

As to these matters, then, as deeply affecting your power of influencing others by your good examples, I earnestly beseech you, my brethren, to seek as in God's sight to be found blameless.

Who can tell, until that day when the secrets of all hearts shall be disclosed, that he is altogether free from this guilt. Who may not by some self-indulgence, some unmortified temper, some doubtful habit, be lowering the tone of spirits which he was set to raise, and clogging with earthly encumbrances, which he ought to have borne up with himself on the wings of faith to the brightness of the Beatific Vision.

Let there be no intervals of conscious self-allowance, no earthly parentheses in our ministerial life.

Let us remember, even in the midst of necessary relaxation, that we are always the messengers of Christ, that all our life, and every part of it, is embraced in the wide-spreading engagements of the Christian ministry, for always we shall have watchful eyes fixed upon us; and one passionate exclamation, one covetous word, one shaming or vainglorious, or unjust, or harsh action may cast a blighting glare of hypocrisy over the most zealous services in the more direct work of our ministry. Remember the wide difference between trying to set an example, and living so as to be an example. The difference is unspeakable, both as regards others and as regards ourselves. The acts which we do directly to set an example, and the words which we speak to enforce it, are comparatively few and powerless when set beside the multitude of daily acts, looks, and words, affecting others, which as I said at first, are always flowing forth on others from our spiritual and moral being.

There is something about the vitality, and immortality of human influence that is fearful to contemplate, and that makes it a grandly solemn thing to live, and tenfold more to live a priest of God, especially when we remember these qualities belong to the evil as well as the good of our lives. The minutest acts and words and thoughts that drop from hand and lip and heart as we move along, have their undying influence. The very unconscious influences that breathe out from us like the fragrance from a flower, may make or mar the usefulness of our ministry for Christ. To seek indeed to be a saint and so bless others, will lead to our salvation; to seek to *seem* to be a saint, even for the holiest purposes, is pretty sure to end in condemnation.

Brethren, we are called to frame and fashion our own inmost life in God's sight, that it may become, by the brightness of the renewed nature, a beacon light to others.

St. Augustine says:—"If you mark it, most dear brethren, you shall find that all the Lords priests, not only bishops, but also presbyters and ministers of churches stand in a very hazardous condition.—If at the day of judgment it will be a hard task for every man to give an account of his own soul, what will become of priests, of whom God will require an account of the souls of so many others committed to their care?"

We minister to souls, immortal souls! precious souls: one whereof is worth more than all the world besides, the

price of the blood of the Son of God. And our example as it is fashioned or not after the doctrine of Christ, is of power to lift them up, day by day, to holiness and spiritual quality of life, or to drag them downwards on the path of life, causing them to transgress. Who is sufficient for these things? What shall we say? What shall we do?

Let us first prostrate ourselves at the feet of Almighty God, humbly confessing our great manifold miscarriages in this weighty undertaking—having laid ourselves at God's feet, let us not idly lie there, but arise and for the future do the work of God with all faithfulness and industry. Letting secret self-denial deepen our character, letting hidden communion with God, tarryings on the mount, hours of secret prayer make our face shine so that, though we know not of it, men may read its brightness, and find in us wholesome and godly examples and patterns for themselves to follow. So that never ceasing our labor, care and diligence, we may do all that lieth in us, both by word and example, to bring all that are committed to our charge unto agreement in the faith and knowledge of God, and unto ripeness and perfectness of age in Christ our Lord.

"So may we, though unworthy still,  
Most Holy Trinity,  
Thy prophets, pastors, priests fulfil  
Our sacred ministry  
That, when beside the crystal sea  
We lay our office down,  
The souls that we have trained for Thee  
May be our joy and crown."

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### St. John's, Winnipeg.

A confirmation was held in St. John's Cathedral on the morning of Sunday, June 19th, at which forty candidates were presented, thirty from St. John's, nine from St. Peter's and one from St. Mark's.

The young men from St. John's were presented by Rev. Canon Matheson, who prepared them, and the young ladies were presented by the Very Rev. the Dean of Rupert's Land, who had prepared them for the sacred rite. The candidates from St. Peter's and St. Mark's were presented by the Rev. W. A. Burman, who has charge of these two parishes.

His Grace the Archbishop, assisted by the Very Rev. the Dean, administered the rite of confirmation to the candidates. He delivered two addresses, one to the candidates before the confirmation, and one after. His Grace spoke with all his old time vigor and earnestness of delivery and