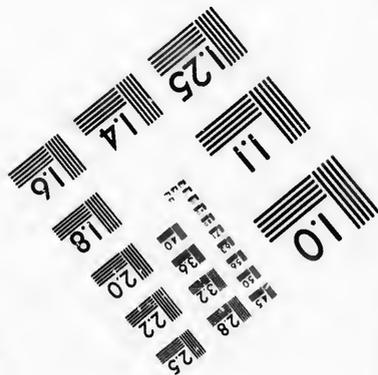
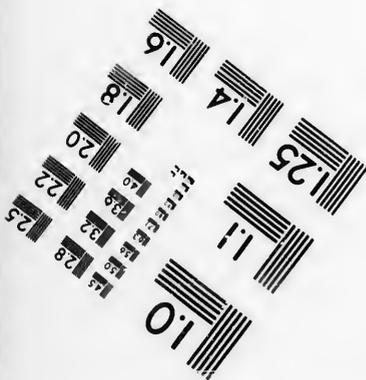
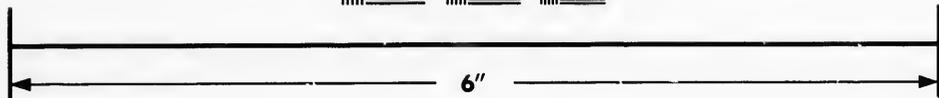
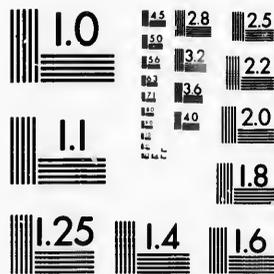


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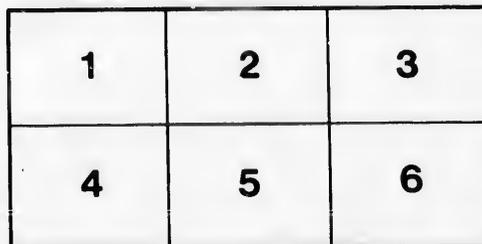
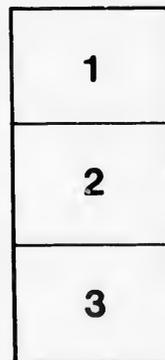
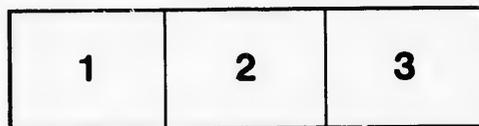
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BRITAIN'S ANSWER TO THE NATIONS.

A

Missionary Sermon,

PREACHED

IN SAINT PAUL'S CATHEDRAL,

ON SUNDAY, MAY 3, 1857.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

PUBLISHED BY REQUEST.

LONDON:

THOMAS HATCHARD, 187 PICCADILLY.

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1857.

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*The Rev D. McMurray
With H. Bishop.*

Affectionate Regards

BRITAIN'S ANSWER TO THE NATIONS.

Sept 7th 1857

A

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TO
THE RIGHT HONOURABLE AND RIGHT REVEREND
ARCHIBALD CAMPBELL,
LORD BISHOP OF LONDON.

MY DEAR LORD,

It was one of my greatest pleasures on reaching England to hear of your Lordship's deserved appointment to the high and exalted station which you occupy, and afterwards to be present at your Lordship's Consecration, and to mingle my prayers with those of so many others on that solemn occasion. I could not but think at the time of the days of boyhood spent together, of intercourse so happily commenced at the outset of life, and friendship continued without interruption, save by distance from each other, for more than two-and-thirty years.

Nor could it be a small gratification to be invited, through the kindness of your Lordship,

to represent the case of my far-distant Diocese, the wants of the Indian of the wilderness, in the centre of light and civilization. How different the circumstances of the Church from the time when sermons were preached by Ridley and Jewel at Paul's Cross! It is, if I mistake not, instead of them, that your Lordship has now the appointment of the Morning Preacher in the Cathedral; and this has given you the opportunity, so happily seized, of combining within its walls the voices from the East and from the West in the compass of a single month. Our beloved Church would now be in act, what your Cathedral is in type and figure, an overshadowing mother, embracing under her wing many Churches, and stretching her boughs unto the sea and her branches unto the river.

Does it not afford a proof of the vast extent and energy of the Church of the present day, that in my remotest boundary I find those who bear the license of your Lordship's predecessor — that in Vancouver's Island our Dioceses meet? It will be matter of deep thankfulness if I am ever permitted to visit that spot, and carry out in any measure your Lordship's wishes there. And the happiest day of my life, in anticipation, would be that on which, if health and strength be

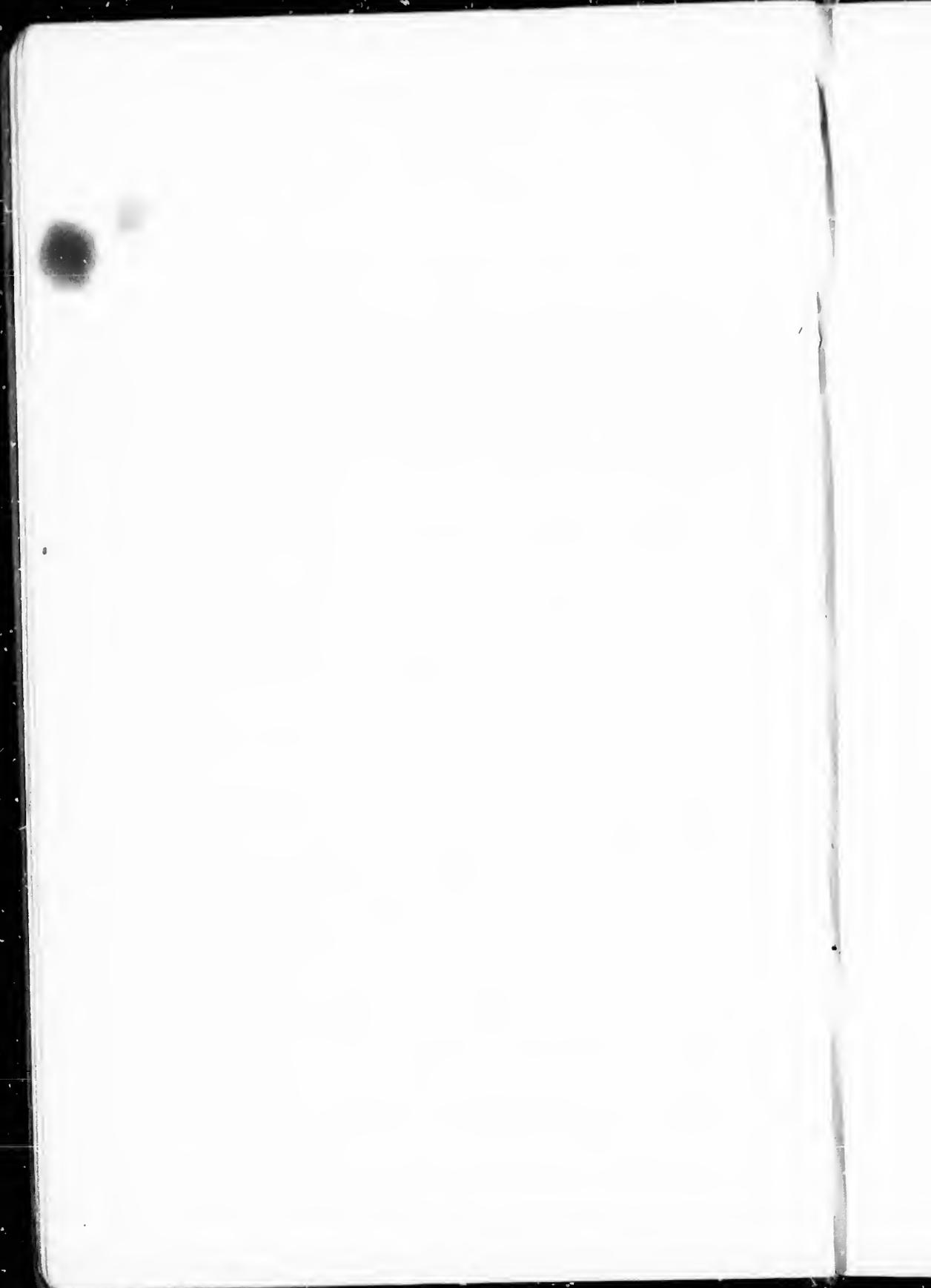
granted, I may gaze on the distant Pacific, and feel that I have traversed the land from sea to sea.

It is, I am sure, needless to ask for myself and my land a casual remembrance in your Lordship's prayers; and it is, I trust, equally unnecessary to assure you, that from the West our hearts will often revert to the centre whence we were sent forth, and our prayers will ascend for him to whom, in an especial manner, the care of the Missionary Societies of Britain is entrusted. That your Lordship may be abundantly strengthened by God's Spirit in the overpowering charge committed to you; that you may ever possess, what you have already so largely gained, the affection and esteem of an attached Clergy; that many days of health may be given you on earth, and many souls, at the great day of the Lord, prove your joy and crown of rejoicing, is the sincere and earnest prayer of

Your affectionate friend and brother,

DAVID RUPERT'S LAND.

LONDON, *May* 25, 1857.



A SERMON.

*“What shall one then answer the messengers of the nation?
That the Lord hath founded Zion, and the poor of his
people shall trust in (marg. betake themselves into) it.”*
—ISA. xiv. 32.

THE stream of time is ever presenting a succession of similar events. Historical parallels are found to recur in ages and countries the most remote from each other. For one such parallel we have the highest authority, that of inspiration. Linked as the two portions of the volume of God are together, we cannot doubt that the historical record of the Old Testament is in some way to be reproduced under the New. The Spirit by the Apostle has told us that all things which happened to the Israelites happened unto them for ensamples, and are written for our admonition. And so, casting off Jewish peculiarities, and that which marked out the dispensation as only for an isolated people, and for a passing season, we can always draw from what we read of them some saving instruction for ourselves.

Now, in the earlier portion of the chapter of our text, we have, you will remember, the thrilling and magnificent prediction of the overthrow of the King of Babylon, and the deliverance of the people of the Lord. We have the haughty monarch represented in bold imagery, as welcomed by his compeers in the unseen world,—his pomp brought down to the grave, the worm spread under him and the worms covering him. As a pledge of the fulfilment of the more distant subject, the Prophet adduces the destruction of the host of the Assyrians, the army of Sennacherib, almost at the very gates of Jerusalem. And then he passes to notice events nearer at hand. Under Uzziah the Philistines had suffered severely and been brought low, but during the reign of Ahaz their courage had revived, and on the accession of Hezekiah they still hoped to be able to carry out successfully their plans and projects.

The Prophet is commissioned to declare that it will be even worse for every enemy of Jerusalem under Hezekiah; that under him the power of God's people will only be more confirmed; and that if any come to sue for peace, or to inquire regarding the wonders and deliverances wrought for Judah by God's arm, they are to be told "that the Lord hath founded Zion, and the poor of his people shall trust in it." May not, then, this message of comfort to Jerusalem prove one of comfort to ourselves? Ages have passed away

since these words were written, and yet, enlarging our field of view, and changing our standing-point, we may perhaps be guided into some profitable and suggestive reflections by means of them. We would contemplate,—The Question which seems implied in the words,—The Answer contained in them, and,—The Ingathering of the poor into the Zion of the living God.

To view then, first, the Question of the text, and the analogous and corresponding question, proposed by many around us at the present day.

The messengers in the case before us were those sent by a small tribe, or if, with some commentators,* we admit the word to be a plural noun (nations), they were those sent by a few of the surrounding tribes, to inquire regarding the actual position and true strength of Judah and Jerusalem. Now the nation to which the appeal was made, measured in the balance of earthly kingdoms, was but a small one, insignificant when compared with Babylon the golden city, or with the power of the proud Assyrian; and yet, there was a might on the side of this despised people which proved that God was with them. What a miracle and marvel Jerusalem must thus have appeared to the nations dwelling on the earth, to the messengers of the nations who came to inquire regarding her! They visit a country of narrow and confined limits, they find

* The Septuagint has the plural, and this Vitranga also prefers.

within it inhabitants scarcely known beyond their own borders; but they approach Jerusalem, and they are told that this is the city of the living God. They see the outward glory and splendour of the Temple, and they hear of its hidden, its inner magnificence, its holy and holy of holies. They go about Zion and mark her bulwarks, and, as they retire, they feel that her protection must be from heaven. And to the messengers, whatever their errand or object, whether from Babylon or Assyria, from the Philistines or any of the nations around, the one answer to be returned by the command of God is the same, "The Lord hath founded Zion."

Where, then, is there anything corresponding to this at the present hour? There is, surely, a land to which the messengers of the nations come; nations, that scarcely know her position, feel her power; and they send their ambassadors from afar, to ascertain if possible the secret of her strength and security. The tide of revolution sweeps over other lands, but is rolled back from this one. Her foes are many and powerful, but they all feel that there is a mightier arm than that of man arrayed on her side. She prevails far and near through the terror of her arms; but she has other victories, — her peaceful conquests that she carries to the ends of the earth, the triumphs of the Gospel of Christ. It is not that we identify the land with Zion, or confine the term to our own Church or country; rather is it because of

her connexion with Zion that God blesses the land, because in her the Zion of God is planted and cherished, by her the borders of Zion are enlarged and extended; and while she remains thus favourable and gracious to Zion, God will make her a praise and a glory in the earth.

The messengers of the nations, then, come to Britain, to behold her power and to demand the secret of her strength. If able to hear the voice of God addressing her in the words before us, if she but listen to them and follow out their spirit, how sure and invincible her position! for how long a period may she still have cause to say, "The Lord of hosts is with us, the God of Jacob is our refuge!"

But, narrowing for a few moments our view, and taking the words in a subordinate application, the present, we would remark, is peculiarly the season of inquiry regarding her spiritual strength, the amount of her peaceful progress. Year by year as the wheels of time roll round, meetings are held as at this time to inquire and tell what God hath wrought.

The question, for example, that would suggest itself to the mind,—the question that might first be proposed, would be, Whether any other tribe or nation dwelling on the earth, hitherto in heathen darkness, has through another year received the message of salvation and accepted the offer of grace?—is any fresh country accessible to the feet of the messenger of peace, of him "that bringeth

good tidings of good, that publisheth salvation?" And, brethren, it is surely a privilege to hear of a continent opened up,* of a wilderness beginning to blossom,† of tribes casting off the bondage of superstition and the cruelties of war, and rejoicing in the glorious liberty wherewith Christ makes free. How cold and insensible the heart which can listen to the recital of such tidings unmoved!

And then, too, another question would naturally follow: Has the word of God penetrated farther through another year; has it been translated into any fresh languages, so as to speak to another nation in their own tongue of the wonderful works of God? Here another noble Society would take up its tale, and number up the languages of earth, in which the voice of the living God is now speaking to man. And in this way each year would bring in evidence, that the word of the Lord is having free course and being glorified. If, then, you believe that the leaves of this tree are for the healing of the nations, is not the duty laid upon you to spread them in every tongue, through which the heart of man can be approached?

Nor would the questions relate only to the work abroad. It might be asked, While sympathy embraces the heathen afar off, does it also overtake the wretched and the outcast at home? And while the hand of pity is stretched out to succour such as have never heard the joyful

* Africa.

† Rupert's Land.

sound, from their distance in remoter lands, the same hand is found seeking out those who have cast off the fear of God, and drowned the thought of religion, though near them, and at their very doors.

Are there not others, also, regarding whom the minds of all would anxiously inquire,—those, once the people of God, now for a season afar off, though still beloved for the father's sake? As the light spreads over the world, and the fulness of the Gentiles seems to approach, how eagerly would the believer ask, Is the time to favour Zion, the set time, yet come? And on this head information would be given, and we should learn how God's people are earnestly pleading with Him to arise and have mercy upon Zion, how His servants take pleasure in her stones, and favour the dust thereof.

Now these, it is readily allowed, are scarcely the subjects on which the messengers of the nations might inquire. They would be more likely to ask about the wealth and outward resources,—the treasures of the land, as in the very time of Hezekiah; they might desire information regarding her naval and military power, or the measure of comfort and happiness diffused throughout the nation at large. And yet, after beholding these things, and gaining the fullest detail about them all, would there not be, beyond and beneath, something for which they could not account, and which would still

require farther explanation? And is it not the case, that if they looked into the matters of which we treat, the solution, or, at all events, a partial solution, might be found? Is not Britain's a moral weight among the nations—the weight of Christian character and Christian influence? Is not her greatest glory the guardianship of the truth of God—is not her high vocation its dissemination throughout the world? And, therefore, the secret of her strength lies very much in the exercise of the trust committed to her. “Put in trust with the Gospel”—what a gem on her brow! Oh, may she not be ashamed to reveal this, when the messengers of the nations ask her of her strength; may she have grace to declare God's glory among the heathen, and His wonders among all the people!

But this would appear more fully by considering, secondly, the Answer furnished in our text. How full of calm and simple dignity the short reply,—“The Lord hath founded Zion!” Whatever the fluctuations around; whatever enemy may approach her; from whatever quarter the messengers may come, and on whatever errand; what security in the assurance that her foundations are upon the holy hills, that the Lord loveth the gates of Zion! Sennacherib felt this when the voice of God declared, “I will defend this city for mine own sake.” Babylon felt it when the hour of her doom arrived; and the Philistines watched in vain for the moment

when they might triumph over God's heritage, and trample them under their feet.

But where, and what is the foundation, since Jerusalem hath been trodden down, and her glory swept away? Was there not something connected with Zion which shall never end? Was there not a foundation laid there of a building, which shall only be consummated and completed in eternity? Listen to an Apostle, quoting the words of our Prophet:—“Behold, I lay in Zion a chief corner-stone, elect, precious, and he that believeth on Him shall not be confounded.” As here explained by the Spirit, the foundation would seem to rest on the work and word of Christ. The stone, which is become the head of the corner,—this, you well know from His own gracious declaration, is the Saviour, in the fulness of His finished sacrifice—the blood shed upon the cross. But the same passage links very closely the stone and the believer's faith; it describes the stone as elect and precious, and because of this sets forth the necessity and privilege of a living faith. There is, then, a work wrought out and accomplished, and there is the record of that work to be believed and rested in; or, to express it otherwise, the work and the word of Christ. Oh, what a blessed foundation here! the blood of Emmanuel, God with us! the voice of the Spirit speaking to us in the word! Let either of these be dimmed or obscured, and the ground on which the sinner

depends for acceptance totters beneath his feet ; let the virtue and reality of the sacrifice be questioned, and where is the sinner's hope for the pardon of sin? and let the Divine inspiration of the record be doubted, and where is the assurance that the declaration of forgiveness is from God? But, with the work and word of Christ in all their glory, how strong the sinner's hope—how blessed the ministry of souls! This is the message of sovereign efficacy,—this the secret of victory over the powers of darkness, for on the banners of all who would win souls from Satan, until the last one is gathered in, would be the universal inscription,—“ They overcame him by the blood of the Lamb, by the word of their testimony.”

New to this foundation we can obviously add nothing. The work was finished when the Redeemer bowed His sacred head ; the word and record were sealed up when the volume was closed and given to the expectant Church, with the prayer, “ Even so, come.” To its security man can contribute nothing. “ Other foundation can no man lay than that is laid, which is Jesus Christ.” Man's office is but to build, to place the feet of perishing sinners thereon. As the Baptist pointed to the Saviour and said, “ Behold the Lamb of God, which taketh away the sin of the world ;” as the beloved Apostle, who saw the drops of blood falling from the Redeemer's sacred person as He hung upon the

cross, delighted to point to that fountain and say, "The blood of Jesus Christ cleanseth from all sin," so we only point to Jesus Christ and Him crucified, and invite sinners, in His own gracious words, "Look unto me, and be ye saved, all ye ends of the world."

Wherever, then, this blessed message is proclaimed, wherever the work and word are set forth, there the Zion of God is planted; and although nought is or can be added to the strength of the foundation, yet as the well-known Eastern tree plants its roots in fresh soil, and each branch becomes a tree, and all grows in solidity, and strength, and beauty, though still deriving sap and moisture from the parent stem, so it is with the Temple, which grows and spreads, though from the one foundation. Besides, as the stones of this spiritual edifice are not dead and inert, but all lively stones, full of power and animation from above, they are each of them endued with an attractive energy; and, therefore, while the foundation remains the same, the attractive power of the whole becomes, from age to age, indefinitely increased. And to all the lively stones so gathered in, from countries the most remote from the earthly Jerusalem, and to the latest periods of the Church's history, the Apostle would say, "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem."

Here, then, is the one foundation in its

essential and incommunicable glory; yet here is the foundation, in another sense, multiplying itself among the Churches of the Gentiles. In extent of superstructure, in attractive power, how much is it gaining from year to year! How great the privilege of planting it wherever lost man is found! how solemn the responsibility to plant it as wise master-builders! And as it is one spirit which reigns throughout the whole, how necessary to keep up a healthy circulation, so that the life-blood may pass to animate the extremities, and then return to the centre to draw fresh nourishment, so that the spiritual household may feel a oneness in Christ,—an intercommunion, an all-pervading sympathy!

And from what spot can the answer, "The Lord hath founded Zion," be given forth more suitably than from the Cathedral of the metropolis of this mighty land, from which the work and the word of the Saviour are diffused through the most distant nations of the earth? Does this our Metropolitan Church bear the name of the great Apostle of the Gentiles, and does it contain the memorials of the departed, the trophies of those who have made the British name renowned ' land or sea? Is it not as great an honour to our country to be the nursing-mother of the Churches of the Gentiles, to have it in commission to say to the messengers of the nations, "The Lord hath founded Zion?"

If, listening to the invitation of the builder

of this imposing fabric, we look around, it is to behold the mighty effort of human genius, and the memorials of the dead; but if we take a wider survey, and from this spot look around on the work and word of the Lord, as published and passing hence to the ends of the earth, how glorious and yet how humbling the view! In the East the foundation is laid; in India countries are pressed upon us, in order that the standard of the Cross may be unfurled in them. In China the foundation is planted, and, although there may be the passing cloud, our assurance would be that of the Psalmist,—“The Lord is King, be the people never so impatient: He sitteth between the cherubim, be the earth never so unquiet. The Lord is great in Zion and high above all people.” And in the remotest West the same foundation is, we trust, planted in the recesses of the lonely wilderness, and stretching to the distant Pacific. Here, then, are Zion’s watchmen, placed on their towers on the extremest verge of the earth,—watchmen who are to declare their message, to lift up their voice to their fellow-creatures, and to plead with God for man, “until He make Jerusalem a praise in the earth.”

While thus the messengers of the truth occupy the extremities of the earth, while they in a manner encircle the globe, who, brethren, are those who are gathered in? The text would lead us to consider, lastly, the Ingathering of the

poor into the Zion of the living God ; betaking themselves into it, as we read in the margin.

With the experience of centuries, and the enlarged opportunities of observation of the present day, how is this confirmed? Shall we ascend even to Him, who spake as never man spake, and ask who received His word? We read that the common people heard Him gladly ; we find, that when in Nazareth He declared, "This day is this Scripture fulfilled in your ears," the first portion fulfilled was, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." Such, too, was the Redeemer's proof to the Baptist of His Messiahship and mission, that "the poor have the Gospel preached to them."

And in Apostolic times, although the preaching was not without a blessing among the councillors at Athens or Nero's household at Rome, who were, for the most part, the willing hearers? What saith the Apostle, the most largely blessed in gathering in from among the Gentiles? "Not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things, the weak things, the base things, and things which are despised, that no flesh should glory in his presence." Such is the general tenor of Scripture. However rebellious in the day of their prosperity, God testifies of Israel, "In their affliction they will seek me early : " by another prophet He declares, "I will

leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And does not an Apostle ask with a peculiarly impressive earnestness, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" All this would tend to show a common condition of heart, rather than one outward condition of life, as marking God's people. The motto over the gate of the heavenly Zion would be the first of the Redeemer's beatitudes,— "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Such, then, are they who are being gathered in from every country and clime by the power of the Spirit. And is it not remarkably seen at the present hour, and confirmed by every missionary record? How small comparatively the success among the proud Brahmins, among those whose minds are filled with a false philosophy in India or China! But take the African, brought low, ground down by the pressure of distress, and when the Spirit speaks, it speaks comfortably to his heart. Take the New Zealander, and the hour of his lowest depression becomes the very season for gathering almost a whole nation into the fold. Oh, that in the second generation they may preserve the simplicity of their faith, the purity of their first love!

And in our own far-distant land, brethren,

how touching has often been the tale of want and famine, coupled with the exercise of the most child-like trust in God! How often is the Psalmist's picture realised, "They wander in the wilderness, in a solitary way; they find no city to dwell in: hungry and thirsty, their soul fainteth in them; they cry unto the Lord in their trouble, and He delivereth them out of their distress!" How often is there a longing for grace, even in the extremity of earthly want,—a longing which God graciously satisfies in fulfilment of His promise,—"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in dry places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." Oh! if there be on earth, according to the expressive figure of the Prophet in the chapter of our text, "the firstborn of the poor," the poorest of the poor, we have them among our own poor Indians; and, blessed be God, from among them many feed in Zion's pastures, and the wilderness begins to re-echo with the prayer and praise which ascend from their lonely tents. How many will have cause through eternity to bless God, that Zion's foundation was planted among them; that there are the Zoars, the cities of refuge, dotting the land, to flee unto! The prouder Indian may stand aloof, and, unwilling to ac-

knowledge himself a transgressor, may behold, and wonder, and perish ; but the poor and lowly inquirer, anxious to be delivered from the burden of sin, and to be taught by the Spirit, enters in, and the universal prayer, the Litany of all the redeemed, gathered out of the lands, from the east and from the west, from the north and from the south, would be the same,—“ Have mercy upon us miserable sinners.”

And oh ! what a change passes over the scene when the poor betake themselves into Zion, and the prodigal finds a welcome in the bosom of his Father, a sympathising heart in the Redeemer, and a fountain of holiness and peace in the power of the Holy Spirit ! The land may remain outwardly the same, the severity of climate and the extremity of want may bring low, but there is in the tent the lamp which leads to endless day ; there is, as the poor Indian pines away, shivering at times, and hunger-stricken, a hope that cheers with the prospect of a place in the mansions prepared for the redeemed. God is found even now to “comfort Zion, to comfort all her waste places, to make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness are found therein, thanksgiving, and the voice of melody.”

While thus answering the question to others, may we not, in conclusion, do well to ask our own hearts whether we are indeed on the true foundation. It is a signal blessing to behold

many building on that foundation around us, but how much more blessed to feel that our own feet are upon the rock, and to be able from the depth of our own experience to say, "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Do we value as we ought our Christian name, our Christian parents, our Christian country? How different to live in a land where the true light shines and has shone for centuries, and to live where the sights and sounds of heathenism are continually obtruded upon us!

Again, what a privilege to be permitted to plant the foundation in other lands, and invite the poor and outcast, the weary and the heavy laden, to betake themselves to it! To whom more than to ourselves could the charge be given,—“I have set thee a light to the Gentiles, and that thou shouldest be for salvation unto the ends of the earth.” Eighteen hundred years ago these words were full of comfort and direction to the great Apostle, when listening to them he cried out, “Lo, we turn to the Gentiles!” And the command is not yet spent. It would lead and beckon us on, as we turn from nation to nation among the Gentiles still, and seek the lost and perishing heathen. Our work is not over and done, and disobedient are we to the heavenly command, if we fold our hands in apathy and sit still.

I have come as a messenger from afar, to

tell you of those over whom the providence of God has placed me, and to entreat for them your sympathy and prayers. I count it no ordinary privilege to have been invited by your beloved Diocesan to plead from this cathedral pulpit for my land, so vast in extent of territory, yet so very scantily and thinly peopled. I feel it a pleasure to lift up my voice here for the scattered flocks in the wilderness, for the poor Indian, who (in the eloquent and striking language of a native chief, then a heathen, now a brother in the faith) is a poor son, yet made and stamped with the same hand that made the white man, and who would call to his brother the white son to come on the weather side of him, of the severe cold of the north, as a protection and shelter to his needy brother.

What, then, shall be the answer which I carry back? Shall I tell the converts that you regard them not as strangers and foreigners, but as fellow-citizens with the saints, and of the household of God; that you think of them as built on the same foundation; and that, though thousands of miles separate, your hopes and theirs rest for eternity on one rock? Permit me to carry back such a reply, and to bear with me the assurance that we shall not be unremembered in your petitions. Think of our land, as stretching to where the sun dips in the Western Ocean; think of it as stretching northward, to where the sun is hidden and veiled for months.

It is for an infant Church that I plead. The work as yet effected is but the work of yesterday, the result of scarcely forty years. Before that, no ministers, no Sabbaths, no ordinances! Now we have, at the heart and centre, light; we have there the Sabbath, the Sanctuary, the Scriptures revered and prized. We are baffled, however, as we look on the lonely spots, so many in number, with but few souls in each, to which we are wholly unable to carry the glad tidings. We cry out again and again before our God, "By whom shall Jacob rise, for he is small?" We look to God to fulfil the promise—"I will be to them a little sanctuary;" and we trust that the day may not be far distant, when, as the northern lights shoot across the sky and cover the heavens with a clear zone of light, so the truth as it is in Jesus may spread over the whole land, and enlighten every soul.

It is for Churches yet to be born that I plead. The heights of land, the mountains with snow-clad summits, separate from the regions beyond, which are still uncheered by the joyful sound. The barriers of nature, the difficulties of language and of tribe, oppose the progress of the Gospel. We are but as "the voice crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" but we rest on the assurance, that "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made

straight, and the rough places plain, and the glory of the Lord shall be revealed." Pray then that, as obstacles arise in the erection of the spiritual temple, we may hear the cheering voice saying to us, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." And may we throw ourselves with redoubled energy into the more distant work! May more of the Apostle's spirit be given us, that we may "strive to preach the Gospel, not where Christ is named, lest we build on another man's foundation, but as it is written, To whom He was not known they shall see, and they that have not heard shall understand."

It is, too, for a work already largely blessed that I plead. If success be taken as some encouragement to prosecute our task with renewed ardour, we want not tokens of the presence and Spirit of God accompanying our labour. Many of the firstborn of the poor are betaking themselves to the foundation planted among them, and turning to the stronghold as prisoners of hope, and the work grows. The Missionary Clergy were but five in number when I first went out, we are now twenty; but still this is only a handful for the mighty portion of that continent committed to us. We want men; we want facilities for gathering the scattered ones into a point, and addressing them in their many tongues. May the fruit of this day's sermon be, that some prayers may be offered up for that great Highway

of the West, that the poor Indian may be had in remembrance before the Lord, and that, if ever I be permitted to return, as a messenger from those distant tribes, after other seven years of happy labour, it may be to tell that Zion's foundation is more deeply rooted in the land; that "the wilderness and the solitary place are beginning to be glad for us; the desert to rejoice and blossom as the rose."

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FROM leaving England within a week of his consecration, the Bishop of RUPERT'S LAND was unable at the time to issue a direct appeal to the Christian public. After an uninterrupted residence of seven years in his diocese, he can now do so with a fuller knowledge of the country and the want of its inhabitants.

The increase of clergy has more than equalled his expectations. Five in number when he first set foot in the land, they are now nineteen. Education has advanced in the same proportion. After all, however, that has been done, there remains yet much land to be possessed. The territory is nearly as large as Europe, stretching from Lake Superior to the Rocky Mountains and the Pacific—from the parallel of latitude 49 deg. northwards to the Arctic Sea.

Two tribes only of the Indians, the Crees and the Saulteaux, have yet been approached. There are many other tribes wandering over the plains to the west, many to the north of the great height of land towards the Mackenzie River. It is imagined that they would be as accessible, if the offers were made to them, as those already brought under the Gospel.

On these grounds the Bishop would venture to appeal to those who have at heart the welfare of their fellow-countrymen cut off from the means of grace, and of the heathen still in darkness and the shadow of death. His special objects would be:—

I. The erection of a modest and unpretending Cathedral Church—that in which he has hitherto officiated being supported by props both within and without. The estimated cost would be about 4500*l.*, both labour and building material being expensive on the spot.

II. The extension of Missionary labour. If it is found impossible to multiply ministers, something, it is hoped, may be attempted by a system of colportage, sending forward native agents as pioneers among their countrymen. Since the Bishop's arrival in England, two very promising candidates for the ministry have offered themselves to go abroad, who have been necessarily declined from want of means.

III. The Promotion of Education. In addition to the Collegiate School for boys, the Bishop has undertaken a large responsibility in the purchase of a house for a Female School, feeling that the elevation of the country will, under God, depend on the training of the mothers of the next generation. In the establishment of other Schools much outlay is also incurred, which, from the circumstances of a land where there are few to help in any good work, falls in a great measure upon the Bishop himself.

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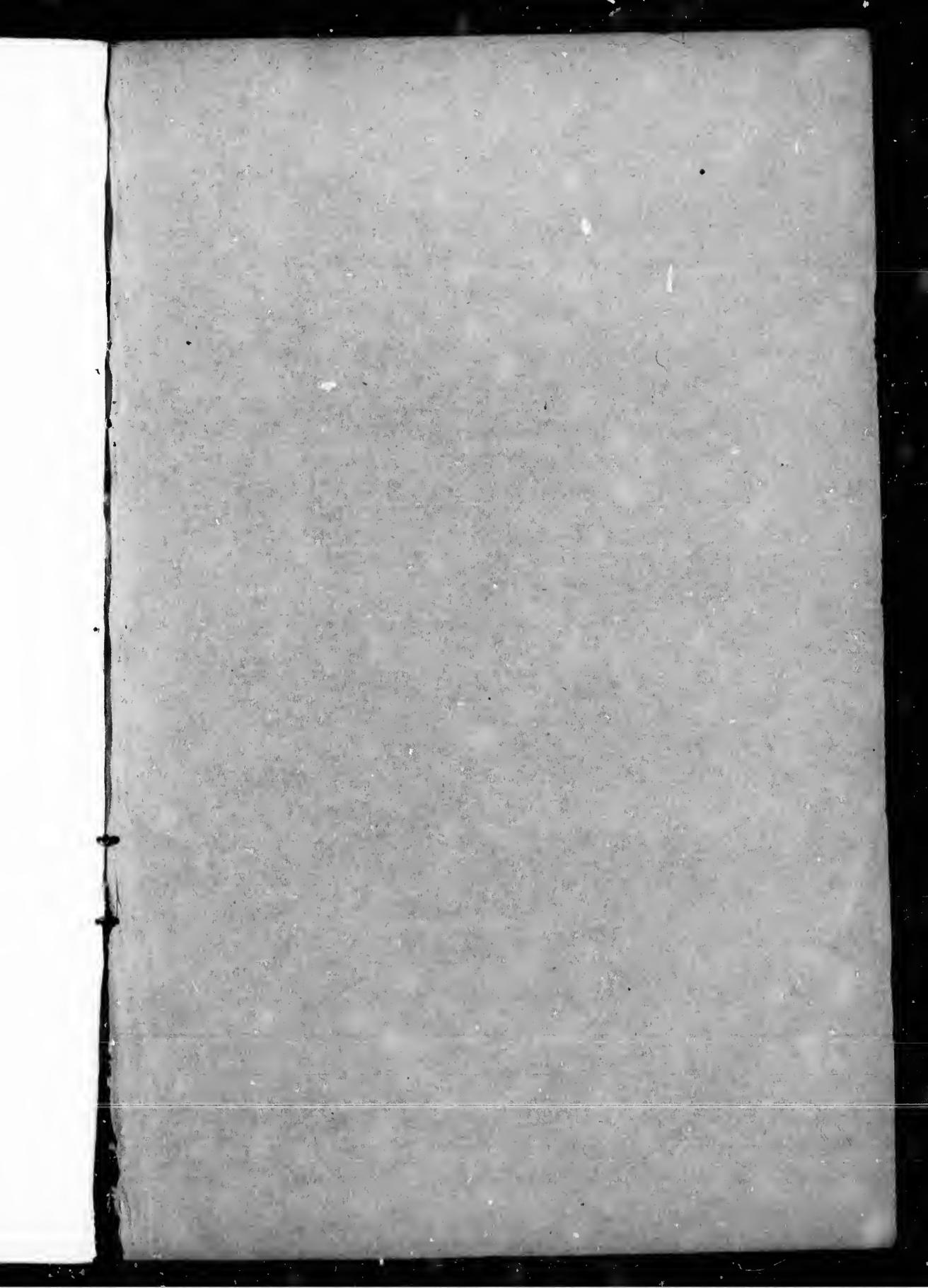
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