

day, and, in a very offensive manner, asked me how I liked the new educational system; and then proceeded to describe it as most loose and latitudinarian, sneered at it as an emasculated religion, said it was practically pure Deism tempered by Calvinism, and that he wondered to what worse expedient resort would be had before our leaders took the common sense view of allowing the State to provide only the secular teaching, and insisting on the parents and the Churches providing (under facilities to be afforded and prescribed by the Educational Act) the full religious teaching each desired for their respective children.

Now, I want you to tell me why the Bishops who propose to exclude the teaching of the Church's own doctrines to her own children from the primary and public schools are right, and this obnoxious Secularist is so wrong. I used to think the duty of the Church was to teach to her children the truth in all its fullness, and that our great objection to schools where our children were taught secular knowledge without being required to attend religious teaching, was, that the teacher must necessarily colour even his *secular* teaching with his own religious views; but here is a proposal to extend the teacher's functions directly and authoritatively into the region of religion itself; and I want to know why, if the Presbyterian teacher was dangerous when he taught arithmetic, he should be salutary when he teaches the Creed? My obnoxious friend says he should not like a Presbyterian to explain to his child the "Communion of Saints," but would have no objection to his teaching him to scan Horace; but then *he* is very "unsound."

And when you have answered the question just put, do pray tell me just precisely why my obnoxious friend is so very wicked? Do you know, I can't quite see now, after reading the Bishop's charges, why the system he advocates should be so dangerous. He prevailed on me to go to the United Industrial School, and there, no doubt, I did see religion taught as I used to think it should be taught, not as a colourless system of morals, but as a real and complete system of faith. The Presbyterians were taught Calvinism; the Romanists, Roman doctrine; and I begin to think that in education it may be wiser, more honest, and more just to recognise and provide for the differences that divide men rather than make believe they are at one, and that better Christians and better churchmen will be made by each body teaching fully its own faith, than by attempting to manufacture a new faith, which, by being common to all, will be real to none.

But I know I am going wrong. I am falling away from the Training Institution and all its supporters, and I write in agony to be reassured. Do, good Mr Editor, prevent any farther lapse by telling me why, if it be unsafe to allow a Presbyterian master to teach our children secular things, lest he should unsettle their faith (and that you know we are always told), it should be safe and right to authorise him to teach religion without any provision but the meagreness of the religion itself to save our children from being seduced?

AN IGNORAMUS.

November 11th, 1871.

The Rev. Mr Hay of Baillieston, referring to a recent meeting of the Sub-Committee of the Glasgow Diocesan Association, writes to say that the claim put forward by his congregation was not passed simply by the casting vote of the chairman, but by a majority of deliberative votes. There were three against, and four in favour of the claim.

The *Spectator* for November 11th comments upon the recent veto laid upon the Bishop of Argyll by the Bishop of Glasgow in the matter of the College Chapel. It speaks of the Bishop of Glasgow as exerting the powers of his office in a very extraordinary way—a way as unaccountable as it is unusual. Can anything more paltry be imagined? The motive for the prohibition has not been divulged, but the reason by which it is justified can easily be guessed at. The University Chapel is an unconsecrated building, and Dr Wilson probably thinks it would be sacrilegious to worship therein Him whose presence is not confined to temples made with hands. At least, if this be not the reason, we should fear it was one of a still more paltry or bigoted character. It is not easy to conceive a worthy reason for the prohibition.

The best foundation of everything in the world is a Christian education, and this is the real principle of the Church of England. I believe that the common sense of Englishmen goes entirely with that view, as being consistent with Scripture teaching and Church practice, and that if it had not been for the unfortunate controversies on other matters which have sprung up during the last few years, there would be very few differences on the subject of education.—*Bishop Piers Claughton.*

OPENING OF THE NEW S. MARY'S, GLASGOW.

(From a Special Correspondent.)



THURSDAY, the ninth of November, should be a red letter day henceforth in the diocesan calendar of Glasgow. It witnessed the opening services in as noble a Christian edifice as has been erected by our Church in Scotland since the revival of her spiritual life, not forgetting the sacred fanes in Perth, Dundee, and Inverness. S. Mary's, Glasgow, is an elegant model of what a large city church should be, and we sincerely hope that it may be hereafter abundantly blessed in the promoting of God's honour, and the building up of the spiritual temple in His people. The services of Thursday lacked the usual form of consecration, owing to a debt of some £5000 still resting on the building. This must seriously cripple the temporalities of the congregation for some time to come. We shall be glad to hear that the offertories at the several opening services have been sufficiently large to reduce the debt by at least one of the thousands.

The day was all that could have been desired for a grand function; the air clear and cold with a touch of frost in it, the sun shining steadily throughout, and keeping back the November fogs. The building looked well as you approached it, every inch a church; the only regret being that the congregation were unable to continue the tower beyond the level of the roof, and crown it with the stately spire which is part of the design. But a little patience, and, no doubt, *le jour viendra* for the spire as for the church. It is a marvel to see such an advance in 1871, when we recall to mind what and where our Church was in the metropolis of the westland "Whigs" in 1771. "A Syrian ready to perish was my father."

The church was early filled with a fashionable congregation, mostly S. Mary's people, but we observed several members from the other city charges, and even some from the country cures. The Bishops and clergy robed in the temporary wooden chapel, and walked in procession into the church while the choir was singing a hymn. In our candid criticism of the services we must say that this arrangement was a mistake at the beginning. How much more effective and heart-stirring would this "introduction" have been had the choir preceded the clergy, and the whole taken up the jubilant strains of the hymn as they marched out of the wooden chapel, along the street, and up the aisles of the church. The occasion was lost, the clergy came on in dumb show, the congregation stood equally mute, and the choir performance was flat and unedifying. This was the more to be regretted as the body of clergy in procession must have been over forty, and their voices would have greatly strengthened those of the choristers, and possibly have inspired even the congregation "to make a joyful noise."

The services were well played and sung throughout by the choir. The organ is one of the best toned to which we ever listened, and the organist gave full expression to its powers; but it is a bold experiment to put so fine an instrument into a new church. The Venite and Psalms of the day (why not special psalms, *Exurgat Deus* and *In exitu Israel*?) were fairly sung to Gregorian tones, and in these we heard a timid attempt here and there through the congregation to take part in the melody. The *Te Deum* and *Jubilate* were both sung to florid and intricate music, which was as successful as if specially designed for the purpose of shutting the mouths and stifling the devotional breath of the worshippers. The Bishop of Carlisle, in his sermon, laid stress upon the deprivation suffered by Presbyterians to whom were lost the glorious treasures of the *Te Deum*. May we not take up the same parable and preach it to organists, who select music for this service that no congregation could sing, and to congregations whom no music, however simple and effective, would tempt to sing? We need not be surprised at the difficulty met with every day in eradicating from other Christians' minds the mischievous prejudice that the organ is a substitute for the human voice, and a paid choir the deputed proxy of a people's musical worship. To the anthem that was sung, and sung with good expression by the choir, we make not the same objection,

though we have a decided predilection for music that is throughout distinctively congregational. For this reason we assign the palm of musical excellence to an offertory hymn—a novelty in the way of ritual—introduced after the sentences were read and the alms presented at the altar. The hymn is faultless, expressing prayer, praise, and adoration in the simplest happiest words, and was sung to a tune that the people, once hearing, could make their own. The effect of this on the large congregation was immediately perceptible—it was for the time under a musical spell—and as the sound of organ and choir rose with a *forté* at every last line, “Christ present them,” and, after a rest, gave the last words *pp.*, “God receive them,” one could not help feeling that congregational melody in our churches has not yet become a lost art. Only it needs judicious fostering, and we would recommend, with all humility, to the clergy to keep their choirs so much in their own hands as to be able to exclude all pretensions and intricate services of music, and whether adopting Gregorians or Anglicans, to select what is simplest and most suitable, not for choir exercise, but for congregational worship.

The sermon came next in order. It was preached by the Bishop of Carlisle, and we must say that his Lordship sustained the reputation he had earned as a good preacher while Dean of Ely. The text was from Acts xix. 7—“And all the men were about twelve.” The key-note of the sermon, sounded by the text, was the familiar but faithful counsel, confirmed by many pages of ecclesiastical history, that the Church in her mission should never despise the day of small things. This idea was brought out in felicitous language, and the preacher made his voice distinctly heard throughout the church. The sermon was in the main a loving and fearless proclamation of the peculiar mission which the Church has to discharge in this country to her own members first, and to fellow-citizens who are not of her fold. Here and there you were struck by the scholarly style and literary graces which are the fruits of a well-disciplined intellect; as, *e.g.*, in treating of the historian’s insertion of the text in the body of the narrative, as if by way of parenthesis, he described it as one of those “autoptic touches” which were nowhere more numerous than in the Acts, and bore evidence to the undesigned honesty of the writer, who had no thought of concealing the fact, though pressed by no necessity to reveal it, that all this stir at Ephesus, and doctrinal teaching of the two baptisms, and of an apostolic confirmation, should have concerned a body of converts so miserably small, for “all the men were about twelve,” “one less or one more, but there or thereabouts.” Of course, the sacred number suggested the Apostolic College, and the preacher illustrated with much energy how twelve men had turned the world upside down, and planted the Church of the living God upon the ruins of it. The application of this outline to the numerically small communion of the Episcopal Church of Scotland was obvious from the beginning, and Dr Goodwin stated her position and duties, and described her privileges with much faithfulness and charity. The sermon evidently made a deep impression upon both clergy and laity, who listened throughout with the greatest attention, and we only give expression to a very general desire that it may be printed and largely circulated throughout the country.*

The service which followed—the *Divine* service proper—was marked by the withdrawal of the great mass of the congregation, so much so, indeed, that at the first glance it looked as if the preacher’s text and sermon were to be painfully realised, and all the *laymen* were to be “about twelve” who were to join in the first celebration of the Holy Eucharist in their new church. After a considerable pause, however, a remnant of the faithful either stayed or returned, and we were thankful to see the choir remaining in their stalls to give the honour of sacred song to the Church’s highest office. It is too often the case, that in this service, when we should be strong, then are we weak and weakest of all. It is one of the sad defects which we have inherited from the spiritual distemper and persecutions of a past age, and which it is the Church’s duty to remedy, by insisting in love and patience upon giving special honour to the noblest rite of our holy religion. With the establishment of weekly celebrations in new S. Mary’s, we have every confidence that the things which

* We hope this will be effected by its publication in our columns.—Ed. S. G.]

are wanting will in good time be supplied, and that the Church has entered upon a new path of spiritual prosperity.

(From another Correspondent.)

The morning service at S. Mary’s was not over till after half-past two o’clock, and the company did not begin to assemble in the Queen’s Rooms till after three. The Bishops, Sir George Campbell, Mr Oldham, and the other occupants of the platform were even later, and did not make their appearance until nearly four. Then grace was said by the Bishop of Glasgow; Sir George Campbell, Bart., of Garscube, taking the chair, and having on his right the Lord Bishop of Carlisle, the Earl of Glasgow, the Primus, Sheriff Glassford Bell, the Bishop of Edinburgh, Mr Gilbert Scott, and the Dean of Glasgow; on his left, the Bishop of Glasgow, Bailie Watson (now Lord Provost of Glasgow), the Bishop of S. Andrews, the Rev. Mr Oldham, the Rev. Drs Hannah and Thornton, and the Rev. Mr Wyer, of Peebles. Amongst those present in the body of the hall were:—Mr and Lady Elizabeth Cartwright; the Hon. Captain Drummond, of Cromlix; the Hon. Captain Campbell; the Revs. A. G. Creighton, W. Simpson, M. B. Hutchison, and W. Blatch, &c., &c.

The luncheon over, the CHAIRMAN rose to propose a toast which it is customary to introduce on these occasions,—the health of “The Queen and the Royal Family.” Sir George Campbell’s allusion to the appearance of the Princess Louise at the bazaar in the City Hall, Glasgow, in aid of the Convalescent Seaside Home, was received with a genuine tribute of applause.

The next speaker was the BISHOP OF S. ANDREWS, whose speech was one of the most felicitous, if not the most felicitous, that the occasion produced. And we say felicitous, as distinguished from impressive or flowing, because the Bishop was peculiarly happy in his manner of characterising the three right reverend prelates, whose names he connected with his toast. His reference to the Lord Bishop of Carlisle as a Border Chieftain who would not permit the incursion into his domain of ecclesiastical marauders, was saluted with a burst of laughter; and his further reference to our much-loved and respected Primus, as one who by his early experiences on the Isis, was well fitted to make the vessel of the Church advance even while he seemed to be sitting still, was evidently “taken,” and much relished by the audience. Equally happy were the Bishop’s words of welcome to the Coadjutor-Bishop of Edinburgh, as one who came from a land which had given us many diamonds, but no jewel so valuable as himself. The culmination of his very interesting and amusing speech was, however, in its closing sentences, when the Bishop concluded with the aspiration, that all Episcopal Churches might become as we are—Reformed, and all Reformed Churches might become as we are—Episcopal; an epigram which was several times referred to in succeeding speeches, and which will not be readily forgotten by many more than those who heard it.

The LORD BISHOP OF CARLISLE was not perhaps quite so epigrammatic, but certainly his remarks were of a very humorous, and towards the close, of a very earnest and impressive character. What was very noticeable, also, was the depth of his Lordship’s brotherly feeling towards the Church in Scotland, and of his faith in the mission of the Church of England. Loud was the laughter when he described the circumstances under which he first became acquainted with the “English Episcopalians in Scotland,” when he was kindly informed, by the means of legal opinion confided to him, that he would not “get into a scrape,” although he *did* interfere with the dioceses of Scotland. Loud, too, was the applause when, with an eloquence suggestive of the sermon which he had just delivered in another place, and to which we have referred already, he declared that it would have been a monstrous thing to have permitted the pastoral care of the Bishops of Scotland to be set aside by those who, for no good reason that he could see, but apparently from a mere desire to set at nought ecclesiastical order, did not desire to enter the Church through their own Bishops. The applause was only heightened when, in the peroration to his remarks, he pronounced a eulogium upon the Church of which he is himself one of the most distinguished members and mainstays.

The PRIMUS followed, and we need scarcely say, to those who know, and who have heard his Lordship, especially when speaking for the Church at large, that his speech was marked by an earnestness and a solemnity, we may almost say a pathos, that was deeply affecting. Pathos it was, indeed, that distinguished the whole of his Lordship’s description of the struggles through which the Church has had to pass in days gone by. And then,

when the Bishop came to speak of a conference in which the leading divines of our own Church and of the Presbyterian bodies might take a part, with a view to at least a partial reconciling of our differences, his tone changed to that one of mild conciliatoriness which we may be permitted to say is as characteristic of the Primus as his well-known earnestness in the cause of the Church, and which should not be without effect in mitigating something of the harshness and easy contemptuousness now and then discernible in the Presbyterian papers.

The COADJUTOR-BISHOP OF EDINBURGH then came forward, and, in replying for the Colonial Churches, made his first public appearance in this country as a Scottish prelate. His remarks were chiefly directed towards describing the position of the Church in Scotland to the Church in the Colonies, and in describing this, his Lordship was enabled to let fall many observations which will prove of value and service in the forthcoming discussions about our Foreign Missions. It was evident that the Bishop felt deeply the ties already existing between our own Church and the Colonial Churches, and that he would be gratified if he could be instrumental, as we trust he will be instrumental, in rendering these ties closer still. His speech was full of the most interesting information, all the fruit of his Lordship's own personal experience; and his reply to the Bishop of S. Andrews complimentary references was, as in the case of his remarks throughout, very heartily applauded. There was evidently no fear amongst his audience that the jewel which had come to us from South Africa would be found to be otherwise than of the purest water.

Then the CHAIRMAN rose to propose, in suitable terms, the health of the BISHOP OF GLASGOW, and his Lordship briefly replied. He was succeeded by the EARL OF GLASGOW, who was saluted with the applause due to so distinguished a member of the Church in this country. His Lordship proposed the health of Mr Oldham, and in so doing, alluded in brief but happy terms to the past history of Scottish Episcopacy, and to the work which, it was to be hoped, S. Mary's would perform amongst the inhabitants of Glasgow. His Lordship is not, perhaps, an eloquent speaker—eloquence is given to few; but, at any rate, he expresses his ideas in flowing, even felicitous language, and one or two of his successful phrases were repeated with evident appreciation by successive speakers.

The Rev. Mr OLDHAM in reply, was, as he always is,—clear and perspicuous in idea and language, and withal full of an exceeding earnestness and charity. The latter quality we take to be the secret of Mr Oldham's undoubted popularity amongst his Presbyterian brethren, to whom his large-heartedness has ever been found to recommend him strongly. It will be sufficient to say of his remarks in reference to S. Mary's that they were in excellent taste.

The toast of the Educational Institutions of the Church was proposed by the Rev. Dr HANNAH in the absence of the Bishop of Argyll; and his, too, was a speech characterised by much good taste and even greater good feeling. Dr Hannah is a fluent speaker, and it is possible he might have been the most fluent present, had his successor in the wardenship of Glenalmond been absent. But it was left for the Rev. Dr THORNTON to reply to the toast given by Dr Hannah, and he may be said to have rivalled in *curiosa felicitas* of language and allusion the speech of the Bishop of S. Andrews. His remarks in reference to Glenalmond were at once excellent in substance and amusing in form, whilst his views on the subject of Education, pronounced with all the authority of an expert, and all the ardour of an enthusiast, were loudly applauded. It is, indeed, no small pleasure to listen to Dr Thornton on any occasion. We have a distinct remembrance of the admirable manner in which he presided at the Glenalmond commemoration last July, but on this occasion he surpassed himself.

The speeches of Mr GILBERT SCOTT and Bailie WATSON were remarkable respectively for humorous turns and friendliness towards our own communion. That of Mr Scott was really entertaining, and his reference to the want of a spire without, and of proper colouring and carving within the new S. Mary's, was much enjoyed. That of Bailie Watson was notable, as coming from the Lord Provost-designate of Glasgow, and may be taken as an earnest of the brotherly feeling existing between Episcopalians and Presbyterians of the West, in striking contrast to the letters which have recently appeared in West of Scotland newspapers.

A cordial vote of thanks to the Chairman, Sir George Campbell, who had on this, as on all occasions, deserved well of his fellow-churchmen, brought a very successful reunion to an appropriate conclusion.

On Thursday, the 9th of November, Holyrood Crescent, on the Great Western Road, Glasgow, was the scene of a ceremony in which the Scottish Episcopal Church cannot fail to feel a lively interest. The day was cold, bitterly cold, with the presence of that pungent wind for which Glasgow, no less than for its murkiness of atmosphere, is so unfortunately celebrated; but, happily, the sky, on this auspicious occasion, was free from mist and heavy clouds, and the sun shone brightly, if not warmly, on the crowd who had gathered together from all parts of Great Britain—from Brighton to Inverness—to inaugurate the opening for Divine worship of S. Mary's, Glasgow. We have said "a crowd," and undoubtedly a crowd there *was*; but as admission to the church was only obtainable by numbered tickets, there was no confusion, and the arrangements made by the incumbent and his assistants seem to have been very successful and complete. Entrance was obtained by the west door, which is plainly but massively moulded, and immediately the visitor passed into the interior, obtaining a surprisingly impressive and even magnificent view. From the great elevation of the roof, and the skilful architectural arrangement of the various parts, the building appeared of a magnitude which it does not really possess; and the beautiful lines of the nave, and north and south aisles, leading the eye up to the decorated chancel, with its elegant altar, its stalls, and elaborately ornamented organ, reminded one of Keble's well-known stanzas:—

"Three solemn parts together twine
In harmony's mysterious line;
Three solemn aisles approach the shrine.

Yet all are one—together all.
In thoughts that awe but not appal,
Teach the adoring heart to fall."

So fine was the general aspect, that it was not until some minutes had elapsed that one began to recognise the existing deficiencies. Then, indeed, a certain bareness became visible, and a certain coldness was felt; for S. Mary's has yet to receive the needful embellishments of carving and colour. The south aisle alone can boast of a stained glass window; the great east window, a three-light, has but one light filled in with stained glass, but the subject is well chosen and fairly executed. Most of the carved stonework has yet to be supplied; but where activity and zeal have effected so much, one is inclined to believe that before any very long period of time has elapsed, they will accomplish all that is necessary.

Matins began at 11.30 with a voluntary improvised by Mr Whitham, the able organist of S. Mary's, who contrived, though without ostentation, to display the varied capabilities of his really noble instrument. Then, to the sound of "such airs as soothe a hermit's sleep," the long array of white robed choristers issued from the sacristy, and slowly passing down the south aisle, directed their steps to the temporary wooden church, where the Bishops and clergy, in full vestments, awaited them. After a brief interval they returned, and entering by the west door, proceeded up the nave, singing the hymn—

"Rejoice, ye pure in heart,
Rejoice, give thanks, and sing."—H. A. & M. 306.

Behind them came the inferior clergy, in surplices and hoods, including the Very Rev. the Dean of Glasgow, the Revs. Dr Hannah, Vicar of Brighton, Sussex; J. L. Stephens, Vicar of Long Houghton, Ayrwick, Northumberland; R. C. Collingwood, Vicar of Irton, Cumberland; Dr Thornton, of Trinity College, Glenalmond; Dr Penney, S. John's, Glasgow; Dr Gordon, S. Andrew's, Glasgow; Dr M'Cann, S. Paul's, Glasgow; J. W. Reid, Christ Church, Glasgow; M. B. Hutchison, S. Nipian's, Glasgow; A. M'Ewen, Dumfries; H. H. Richardson, Chaplain to the Earl of Glasgow; T. Wyer, Peebles; E. J. Jonas, Coatbridge; W. E. Bradshaw, mission curate of S. Mary's, Glasgow; J. Hill Scott, Kelso; W. Bruce, Culross; W. Stephen, Dumbarton; H. G. Pirie, Dunoon; W. Blatch, S. John's, Perth; H. Malcolm, Dunblane; J. Nicolson, S. Salvador's, Dundee; C. G. Henderson, curate of S. Mary's, Hamilton; G. Durno, Port Glasgow; J. Lloyd, Greenock; A. G. Creighton, Kilmarnock; L. Leyland, Lanark; W. Simpson, Melrose; W. F. Mills, Paisley; J. F. Montgomery, S. Paul's, Edinburgh; W. M. Ramsay, curate of S. John's, Glasgow; A. W. Hallen, Alloa; C. M'Ghee Keith, Largs; J. S. Syme, Helensburgh; W. M. Maughan, curate of S. John's, Greenock; T. Wilson, Stirling; J. T. Boyle, Bridge of Allan; and W. Walker, Laurencekirk. In due order followed the Primus, the Bishops of S. Andrews and Edinburgh, the Bishop of Glasgow, and the Lord Bishop of Carlisle, in their Episcopal robes. The clergy took their places in the front seats of the nave, directly opposite the chancel; the Bishops, the Dean of

Glasgow, and the Rev. Dr Hannah, Vicar of Brighton, within the altar-rails.

As our special correspondent has described the general features of the morning service in another part of our columns, we shall confine ourselves to the minuter details. On the whole it was very effectively and devoutly rendered, though it is to be wished that a little more stringent control could have been exercised over some members of the choir. The music, with one or two exceptions, was well chosen, and most ably given, the voices harmonising with great exactness, and the organ accompaniment duly supporting without overwhelming them. The prayers, down to the end of the Collect for Grace, were intoned by the incumbent of S. Mary's, the Rev. R. S. Oldham, M.A., the absolution being pronounced by the Bishop of Glasgow. The latter part was intoned by the Rev. Dr Thornton, Warden of Trinity College, Glenalmond. The first (special) lesson, from Ezra vi., was read by the Rev. Dr Hannah, of Brighton; and the second, from S. John i., by the Very Rev. the Dean of Glasgow. The Communion Service was conducted by the Bishop of Glasgow, with the assistance of the Primus, who read the Gospel and the Exhortation, and by the Bishop of S. Andrews, who read the Epistle. Then followed the sermon, by the Right Rev. the Lord Bishop of Carlisle—a masterly discourse, which it is our privilege to print in full, and which held the vast congregation breathlessly attentive. The text, “And all the men were about twelve,” struck at once upon every ear like the keynote of a powerful symphony.

After the sermon, the offertory sentences were read by the Coadjutor-Bishop of Edinburgh; and the alms and donations of the faithful having been collected and dedicated, the novelty of an offertory hymn (fervently sung to a fine melody by Redhead) was introduced.

“Holy offerings, rich and rare,
Offerings of praise and prayer,
Purer life, and purpose high,
Clasped hands, and lifted eye.
Lowly acts of adoration
To the God of our salvation;
On His altar laid we leave them—
Christ present them—God receive them.”

Holy Communion was then celebrated by all the Bishops present, the service being choral, but only a comparatively small number of the laity partook of the sacred rite. The clergy were represented to the number of more than thirty.

We may here refer to the previous musical services of the day, concerning the general excellence of which we may be permitted to congratulate the organist and his most competent assistants in the choir. The *Venite* was sung to a Gregorian, third tone; the Psalms for the day, eighth (Peregrinus) and fifth tones—the last psalm in unison. The *Te Deum* was that of Smart, in F; the *Jubilate*, by Garrett, in F; the *Anthem*, “O give thanks,” from Psalm cv. 1, by Elvey. Hymn 164 (A. and M.) was sung as an entrait, and Hymn 244 (A. and M.) before the sermon. The Responses to the Commandments were sung from a score by Mr Whitham himself; and the Nicene Creed from that by J. H. Hopkins, in G.

The evening service was no less successful than that held in the morning. The church was once more crowded, and the greatest interest and fervour was manifested by those present. The prayers were read by the Rev. R. S. Oldham and R. G. Collingwood; the first and second lessons being read respectively by the Revs. A. M' Ewan (Dumfries), and J. Nicolson (S. Salvador's, Dundee).

The BISHOP of GLASGOW preached the sermon from Matthew xviii. 20.

The musical portion of the service was as follows:—Opening Hymn (136, H. A. & M.); ferial *Preces and Responses*; *Psalms* for the day (Anglican chants), Whitham in G, Maconechy in E flat; *Magnificat* and *Nunc Dimittis*, both to Gregorians, first tone; the *Anthem*, from 1 Kings viii., by Boyce; *Hymn* before the sermon (242, H. A. & M.); and after it the *Hallelujah Chorus* from Beethoven's *Engedi*. The total amount of the day's offertories was £200, 13s. 10d.

On Friday, November 10th, there was an evening service at S. Mary's, at 7 P.M. The prayers were read by the Revs. R. S. Oldham and R. G. Collingwood; the first and second lessons respectively by the Rev. W. Blatch and L. J. Stephens.

The BISHOP of S. ANDREWS preached the sermon from Acts xxviii. 1 and 2. He commenced his discourse by describing the reception which S. Paul and his fellow-voyagers met with from the inhabitants of the island now called Malta, and by remarking that the circumstances attending it seemed to show in a very

striking manner the insufficiency of qualities in the natural man,—which, nevertheless, we are accustomed to love and admire,—unless these qualities are actuated by those motives and principles the gospel alone is able to supply. It was worthy of note how often, in the 27th and 28th chapters of the Acts, indications were given of kind and friendly conduct on the part of men who were not only heathens, but heathens placed in circumstances of more than ordinary temptation. The Bishop then proceeded to consider and answer the questions, “Why S. Paul appealed to Cæsar?” and “Why he was now on his way to Italy?”—to penetrate, as it were, into the lion's den. The *philanthropy of God*, he pointed out, was the first grand principle of the gospel; and our recognition of this principle furnished the first grand motive of Christian duty. And because, in the Divine philanthropy, Christ has made us brethren to Himself, and, consequently, to one another, we thus arrive at the second grand principle underlying the gospel, *the principle of our common brotherhood*, and which supplied the second grand motive of Christian duty,—the motive, not of philanthropy merely, but of brotherly love. After dwelling with much earnestness on each of these fundamental and primary points, the Bishop proceeded to contrast the present condition of the Christian world with that which would have prevailed had they been carried out. “In too many instances,” he said, “our religious state is such that, not only as individuals but as entire communities, we receive not one another in the Lord as becometh saints; we meet not together as brethren in the house of our common Father; we eat not together as brethren at the table of our eldest Brother, and our brotherly love towards multitudes of our neighbours who lie in ignorance, in poverty, in distress,—towards multitudes shipwrecked for this life, and it may be also for the life to come, is too often straitened, is too often rendered scarcely, if at all, more effectual for their relief than was the philanthropy of the heathen. And why is this? Take up, my brethren, the public journals, the most approved organs of whatever party or whatever sect; look to the statistics of our social reformers, to the testimony of philanthropists, mourning over the misery and destitution of the “lapsed masses,” as they are called, in our crowded cities; examine the reports of committees, and the speeches of debates in the most authoritative of our General Assemblies upon Home Missions or upon Christian Life and Work. Take any or all of these, and you will receive from one and all the same answer. “It is because of our separation.” The Bishop enlarged upon this point with his usual eloquence, and proceeded to point out the desirability of a closer feeling of brotherhood among all who recognised the same Father. A great step towards such a result, he argued, would be the adoption of a system of national education which, while it secured the teaching of the essentials of Christianity in every school, should also secure, for the generations to come, the combined, harmonious, brotherly bringing up of all our children. The Bishop's concluding remarks we give unabridged, because they illustrate more fully the educational views which he put forward in his recent charge:—

“It has been proposed to adopt as the basis of such a system three simple formulas—the Lord's Prayer, the Ten Commandments, and the (so-called) Apostles' Creed; the first, in order that every child may be taught to pray, and what to pray for; the second, in order that every child may be taught what to do and what to avoid; the third, in order that every child may be taught what to believe—and being thus taught, may be able so to pass through things temporal that it finally lose not the things eternal. I know of no objection that can fairly be brought against such a proposal, unless the State is to renounce not only its Protestantism but its Christianity, and in the education of its children to assume the character of an infidel; unless it is to become at once less philanthropic and less religious than these barbarians of Melita, whom the light of conscience had taught to regard murder as a crime punishable by death; to expect that vengeance will, sooner or later, overtake the evil-doer; and to reverence as a God one who had shown that he possessed superhuman power. For it is not as dogmas that those formulas would be taught, but as facts; facts which no believer, of whatever church or sect, will venture to deny. No one who calls himself a Christian will venture to deny that the Lord's Prayer was given, as its name implies, by Jesus Christ, and given to be received and said of all men. No one can deny that the Ten Commandments were given by God to the chosen people, and as confirmed and fulfilled by Jesus Christ, are to be obeyed by all men. No one can deny that the so-called Apostles' Creed simply represents the faith which, as founded upon fact, the Scripture teaches, and which from the beginning the universal Church has required to be believed of all men. And though these formulas be so short and simple, let it not be imagined that their being

committed or not committed to memory on the part of every child (irrespective of its connection with this or that denomination) would be a small thing. Who can tell what a powerful effect the elevation of the teaching of those formulas into an unsectarian, and therefore into a loftier and a purer atmosphere, might have upon a child's mind, and consequently upon the formation of its future character! Or again, let it not be thought that the same formulas, learnt thus simply, and without the intervention of a catechetical commentary, would be apt to sink into a dead, unmeaning form; would be liable to become of no avail; when to the understanding even of the most unintelligent they could not fail to be quickened into life and sense by the daily reading of the Word of God. Indeed, we may expect that the naked words, stamped only the more clearly upon the memory because they would stand alone, and placed continually in the light of our Lord's own teaching, as, for instance, of the Sermon on the Mount, we may expect, I say, that the words so used would produce an impression more practical and more lasting than when (as in our present Catechisms) the commentary which accompanies them has also to be learned by rote."

The musical services included an opening *Hymn* (385, H. A. & M.); *ferial Præces and Responses*; *Psalms* for the day; *Cantate Domino*, by Heathcote; *Deus Misereatur*, by Whitham; *Anthem*, from Psalm lxxi. 1-3, by Mozart; a *Hymn* before the sermon (243, H. A. & M.); and, after the sermon, the *Offertory Hymn* that was sung so effectively on the opening day.

On Sunday, November 11th, the usual morning and evening services were conducted in S. Mary's by the incumbent, the Rev. R. S. Oldham, M.A. There were very large congregations, and the offertories amounted to £23.

We have already referred to the aspect of S. Mary's as seen by the spectator from the great west door. We proceed now to a more particular description of the building.

It is scarcely necessary to repeat that the church is built from the designs of Mr G. G. Scott, nor that its architecture is that of early English period, with a few French details superadded here and there. It consists of a constructional chancel, transept, nave, north and south aisles, and tower, which, with the spire, is as yet unfinished.

The chancel is 40 feet in length, and is noticeable for a handsome three-light window, of which the centre light has been filled with stained glass by Messrs Clayton & Bell of London, the side lights being of common glass of neat design, provided by Mr Malloch, also of London. Below the window is placed a magnificent reredos of Caen stone, surmounted by the figures of two angels, and supported by shafts of Irish marble. The central panel of the reredos is of Lintmill alabaster, with a cross of white marble inlaid with mosaic; the whole being a very effective specimen of the workmanship of Messrs Farmer & Brindlaw, London. The altar itself is of Caen stone, 9 feet long, supported on four shafts connected by small arcades. The chancel is further distinguished by its two gas standards, each of them about 12 feet high, of which the lower portions are of iron, lacquered with brass, and the shafts of plain brass. Suspended from the roof, between the standards, is a large corona of iron and brass, with one hundred burners. The altar rail is of wrought iron, gilded, and of a happy design. The chancel stalls are of oak.

The south chancel aisle, under the great tower, is occupied by the organ, built for S. Mary's by Messrs Hill, of London. This new instrument consists of three rows of keys, two octaves, and a third of pedals, seven composition pedals, and the following stops:—

Great Organ.

1. Double diapason.
2. Open diapason.
3. Stopped diapason.
4. Gamba.
5. Principal.
6. Harmonic flute.
7. Twelfth.
8. Fifteenth.
9. Mixture, 3 ranks.
10. Trumpet.

Swell Organ.

11. Bourdon.
12. Open diapason.
13. Stopped diapason.
14. Salicional.
15. Principal.
16. Fifteenth.
17. Mixture, 2 ranks.
18. Cornopean.
19. Oboe.

20. Clarion.
21. Vox humana.

Choir Organ.

22. Dulciana.
23. Gedact.
24. Gewshorn.
25. Flutina.
26. Clarinet.

Pedal Organ.

27. Open diapason.
28. Bourdon.
29. Trombone.
30. Principal.

Couplers.

31. Swell to great Unison.
32. Swell to great octave.
33. Swell to pedals.
34. Swell to great.
35. Great to pedals.
36. Choir to pedals.

The wind is supplied by a hydraulic engine.

The north chancel aisle is separated from the chancel by a carved oak screen. The pulpit is situated in front of the north pier of the chancel, and is of solid Caen stone, resting upon a granite pedestal, with columns of the same material. It is the work of Mr Mossman, of Glasgow. The transept is lighted on either side by a small corona, of 45 lights each. The nave (100 feet long, and more than 60 feet high) is separated from the aisles by arcades of five bays, with richly moulded cases, shafts, and capitals; while bold and lofty arches form the division of the chancel and transept from the nave. The pillars are of a beautiful white stone.

The whole of the seats in the body of the church are of pitch pine, with the ends neatly carved; and they have been executed by Messrs James Lamb & Sons, of Glasgow and Greenock. The floor of the church is laid with encaustic tiles, by Mr Godwin, of Hereford. The nave is lighted by a string of wall brackets on either side immediately below the clerestory windows. The aisles are lit by wall brackets, each containing 18 lights. The gas-fittings were supplied by Messrs Potter & Son, of London, and erected by Mr M^r Vicar, of S. George's Road, Glasgow.

Besides the stained-glass window in the chancel, there are only two others as yet in S. Mary's, one in the chancel aisle, presented by Mr Angus Turner; the other in the south aisle, presented by Mrs Spens. It is to be hoped that the example of these munificent donors will be speedily and largely followed.

The church will be heated by a hot water system introduced by Messrs Coombe & Son, of Glasgow.

The whole of the masonry; the roof, which is an open timber one, save at the intersection of the nave, chancel, and transept, where there is wood groining; the screens, and the chancel stalls, were contracted for by Mr Thomson, of Peterborough.

The exterior masonry framework is of Giffnockstone, faced with Lanark stone in courses. That of the interior is of Bath stone.

At the south-east corner, a massive tower has been carried up to a height of 40 feet, and this it is intended eventually to crown with a splendid spire, 200 feet in height.

We have only to remark, in conclusion, that the work of building has been carried out under the immediate supervision of Mr W. Conradi (who superintended the erection of the new University of Glasgow), and that the contractor was represented by Messrs Bradford, Frisby, and Pepper; also there is now in preparation at the Sun Foundry, by Messrs George Smith & Son, an outside railing which will harmonise in style with the general character of this handsome building.

(From our own Reporter.)

The following is a detailed report of the speeches at the luncheon:—

After luncheon the CHAIRMAN said—The first toast I have to ask you to drink is the health of Her Majesty the Queen. (Applause.) We of the Scottish Episcopal Church may say that we have always been distinguished for our loyalty in bygone times—(applause)—that we have, in fact, been too loyal, as we would not forget the old reigning family, and we have suffered accordingly. I hope the time will never come when, as Bradlaugh and his associates have predicted, we will have to suffer for our loyalty to the present reigning family. (Applause.) We must be gratified that our Sovereign has now regained her usual health, and that she will be able to discharge her duties. (Applause.) To-day is the birthday of the Prince of Wales, and on that account I have no doubt we will drink to his health with more cordiality than usual. (Applause.) I must also remind you that last week we were much indebted to one of the members of the Royal Family, who by her presence greatly helped the object for which the bazaar in this city was given. (Applause.) I now propose the health of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family. (Applause.)

The BISHOP of S. ANDREWS then said—Sir George Campbell, my Lords, ladies, and gentlemen,—the toast which I have been requested to propose to you is in these terms, "The Reformed Episcopal Churches." (Applause.) We all know that the wording of an ecclesiastical toast in these unquiet times is a matter of no little nicety. And in looking to the toast which I hold in my hand, and which I have been requested to propose to you, I say at once that it possesses many and great advantages. In the first place, it will give you the pleasure of drinking the health of the Lord Bishop of Carlisle—(applause)—as responding for the greatest and most illustrious of the Reformed Churches,—the Church of England. (Applause.) When he rises to address you, I hope you will give him to understand not only how much you honour the Church which he represents, but also how much you feel indebted to himself personally—(applause)—how cordially

you thank him for the instructive and encouraging sermon which he has been so good as to preach to us to-day, and how gladly we recognise in him a Border chieftain—a faithful Border chieftain—who will give no encouragement to ecclesiastical marauders—(laughter and applause)—and who will show that he desires to maintain our ecclesiastical rights with no less fidelity and no less jealousy than he maintains his own. (Applause.) The second advantage which my toast possesses, is that it will give you the pleasure of hearing also our own esteemed Primus, who will speak for himself—and for us all—(applause)—and I need not tell you that we could not be in better hands. (Applause.) It was not in vain that the Primus began his education for the post which he now occupies, when, as I first remember him, he was a successful steerer of an Oxford eight-oar—(applause); and we may well rejoice to observe that he still maintains something of that youthful elasticity which enabled him to make the vessel advance by some mysterious manner even when he was sitting still,—

“Sedeat in puppi in quietus.”

(Applause.) And meanwhile we know that his motto will be that of a true Christian—

“Manus ad clavem, oculus ad cœlum.”

“A hand at the helm, and an eye among the stars.” (Applause.) The third advantage which my toast possesses is, that it will enable you to hear the late Bishop of Grahamstown as responding for the Colonial Churches. (Applause.) And I am sure you will not lose the opportunity of showing him how heartily you welcome him to his new post as Coadjutor Bishop of Edinburgh. (Applause.) Whether he will find that post an easier one than that which he has left, it is not for us to say. We can only give him our very best wishes and all the encouragement we can. (Applause.) It might, perhaps, be imagined that there would be greater difficulty in restoring an old Church than in building up a new one. It will not be for me—it would be presumptuous, especially in his own presence—to speak of his merits; but I may venture to make one remark. He has come to us from a land in which, as we all know, diamond fields of extraordinary value have been discovered, and we may thank him as having brought a very valuable jewel to us, namely, himself. (Laughter and applause.) But I pass on from these more personal and special advantages to speak of that which is more general in my toast. It will bring before you the Reformed Episcopal Churches as they exist in very varied relations towards the civil power. We see the Church as established in the Church of England, and I think I may venture to say in the Church of Sweden; we see it disestablished among ourselves, and now in Ireland; we see it non-established in the Indian dependencies, in our Colonial Churches, and in the Episcopal Church of the United States of America. But amid all these superficial varieties, we see it the same in the profession of God's truth, maintaining everywhere the same apostolic order, the same evangelic doctrine. We cannot but notice the extraordinary progress which the Reformed Episcopal Church is making throughout the world. (Applause.) It is a story often told, but I cannot help alluding to it on this occasion, namely, the extraordinary extension of Reformed Episcopacy since the consecration of Bishop Seabury, the first foreign Anglican Bishop, which took place in an upper chamber in Aberdeen in this month, 1784. That single seed sown in the obscurity of an upper chamber in Aberdeen has since brought forth in less than a hundred years a hundred fold—that is, more than one new Episcopal See for each year, the Colonial Churches now reckoning more than fifty Bishops, and the American Churches having increased in the same proportion. (Applause.) Such, gentlemen, are the advantages of the toast which I have the honour to propose to you; but I must confess that in my mind it has one little disadvantage. It is a little more exclusive than I should have wished to see it. On a convivial occasion such as this—(laughter)—it cannot be wished that we should think merely of ourselves. Many of us will remember the canon (1603) of the Church of England, which prescribes that every preacher before his sermon should pray not only for the Church of England and the Church of Ireland, but also for the Church of Scotland, though at that time it was tentatively Episcopal, and the Bishops were not consecrated till seven years afterwards. In like manner, I should like to introduce a little hopeful charitable explanation into the wording of this toast; and I say this not only in regard to our fellow-Christians in this country, but also as looking to our fellow-Christians abroad. We cannot but feel sympathy with the great struggle that is going on in Germany, although those who are making it do not yet belong to the Reformed Churches. We cannot but feel sympathy

for our brethren in this country who feel and show sympathy thus, although they are not yet Episcopal. (Applause.) I hope, therefore, I may be allowed to propose this toast to you in such a shape, that you may drink to the health and prosperity of the Reformed Episcopal Churches, with an earnest hope and prayer for the sake of that unity which all true Christians most desire, that all Episcopal Churches may become as we are, Reformed, and that all Reformed Churches may become as we are, Episcopal. (Applause.) I beg to couple the toast with the names of the Bishop of Carlisle, the Primus, and the Bishop-Coadjutor of Edinburgh. (Loud applause.)

The BISHOP of CARLISLE said—Sir George Campbell, my Lords, ladies, and gentlemen,—in returning my thanks to you for the kind manner in which you have received the toast which has been coupled with my name, I should bear in mind that I have already inflicted on you a very long speech, and therefore it is only charity and kindness that I should be very brief in my recognition of your kindness this afternoon. The Bishop of S. Andrews, in mentioning my name in connection with this toast, has spoken of me as a Border chieftain, who resists the incursion of marauders into the diocese of Carlisle. (Laughter and applause.) His allusion to my position on the Border renders it necessary for me to say one or two words in regard to the circumstances to which he alluded. In speaking of those circumstances, I shall be very careful to explain my own conduct without in any way, if I can help it, casting blame on other persons. When I became Bishop of Carlisle, I received applications to know whether I would receive young persons out of Scotland to be confirmed by me. I replied to the effect, that I was Bishop of the diocese of Carlisle, and not of any one in Scotland, and that my duty was to receive young people entrusted to me, and certified by my own clergy, but that I did not think it was my duty or my right to receive those who were not so entrusted to my charge. (Applause.) I consider that, inasmuch as there are Bishops in possession of dioceses in Scotland, it would be clearly contrary to all Catholic principles—to all principles of Church government whatever—that I should in any way encourage those who, living in this country, chose not to submit to those Bishops who were placed over them. (Applause.) My course seemed to be very clear, but I found it was clearer to myself than to some of the clergy on this side of the Border—(laughter)—for I received one or two very remarkable letters, written in perfectly good faith, in perfect simplicity of mind, but very remarkable letters, asking me if I had not got some ecclesiastical jurisdiction in Scotland. (Laughter.) I informed the writers that, so far as I was aware, I had no jurisdiction whatever in Scotland; and soon afterwards I was astonished that some friends sent me legal opinions to show that I should not get into any scrape if I interfered with the dioceses of Scotland. (Laughter.) Why, ladies and gentlemen, it never appeared to me to be a question of human law. (Applause.) I never doubted that, if I had written a letter to young persons to come and be confirmed by me, I would have been beyond the reach of all human law; but it was no question of human law, but of brotherly conduct between one Bishop and another—(applause)—and, according to my view of the question, it would have been a monstrous thing that I should have permitted that the jurisdiction and the pastoral character of the Bishops of Scotland should be set aside from no good reason, but apparently from a certain desire to set at nought—I do not want to be uncharitable—to set aside ecclesiastical order on the part of those who would wish to go to the diocese of Carlisle instead of going to their own Bishops. (Applause.) This is my position as the Border chieftain, keeping it free from marauders. (Laughter and applause.) I trust that, however long I may remain in the position that I now occupy, my brethren on this side of the Border will never have to complain of any unbrotherly conduct on my part. (Applause.) With regard to the general question—that is, the prosperity of the Church of England—which I have the honour most unworthily to represent to-day—I think I may be well satisfied and content with the clear and eloquent manner in which the Bishop of S. Andrews has expounded the subject. (Applause.) All I would say is, that I do from my heart desire the prosperity of the Church of England—not, I trust, from any narrow or sectarian feeling—not that I might be prepared to say that in every respect that Church is better in regard to her position than any other Church on the face of the earth. I do not wish to take any such unreasonable view; but I think that, in the providence of God, the Church of England is one of the great missionaries of truth, and one of the principal bulwarks against error—(applause)—and looking to that which is taking place on the Continent now—looking to what is taking place in

our own country—looking to the signs of the times—it is not only the interest of those who belong to the Church of England, but it is the interest of Presbyterians, as much as Episcopalian churchmen—ay, it is the interest of all who love God's truth, and value those great privileges which have come down to us, to maintain them—(applause)—and I do from my heart and soul pray for the prosperity of the Church of England. (Loud applause.)

The PRIMUS said:—In rising to reply to this toast, as far as it relates to the Episcopal Church of Scotland, I first desire to express my own gratitude to the Bishop of Carlisle for the way in which he has so kindly, and with so much brotherly regard, taken care that the Bishops of Scotland shall not be regarded as those who are unwilling to receive and to confirm all children trained by Episcopal clergymen, and that he should, in his kindness and brotherly love for another Church, have resisted the appeal which had been made to strengthen, as it would undoubtedly have done, a schism among ourselves. His conduct claims from me and from every churchman in Scotland thankful gratitude. (Applause.) And I have much pleasure in expressing it in the strongest terms. (Applause.) With regard to the question—the main question—which has been brought before you so well and so eloquently by the Bishop of S. Andrews—"The Success and Prosperity of the Reformed Episcopal Churches"—I desire most heartily to concur in everything that he has said, not merely with reference to the Episcopal Churches themselves, but with regard to those which are not yet Episcopal. I am sorry to see that from time to time those who take the trouble to criticise our Church and the conduct of our churchmen, are in the habit of attributing to us strong bigotted feelings, because we are constrained and resolved to maintain that which we believe to be an essential principle of that deposit which has been entrusted to us, the Divine order of the Christian Church—Bishops, priests, and deacons. (Applause.) There are those, it is well known, in Scotland, who have of late years sacrificed everything for the purpose of maintaining what they felt to be a great principle. They have separated themselves in large numbers from the Established Church in this country solely for the purpose of maintaining a principle. And is it to be forgotten that the Reformed Episcopal Church in Scotland, for the express purpose of maintaining a great and, as she believes it to be, a Divine principle, also sacrificed everything she had,—that she, rather than surrender one part of the truth, was content to bear the loss of all things; and because we maintain the very same principles that our fathers maintained, is that to be called bigotry with us, but with others a noble self-sacrifice? (Hear.) It is also rather hard and rather unkind to taunt us with being only "twelve" or thereabouts, when we remember through whom we have been reduced to only "twelve." When our Church was disestablished and disendowed, we had two Archbishops, twelve Bishops, and more than 1100 clergymen; but at the end of a century of continued suffering and penal statutes, such as few Churches have suffered under, and when these statutes were removed, we were reduced to forty-two clergymen and six Bishops. That was the result of another Church having been established in our room, whilst we had to struggle against all the strength, the power, and prestige of that other established Church. (Hear, hear.) But that did not suffice. Laws against Episcopalian ministers to baptise or marry were passed. It was enacted that no Episcopalian clergyman was at liberty to officiate anywhere but in his own house; but that was not enough, for if he should minister to more than four persons in his own house, the first penalty for so doing was imprisonment for six months, and for the second, transportation for life. It was against all these trials and penalties that our Church has had to contend, and had to contend for a whole century. Are we, then, after all our trials, to be taunted because we are so few? Are we to be told that we are maintaining a schism in this country because we have maintained the truth, the whole truth, which was, through God's mercy, handed down to us by those who bore and suffered the loss of all things? Are we, on the other hand, to forfeit our communion with the Church of England by surrendering Episcopacy in order that we may become one of the great bodies of Presbyterians around us? It is intolerable to suppose we could be so faithless to our cause. It is hard we should be taunted with bigotry because we resolve to maintain it. (Applause.) I trust and pray we may never, through any suffering or taunt, be led to surrender one particle of the truth that has been bequeathed to us. While saying this, I yet feel that in the present day, when Christianity itself and revelation itself is attacked—when we are told that a large and influential body has, within the last few years, been established not here

only, but through a great part of the civilised world, whose programme is atheism and the destruction of all religion—when we have learned men writing strong essays against the truth of revelation—when we feel that all who name the name of Christ should be united against the common enemy, is it not right, is it not wise, that if possible we should endeavour to draw nearer together, and not let that enemy take advantage of our disunited state. When I look round and feel the courtesy and kindness we have received from those who do so differ from us—I cannot look at these things and feel happy at the thought that we cannot pray together in public, and that we must be separated from each other. Is it not possible that some steps might be taken to draw us nearer together? It is because we do not meet together—because we do not confer with each other—that our differences appear to be far greater than they really are. (Applause.) It is not for us—for we are but twelve—to make any proposal to those who are more powerful, and whose influence would be better able to accomplish it; it is not for us to ask that a conference might be held of the leading men of the different Churches to consider, in a Christian spirit, whether something may not be done to draw the Christians of Scotland more closely to each other. I do not say that such a conference would be successful, but I do think that we would be only doing that which is Christian-like—that it would be, at least, showing an endeavour on our part to fulfil that last prayer of our Lord "that they all may be one," if at least we make an attempt to see whether our differences might not be lessened. (Applause.) I think I may speak for my Episcopal brethren, when I say that if the heads, especially of the Established Church of Scotland—for that is the body that has most power and influence—if a proposal were made by the leading men in that Church, in concurrence with those who hold views similar to themselves—a conference of the representative men of the different Churches—to consider in a Christian spirit what our differences are, and what are the points on which we are agreed, we would be most happy to take part in it. (Applause.) Such a conference might, in the providence of God, lead to our being drawn nearer to each other. (Applause.) I believe that then the prayer which the Bishop of S. Andrews offered up would be the earlier accomplished, namely, that the Episcopal Churches might become Reformed, and the Reformed Churches become Episcopal. (Applause.) If any proposal of this kind could be made, I believe we would be most ready to accept any invitation to consider whether the various Churches might not be drawn nearer to each other. (Applause.)

The COADJUTOR BISHOP OF EDINBURGH, who, on rising, was received with prolonged applause, said:—I am exceedingly obliged to you for the hearty welcome you have given me in coming for the first time among you; and I confess I feel it very difficult to reply to those very kind expressions of personal feeling towards myself which fell from the Bishop of S. Andrews. However, I think I may say this—and it is all I will say on that part of his speech—that in the diamond fields of Africa certain jewels were discovered which were thought to be of much value, but, when tested by the jewellers of Great Britain, were found to be worthless—(laughter)—and I fear that in coming from these diamond fields there may be found some difference in the character of the jewel I have brought. (Laughter.) But turning to the general question to which he has referred—the relation of the Colonial Churches generally to the Reformed Episcopal, and the whole body of the Christian Church—I can assure you that we in the Colonial Church, and in South Africa especially, feel that we were united in a very close bond of relationship to, and affection for the Scottish Episcopal Church. (Applause.) The inter-communion between the Colonial and the Scottish Church has not existed merely of late years. A Bishop of Glasgow passed into a Colonial Bishop, and you have before you an instance of a Colonial Bishop being turned into a Scottish Bishop. (Applause.) It was only last year that the Scottish Church conferred a very great benefit upon us in South Africa, by the ordination of a Bishop to the Orange Free State, as to which some difficulties had arisen. We of the Colonial Church have ever looked on the Scottish Church as a sister, one to whom we bore many points of resemblance, and one with whom we could sympathise. (Applause.) In fact, it is the natural tendency of being placed in the same position that our hearts are drawn near to each other, and as we have been forced to throw ourselves on the great fundamental principles of the Church of Christ, to learn the real power of those principles, and to know that that power is not derived from the law of the State being administered by ecclesiastical Courts, but from the authority of the law of our Lord Jesus Christ himself.

(Applause.) We have learned not merely in theory, but by practical experience of the result of the Church's work in the colonies, how great is the power which the truth of Christ exercises over the hearts and minds of men—(applause)—and that has been worked out for us through painful trials. The truth has been forced on our minds, that while to the State it is an unmixed advantage to have the Church of Christ allied with it, to the Church there are some disadvantages arising from being allied to the State. But on the whole, I have no doubt that such an alliance is a great blessing when the relation is rightly understood, and when the Church has anything of independent action. It is different, however, when the State misunderstands its position, and attempts to assume an authority which is given only by Jesus Christ. We have learned this, and we have learned it through very painful trials and very great difficulties. Perhaps few are aware how very much we in the colonies have learned from the Scottish Church. I know myself, in having been engaged from time to time in the re-organisation of the South African Church, how great an advantage is an acquaintance with the Scottish Church, and how much we have found in its laws to direct us. (Applause.) I am speaking as a representative of the Colonial Church. That Church is a younger sister of the Scottish Church, and you know that younger sisters are sometimes apt to think that their elder sisters are a little slow, and not quite up to the times. (Laughter.) We have sometimes thought that the Church of Scotland might learn something from her younger sister. (Applause.) Younger sisters are apt to be self-sufficient—(laughter)—still I think there are some things that are being worked out in the Colonial Church which the Scottish Church might learn with advantage. I am at present just emerging from a state of transition, and I hardly know whether I am a Scotch Bishop or a Colonial one. (Laughter.) Now, in regard to the question of difficulties. The Bishop of S. Andrews was kind enough to say that I would survive the difficulties I would find in Scotland. I must say that I see no difficulties in Scotland compared to those I found in South Africa. It seems to me all very plain sailing in Scotland, at least if we adopt the principle laid down by the Bishop of Carlisle in his sermon this morning, that our motto should be: "unity, moderation, and zeal." (Applause.) I do feel that with a determination to maintain unity of the spirit, sympathising with those brethren from whom we differ, and, at the same time, retaining our principles with all steadfastness, and without yielding to any unrighteous compromise, I feel that if we do that, I do not see any difficulties in Scotland that will not melt away as snow before the sun. (Applause.) We have in our Church the truth of Christ, we have the authority of Christ, we have the ordinances of Christ, and we need not fear difficulties when we know that Christ is for us. (Applause.) I will now say a few words in regard to that deeply interesting question of union on which the Primus touched, and which I confess is very near my heart. I feel more strongly every year I live that the prayer of the Lord for the unity of his people cannot be satisfied with that kind of unity which we dreamt of in the past—a unity which the world saw nothing of. We need a visible organic unity, and we must aim at that as the great object of our lives. (Applause.) After briefly referring to some proposals that had been made for union among the Churches in South Africa, he went on to say—I do say, as one of the Bishops of the Scottish Episcopal Church now, and in reference to what fell from the Primus, that I most heartily concur in what he said, and I cannot but feel that, without the slightest breach of the great fundamental principles of the Church of Christ, there are many points on which we may be at one with Christians who are not part of our organic body. I believe the proposal made by the Primus would have the effect of drawing them nearer to us, and be a step forward to that consummation which we all desire, and which our blessed Lord prayed with his last breath—"That we all may be one." (Applause.) I will only say in conclusion that as a Scottish Bishop I shall endeavour to make the bond of union between the Scottish Church and the Colonies even closer than before. (Applause.)

The CHAIRMAN—I have now to ask those present, but more particularly members of the diocese of Glasgow, to drink to the health of our own Bishop. It may be matter of regret that he does not reside with us, but I believe it is mainly through him that we have the prospect of another new church in the south side. (Applause.) Such a building has long been wanted. All that prevented that building being commenced is now overcome. Nor can we forget that this is a large diocese, and that the Bishop's residence is more in the centre of it than if he were with us. The Primus has reminded us of the time when the Church was reduced to its lowest ebb, and I believe there was

no diocese where it was reduced to such a low ebb as this one. Those who remember it twenty years ago, and now see the much larger number of Episcopal Churches, know that we owe much of this to the zeal of the Bishop. (Applause.) I beg to propose the health of the Bishop of Glasgow. (Applause.)

The BISHOP OF GLASGOW said:—I beg to express my warm thanks for the kind terms in which the chairman has proposed my health, and for the manner in which it has been received by the company. The chairman has been kind enough to speak of my extension of the Church in the diocese, but I cannot lay claim to that. My predecessor has done more than I have been able to do, though I have been longer in the office; but what he did left less room for me to work upon. As to another church being about to be built, we had a good many difficulties to struggle with, and perhaps one of the greatest of these is not so nearly overcome as Sir George thinks—that is, the want of money. (Laughter.) That is an essential thing. However, I am in hopes, now that S. Mary's has been built, that the members of the Church will be able to give us a little more help than they have been hitherto able to do. Before I sit down, I beg, on the part of the diocese of Glasgow, as well as my own part, to express the deep sense of gratitude we feel to our Episcopal brethren, and especially to the Bishop of Carlisle, who have come to show us their sympathy, and assist us in the important proceedings of to-day. (Applause.)

The EARL OF GLASGOW said:—Sir George Campbell, my Lords, ladies, and gentlemen,—it is scarcely more than a year since we had the pleasure of meeting in this room to celebrate the laying of the foundation stone of S. Mary's church. That noble fabric, the work of an architect not only of national, but of European fame, has been completed with a celerity almost fabulous. (Applause.) Those who have not watched the progress of the building, but who, remembering the day on which the foundation stone was laid, entered the church for the first time this morning, would, I am sure, bear out what I have said. For the toast which has been intrusted to my care there has been very appropriate preparations. There were, in the first place, those very solemn, heart-stirring services and the sermon, all of which would be long remembered within the walls of S. Mary's. One thing, perhaps, struck others besides myself in connection with these services. The psalms of the ninth morning of the month were used; if the psalms had been specially selected, they could scarcely have been more appropriate. (Applause.) The first of these was the well-known "Martyrs," and it struck a note entirely in unison with the history of S. Mary's one hundred years ago, and the other psalms were more in unison with its present condition. The former had been specially connected with martyrdom—with all-suffering voluntarily undertaken on behalf of the cause of God. We must remember that not a hundred years ago, but in more modern times, a few faithful laymen assembled in an obscure alley to receive the ministrations of their pastor, arrayed in black serge. Now, in the providence of God, all this is changed; the garments of black serge have given place to white surplices—the garment of gladness. (Applause.) A great change has also taken place in the relations between the members of this communion and those who dwelt around us. The political difficulties which lay at the root of much which the Church was called to suffer were now happily removed. I may also say, that no thoughtful churchman would in these days speak contemptuously of the communion of Sir Wm. Hamilton and Sir Walter Scott. (Applause.) Now, the history of S. Mary's has been a microcosm of the Scottish Episcopal Church. The Church has been, like the Damascus blade, at times plunged into extreme heat, and at times plunged into extreme cold. In her mediæval career she occupied a position such as was held by no other national Church in Europe. Then, as was well known, there succeeded the days of the Reformation. These were followed by the period of cruel depression under the Covenant. Next she was called to tread upon the high places of the earth. Once again she was put down and placed under the wearing yoke of penal statutes. Now, there dawned upon her the sunshine of her modest prosperity. Let us earnestly pray that her enlarged gifts may be used by her to the glory of God, and to the diffusion of her own pure doctrines. It is impossible we can do otherwise than associate the present toast with the health of the incumbent. If tact, firmness, and conciliation could build an edifice, he would be the man to do it. (Applause.) I sincerely trust that Mr Oldham and all of us may have the great gratification of seeing S. Mary's Church do a very important work in this city, and not only of seeing it gathering around it individual members of the congregation, but enjoying the sympathies of the people of the West of Scotland. (Applause.)

The Rev. Mr OLDHAM said:—Sir George Campbell, my lords, ladies, and gentlemen,—for the very kind expression of your sympathy and good wishes for new S. Mary's Church and for myself I return you, not in my own name only, but in the name of S. Mary's congregation also, my sincerest thanks. And I feel the sympathy of such an assembly as has done us the honour to meet us to-day to be in itself so weighty and so helpful, that it can hardly fail to win for us at least some measure of that success which you so kindly desire. (Applause.) This at least I am sure it will do. It will be an incentive to us to do all that we can to deserve it. (Applause.) But what will success mean? The success of any Christian congregation must mean, I think, a practical and effectual exhibition of a living faith in Christ. The externals of public worship are of value just so far as they promote that—(applause)—in so far as they assist us to realize how the exhibition of Christ meets the moral and spiritual wants of mankind. (Applause.) I trust that our new church will do this for us, by deepening our devotion and by elevating our thoughts. I am sure it is when we make our faith in Christ the mainspring of all our congregational work that we shall be enabled to discharge the obligations which we owe to others. A congregation may exist, perhaps, in a quiet country place without being specially called upon to concern itself with any outside of its own walls, but seeing that our lot has been cast in this great city with more than 400,000 inhabitants it is otherwise. We cannot, as Christians, be indifferent to the welfare of these masses. It becomes our clearest duty to do something to carry health and comfort to some of the many aching hearts and weary spirits around us; and thus, while by God's blessing it will be a solace and joy to ourselves to worship in such a church as we now possess, it will only all the more become us to seek to share those privileges with others, and so mission work to become more our future career. (Applause.) Allow me to say that in discharging our duties, whether towards ourselves or others, I trust we shall always do so under the recollection that not only are the laity as well as the clergy members of the Church, but that the laity as well as the clergy have important functions to discharge in the spiritual commonwealth, by personal interest in our day schools, and personal teaching in our Sunday schools, by visiting the poor, by serving on our various committees, by taking an interest in our missions, and, if I may be permitted to say out of the fulness of my heart, hereafter, I hope that by acting as lay representatives in our Diocesan Synod, our laity will so discharge their functions as to maintain that congregational life which is essential to real success. (Applause.) May I add one word more before I sit down. I trust that no time will ever come when in S. Mary's Church, or to any one connected with S. Mary's, that great motto of S. Paul, that great admonition of the apostle to the Christian community at Corinth will happen. Let all things be done through charity; and by this I do not mean merely that we shall always, I hope, show a spirit of toleration to those who differ from us, but I mean much more than that—I mean the showing an active sympathy with them, and a seeking of sympathy from them. I desire and delight to take this opportunity of saying that there are very many ministers and laymen of the various Presbyterian Churches in Glasgow for whom I entertain the most sincere admiration and respect. I am specially grateful to many of our Presbyterian friends who have done us the kindness to come here to-day; and I do earnestly hope that they will accept the assurance I most frankly give them, that I desire in all things to prove what I feel—my earnest sympathy with the work they are doing along with us. Though our methods are different, our objects and aims are the same. In the present day, in the face of so much infidelity and so much latent scepticism, it is not for Christians to be wrangling; rather is it for us to be drawing as much as possible together, and I do hope that our own congregation of S. Mary's will not be found wanting in that particular portion of its duty, but that as we have this common interest, we should show also a common sympathy with other Christians. (Applause.)

The Rev. Dr HANNAH then proposed "The Educational Institutions of the Church," coupled with the name of the Rev. Dr Thornton. He said there was certainly a sort of strange appropriateness that the toast should have fallen into his hands, although he regretted the absence of the Bishop of Argyll, who would, no doubt, have given it with more ability. The educational institutions were the places from which the Church had to be raised, and it was therefore important that they should receive their full recognition. He also wished them to be considered a portion of the great system of Scottish education. He had been connected with the education of Scotland in various ways, and more widely than the borders of their communion; and he could say that, having now returned to England, he had learned to re-

spect the educational system of Scotland with all his heart. He always felt while he was teaching that he was largely learning. It was felt very keenly by many members of the Scotch Episcopal communion, that it was necessary to contribute an element to the Scottish system which it did not possess, namely, something akin to the English public schools. The necessity for that was held in view by the originators of the Glenalmond College, which was really intended to supply a distinct deficiency that was felt in Scotland in regard to that one object, and I think I may say that one object alone. At the same time, he did not wish to forget that they had another department in which he felt a profound and always a growing interest—that was, the Senior Department of the College. (Applause.) It was extreme pleasure to him to see so many old students assembled in S. Mary's. The Senior Department was necessarily small. He believed that the number of the men was about twelve; but even already that small department had contributed nearly one-fourth, if not fully a fourth, of the whole of the working clergy of our Church. Now, it was rather remarkable that there were on that platform three sitting together who formed a continuity of the whole life of Glenalmond College. It gave him intense delight to see beside him that munificent prelate who built the chapel—(applause)—and who governed the College so nobly amid difficulties for seven years. (Applause.) Then it fell to his (Dr Hannah's) lot to carry on the work, and he had now handed it over to Dr Thornton—(applause)—and he asked them to give him a cordial welcome. (Applause.) It was well for Glenalmond College to look to the lairds of the Lowlands and the chiefs of the North, but it was always his object that it should look to the merchants of Glasgow. (Applause.) If it could render good service to any it would be to the wealthy citizens of Glasgow, and he hoped they would give Dr Thornton their continued support. (Applause.) He concluded by proposing "The Educational Institutions of the Church," coupled with the name of Dr Thornton. (Loud applause.)

The Rev. Dr THORNTON, in reply, said he felt himself as a speaker usually did when he made his first appearance, in a somewhat embarrassed position, to feel himself selected as the representative of the educational system of the Episcopal Church in Scotland. Nor was his embarrassment removed by the toast having been proposed by so very able a predecessor. It was unnecessary to say that Glenalmond College stood at the head of the educational institutions of the Church, and the work he had succeeded to was an extremely interesting one. One of its objects was to prepare those who should hereafter become ministers—to raise them to priesthood in the Church to which they belonged. It was a work of great interest, and a work that required great self-examination and discipline on the part of the teacher. He was sorry to say that the normal number of students in the Senior Department did not come above half a dozen. It was a somewhat peculiar thing for a person coming from an English school to take under his charge boys in whom a different nationality had been developed. It was strange to notice how Scotch boys were in some things much better than English boys, and that in a few particulars they were not so good. (Laughter.) He spoke now as a Scotchman, for he had been more than a year in Scotland. (Laughter.) He must confess that there were some points in which the English boys were superior, as there were also points in which the English boys were occasionally inferior. They were placed in a somewhat difficult position as regarded the whole material educational system. It was impossible but that the Episcopal Church should feel itself involved in the general question, but Glenalmond College very little, because it was a denominational institution; and if it were anything else it would cease to exist. He held it to be the duty of every good citizen, of every good Briton, to endeavour to assist the Government placed over them as much as possible in any scheme which it might promote for the welfare of the people—he meant to say that they should work as much as possible with the Government. No doubt measures would be proposed which they might think they could have arranged much better—measures which they would have preferred to have seen thrown into a different shape. They must, however, exercise a little self-denial. He professed himself a cordial adherent of his excellent Bishop in his proposal to throw themselves into the Government scheme, and ask simply to be allowed to teach to those who came under their instruction the great truths of Christianity contained in the Creed and Ten Commandments. While he confessed himself thus far liberal, he deprecated one recent form of denominational education, and that was the atheistical denomination. He could not forget a saying he read some years ago in a questionable book—not the "questionable" book to which that adjective was applied a few days ago. (Laughter.) It was

in *l'Univers*. In an article by M. Veuillot he read the following:—"Une nation qui rejette la croyance en Dieu, abdique logiquement le droit de punir." "The nation which rejects a belief in God logically abdicates the right of punishing." He thought by not teaching the rising generation the fear of God they were logically abdicating the right to punish them. (Applause.) In conclusion, he returned thanks for the kind reception he had met with; and said that nothing had been more gratifying or more glorious than to see so solemn an act of intercommunion performed between the Church of England and his adopted mother the Church in Scotland as had been that day consummated. (Applause.)

The CHAIRMAN said he had now to wish prosperity to him by whose artistic skill they had got new S. Mary's Church. When they first determined that they were to build a church, the first thing discussed was who was to be the architect? The name of Gilbert Scott had long been well known, but till within the last few years there were few of his works in Scotland. That was now changed, for in the West of Scotland they could boast of two works erected through his skill—one the University of Glasgow, and their own church, though on a smaller scale. (Applause.) S. Mary's was not completed, and he was afraid, from that terrible lack, the lack of money, it might be sometime before it was so; but, in justice to Mr Scott, he thought they should do everything in their power to carry out his design. (Applause.) He hoped it would not be many years before a spire was added, and they would then be able to point to the church with pride and say, "That is the work of Gilbert Scott." (Applause.)

Mr GILBERT SCOTT, in returning thanks, said he felt that on an occasion like this he had not only to thank them for the compliment and kindness they had expressed, but to thank those who had been concerned in refounding this church, for the honour they had done him in placing the work in his hands. It was a great work to have such an important church placed in one's hands, and it was a very great pleasure to have an important church belonging, not quite exactly to his own English Church, but her twin sister in Scotland, suffering as they had heard, from depression for many years, but now raising her head so nobly and doing her duty so nobly in this country. (Applause.) The design was at first perhaps a little too ambitious, and they had to pare down a little for the sum at command. There was the unfortunate occurrence that they found, unexpectedly, that they had to go down twenty feet for the foundation, which cost a great deal of money. He mentioned those things not as an apology, but rather to urge the completion of the church. They could not say that the church would materially "lift up her head" among the churches in Glasgow till it had got a head to lift up. (Laughter.) She could not be said to "stick to her colours" till he had got colours to stick to. (Laughter.) The stone-carving had been left undone. He would beg, first, for the carving, second, the spire, and third, the colouring. (Applause.) He concluded by expressing a hope that they would soon be able to complete the building. (Applause.)

Sheriff BELL said he thought he might congratulate not only the members of the church of S. Mary's, but the whole of the citizens of Glasgow, on the accession they had made to the architecture and beauty of the city in that most admirable church. (Applause.) In all towns, in all civilised countries, the fine arts had been the handmaidens of religion. Architecture, music, and sculpture had been called in to aid them, and certainly the church they had seen to-day, in the matter at least of architecture, had not fallen behind that of almost any other church in that great city. (Applause.) They were indebted very much to the gentlemen who had had the charge of acting as the Building Committee. (Applause.) They had had arduous duties to perform, but as it had been said by Lord Glasgow, the expedition that had been shown, and the pre-eminence success that had attended their efforts, were remarkable. It was no doubt owing to the energy of the Building Committee that this success had been achieved. He had been requested to propose the health of "The Building Committee, coupled with the name of the treasurer, Mr Davidson." (Applause.)

Mr DAVIDSON returned thanks, and mentioned the names of the contractor and the various tradesmen who were connected with the erection of the church.

The CHAIRMAN said there was but one toast left now, and that was "The Health of the Visitors," by whom he meant those who were not members of S. Mary's, and especially those Presbyterians who were present with them to-night. He hoped that by their presence some of them might have found how much a better thing it was to belong to the Scottish Episcopal Church instead than to any other. (Laughter and applause.) He begged

to couple the toast with the name of Bailie Watson. (Applause.)

Bailie WATSON said he had to return his warm thanks for the kind notice the Chairman had taken of the visitors, and for the kind manner in which his name had been coupled with the toast. He saw present representatives from various Presbyterian bodies—from the Free Church and the United Presbyterian Church—and he himself might be taken to represent the Established Church. (Applause.) He was sure that he expressed the feelings of every one present, when he said that they were glad to see such a splendid new church added to those already existing; and he would go further and say this, that they rejoiced in every effort that was made for the promotion and extension of their common Christianity. (Applause.) Allusion had been made to the feeling which ought to exist between the Episcopal and the Presbyterian Churches of Scotland. In his opinion the time had come when the only rivalry that ought to exist between the two Churches was the rivalry of doing good. (Applause.) He knew there were narrow-minded men in both Churches, who held that unless they walked in the narrow way they were going wrong, and going to destruction; but he thought there was a kindly feeling among the great bulk of the Episcopal Church towards their brethren of the Presbyterian Churches of Scotland. He warmly reciprocated every feeling of the kind, and he was sure that the more that that feeling was shown the better it would be for all. He was always glad to hold out the right hand of fellowship to his brethren of the Episcopal Church. (Applause.) He believed the first step to union would be sympathy and cordial co-operation among the members of the different Churches. (Applause.) He was afraid that they could not have at present a visible and organic union, but they could do much to assist each other. Let them look at the union of Christians in the British and Foreign Bible Society, the London Missionary Society, the societies connected with hospitals, the reformatories, the prisoners' aid societies, and at that splendid bazaar which took place last week in Glasgow. They were much indebted to Sir George Campbell and Lord Glasgow for the efforts they made to promote that bazaar, and it was by co-operating in every good work that they could act as brethren, and go hand in hand in spreading our common Christianity. (Applause.)

Mr CUNNINGHAM SMITH proposed "The Health of the Chairman."

The CHAIRMAN acknowledged the compliment, and the proceedings then terminated.

GLORIA AFTER THE GOSPEL.

REV. HENRY D. NICHOLSON, M.A.

Thanks be to thee, O Lord, for this thy glor - ious Gos - pel.

Thanks be to thee, O Lord, for this thy glor - ious Gos - pel.

Thanks be to thee, O Lord, for this thy glor - ious Gos - pel.

Thanks be to thee, O Lord, for this thy glor - ious Gos - pel.

ORGAN.

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