

inception every step had been taken in a spirit of prayer to God. The cause of the removal was then briefly reviewed, and the reason for choosing the present site adverted to. After which the sermon was closed by an appeal to the wealthy, calling on them to let the less wealthy see that they could make self-sacrifice on behalf of the poorer members of the congregation; to the less wealthy, showing the action of the wealthy, but reminding them of their duty, "gladly to give of their little;" to the congregation generally, exhorting them to self-consecrating love, and to see that nothing was permitted to obscure the glory of their church—that nothing was tolerated which would obscure Christ; to the young men and women, stimulating them, ever to be on the advance in the work of Christ; and finally, to the children, reminding them that the thing which at one time gave Jesus greatest pleasure, was little children crying Hosanna to the Son of David; closing with a prayer that the prophecy might be fulfilled—"I will fill this House with glory saith the Lord."

AFTERNOON SERVICE.

In the evening an eloquent discourse was preached by the Rev. Jas. Carmichael from the words "In the name of our God we will set up our banners."

After a few introductory remarks on David's recognition of and reliance on God, the reverend gentleman said:—

And it is with the same feelings of faithful trust in God, that we your teachers raise our voices for the first time this day in this new house of prayer. Fully conscious of our own weakness, and fully alive to the increased responsibility which this day brings with it, we have heart enough I hope, and faith enough to catch up the old war note of Israel, and face the future, believing that God has good things in store for us as a congregation yet. We take down the banner of the cross from its old well worn resting place; we lift it down covered with the dust of years and baptized with a thousand memories dear to the hearts of many who hear me now, and transplanting it to its newer and more majestic shrine. "In the name of God we set up our banner."

Yes, the old well worn banner. Its home may be nobler, loftier, grander; but in its transplanting it shall know no change. As of old, the calm deep solemn words, so full of mystery, yet so full of love—those words which speak of Christ and only Christ as our salvation shall link this newer home with the history of the older and the past. As of old, men shall learn the same grand Evangelical truths which, clustering round the finished atonement of a risen Saviour, have comforted the hearts of many long since past into their rest. Yes, you may beautify the temple, and like Solomon clothe it in the gold and silver which piety and zealously lavishly bestows; but what is the temple but the ark? and what the ark but the home of the old time worn tables on which God wrote his unchangeable words? And so here, all may be changed and beautified, the glory of the newer house may exceed the glory of the former, but we bring home to it to-day the same old Gospel of a Saviour's love, the tried the tested message of a Saviour's Grace, the echo of a thousand sermons preached in the temple of the past—the prolonged strain of Gospel music, caught up, unbroken, to swell forth into broader, deeper strains. Yes, in the name of God we set up anew this banner, and we will hold it up whilst God in mercy gives us grace.

And the thought of this should go not a little towards toning down that natural feeling of regret which I know so many of you experience in leaving the sanctuary of the past to enter into the temple of the present. Sacred are the memories that this day you are called to leave behind you. Many of you have aged within those old walls, and during the years of calm and unobtrusive worship which you have rendered to God within them, He has spoken to you through the dearest and tenderest feelings of the human heart. You feel that there are associations there, that some way you can never transplant with you here. You feel as if you had beauty here, and all that could delight the eye, but to you there is a something wanting that no beauty can compensate for, that indescribable influence of association by which we raise even the lead from the grave and kneel with them at the old table, or sit side by side with them in the old well known pew.

Brethren, such feelings are too sacred to furnish food for argument; step lightly on such memories; we walk on holy ground. You feel like those of old who

hung their harps on willows and with a thousand memories fresh on them looked in each others faces and said, "How can we sing the Lord's song in a strange land." Ah brethren, the Lord's song is at home everywhere; the Lord's song to you is the record of his dealings with you in Jesus Christ; the Lord's song is the Gospel which cheered your dying dear ones and gave you strength to resign them without a murmur; the Lord's song is that record of a Saviour's love which changed your hearts, brought you as lost ones home, and gave you daily grace to bear your daily burdens. Well, that song of grace, we transfer here. *Not one note will be changed. Not one solitary vibration will be altered.* The same old story of a Saviour's love that won your soul and made you what you are—that calmed your dying dear ones, and made you even happy in your dead—that same old story will re-echo in this newer shrine, as once it echoed in the old. Here souls will be born as well as there; here Christ and Christ only will be exalted as the sinner's refuge; here men will pass through your experience, father to themselves the dearest memories of grace, and, flocking round the banner of the cross, shall find for themselves that peace in Jesus which you, under the same gospel, found years back in your older home. Speak not, then, of a strange land. This house is but your old home beautified. So long as you have the old unchanging gospel—as long as you know that nothing will be added to it or nothing taken from it—so long as you have here all that your soul can desire. There may be much that you may miss; but Jesus will be present here as of old, and where He is, there, child of God, is your home—not yours only, but of many whom the Lord your God will call.

And may we not hope, my friends, that the same blessing which has rested on the gospel in our old church will follow us here? Much of our future spiritual success depends on the faithful, earnest spirit in which we enter into this house. It will not do for us to enter timidly or nervously, to feel as if in pulling up our old stakes we had lost the charm of our spiritual success. It will not do to tremble for future victories for God—to doubt that ever as much good could be done here as in the older shrine, or that we could ever feel the same devotion to God and Christ and holy things. Friends, their might be reason for such timidity if we set up the banner of the cross in any other way but that in which we left it to-day. Well might we tremble if we said:—"In the name of man—this man or that man, or in the wealth of man—this man or that man—we set up this banner." But surely we need not tremble when we know that this church, from its first inception, has gained the prayers of both rich and poor; that not one step has been taken without God's guidance being asked; that in every obstacle his help has been invoked; that ministers and people have joined their prayers together, and that, apart from each other, honest petitions have risen up on high; that God would bless the work of our hands, and make His house a blessing to His people. Surely when we know this, and know also that the same divine gospel which won so many to Christ in the older house will ring forth here. Surely we need not doubt that our spiritual success will be as great, if not greater, than in days gone by.

Yes, it would be wrong for us to doubt it; far rather should we enter this holy temple with large expectations of what Christ will do here. Let us bring here the memory of His love in days gone by, the old recollections of His past beneficence. Let us treasure up the loves of the older house—the blessings He has showered on us there—the tones of His message as it rang through those justly prized walls. Let us gather up all the good that has ever been done to us within them, and freighted with the blessings of the past, let us moor our vessel to the anchor that has entered within this newer vail.

Let none hang back through timidity, through fear of failure, or through vain regrets over departed days that never can again return. Time is too short to argue about what was, or what might have been. As Christians we have to deal with what is, and our duty is to seize the present for Christ, and use it to his service. Concentrate then your energies here, accept the situation that God's providence has placed you in, leave this house to-night

determined to work and pray. Yes, above all to pray that God may make this congregation foremost in zeal, in energy, and in Christian benevolence, and that grace may be given to us your pastors to be brave in teaching you, to fear no man, to lift high the banner of the cross that all may see it, and to so preach a living Christ, that when our work and our labor is done, those who come after us may find this temple a garden of the Lord, in which Paul has planted and watered, and God has given the increase.

The total amount collected at the close of the three services was \$450, and on the following day, a subscription of \$500 was handed to the Treasurer.

We understand that the pews will be ready for appropriation early next week. Applications had better be made to the churchwardens as soon possible. The rates for sitting will be from \$3 upwards.

DIOCESE OF ONTARIO.

His Lordship, the Bishop of Ontario, held confirmations in the two churches in connection with the parish of Almonte, on Wednesday the 28th ult.

The incumbent, Rev. J. K. McMorine, presented fifteen persons at Almonte, and eleven at Clayton. Nine of them were males, and seventeen females, and four were adults. The services at both churches began with a hymn and the Litany. Then followed the confirmation and the Bishop's address. His Lordship urged the candidates in plain earnest words to grow in grace by a diligent use of the means, and spoke in forcible terms against the dangerous error, so prevalent in these days, that religion is meant for adults, not for the young. The holy communion was then administered to 67 persons, including the communicants in both churches, all of those who had just been confirmed partaking with the exception of two.

Many of the candidates, both in their previous attendance upon the classes, and by their devout demeanour during the solemn services gave the best evidence of their real desire to follow Christ. But our hearts were filled with trembling hopes and fears as we heard them promise before God and man to renounce evil in themselves and in the world, and to become disciples of the cross. We pray that not one of them may go back again to the world and sin; that we may never have to say of any of them—"Ye did run well, who did hinder that ye should not obey the truth?" but that in the diligent use of all the means of grace, they may daily receive from God the blessing of a strength which will sustain them in the weary battle with the world's temptations, even to the close of their days.

DIOCESE OF TORONTO.

CHURCH MISSIONARY MEETING AT COBourg.—On Monday evening, 26th September, a missionary meeting was held in the Parochial School-room. The only member of the deputation present was the Rev. Mr. Wilson, of Grafton, Rural Dean, who, in the absence of the rector, invited that the Hon. James Cockburn take the chair. In doing so the hon. gentleman made a few preliminary remarks, and called on Mr. Wilson to open the meeting.

The rev. gentleman said he regretted the absence of the other members of the deputation, Archdeacon Fuller and the Rev. Dr. O'Meara. He then referred at length to the duties incumbent on the laity in aiding the minister in missionary work; to the efforts of ladies in this labour of love and faith; to the injunction of our Lord and Saviour, "Go ye into all nations and preach the gospel." He also referred to the church in the mother country, and particularly to the branch of that church in Ireland, where the pure gospel was planted by some of the apostles or their immediate followers, as we find that in the year 314 that church held an independent council, free from the authority of the Bishop of Rome. It was not until the year 596 that Augustine, a Roman missionary, visited England, when he there found a flourishing church. The rev. gentleman then drew the attention of the meeting to the wants of the church in the diocese, stating that the ministers of twelve parishes or missions in his rural deanery, in the Counties of Northumberland and Peterboro', received aid from the funds of the Mission Board.

Mr. Henry Weller addressed the meeting

on the duties and privileges of laymen taking a part in missionary work.

The chairman then called on Rev. Mr. Cole, who has lately arrived from England, and who began by saying that he, being a stranger, had no connection with or experience in missionary work in Canada. For that reason he was free, as an outsider, to offer a few plain remarks to the meeting. He should say he was not favourably impressed with the church in Canada, as to the maintenance and support afforded to its ministers. He referred to a mission which he visited in a prosperous locality, where the minister's income was \$200, received from the Mission Fund. What a contrast was there between the circumstances of the pastor, who had to undergo an expensive education to fit him for the ministry, and the prosperous appearance and the comforts enjoyed by the farmers. He referred, also, to the devotedness and liberality of the laity of the disestablished Irish Church, in their coming forward so nobly and generously to sustain the faith of their fathers.

The Rev. Mr. Logan, of Cartwright, and Mr. Joseph Fennell, also made some very appropriate remarks, the latter commenting on the duties of laymen. He was glad to see the hon. chairman presiding at such a meeting, as well as at the part taken by other lay speakers.

Rev. Mr. Coachafer, Curate of Cobourg, said his experience of missionary work in the back townships was very slight, indeed, as he was not long resident in the country. He held that there was much missionary work to be done in all large towns and cities, and some in Cobourg too. He next referred to the difficulties encountered by the minister in his arduous work.

The cordial thanks of the meeting were given to the lady collectors, with a hope that they would, in the future, be ready, as in the past, to give their support to such a Christian work.

The hon. chairman entered a mild protest against making a comparison between the wealthy classes in the mother country, in support of their church, and the members of the Canadian branch of the church. Their circumstances were widely different. At the same time he would frankly admit that greater efforts might and should be put forth in contributing to the support of the ministers of the church in this diocese.

The meeting was closed by prayer and the benediction by the Rev. Mr. Wilson.

HOOKER.

This capacious soul was lodged in one of the feeblest of bodies. Physiologists are never weary of telling us that masculine health is necessary to the vigor of the mind; but the vast mental strength of Hooker was independent of his physical constitution. His appearance in the pulpit conveyed no idea of a great man. Small in stature, with a low voice, using no gesture, never moving his person or lifting his eyes from his sermon, he seemed the very impersonification of clerical incapacity and dullness; but soon the thoughtful listener found his mind fascinated by the automaton speaker; a still, devout ecstasy breathed from the pallid lips; the profoundest thought and the most extensive learning found calm expression in the low accent; and, more surprising still, the somewhat rude mother-tongue of Englishmen was heard for the first time from the lips of a master of prose composition, demonstrating its capacity for all the purposes of the most refined and most enlarged philosophic thought. Indeed, the serene might of Hooker's soul is perhaps most obviously perceived in his style—in the easy power with which he wields and bends to his purpose a language not yet trained into a ready vehicle of philosophical expression. It is doubtful if any English writer since his time has shown equal power in the construction of long sentences—those sentences in which the thought, and the atmosphere of the thought, and the modifications of the thought are all included in one sweeping period, which gathers clause after clause as it rolls melodiously on to its foreseen conclusion, and having the general gravity and grandeur of its modulated movement pervaded by an inexpressibly sweet undertone of individual sentiment. And the strength is free from every fretful and morbid quality which commonly taints the performances of a strong mind lodged in a sickly body. It is as serene, wholesome, and comprehensive as it is powerful.—*Atlantic Monthly*.