Opening of the New Knoz's Church, Oftawa.

This remarkably fine structure, dedicated to the worship of almighty God, was opened for the public services of the Presbyterian Church of Canada on the 18th inst. The Rov. Mr. Wardrope preached in the fore noon, the Rev. Professor McLaren, the afternoon, and the Rav. Mr. McVicar in the evening.

Externally and intervally this church edifice is a credit to the city. The extreme dimensions are, - width 66 feet, and length 182 feet. It has two to vers, one with a tall and elegant spire, and the other handsomely tapered off at only a few foot above the stone work. On the front side, facing the City Hall Square, there is a magnificent window filled with stained glass, the pulpit being a raised platform, on winch there is a deak and sofa for the clergyman, the procentor's deek being immediately under that of the clergyman. The pews are open at both ends and somi-circular and a neat and elegant gallery runs along both sides of the church, connecting with one under the great window, in which the pows are highly ele-vated. The church will carefully sent about 1,100. All the windows, indeed, are filled with stained glass and the tout ensemble, when all were scated, was very fine. There are no stoves nor pipes visible. The heating of the church is from the besoment and the arrangements seem perfect in this as in all other respects.

The morning and opening service began y the giving out of the hundredth Psalm.

The Rev. Mr. Wardrope made a most impressive prayer, and afterwards read from the first Book of Kings, beginning with these words of the 8th Chapter: "I have surely built thee an house to dwell in."

The singing of the 27th Psalm was next proceeded with, a second prayer offered up, and the important and impressive prelimin-

THE SERMON.

Mr. Wardropo preached a very able ser-mon from these words in the 56th Chap-ter of Isaiah:—" Mine house shall be called an house of prayer for all people."

God, said the reverend gentleman, is the hearer and answerer of prayer, and there is a sublimity in the bringing of one's self, as it were, into direct communion with the Maker and Proserve, of the universe, which is more particularly experienced by those who continually delight in it. The words of the text have especial reference, however, to public prayer, to a house that shall be so co pushe prayer, to a house into that the so called or dedicated as a house of prayer for all people. Prayer is especially enjoined upon such as fear the Lord. It was as much so upon the Jew as upon the Gentile. The great Temple of the Jews was built for public as well as private worship. Although one person or one family might enter the Temple to war in comparative seclusion the Asset in comparative seclusion the Asset. to pray, in comparative seclusion, the express purpose of the edifice was for public worship of God. It was a place in which all who love the Lord might meet and pray all who love the Lord might meet and pray and offer sacrifice. Private prayer was of great advantage to the individual. It enlarged and enriched the heart, but it lacked that expanding influence which particularly belonged to public worship. A house of prayer, hewever, did not necessarily imply a grand or imposing edifice, with those auxiliaries ordinarily belonging to the Temples of the East or the Cathedrals of the West. Any longs in which two or three Wert. Any house in which two or three were met together to pray, in the name of Christ, and sensible of his hely influence, was, in the highest and heliest sense of the orn, a house of prayer.

The discourse might be divided into three parts:—First, the Church or place of public worship was called "My house" or God's house, an edifice particularly dedicated to the service of the Almighty, secondly it was armed "My house of prayer," and it was further styled—"My house of prayer for all people."

In illustration of the term "My house" it those of this world who live in grand structures, elegantly furnished, and baving all the surroundings of luxury, look upon it in the pride of their hearts, and exultingly say "this is my house." Into such a house none but the highly favored can enter on a footing of equality. There is no room there for the poor and the needy, the mainted and the afflicted, not of the family. It is explusively of my house." God's house, lipwover, is open to all. The very poorest may enter in, and indeed, are invited to delivered the second house shall be greater than the first. The preacher then proposed to consider the words of his text under which Christ here foretold. The desire of all nations shall come. Second—The circumstances which will attend the advent of Christ. Third—The results which are ascribed to advent of Christ in this passage.

The preacher them proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall be greater than the first. The preacher them proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall be greater than the first. The preacher then proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall come. Second—The circumstances which will attend the advent of Christ. Third—The results which are ascribed to advent of Christ in this preacher described in elegant the first. The preacher then proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall come. Second—The desire of all nations shall come. Second—The desire of the first. may enter in, and indeed, are invited to come freely. "Ho, yo that thirst, approach the spring where living waters flow," is the invitation given. There is no more openincr of the door and doling out of alms, but a hearty welcome. "Seek ye the Lord and Ho shall be found." That is all that Christians have to do, and it is to be hoped that upperations yet unborn, shall seek Him within these walls.

Not only was prayer seemly in public but it had been alleged, as those who read the periodicals of the day well know, that it the periodicals of the day well know, that it should be the chief feature in church services. Prayer, o ul and vocal, such, in the latter case, as the offering up of praise to the Most High, in pashus, hymns, and versified paraphrases of scripture was undoubtedly of the first importance if the heart were in it. And smely there ought to be as intuch real feeling in singing praises to God as there is nost necessarily exhibited in continental or putriotic songs. The singing of the praises of God has been long practiced and according to the Directory of practiced and according to the Directory of the Proshyterian Clument it formed an important feature in public worship. In the geriodicals alluded to, it had been recomreinded that it is should be a gap between the prayers, speken or sung, and the services of prophecy which existed in the spring, so that those who were indifferent as the service, or incapable of approximing it might have an opportunity to leave. He was far from agreeing with this view of the was far from agreeing with this view of the was in Solomen's Temple, reflected on the Second Temple. In the former than the should be and knownaid was second to the spread and means of Solomen's Temple, reflected on the Second Tomple. In the former they had the skedow, in the latter they had the skedow.

rich, and the powerful, who were called, so much as the meek and lowly. The foolishness of the Christian preacher was of more value than the wisdom of the most learned of those who knew not God; that which seemed to men of great intellect to be foolishness, might be looked upon as the wisdom of God. In conveying religious knowledge to the heathen, converted natives were often employed, not that they know so much of what Christianity demanded as these whose who had consider the transfer of the state of the sta those who had carried it into throff and unconverted lands did, but because those natives know more particularly the habits and feelings of their follows, their suscepti and forlings of their follows, their susceptibilities and capabilities, and were therefore better able to appeal to the good that was within them than anyone else, however learned or able he might be. But the Scripture commanded that the Gospel should be proached and therefore the preaching should be listened to. Christ himself but each to the control of the theory than beautiful cold.—Wite that therefore hearth was beautiful. had sald:—"He that heareth you, heareth me." The utterances of the Christian Minister were essentially the utterances of God himself. His voice it was true was God himself. His voice it was true was heard in the lightning's thath, in the wild rear of the tempest, in the mighty heavings of the occan, and in the rumblings of the earthquake. But preaching from the word of God alone did not speak of His power as did the elements, but held forth His love, His mercy, His goodness, His justice, and His truth. The Presbyterian Church had wisely lent a special importance to preceding. It aroused men to reflection. It stirred up the human mind to thought and to red up the human mind to thought and to exertion. And it was such an aid to bring-ing even the indifferent to even a sense of their indifference, and to its consequences as to make it a part of public worship which could not possibly be dispensed with. He had no intention of speaking controversially, but he might say that the Christian denomination to which an individual be nenommation to which an individual be-longed might be shrewdly guessed at by the answers given to the simple question:— "Going to Church?" One replies, "I am going to mass;" another, "I am off to prayers;" and yet another, "I am going to hear a sormon."

The Church of the living God he might say was open to all, and it would be an outrige to think of having churchism—one building creeted for the public worship of God to be wholly possessed and occupied exclusively by the merchant, another by the farmer. In the House of God, rich and poor, meet together. All were equal in the eyes of God, and he carnestly trusted that this fact would never be forgotten.

Mr. Wardrope's peroration was eloquent in the extreme, and we shall not risk spell-ing the effect of it on his hearers by any lame imitation of it.

AFTERNOON SERVICE.

In the afternoon the Roy. Prof. McLaren, of Toronto, preached an elequeut sermon, taking for his text the words, "For this saith the Lord of Hosts; Yet once it is a little while, and I will shake the Heavens, and the earlif, and the sea, and the dry land, and I will shake all nations, and the desire of all unitions shall come; and I will desire of all nations shall come: and I will all this house with glory, saith the Lord of Hosts. The cilver is mine, and the gold is mine saith the Lord of Hosts. The glory of the latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts. Haggai, Chap. I, verses 6, 7, 8,

After describing the encouragement held out to the people by the Prophet to prose-cute the building of the first temple by the promise of greater glory to the second, the preacher went on to picture the grandeur and magnificence of the Temple, planned and carried out by Solomon, the wisest monarch that ever sat on the Throne of Israol, having under him the most skilled workmen, and sparing no expense to make it a fitting place for the worship of God. He pointed out the characteristic defects of the second Temple. They had not therein the ark of the covenant nor the glorious presence of God, that mysterious spirit between the Cherubims. The spirit of protween the Cherubims. The spirit of phecy also ceased with the building of second Temple, and the sacred fire kindled from Heaven was wanting. Yet notwithstanding all these defects the Prophet says the second house shall be greater than the

the condition of things prior to the coming of Christ, the desire of the Heathen for a deliverer, the coming of the Magi or wise man of the East, showing that they had some definite revolutions of the coming Messiah. To then pourtrayed some of the circumstances which attended the advent of Christ. It affected the State as well as the Church, each as well as Heaven. It swept away everything that was corrupt. Old things passed away, and everything become new. Nations were shaken to the foundations. The four great monarchies have been swept away. The Babylonian empire gave way to the Persian, the Persian to the Grecian, and the Grecian to the Roman. Each served its purpose, and so on down to the present time every nation which rejectthe present time every nation which rejected the Gospel had sunk lower and lower in the scale. He then proceeded to depict the results which are ascribed to the advent of Christ in his text. The glory of the Second Tomple was due to the presence of the Incarnate God. The glory of Solomen's Temple was in it material splendour, the glory of the Second Temple in the presence of of the Second Temple in the presence of God, the Divine Presence, Emmanual God with us, the light of the knowledge of the thory of God in the face of his Sou Jesus, the light to guide our feet in the way of pence. The preacher then alluding to the

they were that day assembled, and trusted that in that house they would receive a large measure of the goodness and grace of God and in conclusion remitted his heavers that that it was not in it material splondour but in its spiritual power that the real splender of the church existed.

After service the ordinances of baptism was dispensed.

EVENING SERVICE.

At the evening aervice the handsome edifice was filled to overflowing with an attentive and devent congregation. The sermon was preached by the Rev. Principal McVicar, of Montreal, who choose for the text the works "work out your own salva tion with fear and trembling, for it is God which work-th in you both to will and to do of his good pleasure," Phillipians, Chap. II., verses 12 and 18.

He pictured in glowing language the condescension of Christ in coming upon the earth to save lost mankind, his humility while upon earth, preaching and going about doing good, and lastly his conftation at the right hand of God. The text divides itself into two parts, first, the fact that God worked in you, and secondly in view of these indisputable fects, therefore, work out your own salvation with fear and trembling, because God worketh in you. God worked for all men, whether christian or worked for all mon, whether christian or ungodly, whether you believe it or not. He maketh the rain () fall on the just and the unjust, and His light to shine on the evil and the good, The controls all laws Sacred and Divine. It was impossible for a man to read the Scriptures without being moved either for evil or for good. He might not be melted by the fire of God but he would feel its glow. They worketh in he would feel its glow. God worketh in you whether you receive the Spirit or not. But how much more was this all true among God's own children. His love is nearer to you, He worketh in you by His invisible presence, and in Hirryon live and move and have your being. Again, He worketh in you effectually, and in a sovereign manuer. He renews the whole man, He makes a new creature, and it becomes perfectly natural for Him to will and to do of His good pleasure. The preacher in the second place went on to remind his heavers that notwithstanding all this, it was their duty to be active in the cause of Christ, and in view of all these indisputable facts, to work out their own salvation. He enjoined them to search the scriptures which are profitable

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to search the scriptures which are profitable for detrine, for instruction, and for reproof. They should not expect God to do that for them which they could do for themselves. The fact that the spirit worketh in them did not remove the necessity for wrestling uprayer, and struggling for the mastery of those ovil passions, innate in the breasts of all men. Activity in spiritual affairs was necessary to their oternal Salvation.

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