

other grand old Churches, within the walls of its cities and towns, peals responded to by many a village belfry far and near around the whole circle of the wide horizon, rendering the air vocal with measured chimings, now heard clearly, now caught faintly, as though again in the high empyrean the morning stars were singing, and the sons of God, the choirs of heaven, were joining together in musical acclaim as when the foundations of the earth were laid.

Bell-music, such as this, coming forth on festive occasions from innumerable towers in rhythmic and often highly scientific permutation, is peculiar to the island-homes of our fathers and to the lands peopled from thence. Elsewhere there are to be heard, generally speaking, only isolated unseasonable knollings, funereal and sad, or else, barbaric clangours, vexing to the refined ear and wearisome, destitute of poetry or any rational significance, interesting only to the inmates of monasteries and minds trained under monastic influence.

Bell-music, of the joyous, heart-stirring English kind, we do not this day hear in this place. But on the occasion of our next public thanksgiving, and on many another festive day hereafter we shall, it is probable, be saluted with the old familiar sounds from the Cathedral tower of Toronto, now growing slowly before our eyes. The goodly peal there to be set up, handled in a kindly, genial, liberal spirit, regulated by good taste and religious feeling, will, in thousands of hearts, awaken happy thoughts and be associated with happy memories,—adding a zest to life, and tending to make the immigrant content with his adopted home, and to attach the native born by an additional tie to the land of his birth.

The tower itself of St. James' rising in our midst, massive and conspicuous, will serve in future times, as a standing memorial to us of the present memorable year, this turning point in our history, this birth year of our new existence as well as of the moment when the tide of our prosperity, after having been for some ten years at the ebb, began to come back again to the flood; and on future occasions in the generations

following us, its peal of bells will lend expression to public feeling, whether that feeling be one of joy, as we pray it may often be; or of sorrow, as we know it must sometimes be.

On occasions of general rejoicing, as at the visit of one destined to be a king, at the announcement of a victory or a peace, at the proclamation of a day of general relaxation, or at the commemoration of an abundant harvest; and on occasions of general sorrow, as when so sadly fell widowhood on a queen, or when there departs from among ourselves some great and good man, whom the whole immediate community had learned to love and venerate—on emergencies such as these we have long wanted something which, like a song without words, or a dirge without words, might give a voice to the otherwise pent-up and dumb common heart.

This address which I now close, has had for its object the burnishing of a link in the chain of religious thought, a link that with some had perhaps grown dim.

Its aim has been to help you to a wide view of the topics of human gratitude; to induce you to see, and to have your children taught to see, that redemption does not exclude a minute consideration of the secular and terrestrial blessings with which you are everywhere surrounded, nay, that your redemption imparts a sacred character to all the surroundings of the scene of its accomplishment. The spiritual man judgeth all things; that is to say, he that is enlightened in the spirit of his mind hath, or might have, a special power of discernment, even a degree of insight into the inner principle and divine meaning of all things. We are regarded in the teaching of evangelists and apostles as having this power. We should regard ourselves as capable of exercising it. We are not to gaze at a beautiful landscape like the horse or the mule. But we are to see God there, the heavenly Father whose we are in a twofold manner, by redemption and creation. We are to be disciples of a PANTHEISM in a good sense, in the sense of *panta en pasi Theos*, GOD, ALL IN ALL. We are to have convictions in our minds of a theocracy, of the reign of an ever omnipresent God transcending the Jewish idea; a theocracy, Christian, illimitable, real, sub-