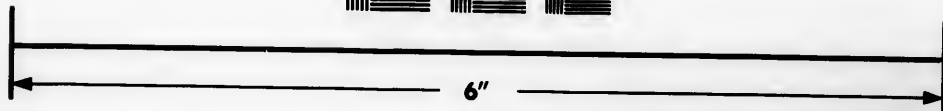
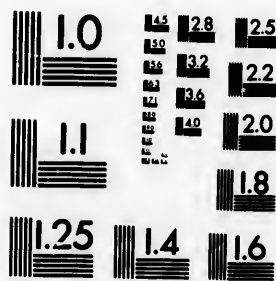


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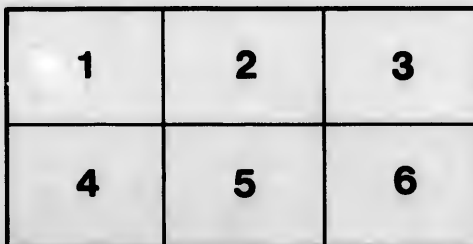
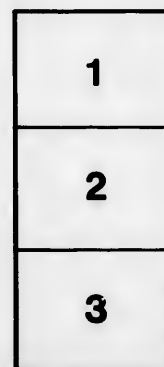
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A

# SERMON

PREACHED IN THE CATHEDRAL OF QUEBEC.

ON THE 24TH NOVEMBER, 1839,

AND IN

CHRIST CHURCH, MONTREAL,

ON THE 12TH JANUARY, 1840,

UPON OCCASION OF THE ANNUAL COLLECTIONS IN THOSE  
CHURCHES RESPECTIVELY, FOR THE SOCIETY FOR  
PROMOTING CHRISTIAN KNOWLEDGE.

---

BY G. J. MOUNTAIN, D. D.  
LORD BISHOP OF MONTREAL.

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COBOURG, U. C.  
PRINTED BY R. D. CHATTERTON.

1840.

P. 6, line 9,—  
agitate, read a c  
agitate.

P. 10, line 2,—  
in that very cou  
priesthood,—then

P. 12, line 9,—  
those which were

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**ERRATA:**

P. 6, line 9,—*For* a question I do not mean here to agitate, *read* a question which I do not mean here to agitate.

P. 10, line 2,—*For* for the Romish priesthood there, in that very course of training, *read* for the Romish priesthood,—there, in that very course of training,

P. 12, line 9,—*For* those which are carried, *read* those which were carried.

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... day, if the soil (which may God grant, who alone can cause it to be so) shall be softened to receive the deposit, that it may bear its full proportion of fruit. And blessed shall we all be, if we cordially and faithfully lend a hand to those labours in which a great Association of the Church, this day making its appeal to you, is engaged "beside all waters," in different and distant countries of the world.

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## SERMON.

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ISAIAH xxxii. 20.—“Blessed are ye that sow beside all waters that send forth thither the feet of the ox and the ass.”

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The people of the East, according to the information of travellers, in preparing to sow rice, which they cultivate to a vast extent and which they sow in places overflowed by water, employ cattle to tread the soil, in its softened state, for the reception of the seed.

By the seed in this passage, I hardly need tell you, is meant the same thing which, in the parable of the sower and other places of Scripture, is represented by the same similitude. The seed is the Word of God. Blessed are they that sow it beside all waters. Blessed will he be who is to execute his task among you this day, if the soil (which may God grant, who alone can cause it to be so) shall be softened to receive the deposit, that it may bear its full proportion of fruit. And blessed shall we all be, if we cordially and faithfully lend a hand to those labours in which a great Association of the Church, this day making its appeal to you, is engaged “beside all waters,” in different and distant countries of the world.

The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE is the oldest of all our religious Societies.\* It has been in operation for nearly a century and a half.—It is, in fact, the parent of all the Missionary, Bible, Tract, School-planting, and Church-building Societies which have since existed. It is engaged in carrying on the work of Religion as a *National* work,—the work of the Empire,—and it identifies itself for this object with the *National* Establishment, the *Church* of the Empire. Not seeking to contend against other Institutions constructed upon a more popular model, nor to depreciate the efforts, in the cause of the Gospel, of those who “walk not with us,” but rejoicing, as I trust, wherever and by whomsoever Christ is effectually preached, it preserves inviolably, in its own proceedings, the fences of ancient order, the sanctions of venerable authority, and the principles of the primitive Church of Christ. The faith was not propagated, in the commencement of Christianity, either by the independent or the combined operations of religious bodies divided in religious communion,—created arbitrarily as men conceived that they were warranted in setting up new standards, and multiplied at will. Nor was the conveyance of divine truth to the mind effected, as far as depended upon human

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\* Unless we make the chartered *New England Company* an exception.

agency, by the circulation of the Scriptures apart from the settled ministrations of the Apostolic Churches.—The principle being recognized that “faith cometh by hearing, and hearing by the Word,” the revealed institution and command, “of God,”—the question came next, “how shall they hear without a PREACHER, and how shall he preach except he be SENT?” And if the enquiry presented itself in what understanding he must be *sent*, the answer was very obvious and very simple,—he was to shew his COMMISSION in the Church as then constituted, “the pillar and ground of the truth,” as the Apostle speaks—“the witness and keeper of holy writ,” in the language of our own Articles. “As my Father hath *sent* me, even so *send* I you.” Christ sent the Apostles; the Apostles provided for the succession of the Christian ministry: they planted the Church, appointing officers to preside over it, to whom they gave it in charge that “the things which they had heard” from them, the same they should “commit to faithful men who should be able to teach others also,” and so to hand down the same system to the end of time. This order was broken in upon in the struggles of the Reformation—but not in our own nor in other Episcopal Churches; and in several quarters where the change was admitted, it was not without much lamentation that it passed.—The Church of England is the *same Church* which was originally planted in Britain in the early ages of Chris-

tianity, just as a tree is the same tree although it may have been renovated by scouring off an incrustation which was corroding its life, and by purging the deposit of noxious insects which, year after year, were blighting its fruit.

Whatever may be said, therefore, respecting the expediency of uniting ourselves with other denominations in the methods adopted for the promotion of Religion,—a question I do not mean here to agitate, only declaring that I do not undertake to condemn in the mass all who differ from us, nor to say that the fault of our unhappy separation lies *wholly* at their door,—whatever, then, may be said upon this point, it must, I think, be conceded, upon a fair consideration of the subject, that it is *at least* well for us to have some Societies which are framed upon Church principles and exclusively connected with the Church. And such being the character of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, I shall address you upon this occasion, not simply as persons passing under the general name of Christians, nor as trusting that I address not a few among you who are real Christians,—in which way I should comprehend, I will not say those who deny the divinity and the atonement of Christ; no, these cannot, in the utmost stretch of charity be so recognized,—I should comprehend, however, those who reject the Sacraments ordained by Christ, or who deny baptism to the infants whom he loves and

bleses, or maintain other opinions which we must lament: I shall, therefore, address you not only as Christians in the popular sense of the word, nor in the hope only of addressing many who are *Christians in earnest*; but also in your special character as *Christians who are members of the Church of England*. And I call upon you,—beseeching you, my brethren, to suffer the word of exhortation,—I call upon you to look what your Church is doing, and to consider what you are doing yourselves, as constituting a portion of it; whether you are bearing your part, as you ought to do, in the great work which, under the good hand of our God, is now proceeding in the world. Alas! when I think that I ought to lead you, clergy and all, in this blessed work, I do profess to you, in all the sincerity of a sorrowful spirit, that I tremble under the sense of weakness and the consciousness of deficiency; and I am prompted almost like Jonah to “flee from the presence of the Lord” rather than undertake so awful a commission; or at least to say with Moses, “Who am I,” that I should undertake it?.....“O my Lord, send I pray thee, by the hand of him whom thou wilt send.” But oh! may He who “hath made man’s mouth,” be even now *with my mouth* and *teach me what I shall say*, and so dispose the hearts of my hearers that I shall not have cause to cry out, “they will not believe me nor hearken unto my voice.”

First, then, let us consider—for it will not be foreign

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to our purpose—what the Church of England is doing *generally* at this day; and next, what she is doing *in particular*, by means of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I am sure that these things are not sufficiently known or considered among us; and in order to bring them before you with any effect, I shall be compelled perhaps to engage your attention with more details than I should otherwise venture to do.

It will be sufficient for the first point, to select some instances among those interesting evidences which present themselves of the zeal and fervour and fruitfulness and liberality which have been awakened within the Church. I am very far from saying that the body which is composed of the professed members of the Church, taken as a whole, is yet doing any thing approaching to its duty; for I believe that the resources which lie within the bosom of the Established Church of England, in different parts of the world, might answer the spiritual demands of the Empire and much of the heathen world beside. But can we learn, without thankfulness,—can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious Societies and the doings of devout Churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our Churches,—fifty new ones, at the call of the Bishop, undertaken and in great part completed in London alone,—ten in *this* great manufactu-

ring town and ten in *that*,—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land,—provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the Institutions, all the Charities, all the labours of love, which are set on foot under the auspices of the Church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things,—the enlivened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our Churches, the planting of our holy standard, abroad, under circumstances of a peculiar interest,—at Malta, for example, by the sole bounty of the Queen Dowager of England, a nursing-mother of the Church,—at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, “the dispersed of Judah,”—at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city,

the throne of the Papacy and the focus of Romanism, for the Romish priesthood there, in that very course of training, having his eyes opened to religious truth, and since ordained by the Bishop of London for the service of our own Church; look at many other examples in which men originally zealous in the cause of Romanism, or adversaries of Christianity itself, Jews and Heathens, are now, under the same banner of the Church, "preaching the faith which once they would have destroyed"; look at the augmentation of our Colonial Sees, which, little more than twenty years ago, were only two, and have reached—not there, I trust, to stop—the number of ten; look at what is doing upon this continent where our friends at home are striving, heart and hand, to "supply the lack of service", the want of countenance and protection, to which we hold ourselves entitled from authority; look at the fast-increasing resources of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL,—the twin-sister, I may almost say, of that for which I am pleading,—and the hope thence dawning of a better day for our fainting and destitute settlements; look at the labours of other Associations belonging to us and formed for similar objects; look at the missions established among the Indians of Upper Canada, than whom I have never, to appearance, seen worshippers more humble and devout, and from one of whose Chiefs, at the upper extremity of Lake Huron, I could here read you an affec-



tionate letter addressed to myself before I ceased to have charge of the Upper Province; or look at the missions established by that great friend of the Heathen, the **CHURCH MISSIONARY SOCIETY**, in the Hudson's Bay territory, the nearest of which is some three thousand miles from this city; look at the Episcopal Church in the United States,—still our own Church, although under a foreign government,—and see her, once almost extinct, see how she “lengthens her cords and strengthens her stakes,” gathering from all quarters, wondering at herself and asking, “who hath begotten me these?” Look at India, western and eastern:—in the former, we have given freedom from earthly bondage to the slave, and we are dispensing to him, as the instruments of God, the freedom which makes man “free indeed”; we are leading him on to attain “the glorious liberty of the children of God,”—a work of which the progress and the prospects have been recently signified to me, in terms of high encouragement, by the Bishop who presides over it in Jamaica. But look at the other hemisphere; see the **STAR IN THE EAST**,—look at India, long worse than neglected by her British conquerors, who might well have looked for a curse upon their conquest, had not God had his own purpose of mercy for the land, and to whom the words of Ezekiel,\* with some adaptation of their mean-

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\* Chap. xxxvi. v. 20.

ing, might too truly be applied, "And when they entered unto the Heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord and are gone forth out of his land." See prelates at last sent out to that country; and prelate falls after prelate, the victims of their labours in a trying climate, each leaving a name behind him to animate his successor: the time would fail me to tell of the works which engaged their hands, or those which are carried on, under their direction, by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL,—Colleges, Churches, Schools, and Missions,—institutions in which the natives have not only been benefited, but have been made the organs of spiritual benefit to their countrymen; but it was reserved for him who is now the Metropolitan Bishop of India, to witness within his charge an approach to the Pentecostal harvest at Jerusalem and an earnest of the promised victories of the Gospel, in which a nation should be born in a day,—thousands pressing in together to be enrolled as disciples of Jesus Christ,—whole villages emerging from a foul idolatry and making overtures to be received into the Church of God. "The people which sat in darkness saw great light, and they that sat in the region and shadow of death, upon them hath the light shined."

I could say more—far more—but I must stop; for we have another picture yet to contemplate, and it is

that which is immediately appropriate to the occasion.—  
 In many of the labours which I have already enumerated, the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE has, indeed, had a great share; for it acts as a help-mate to other Societies of the Church, and strengthens the hands of the Clergy in many ways. In preparation for this particular occasion, I have been looking over the latest Report of its proceedings which has reached this country, namely that for the year 1838, and I have risen from the perusal penetrated by a sense at once of our duty and of our deficiency, in following up the objects for which it is constituted. What it has done in the days that are long passed I shall not dwell upon,—and yet it has done much, and many interesting, many important things,—and if there was a period when this and the other great Society were doing little in comparison with what has been since done by religious Associations, that was a period when other parties were doing nothing whatever. To make this fact a reproach against the old Church-Societies, would be just about as reasonable as to fling our backward declamations against the conductors of public conveyances and the managers of roads who, some years ago, provided for the accommodation of the public, because they did not *then* do what is *now* done by means of rail-roads and steam-navigation. But the question, after all, relates to the present and actual efficiency of the Society,—what is it

doing now? I see, then, by the Report which I have just mentioned, that the receipts of the Society for that year amounted to upwards of £83,000 sterling; that it gave circulation to about 100,000 copies of the Bible, and not much less than three millions of books in all; that it was furnishing the books for schools, containing a million of children, in England and Wales; that it formed an Institution for training female teachers of schools; that it poured its supplies, to a vast extent, into prisons, hospitals and work-houses; that it added to its catalogue of publications books with embossed letters and pictures for the blind,—one of those blessed inventions by which we make the nearest approach in our power to the acts of Him who miraculously reversed the disabilities of nature. I see further that it gave large help in the shape of books, or of contribution towards the establishment of schools and places of worship, to the miners in the island of Sark; the inhabitants of the Scilly islands and the Isle of Man; those of the mountainous tracts of Wales; and the poor Episcopalians in the Highlands of Scotland,—providing, in each case, the translations of language which were required. And here again we effect the best imitation of miraculous power within our reach. The gift of tongues we cannot claim. But, although by a slower process, we can afford to men of every kindred and nation, the hearing and reading “in their own tongue wherein they were born” of “the wonderful works of God.”

In the more extended work of translation, I see that the Society, besides its ordinary supply of the Scriptures and other books in a great variety of European and Oriental languages, was engaged upon new or revised translations of the Liturgy in Dutch, Spanish, modern Greek, Arabic, and Slavonic; and that a clergyman was employed to travel in Syria and Egypt for the purpose of collecting the best materials towards an Arabic translation of the Bible, as well as of opening communication with the natives respecting its reception among them.—  
Matter crowds itself upon me, in seeking to select, as examples only, the most interesting points of the foreign operations conducted by this Society: I must touch them but slightly; but how can I omit mentioning that, in that year, they contributed to Churches, Parsonages, Sunday Schools, and schools of Industry in Southern Africa; that, extending their compassion in another direction to the same race, they supplied the negroes of Dominica with French bibles and tracts; that, "sowing beside all waters," they carried blessings to the borders of the Tigris and the Euphrates; that the churches and schools in Ceylon, in Australia, in South Australia, and in Van Diemen's Land, were refreshed by their bounty; that the native troops of our Indian army were indebted to them for scriptural instruction; and that, besides their standing expenditure in that country, they had placed £500 at the disposal, for general or particu-

lar objects, of each of the Bishops. But it is impossible,—at least, I find it so,—in noticing what they have done for India, to forbear from two or three brief extracts from the communications made to them by the Bishop of Calcutta. “If it were possible for me,” he says, “to transport some of the pious members of your Board to the different scenes of labour which your bounty has fed,.....you would, I am sure, rejoice in extending still your beneficence to India.” He then speaks of a little bamboo Church, which had been built for native converts from that bounty; and conjectures that the Cathedral of Canterbury was possibly, in the first ages, of no greater pretensions. A little further on, he mentions the application of their funds towards the conversion of a heathen pagoda, the first instance of the kind, into a church for the followers of Christ,—the conversion of the material fabric from its original purpose having been preceded by the spiritual conversion of the worshippers who frequented it. “Could your Society,” he says in another part of the same letter, “make me another grant, I should like to devote £100 at once to the cheap circulation of Dr. Mills’s Sanscrit life of our Lord;” and he then mentions the intense desire of the native scholars to possess this work.

If from these scenes in Europe, Africa, and the East, we sweep round to the quarter of the globe which we inhabit, we shall find the Diocese of Nova Scotia in full

connection with the Society, and the rude coast of Labrador not overlooked. And when we come nearer home, we have to acknowledge the munificent grant of £2000 sterling to alleviate the spiritual destitution of Upper Canada;—about one-fourth of which has been expended for different objects, by myself, and the balance is now at the disposal of the Bishop of the newly created See of Toronto; and more recently a grant has been made of £500 for the destitute parts of this Lower Province. Abroad and around us,—far off and near at hand,—how much, and in how many ways, has this noble Society been enabled, by the divine blessing, to be doing! How high and holy is the encouragement to proceed and to persevere! But let me pause,—for here, upon the spot, it is not because we have done so *much*, but because we have done so *little*, that I must press and urge my appeal.—“From the uttermost parts of the earth we have heard songs, even glory to the righteous,” through the labours of this Society, and in the Canadas we have had cause given to echo the sound; but in what depends, in the operations connected with it, upon *ourselves*, we are in debt, we pine, we languish: instead of exulting in the thriving condition of our Institution and the ample replenishment of our resources, we have to cry, “My leanness, my leanness! woe unto me!”—Whence, I beseech you, is this? Are we coldly affected towards such objects? Or is this particular Society not a favourite

among us? What! are her labours, such as we have been engaged in reviewing, unworthy of our countenance? are her principles undeserving of the support of Churchmen? I do profess my conviction that every individual member of the Church of England ought to belong to this Society, or, if this be what he cannot afford, ought to manifest towards it his good-will, and contribute, when called upon, his mite to the furtherance of its designs. He is not called upon,—I say this to meet objections which are known to exist,—he is not called upon to be answerable for every passage in every tract, or for every part of every proceeding of this Society. I certainly would not be so, as it respects this or any Society under heaven. That would be a sort of acquiescence to which we can be bound in nothing but in our acceptance of the one only book which is "*given by inspiration of God.*" But in that book itself it would be easy to find passages which, detached from the context or considered apart from the tenor of the whole, would perhaps be strictly parallel to passages which, being detached in the same way, appear objectionable in the publications of the Society. Let this be illustrated by two examples. St. Paul speaks of Onesimus as one "whom he has begotten in his bonds." What! we might exclaim, does the Apostle mean to say that *he* did that which is the work of the Divine Spirit, and gave new birth to a believer? Again he says, "God is not unrighteous to



forget your work and labour of love." What! it might be asked, does St. Paul teach us that we have a claim upon God for our good works, and not that we are justified freely by his grace, through faith in Christ? A thousand such examples might be taken; and many of them, perhaps, far stronger than those which, occurring in human compositions, are seized upon by scrupulous minds, as tending to vitiate the evangelical purity of the Faith, and cause this very Society to be needlessly wounded in the house of its friends. Suffer me, however, to *repeat* that I do not maintain for this or any Society an exemption from all blemishes and imperfections. I think, in my human judgment, that I can see blemishes very plainly in Societies which are supported by those who object to ours. This is eminently and truly a **CHURCH SOCIETY**, having claims of the strongest nature upon Churchmen; circulating with the Bible, the Prayer Book and the Homilies, the lives and writings of our holy martyrs and most eminent divines; and with reference to the immediate question here before us, I must once more have recourse to the present Bishop of Calcutta, whose pretensions to evangelical Christianity I believe that none will be prepared to dispute. To those who have access to the Report, I must strongly recommend the attentive perusal of his whole letter: having trespassed already, rather largely perhaps, upon your patience, I pass over much that is to our purpose and excellent in itself.

But after expressing his desire for a larger supply of books and tracts from the Society, as well for the Queen's troops as for other objects, and modestly stating his opinion as to the character and unction which should be impressed upon them, and the prominence of plain Gospel doctrines by which they should be marked, he says, "I must confess that I have not yet read the tracts and books in later arrivals; but I was very much gratified, some time since, with those which had been then transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology common to all enlightened Protestant christians of our Church, and standing on the broad bottom of our Articles and Homilies and Liturgy".....adding further on, "wide intervals will prevail, as they ever have prevailed, in opinions upon a variety of subordinate although not unimportant matters; and yet one blessed platform of doctrine and discipline has contained together all the pious members of our Church. The older I grow," he continues, "and the more extensive my sphere of duty, the more am I persuaded"—I entreat your attention to this passage—"of the *efficiency of the few grand points of Christianity*, and of the practicableness of working with my brethren educated in different schools of theology and *using different phrases*, with simplicity of heart. My own course," he proceeds, "will soon be finished. Our noble Anglican Church, the glory of the Reformation and the chief

bulwark of Christianity in Europe, is now sorely beset by Romanists and infidels on the one hand, and by separatists and heretics on the other. Human governments seem to be deserting her. Never, therefore, was she more loudly called to *union within herself*."

So far the good Bishop of Calcutta. And now bear yet with your own Bishop for but a minute or two more. I have set before you a rough and imperfect sketch of what your Church is doing at large, and of what she is doing by means of this Society. It is not only at home, or from home, that these things are done. In the first Report of the Diocesan Committee of this Society in the new Diocese of Australia, it is stated that "the members of the Church of England in that Colony have engaged to contribute, and to a great extent have paid up, *within one year, upwards of £13,500 to be applied to the extension and support of that system of faith and those ordinances of worship to which they are faithfully and heartily attached; for the possession of which they unceasingly render thanks to God; and to Him no less devoutly pray for their security and preservation.*" Go ye, my brethren, and do likewise. Much you will have to do, according to all appearance, if you would *secure and preserve* these blessings here. Give some little earnest of your ready will this day. We want books for our schools, and for our poor, and for our settlements in all directions; we want to maintain our place in the eyes of the chris-

tian world as a flourishing branch of one of the grandest Institutions of the Empire; but foremost of all at this moment, we want to extricate the Association in this city from debt. This is said to be an unpopular kind of plea; but I tell the plain truth of the case. We must not throw all upon the Society at home: on the contrary, we have no right to look for any thing from thence if we do little ourselves. I do beseech you, my brethren, if any of you have been moved by the *facts* now brought before you, to feel that you ought to do more upon this occasion than you have come prepared to give, follow up that feeling afterwards by sending some additional contribution to the Clergy or officers of the Society; solicit aid in other quarters, gain fresh subscribers, seek to awaken the interest, to enlist the zeal of friends in the cause. O, if our God were to come down, like the fabled Jupiter, in a shower of gold, there are hearts which would be more accessible to his influence, than now when the little tribute of their own gold is asked for in his cause on earth. But let not such hearts be here. "Where our treasure is, there will our hearts be also." What, then, *is* our treasure? What *ought* to be the TREASURE of those who are "redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," and thence taught to look for "a treasure in the heavens that faileth not; an inheritance incorruptible, undefiled, and that fadeth not away?"

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