

body, I cannot tell." I can understand one of us entering in spirit into the presence of God, and prostrate with a soul filled with love—prostrate before Him, so conscious of His glorious presence that the interests and things of time have, as it were, no existence; that, for the moment, you have no eyes but of the spirit, and they are fastened on the Supreme; no powers or faculties but those centred in the contemplation of His glory and the happiness thus communicated to the soul. I can understand the body thus bowed down, and the spirit thus engaged with God, and the man realizing that every word is spoken in the ear of the Almighty, and every act of worship performed beneath the gaze of the Eternal.

And all this is fully recognized by our church. You do not find in her prayers abstract reasoning, cold metaphysical propositions; no wild flights of fancy, no extravagant bursts of passion, no heated addresses to the throne of grace, fit only to move the senses. You have simply that which you feel becomes a spirit communing with God—warm and elevating, while it is calm and quiet; full of confiding love, while it is replete with a humble sense of utter undeserving. You may see it in this one example, "O God, the Father of Heaven; O God, the Son, redeemer of the world; O God, the Holy Ghost, proceeding from the Father and the Son; O holy, blessed and glorious Trinity, three persons and one God." Every word, whilst it serves to reveal to the Spirit some attribute of Deity, brings the Spirit into contact with God, lifts the soul to the Divine presence, and leaves the worshipper there prepared to plead and to praise—prepared to worship in spirit and in truth. You will perceive, then, beloved, that whilst we love our earthly sanctuaries, and leave them with so much reluctance; when, as in the case of this one, we have to say "good bye" forever, yet the great question is, what is the nature of our worship? Is it merely local, limited to some church or place? Is it merely temporary, limited to Sunday, or some stated time? This, at best, is very defective. True devotion avails itself of times and seasons and houses suited for worship; but it is not limited by these; it is elevated above the Samaritan mountain—the beautiful temple of the Holy City—above every temple made with hands. True devotion is independent of time and place—never ceases; is the slave of no external conditions; is carried on in the inner sanctuary of the human soul, and worships in spirit and in truth. Let us ask, is this the nature of my worship? Amidst all that may be outwardly attractive and beautiful do I worship in spirit and in truth?

And now, in closing, let me ask what is the record of the history of this church? God only knows. It is written on high—on the pages of eternity. Each day—especially each Sunday—has its page, and thereon is a minute and varied record. The baptism of those who have been brought to be engrafted into the church—1830 have been brought into the visible church—and the promises of faithfulness made in their name; the confirmation of those who have come to ratify those promises in their own persons, and to renew their vows of devotion to Jesus; and then in the communion of the body and blood of Christ, the most solemn consecration of body, soul and spirit to the service of Jesus. There is that record, but there is added the record of the faithfulness or unfaithfulness with which those promises and vows have been kept. What do you say, beloved?—You whose vows are thus before the Lord? What does conscience say? Is the record beneath each vow, the word "broken," "unheeded," so replete with sad meaning? Or, is the record "faithfully kept," to be some day followed by "well done good and faithful servant?" O beloved, look to it, if the record be against you; take care that it be blotted out, ere it be too late, by the hand of God and the blood of Jesus.

And thereon is a record of other vows and promises—the marriage vow—seven hundred and twenty times it has been recorded—beautiful and solemn, in its life-long tie and spiritual type; the vow of gratitude, for life preserved, for loved ones restored, for mercies received—the vow of devotion to God, when conviction, by the word and spirit has flashed in on the soul, and revealed something of the tremendous awfulness of eternity. O what a record these walls have; every corner, every pew, from that holy table down to the remotest sitting of the church,—a record of the workings and emotion of human souls, to be brought forth yet in judgment before assembled worlds,—aye, and a record of many prayers. Many a parent has relieved an anxious and troubled breast for some sick and erring child, by prayers, here; many a prayer has gone up from that holy table, and from those pews, for some troubled halting or sinning friend or relation; many a prayer has ascended to God from this house, in the fears and tribulations consequent on the trouble and turmoil of mortal life, and none but God can tell what effect they have had on the present and everlasting interests of those who have prayed and those who have been prayed for; but I am persuaded that the pages of the Book of God will reveal a wondrous story of the result of those offered prayers.

And what a record of sorrow that aisle has seen, when the funeral pall has been thrown back from the coffined dead! As I think of it, there passes before my mind a long train of departed ones. O what a train it is!—the old and the young, the useful and the careless, the prepared and the unprepared, followed by heads and hearts bowed down with a weight of grief, that in some cases this life has never seen removed. Eight hundred and fifty have passed away from amongst us.

And then there is the record of our Sunday-school—perhaps the brightest page of all. It has a record this day throughout the church, in living, active, faithful members, in every part of the Dominion, and in many other parts of the world; but above all, it has a record, a bright record, on the pages of God's Book of

Life. O how many have gone from those classes to the joys of Heaven! How many have traced their love of Jesus, and their salvation, up to the faithful teaching received in that Sunday-school! May God bless still its work, and keep it supplied with teachers—men and women—after God's own heart.

And finally, there is the record of the Word of God preached,—and that is a very solemn thing,—if sermons do not die—if ministers are a saviour of life unto life or of death unto death. The preacher now before you has preached within these walls more than 1600 sermons, and God is his record that, whatever the want and whatever the feebleness, according as grace and ability have been given by God, he has not shunned to declare the whole counsel of God without fear and without favour, and with all faithfulness—with what result eternity will declare. God grant that he may be found clear of the blood of your souls. God Almighty grant him forgiveness for all short comings, and God grant that you, whilst you uphold his hands by faithful prayer, may be, in your own souls, abundantly blessed by the ministry of the word, and by the services of the sanctuary, until we meet in that glorious home where the light and life and temple are the Lord God Almighty and the Lamb.

GREAT BRITAIN.

—The Irish Church Convocation will meet for the despatch of business on Oct. 18.

—Archdeacon Denison is recovering from his late illness, but is about to leave his parish for a time.

—The Bishop of Madras has temporarily undertaken the duties of Hornsey Church during the absence of the Rector Canon Harvey.

—The Clothworker's Company have voted the sum of 500*l.* in aid of the fund for the completion of St. Paul's Cathedral.

—The living of Norbury-cum-Snelston, near Ashbourne, Derbyshire, has been presented to the Rev. J. C. Ryle, of Stradbroke. The living is worth 800*l.* with a population of about 600 souls in the two parishes.

—The Dean of Wells has resigned the living of St. Cuthbert, in that city, inasmuch as it has been proved that it is illegal to hold it with the deanery. The Dean has held both since 1854. The living is worth 800*l.* a-year.

—The Bishop of Argyll and the Isles, Dr. Ewing, preached and administered the Holy Communion in a Presbyterian parish church in the Isle of Skye. The English Prayer-book was used.

—A very beautiful monument is about to be placed in Carlisle Cathedral, at a cost of 800*l.*, to the memory of the late Bishop of the diocese, Dr. Waldegrave. The figure, in statuary marble, will be recumbent, with rich canopied superstructure and solid foliated brass standards.

—At a recent meeting of the diocesan synod of Killaloe, Lord Dunally moved that the order providing that at the meetings of the synod the Bible and Prayer-book should be on the table should be rescinded. The motion, however, fell to the ground.

—Mr. Scott, an Irish clergyman, publishes a letter he has received from a brother in Ireland, in which the writer, a clergyman, says:—"For want of a decent mud cabin to reside in, to add to all our other discomforts, we are obliged, seven of us in number, to live day and night in the vestry-room of the church, which is ten feet six inches long, by nine feet broad, and, to crown all our miseries, we are in daily dread of being summoned by the Bishop for taking up our temporary abode in the vestry room, though the Church was never 'consecrated.'"

—Lord Kimberley, Secretary of State for the Colonies, has announced to the Rev. Henry Cheetham, M.A., Vicar of Quarnon, near Derby, that he has selected him for the Bishopric of Sierra Leone, vacant by the resignation of the Rev. Dr. Beckles. The Bishopric of Sierra Leone comprises the West Coast of Africa, between 20 deg. North and 20 deg. South latitude, and more especially the colonies of Sierra Leone, the Gambia, the Gold Coast, and Lagos, and their dependencies. There are at present there about fifty clergy, with the colonial chaplains at Freetown and the Gambia. The income of the Bishop is 902*l.* per annum—500*l.* a-year as colonial chaplain, and 402*l.* from the Colonial Bishops' Fund. Mr. Cheetham will be the fifth bishop.

—As the time comes round again for the assembling of the Irish Church Convention, meetings begin to be held, and Episcopal charges to be delivered, on points affecting the work of reconstruction. The Bishop of Ossory has addressed lengthened

observations to his diocesan synod at Kilkenny, chiefly referring to the draft Act of Constitution, which he rejoiced to say had been favourably criticised in England. He alluded also to the prevalent fear of Romish errors in doctrine, condemned the circulation of *Portal's Manual*, and repelled, for himself, the inference, too commonly made, that persons who had not hastened to censure it were careless about the distinctive doctrines of the Reformation. A diocesan council was appointed, part of whose duty it will be to make a list of the glebe houses and glebe lands which it is desirable to purchase under the Church Act. The Synod is still sitting. The Representative Body of the "Church of Ireland" had a meeting on Wednesday in the Molesworth-hall, under the presidency of the Bishop of Meath. Several letters were read enclosing subscriptions and promises of contributions. The honorary secretaries reported that the donations promised for the Sustentation Fund now amount to 262,259*l.*, and the annual subscriptions to 17,569*l.*, of which 155,124*l.* have been lodged in bank.

—The Bishop of Hawaiian attributes the collapse of his episcopate to two causes—want of funds, and the vagaries of a young Ritualist minister. We saw ourselves confronted (he also says) by two powerful rival communions—Congregationalism and the Roman Catholic Church. The former was to all intents and purposes the established religion of the kingdom. The island was divided into parishes, each with its manse and settled minister, and raising a total income of £4,000 a year for the maintenance of their pastors. We found a complete system of native common schools at work, every Hawaiian child taught in its own language reading, writing, and arithmetic, and the principles of Christianity as held by the American Congregationalists.

—The Archbishop of Breslau, who has tendered his resignation on account of the adoption of the dogma, of infallibility, was to have been waited upon by a deputation of Roman Catholics residing in that town, for the purpose of inducing him to retain his post. He declined the interview, however, on the ground that he could not give a satisfactory answer until he had received a reply from Rome. He added:—"I am the last man who would forsake this beloved diocese at the time of the severest pressure as long as the post is not made impossible for me, and as long as my strength does not abandon me. What I have suffered for the past year, and what bitterness and mortifications I must still endure, God alone knows."

THE GREEK CHURCH.

The following has been addressed by the Archbishop of Canterbury to the Patriarch of Constantinople in answer to a letter of friendship lately received:—

Lambeth Palace, London, Sept. 10, 1870.

Archibald Campbell, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, to the Most Holy Gregory, Archbishop of Constantinople or New Rome, Ecumenical Patriarch; peace from God and brotherly salutation in Christ.

It was with great satisfaction that we received the letter which your Holiness was pleased to write to us a few weeks ago. The kind and brotherly expressions which your Holiness used in reference to the Church of England are prized by us as pledges of goodwill and sympathy, and as proofs that, however many may be the outward differences that divide the East and the West, and slight as may have been in modern times the intercourse between us, yet we recognise each other as members of one spiritual body in Christ our Lord. It was, indeed, a great pleasure to us, and generally to the members of the Church of England, to receive his Holiness, the Archbishop of Syros and Tenos, who left behind him a favourable impression of the Church which he represented, and made us better acquainted than we were before with the condition of affairs among our Eastern brethren.

In that desire for fellowship which has lately sprung into more active life within the hearts of Christians, we cannot but discern an omen that a new era of high import and bright promise, by God's providence may soon open upon Christendom. Christians, we trust, are awakening to more correct notions of the spirituality, the Catholicity, and true unity of that king-

dom which our Divine Lord and Saviour came from heaven to establish.

Your Holiness speaks of the persecutions which your branch of the Church especially has been called to endure. But it seems to us that the Church, both of the East and of the West, has passed through even greater perils than the persecutions which Christians from time to time have suffered at the hands of the heathen. Gross ignorance has overspread even Christian nations, and men bearing the name of Christ in dark times have confounded truth with error, and have been forgetful of the purity of the Gospel of Christ, alike in doctrine and in practice, and of their allegiance to the one only unerring Head of the Church, the Lord in heaven.

That the Church should still maintain its ground in the presence of all such evils as from age to age have threatened to overwhelm it, is a convincing proof that its Lord and Saviour is not unmindful of the promise which He gave on the eve of his Ascension, "Lo, I am with you alway even unto the end of the world."

Now, if the Church Catholic is to retain its hold upon the hearts and lives of men, this must be by loyalty to that ideal of its work and character which we find in the Holy Scriptures. What is this ideal?

It is that of a spiritual society, united by spiritual bonds, and existing for the great spiritual end of making earth more like heaven, and men more like their Lord. It is that of a brotherhood of manifold diversities, not limited to one portion of that world which Christ came to save, but absorbing into itself all that is great, noble, and true of all ages and countries, the soul of each being the habitation of the Most High, and his body a temple of the Holy Ghost. As designed by its Head, it seeks to be at once the appointed witness and defender of the faith, the pillar and ground of the truth, and also the guardian of morality and righteousness upon earth.

We rejoice, therefore, that now by the spread of the Holy Scriptures among all nations the thoughts of men should be brought more distinctly back from all merely human systems to the teaching of Christ and His Apostles. We in England thankfully remember how much we owe to the Churches of the East for preserving to us in their purity the ancient records of the Apostolic Faith.

Your Holiness doubtless feels with ourselves, and with the Church over which God has called us to preside, that the benefits which the Church Catholic can confer on mankind are not connected with the past alone, but that it has a great place assigned it both in the present and in the future. While it holds fast to the central truths of the Gospel, it must adapt itself in the spirit of the Apostle of the Gentiles to the wants of a changing age, by meeting the demands of growing thought, by promoting education, by preaching peace in the midst of discord, by allying itself with the press, by travelling in company with enlightenment, freedom, and civilization.

That such views may animate both the Eastern and the Western branches of the Church of Christ, and that your Holiness may have many opportunities of co-operating with the clergy and laity of our Church in promoting these great ends, is the hearty prayer of your faithful servant and brother,

(Signed) A. C. CANTUAR.

—During the past twenty years the German missionaries in the mountain provinces of Chota Nagpore, India, have baptized more than ten thousand converts to the faith. Circumstances have led these devoted men, and most of their converts, to desire to be received into the Church of England. Their application to the Bishop of Calcutta for admission into the English Church was supported by the Calcutta Committee of the Berlin Missionary Society, which had collected most of the funds for the maintenance of the mission, and by a petition signed by all the residents of the neighborhood of the mission. The Bishop has granted this request, thus adding seven thousand Christians to his flock. On Sabbath, April 19th, the Rev. Messrs. F. Batsch, H. Batsch, and H. Bohn were ordained deacons and priests, and Wilhelm Luther, a native pastor, was ordained deacon in the presence of a congregation of about eleven hundred, of whom about half received the holy communion; forty-one natives were baptized, and six hundred and thirty-three confirmed.