

that the relation of the labourer to his employer, is very different here from that which subsists in the mother-country, and that those who obtain four times as much wages for their work as in England, can no longer claim to be exempt from the duty of contributing to the clergy, because in fact they are richer than the clergy. They have, in many instances, larger incomes, with fewer claims. And again, in these instances in which capital, skill, and industry, have accumulated large properties, it must be borne in mind that these properties cannot (according to the express word of God) be lawfully or safely used and enjoyed, unless a liberal share be given to the Church of God. And a liberal share is not a few superfluous pounds flung under the table, like the crumbs that were given at the feast of Dives, but a really large pecuniary offering, made in the fear of God, and in the solemn remembrance of that dreadful account which those "who trust in riches" will soon have to give before Almighty God. The offering must be large, liberal, and annual, if the means of giving be continued; and the proportion is sufficiently indicated in Scripture, which strongly recommends that a tenth of our income should be devoted to religious and charitable uses. And our exemption from the temporal law of tithes is no reason why we should not comply with a Scriptural injunction, with the law of God, which would stand, and be in force, if there were no State-laws in existence in any part of the world.

And let me urge upon you once more, reverend and dear brethren, the duty of combining in humble and hearty prayer to the Father of our Lord Jesus Christ, that he would be pleased to grant a larger measure of His Holy Spirit, to guide us in these and in all our undertakings. We read much every where of the outpouring of the Holy Spirit in answer to prayer. But for us, who enjoy the benefit of continual supplications, in the Liturgy, it is not necessary to resort to any extraordinary measures and violent excitements for this end. Guiding ourselves by the standard of the New Testament, we read there, that the measures of the primitive Church were as calm and collected as they were energetic, and that wisdom and prudence are as much the gifts of the Spirit of God, as repentance and faith. We have in our own Church all the gifts and appliances that are needed, or can be devised. We have an ancient and primitive faith, a common, godly, Scriptural, elevated form of worship, a translation of the Scriptures, distinguished for its general fidelity and purity, and unrivalled for its melody and sweetness. We have an Apostolic form of government, and a sacred literature, unsurpassed in masculine strength, and variety of information, by that of any nation on earth. We have examples in abundance, of men most learned, most godly, most charitable and devout, gifted with rare genius and admirable eloquence, rejoicing in our Communion, and spending their lives in its defence. We have poetry, architecture, music, largely enrolled on our side. Our only implacable foe is IGNORANCE. The more widely sound knowledge of all kinds is extended, the more deeply and learnedly the Scriptures and Church history are examined, the more thorough and entire is the education of the people