even the  
precious blood of the new Man, into Whom we  
have been engrafted and incorporated. We have a  
perfect righteousness, for we are very members in-  
corporate of that Blessed Body of Christ, which is  
perfectly righteous. We are not our own—we are  
not ourselves alone—we are not separate from  
Christ, even so far as to be only His followers; but  
we are in Christ and Christ is incarnated in each  
one of us, for otherwise how could His righteous-  
ness or His atonement be justly ascribed to any  
one separate from Him?

The right belief in the Incarnation satisfies the  
otherwise insatiable nature of man, for what soul  
is there, satisfied with transitory things? The soul's  
hunger can be satisfied with nothing less than that  
Bread which came down from heaven—even Christ  
Himself. The human soul yearns for God. The  
presence of God is heaven.—His absence is hell

Show me the man who denies this, and I will show  
you a dissatisfied man.

The belief in the Incarnation,—that is, God's  
union with man, in Christ and each one of His  
members, brings the love of God, and an increas-  
ing conformity of our will to the will of God. And  
what is this but the victory over self,—that noblest  
of all victories? This includes the conquest of the  
world, for self is the citadel of the world's power,  
inasmuch as selfishness is the very opposite of that  
charity or love to God and Man, without which we  
are nothing. And he who conquers self by the  
indwelling influence and power of God, is safe  
from Satan. The temple of his body is not empty,  
though it is swept and garnished, for God dwells  
within him, and the evil one cannot enter. Seeing  
that there is none that overcometh the world but he  
that rightly believeth that Jesus—one of the human  
race—is also, in the highest sense, the Son of God,  
equal with the Father as touching His Godhead,  
and that in Him, we who are His living members  
have perfect union with God, it is no marvel that  
this great doctrine of the Incarnation is the central  
point of attack from Satan and his hosts. And  
with it we find that all its correlative and support-  
ing doctrines are secretly or openly disliked and  
assailed,—as for example the belief in all which  
prove the incarnation, or which follow as its  
just consequences. The inspiration of the  
Holy Scriptures, the truth of the gospel miracles,  
the great doctrine of the Trinity, the eternal  
separation of the finally impenitent from the  
presence of God,—all these, and such as these,  
are assailed in our day, not merely by free-thinkers  
of the various grades, but even by professing Chris-  
tians. We have lived to see the day when  
Secularists have succeeded in banishing religious  
teaching from our public schools, and with  
what is this but the natural consequence of having,  
in the first place, so far succeeded in banishing it  
from our legislatures, that it is not now necessary,  
either here or in England, that the members of our  
Legislative bodies should even be Christians at all.  
Nothing but his own preliminary, blatant, and in-  
sulting arrogancy has so far hindered Bradlaugh,  
the atheist, from taking his place among the law-  
makers of nominally Christian England. "Bit-by-  
bit legislation," as it has lately been justly termed,  
has so removed one safeguard after another that  
the English Constitution and liberties, which took  
their beginning in the Councils of the Church, are  
now brought around to a state of incipient antagon-  
ism to Christianity. By the judicious admixture  
of liberty and conservatism the Church of England  
civilized barbarism and resisted tyranny, whether  
proceeding from pope, king, or plebian, gradually  
training the people in the fear of God and in self-  
restraint. This, the little leaven of Christian doc-  
trine, which this woman, the Bride of Christ, took  
and hid in the three measures of meal, the kingly, the  
patrician, and the plebeian power, had so leavened  
the whole mass that, foreigners themselves being  
witnesses, a sound, constitutional government, im-  
possible in their countries, became the pride and  
glory of our own.

But it is said of the English oak tree—

"Three centuries it grows, and three it stays  
Supreme in state, and in three more decays."

Even so it is with man himself, and all human institu-  
tions. Bacon said that it is the property of man-  
kind to deteriorate. The in-dwelling presence of  
God alone can resist this work of deterioration.  
The religion of Christ is the salt of the earth. But  
what if the salt have lost its savour? What if in a  
hell-inspired itch for liberty, mankind be tempted  
by the world, the flesh and the devil to forsake the  
ever-blessed Trinity, and make to themselves a king,  
when the Lord their God was their King? What  
if by the mercitricious glare of a false liberty, man-  
kind be seduced from that perfect freedom where-  
with Christ hath made them free? If they lose  
this, shall they as nations or as individuals go forth  
as before, conquering and to conquer? No; for  
the Lord will not go forth with their hosts, nor will  
He guard the citadel of the human heart. The  
history of His dealings with His own chosen peo-  
ple, Israel, is not given us for nothing. It is writ-  
ten for our admonition, upon whom the ends of the  
world are come. "Because of unbelief they, the  
natural branches, were broken off, and thou standest  
by Faith. Be not high-minded, but fear. For if  
God spared not the natural branches, neither will  
He spare thee."

Have we any reason to suppose that the nature  
of God has changed? No; nor yet the nature of  
man. It is always man's natural peculiarity to pre-  
sume. "Fools rush in where angels fear to tread."  
Man, naturally, in his selfishness, shuts his eyes to  
its danger, and where a possibility of escape is  
pointed out by Satan, and a probability of God's  
punishment stands in the way, man naturally pre-  
fers to trust to the possibility, rather than in self-  
denial to be warned by the probability. "In the  
day that thou eatest thereof thou shalt surely die,"  
said the Lord, "Nay," said Satan; "ye shall not  
surely die."

As in heathen countries, so in Christian lands, it  
is found that whilst it is all but impossible to erad-  
icate in the old the effects of false training, the  
surest way of leavening any people with the truth  
of God is to depend mainly upon the right educa-  
tion of the unprejudiced. As the skillful agricul-  
turalist smother's weeds by the early sowing of some  
rapidly-growing crop in the same ground, which  
shall spring up before them and overshadow them,  
so does the wise educator plant the truth before the  
error has had time to develop itself. Train up the

child in the way he should go, by first engraving  
him into Christ, and thenceforward educating or  
drawing forth into action all that is good, and  
eradicating all that is evil. Train him up to under-  
stand that it he is to be saved at all, his body, soul  
and spirit must be, and continue to be, the temple  
of the Holy Ghost. He must believe rightly the  
Incarnation of Christ in his own nature, for he that  
hath this faith in him purifieth himself even as He  
is pure. He must continue to be His faithful sol-  
dier and servant, and fight against sin, the world,  
and the devil, assured of final victory, for who is he  
that overcometh the world, but he that believeth  
that Jesus is the Son of God. But Satan well  
understands and strives to prevent all this, and  
whilst Christians are sorely divided, his kingdom is  
not divided against itself.

It is now fully admitted by the Russian Govern-  
ment that the terrible evils and dangers of Nihilism  
came upon that unhappy country whilst men slept.  
A generation has grown up who, by deficiency of  
Godly training, have come to believe in nothing but  
the immediate gratification of covetousness, lust  
and every sensual and selfish desire. As has been  
truly said by one who sees this danger impending  
in the United States, under the name of Socialism:  
"It would lay every church, chapel, cathedral,  
school-house and college in ashes." Yes, we say,  
every one which abjures entangling alliances—every  
one wherein the new message of Secularism is the  
sure fore-runner of Atheism—is not taught.

Our Blessed Lord prayed that all believers in  
Him might be one; that the world might believe  
that the Father hath sent the Son. But by the  
wiles of Satan, the evil spirit of Sectarianism, with  
its sure follower, the hatred of all creeds, has  
banished in this country all definite religious teach-  
ing from the public schools, and in our own  
Province has broken the pledges of a more faithful  
generation by withdrawing the public grant from a  
University built and established mainly by the  
liberality of Christians in England, on the under-  
standing that this University, the only one, at the  
time, in the British American Provinces, should be  
assisted, as to its efficient maintenance forever, by  
an annual money payment from the public treasury  
for its services to the higher education of the Pro-  
vince and the country at large. But denominational  
jealousy is the lever by which Secularism has  
already cast definite religious instruction out of our  
schools, and which it is now using for its expulsion  
from our Colleges.

Every branch of learning must have its fixed  
principles, rules, and dogmas, and men admit the  
necessity for this in all branches but Religion, the  
noblest, the most exact of all, (for without faith it  
is impossible to please God.) And faith, if it ceases  
to be definite, is lost. It is for this reason that  
every form of false teaching is impatient of creeds.  
All schools and colleges supported by legislative aid,  
so long as divisions exist among Christians, must  
for this reason be the nurseries of what is known  
and dreaded by believers in the Incarnation, as  
Free thought. When Christians are no longer one,  
the world doubts and finally disbelieves that the  
Father hath sent the Son.

We have copied the Free School system from  
Germany and the United States. But what do we  
find to be the reaction in the latter country, sect-  
ridden as it is? Denominational schools and col-  
leges are established by Christian people, wherever  
they have the means of doing so, heavily taxed as  
they are for a public system of education, of  
which they will not avail themselves. By far the  
larger proportion of the higher education of the  
country is now under the control—not of the god-  
less or undogmatic seminaries, but of those which  
are more or less strictly denominational. And the  
wisdom which thus demands dogmatic instruction  
in the colleges is not blind to the absolute necessity  
of training youth from earliest childhood in clearly  
defined religious principles. It is seen that this  
cannot be done in the Sunday School alone, but  
must form a portion of the daily instruction  
of the young. Baxter, in the preface to  
his Catechism says:—"I am past doubt that  
it is a heinous crime in the schoolmasters  
of England that they devote but one or two  
hours in a week to the learning of the Catechism,  
while all the rest of the week is devoted to the  
learning of Lilly, Ovid, Virgil, Horace, Cicero,  
Livy, Terence, and such like. Besides the loss and  
sinful omission, it seduces youth to think that com-  
mon knowledge (which is only subsidiary and  
ornamental) is more excellent and necessary than to  
know God, Christ, the Gospel, duty, and salvation,  
beside which all knowledge—further than it helps or  
serves this—is but fooling and doting, and as dan-  
gerous division and perversion of the mind as  
grosser sensual delights. He is not worthy the  
name of a Christian schoolmaster who makes it not  
his chief work to teach his scholars the knowledge  
of Christ and life everlasting. But if they go from  
the country schools before they are capable of the  
larger Catechism, and, to their great loss, make too  
much haste away, why may not their next tutors in  
the University make it their chief work to train up  
their pupils in the discipline of Jesus, and yet not  
neglect Aristotle or any natural light?" And this  
far-seeing, Christian man goes on to show that iffid-  
elity, or, at the least, free-thinking, is the effect  
of the neglect of this highest and most necessary of all  
education.

The vaunted free school, or perhaps we should  
rather say free-thought, system of public education of  
our country seems to proceed on a different principle  
from this, having neither efficiency nor economy

to recommend it. Out of the small revenues  
of our Province a very large proportion indeed is  
annually spent, in too many instances, with the re-  
sult of giving a mere smattering of instruction in a  
great variety of merely secular branches, jealously  
excluding definite religious teaching, and not even  
effectually fitting our young people for the skillful  
discharge of ordinary business. This is already  
perceived by many of the more observant of our  
people, and as a natural consequence the attend-  
ance at the public schools is actually diminishing  
in many school sections.

The commonwealth is bound to see that no starva-  
tion shall exist among our people, yet it is not  
bound to provide any with luxuries. Thus also is  
it bound to provide for the education of all, in so  
far as the branches necessary for the transaction of  
ordinary business, but it is not justly required to  
provide the luxuries of education for all indiscrimi-  
nately, but to afford such facilities as shall assist  
the capable and energetic of our youth—even the  
poorest—to go far beyond the mere necessities for  
ordinary business to the higher walks of literature.  
The thorough instruction of our people—as Baxter  
would have them instructed—and the facilities of  
assistance to the really capable and deserving of  
our students is now being left to be provided by  
private Christian beneficence. Private schools are  
felt to be a necessity if we would have the young  
properly and safely prepared in body, soul and  
spirit, for higher education. But by the *vis inertiae*  
of one branch of our Legislature, our Colleges are  
now deprived of the only assistance afforded by the  
Province to Christian education, and thrown upon  
the subscriptions of a class who are already  
heavily taxed for the support of a mode of educa-  
tion which is daily proving its inefficiency for the  
training of a Christian people. But if faith in Jesus  
will enable us to overcome the world, it will surely  
enable us to overcome this difficulty,—this device  
of the world.

The religious education of the young is a work  
which the Lord will require at our hands; and since  
it is proved that we can no longer depend upon  
legislative assistance in this work, it is better to  
trust in the Lord than to put any confidence in  
man. God has given to the Church of England in  
this Diocese a full proportion of the intelligence and  
wealth of the country; and whilst we find that the  
Roman Catholics are as one man in demanding the  
religious education of their people, and the Baptists  
and Methodists are determined that their denomina-  
tional colleges shall not be put down by the action  
or inaction of the Legislature, it will be a lasting  
disgrace to us if it be found that we alone stand  
whining for legislative support, with the unworthy  
intention of seeing our time-honoured University  
pass into decrepitude or extinction, or reduction to a  
more theological seminary, in case this legislative  
aid be denied.

Our Baptist and Methodist neighbours have  
already begun a determined effort (which will no  
doubt be successful) to place their colleges beyond  
the whim and caprice of politicians, and let it never  
be said that we have so little faith in the Faith of our  
forefathers that we will make no adequate sacrifice  
in behalf of ours. If we of the Church of England  
were upholding, at the present time, principles which,  
within the memory of man, had been changed or  
modified, or such as were not unlikely to be so  
changed in the course of time, it might be well to  
consider whether it might not be economical, and  
in that sense wise, to avoid the trouble and sacrifice  
of raising an increased endowment for our Univer-  
sity, and give up all to which the world might ob-  
ject, and with it our degree-conferring power, and  
cast in our lot with a sort of emasculated institution,  
suited to the secular demand of the age. But  
claiming, as we do, that we hold principles which  
are Catholic in the true sense, and therefore eternal,  
it would ill-become us, when we see the sacrifices  
now zealously and manfully undertaken by others,  
to willingly relegate the conservation and teaching  
of those principles from our own University (to  
which all of our own youth may resort) to a mere  
theological school open only to our Divinity Stu-  
dents. It is not for the benefit of those students  
that, like seminarists in Roman Catholic countries,  
they should be educated apart from their lay brethren.  
By such a system the lay students are deprived, in  
a great measure, of that religious training which is  
found not merely in the curriculum of the Arts  
Course, but in associating with their future clergy.  
The moulding and restraining power of community  
opinion, heretofore proved so valuable to both,  
surely ought not to be cast aside for the sake of an  
enlarged secular companionship and emulation. If  
an additional test of the value of the degrees con-  
ferred by our various colleges be required, an ex-  
amining Board, such as is known as "the Schools" at  
Oxford, may be established to test the learning of  
the various aspirants for public recognition. But  
since this has been tried, and has failed to meet the  
secular demand, let us consider whether we may not  
lose infinitely more than we can possibly gain, by  
yielding to the clamour for the abolition of denomina-  
tional colleges. Whatever may be said, to the  
contrary, events have lately proved that these have  
taken too firm a hold on the affections and confi-  
dence of our people to be set aside. Others will  
have theirs; let us not lose ours, the oldest of any.

Though not presuming to speak for the Govern-  
ment and Alumni of King's College, but claiming  
the right of outspoken honesty in what I consider the  
furtherance of the teaching of my text, I know that  
I am not alone in deprecating any, even the slightest

(Concluded on Page 6.)