

sibilities, as just now enumerated, how would it all look in the eyes of him who, himself *willing to spend and to be spent* in the cause of Christ, exclaiming *God forbid that I should glory save in the cross of our Lord Jesus Christ!* says also *if any men LOVE NOT THE LORD JESUS let him be anathema, Muranatha, and whatsoever ye do, do all things to the glory of God?* would not his joy be soon shaded by sadness, and would he not be prompted, upon many grounds, to say of us, after his special interest had been awakened for us, as he said of his own people, that for our sakes he had *great heaviness and continual sorrow in his heart!* O England, England, thou art high and lifted up: but heed the solemn warnings of thy God: Think in how many grander and more striking instances the early malediction against Amalek has since been fulfilled, *Amalek was the first of the nations, but his latter end shall be that he perish for ever.* On thee is showered goodness from the hand of God—if thou continue in his goodness—otherwise thou also shalt be cut off.

But we must be carried away no farther by this contemplation. It is quite time to come more closely to the point—and before dismissing these reflections, to say a few words in support of that appeal, my brethren, which the St. George's Society of Quebec makes this day to your bounty. But here we need not lose sight of the Apostle. We have just had occasion to notice him as one who was willing to *spend* as well as to be spent for his brethren. And we know from his writings, and what is recorded of him in Scripture by another hand, how warm and active a part he sustained in works of charity and collections for the *Saints*—i. e. simply the *believers*;