

amidst a rapidly-increasing population, destitute of all moral and religious culture. Even in a worldly point of view godliness is great gain, and a more sure protector of civil rights than bolts or bars, constables or armies. The rich ought to know and feel that they are the weaker party, and that nothing protects their lives and properties but the restraints of religion. They should consider themselves, as they really are, God's stewards, responsible to him for the talents entrusted to them, and of which they must one day give a strict account.

But there is, I hope, yet time.—God is long-suffering and kind. Let such a melancholy state of things continue no longer, but let us all unite in the support of this institution, that it may be enabled to send forth ministers, in sufficient numbers to instruct our people in their religious duties.—to set before them the promises and threatenings of the Gospel,—to infuse into their bosoms those principles which can alone render them proof against temptation,—the fear and the love of God. If we disregard the opportunity now offered us, what can we look for but a severe retribution?

But I do not confine my solicitations for help to those who are in affluent circumstances. I likewise entreat the poor to contribute out of their poverty. Let them remember the widow's mite, and the scripture injunction, "Let every man give as he is able; and again, "If thou hast little, do thy diligence gladly to give of that little." Take heed that it be not the want of power but of inclination, that prevents many of you from assisting in this good work. Take heed lest selfishness encrust your heart, and restrain your hand. It is almost incredible to think how much good may be done by the most trifling contribution, if it be general. Were every member of the Church in this Diocese (believed to be at least one hundred thousand) to give one penny a week on an average, some giving more to make up for those who are not able to give so much, we should have an annual income of £21,000, which this continually increasing as our numbers multiply. Now this sum would be sufficient to meet the present wants of the Society, and provide for more than sixty additional Clergymen. Let no person stand back because of his poverty; for the smallest donation, given with a willing heart, will be thankfully received, and, with God's blessing, will speedily increase. The sea is made up of single drops, and a small contribution, if general, will produce the most satisfactory amount. The charity which I desire is, as it were, drop by drop,—not occasional, but habitual. A selfish man may be induced to give freely when his feelings are touched by some exciting discourse, or by a speech at a public meeting, and boast of this one donation, and do nothing more. But what we require for the support of our institution, besides donations in kind, is Christian charity on the Apostle's own rule,—that each put apart, according to his ability, a portion every Lord's day to the service of piety. It is the observance of this rule that gives permanence to charitable institutions by an increasing stream. Are any so poor that they can give no pecuniary aid?—they can still assist us by their services and prayers,—their services, in using their influence with others in recommending the objects we have in view, in helping the work of instruction in our Sunday Schools,—and by their prayers to Almighty God to bless the Society's supporters and its officers, and that a double measure of his Holy Spirit may be poured upon all its proceedings. It is calculated, if duly sustained, to make this diocese a fair garden to the Lord, to draw all our inhabitants into the Church, as doves to the window. And let no man be deterred by the coldness and infidelity of the times, whose tendency is not upwards and spiritual, but downwards and earthly. Most men seem to confine all their knowledge and labour to the getting or saving money, and to them the present world is every thing, and the future nothing. As to religious knowledge, they tell you that it should be dealt with as an article of merchandize,—if required, there will be a demand for it, and a readiness to supply the expense. Alas! alas! such reasoning is worse than absurd, and exhibits a deplorable ignorance of human nature. The more destitute a man is of religious knowledge, the less disposed he is to receive it.—Instead of seeking or desiring it, he loathes and detests it; and therefore it must seek him, and not only seek, but press itself upon him with persevering meekness, and return again and again after many and many a rejection, even till seventy times seven. Now this reluctance among the wicked and ignorant to receive religious instruction, ought to become an additional motive with us to supply it; for, as it advances, such reluctance and infidelity give way, and those who were the most indifferent and hostile feel in time their prejudices gradually yielding to the force of Christian truth, till it reigns paramount in their hearts.

In this way we shall bring thousands into the household of faith, by placing within their reach all the blessings and privileges of the Gospel, through the ministrations of