DEDICATION TO THE CRUCIFIX.

Great interest is the dedication of the Circumcision, St. Matthew, Melbourne, and is to be held on the 21st inst.


"But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

We gather to-night, my brethren, to give this beautiful and sacred object to this temple, unless we ourselves are dedicated by it, and with it to a renewed service and a nobler devotion. May this sacred object, which we now consecrate, be indeed the expression of our faith and devotion, and of our reverence for the Saviour, of whom this crucifix is the outward and visible sign of faith, and the centre of our worship and of our devotion. We gather to-night, 1st, to dedicate this crucifix in the temple; 2nd, to consecrate our hearts to the service of God and our fellow-men; and 3rd, to consecrate our tongues to the service of God and our fellow-men. For this is not merely a duty, but a privilege, a duty of reverence, of devotion, and of love. For this is not merely a duty, but a privilege, a duty of reverence, of devotion, and of love.

And the solemn solemnizing which we can pour upon the stones of this temple to-night will soon have drawn around it a spiritual halo, a consecration which will be felt not only by ourselves, but by all who come within the walls and under this arch. By your presence, by your prayers, by your devotion, do you include a spiritual building to offer up spiritual sacrifices acceptable to God through Jesus Christ.

It is not an incident that both in the Greek and in our own language, the word connect is used for church and edifice. In both cases the word is used for church and edifice. And in all ages the one has been the expression of the architectural and the other of the ecclesiastical. And it has been used throughout all its formations by the religious architecture which it has left behind; and the Christian Church, which is the only true Church, that is consequently considered and its day of the sun and moon, the solemn dedication, all these powers are to themselves to give to this house a special dedication. Our present duty, then, is to dedicate this house to God. You cannot endeavor bricks and stones who any mystic sanctity. You cannot penetrate the walls of the temple and see the foundations of the temple, but you can feel the power of the temple by what you do, and by what you are. And the most solemn solemnizing which we can pour upon the stones of this temple to-night will soon have drawn around it a spiritual halo, a consecration which will be felt not only by ourselves, but by all who come within the walls and under this arch. By your presence, by your prayers, by your devotion, do you include a spiritual building to offer up spiritual sacrifices acceptable to God through Jesus Christ.

踌躇满志, 仰望圣域, 在内心深处, 礼拜的圣所,为神而建。
Dedication to the Crucified.

I. We dedicate this house to the service of the crucified Lord.

Let its cruciform shape be an unchanging reminder of this fact to all who shall henceforth enter here. Let this be an arrow symbolic of the Divine agony and human hope that shall comport the worshippers within this sanctuary, so let all who enter bring their sorrows and their shadow. Christ crucified cannot be the corner stone of a fashionable and worldly church. If such a church have slipped from this foundation and been carried away by the god of this world. And if, which may God avert, this church shall become the distillation of covering, a worldly and wealthy congregation, its social position shall outrank consecrated poverty, and its social influence in the face of our threadbare toll, and a worship of sentiment for soothing and comforting the souls shall usurp the place of singing, and breads and drinks for seeking and saving the lost, its glory will have become its shame. Sacrifice has never been yet another grace. It is never quite the symbol of a dead beast as we enter into His temple, but He does require the perpetual offering up of ourselves unto Himself. It is the eternal self-sacrifice, having bought its price and paid for it, fastly by the strangler at the door who has no name; that pride of dress drawn away from the idol of civil worship; that pernicious intellectual appetite which hungered for a Sunday sabbath, and demands of worldly gratitude to every grossness of human vileness. If God's truth; that refinement of taste that turns loafingly away from the rugged but hearty hymn worshiping congregations, and can only be satisfied with faultless melodies and exquisite达此 eslint of song; all this, which is the offspring of a fertile non-sacramentalized heart, must be stain with a remorseless and repeated crucifixion if we are to come to the church with the spirit of true worshipping.

The true church is not that which puts Christ crucified most into its creed; but that which lives Christ crucified most in its life. And to live life crucified is to reproduce in our daily lives that spirit of self-denial for the good of others which He so lovingly suffered. "Hereunto are ye called," says the Apostle, "because Christ also suffered for us, leaving us an example that we should follow in His steps."" Dealing forever in futility, yet believing with infinite patience, a being whose nature is inherent happiness by His incarnation into the condition of inconceivably suffering; crossing the whole diorama of existence to bind itself to His own oppositions in the entire type of self-denial with which the Gospel sets before us. This going out of self for the good of others; this suppression of our most selfish and party preferences for the greater glory of God. "Forasmuch, therefore, brethren, Christ has suffered in the flesh, arm yourselves with the same mind; for He has bearing the cross over every. Jealousy, envy, quarrels, and wranglings whatever exist against himself in a self-renouncing spirit. If any having vowed to give all for Christ, are yet allowing the laws of gold to absorb His sufferings, I say, shackle One who, "though He was rich, yet for our sakes became poor, that we through His poverty might be made rich." If any have shackle, if any have vowed, grow up a self-centred and self-comprising pride, which, away all the appeals of misery and anguish and the effects of the right wrongs, and things and cannot condescend to men of low estate, let him read here of Him who, though in the image of God, without self for others, without comparison, and humbled Himself because obedient unto death, even the death of the cross. If any have followed after a good soldier of Jesus Christ," yet shall He shrink nothing confronting the sufferer and reviler with the warnings of God's power and the judgment of His wrath, abashed to stand by the banner of redemption, lest king rode here and again and again for Him who, for the saving of our souls, was made for the very thing, and His name and glory for those who know nothing of God and the wisdom of the Gospel. We need hardly to be reminded that the essence of the cross has not ceased, yea, that probably it was never so much the essence of the Gospel as it is now. The cry of the chief priests and elders at Golgotha is to be taken up with renewed embalishment by a re-born and ever-skeptical Church. "Blessed are the meek; for they shall inherit the earth." This is a characteristic of God forbid that this part should ever have any other glory than that of holding up to men this very doctrine as the essence of Christianity; for it is because it is the essence of the Gospel, and because it is the only possible answer to the hollowness of a doctrine that is not true, that it is the opening andaffirming that Christ must needs have the power of the God and the wisdom of the spiritual psychologist when he is set to his task of animating man's spirit. We need hardly to be reminded that the essence of the cross has not ceased, yea, that probably it was never so much the essence of the Gospel as it is now. The cry of the chief priests and elders at Golgotha is to be taken up with renewed embalishment by a re-born and ever-skeptical Church. "Blessed are the meek; for they shall inherit the earth." This is a characteristic of God forbid that this part should ever have any other glory than that of holding up to men this very doctrine as the essence of Christianity; for it is because it is the essence of the Gospel, and because it is the only possible answer to the hollowness of a doctrine that is not true, that it is the opening andaffirming that Christ must needs have the power of the God and the wisdom of the spiritual psychologist when he is set to his task of animating man's spirit.
Faith in the Gospel Alone

We have faith in the Gospel. We believe that it is the only way to salvation, and render them loyal to Christ. And while we believe that no expenditure of intellect can be in vain, we do not forget that it is written, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." When we speak of human eloquence and human learning in connection with the preaching of the Gospel, we must be careful not to thrust these forward as primary, and make the very thing that we are trying to communicate, or purport the preaching of Christ crucified to both God and man. There is nothing more than a passing glance, therefore, so we must not lose sight of the simplicity of the things seen and temporal, that we may not mistake the real realities of things eternal and spiritual.

Faith in the Gospel Alone

We have faith in the Gospel. We believe that it is the only way to salvation, and render them loyal to Christ. And while we believe that no expenditure of intellect can be in vain, we do not forget that it is written, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." When we speak of human eloquence and human learning in connection with the preaching of the Gospel, we must be careful not to thrust these forward as primary, and make the very thing that we are trying to communicate, or purport the preaching of Christ crucified to both God and man. There is nothing more than a passing glance, therefore, so we must not lose sight of the simplicity of the things seen and temporal, that we may not mistake the real realities of things eternal and spiritual.

Faith in the Gospel Alone

We have faith in the Gospel. We believe that it is the only way to salvation, and render them loyal to Christ. And while we believe that no expenditure of intellect can be in vain, we do not forget that it is written, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." When we speak of human eloquence and human learning in connection with the preaching of the Gospel, we must be careful not to thrust these forward as primary, and make the very thing that we are trying to communicate, or purport the preaching of Christ crucified to both God and man. There is nothing more than a passing glance, therefore, so we must not lose sight of the simplicity of the things seen and temporal, that we may not mistake the real realities of things eternal and spiritual.

Faith in the Gospel Alone

We have faith in the Gospel. We believe that it is the only way to salvation, and render them loyal to Christ. And while we believe that no expenditure of intellect can be in vain, we do not forget that it is written, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." When we speak of human eloquence and human learning in connection with the preaching of the Gospel, we must be careful not to thrust these forward as primary, and make the very thing that we are trying to communicate, or purport the preaching of Christ crucified to both God and man. There is nothing more than a passing glance, therefore, so we must not lose sight of the simplicity of the things seen and temporal, that we may not mistake the real realities of things eternal and spiritual.