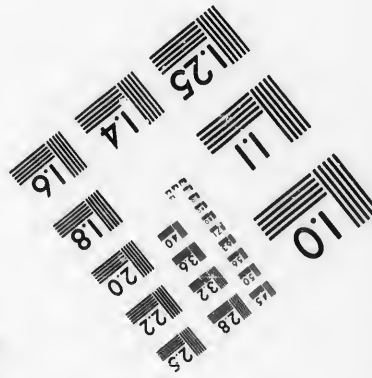
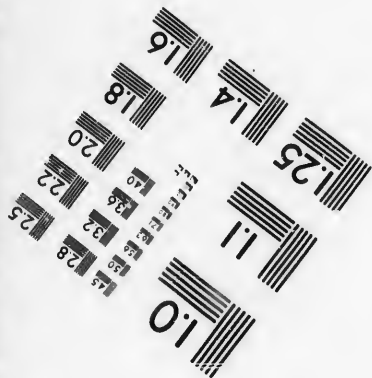
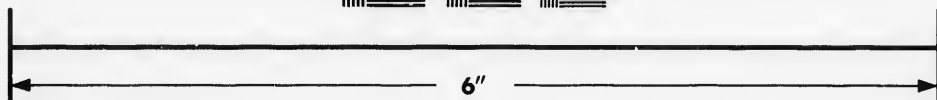
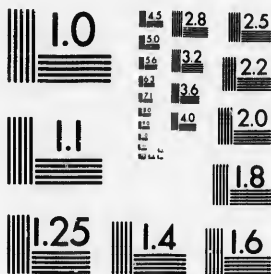


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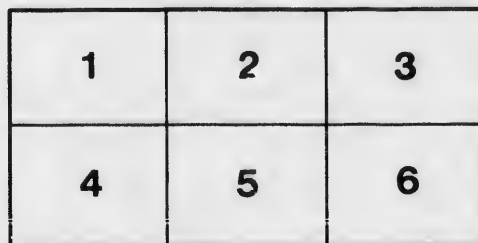
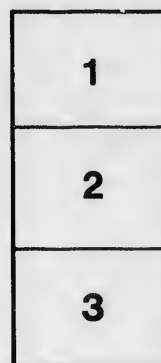
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A SERMON
PREACHED IN ST. PAUL'S CHURCH,
HALIFAX, N. S.
ON BEHALF OF THE
DIOCESAN CHURCH SOCIETY,
AT THE REQUEST OF
THE LORD BISHOP OF THE DIOCESE,
ON SUNDAY, MARCH 8TH, A. D. 1846,
BY
JAMES SHREVE, D. D.
MISSIONARY OF THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS,
AT CHESTER, N. S.

BY
JAMES SHREVE, D. D.
HONORARY OF THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.

PRINTED BY GOSSIP & COADE,
TIMES OFFICE, HALIFAX, NOVA SCOTIA.
1847.



The Rev. Dr. Bethune
from his Obedt. Servt
and Brother in X^t
J. Shreve
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St. Matthew, 10th Chapter, and latter part of 8th Verse.

FREELY YE HAVE RECEIVED, FREELY GIVE.

THERE is a very peculiar circumstance respecting the propagation of the Gospel, which can scarcely fail, I think, to arrest the attention, even of the most cursory student of history,—though it may well excite both wonder and curiosity. The circumstance to which I allude is this:—*the amazingly wide and rapid diffusion of the Gospel during the earlier centuries after our Blessed Lord's ascension into heaven,—and its comparatively slow and trifling progress during the middle and latter centuries.* In the course of a very few years, as we read, the religion of Jesus Christ had more or less pervaded the whole Roman empire; and had likewise made successful inroads among the neighbouring nations, both barbarous and civilized. In the course of little more than three centuries, it had extended far and wide. But it might well be asked,—what has *since* been effected, which will bear any resemblance or proportion to the earlier triumphs of the Cross of our Blessed Redeemer? What I have here mentioned, brethren, though it may serve to produce abundant speculation, is, itself, a mere naked matter of fact; and however we may account for it—however we may regret it,—still nothing can be more clear, than that the progress of the Gospel has for many past ages been comparatively small. Individually, some conquests have been made by the pious and laborious men who have undertaken the mighty task,—and to the humble Christian the tidings of late from many devoted labourers in the East, are cheering indeed, and delightful. But still, if we look at many parts of the habitable world, or even cast our eye over only the whole of Southern Asia, what do we behold?

Everywhere a very great majority of the people either bow to the idols of Paganism, or are dull and senseless to every proper feeling through the delusion of Mahomedanism. This is not said as undervaluing the good success which has attended the Heaven-born liberality of Societies, formed for the promotion of the Gospel, for this success is infinitely important, and, as such, amply repays every exertion. Still, however, when we look back to the earlier centuries, we cannot but say, what are a few thousands of scattered individuals when compared with the unreclaimed millions which throng the vast continents of Asia and Africa? Extraordinary as this fact may appear, it is both recognised, and (unless I greatly mistake) explained also in Holy Scripture.—*Daniel*, vi., *Rev.* vii.

But it is not for me, at this time, to enter deeply upon this subject. Those who are over you in the Lord, are both able and willing to dwell at large upon the figurative and literal prophecies on this and other subjects contained in the Word of God; all that I shall now add upon this, is, that very many believe that the Gentiles will never be brought (as a people) generally to embrace the Gospel, until the Jews shall have been first converted; because, the converted Jews seem to be destined in the unsearchable wisdom of God, to be the finally successful missionaries to the Gentile world! And this interesting and important truth, St. Paul (as he is understood by our best commentators) sets forth with abundant plainness. In the eleventh chapter of his Epistle to the Romans, and 15th verse, he says, "If the casting away of them (viz. the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead," viz., to those Gentiles who yet remain unconverted. My object, however, at present, is, with the blessing of God, to induce all who now hear me, and who long have, (through the noble generosity of Societies in the Parent Kingdom,) "freely received," freely to give in return, that so, each and every one, may do their part, and do it as unto the Lord, and not to man; to prevent those, in this Christian land, who have heretofore been brought to a knowledge of the truth, from falling back into careless indifference and infidelity; and also to bring about, in these latter days, the fulfilment of the precious promises contained in the Book of God, respecting the enlargement and prosperity of the

Church of Christ. Isaiah plainly declares, "That in the last days, the mountain of the Lord's House shall be established in the top of the mountains; and all nations shall flow unto it." And again, "The Earth shall be full of the knowledge of the Lord, as the waters cover the seas." And again, another prophet, (Zach.) "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one."

The words before us were spoken by our Blessed Lord Himself to His Disciples, when He sent them forth to preach the Gospel—to heal the sick—to raise the dead:—"Freely ye have received—freely give." I have selected this passage of Holy Scripture, not so much with a design of entering into a particular explanation concerning its original meaning or application; but rather, at this time, to apply it to all who hear me,—as suggesting many very proper and useful reflections to us, who, by the rapid course of revolving time, have, through the good Providence of God, been brought, so very lately, to enjoy a season most interesting to the members of the Church in this Diocese,—I mean the annual meeting of the Diocesan Church Society; a season, likewise, in which it is our duty seriously to consider whether we have been faithful—whether, in our several stations, we have done all we could do, freely to give to others the means of grace—the gospel's joyful sound, as we have freely received through the kindness of others;—For, my Christian friends, every passing year brings us nearer that eventful day when we must meet, not to consult or devise what we *shall* do, but to render an account of what we *have done*;—not to pass judgment upon others, but to be judged ourselves! And when we consider how much of the world still lieth in wickedness—how many members of our own primitive Church even, are mingled in settlements, thinly scattered throughout this our Province, who, in happier days, in their native towns, were wont to go with the multitude to God's House of prayer, but must now, in sadness dwell only upon the recollection of past religious enjoyments,—are we not compelled to infer, that too many have not rightly considered the Christian's obligation, "to do good and to communicate, knowing that with such sacrifices God is well pleased;" and that, as Christians, they have

hitherto been deficient in the religious duty—"Freely to give, as they have freely received."

I shall, therefore, now, (relying upon that help which cometh from above,) first, shew in part, (for time would fail me to shew to the full extent,) what, and how great the blessings are which we, as Christians and Churchmen, have freely received by means of the pious charity of others in the Parent Kingdom; and secondly, the duty incumbent upon us, freely to give those invaluable blessings to others.

1st. What the blessings are which we have received. We dare not, brethren, enter upon this division without mentioning, before every other blessing, the Gospel's joyful sound, and acknowledging (in the language of our Liturgy) as the first and greatest blessing—the obtaining a knowledge of the inestimable love of God, in the Redemption of the world, by our Lord Jesus Christ,—“the means of grace and the hope of glory!” All Christians ought ever to consider how great the blessing is, to be instructed in the religion of Christ Jesus, and also to have the opportunity of worshipping God in that way, which, after due investigation, they think the most primitive and scriptural. And this is one great blessing conferred, at first, upon our forefathers, who left their native land;—and thus long continued to us by means of the noble generosity of the Society formed in the Parent Kingdom for the Propagation of the Gospel in Foreign parts; for it cannot be denied, that to the invaluable assistance of that generous Society, in the erection of Churches—the support of Schools—the aid given to Clergymen coming out from the Mother Country, and the subsequent support afforded to those educated in our own land, the Church of our affections, under the Divine blessing, owes—if not its very existence amongst us—most certainly much, very much of its present strength and prosperity. It is therefore our happiness (principally through their charity) to enjoy the privilege of attending upon the services of a Church, founded by Christ and His Apostles; and, by the agency of the Spirit, continued to the present day; a Church—the distinguishing beauties and characteristic excellencies of whose Doctrines, Discipline, and Worship—we charitably but firmly believe to be surpassed by none on earth! A Church, whose ministering servants (humble and unworthy as they may be) claim the high and holy privilege of being, as St.

Paul says, "labourers together with God," and to have received their authority to this responsible office from the hands of those who desired not "to run before they were sent," but who were "called of God as was Aaron;" and claim to have received, in an unbroken line, from the hands of the Apostles, their commission to send forth labourers into the vineyard of the Lord;—from the hands, indeed, of those very Apostles who, in the Chapter from which our text is taken, were sent by the Chief Shepherd and Bishop of our souls, Jesus Christ our Saviour and Redeemer; and who afterwards by Him were authorized and commanded to send forth others! "As the Father hath sent me," said the Blessed Jesus, "even so send I you." "Go ye, therefore, into all the world, and preach the Gospel to every creature, and lo! I am with you always, even unto the end of the world!" A Church, whose Liturgy—in its language—its sentiments—its doctrines—its adaptation to social worship, and its suitableness to inspire and to express rational and fervent devotion, is, to say the least, as near perfection as human effort has ever yet arrived. And while we "hold fast this form of sound words," and depart not from the standards of such a Church, we shall rest firm and secure in the "faith once delivered to the Saints,"—since, I believe, that upon a diligent and candid comparison, it will be found that whatever the Church teaches her members to receive, has the sanction of the Word of God; and that, therefore, when we contend earnestly for the *one*, we shall, of necessity, be engaged in defence of the *other* also. The time allowed to such exercises as the present, will not admit of my now dwelling longer upon the excellencies of the Church, which has, through the liberality of others, hitherto been continued amongst us; suffice it, however, to say, that the members of the Church of our affections need never be afraid to examine the evidences by which the peculiarities of their system are supported, for they rest upon a basis which has withstood the storms and revolutions of ages; and the more they are made the subject of inquiry, the stronger will be our conviction of the truths which they establish. Having, then, freely received such a Church, it is but an act of justice and of gratitude—it is our bounden duty, not only to defend her sacred formularies, but to do our part freely to give them to others, and to transmit them, unimpaired, to the latest generation!

Ever remembering, that the institutions of religion are not, and should not be, like the employments of the world—assumed at one time, and then laid aside according to the caprice and fancies of the moment. No! Brethren, they embrace the duties which we owe to God, and our fellow creatures; they urge the doctrines upon which the Eternal safety of our souls is dependent; and from their exalted nature, and all-important design, they demand from us feelings and views with which no earthly consideration should ever be permitted to interfere. Now, I would ask, are Churchmen in this Diocese doing what they ought to do to secure to themselves, and to extend to others, the blessings of such a Church and religion as they have freely received? Are they, as Churchmen, swelling, to the fullest of their ability, the blissful tide of pure and undefiled religion, which, as Christians, we cannot but pray will soon “fill the earth as the waters cover the sea?” Are you, my hearers, as Churchmen, casting in, (according to the increase with which God has blessed you,) for the building up those institutions which have been in ages of peril and persecution the bulwarks of our most holy faith—which have trained up countless numbers for the companionship of the saints in blessedness, and in which your souls, when faint and weary, have been fed with the precious consolations of the Word of life? And consequently it is, or ought to be, your heart’s desire, that these shall be transmitted in safety and in purity to your children’s children. In a word—are you, as Churchmen, and “according as God has prospered you,” endeavoring to advance the usefulness and prosperity of the Church Society in this Diocese, so that this Society may be enabled to carry into effect the various objects which, as soon as they have means, it is their wish should engage their attention? I answer not the question, brethren—nor would I here enumerate the different objects of our benevolent Society, to which it is your duty, and, not only your duty, but your high privilege to contribute; nor will I say of all of the objects, that you are bound to give them your support. Of their respective claims, and of his own ability, each individual must be, and ought to be, the judge. But this I do say—and say it on the authority of the Gospel—that every man who professes to be a disciple of Christ, is bound by that profession to appropriate a portion of his

worldly goods to some charitable purpose ;—every man according to his ability, is (to use the language of Scripture) bound “to send relief unto the brethren,” and more especially if the relief required be the bread of life—the Word of God—the Gospel of Jesus Christ !—which is indeed now required and asked for by many whose lot is cast in some distant settlement in this Province, and from whence calls have been repeatedly made for help—for a supply of duties, from some faithful Minister of the Gospel, or even from some well-instructed Schoolmaster ; but, for the want of means, those calls, in too many instances, remain still unanswered. The fields in many a retired corner of our Province are white already to the harvest, but the “labourers are few.” The question is—shall these pressing calls be heard by us in vain ? Can you turn away your ears, and harden your hearts, against the cries and entreaties of your friends—of your brethren ? But again : We, of this Diocese, have long “freely received” from the funds of that venerable Society in the Mother Country, which now for well nigh a century and a half, have been doing good and communicating to others. From that source we have, for many years, annually received many thousands of pounds—doing good, in a temporal sense, to many—and in a spiritual sense, we trust, to not a few. Like a kind, indulgent Parent, that Society has long provided for the children of the Church in these Provinces ; but now that there are many younger branches of the same family looking for, and depending upon assistance from the funds of that same venerable Parent, the law of nature, and the dictates of reason—of affection, and of gratitude, seem to demand, that the elder children provide for themselves. To the liberality of that generous Society it must be chiefly attributed that so many Churches have been erected in this our land, and consecrated to the glory and worship of the Great Jehovah, in whose sacred temples our forefathers (many of them now no more) were wont on Holy days to “assemble and meet together” to hear God’s most Holy Word—to pray unto and praise the Lamb of God that taketh away sin, and to worship the Holy, Blessed and Glorious Trinity ! but whose once much loved bodies now lie mouldering with their kindred dust, beneath—or in consecrated fields, around—those Holy Buildings, waiting for the sound of the archangel’s trump summoning the dead

before the Throne of God ! Could they now be permitted to speak, how would they bless the Heaven-born liberality of those best of friends who supplied them with spiritual food here in the wilderness !—for, brethren, but for the bounty of the Society for the Propagation of the Gospel in Foreign Parts, many of your forefathers, who, tho' in their native land, they were accustomed to hear the Gospel's joyful sound, would, for the want of proper instruction, have sunk into the heathenism or idolatry of the wild savage of the woods. The spirits of your fathers then, call upon you to “do to others as hath been done to them and to you.” They, as it were, whisper to us, “freely ye have received, freely give.”—The duty of so doing was our *next* division,—the duty of giving to others the knowledge of the Gospel, and that, through the channels of the Church we love. I have occupied so much of your time, enumerating only some of the many blessings we have freely received, that I must entreat your patience while I dwell for a little time, on what should be freely given in return. I am not to address you brethren at this time, in order to excite your pity or to solicit your alms, in behalf of suffering orphans, or needy and distressed widows. On Sunday last, as I am informed, you were called upon in this holy building, to give, according to your ability, for the relief of such,—a relief which, in this particular season of distress, is doubtless doubly needed here, as well as elsewhere. I am not, therefore, now to describe to you, scenes of poverty and wretchedness, arising from the want of the comforts of this life. Were I to address you on an occasion involving subjects like these, I doubt not that you would contribute, (as has always hitherto been your praiseworthy custom,) freely to the relief of your suffering fellow creatures. But my christian friends, as urgent as are the calls of worldly poverty, worldly misfortune, and worldly distress, there are other calls upon your commiseration and liberality, of a more urgent nature,—calls, which at this time, address themselves unto you. Assistance is not wanted for the body, which is mortal, but for the soul, which is immortal ! You are not this day solicited to contribute toward procuring material food or raiment ; but to contribute towards sending the bread of life to such as have it not ; towards sending the means of grace, the ordinances

of salvation to such, as, even in this Diocese, do not enjoy them. This is the object for which you are now addressed, an object of the first importance—an object connected with the salvation of the soul, the soul for which the Saviour died ! May the blessed Spirit of God assist me, and bring home the word spoken to the heart of each and every one here present. All Churchmen know, or ought to know, the importance of striving to save souls, and of labouring for this grand object, with unity and zeal. All know the responsibility resting upon them, freely to give as they have freely received—to endeavour in every holy way to increase the prosperity, to lengthen the cords, and strengthen the stakes of the Church of our affections, especially in our own land—and it would seem to be but an idle employment of words, to say, that this is one great object, for the accomplishment of which our Diocesan Church Society was formed. Knowing, therefore, as all do, that the great duty of love to our neighbour, is never more delightfully or more usefully displayed, than when the results of its performance extend into eternity, by giving to fellow men, through the means of grace, the “hope of glory,”—a question naturally arises,—what is the condition in which the Diocesan Church Society actually is at this present time ? Is it such as, altho’ but young, even its age, the manner in which it was first formed, the wealth of Churchmen, (certainly not less than that of Dissenters,) their intelligence, their liberality, their piety, would lead a stranger to suppose ? If its condition be such, then surely more ministering servants of Christ ought to be stationed in our destitute settlements, or at least, some few Messengers of the Holy Gospel, fully provided for, whose duty it would be to go from place to place in our Province, proclaiming to their perishing brethren the sacred truths of salvation. You of this city, by experience, know but little of the cheerless hours of those who pass Sabbath after Sabbath without an opportunity of hearing God’s holy word, without the cheering and blessed comfort of joining with their fellow christians, in some consecrated house of prayer ; and “with one consent making their common supplications” unto that common Father of us all, who is in Heaven, beseeching Him, in all time of their tribulation, in the hour of death and in the day of judgment, for His dear Son’s sake, to deliver and to have mercy upon them ;

and yet, many such there are ! and many the cheerless Sabbaths they are forced to spend. One glance even upon the map of our Province, would quickly shew, how very many settlers there must be, and are, who enjoy not the blessed privilege (as our Service expresses it,) "to come before the presence of the Lord with a song,—to enter into his gates with thanksgiving and into his courts with praise." Poverty (which many of these have to encounter,) poverty alone, or sickness alone, all must allow would be hard for human nature to bear,—while sickness and poverty united, would seem to fill the cup of human misery. The poor and sick sufferer, however, finds the greatest alleviation to his sorrows, in those consolations of religion with which his faithful Minister seeks to raise his hopes to that region of blessedness, where troubles cease, and the weary are at rest ! Shall these consolations, then, be denied to any suffering fellow creature, from an unwillingness on the part of those who have freely received, freely to give in return ? God forbid ! Shall Churchmen be idle while other denominations of Christians are not only supporting their own Ministers, but contributing to send Missionaries to other parts of the globe ? Shall the members of our venerable Church see this, and yet "fold their arms, and close their eyes, and cry a little more sleep, a little more slumber, a little more folding of the hands to sleep,"—and, in the meanwhile, the souls of the present generation are going to their last account, without the means of grace, without the consolations of Christ's most holy religion ! The blame of which will rest, upon the heads—of whom, Brethren ? Of whom but of those who have freely received, but *have not freely given*. I here add—Let not, then, any of the blame rest upon you, my Christian brethren of this city ; a city, from the many and various luxuries of which, and from the trade and commerce of which—blessed as these last have been to many—no little, surely, might be spared, to give to the hungry soul the bread of life. Could you witness the scenes of sorrow which the humble Missionary meets with in the course of his labours, I am confident not one here present would withhold his mite—but all would gladly contribute—that so the rugged path of each and every traveller through life might be made somewhat smoother, and his prospects brightened at the close, by the sacred truths of the gospel. Such

scenes are frequent. From very many such, I will now select one, and that in the person of a native of what we proudly call our Mother Country. This person was much attached to his native land, and to the religion of his forefathers. His house was many miles from my residence, in the heart of the wilderness, whither he had been forced to go, to seek a support for his family,—separated as he thus was from all the endearing ties, of what he still called *Home*,—and unable to go up, as was once his practice, to the House of God on holy days, his spirits became dejected; his family was large, his circumstances straitened, and rendered more embarrassing from a long illness. I had seen him often—but on this occasion had been called to see him, and to baptize his infant child. I found him evidently fast drawing near his last conflict with the king of terrors! Here then was a scene of distress which would have touched the most unfeeling heart, and at the remembrance of which the soul is still “cast down”! In one corner of the only room in the house lay the father in the agonies of death,—in another the eldest daughter on a bed of suffering, to which she had been confined for some weeks,—from another the disconsolate wife had, with her infant child, only a few days old, slowly moved, that she might kneel beside her dying husband, and present for his parting blessing the last pledge of their affection, (just dedicated to God in Baptism,) and join in prayer that his soul might be received, for Jesus’ sake, into the Kingdom of Heaven. Where, I ask, then, if not here, were required those consolations which our most holy religion affords? These, surely, stood in need of the comfort which the hope of another and better world holds out to the Christian; and to their aching bosoms no truth could be so cheering as the knowledge of a life beyond the grave,—where every tear, for Jesus’ sake, shall be wiped from every eye, and sorrow, separation, and death, be known no more. I remained with the family for some time, and returned to my home about midnight. The next day I heard of his death! Shall then, I ask, the consolations of religion, for want of funds, be denied to such sufferers? God forbid! Freely ye have received freely give—that so some travelling Missionary of the Gospel, as also more resident Clergymen, may be engaged and provided for, and thus others be partakers of your joy!

Are there any here in this holy building who doubt the power of the Gospel of Jesus Christ to give relief in the time of sorrow and affliction? Ah! my brethren, thousands there are who could testify to the happy effects upon their minds from the precious truths of that sacred Gospel. Even he who now addresses you, could refer, if time would allow, to not a few he has met with in the course of his ministry, whose eyes (even while their bodies were racked with pain, and weeping friends around them) were yet brightened up with hope at the recollection of a happy home, in the bosom of the willing Saviour of sinners! From many such cases I will now select one, and that in the early death, a few short months since, of a fellow labourer, a lamented brother in the ministry.* He had left his native land and bid farewell to a widowed mother, and an only brother, that he might preach the Gospel to others at a distance! The effects of the severity of our unsteady climate, and the exposure of the Missionary in the performance of his arduous duties, were soon visible upon his constitution,—and ere a very little while it was but too evident that “consumption had marked him for her own.” At first, (with all that fondness peculiar to the people of his nation, for their fatherland,) the thought seemed chilling to his soul, that his body would have to sleep in the silent tomb, far from the graves of his forefathers, and moulder into dust in a foreign soil. In him, brethren, finally, the power of the blessed Gospel was eminently conspicuous,—for when he recalled to mind the sacred truth, that the body must rise again! and that, for Jesus’ sake, there would be a reunion with those we love in another, and a happier world, he was enabled to say, in the language of Scripture: “O heavenly Father, not my will but Thine be done!” and to die in peace! I feel I have already trespassed so long upon your time, that I am therefore compelled to omit much which I wished to have added, in the conclusion of this discourse. What I would now say is—If any of you, my christian friends, have ever felt, when sorrow was pressing down your soul, when affliction’s hand was on you, when death appeared near your own persons, or had deprived you of some much loved relative or friend. If any of you (as I trust you have) in such seasons of sor-

* The Revd. Mr. Weinbeer of Berlin.

*Episcopal Minister
in the Parish of St. Stephen, Chester.*

row, have ever felt the comfort of religion, and heard her "still small voice" whispering to your hearts, "why art thou cast down," and "trust yet in God," "cast your care upon Him for He careth for you." Surely, it must be your desire, that this, the only help in time of trouble, might be known unto all,—God's saving health unto every nation, every individual. Remember, we proceed not far on life's varied journey, before we find the truth of what many before us have experienced, that "man is born to trouble," that the world, the wilderness through which our journey lies to the promised land, is full of sorrows, temptations, and disappointments. Neither riches, nor greatness, nor wisdom, nor strength, can secure us from the hand of affliction, or alone support us under its weight of sorrow. In a moment the hand of disease may deprive us of our best and truest friends—death may rob us of all that is near and dear to us on earth, and render both our houses and our hearts the abode of deep affliction! At such a time the voice of comfort from worldly men cannot reach the seat of sorrow, nor turn the house of mourning into joy! The still small voice of religion alone can remove the burden, or support us under it. Will any then refuse freely to give, that so this never failing source of comfort may be made known to every being in distress? It is to be hoped not.

Not long have we our dwelling in the world of sin and temptation, before our souls are made to taste the bitterness of having gone astray from the commandments of God; and when the sinner's heart is wounded within him, from a deep sense of his many transgressions; when he feels and knows in his own conscience, the awful curse of God against the soul that sinneth and continueth therein; it requires a voice more kind and friendly than the voice of man, to speak peace to his troubled conscience, to calm the tempest of his almost despairing soul! To the Gospel alone it belongs to heal the wounded spirit, that so the bones which have been broken may rejoice. And it is the Gospel alone which to the sorrowing father when stretched upon his bed of death, surrounded by a train of weeping helpless children, which can whisper these consoling words, "leave your fatherless children to me, and I will protect them, and let your widows trust in me." When old age comes on, with all the wants and sorrows peculiar to that

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helpless period of life, it is the Gospel which makes known this sacred truth, that "God will not forsake His servants when they are old and grey-headed,"—for when their strength faileth them, His rod and staff will support their declining years ; and even through the dark valley of the shadow of death, will defend and comfort them !" How thankful then ought we to be, if in the most distant way we could be the means of conveying to one distressed sinner, to one dying father, or to one weak and aged pilgrim, these comfortable truths !

And now my Christian brethren, if ever, amidst the sorrows and vicissitudes of this ever varying life, you have found, or still find, abundant consolation from the Gospel of your God,—if under the terrors of a wounded conscience, you can behold a hiding place from the storm ; a peaceful asylum in the cross of Christ Jesus from every temptation,—if by the bed of a dying parent, or at the oft frequented grave of some departed parent, husband, wife, or child, or friend, you can wipe away your tears in consequence of the prospect of a sure and certain hope of the resurrection to eternal life through Jesus Christ,—I beseech you to remember from whence all these consolations flow—from the precious, the blessed promises, freely given to you in the glad tidings of the Gospel. And this Gospel can be conveyed to our suffering and sinful fellow creatures, in no purer form, or sounder faith, than that of our own Apostolical Church.

If you then know the value of these blessed, though too much neglected privileges, then grudge not a little of this world's goods, to communicate so great a blessing to other pilgrims and strangers upon earth. "Freely ye have received, freely give."

And now to God the Father; &c.

