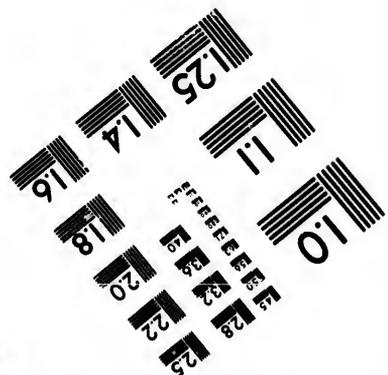
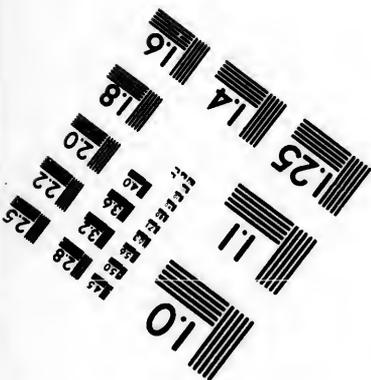
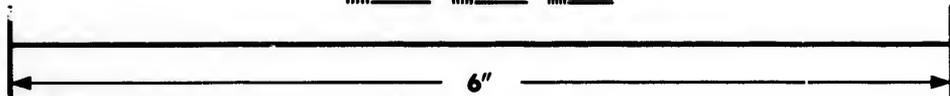
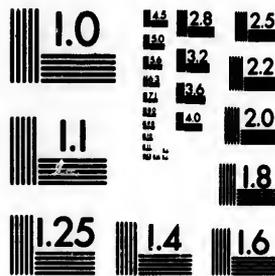


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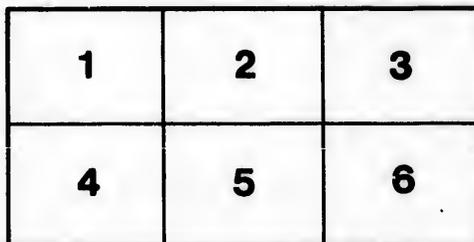
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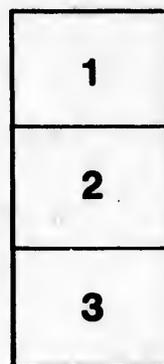
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THE LOVE OF COUNTRY,
CONSIDERED UPON CHRISTIAN PRINCIPLES,
WITH A SPECIAL APPLICATION TO
THE CASE OF ENGLISHMEN.

A SERMON

PREACHED IN THE
CATHEDRAL CHURCH OF QUEBEC,
BEFORE THE
ST. GEORGE'S SOCIETY
OF THAT CITY,

On the 23rd of April, 1844,

BY

G. J. MOUNTAIN, D. D.,

LORD BISHOP OF MONTREAL.

PRINTED AT THE DESIRE OF THE SOCIETY.

SAINTE-ANNE

W. KEMBLE, QUEBEC.

The free fair homes of England ?
Long, long in hut and hall
May hearts of native proof be reared
To guard each hallowed wall :
And green for ever be the groves
And bright the flowery sod,
Where first the child's glad spirit loves
It's COUNTRY and it's GOD !

HEMANS.

1847
1848

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S E R M O N.

ROM. IX, 3, 4.

“ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh ; who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises.”

IT is difficult to conceive a stronger expression of affection, concern, and devotedness than that which the Apostle here employs to describe his feelings towards his countrymen the Jews. We are not, indeed, to imagine that the curse to which, if it were possible so to save them, he professes his readiness to be exposed for their sakes, refers to the eternal world. He does not put before us such a supposition or such an idea, as that the perdition of his own soul could operate their rescue from the doom which they had brought and indeed had imprecated upon their heads. There are different meanings which may be attached to the expression which he makes use of, but this is not one of them. If his being accursed *after the example*, (for the original words would perfectly bear that translation,) accursed *after the example*, of Christ who died what was considered an accursed death,* could do his own people good,—or if, as others understand the passage, he could take upon himself in their stead, the calamities ordained for them which marked the malediction of Heaven, he felt as if he could so sacrifice himself in their cause. The words, however understood with reference

* Gal. iii, 13 cf. Deut. xxi, 23.

to the particular nature of the curse, convey still the same sentiment ; and as we have already said, a stronger evidence of deep and tender interest can hardly be conceived.

Let us fix our attention, then, upon the grounds on which the Apostle entertained these feelings towards the Jews. *My brethren, my kinsmen, according to the flesh*,—this is the first which is stated ; and the words appear pregnant with natural affection : Natural affection, to be devoid of which he marks down, in another place, among the odious characteristics of evil men in the latter times. St. Paul, therefore, who in the highest and amplest sense was a cosmopolite, who ranged the world, as the *Apostle of the Gentiles*, to carry the message of salvation, whose zeal impelled him in all directions and to all distances, to *preach among the Gentiles the unsearchable riches of Christ*, who breaks down all the fences of exclusiveness, and sweeps aside all the assumptions of privilege from caste or country, with reference to the blessings of the covenant,—who proclaims that under the Gospel *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all*,—St. Paul, nevertheless, does not refuse to recognize the claim of kindred and nationality upon his own heart. *My brethren, my kinsmen according to the flesh* :—The same voice of the love of country and kindred, speaks out in other examples recorded in Scripture : we hear it from King David when he addresses the tribes of Judah after his restoration, *Ye are my brethren ye are my bones and my flesh* : we hear it in the questions of Queen Esther, *For how can I endure to see the evil which shall come upon my*

PEOPLE, or how can I endure to see the destruction of MY KINDRED?—We hear it again, in touching accents, from the Jews in their captivity, as their feelings are spoken by the Psalmist, *By the waters of Babylon we sat down and wept when we remembered thee, O Zion: As for our harps we hanged them up upon the trees that are therein. They that carried us away captive required of us then a song and melody in our heaviness, Sing us one of the songs of Zion: How shall we sing the Lord's song in a strange land? If I forget thee, O, Jerusalem, let my right hand forget her cunning!* *

When, therefore, such a call is sounded as that addressed to the father of the faithful, *Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will shew thee*, or such a charge is given as that to the Church, in her bridal preparation, *Hearken, O daughter, and consider: incline thine ear: forget also thine own people and thy father's house*,—it is not that these connections are to be in themselves held as worthless, or these attachments to be discarded from the heart,—but it is rather that these being admitted to be things which do, in their due measure, deserve our love and challenge our respect, are nevertheless to be unhesitatingly set aside if they conflict with the higher claims of religious duty, or present impediments to our faithful adherence to the Gospel. It is, in fact, the admitted value of these temporal objects, which constitutes the force of the lesson, and sets in its just light the superiority of the appeal made on behalf of God. The commands just considered are to be

* The quotations from the Psalms which occur in this Sermon, are from the translation in the Book of Common Prayer.

classed with those solemn warnings of Christ, which teach us that, in the event of such a *competition*, all rival considerations of an earthly kind, all ties of natural affection, all compliance with what otherwise would be proper calls of feeling and duty, must instantly and unreservedly give way. *Suffer me first, to go and bury my father : Follow me and let the dead bury their dead,*—those who are not alive to any sense of their eternal interests, let the task, at such a moment, be left to them. *If any man come to me and HATE not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.*

I conceive, therefore, that the love of country, if in perfect subordination to those exalted principles which teach us to seek *a better country, that is an heavenly*, and to regard ourselves as *strangers and pilgrims upon earth*, is to be ranked among the dispositions which it is desirable to cultivate and foster among men ; and consequently that institutions which have for their object the encouragement and perpetuation of such feelings in those who are separated from the land of their fathers, may upon this ground, independently of other considerations to be yet touched upon, commend themselves to our support. And I, the more readily make this avowal, as the result of some thought and examination bestowed upon the subject, because I was at one time rather inclined to a different opinion, and disposed to regard them as having some tendency both to divert our contemplations from our everlasting home and to interfere with the Catholic spirit of Christianity, in one of the legitimate senses of that word. Against the *former* of these effects, it may certainly be necessary for believers who would cherish

their inheritance in Christ, to stand upon their guard when mixed in the proceedings of this association : but so it is in a multitude of other affairs in which they are lawfully and perhaps laudably engaged in life. With reference to the *latter*, i. e. the prejudice to be apprehended as likely to ensue to the comprehensive character of christian charity, it is not seen in other cases, that charitable undertakings which are founded for special objects or formed for the exclusive benefit of particular classes and descriptions of human beings, such as asylums for the fatherless or the widow, institutions for the blind, associations for the extinction of slavery, the relief of distressed mariners, or the care of other particular interests, have the slightest tendency to blunt our feelings of compassion or cripple our exertions for suffering humanity at large ; and in the same way, I do not imagine that our connection with a society instituted with the view of knitting the attachments of Englishmen to their parent land, and assisting English strangers who may be found upon our shores in distress, will prompt us to forget that *God has made of one blood all the nations of the earth, to pass by on the other side*, if we witness the spectacle of want and woe exhibited in the person of one whose national extraction, and perhaps whose language and religion also, differ from our own, or to close the hand of charity against his appeal, and throw overboard his claim upon our compassion, unless we can sufficiently identify him with ourselves after demanding of him as the mariners demanded of Jonah, *what is thine occupation ? and whence comest thou ? what is thy country ? and of what people art thou ?*

There is indeed a principle of discrimination to be ob-

served in our charities, and there are preferences not to be lost sight of, in apportioning the measure of Christian beneficence. We are charged, *as we have opportunity, to do good into all men, specially unto them that are of the HOUSEHOLD OF FAITH.* And in a similar way, the love of country, like all other human attachments and predilections, must be viewed in connection with the principles of our religion, and must then receive its noblest zest when we can look upon the land which we love, as the home of faith, and the chosen depository of blessings for mankind. *My brethren,* says the Apostle, *my kinsmen, according to the flesh,* mourning over them, indeed, because they had lost their privileges, but yearning in his bowels at the retrospect, *my brethren, who are Israelites, to whom pertaineth the adoption and the glory and the covenants, and the giving of the law, and the service of God, and the promises.* The glow of national feeling within the bosom of the Israelite kindled up with redoubled brightness in catching its fire from the altar of God, and the sentiment became sanctified with which he was enabled to say of the Palestine in which he gloried, "This is my own, my native land." * It is part of the prayer of King Solomon at the dedication of the temple, that wherever the people might be carried away to captivity, they might be heard in their supplications when they should turn *towards the place whereof the Lord had said that he would put his name there*; and it was thus that Daniel prayed when in defiance of the tyrannical edict contrived for his destruction, *his window being open towards Jerusalem, he kneeled upon his knees three times*

* Scott's lay.

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a day. And we, my brethren, my countrymen, my kinsmen according to the flesh, when we turn our thoughts to the homes of old England,—among all the associations which are wafted to us across the wilderness of waters, are there none which are impregnated with holy and thankful aspirations, which are linked with our animated recognition of signal and distinguishing blessings vouchsafed to that country? We do not indeed claim for her the exclusive possession of the seat of true Religion: *the hour has long ago come*, and fervently do we bless God that it has, in which it was *neither at Jerusalem* nor in any other single spot that the Father was to be worshipped; *but the true worshippers* thenceforward, were in all places alike to be privileged to *worship him*, through his son Jesus Christ, *in spirit and in truth.* We do not say with reference to other nations, in our pleadings before his throne, *We are thine: thou never barest rule over them: they are not called by thy name.* We exult, on the contrary, in the thought that all the barriers of separation are broken down; that the Gospel is travelling on to its appointed mark, till *all the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship before him;—till the earth shall be filled with the knowledge of the glory of God as the waters cover the sea.* But in the meantime, we cannot fail to see that, in this very work, there is a country which seems to carry a high and sacred commission, which seems to be charged with the task of dispensing far and wide over the globe, the blessings and privileges, civil, social and religious, which, through the mercy of God, have been enjoyed by herself:—a country of which

we may say, without qualifying the terms, that *he hath not dealt so with any nation*—the fountain, in a manner, of extended civilization, the model of free institutions, exhibiting a wisely tempered freedom, blending with all the bulwarks of an ancient and venerated monarchy, the no less jealous defences of popular right—possessing an unparalleled extent of colonial dominion and an unequalled command of internal resources—her voice ascendant in the councils of the civilized world, and heard in the cause of liberty and mercy—her arms every where victorious by sea and by land—her soldiers and her sailors covered with the rewards of valour, and helping to lift on high the power of her name,*—her *merchants as princes*, and her *traffickers among the honorable of the earth*—her adventurers in commerce, and her votaries of science alike pushing their enterprizes into all regions, and penetrating the remotest corners of the globe—her people availing themselves with promptitude, sagacity, and perseverance, of every facility afforded by modern improvements and discoveries in all their prodigious advancement—and, in conjunction with all this vastness of resource and this extent of communication with other countries, ramified throughout the world, her christian charities enlarging themselves at home and abroad, and the Christian Religion,—which, without prejudice to the most ample liberty of conscience, is, in a pure and primitive form, incorporated and intertwined, in her bosom, with the institutions

* If many things are here said which will, with equal force, apply comprehensively to the *British Isles*, the gratification of an *Englishman* in the survey of the glories of his country, will rather be enhanced than diminished by this consideration.

of the realm,—the Christian Religion carried in her ships and travelling, at last, in company, with her influence—such a country there is—AND THAT COUNTRY IS OUR OWN. We, therefore, her children, with all the common yearnings of children towards their mother at a distance, may mix some feelings of a lofty cast, and of a thrilling character when we consider that the fact of our belonging to her and her belonging to us, stamps upon us a sameness with all these mighty interests and varied achievements. And are, then, these feelings to be the feelings of *pride*! Are we to be lifted up in heart before God and vainly bloated with an idea of personal importance, with a self attribution of superiority, with a haughty and unmannerly disdain of other nations, perhaps in more than one point, excelling us,—with a preposterous appropriation of merit to ourselves, because our country is exalted?—Alas! poor sinful worms—pride was not made for such as us—and the lesson which we have to learn in the contemplation of the picture just set before us, is far other indeed, than a lesson of security and insolence. The hearts of the children of England turn “like the needle true” and point to her by the power of a strong attraction, from all quarters of the globe, “but turning tremble too, *” if they remember her responsibilities and their own, in proportion to the advantages bestowed; her sins and deficiencies and the amount which they have personally added to the cata-

•

Which like the needle true
Turns at the touch of joy or woe
But turning trembles too.

Mrs. Greville's Ode to Indifference.

logue. What that little island, that "model to her inward greatness, Like little body with a mighty heart,"—what she "might do, that honor bids her do,"—the honor which makes her honored from on high, "were all her children kind and natural," ready and forward in the religious improvement of their advantages,—is more than what she *has* done or can do, while things remain exactly as they are.* Her Government, her Church and her people, have done and are doing great things, and do seem as if ordained to do greater yet—but how many things have they "done which they ought not to have done, and left undone which they ought to have done!"—We may grant, for example, to speak of the Church, and to take a couple of pleasing instances which happen to be appropriate, (although not marked as yet by any extraordinary magnitude of effect,) that if that holy Paul who could wish himself accursed for the sake of the people of *Jerusalem*, and whose *spirit was stirred within him* upon witnessing the superstitions of

* I make no apology for having interwoven in my sermon any appropriate and perhaps sufficiently obvious quotation, even from the lighter class of poetry, which a memory not wholly unretentive of some earlier acquirements, may, at the moment, have suggested, and which may be fitted to enliven the attention of hearers or of readers. On the contrary I am not sorry for an opportunity of pointing out how unfounded is the prejudice which may possibly in some quarters exist against such a practice. St. Paul quoted the Heathen poets, and among them a writer of comedy, to his purpose. (Acts xvii, 28—1st Cor. xv, 33—Tit. i, 12.) The objection, in fact, belongs to a class of prejudices which, where they are conscientiously entertained, are entitled to be treated with consideration, but which it is very undesirable to cultivate. *Hades* and *Tartarus* are features in the fabulous and monstrous mythology of the heathen, but the names are transferred in the New Testament to the awful realities of Revelation.

Athens, could have beheld through the long perspective of ages, what is now to be actually seen,—a Bishop of the Church of England with men of the two other orders of the Clergy, all of them converted Jews themselves, established at that very Jerusalem and Christian worship there celebrated by them in the Hebrew tongue—and if he could have known also that, at this day, a Church, bearing his own name, St. Paul's Church, was consecrated by another English Bishop, upon Mars' Hill, in that very Athens, and on the identical spot in that City, where he preached the Gospel himself,—his heart would surely have been gladdened by so good a beginning of the work in those places, and he would have regarded as happy and highly favored, that island of Britain, which he is believed by not a few learned persons to have once visited himself. And there are many things done by Britain, for which he would have blessed God. But carry that holy devoted and heavenly minded Apostle into other scenes,—mix that man of God with all the elements which are at work in the political and social system of the country—make him acquainted with all the transactions, public or domestic, familiar with all the pursuits, habits, sentiments and practices, put him in possession, in detail, of all the modes of spending time, money and other talents bestowed by the hand of God, which prevail among a great mass of the inhabitants of this mighty Christian Empire, with all its enormous resources, and consequent tremendous respon-

* See on the opposite sides of this question, the writings of the late Bishop of Salisbury (Burgess) and of the late Rev. Dr. Hales of Killesandra.

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*;

(and would to God that professed believers of our own day would all remember that they are called to be Saints ! would to God that they would remember what manner of persons, in common consistency, they ought to be *in all holy conversation and godliness*. Whether St. George was or was not such a Saint, we are not here concern'd to enquire : it is not with any pledge to the maintenance of his saintly pretensions or any reference to him of a religious kind, that the occasion has drawn us together.) But to proceed. The St. George's Society of this place is a *charitable* Society ; and its charitable department I believe I am quit safe in affirming, has been remarkably well managed, and has been productive of extensive benefit. The love of country of which I have spoken must like other human feelings and attachments, have its visible developements and its active manifestations : And what better manifestation,—in fact what other manifestation of any real value and importance, than that which consists in *doing good* to the objects who, upon the principles of the Institution, “ claim kindred here and have their claim allowed ?” Indulgence of feelings, cultivation of sentiments, zealous assertion of principles, warm adherence to national and hereditary institutions,—what are they all worth if they serve only for food to self-complacent reflection, or evaporate in talk ?—Mere profession, in all shapes, is well exposed by the Apostle James in his pointed reprobation of an unfruitful faith : *If a brother or a sister be naked and destitute of daily food and one of you say unto them, depart in peace, be ye warmed and filled : notwithstanding ye give them not those things which are needful for the body, what doth it profit ?—Even so faith, if it hath not works, is dead, being alone.*

The things needful for the body have been dispensed by this Institution to many a destitute *brother and sister*, and they have been told to *depart in peace*, with something more than the empty expression of good will,—enabled indeed in many instances to depart back to their own country in peace, when all their stay, through the visitation of God, had failed them in this. It is *his* ordinance that poverty and suffering should exist, that *the poor should never cease out of the land*, and it is to the hands in which his own goodness has reposed the means, that he commits the task of dispensing relief. That is one direct, positive and leading object of *our* having much, in some cases, while others have little or have nothing. Whatever bounty you confide to the administration of the Society whose cause I am appointed to plead, will faithfully and efficiently be applied for these ends; and you will, *so far*, have done your part. God has given you all—given it you without claim on your side—given it you in spite of manifold offences against him: God has given you *his son*, and if you will *believe in HIM*, has, in him, given you *everlasting life*. Will you grudge to that God, the little which is now asked of you in his name for your suffering brethren in the world?—Will you calculate and measure and hesitate and begin to think of many calls upon you, and repress a disposition which may rise within you to be liberal, by a counter recollection of some worldly objects of selfish gratification which you have in view?—Then do not give at all. Do not give so to God. The lame and the refuse, he will not accept in sacrifice. *An offering of a free heart will I give thee*, says the holy Psalmist. *Freely ye have received*, says the Saviour of the world,—*freely*

give. God, says his Apostle, loveth a cheerful giver. What you give, according to the history of past expenditure of this Society which might be set before you, has contributed to feed the hungry, to clothe the naked, to shelter the houseless wanderer, to minister to the sick, to solace the broken in spirit, to cause the widow's heart to sing for joy, to provide for the shipwrecked and destitute mariner, to restore hope to the forlorn, to reach with the voice of comfort the unfortunate who have sunk below their level, and to whom the act of begging is anguish and shame; to place within their grasp the means of recovering independence and usefulness in life. Give your help, my brethren, to an Institution which has again and again relieved such sufferers as these.—*They cannot recompense thee*—no, look not for a recompence on earth, and look not for it anywhere as a matter of claim and merit—*THEY cannot recompense thee—but for Christ's blessed sake, who gave himself for us all,— thou shall be recompensed at the resurrection of the just.*

BIBLIOTHEQUE
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