

have this encouragement, that this new country, destitute as it is in spiritual things, offers facilities for a sound religious establishment which older countries do not possess, where such an establishment does not already exist. Nor can I suppose that you, my brethren, will turn a deaf ear to the solicitations that will be made to you. I trust that proofs, ten thousand fold, will be given in my diocese toward the permanent support of the Church, and the other noble objects of the Society. Nor are such proofs even now altogether wanting. One distinguished member has built a Church and parsonage, and endowed the same with 600 acres of excellent land. Nor is this all: the same individual promises to endow other two parishes or rectories, in the same munificent manner. Many have given parcels of land, some two, some one hundred acres, or other smaller portions. One young lady, out of a limited patrimony, has devoted to the service of God one hundred acres of her best land, and looks in return for a blessing in heaven. And numbers I doubt not, stand ready to imitate such generous examples. To build a Church and plant a minister in any of our destitute townships, is a signal manifestation of Christian charity, and becomes the best security for supplying the temporal as well as the spiritual comforts of the population. When such a locality is presided over by an efficient and zealous Clergyman, proper attention is bestowed on the wants of the poor; the weary are roused from their lethargy, and induced to join in strengthening the hands of their Clergyman, and helping him in his sacred work; all are brought into harmonious contact with the Church of which they are members, through Christ Jesus, and joint heirs of the salvation which he has purchased with his blood.

In former times, people built and endowed Churches, when their labours were more than commonly prosperous, and they enlarged their gifts as God blessed them in their temporal affairs. But in the present times a great alteration has come over the minds of many, and the portion to the Lord is two often withheld or given most grudgingly. In former times, on occasions of signal deliverance, memorials of gratitude to Almighty God were multiplied in all Christian nations: but though we have, in this diocese, been twice rescued by the mercy of God from the dreadful ravages of the cholera, where are the lasting indications of that sincere repentance which we manifested during its continuance? What additional Churches have we built,—what schools for religious instruction, erected to commemorate our gratitude to God for saving us from such terrible visitations? Would it not be a pleasing reference to us as a people, were we able, at this day, to point to the religious monuments which we had raised in thankful acknowledgement for our repeated deliverances, and to feel assured that in thus consecrating a considerable portion of our substance to God, we have obtained a blessing on what remains? To commemorate so great deliverances, acts of piety and mercy, is natural to man. History both sacred and profane, is full of examples of this; and in what way can such gratitude be shown among Christians more effectually than in extending the benefits of the Gospel among their poorer neighbours?

By divine appointment, the rich and poor are placed in mutual dependance on each other. The former derive all their means of enjoyment from the latter and therefore are the wealthy bound to minister to the spiritual and temporal wants of the poor. This obligation can never be separated from the possession of riches, and it is not less real because it cannot be regulated by human law. It is enforced by a much higher sanction than man can give, and involves a serious responsibility, for which we are accountable to God. Now my brethren, who are affluent, and can if inclined, spare something to promote the glory of God, to whom all you have belongs, ask your own hearts how you have discharged this solemn obligation! Have you given according to your ability to provide for the religious instruction of your less affluent neighbours? Have you provided accommodation for the due celebration of divine worship? Can we look around us without humiliation and self-reproach at the little we have done in comparison of what we might have easily accomplished? How shall we excuse this apathy and lukewarmness towards the most glorious of all causes, the extension of our Redeemer's kingdom?

Not only is our responsibility great, but our danger great before God, if we continue to neglect the diffusion of religious knowledge,—a danger not merely future but immediate, even at our doors. What are we to expect, if we permit a population to grow up without the fear of God, and insensible to the prospects of eternity,—a population without conscience or moral restraint,—blasphemous and impious from hardened ignorance and despising the laws of God and man, because they have never been made sensible of the guilt of breaking them? Where will be our safety for life and property