

there which we use, in which the name of Jesus Christ finds no place. And so in the Offices for Baptism and the Holy Communion—for marriage, and the burial of the dead, our thoughts are continually directed to Jesus Christ.

“Is there not cause then, on our part, dear brethren, for thankfulness—deep and continued thankfulness—that such a Church as ours exists, if for no other reason, for this single one, that we, who belong to her have constant opportunities of enjoying the high privilege of giving glory to God in the Church by Christ Jesus? And, from the words which occur at the conclusion of the text—‘throughout all ages, world without end’—the manifest duty would seem to be suggested of being firm in the support and defence of our principles, (while tolerant and kind towards those who differ from us), and of striving to promote, according to our power, the Church’s Divine Mission, by increasing her efficiency at home and extending the area of her operations abroad. Not only while there were living Apostles to give Glory to God in the Church by Jesus Christ, was glory to be given to Him. Age as it succeeded age, century, as it succeeded century, were to find glory given to God from the same source and in the same way, ‘*world without end.*’ Never was the Church of Christ to cease, never was the vault of Heaven not to resound with her high praises!

“And now to God the Father, God the Son, and God the Holy Ghost be ascribed, as is most justly due, all praise and glory, majesty, power, and dominion henceforth, and forever more, *Amen.*”