

LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS

To

THE PARISHIONERS

OF

S. LAWRENCE AND S. MARY MAGDALEN

These Sermons are Dedicated

BY

THE VICAR.

2

REMINISCENCES
OF
A CITY CHURCH :

INCLUDING AN ACCOUNT OF

THE MISSIONARY SERVICES

IN THE

CHURCH OF S. LAWRENCE AND S. MARY MAGDALEN,

SEPTEMBER 1867.

BY THE

REV. BENJAMIN MORGAN COWIE, B.D.

VICAR :

LATE FELLOW OF S. JOHN'S COLLEGE, CAMBRIDGE :
HON. CHAPLAIN IN ORDINARY TO THE QUEEN.

LONDON :

DALTON & LUCY, BOOKSELLERS TO THE QUEEN
AND TO H. R. H. THE PRINCE OF WALES,

28 COCKSPUR STREET, CHARING CROSS.

1867.

. The first two Sermons were published at the request of the Vestry. The two latter, and an account of the Services held in September 1867, are added, from the interest and attention which they excited.

LONDON

PRINTED BY SPOTTISWOODE AND CO.

NEW-STREET SQUARE

A S E R M O N

PREACHED IN THE CHURCH OF

THE UNITED PARISHES OF S. LAWRENCE JEWRY AND
S. MARY MAGDALEN, MILK STREET,

ON

ASCENSION DAY, MAY 10, 1866,

BEFORE THE PUBLIC DEDICATION OF A FOUNTAIN ERECTED ON THE NORTH SIDE
OF THE CHURCH

As a Memorial

OF

BENEFACTORS TO THE PARISHES.

EPHESIANS iv. 8.

When He ascended up on high, He led captivity captive, and gave gifts unto men.

THE EVENT which the Church of God commemorates this day is the Ascension of our Lord into heaven. Its most obvious lesson to us is that we, through union and sympathy with Him, should have our hearts and desires fixed on that place, and on those joys which our Divine Redeemer now blesses with His presence. Christ our head, our master, our elder brother, has passed into the heavens, there to remain till He comes to judge the quick and dead. As His members, we also share the bright condition of His glorified humanity, *now* in faith and hope; *hereafter* we shall be with Him in reality, and shall behold His glory. Such contemplation of our Lord's condition, of our calling, and of the blessings which await the faithful who persevere, ought to cheer us under difficulties, invigorate us when we feel faint and weary in our pilgrimage, and prompt us to renewed exertions in well-doing, that we may so serve the Lord Jesus here, that we may dwell with Him for ever hereafter.

The text leads us to consider the consequences of Christ's ascension. He received gifts for men; He went up to His throne in heaven, that from it He might dispense bounties and many excellent gifts upon the sons of men, whom he had now ransomed from the power of the

Evil One, that He might adorn the nature which He had regenerated with the fruits of righteousness, by the operation of the Holy Ghost sent down from Heaven.

The great gift which He bestows is the gift of *the Spirit*, following immediately upon his glorification. ‘*Wherefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear,*’ said S. Peter, when he appealed to the multitude assembled on the Day of Pentecost following our Lord’s ascension.

This gift of the Spirit He compares to living water—

‘*He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive.*’ Adopting the imagery of Isaiah, ‘*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.*’

Water is the emblem of God’s Spirit, because of its cleansing and purifying qualities, and because it is the natural means given by God for allaying thirst. The Spirit of God sanctifies and cleanses us, and also gratifies to the full all our desires for heavenly and better things. When we find that this world cannot make us happy, and we sigh for what is better, seeking another country—i.e. an heavenly—it is by the secret inspiration and comfort of God’s Spirit that we are made contented, that we cherish bright hopes, that we look forward while we dutifully await the Lord’s good pleasure concerning us.

The other gifts which the Lord procured for His people are the results of this grace shed abroad in the hearts of pious and faithful men, and foremost is ‘Love of the Brethren.’ God’s gift to mankind in the regene-

rate state shows itself chiefly by this note—Love. ‘*By this shall all men know that ye are my disciples, if ye have love one to another.*’ Now this love of the brethren is not a sentiment only, but an active principle, which must therefore show itself by practical fruits.

After commemorating, as we have done, the great event of the Ascension, we turn now to the special proceedings of this day. I have taken a text, where our Lord is spoken of as having after His ascension procured gifts, benefits, and blessings for His Church, because we are this day specially called together to commemorate the names and good deeds of many persons who have gone before us; and it is well to recollect that all these things have one source—the love of God shed abroad in our hearts—the Divine Spirit which Christ ascended into heaven to procure for us.

It is He only who can incline our hearts to hear and receive and profit by His holy word. It is He only who sways our affections, and makes us pious, charitable, kind, and considerate. It is He only who teaches us to live unto Christ and not to ourselves, and who now would move us all to greater self-devotion by recalling to us the effects of the Spirit in former days, when persons influenced by the true Christian motive of promoting the welfare of their contemporaries or successors have left so many noble gifts to this parish. The list of our principal benefactors extends through nearly five centuries.

Thomas de Kelleseye and his father were both founders of endowments in the old Church of S. Mary Magdalen, Milk Street, which stood on the site now occupied by the City of London School, and was not rebuilt after the Great Fire. Those which we now enjoy are thus described: ‘All his lands and tenements in Milk Street.’ They were left to the rector and churchwardens for the time

being, for a chaplain 'to celebrate in the said church for the souls of his father and himself,' and to pay the residue of the profits of the same lands and tenements to the use of the Church of S. Mary Magdalen, and for the sustentation and reparation of the said tenements, for ever.

This bequest, in the present state of the value of property, is of the utmost importance to the parish. The parliamentary amalgamation of the parishes of S. Lawrence and S. Mary has enabled the two parishes to enjoy the benefits of this gift; and as hereby the fabric of the church can be maintained and adorned from time to time without calling upon the parishioners for any pecuniary contributions—a call which in many cases has produced heartburnings and animosity when enforced upon Non-conformists—we cannot but recognise in this bequest *a gift of God*, for promoting peace and harmony. Any endowment which provides for duties which irritate, and breed ill-will, when they must be performed in unendowed parishes, is clearly a token of God's favour, and may be reckoned as among those 'gifts' which we enjoy by the influence of Christian principles on the hearts of our predecessors.

An acknowledgment of our obligations to this worthy old citizen has been lately made out of the accumulated funds of that estate. You see now, in the east end of the church, two windows filled with stained glass 'in memory of Thomas de Kelleseye.' It is more than four hundred and fifty years since he departed this life, and during all this time we find no attempt to do him honour. Does not the fact that God has moved our hearts to make this tardy acknowledgment of His pious servant who had such thought for the spiritual interests of others, prove to us the truth of the saying that 'the righteous shall be in everlasting remembrance' (Ps. cxii. 6).

‘He hath dispersed, he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour’ (Ps. cxii. 9); or, as it is versified in our version of the Psalms—

The sweet remembrance of the Just
Shall flourish when he sleeps in dust.

The next benefactor whose good deeds I shall recall to your memories this day is Lady Campden.

This lady was the widow of Sir Baptist Hickes, Knight and Baronet, first Viscount Campden. He was an inhabitant of the parish of S. Lawrence Jewry, born in 1551, and a successor of his father as an opulent silk-mercator. Extensive dealings with the court of King James I., which his wealth enabled him to carry on without requiring immediate payment, eventually brought him a great estate. He built at his own charge, for the use of the magistrates, a sessions house—called, after him, Hickes’ Hall—which lasted till the present Sessions House was built. He died in his house in the parish of S. Lawrence Jewry, October 18, 1629. He in his lifetime disposed to charitable uses more than £10,000, and left many benefactions to the poor, to his Company, and to different parishes. His widow, Elizabeth, who died some time in 1643, endowed two lectures—one in the parish of S. Mary and one in the parish of S. Lawrence—which are both continued on Tuesday and Wednesday evenings in this church.

About the same time, or somewhat before, Mrs. Margaret Astill, long resident in the parish of S. Lawrence, gave an estate in Lincolnshire to the parish, first to found a lecture, which is still maintained on Friday evenings, and the residue, after some small donations, to the churchwardens and overseers, for the public and necessary benefit and behoof of the parish of S. Law-

rence. She left, besides, gifts to Christ's Hospital and the Hospital of S. Bartholomew.

Mrs. Elizabeth Smith, who died in 1694, was the widow of Thomas Smith, an inhabitant of the parish of S. Mary Magdalen, she herself being the daughter of William Swayne, who was a resident of the parish of S. Lawrence. Her husband was one of the original trustees named in the will of the Dowager Viscountess Campden. This pious woman left an endowment for a school for children in the parishes of S. Lawrence and S. Mary Magdalen, which is not now maintained; but the estate furnishes at present the means of providing a superior education for fifteen boys, sons of inhabitants of these united parishes, under a scheme settled by the Court of Chancery.

Mrs. Sarah Scott was a benefactress to this church; and among the names of others which you may read upon the monument newly erected outside the church, you will see many honourable names of persons who rose to station in the country by their own industry, or connection with some of those merchant princes for whom this City and Corporation were famous in times of old. One name I must single out from the rest as peculiarly interesting to myself. Dame Isabel Gresham left a charge of a small annual pension for the poor of S. Lawrence, on some property in Milk Street, held by the Mercers' Company, who are also trustees for many of the smaller benefactions left to this parish.

This lady was stepmother of the celebrated Sir Thomas Gresham—the second wife of his father, Sir Richard Gresham, who lived in Milk Street, was Lord Mayor in 1537–38, and who was buried in the Church of S. Lawrence. Through a curious sequence of events, the College founded by Sir Thomas Gresham, having been at one time almost lost, has received a new existence in a

building partly in this parish and partly in the parish of S. Michael Bassishaw ; and when we perambulate the boundaries of the parish this day we shall pass through the building. Having enjoyed for some years one of the endowments in that College, I think it right to make an acknowledgment of obligations to the great Sir Thomas Gresham, when meeting with another proof of the virtues of those who bear that honourable name in the list of founders of charitable trusts within this parish.

I shall not, at any greater length, enter upon particulars respecting these persons. The details which I have given I owe not to my own researches, but to one whom we shall honour as our chief lay parishioner during the ensuing year.* But I feel a very great interest in all that relates to these worthies.

The retrospect we have taken leads us to contrast the present state of our parish with what it was in former times. It seems to have had a great number of wealthy residents who were attached to the place of their birth, and the churches wherein they had worshipped God. They were residents in the real sense of the word—making their homes in these parishes. We all know how things are changed, and that by far the greatest part of the parish is covered with buildings which, as warehouses and offices, are used merely as places of business ; our merchants and warehousemen living with their families in the suburbs.

The consequence is, that the conditions to which many of these bequests were intended to apply have ceased to exist ; and there will be questions, perhaps, arising some day, whether the charitable intentions of the donors are being fully carried out. In the meantime, the funds at the disposal of the parishioners cannot be better bestowed

* T. Brewer, Esq., Upper Churchwarden of the United Parishes in 1866.

than in objects of public utility. We are about now to refer to one of these.

The establishment of public Fountains attracted some notice a few years back: and it was then proposed that such a fountain should be erected by these parishes. It was subsequently determined that an elegant architectural design should be secured, which should afford an opportunity of doing for some of our other benefactors that which we have done in the church in memory of Thomas de Kelleseye; and the matured project has resulted in the erection of the memorial on the north side of the church. I think it a happy circumstance that the useful part of this structure should, as an emblem, coincide in idea with that of the great gift which God sent down upon the Church after our Lord's ascension.

Christ ascended up on high, and secured gifts for men. The great gift is God's Spirit, and it is symbolised by the pure and living water. The water, which is a symbol of God's Spirit, cleanses us, and, sacramentally, makes us members of the new creation.

The other gifts, as they are the results of the action of God's grace, inclining the wealthy and prosperous of past days to make provision for their brethren, we have already commemorated here. We are about, still further, to do this by inaugurating a public monument as a testimony of their liberality and our gratitude; and, at the same time, we are going to offer to the public a stream of pure water, which our Lord himself selected as the image by which to designate His most precious gift to mankind. I think, and I hope I shall have your concurrence in the thought, that we have, by God's good guidance, selected a very suitable occasion for this ceremony.

May the memory of those who have departed this life in God's faith and fear work upon us, teaching us to *go*

and do likewise. May the recalling of their good-will and kindness remind us of our Christian duty of living together in unity. Above all, may the witness thus borne to the truth and reality of Christianity serve to impress more and more deeply upon all our hearts the vital truths of religion, so that we may heartily join in these words of the prayer of Commemoration: 'We bless Thy Holy Name for all thy Servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy Heavenly Kingdom.'

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

After service ended in the parish church, the Vicar and Churchwardens and other parish officers, attended by a considerable number of the parishioners, proceeded to the north side of the church, where, in the churchyard, now levelled and flagged over, and thrown open, the Memorial monument is situated.

It is designed in the pointed style of architecture which prevailed in Italy during the fourteenth century. It is 9 feet square at the base and 32 feet in height. The materials employed are Portland stone, and the best description of Bath stone, with polished granite shafts to the columns. On the east and west sides are statues of S. Lawrence and S. Mary Magdalen, the patron Saints of the two parishes; and on the other two sides are slabs of polished green slate, in which are engraved the following inscriptions:—

ERECTED
BY
THE UNITED PARISHES OF
SAINT LAWRENCE JEWRY
AND
SAINT MARY MAGDALEN, MILK STREET,
TO COMMEMORATE
THE PIOUS GIFTS
OF
BENEFACTORS TO THESE PARISHES
FOR
THE USE OF THE INHABITANTS
THEREOF.

—
MDCCCLXVI.
—

*'The memory of the Just
is blessed.'*

Rev. BENJAMIN MORGAN COWIE, B.D., *Vicar.*
Mr. SAMUEL GIBBINS,
Mr. THOMAS BREWER, } *Churchwardens.*
Mr. ROBERT KYNASTON, }

BENEFACTORS

TO THE PARISHES OF SAINT LAWRENCE JEWRY, AND SAINT MARY
MAGDALEN, MILK STREET.

1375. THOMAS DE KELLESEYE.
 1508. DAVID AP POWELL.
 1521. Sir JOHN ALLEN, Lord Mayor 1526.
 1542. WILLIAM DAUNTSEY, Alderman.
 1542. THOMAS BAYLEY, Citizen and Innholder.
 1557. JOHN MARSH, M.P.
 1560. DAME ISABEL GRESHAM.
 1563. Sir HUMPHREY BASKERVILLE.
 1570. ALICE BLUNDELL (afterwards LADY ALICE AVENON).
 1585. Sir LIONEL DUCKETT, Lord Mayor 1572.
 1632. Sir EDWARD BARKHAM, Lord Mayor 1621.
 1639. MRS. MARGARET ASTILL.
 1642. ELIZABETH, DOWAGER VISCOUNTESS CAMPDEN.
 1648. JOHN ROBINS, Citizen and Pewterer.
 1670. THOMAS FOWLER, Citizen and Bricklayer.
 1677. RICHARD WYNN, Esquire.
 1693. MRS. ELIZABETH SMITH.
 1707. RICHARD ELBOROUGH.
 1750. MRS. SARAH SCOTT.
 1765. MRS. ANN SAVILLE.
-

On the east side, under the statue of S. Lawrence, facing Guildhall Yard, is a bronze basso-relievo of Moses Striking the Rock, which forms the drinking fountain.

The works were executed by Mr. William Thomas, of Clipstone Street, from the design of Mr. John Robinson, architect: the two statues and the basso-relievo are by Mr. Joseph Durham, A.R.A., sculptor. The total cost of the work was £665. The levelling of the churchyard and the erection of this Memorial fountain were superintended on behalf of the parishes by Messrs. Young and Son, the parish surveyors.

On the arrival of the Vicar and Churchwardens at the

east side of the Fountain, the following form of prayer was used:—

As the hart panteth after the fountains of water, so my soul panteth after thee, O God.

Glory be to the Father, &c.

As it was in the beginning, &c.

O Almighty and Eternal God, look mercifully on the devotion of thy people, who pant as the hart after the fountain of waters, and mercifully grant that the thirst of their faith may sanctify their souls and bodies.
Amen.

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We have lifted them up to the Lord.

Let us give thanks to the Lord our God.

It is meet and right so to do.

It is truly right and just, and available to salvation, to give thee thanks always, and in all places.

O Holy Lord, Almighty Father, Eternal God, who in the beginning separated water from the dry land, and whose Spirit moved thereon; Who made water flow from the fountain of Paradise, and commanded water to replenish the earth with four rivers; Who changed the bitterness of water in the desert into sweetness, and made it fit to drink; Who produced water out of a rock to quench the thirsty people; Who by Jesus Christ our Lord, thy only Son, by a wonderful miracle changed water into wine; Who walked on water with his feet, and was baptised in the waters of Jordan; Who made water flow out of his side, together with His blood, and commanded His disciples that such as believed should be baptised in water;—Do thou, Almighty God, mercifully assist and bless us, and as thou didst of thy great mercy save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel through the Red Sea, and by the baptism of thy well-beloved Son Jesus Christ didst sanctify the element of water to the mystical washing away of sin: we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon us thy servants, and wash us, and sanctify us continually with the Holy Ghost; that being stedfast in faith, joyful through hope, and rooted in charity, we may so pass the waves of this troublesome world, that finally we may come to the Land of Everlasting Life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

The Lord bless us and keep us; the Lord lift up the light of His countenance upon us and give us peace, now and evermore. *Amen.*

This service ended, the Vicar advanced towards the Fountain, which was then set in action, and in a silver cup, presented to him by the Churchwardens, he tasted the water, and the parish officers and Committee of Estates all in turn partook of the same.

The Vicar then said—

In the name and on behalf of the united Parishes of S. Lawrence Jewry and S. Mary Magdalen, I now declare this Fountain to be open, for the use of the parishioners and the public in general.

And the proceedings then terminated.

BENEFACTIONS.

Parish of S. Lawrence Jewry.

	Per annum.
	£ s. d.
1508. David Ap Powell, for coals for the poor (paid by the Mercers' Company)	5 0 0
1542. William Dauntsey, Alderman, for a like purpose (ditto) .	2 10 0
„ Thomas Bayley, to the Vicar and Churchwardens, a Rent-charge on houses in Coleman Street (paid by the Innholders' Company, and distributed to the poor) . . .	2 8 0
1557. John Marsh, for coals for the poor (paid by the Mercers' Company)	0 15 0
1560. Dame Isabel Gresham, for distribution to the poor (ditto)	3 0 0
1563. Sir Humphrey Baskerville, for coals for the poor (ditto)	2 10 0
1570. Alice Blundell, for bread to the value of 13d. to be distributed to the poor every Sunday (ditto)	2 16 4
1585. Sir Lionel Duckett, Alderman, for distribution to the poor (ditto)	2 4 8
1632. Sir Edward Barkham, Alderman, for bread to be distributed to the poor every Sunday, a rent-charge on a house in Cheapside	2 12 0
1639. Mrs. Margaret Astill gave lands in Swineshead and Bicker, in Lincolnshire (now let for £318 17s. per annum), upon trust to apply the proceeds as follows:—	
To a preacher for preaching in this Church every Friday, and on certain other days	40 0 0
To the Vicar, for his consent	2 0 0
To the Clerk	1 0 0
For 1s. worth of bread to poor widows every Sunday	2 12 0
To the Sexton, for providing and distributing the bread	0 10 0
To Christ's Hospital, towards maintaining and educating poor female children	6 0 0
To the Parish of S. Giles, Cripplegate, for the poor	5 0 0
The residue for the public and necessary benefit and behoof of the Parish of S. Lawrence Jewry.	
1642. Elizabeth, Dowager Viscountess Campden, left £600 to purchase lands to produce £30 per annum for a Week-day Lecture in this Church.	
An estate near Dartford, Kent, is held subject to this trust. The net proceeds are, by an order of the Court of Chancery in 1839, to be thus ap-	

	Per annum.
	£ s. d.
plied:—£6 8s. to the Churchwardens for necessary expenses of the Lecture, and of the residue 26/30ths to the Lecturer, and 4/30ths to the Vicar. Present rental	130 0 0
1648. John Robins, a rent-charge on a house in this parish, to provide for four poor children being taught to read English, and to write and cypher	5 0 0
The amount is carried to the credit and applied to the purposes of Mrs. Smith's Charity.	
1670. Thomas Fewler, a rent-charge on a house at the corner of Church Alley, to the poor	1 0 0
1677. Richard Wynn, Esq., £10 to the Parish stock, on condition that to four poor people should be given yearly 2s. 6d. each	0 10 0
1693. Mrs. Elizabeth Smith left two leasehold houses in Broad Street to provide for the education of the sons of the poorest inhabitants of this parish. [This property was afterwards converted into a freehold property, was sold, and is now represented by the sum of £11,115 4s. 10d. Three per Cent. Consols, standing in the name of the Official Trustee of Charitable Funds.]	
The Charity is now regulated by a scheme settled by the Court of Chancery in 1835 and 1848. As many Exhibitions of £20 a year each as the funds will allow are appropriated to the united parishes in the proportion of two for S. Lawrence and one for S. Mary. The Exhibitioners are educated either at King's College School, University College School, or the City of London School, according to the choice of their parents. The present number of Exhibitions is 15.	
Present income	340 7 4
1707. Richard Elborough left £50 on condition that the Minister of the parish should preach a sermon in the Parish Church on Good Friday afternoon yearly.	
On receipt of the £50 in 1718, the parish covenanted, until lands should be purchased with the same, to pay 50s. a year as interest, and thereout to pay and apply so much for the purposes of the said sermon as should be sufficient for the same.	
The payments made are as follows:—	
To the Vicar, for a sermon	1 1 0
Do. as Reader	0 5 0
To the Clerk	0 2 6
To the Sexton	0 2 6

	Per annum.
	£ s. d.
1750. Mrs. Sarah Scott left £700 Four per Cent. (since reduced to Three per Cent.) Annuities, the dividends to be paid to the Vicar to catechise and instruct in the Christian religion the children, both of rich and poor, of the united parishes every Wednesday and Friday during Lent, and to preach a sermon in commemoration of the gift on Ash-Wednesday or Good Friday	21 0 0
1765. Mrs. Anne Saville left a rent-charge on a house in Charterhouse Square, for the benefit of four old men or women of this parish	5 0 0
The annuity was paid from 1773 until 1819, but from that time was refused to be paid, and could not be enforced, the gift being void by the Statute of Mortmain.	
<i>Note.</i> —The Company of Mercers pay the dividends on £300 11s. 10d. Three per Cent. Annuities, representing arrears of payment of the several benefactions receivable of them	9 0 4
The amount is applied in aid of the gifts for coals for the poor.	

Parish of S. Mary Magdalen, Milk Street.

1375. Thomas de Kelleseye left a freehold estate in Milk Street to the use of the Church of the Blessed Mary Magdalen. Present rental	420 0 0
1521. Sir John Allen, Alderman, for coals for the poor (paid by the Mercers' Company)	0 9 0
1563. Sir Humphrey Baskerville, for a like purpose (ditto)	1 5 0
1585. Sir Lionel Duckett, Alderman, for distribution to the poor (ditto)	2 4 4
1642. Elizabeth, Dowager Viscountess Campden, left £600 to purchase lands to produce £30 per annum for a Week-day Lecture in the Church of S. Mary Magdalen.	
An estate at Great Waltham, Essex, is held subject to this trust. The net proceeds, after payment of insurance, are applied, by an Order of the Court of Chancery in 1844, as follow:—£6 7s. to the Churchwardens for necessary expenses of the Lecture, and of the residue 26/30ths to the Lecturer, and 4/30ths to the Vicar. Present rental	
	100 0 0

Property applicable to Parochial purposes.

	Per annum.		
	£	s.	d.
City Estate:—			
Queen Street, Cheapside	300	0	0
Church Alley	40	0	0
Huggin Court	84	0	0
Milton Street (sold to Railway Company, and purchase-money invested in £7,536 4s. 8d. Bank Three per Cents)	226	1	8
Upper Thames Street Estate (sold under an Improvement Act, and purchase-money invested in £1,499 6s. 7d. Three per Cent. Consols)	44	19	7
Lower Thames Street Estate: at present appropriated as an allowance to the Vicar in lieu of a vicarage house	200	0	0
Mrs. Astill's Lincolnshire Estate: residue after payment of charitable trusts, but subject to expenses of collecting, and other deductions	261	15	0

A S E R M O N

PREACHED MARCH 10, 1867,

AT THE REOPENING OF THE PARISH CHURCH

OF THE UNITED PARISHES OF

S. LAWRENCE AND S. MARY MAGDALEN

AFTER IT HAD BEEN CLOSED FOR REPAIR AND ALTERATION.

PSALM xxvi. 8.

*Lord, I have loved the habitation of thy house, and the place
where thine honour dwelleth.*

ONE of the marked features of our generation is the alacrity which men have shown in restoring and beautifying their churches. A recognition of the truth that God's house should be honoured for the sake of Him to whom it is dedicated, and because we hope that the more we show respect in these matters, the more will grow the feeling of reverence among those in whom it is wanting; these convictions have made the men of our day zealous in this good work. Not only is this spirit shown in the National Church, but also among Nonconformists, who, in the manufacturing towns especially, have built their chapels with taste, and with architectural features similar to those of our old parish churches. The number of new churches, the restoration of decayed fabrics, and the care spent on adorning our cathedrals, all testify to the widespread persuasion, that the habitation of God's house is to be loved and honoured; and this devotion of wealth to adornment of the House of God has not led to any neglect of more common duties. I do not think that there ever was a time when charitable works of all kinds were carried on so zealously. Any calamity, such as those which have visited our city—cholera—or famine in the eastern districts—meets with ready and abundant supply

of charitable funds. For the disasters of the colliery, or the wreck, and the continuous support of the feeble and sick among us, there is forthcoming at all times this abundant supply, when there is confidence in the management, and in the good sense and judgment of those who administer the contributions of their fellow-citizens.

It would, therefore, not be at all just to criticise the expenditure upon the ornamentation of our churches, as if it were misplaced, or as if it took away what was the heritage of the poor. We should be inexcusable if we forgot the claims of the poor in this church, dedicated to S. Lawrence, who met his martyrdom for recognising in them the chief treasures of the church.

He was archdeacon to Sextus II., Bishop of Rome, and S. Ambrose tells us that when he saw Sextus II., his bishop, led to martyrdom, he cried out, 'Where do you go, father, without your son?' With that, Sextus bade him diligently look after 'the treasures of the Church.' The emperor then commanded that Lawrence should be taken up. And when the guards urged him to deliver up the treasures in his possession to the emperor, he desired three days' time to gather them up. Then he gathered together all the poor and sick people he could meet with, and showing them to the guards, he said, 'These are the treasures of the Church, upon whom whosoever lays anything out, it is not lost, but is restored to him with usury.'

Works of charity are the noble works of the Church, and the poor are the treasury into which we should cast all that we wish really to save unto life eternal.

But we have another lesson taught us by the words of our Lord to S. Mary Magdalen, when she came to show honour to our Lord, and brought the very precious box of ointment and poured it on his head. He did not

sympathise at all with those who said, '*Why was this waste of the ointment made? It might have been sold for two hundred pence, and been given to the poor.*'

When they murmured, the Lord said, 'Let her alone. Why trouble ye her? She hath wrought a good work on me. For ye have the poor with you alway; and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she could; she is come beforehand to anoint my body to the burying. Verily, I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.' A prophecy of our Divine Master, which we are now fulfilling and making good.

Thus the names of the servants of God connected with this church teach us two things—that the poor are the first claimants on our bounty, but that they are not the only claimants. Whatsoever is done for the honour of God, and to make His house more glorious, is also acceptable to Him.

I cannot tell you much of the churches which were in these two parishes before the fire, except that the Church of S. Mary Magdalen occupied the site where the City of London School now stands; that it was endowed with a benefaction which has been the foundation of all our works of ornamentation in this church of the united parishes. The east windows, representing events in the life of our Saviour, were put up some years back by the inhabitants in memory of Thomas de Kelleseye, a benefactor to the Church of the Blessed Mary Magdalen.

When, after the great fire, the parishes were united, and one parish church was erected for both, this building in which we are now assembled was designed under the direction of Sir Christopher Wren, and completed at a cost

of nearly 16,000*l.*, a large sum in those days, and greater than the cost of most of the contemporary churches. And when it was the custom, as in the last century, for merchants and others to reside in the City, this church must have had a large congregation, which, probably, occasioned the building of a gallery on the north side.

Recent changes in the mode of life of men of business, who now find it most conducive to health and comfort to live in the suburbs of London, have brought corresponding change in our congregation. The number of residents is few, and those of our parishioners who have houses in the neighbourhood of London naturally spend their Sundays with their families at their houses, so that we found no need for the addition, and have now removed it, in order to throw open to view the grand proportions of the building. Another important alteration is securing a central aisle, by dividing the seats for the parishioners into two blocks to the north and south of it.

And now we come to important changes at the east end of the church. It was always a matter to be regretted that the internal arrangement of these churches, built by Sir Christopher Wren, was so very unlike that of the old churches of the country. A chancel in which the parishioners resorted to Holy Communion, and a nave in which they pray and are instructed, was a universal arrangement. It has always struck me as unfortunate that so marked a difference was made in the arrangements with which we were here familiar. The object of the alteration now accomplished is this: to raise the east end of the church so that the Lord's table or altar may be seen by all—that the officiating minister may perform his part in the sight of the whole congregation—which before was impossible. Then, as the highest act of Christian worship is the joining in Holy Communion according to

our Lord's dying command, 'Do this in remembrance of me,' we have thought it right that the part of the church where this rite is celebrated should be distinguished by special ornament. All that is at present visible is meant, you observe, to remind us of HIM. On the floor of the chancel are emblems of the four evangelists who lead us to Christ; in the two windows, the adoration of the Magi, and Christ sitting among the doctors in the Temple, His triumphal entry into Jerusalem, and His bearing the Cross. Between the windows and over the Lord's table, His Ascension into heaven; in the small window above, the Lord sitting in judgment; and inscribed round the chancel these words, 'I believe that Jesus Christ is the Son of God' (the confession of the Ethiopian). When the whole is completed, we shall have in the north and south windows of the chancel memorials of S. Lawrence and S. Mary Magdalen.*

The space between the windows admitted only of some subject like the Ascension, where there were figures below and above; but I must pause on this subject, because it is a matter which has given me great satisfaction, that the Ascension of the Lord should be delineated above the altar.

We are all aware that discussions prevail among us about the Holy Eucharist, and that there are some of our clergy who seem to be almost undistinguishable in doctrine from the Roman Catholic on this subject.

Now I have always endeavoured in my teaching to keep to the strict line which I believe our Reformed Church has held, and intends all its ministers to teach. In the Lord's Supper we are partakers of the Lord's body and the Lord's blood, but only after a heavenly and spiritual

* These are now finished—S. Lawrence (the Deacon) before the Emperor, and S. Mary washing our Lord's feet with her tears.

manner. That it is a true participation, no one dares doubt, but how we are made partakers is undefinable. All we can do is to accept in faith the words of Christ our Master, and ask no questions about the mode in which He sends spiritual influences or makes us partakers of that which strengthens and refreshes the soul. Of this we are certain, that it cannot be *material*. The grossness of such conceptions is abhorrent to us. We reject them utterly. It is the materialism of the Romish system which repels us. It degrades the holy teaching of the Lord. In the Prayer-Book, at the end of the Communion Service, there is a warning or note, that our kneeling to receive the Lord's Supper is a posture of humility and gratitude, not of adoration. The natural body and blood of our Saviour Christ are in heaven, and not here.

I trust that none who approach our altar will fail to remember this when they see a memorial of the ascension of the Lord's risen body into heaven. There can be no material presence when the Lord is gone bodily away, and therefore I am grateful that so important a doctrine should be indicated by the fact, that, as we approach the Lord's Supper in this church, we shall have the Lord's Ascension brought to our memories, and be thereby warned against carnal or material views of the Blessed Sacrament of the Altar.

The texts inscribed on the north and south sides of the church are taken, one from the Old Testament, and the other from the New, and both refer to public worship.

'O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.'

'Where two or three are gathered together in my name, there am I in the midst of them.'

And at the west end of the church, where the organ retains its place, we have a text referring to *praise*, in which we are assisted so much by that noble instrument.

‘Let every thing that hath breath praise the Lord.’

These, my friends, are the chief features of the alterations made within these walls. I trust you will all agree that they have been made with a view to edification, as well as to adorn and beautify the building—of which we may well be proud. It is the only public building belonging to the parishes. It is contiguous to the Guildhall, the central building of our city; and, as you know, the Corporation is invited here every Michaelmas Day to join in public worship before proceeding to the solemn act of choosing a chief magistrate.

The old custom, by which the blessing of God was always invoked on public acts, will, I hope, long continue.

There are many reasons which may endear this church to the memories of those who are now present. Some of you may have worshipped here for years; others have relatives buried beneath our feet. You may see on the walls memorials of those who are departed whose memory was dear to you. You may remember that here your sympathies have been kindled, that you have found the heart-searching word of God speaking to your soul, that you have been put in the way of solemn and pious reflection, and that you have here heard the sound of the Gospel bringing to you pardon and peace. There must be many memories of such things which can be recalled with profit, and should rouse us to gratitude and reverence, making us exclaim with the Psalmist—

‘*Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*’

I must here take occasion to say that I have been very grateful that we have shown such unanimity in carrying out these designs.

Of course there will be differences of opinion on many points which are discussed when we meet to settle our line of action ; and it is well that there should be friendly discussion and explicit statement on both sides. No doubt sometimes discussions are painful, because they are acrimonious ; but it is a matter of congratulation to me and to you, that we have managed all our business of this kind with general cordiality and good feeling ; and I wish to take this opportunity of publicly expressing my gratitude to God and to all the parishioners for the uniformly kind and liberal manner in which they have personally dealt with me, and for the generous way in which they have, on several occasions, joined with me in works of charity.

Although the relation of pastor and flock is interrupted very much by the circumstances which I have mentioned at the beginning of this sermon, yet I hope that our intercourse, limited as it is, has produced feelings of mutual respect and goodwill, and may thus have not been without a blessing from God.

Let me return, however, to the general subject. The arrangement of the seats of the Church has been attended with this alteration—there are no doors to the pews. It is felt by many that the old-fashioned plan of high pews, shut in completely, was a great hindrance to the efficiency of churches. The poor were practically excluded. We wish every person coming into this church to be aware that he or she may take any unoccupied seat. At the same time, it is convenient that regular attendants at church should have their places secured to them, according to the custom by which the churchwarden allots to

any parishioner who applies for it, seats for himself and his family.

Perhaps, it will be well, if hereafter it be found practicable, to adhere to a rule which has been found convenient in other churches—that the seats on each side of the central aisle be reserved for parishioners, and the seats in the north and south aisles be open to strangers. I have no doubt that our churchwardens will arrange this matter with fairness to all who have claims, and will not forget that our national churches are open to all: that all are equal in the sight of God, and that we shall not assign inferior places to the poor. This is the great thing to remember—*the rich and the poor meet together. The Lord is the maker of them all.*

Hereafter, all worldly distinctions are to disappear. Surely, in the House of God, which is the Gate of Heaven, the disparities of present condition should begin to be slighted.

And now, my friends, let me remind you of one very important characteristic of these improvements and alterations of our church. All the funds required have been provided without calling on the parishioners. The gifts and endowments of benefactors in past days have supplied the means. Careful, just, and honest management of their estates is due to the memory of the pious and good people who were inclined to leave property in trust for the benefit of the church, the parish, young children, and the poor. You have abundance of endowment for all these objects: God has blessed you with gifts which have enabled you to fulfil many duties incumbent on Christian men, without any sacrifice on your parts.

These occasions, when we are reminded how grateful we ought to be to God for his mercies, should be eagerly

seized by those who have to warn you. True gratitude fills men with desire to please Him who has blessed them in so many ways.

I am going to ask you then to acknowledge God's goodness to us, as a parochial body, by making a liberal collection for an object connected with a part of our united parishes.

The Cripplegate Ward Schools—of which some of the children are present—are an old foundation, which our predecessors established for the benefit of that ward, including part of the parish of S. Mary Magdalen. Many children have there been trained in habits of industry and order; have learned the rudiments of religion, and been made more useful members of society, and, we may hope, better servants of Christ.

Some time ago, from want of support, they had fallen off much in efficiency; but latterly, chiefly through the exertions of the treasurer, a worthy neighbour of ours, known probably to most of you, the schools have been revived and made efficient. There is now wanted a sum of money to put the buildings in order; and if you are liberal to-day, that object may be accomplished. We all know that it is irksome to go round the parish soliciting aid—indeed, it is to many a great sacrifice of time—and honour be to those who undertake such duties. You may now, here present, deliver those who have already done much, from further trouble, if you will at once recognise the debt you owe to your poorer brethren, and make a voluntary gift for the honour of God, for love of the Saviour, for the honour of this noble church, and in token of your approval of our efforts to make it a place more fitted for the worship of God.

I should like to secure your hearty gifts by this view of the case, but I must not leave it there only, because

the special care which our Lord shewed for the lambs of the flock must always be remembered when we speak to our congregations of the duty of helping the poor to bring up their children in the nurture and admonition of the Lord.

In their tender years, impressions are easily made, their very helplessness interests us; we are shocked at the way in which, when neglected, these poor little ones are dragged up into premature manhood, accustomed to scenes of vice and privation. With all our anxiety to establish and maintain schools, we too often see, from the daily papers, what a mass of unrelieved misery remains. Oh! let these things sink down into our hearts. Every sum judiciously expended on our schools may be the means of rescuing some from the vast ocean of want and wretchedness.

Let us join heartily in this good work, let this day be remembered among us as one in which we shewed our gratitude to God, for enabling us to do Him honour by an abundant contribution from our own means for the little ones of His flock.

That God may pour out upon you abundantly the spirit of liberality, and that you may rejoice in consciousness of having recognised your own duty in this matter, and having acted as brethren towards those who have a claim on your bounty, is the earnest prayer of your grateful and affectionate Vicar.

Now to God the Father, God the Son, and God the Holy Ghòst, let us ascribe all might, majesty, power, and dominion for ever and ever. Amen.

A S E R M O N

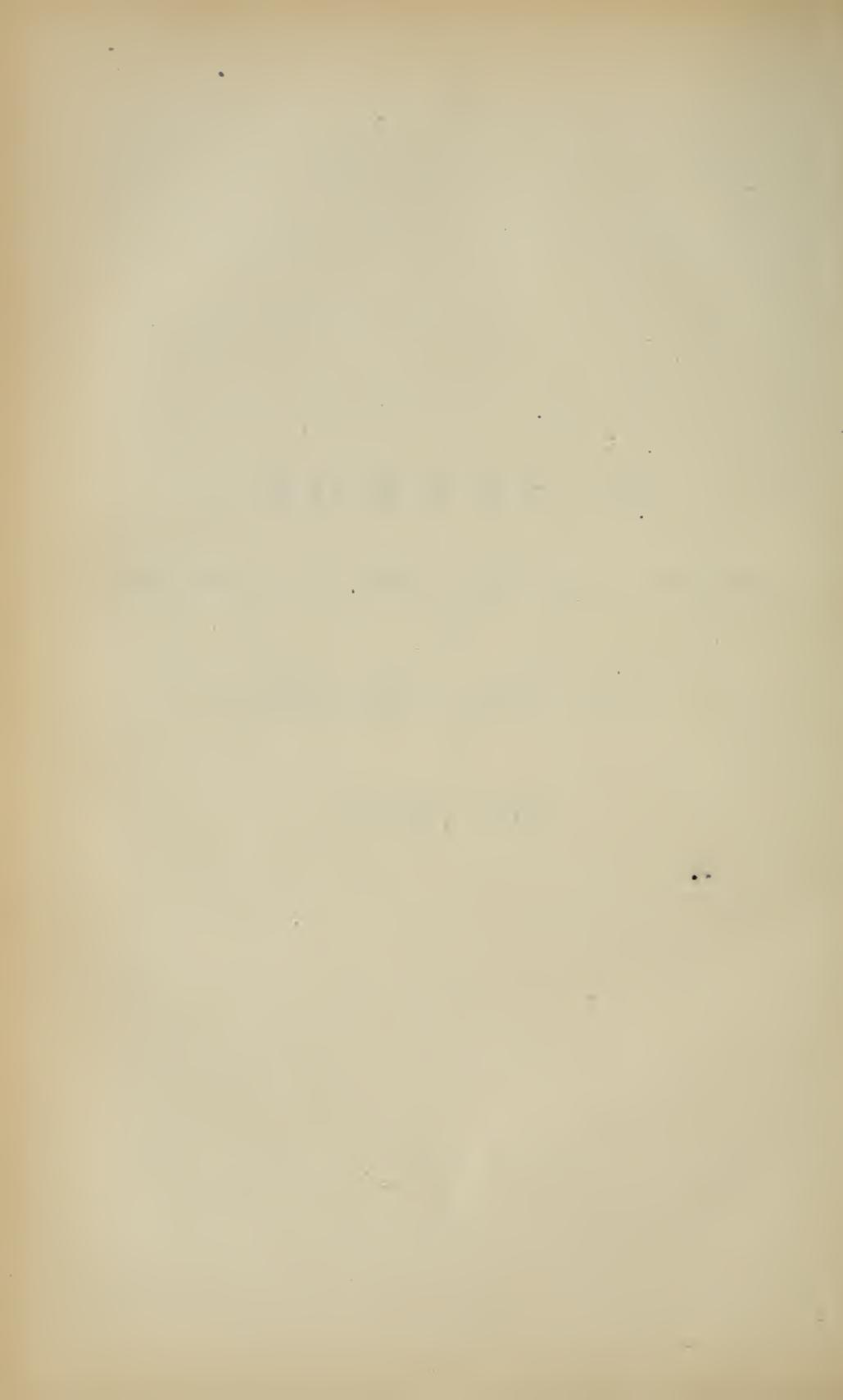
PREACHED IN THE PARISH CHURCH OF S. LAWRENCE

ON

SUNDAY MORNING, SEPTEMBER 8, 1867,

BY

THE VICAR.



ISAIAH xlv. 22, 23.

Look unto me, and be ye saved, all the ends of the earth : for I am God, and there is none else.

I have sworn by myself ; the word is gone out of my mouth in righteousness, and shall not return : that unto me every knee shall bow, every tongue shall swear.

AMONG the grand ideas which are most capable of exciting the imagination and kindling the enthusiasm of men, there is none more powerful than that of Universal Empire.

When we first read of the exploits and achievements of great warriors, ancient or modern, our youthful sympathies are kindled and glow with vivid fire. Power, conquest, dominion, are words which awaken our eager spirits, and we follow with avidity, and the warmth of partizans, the pages of the historian as they tell us of the gallant deeds of the mighty. And when the aims of the conqueror have been successful, and sway over human multitudes has been attained, and we see the iron will of one man directing the lot of many races, and bending the nations to obedience, there is a thrill within us of proud sympathy with this imperial sway.

The imagination is roused by the memory of the past. The great empires of the world pass before our mind's eye, as gigantic phantoms, rising out of the gloom of a dim antiquity, sweeping by in proud majesty, and fading away in succession ; leaving us fascinated by the awful

grandeur of their proportions. We are surprised, even now, with all our acquired knowledge—the accumulated results of human progress—at the wonderful advances made in days gone by, at those monuments of human skill which the researches of archæologists bring constantly to our knowledge. And dim and distant though they be, yet these mighty empires become to us astounding realities, when looking on the relics of Nineveh's greatness, or when the ruins of Balbec glow before us on the canvas, or we contemplate the silent massiveness of the Pyramids. And we regret that the great kingdoms, of which these are the traces, of whose reality they are the witnesses, of whose power they are the imperishable monuments, should all have passed away, and left nothing but a dumb material to remind us by its simple existence of great designs accomplished, great schemes completed and brought to an end—ambitious aims pursued with indomitable energy, compassed, satisfied, and then dwindled away.

The principle implanted in man at his first formation, when he was bid to subdue the earth, though often it may lead to false and sinful results, remains powerful and influential. It makes us sympathise with the hero and share his triumphs; we cannot at first reason justly on the perversion of the noble principle of ambition which the history of mankind exhibits; we are carried away with the eager energy and audacity of the conqueror; we are almost ready to look without condemnation on the extravagant vauntings of the impious King of Babylon, who said in his heart: *'I will ascend into heaven: I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High.'* We find within us a chord that vibrates responsively to such proud boastings; we are ready to overlook the

impiety, for the boldness and vastness of the thought. We can almost weep with the Grecian warrior on finding a bar to his further conquests. We readily enter into the pride of the Roman race when the conquered earth was at their feet. The idea of *empire* is one which burns within us. Now, it is not difficult for Christians to discern the right end to which this enthusiastic emotion should lead.

This exultation within us had its germ implanted in man by the Almighty. Our sympathy with the idea of dominion points to the feeling with which we ought to regard the restored dominion of the Holy One over all the subjects of his power, now alienated in a measure by the prevalence of evil. That there shall be a victory of the Good power over the Evil, is so prevalent an expectation that we may almost term it universal; and the universal obedience of all things finally to the Lord of Hosts, is to be accomplished by God incarnate. He, through whom human nature has been lifted out of its low estate, and in whom its association with the Deity is to be consummated, is to put all enemies under his feet. Christ the Deliverer is to reign over all nations, to be universally obeyed, to be installed as the great king over the whole earth. That which to some of the noblest and bravest of the sons of men seemed the great object of desire, is to be accomplished in Him. When the Psalmist, lost in the contemplation of the outpouring of God's favour upon man, exclaims: '*Thou madest him to have dominion over the works of thy hands; thou hast put all things in subjection under his feet,*' he prophesies of the greatness of that Son of Man who was to be the Image of the Invisible God—by whom and for whom all things were created, both in the first creation and also in the regeneration; for it pleased the Father that in him should all fulness dwell.

While condemning therefore (as we ought) the spirit of an over-bold independence in man (which, though it seems to sparkle with flashes of his God-like origin, yet also tells of the marring of the work of God through sin), let us at the same time remember that in a certain sense, and one in which we are largely interested, this bounding of our hearts towards the thoughts of universal empire, has a sure foundation. While we learn with calmer judgments to correct the visionary enthusiasm with which we reverence the world's heroes, we may turn to the contemplation of those glorious promises with which the Word of God rings, when it tells us of a new heaven and a new earth wherein dwelleth righteousness; when the Son of Man, symbolised to us by the King of Israel, shall rule the raging of the sea, and scatter his enemies with his mighty arm.

‘Thou spakest some time in visions unto thy saints, and saidst: I have laid help upon one that is mighty: I have exalted one chosen out of the people. I have found David, my servant, with my holy oil have I anointed him; my right hand shall hold him fast, and my arm shall strengthen him. The enemy shall not be able to do him violence; the son of wickedness shall not hurt him. I will smite down his foes before his face, and plague them that hate him. I will set his dominion also in the sea, and his right hand in the floods. He shall call me, Thou art my Father, my God, and my strong salvation; and I will make him, my first-born, higher than the kings of the earth.’

We must indeed keep in mind, what in former days was a saying only dimly apprehended, that this kingdom is ‘*not of this world.*’ As the creation grows old, and man's faculties expand, and we have a longer experience of God's providence to appeal to, we see that His ways are not as

our ways. His promises are to be spiritually discerned. The grosser materialising views which mankind have held in past ages, and whose fruit is now seen in the Romish corruption of the faith, will gradually give way to the higher, more noble, more purifying intelligence of God's sayings and promises. The spiritual empire of Christ Jesus, is a dominion which is the more real for being spiritual. It is to extend over all creation; it is to embrace in its comprehensive grasp all the sons of men; and it is to be established in their hearts. It knows no limit of race or region; it should interfere with no political combinations; it lives, and grows, and gains its solemn, vigorous sway in the conscience and the intellect of man; though not exclusively, it thrives most under those outward circumstances which promote the freedom, the mental development, and the civil progress of mankind; but under all circumstances it must make way. *'The stone became a great mountain, and filled the whole earth. The kingdom which the God of heaven has set up shall never be destroyed: it shall stand for ever.'* Its subjects are knit together by invisible but real spiritual bonds. Its spread and its growth are preparing a power which ultimately shall smite the hearts of nations, and will reduce all their pomp and glory to its real value. There shall be a time when the great Voice in heaven shall proclaim: *'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.'* *'Out of his mouth goeth a sharp sword, that with it he should smite the nations. He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.'* His triumph is ushered in, in the prophetic books, with the most glorious song of exultation, from *'the voice of a great multitude, as the voice of many waters, and the voice of many thunders.'*

‘Hallelujah ; for the Lord God omnipotent reigneth.’ God cheered the hearts of his people in old times by revealing to them this final dominion of righteousness ; the coming of a day when the knowledge of the Lord should overspread the face of the earth, as the waters cover the sea. *‘I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return : That unto me every knee shall bow ; every tongue shall swear.’*

Now, I said that the natural longing of man for the prevalence of a universal empire, should herein be satisfied ; for remember, that in this great kingdom human nature is exalted. The apostle and high-priest of our profession, *‘took not hold of angels, but the seed of Abraham he took,’* that in Him might be verified the saying of God : *‘In thy seed shall all the nations of the earth be blessed.’* Man originally was created in the image of God, and since his fall from that high estate, God hath prepared better things for us in our own nature, that now unto the principalities and powers in heavenly places might be known by the Church the glorified body of Christ, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, the Head of the Church.

In Christ there is to be a restitution of all things. A sovereignty is to be established over men’s hearts, of which the actual sovereignty of God over the material creation is the type and the earnest. This is Christ’s kingdom ; that of which we are now subjects ; and to its progress and advancement we are all pledged and devoted. We are soldiers of the Cross. Our warfare in the flesh is against His enemies ; we are called upon by our allegiance to strive manfully in every way for His progress. The weapons of our warfare are not carnal ; but while human they are mighty, through God, to the overthrow of the powers of darkness. Through much tribulation, by energy, by de-

votedness, by self-sacrifice, by thorough giving of ourselves to Him, we are to labour to promote his kingdom by the subjugation of the carnal to the spiritual. Universal empire is promised. The whole world is to be won. A mighty victory is to be achieved; and we, the soldiers of the Conqueror, we are joined with him now in the strife, and hereafter we are to be united with Him in glory, when the warfare is over and the battle won, and the opposing power is swept away, and all things are put under the Saviour's feet.

Surely, brethren, such a prospect is one of surpassing magnificence. What was the glorious pageant of the triumph—the recital of which sends a thrill through every generous heart—when the armed warriors marched up to the Capitol amid the shouts of the thronging multitude of Roman citizens, to the coming in of the hosts of the Lord, when the ransomed of the Lord shall return, and come to Sion with songs and everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away: when the mountains and hills shall break forth into singing, and when men shall see ‘*the glory of the Lord, and the excellency of our God?*’

Is there not here enough to satisfy to the full all the cravings of man for power and greatness and universal dominion? And ought not some of that fervour and enthusiasm which we see displayed for earthly triumphs to be visible in those who, with such transcendent promises, with such large hopes, such vast anticipations, now look for the establishment of the Empire of CHRIST, and strive for its success?

Now what is to follow from all this? Surely that we should publish this Gospel of the kingdom to all nations. Wherever there is a soul to be saved, either here or

elsewhere, there is an opportunity for each one of us to be doing his Master's work, to be extending the sway of that great kingdom of which we are the vassals; and it is to be done by the proclamation of the Gospel, by the preaching of the Word of God.

Let none despise the means, and think them inadequate to the great and ambitious ends of which we have spoken. How is it that the glorious gospel of the kingdom has made its present advances? How is it that civilisation, resting upon Christianity, has now been spread through great part of the earth? *'It pleased God by the foolishness of preaching to save them that believe.'* The gospel of Christ, which we take as our means for subduing the world to the new Kingdom of God, is the proclamation of 'The Power of God,' and 'The Wisdom of God.'

And are not the Power and the Wisdom of God means powerful and wise enough for the subjugation of mankind? What I have in view in this exhortation is to stir up in you an enthusiastic desire for the growth of Christ's kingdom, by appealing to a feeling which grows within all breasts, and pointing out a success to evangelising efforts far greater than any which worldly conquest or endeavour could ensure us. Wherever and whenever there are subjects to be won to Christ, there must we Christian brethren be found labouring, striving, and providing with all our means, that none shall perish; that more and more shall be continually brought into the fold, and absorbed in the ever-growing, ever-increasing army of the faithful. But there is this difference between exertions at home and abroad—that here the machinery of Christ's Church is already organised; the door is open, and there is wanting only vigour, energy, and life to make all men press into the kingdom of God. But in distant lands many of our own race, of our own family and tongue, perhaps our near

kinsmen are without this constant proclamation of the nearness and readiness of God to receive penitent sinners, without the bread of life; and to provide for them the blessings of the Apostolical Church, is an object worthy both of the Christian and the citizen of a great empire. In both capacities, we are bound to send the gospel into the dry places of the earth, and among those who have not at hand the glad tidings of salvation. And thus we cheer, enliven, strengthen the distant stations of the great army of the Cross; we establish outposts, push on into the enemy's country, invade the dark regions of pagan superstition, gain upon the dominion of the Evil One, and carry into his own gloomy recesses the banner of the Cross, shedding light, happiness, and salvation on all who look to it.

Conquest, progress, the subjection of the world to come as well as this present, are the great and glorious promises made to Christians. These are our objects. We stretch out our hands in prayer and hope to lay hold on these solid, true, and lasting realities. We see rise up before us a long array of powers, spiritual and heavenly; the heralds, the agents, the directing energies of the eternal kingdom, ushered in by the Lord of Creation himself; the living and beating pulse of the great framework is the Holy Spirit of God. Thousand times ten thousand angels go forth to minister, and the Lord is among them. The whole creation, which now groaneth and travaileth, waiting for redemption, and the removal of the curse, will then have returned to the dominion of the Lord of life and light and power. And the redeemed shall walk a renovated earth, teeming with the tumultuous obediences of grateful creatures, burning with desire to testify to the Giver of all Good their homage and their devotion, and exulting in the prevalence of harmony and concord.

Christ, the Universal King, shall reign till he hath put all enemies under His feet.

Away then with the wretched sneers of the sceptic, the deadness of the formal, the trembling half-confidence of the fearful, and the indifference of the selfish, who care only for present ease and bodily comfort! Heaven itself is to descend upon earth, and instead of preparing ourselves for its enjoyment, shall we be merely accommodating and arranging, and idolising things earthly and carnal, which all are to perish with the using? '*This mortal must put on immortality, and this corruptible must put on incorruption.*' Let us then live, brethren, for the immortal, the incorruptible. Lift up your eyes and your hearts above this miserable, perishing scene, full of changes and uncertainties, and fix them on the eternal and immutable realities of Christ's great spiritual kingdom. Labour not for that which perisheth, and is swept into oblivion, but for that kingdom which in its overflowing fulness shall absorb heaven and earth.

If all things are yours, they are given for this one end and object, that you should dispense them as faithful stewards of God's gifts for His honour, for His glory, for the good of His creatures. To teach every knee that it must bow to Him in submission or in deprecation. To instruct every lip that it must call upon Him, either in holy hope or in a wild despair; but to Him we all must go, on Him we all must call; we must be soldiers of the army of the faithful, or prisoners of war destined for the punishment of traitors and deserters. It is a matter in which our own eternal salvation is concerned. Are we faithful soldiers of Christ, if we neglect it?

Our tendency is to rest satisfied with the present, though we know its emptiness. We may persevere in indifference

to the higher things of God's covenant, till a hardened selfishness has encased us in an adamant shell, impervious to the persuasive motions of the Holy Spirit, dead to the noble sounds which call us to glorious enterprise on the side of God our Father, and Jesus Christ his Son. But, away with this! Let me draw a picture of the progress of the true Christian soldier.

When young, and before we come in contact with the turmoil of life, its pomps and its vanities, its honours and its business, its glories and its pageantry fill us indeed with bright hopes and longings: we yearn for the day which shall bring us into the midst of all its glittering, joyous scenes—the picture, while at a distance, seems so bright, so engaging, so full of enjoyment; but as we approach it, it seems to lose somewhat of its freshness and its allurements, and gradually, as years creep on, what was so bright, becomes dim; what appeared so brilliant, becomes tarnished; and then to the true, faithful, penitent soldier of the Cross, who has hopes and joys of another kind, visions higher, holier, more glowing, steal gradually over the scene. Like those imitations of art, where the fading hues and dissolving outlines of one picture are preceded by clear and brightening images of a different kind; so, as the man grows older, his views of the Future change in their tone and character; as the world-picture fades from his eyes, being found unreal, unsatisfying, empty, there arises before him a bright glow of heaven; he realises on earth, by anticipation, the incipient glories of a scene of transcendent happiness and magnificence; the great kingdom of Christ fills his imagination, he thinks more of it, and less of the fleeting, deceitful, uncertain present; it grows upon him, as the other fades, in importance and reality, and more clearly and more distinctly shall its

glories reveal themselves to the eye of his faith, till he exchanges his ever-brightening vision for the burning and shining realities of heaven. Children of this spiritual kingdom! Sons of God! Heirs of glory! Partakers of the heavenly calling! What noble sounds are these! If they cannot stir us to holy enterprise, our hearts must indeed be dead.

Christ, the Lord of Lords and King of Kings, is extending gradually and surely over the whole earth His kingdom; and shall we, his sworn soldiers and servants, purchased with His blood, sanctified by His spirit, be lukewarm in His cause? How soon will it be out of our power to do anything? The call to eternity may be painfully near—we know how suddenly the mighty are struck down, and how soon shall we and all this generation sleep with our fathers; and then, what shall we have in the triumph, the great and glorious issue of the conflict with evil, when the trophies are raised and the nations are subdued, and Christ the Deliverer hath trodden the winepress of the fierceness and wrath of Almighty God, and the kingdoms of the world have become absorbed in the one great Empire of Righteousness!

It is a subject for thankfulness to God that he has effectually stirred up many to this great work. But its vastness would be appalling if we did not know that the greatest results can be attained when those who set about them are united, zealous, and act on high principles; when they seek perpetually the Divine aid, and put their trust only in the strength which is given from above in answer to earnest entreaty. When we lift up the veil of earthly covering, and consider mankind as consisting of immortal beings, capable of a high intellectual and moral excellence, we discern vast crowds in darkness and ignorance, claimed by the Evil One as his subjects, far removed from the

blessings of the Gospel, never attaining to the true knowledge of God.

It is our duty then, our pledged and bounden duty, if we be faithful Christians, to open the prison doors to those who are in the chains of sin; to throw wide asunder the floodgates of Divine love to these poor perishing sinners; to send far and wide the proclamation of peace, deliverance, regeneration, the Divine favour—grand and heart-stirring privileges which we now enjoy; to break down the barriers which the powers of evil interpose; to fight manfully under Christ's banner against His enemies and the enemies of mankind, with an undying confidence in the result, with a pertinacious certainty of success; because we are part of the army of the Lord of Hosts; we are spending our energies in the cause of One unfailing and Omnipotent, who has himself decreed the issue of the conflict: *'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: That unto me every knee shall bow, every tongue shall swear.'*

What conquest, what object of ambition can be compared with this?

'Go ye then into all the world, and preach the Gospel to every creature.'

You will be at no loss to understand why this subject has been brought before you to-day. It is to interest you in the special services we have announced on Saturday next and during the following week. Full details of these services will be supplied to all who wish to take part in them. Their general object is the expansion of the idea of this day's sermon. The assembling of so many bishops from distant parts of the world to take counsel with our archbishop on the momentous affairs of the Anglican

branch of the Church Catholic suggested the idea of a continuous missionary service. We hope by united communion, by united prayer and praise, and by listening to the exhortations of those servants of God who have not only said Lord, Lord, but led the way in the glorious conflict against evil, to rouse ourselves to greater self-devotion in this matter, to increase our interest in the progress of Christ's kingdom here and everywhere, to impress more deeply on our own hearts and minds the responsibilities and the privileges of Church membership.

May God Almighty bless these efforts to stir men to holy enterprise and faithful service! May the prayers and praises of his children from this church ascend before the throne of His Grace and prevail with Him for blessing on the great work and on ourselves, and may we feel in increasing numbers the blessedness of union and communion with our dear Lord and Master!

Come then, my friends, in crowds; bring all you can to join. Let us pray earnestly, intently, with all our hearts and souls. Let us praise God for past mercies by singing to him psalms and hymns lustily with a good courage, and let us bind ourselves to Him and to His Cross by frequent communion, and resolve from henceforth to live more and more, by His grace and help, the Christian life, and devote ourselves more and more earnestly to His work.

Now to God the Father, God the Son, and God the Holy Ghost, let us ascribe, as we are most bounden, all might, majesty, power, and dominion, in heaven and earth, for ever and ever. AMEN.

THE following Account of the week of MISSIONARY SERVICES held in the Church of S. LAWRENCE and S. MARY MAGDALEN is compiled from the newspapers of the day, corrected only in matters of fact. The unexpected sympathy shown by the citizens and men of business in London, drew more attention to the services than I had hoped for; and no arrangement having been made for a permanent record of the sermons, I am obliged to make the best use I can of the Reports in the daily papers.

We had hoped and expected that the Bishop of London would have opened the series with an address on Home Missions, but in this we were disappointed.* The kindness of the Bishop of Louisiana, who, at two days' notice, undertook the first sermon, will always be a subject of grateful recollection. The other sermons were sometimes not preached by those bishops whose names we had advertised; but, as I explained to the congregation, there were unavoidable interruptions to the scheme, from the great difficulty of making arrangements which depended on so many contingencies. The account here given will I trust be fairly accurate; and I have thought it right to preserve it, such as it is, from the unprecedented fact that in twenty-six services held in nine days in one parish church twenty-four bishops were present and took part. The crowds who welcomed them may be considered as giving them The People's Welcome to the City of London.

B. M. C.

* The Bishop of London's approval and sympathy were, however, conveyed to me more than once, by letter, before and during the services.

The Festival commenced on *Saturday*, the 14th September. Four o'clock was the hour appointed for the commencement of the services, and at that hour every part of the church was well filled. A procession emerged from the vestry and moved slowly down the aisle, about sixty surpliced choristers singing Bishop Heber's processional hymn, 'The Son of God goes forth to war.' The Bishop of Louisiana, United States of America, then followed, attended by the Rev. W. E. Erskine Knollys, M.A., the Bishop of London's chaplain; the Rev. Morgan Cowie, B.D., vicar of S. Lawrence Jewry; the Rev. George Pocock, LL.B., Lecturer in the Church; and several other clergymen in their robes. The Rev. Morgan Cowie, who knelt at the altar rails, sang the Litany. At its close the Bishop of Louisiana ascended the pulpit, and expressed the deep regret he felt at the absence of the Bishop of London, who, he was authorised to say, felt the deepest interest in the enterprise they were commencing. He then selected for his text the 28th chapter of St. Matthew's Gospel, verse 19—'Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.' He said that, in the absence of the honoured prelate who presided in that diocese, it fell to him to make a few introductory remarks on the various topics which would be brought before them in the course of the services, leaving others to deal with them more in detail. He said the tendency of every great principle was to become a power, and this was eminently true of Christianity, which had arisen from small beginnings. Christ did not convert the world by a miracle, but he wandered up and down Judea, and was content as a reward for his labours with a very feeble brotherhood. The responsibility rested upon Christians of the present times to share in the work, otherwise they would deny the Church which Christ planted; they would prove themselves ignorant of the first principles of the Gospel if they remained satisfied with a conviction of the soundness of their own faith, and neglected to take the necessary means for propagating it amongst others. The Bishop proceeded to speak of home missions. He remarked that since he had visited England some fifteen or sixteen years ago, upwards of one hundred beautiful churches had been erected in London, each in itself forming the nucleus for the propagation of Christianity; whilst in Paris during the same period he found that only five new churches had been built, and those in the place of four that had been pulled down for improvements. Still, the immense increase in the population of London must be remembered. An immense mass of vice and depravity

was growing up around them ; but it might yet be not only the greatest but the best city in the world. There was something truly comprehensive in the work of city missions. They did not want mere benevolent institutions based upon a creedless humanitarianism, and they could never satisfactorily support what were called benevolent institutions which disowned the Church and its duly organised ministry. The tendency of such institutions was to induce the poor to believe that they could do without any religion at all, whereas they ought to inscribe the name of Christ legibly on all their institutions, in order to show the connection which existed between them and the Church. No charity could be Christian which was not universal, which did not address itself to the spiritual and temporal wants of the poor. Societies were multiplying every day, just as heathen temples were raised to deify every virtue and to relieve every human ill ; but this showed little more than the sincerity of the worshippers and the hollowness of their worship. The Bishop next spoke of the manner in which the work of the Church was advancing in the colonies and dependencies of the British Crown—a matter in which he said he had much experience. If the same had been done for America in days gone by it might have been a greater and a better country than it was now. For a hundred years there existed in America an episcopal Church without bishops, and the Church which had government protection was that which was left without an organisation. In vain that Church pleaded with the government of England for redress—archbishops and bishops pressed the matter upon the attention of the Crown, and year after year the Society for the Propagation of the Gospel made strenuous efforts to remedy the evils ; but while it was allowed to the Roman Catholic Church to have what bishops she pleased in her discretion, the sons and daughters of the Church of England were left without the ministrations which were pledged to them at their baptism. Nothing so much as this strengthened the Americans for their struggle against this country ; nothing induced them more than this to look with interest upon this struggle for independence, and to delight in seeing the secular power scattered into fragments, until at length it entirely disappeared. He should feel that he had not spoken unwisely on this subject if he aroused the zeal of Englishmen on behalf of the spiritual life of their distant colonies and dependencies, which he trusted would ever remain to strengthen the fame of England. The right rev. prelate described in very vivid terms the way in which colonists, even though they had been communicants

in the Church at home, were apt to fall away from the faith if means of grace were not provided for them. They rejoiced in the Church at home, and had been carefully instructed in Catholic truth. Such men might fall away; they could never become sectaries: they might become infidels; they might become recreant to the Church of their baptism; but it would never be until the Church proved deaf to their continued appeals. He trusted that the day might be hastened when the Churches of England and America would be still more closely united, especially in the advancement of the spiritual interests of the heathen. In the presence of so sublime a spectacle all political antagonism would be hushed, for all would acknowledge the fatherhood of the Church.

When a collection had been made, the right rev. prelate pronounced the Benediction from the altar, and clergy and choristers re-formed and retired in the same order in which they had entered, singing with great force the recessional hymn—

‘O, Paradise! O, Paradise!
Who doth not crave for rest?’

There was a second service at eight o'clock, when the sermon was preached by the Rev. William Cadman, M.A., Rector of Holy Trinity, Marylebone, from Matthew ix. 36, ‘But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.’ The offerings of the day, which were devoted to the Bishop of London’s Fund, amounted to 15*l*.

On *Sunday*, the 15th, there was an early celebration of the Holy Communion at eight o'clock, when the Rev. W. H. Milman, Rector of S. Augustine and S. Faith, officiated. At the mid-day service it had been announced that the sermon would be on matters connected with the Church in Ireland, by the Very Rev. Dr. W. Alexander, late Dean of Emly, Bishop-Designate of Derry and Raphoe, and there was a vast congregation. Every effort had been made to secure Dr. Alexander, and he was most willing to have come, but owing to his receiving, at a very late hour, notice of his consecration, he was obliged to remain in Ireland. Indefatigable efforts had been made to obtain for the Church of Ireland a representative, yet all failed from various causes. His place was supplied by the Right Rev. D. W. Walrond Jackson, Bishop of Antigua, who was attended by a considerable body of the clergy. Prayers were said by the Rev. Morgan

Cowie; the first lesson was read by the Rev. Horace Roberts, M.A. The Bishop of Antigua preached from Matt. vi. 10, 'Thy kingdom come.' In speaking of missions, he contended that the societies were the recognised organs of the Church, and that without their agency it would be impossible to hope for success. He spoke of the peculiar interest which attached to the matter at the present time, and remarked that, although there had been special discouragements to contend against at the Cape of Good Hope, in South Africa, in New Zealand, and elsewhere, the faith of the workers had never wavered.

At the close of the sermon, during the reading of the sentences, and the singing of a hymn, a collection was made for the restoration of the Church at Basseterre, S. Kitts, recently destroyed by fire, and the amount was 6*l.*, and the Holy Communion was administered.

At the third service, held in the evening, Dr. Jenner, Bishop of Dunedin, N. Z., preached. The right rev. prelate wore his scarlet doctor's hood over his ordinary episcopal robes. He selected for his text Luke x. 33 (from the Gospel of the day), 'But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,' which he skilfully applied to the duty of supporting Christian missions.

The amount collected, for mission work in the diocese of Dunedin, was 9*l.*

On *Monday* morning, September 16, there was a tolerably large congregation, the greater portion of those present being men, and the service commenced at the early hour of seven o'clock. At that time the first note of the organ was heard, and a procession entered, consisting of between 50 and 60 surpliced choristers, singing the processional hymn, 'We love the place, O Lord;' the Rev. Morgan Cowie, B.D., Vicar of S. Lawrence Jewry; the Rev. William Henry Milman, M.A., and the Right Rev. Dr. Bethune, Bishop of Niagara, the Bishop-Coadjutor to the Bishop of Toronto. The ante-communion service having been sung, the Bishop took his place in front of the communion rails, and delivered a brief address. He said he took great interest in the services which had now been commenced, and he hoped the great movement with which they were connected would meet with the success which it deserved. It was now more than a century since efforts were first made to promote the extension of the Church in British North America by means of the Society for the Propagation of the Gospel in Foreign Parts. Had it not been for the existence of that great institution, not only would British North

America have been without a visible Church, but probably in the United States there would not have been a Church as it was understood in England. On the other hand, had the Church been duly planted there in time, there might not have taken place (as the Bishop of Louisiana had so well said) any separation from the mother country. This was admitted by the citizens of the United States themselves, and it would show what was the main influence which bound the two countries so closely together. In Canada the Church was deeply indebted to the Society for the Propagation of the Gospel, which sent missionaries there when they could not otherwise have been obtained, and thus great spiritual necessities were to some extent supplied. Through the bounty of the people of England, the Society for the Propagation of the Gospel in Foreign Parts was enabled so to plant the Church in Canada that, come what might, its foundations could never be shaken. But during all that time Canada had grown almost into a nation, and its people had had to struggle for the maintenance of their Church. But the Society found that the Canadians had grown lusty and strong, and that, to a considerable extent at least, they ought to support their own burdens, so that the bounty hitherto afforded to Canada might be bestowed on other far distant and more destitute lands. Still there had been great strugglings, and the Canadians had been compelled to trust for help in the extension of their Church to their fellow-Christians in England. There were throughout Canada strong anxieties and yearnings for the maintenance of its connection with England. The Canadians were proud of the tie, and trusted that it might never be severed. There was not, he believed, an appendage of the Crown of England which would suffer so much from a severance from the mother country as Canada, and that was the general feeling of his fellow-countrymen. Still, if they were not helped, it was to be feared that the Church would not make much progress. A short time since he addressed a letter to the Society for the Propagation of the Gospel, soliciting for his diocese a grant of 500*l.* a year for five years. The answer was that the Society would be glad to do it, but that its resources were at its lowest ebb, so that the Canadians must use the best exertions they could in their own land to provide for the destitution which must be met. By helping that Church Christians in England would be giving a practical application to the prayer, 'Thy kingdom come.'

The choral celebration of the Holy Communion was then proceeded with, the Bishop pronouncing the Absolution and the Benediction. The choir left the church singing, 'Hail to the Lord's Anointed!'

The amount of alms collected for the Church Fund of the Diocese of Toronto was 1*l.* 5*s.*

At the mid-day service of *Monday*, September 16, there was another failure in reference to the appointed preacher, but the service was, notwithstanding, more enthusiastic and altogether more remarkable than any which had preceded it. At one o'clock, at which time it was to commence, there was scarcely an inch of available ground in the church which was not covered, and the sight of so many men assembled for worship at the busiest hour of the day in the City was very striking. Nearly in the front row was a leading solicitor in the City, whose time must have been especially valuable to him, with his briefs and papers, who evinced a deep interest in the service, but who went off with the rapidity of lightning at its close, many leading merchants, clerks with their books and papers—altogether a congregation which is very seldom seen. After the procession entered, and the clergy and choristers had taken their seats, the *Te Deum* was sung, and the Rev. T. J. Rowsell, M.A., Rector of S. Margaret's, Lothbury, ascended the pulpit. Mr. Rowsell belongs to what is called the broad church party, as distinguished from the high church, and has been a most energetic worker with the Bishop of London, in his Fund, and other measures for the well-being of his diocese. He said it was with very great regret he had to announce that the Bishop of British Columbia (Dr. George Hills), who was to have preached that day, had not arrived. He had had a letter from the bishop to state that he might be expected in London in the course of last week, but, as he was going to start, circumstances in the colony were so pressing, and of so anxious a character, that the governor of the colony personally asked him not to leave at that crisis. The archdeacon, to whom the affairs of the diocese would have been committed, was thrown from his horse and had his leg broken two days before the bishop was to start, so that he was entirely incapacitated from work. Mr. Rowsell took for his text S. Paul's Epistle to the Romans, chap. 16, v. 24:—'The grace of our Lord Jesus Christ be with you all. Amen.' After speaking of the deep debt of gratitude which England owed to the colonial clergy, and the importance of maintaining missions, home and foreign, colonial, and those of old England, he said that childish grudges had lately been expressed towards some of the colonial bishops for leaving their dioceses to visit for a few weeks their native country; but it must be remembered that they had given up all family ties, all the pleasures of home for their distant work, and it could not be supposed that their faith in

their mission could be less after they had sought a brief relief at home. It was not his duty that morning to speak of the approaching synod of bishops. There might be, and no doubt were, different opinions about it. For himself he had not much hope of any beneficial result from it to the Church of England at large; but that of course was only the opinion of an individual. Others would take a different view of it. The colonial bishops, however, ought to have the sympathy of all. He might add that British Columbia was founded ten or twelve years ago as a Christian colony. The founder of the bishopric was Miss Burdett Coutts, who at her own expense found funds for the bishop and an archdeacon. During the years that had elapsed it had become a more important colony than ever, owing to the confederation formed by British States, its seaboard on the North Pacific—the railway which was to run from west to east making it the high road of nations to China; and the vast numbers of Indians, Chinese, Americans, and others who were constantly swarming there. It was a most anxious task that the Bishop of British Columbia had now to perform if the colony was to remain a child of the parent, if a faithful and holy union were to be maintained. If such a union were to be maintained, it must be by those spiritual ties which bound Church to Church. The bishop had had a tremendously trying year. He had only fourteen clergymen, and four or five of these he would be obliged to send home next year, in consequence of not having sufficient funds to maintain them—a fact which it was to be hoped the rich and flourishing merchants of the City of London would bear in mind. The preacher read some extracts from the bishop's letters, showing how encouragingly the work was proceeding, especially amongst the Indians. The collection at this service was devoted to the diocese of British Columbia. It amounted to *5*l.* 17*s.**

The seventh service of the series commenced at eight o'clock, the church being as densely packed as before. The procession consisted of ninety-three choristers, eleven clergymen, and two bishops (the Bishop of Ontario, and the Bishop-Coadjutor of Newfoundland), making in all 106 persons. The processional hymn was, 'The Son of God goes forth to war.' The Rev. J. W. Gedge sang the first part of the service. The Rev. W. Denton read the first lesson, and the Vicar the second. The concluding prayers were said by the Rev. W. Panckridge. The Bishop of Ontario, who wore the scarlet hood of a doctor, was the preacher, and selected for his text the 6th chap. of S. Paul's Epistle to the Galatians, 10th verse—'Unto all men, especially unto them

who are of the household of faith.' He explained that the great object of the present gatherings was to promote an interest in missionary work abroad. Every Christian ought, he added, to be a missionary, for to clutch the privileges of the Gospel and to cast a cold un pitying eye on the spiritual destitution which so widely prevailed was simply unnatural. The missionary work of the Church, he went on to show, divided itself into two great sections. There was that which was to be done among the heathen, as well as the work which we were called upon to perform in the case of our own countrymen. It was the cause of the latter which he had on that occasion more especially to plead. His diocese was for the most part composed of those who had been compelled to leave Great Britain by the hard necessities of life, and they had, he could not help thinking, the first claim upon the missionary zeal and alms of those who remained behind. It was a diocese nearly as large as England, and contained a population of 400,000 inhabitants, of whom 85,000 were members of the Church of England. Over that extensive area 78 clergymen were engaged in doing the work of the ministry in 126 churches. That, however, was but a small number, taking into account the amount of spiritual need for which they had to provide; and therefore it was that they had to appeal for aid. But while making that appeal it must not be forgotten that they had not been unmindful of the duty of self-help, for \$100,000 had last year been raised in the diocese for missionary purposes. When, at the same time, the position of many of the emigrants at a distance from their native land was borne in mind, no one could feel surprised that they were not able to effect all that was necessary in that direction. They had many sources of discouragement to contend with, and he felt assured they would not apply in vain to those whom he saw around him to assist them in overcoming the many difficulties which they had to encounter. That assistance, however, to be effectual, must not be the result of merely momentary impulse, but, like all other successful undertakings in life, must proceed upon a well-organised system.

The hymn 'From Greenland's icy mountains,' was sung during the collection of the alms (8*l.*), which were given to the diocese of Ontario. The Benediction was pronounced by the Coadjutor-Bishop of Newfoundland. The recessional hymn was 'O, Paradise.'

Tuesday, Sept. 17.—At 7 A.M. there was a choral celebration of the Holy Communion. The Rev. B. M. Cowie, the vicar, was the celebrant, assisted by the Rev. J. W. Gedge. The Bishop of Barbados

(who came specially from Worcestershire for the purpose) delivered a short address from the altar rails. After expressing his thankfulness for being permitted to take part in these important services, his lordship alluded to the case of S. Paul, who desired his converts at Thessalonica to pray for him, and observed that if an inspired Apostle who spoke the infallible word of God asked his converts to pray for him, it might readily be conceived how much more it was necessary for the bishops of the present day to request the prayers of the faithful when such an assembly of bishops from all parts of the world was about to take place at the request of the Primate. His lordship rejoiced that this most appropriate series of services was being held, especially as they had not only been called together for prayer, but were invited to the Holy Communion, the great act of Christian fellowship. Englishmen were remarkable for their reservedness and isolation, and he looked forward to the time when this should be done away with, and all should unite in the grand endeavour to spread the Gospel. The bishop then alluded to church-work in his own diocese, and in the West Indies generally. The Bishop of Antigua was present at this service.

The alms were to be given to the West India missions of the Society for the Propagation of the Gospel.

At one o'clock the church was so much crowded that it was with some difficulty that the choir could reach their places. The processional hymn, 'The Son of God goes forth to war,' was sung. The clergy were the Vicar, the Rev. S. H. Bingham, and the Rev. R. Sanders (of Nassau, Bahamas). After the *Te Deum*, the vicar conducted the preacher, the Lord Bishop of Labuan (Borneo), to the pulpit. The bronzed countenance and features, and the worn frame, which bore silent but eloquent testimony to the bishop's arduous labours in the East, attracted considerable attention. Having taken as his text the 1st chapter of the Prophet Malachi, 2nd verse—'For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts,'—the Bishop observed that the prophetic promise which that text conveyed was happily in the process of completion in the case of our missionary Church in the East. In India, for example, great as were the discouragements which there existed, owing to the difficulty and the immensity of the work which had to be undertaken, much had been

done by that Church, taking into account the brief period which had elapsed since she had begun her labours and the inadequacy of the means at her disposal. When the Indian mutiny broke out, those by whom it was fostered thought to stamp out all trace of Christianity in that country, and the idea passed through the islands of the Archipelago up to China itself. The Almighty, however, had prostrated the blind rage of the heathen, and defeated the wily counsels of Islam. Since then the making of railroads and canals, the opening of new ports, and the extension of commerce, had tended much to weaken the prejudices of the Oriental mind. In India especially, a large amount of information was communicated to the inhabitants by the school education which was given by the Government. Western modes of thought were fast spreading, and a crisis had, in short, arrived, which, if dealt with by thoroughly earnest and judicious men, might lead to more good being done in the East than could have been accomplished in a country when the old heathen system was at work in its full strength, and its followers utterly blinded by superstition. If, for instance, in a large missionary district, such as that of the Punjab or Agra, a duly qualified person were appointed to superintend and direct the present missionary efforts, so as to establish unity of action, supervise the translation of books, and do other literary labour, much time which was now wasted would be saved, and the work would be much more effectually performed. When he went to Borneo, some twenty years ago, Mahomedans and heathens slept securely there in fancied seclusion, but the intercourse which had sprung up between them and Englishmen had stirred up both alike, as it were, to a new life, and the spread of churches there attested the influence which Christianity had brought to bear upon those who but a very few years back were lawless pirates, the dreaded enemies of the human race. With increased means, however, he felt assured that the work of the missionaries in those Eastern climes would be greatly accelerated. There was much in the faith of Islam which was congenial to a people who were already deeply steeped in sensuality, and it would be a lasting reproach to us as Christians if that Mahomedanism which was now apparently dying out in the West were allowed to spring up with renewed vigour in the East.

The service closed with the collection of offerings for the S. P. G. funds (11*l.*), and the benediction of the Bishop.

Another vast crowd assembled at the tenth service, at eight

o'clock, and many struggled in vain for admission into the church. There was an immense procession, consisting of choristers, priests, and two bishops—the Bishop of the Central African Mission (Dr. Tozer), and Dr. Kelly, Coadjutor-Bishop of Newfoundland. The prayers were intoned by the Rev. Edmund Ibbotson, M.A., late of Honolulu. The first lesson was read by the Rev. C. B. Dalton, M.A., incumbent of Highgate, and the second by the Rev. Morgan Cowie, B.D. The sermon was preached by the Rev. James Hunter, M.A., minister of S. Matthew's Church, Bayswater, formerly Archdeacon of Rupert's Land, who selected for his text the 1st chapter of the Acts of the Apostles, verse 8—'And ye shall be witnesses unto me,' &c. He said that the Church Missionary Society, for which he had to plead, had been established seventy years, and sent two hundred sons of the Church into foreign lands to preach the Gospel. On that occasion he represented the diocese of Rupert's Land, in which he had laboured twenty years. It was as large as Europe, extending from Canada to the Arctic Sea. He himself had preached the Gospel from the Red River to the Arctic Circle. The Society had established missions in Africa, India, China, New Zealand, and other parts of the world, and had been the honoured instrument of establishing nine colonial dioceses. It was the means of raising a little escaped slave-boy, and educating him for the ministry. That lad was ordained at the same time with himself by the late Bishop of London, and was now Bishop Crowther, who was labouring with his black clergy on the banks of the Niger, and gathering in converts to the Church. Through the exertions of the Bible Society, the Bible had been translated into the language of the Indians, and he had himself translated for them the Prayer Book of the Church. He regretted to say that the Church Missionary Society was in immediate want of another 12,000*l.*, without which it would be obliged to withdraw some of its agents. This arose, not from any failures, but because its successes had been too great. The reverend gentleman concluded with an earnest appeal on its behalf.

At the conclusion of the sermon Bishop Tozer pronounced the Benediction from the altar rails, and the service concluded with the usual recessional hymn. It was impossible not to notice that the congregation was composed of all classes, including letter-carriers in their uniforms, and all seemed to join most heartily in the singing. The alms amounted to 12*l.* 3*s.* 7*d.*

Wednesday, Sept. 18.—The service at 7 A.M. was well attended. The vicar was the celebrant—the service being choral.

After the Nicene Creed had been sung to Marbecke's notation, the Rev. Edmund Ibbotson, commissary of the Bishop of Honolulu, delivered a brief address from the steps of the communion table. He chose as his text S. Luke ch. v., v. 7—'And they beckoned to their partners which were in the other ship that they should come and help them.' He said he had been requested to state why the bishop was not present to take part in the proceedings of that morning, as he had expected to do. His lordship left Honolulu three months since, and as his missions were supported not only by the Church of England but by the Church of the United States of America, he had probably gone to America to see his committee and his commissary for the United States. He (Mr. Ibbotson) had been asked to give a hasty account of the mission since its establishment. It was strange that the murderers of Captain Cook should have been induced to send to England, 17,000 miles away, for missionaries to instruct them in the faith. The first King Kamehameha sought to obtain assistance from the English nation in Church work, but failed. The second King Kamehameha, finding that it was useless to write letters, determined on coming to England to see what he could do. His queen accompanied him. During his stay in London he went to Westminster Abbey, and was so struck with the beauty of the services that he determined to go to George IV. to ask for aid in establishing the Church in his dominions. He did so, but was unsuccessful. While in England the king and queen took the typhus fever and died; and King George IV., for what reason it was difficult to conjecture, ordered a vessel to be equipped to take back their bodies to their own land for interment, but made no provision for sending a missionary to give them Christian burial. The third king was discouraged by failures, and gave up the matter in despair. Here, then, were three kings and one queen going to their graves without Christian burial because England would not, when applied to, extend its Church amongst them. The fourth king was a more intelligent man than his predecessors, and in 1861 he wrote to the Archbishop of Canterbury and to Queen Victoria, praying that a bishop might be consecrated for his dominions. In 1862 subscriptions were raised in various quarters, and a bishop was consecrated, and went out with clergymen, of whom he (Mr. Ibbotson) had the honour to be one. On arriving at Honolulu they found that the young prince, who was to have received Christian baptism, had died. The queen was baptised, and shortly afterwards the king and queen presented themselves for confirmation. The bishop found a room which had been used by the Methodists, and they made it as much like a church

as possible. In that building they had been holding their services. Of course it was necessary for them to try to learn the language. With the aid of one or two chiefs they were able to read the service in the language of Honolulu in the course of five weeks. Their next step was to divide Honolulu into districts, and to employ native women in district visiting. About seventeen of them were set to work to visit the sick, to teach adults, and to bring them and their children to church. By such means they were enabled to baptise 150 children during their first year and a half, more than they would have done had it not been for that agency. A missionary college had been established, in which there were twenty-seven pupils, some of whom it was hoped would become missionaries, or helpers in some other way in Church work. The rev. gentleman next proceeded to speak of Queen Emma's visit to England. Through her energies a sum of about 8,000*l.* had been received from England, and some of this it was proposed to devote to the erection of a church as a memorial of the late King Kamehameha. Mr. Williamson, of S. Augustine's College, Canterbury, having recently been ordained by the Bishop of Oxford, at the request of the Bishop of Honolulu, had gone out to establish a mission at the bay where, it is said, Captain Cook was killed. A church was in course of erection there. He could hardly say it was a memorial church of Captain Cook, for there were some doubts about his conduct. He was bound to say that he had received no confirmation from the natives of statements which were current in England, namely, that Captain Cook, taking advantage of the ignorance of the natives, had received adoration at their hands. He never heard it from the natives, and until he did so he should not believe it. Mr. Ibbotson gave a very interesting description of the services of the cathedral at Honolulu, and expressed his deep regret that the clerical staff was so small. At the present moment the bishop could find active employment for twenty more clergymen. He concluded with an earnest appeal for aid.

The administration of the Holy Communion then proceeded, and Bishop Tozer pronounced the Benediction.

The alms, for the Hawaiian Church Fund, amounted to 3*l.* 6*s.*

It is certainly a novelty to see a vast mass of people standing in the streets of the City waiting for the doors of a church to be opened in order that they may attend a service of the Church of England, consisting simply of the Litany, two hymns, and a sermon of twenty minutes. So it was, however, at midday in Gresham Street. Long

before half-past twelve o'clock, when the doors were thrown open, people began to assemble, and a serious impediment to the traffic was threatened. As soon as opportunity offered, the people rushed in, and every seat was taken in a few minutes. Forms were placed along the aisles, and chairs provided, but there was no chance of providing for all who were continually flocking in, and some hundreds had to stand.

The service at one o'clock began, as before, with a processional hymn, 'The Son of God goes forth to war.' The Litany was then sung by the Rev. J. W. Gedge and the Rev. R. R. Bristowe.

The sermon was preached by Dr. Twells, Bishop of the Orange River Free State, who took for his text the 16th verse of the 90th Psalm, 'Let thy work appear unto thy servants, and thy glory unto their children.' Dilating on this text, he expressed his regret that the Church of England had so few missionary bishops in the technical sense of the word, and briefly described the result of his labours in his diocese, of which he had been consecrated bishop, he said, only four years and a half ago at Westminster. The main portion of the white population were Dutch, but there were besides some thousands of English settlers, who were to be found scattered in villages and towns throughout the country, whose riches for the most part consisted in their flocks and herds. The inhabitants of the place had, just before he reached it, suffered severely from the effects of drought, the periodical consequence of month after month passing over their heads without a single drop of rain. It was under such circumstances that he had commenced his missionary work, in conjunction with three other clergymen whom he had taken out with him. God had been pleased to bless their labours beyond their deserts. A little cathedral which he had been engaged in having erected was completed last year, in which, morning and evening, prayer was daily offered up. There were some 200,000 or 300,000 native Caffres living around the place, who had never before his arrival heard a word of the Gospel, and it was among those that he and his fellow missionaries had chiefly to labour. They had succeeded in establishing a day school, in which they were now educating 60 or 70 children of those people, who had given them up to them on condition that they were to be instructed in the doctrines of Christianity; and he was happy to say that many of the parents themselves were as glad as any one whom he addressed could be to assemble together for divine service at the sound of the church bell. Still the hands of the mission were greatly fettered by

the want of men and resources, and he felt much humiliated when some time ago he was obliged to allege that as an excuse to one of the great native chiefs for not having sent a missionary into his territory. It had been his lot, however, to have been able to found a Missionary College in which there were seven students, who with a friend of his to aid them were prepared to devote themselves to the spread of the Gospel throughout the country. The right rev. prelate concluded by inviting the congregation to lend their assistance in the prosecution of so good a work.

The alms, amounting to 2*l.* 10*s.* 6*d.*, were to be devoted to the Orange River Free State Mission.

In the evening the service was, as on the previous day, attended by a great crowd of people, and was conducted entirely on the same plan. The preacher was Bishop Tozer, of the Central African Mission, who having taken as his text Ps. lxxvii. 2—‘That thy way may be known upon earth, thy saving health among all nations’—pointed out that the town of Zanzibar, in the island of the same name, on the eastern coast of Africa, and the seat of an independent Arab government, was the point from which he and those with whom he was associated in the work of endeavouring to spread the word of God, sought to extend the sphere of their labours. The population of the town consisted of Arabs, who constituted the upper class, of our own fellow-subjects from India, who composed the commercial and wealthy element in the community, and of a large substratum of negroes, who, being brought from the continent of Africa, were subjected to their Arab masters. A commencement at least of a native Missionary College had been made in Zanzibar, and the efforts of those by whom it was promoted had succeeded in gathering round them the representatives of some of the most distinct and distant tribes of Africa; a result which was, strange to say, in no small degree to be attributed to the existence of the slave trade, which led to the missionaries being brought into immediate contact with persons who claimed kindred with those tribes. Thus it came to pass that an institution which was regarded by the people of every civilised country with abhorrence, and as incapable of producing anything but evil, became the channel through which the light of the Gospel was conveyed to a benighted race. The right rev. prelate, without adverting further to the results of the labours of the mission in Central Africa, proceeded, in reply to those who contended that the missionary work of the Church ought to be confined to the limits of the kingdom, to argue that it was the

duty of the Church of God to go forth into all lands, inasmuch as it had received the empire not of a single nation but of the whole world as its heritage from God.

The alms, for the Central African Mission, amounted to 28*l.* 2*s.*

Thursday, September 19.—At the early service, at seven A.M., the Vicar was the celebrant. The Right Rev. the Bishop of Arkansas delivered an address from the altar rails, selecting for his text the 6th chapter of St. John's Gospel, verse 9—'There is a lad here which hath five barley loaves and two small fishes.' He said that this miracle was but a parable, in which all, even the lowliest, were taught the necessity of conscientiously performing their duties. They looked around them and saw thousands of their fellow-creatures plunged in sin, and then it became their duty to consider what resources they had which could be applied to their relief. The bishops who were to preach at the two great services of that day represented established dioceses in the United States, and, as he himself was a missionary bishop, he wished to say something of the domestic missionary operations which were carried on in that country. There was, of course, the same old story about great multitudes of people wandering about, having little or no acquaintance with catholic truth, and here and there amongst them stood a man, it might be a missionary bishop or a missionary priest—a lad with the five barley loaves—it did not seem much, but with it he fed the multitudes before him. The number of clergy in America was smaller than that in England; indeed, it was in the proportion of 1 to 8, the numbers being in England 20,000, in America 2,500. But the number of bishops was about equal. There were, he believed, 48 in these islands, and 42 in the United States. Another thing would surprise them, namely, that the number of bishops in the United States exceeded the number of dioceses. The number of dioceses was 34; the number of bishops who exercised jurisdiction was eight more than the number of dioceses. There were assistant-bishops chosen to assist, and probably to succeed bishops disabled by old age, but then they would find that there were certain others. There were five—until the other day, when one was removed by death—missionary bishops. They presided, not over dioceses, but over missionary districts. From the Mississippi to the Pacific Ocean there was a large tract of country, larger than Europe, which was just beginning to be filled up. On that there were five missionary districts. It was 200,000 square miles in extent, and the districts were for the most part inaccessible, except by the hardest journeying.

Out of this it was hoped that many organised districts would arise. He supposed the most favoured of these missionary bishops had not more than eight or ten clergy to help him; still the American missionary bishops were doing their work with cheerfulness and energy, and in God's time, they doubted not, with good success. This system had been long enough in operation for them to witness some of its results. He had only time to tell them something of the first of these missionary bishops, and something of the last. The first was Dr. Kemper, now Bishop of Wisconsin. In 1835 he was consecrated bishop for the north-west districts, an immense territory, where now there were five or six large and powerful states. In 1835 Bishop Kemper went out with only five helpers. It had ever been the old man's ambition to live and die in missionary work. He had planted the Church here and there. He had seen one diocese established, then another, until, unable to pursue his missionary work, he was compelled to accept the diocese of Wisconsin. But that man, who went out in 1835 with four or five helpers, saw in that place which he first visited five dioceses, each with a bishop, and, on an average, forty clergy, where once he stood alone, like the lad with his little basket, looking upon the multitude, and wondering how it might be fed. Now, a word as to the last of the American missionary bishops. The bishops who had the appointment met, and having passed over many clergymen who had greatly distinguished themselves, fixed upon a young man, Mr. Tuttle, who was not of the canonical age for consecration, and for which they had to wait two months. He (the Bishop of Arkansas) and the Bishop of New York were deputed to wait upon him to make known his election. His sphere of labour was Idaho, Montana, and Utah. The poor man seemed crushed unto the dust when the intelligence was conveyed to him. Was it because he was to leave the home of civilisation for his arduous work? Was it because to get to his new district he would have to travel through places where the Indians destroyed the lives of all the civilised people they met? Was it because, when he got there, he should find no better society than the rude miners in the mountains, or those most miserable fanatics, the followers of Mormon in the valley? No; it was only because he did not consider himself worthy to address himself to so great a work. But he recognised that voice, 'Give them to eat.' He girded on his armour and prepared for his work. One clergyman was sent in advance. He was the only traveller by what is called the overland stage. After leaving one of the stations, the Indians jumped up on

the stage and shot the driver dead. The clergyman endeavoured to grasp the reins, when he fell off the stage into a hollow. The horses dashed off furiously, and the Indians ran after the stage, leaving the missionary alone. As he returned, he met his bishop and others coming to take possession of their new district. Such was the last bishop. He was Benjamin, their younger brother; and he commended him to the prayers of the congregation, adding that whatever offerings were made that morning would be given for the promotion of the good work in which he was engaged.

The alms amounted to 10*l*.

The administration of the Holy Communion then proceeded. The Absolution was given by Bishop Tozer. There were about sixty communicants, exclusive of the clergy and choir. The offerings were received by Bishop Tozer, and the final Benediction was pronounced by the Bishop of Arkansas.

Before the mid-day service, the bells rang a merry peal by way of welcome to the bishops from the United States of America.

At one o'clock, the service was the processional hymn and the *Te Deum*; after which, when conducted to the pulpit, the Bishop of Rhode Island, without announcing any text, gave a short sketch of the position and prospects of the Church in the United States, which, but fifty years ago, he said, formed an unimportant element in the social condition of that country. In its large cities there were then but few large churches, while the modest temples dedicated to the worship of God throughout the land were inconsiderable in number and far between. Since the establishment of American independence, with the exception of one or two churches in the diocese of Connecticut, not a single Episcopal church had been erected until within the period he had just named. How changed was the state of things at the present day! Numerous churches had sprung up in the large cities, and there was not a village in his diocese of one thousand inhabitants which was not provided with a place of worship. Not more than one in six of the clergy, and not more than one in sixty of those whom he could number as communicants were, however, born and bred in the Episcopal Church. They had been gathered into the fold from all quarters. A few had been led to embrace the faith from conviction, a larger number because they had a preference for the services of the Anglican Church, and many more because of the reaction which set in against a form of worship which had prevailed in the country before 1800, but which the thought of the world had outgrown,

because it contradicted the idea of the character of God as the common Father of all. Another reason why people came into the Protestant Episcopal Church in considerable numbers was because it represented what might be termed the sounder conservative elements of America, for it was a remarkable fact that after the close of the late awful war in that country, that Church was the only institution of any sort having a true national character in which a real heartfelt working unity existed. It was a Church more in accordance with the genius of the civil institutions of the United States than any other, because, as it worked, there was always co-ordinate, clerical, and lay action in its general councils and diocesan conventions, and because no diocesan action could take place without the concurrence of the laity. If the Church in England was to do its work effectually, it too must enlist the laity heartily in its worship. As a missionary Church, the Protestant Episcopal Church in the United States could not, he might add, be fairly expected to extend its operations to foreign missions on so extensive a scale as was done in England. Here there was no such large domestic field with which to deal as on the other side of the Atlantic, where he and his fellow-workers had a territory to labour in twice as large as that ruled over by Rome when Rome was said to rule the world, and the limits of which some ten or twenty years hence nobody could foresee. Some three hundred thousand human beings were besides annually discharged on the shores of America, a great portion of whom were absorbed in its new territories, leading for the most part a life of isolation, whose natural tendency was barbarism. Those poor people were engaged in endeavouring to gain their daily bread, and were unable to found churches and schools, or to support clergymen. The bishops and pastors of the Episcopal Church had, therefore, organised themselves into a body to supply the spiritual necessities of those people, and had sent out their noblest men on the mission. That Church was not doing what it ought to do, or what it might do if it had the men and means, but it was doing something in trying to establish Christian institutions. It might be said that the emigrants had principles and doctrines imparted to them before they reached the American shores. That might be true; but it was equally true that both doctrines and principles would die out unless they were fortified by religious institutions. Our Saviour never left a single word of writing, but He left institutions; He left the sacraments, He left the Church. They might depend upon it that they would never be able to teach the people

with any effect through the agency of a diluted Gospel, a diluted Church. Both must be given to them in their integrity, for both must fall or stand together. The Church dealt with people who would not receive the truth upon the simple *ipse dixit* of a clergyman. Its truth must be proved to them, and the best way of doing that was by the clergy by their lives showing that they had in them the Spirit of God. The right rev. prelate passed a high eulogium upon England, and expressed a hope that it would encircle the world with its banners, on which should be inscribed, 'Glory to God in the highest, and on earth peace, good will towards men.'

The alms amounted to 30*l.*, and were given for mission work in the diocese of Arkansas.

At eight o'clock, preceded by a joyous peal, the service commenced with the singing of the processional hymn.

Among the clergy were the Rev. Dr. Evans, Rev. J. Trew, Rev. W. R. Scott, Rev. G. P. Pownall, Rev. R. Sanders, Rev. J. V. Walters, Rev. W. Panckridge, Rev. Dr. Finch, Rev. W. W. Roberts, Bishop Tozer, of the Central African Mission. The preacher of the evening was a prelate of the United States, the Right Rev. Dr. H. W. Lee, of Iowa, who selected for his text S. Matthew xiii. verses 31, 32 — 'The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' It was a sermon of considerable length, in the course of which he repeated the statistics as to the number of clergymen, bishops, and dioceses in the United States which had been given by the Bishop of Arkansas in the morning, and dwelt in terms of warm eulogy on the efforts of the Society for the Propagation of the Gospel, which, since its organisation in 1701, had done so much to spread the word of God in America. When that society was established, he added, there were only four clergymen in holy orders on the whole continent of America, whereas now there were more than 2,500 in the United States alone. Adverting to his own diocese, he mentioned that it was larger than the whole of England, and that, when it was founded, some thirteen years ago, it had within its limits only nine clergymen, whose number had been since increased to forty. The almost boundless regions to the westward, he added, stood greatly in need of the labours of the missionary, and he expressed it to be his opinion that there was no more effectual means of establishing the

harmony and efficiency of the Church than the general union of its ministers in the endeavour to sow the seeds of grace among the spiritually destitute and benighted who inhabited those and other regions of the earth. The service did not terminate until nearly half-past ten o'clock.

The offertory was, at the desire of the preacher, devoted in moieties to the Society for the Propagation of the Gospel and the Church Missionary Society. It amounted to 14*l.* 4*s.*

Friday, September 20.—The Bishop of Honolulu, Sandwich Islands (Dr. Staley), arrived on Thursday night, and was present at the early service on Friday morning at S. Lawrence Church, Gresham Street, where the Holy Communion was celebrated at seven A.M. The service commenced by the choir entering the church singing the hymn, 'We love the place, O God.' The Rev. W. F. Erskine Knollys, chaplain to the Bishop of London, delivered a short address from the chancel step, in which he urged each one to consider what part he was taking in the great missionary work of the Church, and not to let the daily petition, 'Thy kingdom come,' be a mere empty form of speech, but show their love and zeal by their labour, their alms, and their prayers. Mr. Knollys observed:—The petition, 'Thy kingdom come,' reminds us that there is still something incomplete, unperfected in God's empire on earth, and that if we are satisfied to leave things as we see them, to make no serious personal individual effort to supply what is wanting, our conduct is in direct variance with our prayer. In their fullest meaning the words lead on our thoughts to Christ's second coming, and we cannot be consistent in giving them utterance, save as we are in good earnest, striving not only to prepare us for that great day, but as God gives us the opportunity to prepare, and to help in preparing others for it, and so that there is one simple practical meaning which we may at every period, and under all circumstances, attach to the petition—the propagation of the Gospel upon earth. One of the most certain proofs that what we say with our lips we believe in our hearts will be found in our endeavour to promote the work in our own soul, in our own home and family, amongst our friends and fellow-labourers, in our own parish, in our own city, in our own land, in the colonies and dependencies of our empire, and so on throughout the whole earth. Mr. Knollys proceeded to observe that he had been desired to commend to the consideration of those present the churches of the South African province, for their intercession and self-denying liberality. He would

not then enter into those details, which would be more ably given later in the day, by those who had laboured there, who had borne the burden and heat of the day, and who would show how much help was needed in Capetown, in Grahamstown, in the deeply afflicted and sorely tried Church of Natal, in the Orange River States, from all of which appeals are addressed to us in behalf of our countrymen and of the heathen brought under their influence.

The hymn, 'Bread of life, on thee we feed,' was sung during the collection at the offertory. The Blessing was given by the Rev. B. M. Cowie, and the choir left the church singing, 'Hail to the Lord's anointed.'

The congregation, including clergy and choir, numbered between 120 and 130.

The alms amounted to *l.* 17*s.*, and were given for South African Missions.

At one o'clock, the second service of the day was held, the preacher being the Right Rev. Dr. Henry Cotterill, Bishop of Grahamstown, South Africa.

The church was, as usual, most densely crowded.

The procession consisted of the choir singing the usual hymn, 'The Son of God goes forth to war;' the Revs. R. R. Bristow, R. H. Bradley, V. Smith, A. J. Ingram, C. S. Coldwell, R. Saunders, &c.

The Litany having been sung, the Bishop of Grahamstown took as his text Revelation, chap. ii. part of verse 7—'He that hath an ear, let him hear what the Spirit saith to the churches.' The bishop devoted the greater portion of his discourse to an explanation of the text, showed that the divine principles of Church government were nowhere more clearly contained in the whole Bible than in the early chapters of the Revelations, and concluded as follows:—

'I need hardly remind you, my brethren, how intimately the truths we have been considering affect those questions as to the maintenance and extension of Christ's kingdom, which it is the object of these services to bring before you. We have special need in the present day to fall back on those divine principles for the encouragement and strengthening of our faith in this work. The world now, as of old, mocks at Christ's Church, scoffs at our Church-organisation and Church-fellowship as a feeble worn-out system, ridicules our claims to have commission and authority from Christ to assert His truth against heresy and error; it can understand no power but that of human law or of worldly wisdom; it mocks at the means ordained

by God to give light to the world, which seems to them, as to the cultivated and philosophic Greeks of old, the foolishness of preaching, and it derides the results produced by the Gospel, just as the heathen world ridiculed the early Christians as ignorant and credulous and of the dregs of the people. Let us not fear their contempt, or be ashamed at their revilings. Because these attacks on Christ's Church are disguised with the flimsy veil of a respect for the Christian name, they are no less directed against our Divine Lord. We must leave it to Him to answer their reproaches as against Himself—our part is simply to strengthen our faith in His Presence, in His Gospel, in His Church, and to go forward, counting the reproach of Christ the very earnest of our victory and our reward. It appears to me, the more I learn of the Church's work on earth, that if only our hearts will get hold of such truths as our text suggests, our whole Church work and our missionary work would be more wholesome—that we should be much less dependent on stimulating details, much less moved by the world's judgment on us. I shall detain you but a very little while with the account of that particular work of Christ's Church, of which I am here as the representative. The distinguishing characters of colonial work and the claims of your colonial brethren have been brought before you during the past week from different parts of the world, and those of the diocese committed to my charge differ in little except that (being a colony with fewer resources than many others, and with peculiar drawbacks arising from its climate and seasons) our people have difficulties beyond those which exist in more flourishing countries, in maintaining the ministrations of Christ's Church among them. During the ten years of my episcopate, the contributions of the people to the support of the ministry have trebled, and fifteen new churches and school chapels have been built over an area as large as the whole of England, but there still remain ten villages and small towns without a church or a clergyman, besides large districts over which a rural population is scattered. Besides the colonial work of the diocese, we have a large mission work, supported chiefly by the Society, through which your contributions are solicited this day—*partly* by contributions from our colonial Churchmen, and *partly* by the contributions of the native converts. In 1857 we had not a single convert; in this year we have on our eight mission stations, with their outposts, between 300 and 400 communicants, and above fifty native teachers, thirty of whom are either labouring unpaid or supported on the whole or in part by their own people; for whatever

men may imagine, our Lord makes no distinction in race or colour in His superintendence of His churches and the gifts of His Spirit. And this I would especially say, with reference to the subject we have been considering this day, that in all our work we are learning by experience the exceeding value of that Church-fellowship by which men are educated for God's service on earth and directed in it, by which natural prejudices and fancies of class and race are melted down, and Christians are fused together in one body in Christ. Among other parts of our organisation few have tended more to call forth the energies of all our Churchmen, and to unite us with all our differences of feeling and opinion in common action, than our Diocesan Synod (in which the native Church is represented, though it cannot send any of its own members). In this country, where Church action is to a great extent directed and limited by law, its reality somehow is hardly felt. But if we in the colonies want those advantages which you here enjoy from union with the State, we have the very great privilege of having the reality and the blessing of Church-fellowship and action. As an instance of this, I would observe that, while here men are almost marvelling what can have brought us from the ends of the earth, our Churchmen regard it in a very different light. They have, with one voice, commissioned me to convey to the Archbishop their hearty satisfaction and thankfulness, and their deep conviction that, under God's blessing, the result of these united counsels will be the establishment of the closest and most real union between the mother Church of England and her daughter Churches throughout the world, a union far closer and more real, as we have learned through painful experience, than any that can be maintained by acts of parliament or the exercise of royal prerogatives. And why? Because it is simply using means ordained of God in His kingdom of Christ for the fulfilment of His purposes, which when we follow, not in presumption or self-confidence, not in superstition, but in humility, prayer, dependence on God's will and Christ's spirit, our work will be (let the earth dream what it may) mighty through God to overthrow the strongest holds of the enemy.'

The alms amounted to 21*l.*, and were given to the Grahamstown Missions of the S. P. G.

As was expected, the crowd at the evening service was immense; the street was so much blocked that it was absolutely necessary to open the doors twenty minutes before the usual time, and the church being quickly filled, hundreds were unable to gain admission.

The choir entered as usual singing the processional hymn, and followed by a very large body of clergy, including Revs. Dr. Evans, Robert Gregory, J. L. Fish, Dr. Macnab (of Darlington, Canada), W. Baird, J. J. Evans (chaplain to the Home and Colonial Church Society), A. Newdigate, R. L. Loughborough, E. C. Woolcombe, Brymer Belcher, J. G. Cowan, &c. ; after whom came the Bishop of Honolulu (Sandwich Islands), the Bishop of Pittsburgh (U.S.), and the Metropolitan of South Africa, Dr. Gray, Bishop of Capetown, who was attended by two of his suffragans, Bishop Twells and Bishop Tozer, who acted as his chaplains. For the anthem the hymn, 'Jerusalem the Golden,' was sung, and before the sermon that commencing, 'Songs of praise the angels sang.' The preacher, who used the invocation to the Holy Trinity before commencing his sermon, selected as his text Isaiah xi. verse 12—'For the nation and kingdom that will not serve Thee shall perish, yea those nations shall be utterly wasted.' His lordship remarked that the Scripture laid down certain fixed rules and principles upon which God dealt, not only with individuals, but with nations, and according as they obeyed and honoured Him, or contravened His laws and commands, they were exalted or debased. The Almighty dispensed with inflexible justice His blessings and His curses. It may be that occasionally the wicked appeared to be in prosperity, whilst the righteous were afflicted, but the true Christian knew that the chastening was for his real good and eternal welfare, leading to that peace which the world cannot give. This had been the case in the whole period of the world's history. His lordship then proceeded to point out the position which England held among the nations of the world with its vast possessions; with a population which could not be held within its own limits, but its people were compelled to go forth and occupy the distant lands of the earth. The bishop proceeded to give some interesting details of his work. He had, he said, spent the last twenty years in South Africa, and when he first arrived there, he found before him missions from Germany, France, and the United States. It was only within the period he had just mentioned, however, that the Church of England had zealously set about discharging the responsibilities which attached to her position in that quarter. At the outset of that period, he and his fellow-labourers found themselves in contact with not less than one million of the coloured population of the country. There was besides a Dutch population, and also several Englishmen, who sought in Southern Africa those means of subsistence which were denied them at home. The different tribes and languages of the whole people were not less than five, while the extreme limits

of the district were separated from one another by a distance of 3,000 miles. He deemed it to be his first duty on reaching his new sphere of action to minister to the spiritual wants of his own countrymen, and to erect churches and schools. At the end of five years, he returned home with the object of bringing about a subdivision of his diocese, which was three times as large as Great Britain. The result was that the bishoprics of Grahamstown and Natal were founded, while five years afterwards another bishopric was established at St. Helena. Subsequently the Orange Free State became a separate diocese. Still he felt that the organisation of the Church in South Africa was not so complete as it ought to be, and efforts were being made to send out a mission to the Tululu Land, and other quarters, where a great work remained to be done. He should like, therefore, to see the country further subdivided into bishoprics, in which case the modest sum of 300*l.* or 400*l.* a year would be required for the support of each diocesan. The number of the clergy in South Africa had, he might add, considerably increased within the last twenty years. There was, moreover, a great number of catechists, and the mission schools in his diocese were no fewer than eighty. In the unhappy land of Natal there was a promise at one time of great success, but the work of progress had been checked, owing to the falling off of a brother once beloved, but who now sought to destroy the faith he formerly upheld. He bore testimony to the faithfulness of the clergy, and stated that this part of the mission greatly needs the prayers of the Church at home, and liberal and earnest support. In Capetown itself Christianity had made great progress among the Mahometans as well as the English—chiefly through the women, who had imbibed a hatred of polygamy. He asked for some help to be relieved from the heavy personal liability which now rests upon him to the extent of £900 per annum beyond the grants of the Society for the Propagation of the Gospel. The bishop certainly demonstrated most clearly the need of help, and earnestly pleaded for it. The right rev. prelate spoke with great earnestness. Like his predecessors, as preachers in these services, the climate in which he has laboured and the anxiety which he has undergone have told upon his constitution.

The Bishop of Pittsburgh, U.S., pronounced the Blessing with uplifted hands in a most impressive manner.

The offertory amounted to upwards of 52*l.*, including nearly 2*l.* in coppers, postage stamps, &c., and there were several indications of sympathy from even the poorest classes.

The first Lesson was read by a native of Jamaica, Rev. R. Gordon. The recessional hymn was, as usual, 'O Paradise.'

Saturday, September 21.—The Feast of St. Matthew.—At the early service the vicar was the celebrant. After the Nicene Creed, the Rev. G. P. Pownall, late Dean of Perth, Western Australia, Incumbent of St. John's, Hoxton, delivered an address from the altar rails, selecting for his text Romans x. 12—'For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.' The preacher remarked that after his eleven years' labour in Australia it was gratifying to witness the crowded congregations and magnificent services within the walls of this church during the week. In his late district the congregations were small: a few settlers from eight or ten miles round, a straggling shepherd or two from the bush, and the store-keeper, who had built for himself the only storied building in the settlement. But, gathered together as they were in common worship, the blessing was highly valued. Since 1850 Western Australia had been a penal settlement; those who peopled it were transported there as a last resource; but it is to be hoped that even at that distance there might be some chance of reformation. At first the treatment of the criminals had been of a reformatory, rather than of a penal, character, and many a little farm and cultivated spot now existed, bearing witness to the wisdom of that course. Latterly, owing to the clamour raised by the colonists, more severe measures were adopted. He then adverted to the different classes of work carried on, the bush work, the schools, and training institutions. Native schools were established at King George's Sound, and an institution at Poonindie, near Port Lincoln. He regretted that a bishop from Australia was not present to tell how the work had progressed, as, for example, in Melbourne, where the clergy had increased from 17 to 114. In Perth the diocese was 1,200 miles from north to south, and 800 miles from east to west, but they had at present only twelve clergy. Had it not been for the aid given by the Society for the Propagation of the Gospel, little, or perhaps nothing, would have been accomplished. The present view of colonial Church work ought to inspire a feeling of the deepest gratitude to Almighty God for the past, and of faith and encouragement for the future.

The alms collected amounted to 2*l.* 16*s.*, and were destined for the S. P. G.

At four o'clock there was a full congregation; perhaps everyone

managed to get within the church, but a large proportion had only standing room. After the Litany had been sung (this being one of the Ember Days), the Bishop of Vermont, the President of the United States College of Bishops, preached from Revelations xxii. 17—‘And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.’ The preacher, whose venerable appearance created considerable attention, ably expounded the text in its various bearings. The bride, which was the Church, continually said come, but, as the Scripture had said, ‘No man can come unless the Father draw him,’ and ‘No man can say that Jesus Christ is Lord except by the Holy Ghost.’ The Church was instituted for the special purpose of inviting men to come; its ministry sent forth by Christ Himself, and continued to the present day to say come; but, moreover, it was the duty of ‘him that heareth’ likewise to say come; and so each and every soul is bound to help the great work according to his means, and ability, and influence. Had we done so? Have we helped to carry on that great work which is to have its consummation in the manifestation of the Sun of Righteousness? If not, a sin lies at the door of each. We were all guilty of sins of omission. The great command was to love the Lord our God with all our heart, and we should not neglect that command. The world gave us no victory over the grave; who, then, would love the world better than his God? We should labour for Him by example and by precept; and in the cause of missions the venerable prelate pleaded for increased Christian love, Christian zeal, and Christian liberality, begging each and all to remember Him who being rich yet for our sakes became poor, and to do their part in the allotted work.

The alms were 19*l.* 10*s.*, and were for the Hawaian Church Fund.

In the evening, at eight o’clock, a large number of clergy were present, including Revs. G. B. Hodges, W. C. Finch, W. R. Cosens, G. F. Townsend, &c., the Right Rev. Dr. J. C. Talbot, Bishop-Coadjutor of Indiana, United States, and Bishop Tozer, of the Central African Mission. The preacher was the Bishop of Montreal, Metropolitan of Canada. The bishop chose for his text St. John xiv. verse 2—‘In my father’s house are many mansions.’ He remarked that after the Reformation two reproaches had been cast against the Church of England—want of catholicity and of a missionary spirit. The first was answered by this great gathering of the bishops of our Church from all parts of the world; the second, by such gatherings as these to aid

the missionary cause. He then gave statistics of the work in his own diocese, and appealed earnestly for aid. The collection amounted to 11*l*.

Sunday, September 22.—At eight A.M. the early service was a celebration of Holy Communion. The Rev. W. H. Milman was the celebrant.

At the midday service, the procession comprised the choir, Rev. R. D. Blanchard, T. Athawes, T. Debary, Archdeacon Patton (Ontario), W. T. Veness (Guiana), &c. The vicar, Rev. B. M. Cowie, sung the first part of the service; Archdeacon Patton read the first Lesson, and Rev. T. Debary the second; the Bishop of New Zealand was the celebrant at Holy Communion; the Bishop of Honolulu read the Epistle, and Bishop Tozer the Gospel. The Bishop of New Zealand was the preacher; and it is no reflection on his brethren to say that Bishop Selwyn's sermon, delivered with extraordinary vigour and eloquence, so as to completely rivet the attention of the vast congregation, was *the* sermon of the series. His lordship having been conducted to the pulpit by Bishops Staley and Tozer, acting as his chaplains, said the prayer appointed for private use by the Archbishop, and then gave out as his text the words—'And some cried one thing and some another, for the assembly was confused, and the most part knew not wherefore they were come together' (Acts xix. 32). We cannot do justice to the sermon by attempting an analysis, and we therefore hope that this, certainly one of the most remarkable and inspiring sermons ever delivered from a Church of England pulpit, will be published. We give, however, a faint idea of the argument. The bishop said that popular judgments had been the same in all ages, always springing from self-conceit. No beam, however great, in one man's eye prevented him from seeing the mote, however small, in his neighbour's eye. In this, as in many other respects, God's precepts were contrary to man's practice. With regard to man, there was no check from within, no sense of unfitness, no consciousness of ignorance, no inward sense of zeal to counsel charity. Every pharisee had his own publican to enable him to thank God that he was not as other men were. For these simple reasons the lessons of one age were applicable to those of another—human nature would be human nature still. His lordship, having dwelt forcibly upon the facts connected with the text, enquired whether there were no cities besides Jerusalem and Ephesus where men ran to and fro in the streets, some crying one thing and some another. Was not this the bane of our own day and our own Church? There was, however, this difference. The

Ephesians did not profess to tolerate another man's opinions, neither did the Jews; the Ephesians were rigid worshippers of the goddess Diana, the Jews idolised their ceremonial law. We, on the contrary, were advocates of liberality, comprehensiveness, toleration, freedom of thought—much of this freedom of thought being simple ignorance and self-conceit. Men in this age would study the laws of nature, as though it were a matter of indifference whether they advocated the doctrines of Aristotle or Copernicus, of Ptolemy or Sir Isaac Newton. In his own country men digged for gold because it has gold. The encouragement to dig was not thought an indifferent thing; it was not indifferent to the men whether they would find gold or silver; it was important to them because an ounce of gold was worth a pound of silver. So men would dig for truth because it was truth, and not because there was no difference between truth and error. If there was no difference, they would not care whether they dug at all or not. He trusted that in what he was about to say he should give no offence, for he was open on any point to correction. He had come from a great distance, not so much to give counsel as to receive it, and everything he said would be in the spirit of charity. Still, he must ask whether it was not true that this age, which boasted of its light, its freedom, its tolerance, its toleration of error in many forms, was not most intolerant of everything which ran counter to its prejudices and its opinions, or appealed to authority? He spoke of all alike. Many of them could remember when the name of Methodist, however respected now, was a term of reproach. Honoured names in both our universities had been held up to scorn. In Cambridge, for instance, for many years ignorant and thoughtless men treated as a badge of dishonour the name of one whom all the resident members of the university afterwards followed to his grave. They would not have to go back many years to find a parallel of this in our own country. Some of them would remember how, not many years ago, the city of Exeter was moved because a clergyman preached in his surplice; the riots of St. George's-in-the-East were still fresh in their memories; and now how heartrending was the state of the Church in South Africa? In this latter case, 'some were crying one thing and some another,' because one man high in station will not submit to the godly admonition of his brethren, and many support that one man against the almost unanimous voice of the bishops of his Church, not because they approve of his opinions, but because they look upon him as the champion of the freedom of thought. There was the idol, and before

that idol men offered up as a sacrifice the peace of the Church. He would not multiply these painful examples, but would rather say, with St. Paul, 'I wot that through ignorance you may have done this.' He wished to ask them, from a missionary point of view, to consider how much these divisions at home had hindered the work of the Church abroad, for he had no hesitation in saying that the division of Christians into different bodies was a hindrance to the faith at all times. He once asked a New Zealand chief, a man of age and rank, why he refused to be a Christian, and he stretched forth three of his fingers, and said, 'I see before me three roads—the Church of England, the Church of Rome, and the Wesleyans. I have come to the cross-road, I am sitting down doubting which road to take.' He sat at that cross-road until a land-slip in a torrent of mud overwhelmed him and all his family. But it was far more difficult to explain the divisions which took place within the Church itself, and it was often said by the New Zealanders, 'To whom do these white clergymen belong?' Is one of Apollos, and another of Cephas? Is Christ divided? With all these troubles disturbing the Church in the colonies and mission-field, men still professed to wonder why so many Bishops had come from all parts of the earth to judge in these things. He would ask, in return, for what purpose was that quiet meeting held to receive an explanation of St. Paul's ministry? Like as in the councils of Nice, Ephesus, and Chalcedon, the bishops met for brotherly counsel and communion, so now bishops, separated by vast tracts of land and sea, had come to meet, many of them to see one another once more, in their native land. They could make no new declaration of faith, but they could protest from time to time against new heresies or against the resuscitation of any old heresies that might be brought to light. Faith was one, truth was one, and there could be neither faith nor truth where one said one thing, and one another. And so of worship. He heard there were divisions amongst them at home, and he partly believed it. It seemed that they lived in an age of toleration, and yet could not tolerate a garment. For himself he knew nothing of Ritualism except by report. If at home they were troubled about ceremonials and vestments, he and other missionary bishops had had enough to do in teaching their flocks in wooden churches and straw huts how to understand the Sacraments and apply them to their special comfort. There might be, and he hoped there was, a deep symbolism in Ritual in some of their churches here, and he hoped, moreover, that it was a symbolism of

agreement in doctrine, but he was sure he hoped that no missionary clergyman would ever adopt it unless he felt quite sure that he was able to explain its hidden meaning. Of the doctrine itself the united voice of the Church must judge. The Church had power to ordain changes, for ceremonies need not in all places be utterly alike. If the fathers of the Church about to assemble did not succeed, they might rely on it that they would try again. The bishop, in concluding, said that the offertory of the day would be devoted to the endowment of the Bishopric of New Zealand. It had been the last thing in his thoughts; but as he had now been a bishop for twenty-five years, he thought he was fairly entitled to ask that provision might be made for his successor, in the event of his dying, or being unable to continue his work. The Church Missionary Society had allowed him £400 a year, but as the Church of New Zealand was fast losing its character as a missionary church, and becoming an established institution, it could hardly be expected that the Society could continue that grant to his successor, who would only receive £80 a year; and he should be glad to feel that some adequate provision was made.

The alms amounted to £54 11s.

The bishop proceeded with the celebration, a very large number remaining to communicate.

At half-past six in the evening the church was completely filled. The procession included the Revs. J. Owen, C. J. Coldwell, L. H. De Fontaine, R. D. Blanchard, the Right Rev. Bishop Tozer, and the Bishop of S. Andrew's, Dunkeld, and Dunblane, the preacher of the evening, who was obliged, owing to the great heat of the crowded church, to deliver his sermon from the reading-desk. He chose as his text Philippians ii. verse 4—'Look not every man on his own things, but let every man look also on the things of others.' The right rev. prelate remarked that in this most fatherly and affectionate of St. Paul's Epistles there was more urging of the spirit of love to each other than in any other part of Scripture. Even at that time there was diversity; some preached Christ not of love, but of contention; some differed and contradicted, and the maintenance of unanimity seemed impossible; but, so far from acquiescing in the expediency or necessity of disagreement, nothing could be more decisive than the apostle's disavowal. It was the one topic to which he alluded most frequently. Happy would it have been both for England and Scotland if the Church had taken for its guidance the injunctions of the Apostle, and to have looked with love and sympathy upon the life

of each other. Such a spirit was exemplified in the seventh century when bishops from Scotland created an influence for good upon the whole Church north of the Thames; but later on a different spirit was shown, an attempt to make one stronger than the other, and that too at a time when it was more than ever necessary that they should unite together against the encroachments of Rome, and to strengthen the hands of each other in throwing off the yoke of foreign tyranny. This was shown when, by the assistance of Queen Elizabeth, the Scottish Reformers were enabled to do so much, and it was then acknowledged in the most solemn manner at a public thanksgiving at Edinburgh; but unhappily the determination of Mary to stand by the cause of Rome, and the political and family intrigues which thus ensued, led to such complications that unity appeared hopeless and impracticable. It had been often remarked that the Reformation in Scotland took place a century too soon—this was owing to the backwardness of civilisation in social life, which prevented the establishment of the Church upon a firm and enduring foundation. There was no sufficient authority to influence or curb the rapacity of the nobles during the minority of James, when it was notorious that many joined the ranks of the reformers solely for the sake of the spoil, and others were obliged to tolerate the spoliation which they could not prevent. When in 1603 the crown became united in the person of James, he naturally desired, under the advice of Lord Chancellor Bacon, to put an end to disagreement, and to combine against Rome, and publicly proclaimed this desire before leaving Edinburgh; but one great obstacle to this was that want of the necessary qualities for carrying on the government under the enlarged scale involved in the union of the crowns which it could not be denied was a characteristic of the Stuarts, and even when the three Scottish prelates were consecrated by the four English bishops they were looked upon on their return more as the preachers of the crown than as heads of the Church. The bishop continued to trace in a masterly and complete manner the history of the Scottish Church to the present time. The discourse lasted fully an hour in its delivery.

After the sermon, the vicar stated that it had been considered that some expression of thanksgiving to Almighty God should take place, and that no more appropriate way of doing so could be found than by chanting our most solemn hymn of praise, the *Te Deum*, and this was accordingly done, the whole congregation joining.

The alms for a mission in Perth amounted to £14 1s. 9d.

The following Hymns were used at these Services:—

Hymn 1.

FROM Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand,
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain.

What though the spicy breezes
 Blow soft o'er Ceylon's isle,
 Though every prospect pleases,
 And only man is vile;
 In rain with lavish kindness
 The gifts of God are strewn,
 The heathen in his blindness
 Bows down to wood and stone.

Can we whose souls are lighted
 With wisdom from on high,
 Can we to men benighted
 The lamp of life deny?
 Salvation! oh, salvation!
 The joyful sound proclaim,
 Till each remotest nation
 Has learnt Messiah's Name.

Waft, waft, ye winds, His story,
 And you, ye waters, roll,
 Till like a sea of glory
 It spreads from pole to pole;
 Till o'er our ransomed nature
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign. Amen.

Hymn 2.

THE earth, O Lord, is one wide field
 Of all Thy chosen seed;
 The crop prepared its fruit to yield;
 The labourers few indeed.

Therefore we come before Thee now
 With words of humble prayer,
 Beseeching of Thy love that Thou
 Wouldst send more labourers there.

Not for our land alone we pray,
 Though that above the rest,
 The realms and islands far away,
 O let them all be blest!

Endue the Bishops of Thy flock
 With wisdom and with grace,
 Against false doctrine, like a rock,
 To set the heart and face.

To all Thy Priests Thy truth reveal,
 And make Thy judgments clear;
 Make Thou Thy Deacons full of zeal,
 And humble, and sincere.

Give to their flocks a lowly mind
 To hear and to obey;
 That each and all may mercy find
 At Thine appearing day. Amen.

Hymn 3.

THOU Whose almighty Word
 Chaos and darkness heard,
 And took their flight,
 Hear us we humbly pray,
 And where the Gospel-day
 Sheds not its glorious ray
 Let there be light!

Thou, Who didst come to bring
 On Thy redeeming wing
 Healing and light,
 Health to the sick in mind,
 Sight to the inly blind,
 Oh, now to all mankind
 Let there be light!

Spirit of truth and love,
 Life-giving, holy Dove,
 Speed forth Thy flight;
 Move on the waters' face,
 Spreading the beams of grace,
 And in earth's darkest place
 Let there be light!

Blessèd and Holy Three,
 Glorious Trinity,
 Grace, Love, and Might;
 Boundless as ocean's tide,
 Rolling in fullest pride,
 Through the world, far and wide,
 Let there be light! Amen.

Hymn 4.

O COME, O come, Emmanuel,
And ransom captive Israel;
That mourns in lonely exile here,
Until the Son of God appear.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, Thou Day-Spring, come and cheer
Our spirits by Thine Advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, Thou Key of David, come
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, O come, Thou Lord of Might!
Who to Thy tribes, on Sinai's height,
In ancient times didst give the law,
In cloud, and majesty, and awe.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel! Amen.

Hymn 5.

HAIL to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth,
And joy and hope, like flowers,
Spring in His path to birth;
Before Him on the mountains
Shall Peace, the herald, go;
From hill to vale the fountains
Of righteousness o'erflow.

Kings shall bow down before Him,
 And gold and incense bring ;
 All nations shall adore Him,
 His praise all people sing ;
 To Him shall prayer unceasing
 And daily vows ascend ;
 His kingdom still increasing,
 A kingdom without end.

O'er every foe victorious,
 He on His throne shall rest :
 From age to age more glorious,
 All-blessing and all-blessed :
 The tide of time shall never
 His covenant remove ;
 His Name shall stand for ever,
 His changeless Name of Love.
 Amen.

Hymn 6.

SONGS of praise the angels sang,
 Heaven with Alleluias rang,
 When creation was begun,
 When God spake and it was done.

Songs of praise awoke the morn
 When the Prince of Peace was born ;
 Songs of praise arose when He
 Captive led captivity.

Heaven and earth must pass away,
 Songs of praise shall crown that day :
 God will make new heaven and earth,
 Songs of praise shall hail their birth.

And will man alone be dumb
 Till that glorious kingdom come ?
 No, the Church delights to raise
 Psalms and hymns and songs of praise.

Saints below, with heart and voice,
 Still in songs of praise rejoice ;
 Learning here, by faith and love,
 Songs of praise to sing above.

Hymns of glory, songs of praise,
 Father, unto Thee we raise ;
 Jesu, glory unto Thee,
 With the Spirit, ever be. Amen.

Hymn 7.

WE love the place, O God,
 Wherein Thine honour dwells ;
 The joy of Thine abode
 All earthly joy excels.

It is the House of prayer,
Wherein Thy servants meet ;
And Thou, O Lord, art there
Thy chosen flock to greet.

We love the sacred Font ;
For there the Holy Dove
To pour is ever wont
His blessing from above.

We love Thine Altar, Lord ;
Oh, what on earth so dear ?
For there, in faith adored,
We find Thy Presence near.

We love the Word of Life,
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.

We love to sing below
For mercies freely given ;
But oh ! we long to know
The triumph-song of heaven.

Lord Jesus, give us grace
On earth to love Thee more,
In heaven to see Thy face,
And with Thy saints adore. Amen.

Hymn 8.

THE Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar :
Who follows in His train ?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save.

Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong :
Who follows in his train ?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the cross and flame.

They met the tyrant's brandished steel,
 The lion's gory mane,
 They bowed their necks, the death to feel:
 Who follows in their train?

A noble army, men and boys,
 The matron and the maid,
 Around the Saviour's throne rejoice,
 In robes of light arrayed.

They climbed the steep ascent of heaven
 Through peril, toil, and pain;
 O God, to us may grace be given
 To follow in their train! Amen.

Hymn 9.

O PARADISE! O Paradise!
 Who doth not crave for rest?
 Who would not seek the happy land,
 Where they that love are blest?
 Where loyal hearts and true,
 Stand ever in the light,
 All rapture through and through,
 In God's most holy sight.

O Paradise! O Paradise!
 The world is growing old;
 Who would not be at rest and free
 Where love is never cold?
 Where loyal hearts, &c.

O Paradise! O Paradise!
 'Tis weary waiting here;
 I long to be where Jesus is,
 To feel, to see Him near.
 Where loyal hearts, &c.

O Paradise! O Paradise!
 I want to sin no more!
 I want to be as pure on earth
 As on thy spotless shore.
 Where loyal hearts, &c.

O Paradise! O Paradise!
 I greatly long to see
 The special House my dearest Lord
 Is furnishing for me.
 Where loyal hearts, &c.

O Paradise! O Paradise!
 I feel 'twill not be long;
 Patience! I almost think I hear
 Faint fragments of thy song.
 Where loyal hearts, &c. Amen.

Hymn 10.

CHRIST is made the sure Foundation,
 Christ the Head and Corner-stone,
 Chosen of the Lord, and precious,
 Binding all the Church in one,
 Holy Sion's help for ever,
 And her confidence alone.

All that dedicated City,
 Dearly loved of God on high,
 In exultant jubilation
 Pours perpetual melody ;
 God, the One in Three, adoring,
 In glad hymns eternally.

To this Temple, where we call Thee,
 Come, O Lord of Hosts, to-day :
 With Thy wonted loving-kindness,
 Hear Thy servants as they pray ;
 And Thy fullest benediction
 Shed within its walls away.

Here vouchsafe to all Thy servants
 What they ask of Thee to gain.
 What they gain from Thee for ever
 With the blessed to retain,
 And hereafter in Thy glory
 Evermore with Thee to reign.

Praise and honour to the Father,
 Praise and honour to the Son,
 Praise and honour to the Spirit,
 Ever Three and ever One,
 One in might, and One in glory,
 While eternal ages run.

Hymn 11.

FOR thee, O dear, dear Country,
 Mine eyes their vigils keep ;
 For very love, beholding
 Thy happy name, they weep.

The mention of thy glory
 Is unction to the breast,
 And medicine in sickness,
 And love, and life, and rest.

O one, O only Mansion !
 O Paradise of Joy !
 Where tears are ever banished,
 And smiles have no alloy ;

The Lamb is all thy splendour,
 The Crucified thy praise ;
 His laud and benediction
 Thy ransomed people raise.

With jasper glow thy bulwarks,
 Thy streets with emeralds blaze ;
 The sardius and the topaz
 Unite in thee their rays !

Thine ageless walls are bonded
 With amethyst unpriced ;
 The saints build up its fabric,
 And the corner-stone is Christ.

Thou hast no shore, fair ocean !
 Thou hast no time, bright day !
 Dear fountain of refreshment
 To pilgrims far away !

Upon the Rock of Ages
 They raise thy holy tower ;
 Thine is the victor's laurel,
 And thine the golden dower.

O sweet and blessèd country,
 The Home of God's elect !
 O sweet and blessèd country,
 That eager hearts expect !

Jesu, in mercy bring us
 To that dear land of rest ;
 Who art, with God the Father,
 And Spirit, ever blest. Amen.

Hymn 12.

JERUSALEM the golden !
 With milk and honey blest ;
 Beneath thy contemplation
 Sink heart and voice opprest ;

I know not, oh, I know not
 What joys await us there ;
 What radiancy of glory,
 What bliss beyond compare !

They stand, those halls of Sion,
 All jubilant with song,
 And bright with many an angel,
 And all the martyr throng :

The Prince is ever in them,
 The daylight is serene ;
 The pastures of the blessèd
 Are decked in glorious sheen.

There is the throne of David ;
 And there, from care released,
 The shout of them that triumph,
 The song of them that feast ;

And they, who with their Leader
 Have conquered in the fight,
 For ever and for ever
 Are clad in robes of white.

O sweet and blessed country,
 The Home of God's elect!
 O sweet and blessed country,
 That eager hearts expect!

Jesu, in mercy bring us
 To that dear land of rest;
 Who art, with God the Father,
 And Spirit, ever blest. Amen.

Hymn 13.

BREAD of heaven, on Thee we fed,
 For Thy Flesh is meat indeed;
 Ever may our souls be fed
 With this true and living Bread;
 Day by day with strength supplied
 Through the life of Him Who died.

Vine of heaven, Thy Blood supplies
 This blest cup of sacrifice;
 Lord, Thy Wounds our healing give,
 To Thy Cross we look and live:
 Jesus, may we ever be
 Grafted, rooted, built in Thee. Amen.

Hymn 14.

THREE we adore, O hidden Saviour, Thee,
 Who in Thy Sacrament dost deign to
 be;
 Both flesh and spirit at Thy presence fail,
 Yet here Thy presence we devoutly hail.

O blest Memorial of our dying Lord,
 Who living Bread to men doth here afford!
 O may our souls for ever feed on Thee,
 And Thou, O Christ, for ever precious be.

Fountain of goodness, Jesu, Lord and God,
 Cleanse us, unclean, with Thy most cleans-
 ing Blood;
 Increase our faith and love, that we may
 know
 The hope and peace which from Thy pre-
 sence flow.

O Christ, Whom now beneath a veil we see,
 May what we thirst for soon our portion be,
 To gaze on Thee, and see with unveiled face
 The vision of Thy glory and Thy grace.
 Amen.

Hymn 15.

SWEET Saviour, bless us ere we go ;
 Thy word into our minds instil ;
 And make our lukewarm hearts to glow
 With lowly love and fervent will.
 Through life's long day and death's dark
 night,
 O gentle Jesu, be our Light.

The day is gone, its hours have run,
 And Thou hast taken count of all,
 The scanty triumphs grace hath won,
 The broken vow, the frequent fall.
 Through life's long day, &c.

Grant us, dear Lord, from evil ways
 True absolution and release ;
 And bless us, more than in past days,
 With purity and inward peace.
 Through life's long day, &c.

Do more than pardon, give us joy,
 Sweet fear, and sober liberty,
 And simple hearts without alloy
 That only long to be like Thee.
 Through life's long day, &c.

Labour is sweet, for Thou hast toiled ;
 And care is light, for Thou hast cared ;
 Ah ! never let our works be soiled
 With strife, or by deceit ensnared.
 Through life's long day, &c.

For all we love, the poor, the sad,
 The sinful, unto Thee we call ;
 O let Thy mercy make us glad :
 Thou art our Jesu, and our All.
 Through life's long day, &c. Amen.

Hymn 16.

SUN of my soul. Thou Saviour dear,
 It is not night if Thou be near :
 O may no earth-born cloud arise
 To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
 My wearied eyelids gently steep,
 Be my last thought how sweet to rest
 For ever on my Saviour's breast.

Abide with me from morn till eve,
 For without Thee I cannot live ;
 Abide with me when night is nigh,
 For without Thee I dare not die.

If some poor wandering child of Thine
 Have spurned to-day the voice divine,
 Now, Lord, the gracious work begin ;
 Let him no more lie down in sin.

Watch by the sick ; enrich the poor
 With blessings from Thy boundless store ;
 Be every mourner's sleep to-night,
 Like infant's slumbers, pure and light.

Come near and bless us when we wake,
 Ere through the world our way we take ;
 Till in the ocean of Thy love
 We lose ourselves in heaven above. Amen.

Hymn 17.

ONWARD, and onward still,
 O armies of our God !
 Till your victorious legions fill
 All realms by mortals trod.

On, with the ceaseless motion,
 On, with the mighty voice
 Of the resistless ocean ;
 Bid farthest lands rejoice.

Lift high to every nation
 The banner of the Cross :
 Sound your war-cry—' Salvation !'
 Fear neither scorn nor loss.

Though not with mortal legions,
 Nor earthly throne ye fight ;
 In his own gloomy regions
 Ye brave the Prince of Night.

But raise your eyes adoring,
 Your glorious Leader see ;
 Bright hosts around Him pouring,
 He comes with victory.

Then onward, onward still,
 O armies of our God !
 Till your victorious legions fill
 All lands by mortals trod.

Hymn 18.

HIGH to our great Redeemer
 Triumphant anthems raise ;
 Fill all earth's mightiest echoes
 With His transcendent praise.
 Thou art, O Man, the Soul
 Of all this vast creation,
 Fill it in fullest unison
 With that great word—Salvation !

Weak and imperfect anthems,
 Voices untuned and low,
 Unworthy Hallelujahs
 We offer here below.
 But Faith beholds Heaven open
 Unto the ransom'd throngs,
 Singing with angel-voices
 Nobler than angel's songs.

Hail to Thee, great Redeemer,
 The ransom'd myriads sing ;
 All kindreds, peoples, nations,
 To Him their praises bring.
 Through the golden gates of Zion
 With ardent love they press ;
 And this their mighty pass-word—
 'The Lord our Righteousness.'

E'en now the crystal arches
 Reverberate the hymn
 Of thousand times ten thousand
 Redeemed ones entering in.
 Earth, catch the glorious echo !
 Christians, awake, arise !
 And in melodious thunder
 Restore it to the skies.

Hail to Thee, great Redeemer !
 We sing with grateful breath
 For Hope that comforts sorrow,
 For Faith that conquers death.
 Glory to Thee, Redeemer !
 Glory from shore to shore ;
 Till in the Land of Glory
 We praise Thee, evermore.

A S E R M O N

PREACHED IN THE PARISH CHURCH OF S. LAWRENCE

ON

SUNDAY MORNING, SEPTEMBER 29, 1867,

The Feast of S. Michael and All Angels,

BY

THE VICAR.

EXODUS xii. 26.

What mean ye by this service?

WHEN I last addressed you from this place, I tried to stir you to some enthusiasm in the cause of Christ's kingdom ; to enlist your sympathies, your *natural* feelings of sympathy with great and magnificent enterprise, in the greatest of all causes—the cause of Him whose sway is to be universal in extent and duration—the kingdom of God Incarnate, our Saviour and our Judge.

I called on you to come 'in crowds,' to join heartily in prayer and praise, to stir yourselves to high and holy thoughts, and seek to know from the lips of those who are in the van of the army, what is even now the progress and success of the Cross of Christ. I did it with but faint hopes of a large result. I knew that the meetings from time to time called together to aid in the missionary work of the Church, in this rich and prosperous city, are a disgrace to it, so few are the attendants, so scanty the offerings. A busy and indefatigable neighbour of ours has persevered as Secretary to the S. P. G. in the City, but even he is almost wearied with the work when he finds such languid response to his efforts.

I did not, therefore, anticipate that when we should reassemble in these walls to our ordinary service I should have to congratulate you and heartily thank God for the wonderful success which has attended our efforts. The enthusiastic, hearty co-operation of clergy and laity, the

eagerness with which our young men have flocked to the church, the attendance of great numbers of poor people and their delighted exclamations at our songs of praise, the way in which all seem to have contributed out of their small means to the good work—all these things have been sources of happiness, and deep gratitude to Almighty God. The eyes of the whole country seemed to be turned towards this central spot in the City. The cold and incorrect notices of what we were doing, given by the public press, gradually changed into warm, exact, and encouraging words; and, finally, the universal acknowledgment of a success unexpectedly achieved to an extent we had never ourselves contemplated—all this has overwhelmed me with joy and thankfulness.

Now I congratulate you, my brethren, on this result. When our church was reopened, a remark from one of our parishioners passed which rung in my ears, although I said little about it: 'We have got everything now, except a congregation.' I could not but remember this several times during the week, and I thought to myself, 'God has shown us how we may induce the multitude to throng into His house.' We hoped, indeed, for good congregations, but did not dare to anticipate what we actually saw. You know then, my friends, that it is possible for a City church to be well filled, and that not on one day only, but from day to day, early and late, on Sunday and on the week-day. To what special causes shall we attribute it?

First and foremost, a desire to hear from the lips of apostolic men the details of the conflict against the Evil One, all over the dependencies of the empire and through the United States of America, the results and present condition of missionary effort everywhere.

How many have stood in this place, whom to name is to call up at once feelings of veneration and love! I will

mention only three of the chief pastors of the Church. The Venerable Bishop Hopkins of Vermont, the President of the American College of Bishops :—He is seventy-five years of age, and has held the episcopal office thirty-five years. He is a keen and able controversialist against Rome, but a defender of ritualism. To some who know little about the matter this may seem a strange combination of characteristics, but I advise all who wish to see what a strong and energetic Protestant has to say in favour of a grand and impressive ritual to get his little book, which is republished in England for a shilling, and read it. I shall not say more about him here; but, in connexion with the American Church, I will remind you of a fact which the Bishop of Rhode Island mentioned, which made a very deep impression on me. He told us that all the old Puritan congregations of New England had, with scarcely an exception, fallen away from the faith and become Unitarian, and that the Church, in communion with our own, was gathering in by thousands the weary souls who could find no comfort in that hard and cold system. This is a warning to us especially. There are many things which should admonish us that the tendency to Puritanism is a dangerous and deceitful one. It is a warning we need in the City.

Then I think with great pleasure that the Metropolitan Bishop of New Zealand has occupied this pulpit, a Fellow of my own college and a brother of one of my most valued friends, the Lady Margaret Professor of Divinity at Cambridge, and one who gave up what are called ‘great prospects’ at home to endeavour to convert the New Zealanders to the faith of Christ. Through discouragement and against opposition, he has nobly and persistently worked on, till those savage islands, formerly inhabited by cannibals, now contain six dioceses; and there is besides, under

his metropolitan supervision, one missionary district of the South Pacific isles, with a vast number of English and native clergy. Is not this an encouraging and cheering fact to put against the sneers and scoffs of unbelievers at home? We heard his manly voice protesting against the great sin of our day—indifferent infidelity—which, under the name of ‘Freedom of Thought’ (noble words, under which too often lurk ignorance and self-conceit) is attempting to destroy that Church against which the waves may beat and the storm rage in vain; for it is founded on the Rock of Ages, and has the promise from Him who cannot err, that it shall outlast all human institutions. To hear one so noble in character, self-devotion, and intellect, possessed of the highest gifts and grace to use them all in God’s service, stand up here and deliver this noble testimony, was a privilege which might well be sought by an eager crowd.

And then I will speak only of one more—the Metropolitan of South Africa, Bishop Gray, who has had the most terrible of conflicts with one who had walked with him in the House of God as a friend; who, in addition to the battle against Satan for the souls now detained in heathen captivity, has had the task devolved upon him of defending the fundamental truths of Christianity, the atonement, and the divinity of the Lord, against one of his suffragans. That in such an awful and difficult position he should have been able to proceed with so little irregularity, and that the main points of the faith have been vindicated with such success that the Episcopal Church in America at once ratified the decision, although the lay judges here considered that the proceedings were not formal, and therefore could only carry a moral weight—this is, I think, a subject of gratitude. The power of enforcing decrees by deprivation may be wanting, but the moral effect produced on

many who are disturbed when their teachers give an uncertain sound, is a counterbalancing good. Oh that the Spirit of God may have guided our right reverend fathers in God to sound and wholesome conclusions in their recent deliberations, that the faithful may be comforted and the faithless aroused!

I esteem it an honour, and a warning to me to walk in the same path, that the Bishop of Capetown has delivered to you a message from God in this place in which I now stand.

I say our success is due to the desire of men to hear and see the valiant soldiers of the faith, in the first place.

In the next, it is due to the heartiness, impressiveness, and solemnity of our services. When the praises of God are sung with energy and hearty sincerity, as they were by our choir and congregation, it is impossible but that this energy and heartiness should awaken the enthusiasm of the torpid, and lead them on to better and holier thoughts than they had before. Strangers—dissenters of every form of dissent—have been struck by our thoroughly noble service. The Jew and the Greek, the Romanist and the Protestant dissenter, have all confessed that there were signs in our service of life and love; and they have been induced to commend and admire our charity in the fact that men of different schools of theology had been led to join in one continuous stream of praise to Him who is the One Lord, the Head of the Church; in whom, notwithstanding our minor differences, all our affections are centred, and who, I venture to affirm, has poured down an abundant blessing on many whose hearts were opened by divine influence, on many who were confirmed in their allegiance to the faith, who have gone from these sacred walls with awakened or strengthened resolve to give themselves to Him who died for them.

I shall, I hope, never forget the influence produced on my own mind and heart by the noble sounds which carried up to heaven the aspirations and hopes of hundreds of worshippers, here assembled. In spite of fatigue and anxiety, the week we spent in God's immediate service here, has been one of the happiest weeks of my life. I pray heartily to our Heavenly Father to confirm and strengthen in me the confidence and trust in His holy promise to be with and in those who love Him, who try to honour Him with their gifts, and whose earnest desire it is to be gathered into His eternal arms when the conflict of life is ended.

As I have expressed, on my own behalf and on yours, my gratitude to those who spake to us the word of exhortation, so I must now say how deeply I am indebted for the gracious and glorious result to those who led the congregation in our solemn acts of praise. When I remember that with most of them it was the time allotted to relaxation from daily tasks which they gave to the service of God and His temple, that it was with self-sacrifice and devotion that they came here daily to the solemn thanksgiving and prayer, that they sought the House of God rather than take what in many cases was needful rest, I am sure that a blessing must attend such efforts, that their hearts were in the right place, and I here, for myself and their other fellow-worshippers, most heartily and energetically thank them for their co-operation.

The test of success in the City of London is generally considered to be the pecuniary test. Well, take this test, and what do we find? that nearly £300 has been given in sums not exceeding half-a-crown. I conclude that our offerings are the offerings mainly of those whose means were small, and that nearly all have been moved to do something for the great work.

And is this of no value? Is it not certain that results which must be promoted by the alms of the faithful, rest on a sound basis when those alms are the aggregate small gifts of thousands? We all know how, in the present day, co-operation of small capitalists has been found the means of achieving great commercial and industrial enterprises. Depend upon it, this is the way to strengthen the hands of our chief associations for Church purposes, such as the Society for the Propagation of the Gospel and the Bishop of London's Fund. The pence of the poor are the real strength of such efforts. A man who gives £5 may not be able to repeat his gift often, but the hundred persons who gave a shilling each can repeat the gift often; and so twelve poor men giving a penny each, are more certain contributors of the same sum in the future, than the poor man who gives a shilling which he can devote to God's service with difficulty.

Our offerings, I maintain, have been mainly the offerings of persons of small means, and I ask you if it is not a very long time since a missionary effort in the City of London has produced such a sum as £336 9s. 2d. in one church, chiefly by contributions of very small amount.

Now, it is not to be supposed that such success is unattended by the hatred of the world and the malice of Satan. When S. Paul found that at Philippi he made an unexpected success, how does he announce it to the Corinthian Church?—*A great door and effectual is opened unto me, and there are many adversaries.* So it was not to be expected that we should be without this warning also. It is good for us to remember this, that we may ascribe to God all the glory, and humble ourselves before Him for anything in which we may unwittingly have offended them that really love the Lord Jesus Christ.

The encouragement, indeed, has been beyond our

expectations, and the discouragement very small indeed; but I will not leave any one an excuse for being offended, and will therefore notice all the definite objections which have come to me. Some points in our ceremonial have alarmed the timid. Recollect that my object was to gather together all who would heartily join—High Church and Low Church—in one grand offering of praise and in one act of duty. I had to take all those who (unlike myself) do not consider these differences as of minor importance, and enlist them in a common service, which should be as impressive as we could make it. Our volunteer choir is gathered from many churches, where there is much greater attention paid to ceremonial than is the case in this church. The preachers and clergy, who came to help me, had probably different views as to the best method of conducting divine service. I wished all to be represented, and in all matters in which they were conscientiously scrupulous, to let them all have their own way as much as possible. When one of our preachers wished not to appear in a surplice in the pulpit—a custom most consonant with choral service—I agreed at once, and was glad that this discrepancy in a small matter should be marked, that all might see its real insignificance. Of course, on the other hand, those who were accustomed to some bodily reverences which I do not adopt myself, were also not restrained from them. They did indeed, in some cases, refrain from them, in order to prevent misunderstandings. But when they did not, it was very difficult to condemn a reverence which was in excess. If we tolerate, as we unfortunately must from the habits of our people, much irreverence, such as standing and sitting when others kneel to pray, sitting when others stand to praise, it is marvellous to me that men should be intolerant of practices of prostration, or bowing to the east,

which are indications of a somewhat superfluous zeal for reverential posture.

Besides these things, I am told there were crosses worn by some. As I do not wear a cross myself, it might be supposed that I should oppose it in others. No such thing. Our women wear crosses as ornaments without any rebuke; why should it be considered sinful for a man to wear a cross? It seems to me that these are matters indifferent. All should in such things follow their conscientious guidance, always endeavouring, however, not to give offence unnecessarily; but if anyone thought that laying aside the cross was the surrender of a conviction that the cross of Christ should be ever present to our minds, then I should not urge it. Mark me well: I do not myself think there is any virtue in such outward ornaments; but every one must bear his own burden.

The presentation of our alms on the altar or holy table (both terms are, I am convinced, Scriptural, and according to the usage of our Church), has been described as ‘blessing the alms,’ and objected to. It was no such thing; it was ‘reverently’ placing the alms before God; and when I knelt down, it was to ask Him graciously to accept our imperfect offering. Is it wrong to ask God to bless our efforts? Can they be successful without His blessing? Are we to assume that, as a matter of course, His blessing comes when we do not ask for it? It was asking God to bless the alms; and this I consider to be essential to any offering, whether accompanied by an outward gesture of kneeling, or only an inward mental prayer.

And then our ‘procession’ was called Popish. There were no banners, no cross; nothing but a simple, orderly walking into church and out of it, singing God’s praise. Now, in our cathedrals, the choir and clergy generally walk in procession, and the organ plays while they gain

their places. Surely the singing a hymn is more rational than listening to an irrational instrument of melody. Besides, processions are scriptural. *It is well seen how thou goest, how Thou, my God and King, goest in the sanctuary. The singers go before, the minstrels follow after; in the midst are the damsels playing with the timbrels.* And therefore, being orderly, producing solemn feelings, and being in harmony with Scripture, I cannot allow any reason in the objection. To say that Papists use them, is no argument for our neglect of them. The Papists use the Lord's Prayer and the Creed; are we therefore to reject their use? Whatever is edifying, whatever is seemly, I would adopt, whether I took it from the Papists or the Methodists. All that is good in itself let us take from them, that they may not be able to boast over us of their superior advantages.

I shall not dwell on these things any longer; I have perhaps given too much time to them. The objections are to my mind captious and frivolous, and scarcely worth a thought. In fact, they are not worth a thought, except in the sense that, if unanswered, they may cause divisions. But I spare you. Let us dwell again on the larger and more inspiriting side of the question. Twenty-four bishops have been present and joined in our services. They have come from east and west, from the north and from the south. We have assembled men of all shades of theological conviction, to receive them. High and low, rich and poor, have joined with the leaders of the hosts of the Lord in divine worship, in prayer and praise, and holy communion. Is not this a result worth exertion and toil? None, indeed, of our efforts are worth mentioning, when we think of HIM whom we were endeavouring to honour. But you have in this brief explanation the answer to the words of my text—

What mean ye by this service?

We mean a united welcome to the valiant men who have fought for the Lord against evil and the enemy of souls; a hearty and enthusiastic reception of them and their words; a warm sympathy with their work and devotedness; and union on the common basis of the Church of England, in devout prayer and grateful praise. I wished that all these prelates from distant lands should see that there was a real and cordial bond of unity at home, notwithstanding wordy warfare and party bigotry. Let not, my friends, such a glorious and truly Christian and patriotic attempt be marred by any petty and frivolous carping at details. Raise your thoughts above. Read the account of the service of God in heaven. How can anyone who prefers a monotonous reading to loud hymns and songs of praise find any enjoyment in heaven, where the service before God is all described as the highest exercise of those natural powers which are employed in choral worship? There, is one continued adoration; the book of Revelation tells us of the most magnificent ceremonial, of the grandest of choirs: think of that. Let it fill your hearts, and remember that envy and malice and all uncharitableness must be purged out of our hearts before we can enter God's temple on high. Let this be one result of our service, that we are more deeply and earnestly resolved to obey our blessed Lord and Master, that we may not fail to secure His heavenly promises.

And as to you, my friends, who are more specially the object of my care—the inhabitants of this parish who are habitual frequenters of the church—let me entreat your kind forgiveness for the discomfort you have experienced from the thronging of strangers to the services. I know that you will be glad to do so now, when the inconvenience is abated. It was a defect in our arrangements that we could not secure to habitual attendants at church their

usual seats; but you will, I know, feel with me, that on so great and special an occasion it was some compensation for such disarrangement that so many have been interested in a good and holy work. Nevertheless, I think it right thus publicly to ask you to forgive the discomfort which you had to undergo. As to all other matters, with which some persons, chiefly those who never come to the church at all, have found fault, I have already said all that I have to say.

But these things are to me so small, compared with the grand and important testimony which has been borne to the life of the Church in the centre of this great city, where it was said that all was so lifeless and dull, that I cannot with patience rest upon them.

I think the noblest testimony the parish could give to the truth of God, and their intelligent comprehension of my design—*unity on the broad basis of love to our common Lord*—would be that they should assemble together, and tender to me once more, for real, true work as their Vicar, the thanks which they have so often given me for very inferior services rendered to them. Your church has been filled, its name spread throughout the country as that of a church where a noble reception has been given by the people to our American and Colonial Fathers in Christ, with an unwonted enthusiasm, and you should show your sympathy with so great and glorious a result, by a handsome donation towards the expenses incurred. I have such faith in the response of generous Christian hearts, that I have undertaken them all at my own risk, and mean to hand over to the different societies and missions the full sums collected for them. For I attach a special value to the gifts of the poor; my heart is moved when I see the very poorest anxious to cast in their mite into the treasury of the Lord. I will not withdraw a

single penny from the alms of the faithful for our expenses. Let us all live above the littlenesses of life; condemn the differences which the devil is always trying to magnify into matters of importance, and resolve, while the echoes of our praises are still ringing in our ears and have not died out from the walls of the church, to tell all our friends who ask us, *What mean ye by this service?*—we mean this: a public testimony to the unity of the Church, to universal charity. We mean that we sympathise with our Vicar in his attempt to unite all, of every shade of opinion, in one great act of public worship, wherein holy men from all parts of the earth, who were engaged in God's conflict against sin, the world, and the devil, should join with men of all our parties at home, and show that it was possible for us all, for once, to think the same thing, pray the same prayers, sing the same praises, and finally join in Holy Communion with our Lord in the Blessed Sacrament.

I think such an answer returned to those who question you would make thoughtful men come to the conclusion, that we have here inaugurated and completed a noble testimony to the truth of the Lord's words: *By this shall all men know that ye are my disciples, if ye have love one to another.* And there would be no need for any further reply to the question,

What mean ye by this service?

Now to God the Father, God the Son, and God the Holy Ghost, let us ascribe all might, majesty, power, and dominion, for ever and ever. AMEN.

