

one single example of its carrying the Word of Life to every family and individual of a whole nation, or of parcelling it out in small divisions and parishes capable of being completely superintended and instructed by one Clergyman.

Hence I infer, as I have already said, that it is the duty of every Christian nation to provide for the religious instruction of all its people; but as this is denied us, we must, under all the circumstances of the case, and trusting in Divine assistance, do for this purpose all we are able.

It is not the least of the obstacles to the due working of the voluntary system, that our people have been so long accustomed to look wholly to Government for the support of religion, and never to lean upon their own exertions. Recent emigrants from the mother country have never been called upon in their own favoured land to sustain religion in any way. The Parish Church is free; the Clergyman is supported from his endowment; and his flock, unless perhaps a very trifling fee for marriages and baptisms, contribute nothing; and consequently they come to think it no part of their duty, and that to demand it is unjust. Moreover, when they arrive in this country, they are told that ample provision has been made for the sustenance of religion by Government; and if it is not as free here as in England, the Clergy and not the Government are to be blamed. And although the true state of the matter is quite the reverse, there is no getting the unwilling to believe it: hence they do not perceive the necessity of making any efforts, and if pressed too frequently refuse even the smallest assistance.

Nor is it easy to get the well-disposed to believe that religion can be sustained to any extent by the hearts and hands of those who are truly sincere, and keep their eyes on the primitive days of the Christian Church.

Other obstacles of a different character are not wanting. Our people are much scattered and separated from one another, and are thus exposed to many temptations to neglect the interests of their souls. There is also the frequent separation of the father from his wife and children, and thus the old associations and influences of family ties are suspended or lost. The removal from abundant means of grace, and the force of public opinion, which powerfully restrains from the commission of scandalous sin, lead many astray.

To all these, emigrants are peculiarly exposed. They remove at once from the midst of a Parish where they never thought of absenting themselves from public worship and keeping holy the Sabbath-day, and go to the backwoods to a life of anxious labour, without the encouragement of kind friends or the influence of religious neighbours. The next settler is perhaps miles distant, the Sabbath passes without notice or in drowsy listlessness, and before the settlement gets compact and a Clergyman makes his appearance, many of the first inhabitants have become insensible to religious impressions, and have long ceased to feel public worship as a want. If they ever were religious in heart and life, they are in danger of becoming cold and indifferent, amidst incessant toil and engrossing cares; and with their love for religion, they lose their disposition to support it.

Add to all this, the solitary life they lead, their many privations and difficulties for years and years, by which their feelings become blunted, their ideas contracted, and their generous sentiments altogether absorbed in the gulf of selfishness.

These are merely a specimen of the many obstacles which impede the serious work of developing the voluntary system in a new country; but, though most arduous, they are not desperate, and may be overcome. What has already past, may encourage us to hope for the future.

In 1800, the Clergy numbered five; two of the five are now before you. And in 1851, we are one hundred and fifty: an increase which I allow to be slow for so many

years, and yet full of promise, for were we to go on at the same rate during the next fifty years to come, we should number some thousands.

But how is this to be accomplished? The responsibility, my brethren, rests with us. The Apostles were sent through the world to convert all men, and to bring them to the knowledge and possession of salvation; and this commandment is still as fresh as when it was first delivered, and as imperative on the Clergy at this day as it was on the first disciples, and (I will add, for our comfort) far more easy of accomplishment.

This Diocese contains about two hundred thousand sons and daughters of the Church of England. Now, upon the voluntary system, the religious instruction of this entire population will soon depend, embracing our Churches, Clergymen, Colleges, Schools, Missionary Societies, and all other lawful means necessary for promoting the knowledge of the Gospel from one end of the Province to the other. And where can this principle be found except in the good will of our people, especially of those who are true to their baptismal vows and graces, and love the Saviour.

Still more: not only must this principle continue to do all the good it is now doing, but it must be daily expanding as the population increases, to meet and supply its new wants. And what this will require may be conceived from the fact that the annual increase is not less than one-twelfth, or, in round numbers, sixteen thousand.

This would require us to build sixteen new Churches and supply the same number of Clergymen every year. But in practice, a smaller number will be found to answer, not certainly effectually, but to a greater extent than many suppose.

No doubt those who have been accustomed to the Establishments of England and Scotland, the regularity of the Services, the comparative smallness of the Parishes, and the completeness of all the necessary appliances, are ready to consider such exertions hopeless.

But not so; the prospect is not so desperate as that which met the Apostolic Missionaries, so long as Christians do their duty in humble and heartfelt reliance upon God. It is not a matter of speculation but of actual practice.

The sixteen Churches may not all be erected in one year, or the sixteen Clergymen sent, because School-houses or private dwellings may for a time suffice, and one Clergyman may serve two or three congregations. But something will be done for all, and as the population becomes more dense, the various deficiencies will be gradually made up.

DUTY OF THE CLERGY.

But how are we to awaken the spirit which is to give reality to all these things? The spirit comes indeed from God, but we have no warrant to expect it to come except through the means which He has appointed; and thus coming, it will be awakened, cherished, strengthened, and rendered sufficient for the accomplishment of them all. There is an energy indigenous to new countries, which, if directed under the influence of religion can do wonders.

The self-reliance and enterprise which enable an emigrant to quit the endearments of his home and the comforts of more civilised society, for a life in the woods of America, amid wild animals, sometimes wilder men, pestilential marshes, and innumerable privations, are of themselves a basis upon which we may securely build. Such men soon learn to disregard difficulties, to surmount obstacles which in other states of society would repel them, and to do many things which in happier circumstances they would expect others to do for them.

We must therefore teach our people to exercise the same energy, self-reliance and enterprise in the cause of religion, which they exhibit in their private and domestic affairs.—