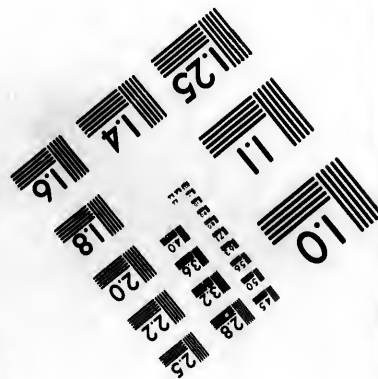
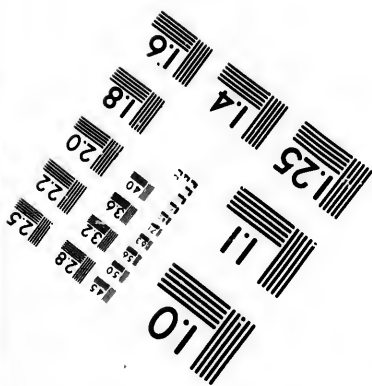
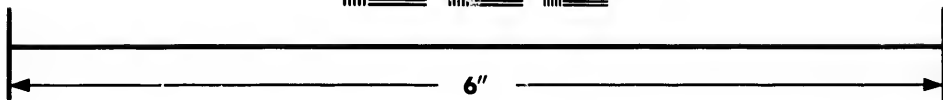
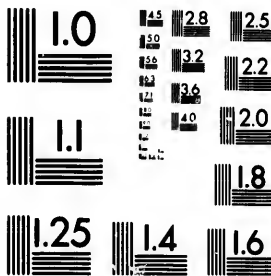


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

1.5 1.8 2.0 2.2 2.5  
2.8 3.2 3.6 4.0

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

1.0 1.5 1.8 2.0 2.2 2.5  
2.8 3.2 3.6 4.0

**© 1984**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Coloured covers/<br>Couverture de couleur  | <input type="checkbox"/> Coloured pages/<br>Pages de couleur   |
| <input type="checkbox"/> Covers damaged/<br>Couverture endommagée  | <input type="checkbox"/> Pages damaged/<br>Pages endommagées   |
| <input type="checkbox"/> Covers restored and/or laminated/<br>Couverture restaurée et/ou pelliculée  | <input type="checkbox"/> Pages restored and/or laminated/<br>Pages restaurées et/ou pelliculées  |
| <input type="checkbox"/> Cover title missing/<br>Le titre de couverture manque   | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées   |
| <input type="checkbox"/> Coloured maps/<br>Cartes géographiques en couleur   | <input type="checkbox"/> Pages detached/<br>Pages détachées  |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/<br>Encre de couleur (i.e. autre que bleue ou noire)   | <input checked="" type="checkbox"/> Snowthrough/<br>Transparence   |
| <input type="checkbox"/> Coloured plates and/or illustrations/<br>Planches et/ou illustrations en couleur  | <input type="checkbox"/> Quality of print varies/<br>Qualité inégale de l'impression   |
| <input type="checkbox"/> Bound with other material/<br>Relié avec d'autres documents   | <input type="checkbox"/> Includes supplementary material/<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/> Tight binding may cause shadows or distortion<br>along interior margin/<br>La reliure serrée peut causer de l'ombre ou de la<br>distortion le long de la marge intérieure   | <input type="checkbox"/> Only edition available/<br>Seule édition disponible   |
| <input type="checkbox"/> Blank leaves added during restoration may<br>appear within the text. Whenever possible, these<br>have been omitted from filming/<br>Il se peut que certaines pages blanches ajoutées<br>lors d'une restauration apparaissent dans le texte,<br>mais, lorsque cela était possible, ces pages n'ont<br>pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata<br>slips, tissues, etc., have been refilmed to<br>ensure the best possible image/<br>Les pages totalement ou partiellement<br>obscurcies par un feuillet d'errata, une pelure,<br>etc., ont été filmées à nouveau de façon à<br>obtenir la meilleure image possible. |
| <input type="checkbox"/> Additional comments:/<br>Commentaires supplémentaires:  |  |

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

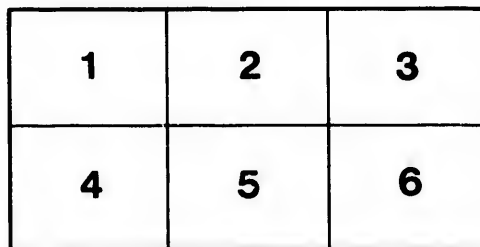
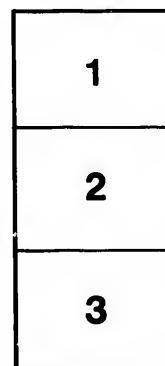
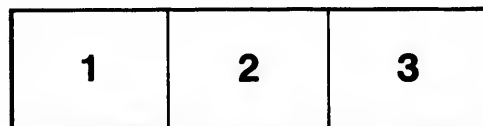
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

rrata  
to

pelure,  
n à

32X

3

2 A S E R M O N,

PREACHED IN

ST. ANDREW'S CHURCH, TORONTO,

ON THE

THIRTIETH DAY OF NOVEMBER, 1837,

(ST. ANDREW'S DAY,)

BY THE

1 REV. W. T. LEACH, M. A., EDIN.,

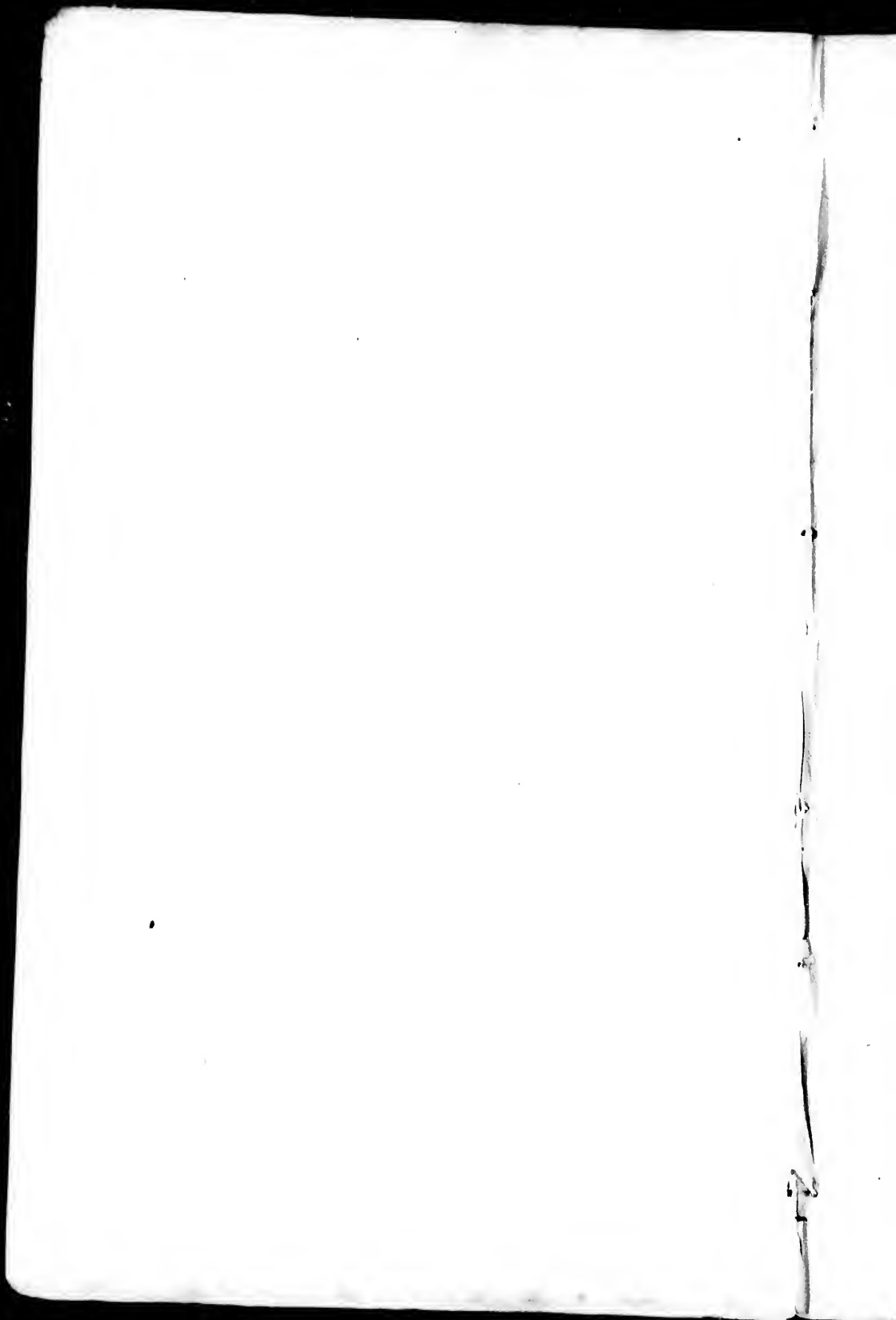
Minister of that Church, and Chaplain to St. Andrew's Society, Toronto

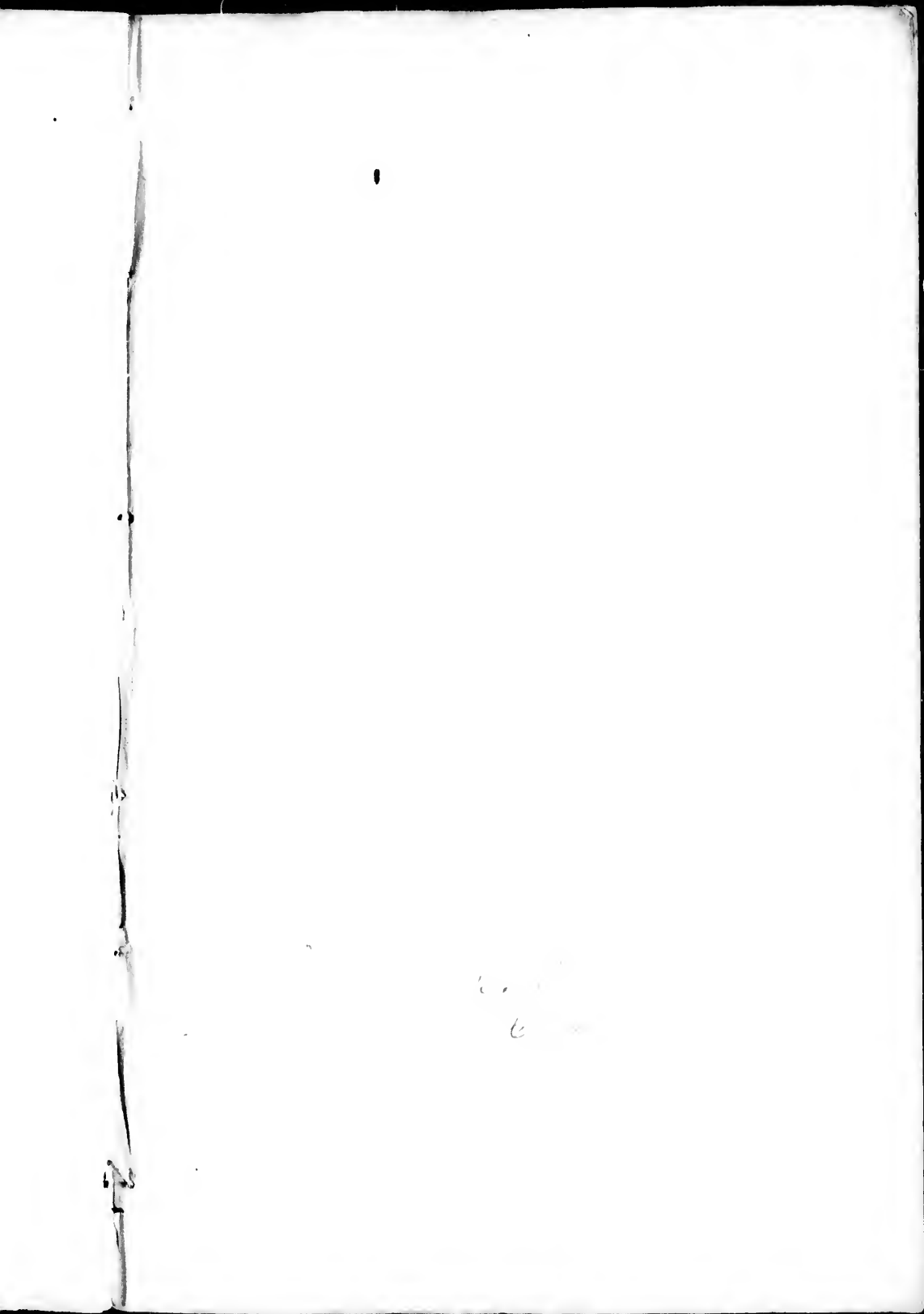
Published by request of the Society.

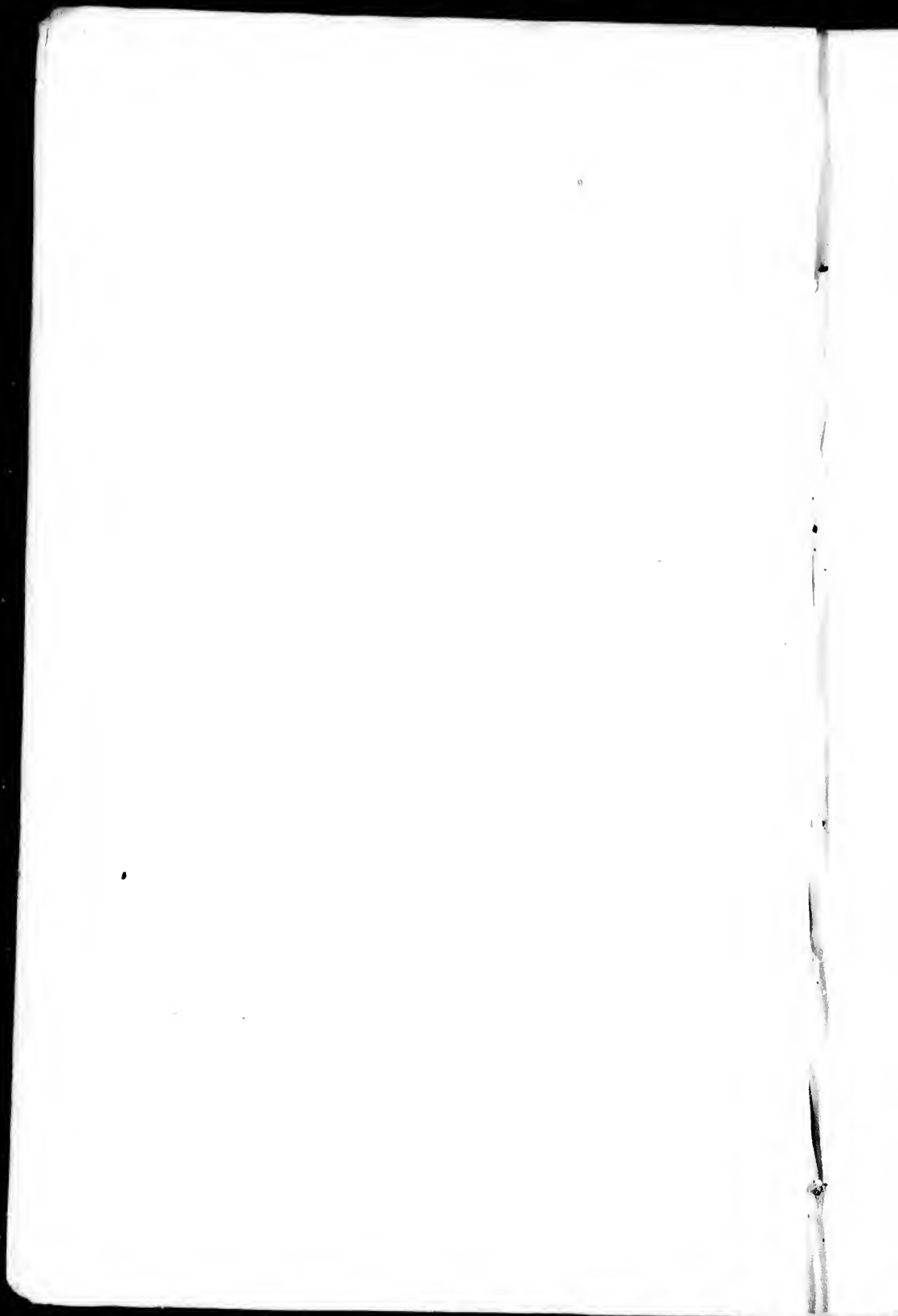
T O R O N T O :

3 PRINTED AT THE SCOTSMAN OFFICE, 54, NEWGATE STREET.

MDCCCXXXVIII.









A S E R M O N,

PREACHED IN

ST. ANDREW'S CHURCH, TORONTO,

ON THE

THIRTIETH DAY OF NOVEMBER, 1897,

(ST. ANDREW'S DAY.)

BY THE

REV. W. T. LEACH, M. A., EDIN.,

Minister of that Church, and Chaplain to St. Andrew's Society, Toronto.

---

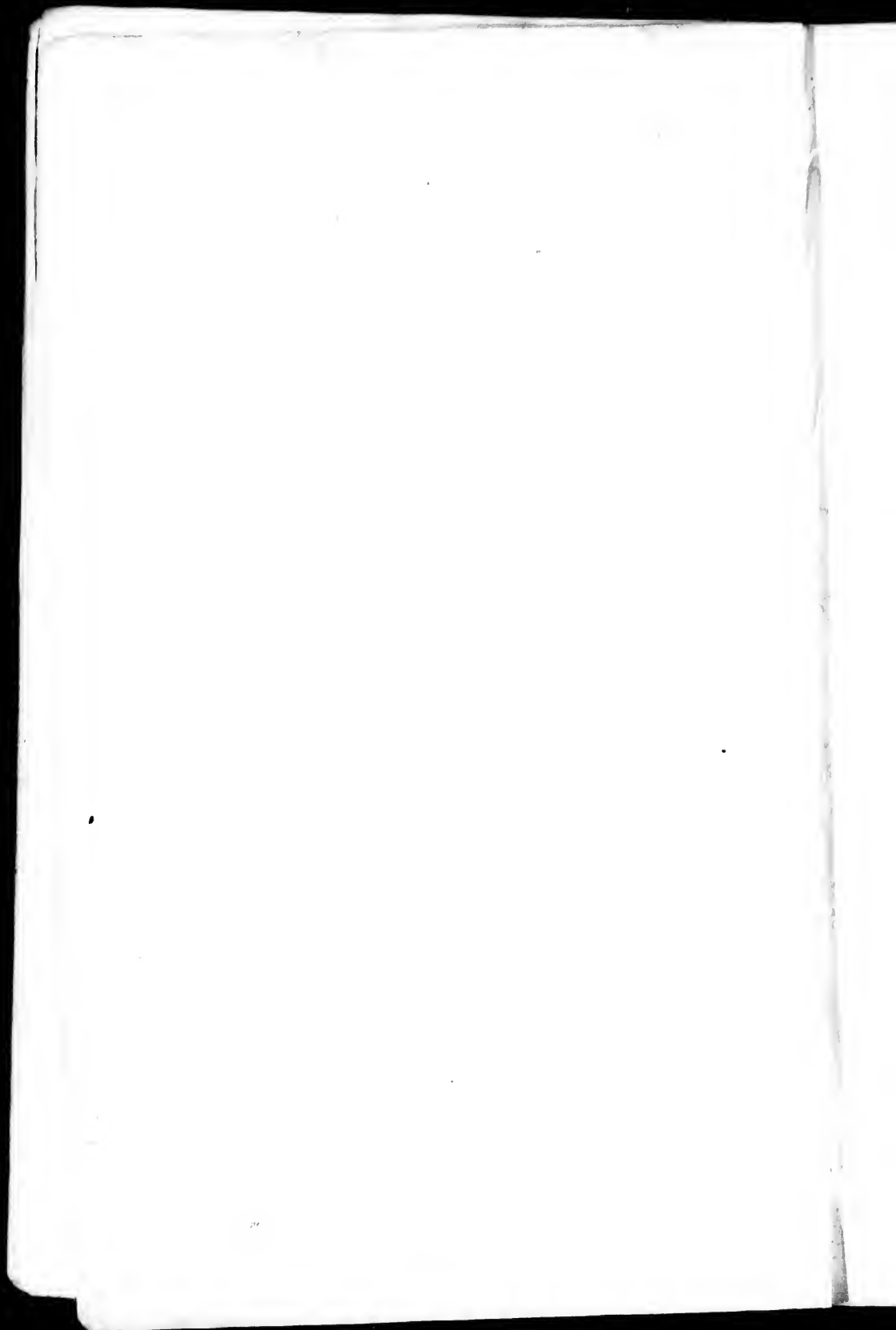
Published by request of the Society.

---

T O R O N T O :

PRINTED AT THE SCOTSMAN OFFICE, 34, NEWGATE STREET.

M D C C C X X X V I I I .



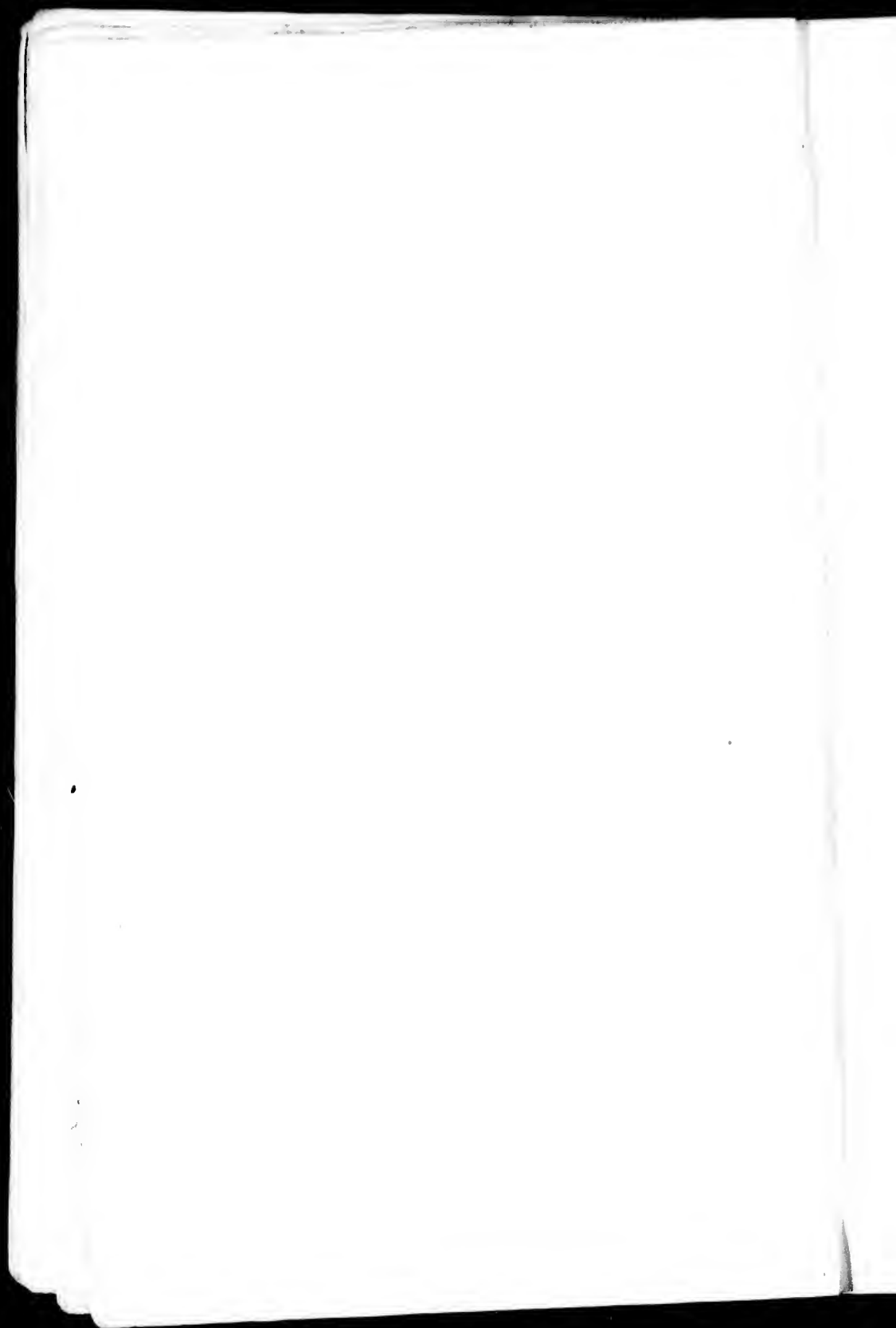
TO  
THE PRESIDENT, THE VICE-PRESIDENTS,  
THE MANAGERS, AND MEMBERS  
OF  
ST. ANDREW'S SOCIETY, TORONTO,

*This Sermon,*

PREACHED BEFORE THEM ON THE SOCIETY'S ANNIVERSARY,  
AND PUBLISHED AT THEIR REQUEST,  
IS RESPECTFULLY DEDICATED,  
BY THEIR MOST OBEDIENT SERVANT,

AND AFFECTIONATE FRIEND,

THE AUTHOR.



## SERMON.

### II. PETER, III.—1.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance."

It does not always happen that the purest and most valuable of our early instructions, maintain in the subsequent course of life, that influence which they were intended to exert. The circumstances of that man must have been favorable indeed, whose generosity of character, whose sensibility of conscience and the delicacy of whose religious sentiments have not rather sustained detriment than acquired intensity in his encounter with the realities of life. The prime affections which grow most rapidly under the genial instructions with which the heart is plied in early youth, are gradually superseded and mortified by a host of passions of a sterner and more engrossing character, which are called into activity by the new duties and trials which demand constant care. According to the strength of the natural character, or the character as it has been moulded by first impressions, the manners and principles of the age and place in which we live are assumed or withstood in a greater or less degree; in the lapse of time we undergo a process by which our individuality is, in some degree, assimilated to the surrounding mass. That in which we differ from other men is worn away as we are rolled along in the vortex of life; and the youthful discipline which was designed to lay an enduring foundation for purity of manners, for inflexible integrity, for the love and fervent worship of God, is too often discovered to be frustrated by other influences which have been suffered to acquire an unworthy dominion.

In ordinary cases, it is not till after such a revolution of character has taken place, till after the business of life has absorbed our attention, intercourse and contact with various classes of men, experience of their virtues and familiarity with their vices, have made us sceptical of the utility and necessity of those healthful and heavenly lessons which were taught by our parents and first instructors, that we for the most part begin to consider that

the value of these lessons is after all incalculable, that they constitute the best rules for our guidance to a happy and honorable life, and that we must constantly revert to them, whether we be ambitious to become the benefactors of mankind, or ambitious to be numbered with the heirs of immortality.

It is believed that it is not assuming too much to suppose that the great majority of those who trace their origin to the sires and matrons of Scotland have had the advantages of the early training referred to; but it is to be feared, on the other hand, that it is by no means a superfluous duty to stir up the minds of many by way of remembrance.

In Scotland, the absence of a legal provision for the poor,—of any adequate provision, at least, that can be enforced upon the community under the sanction of a general law,—the active compassion of its population was left to express itself with natural freedom. Not the happiness only, but the existence of his brother was in every man's keeping. The perfect voluntariness of the gift permitted the benevolence of the charitable to be ranked, as it ought to be, in the class of moral virtues, or among the graces of spiritual religion. While a compulsory charity would have been attended with grudging and reluctance, and might have been the occasion of increasing the evil which it was intended to remove, it was thought best, in beautiful conformity with the religious system of that country, that the efficacy of christian faith upon all, their cordial reception of the law and precepts of God, should be security for the maintenance of the indigent few. The poor themselves looked to the opening of the heart for the supply of their wants. The bounties of heaven thus descended to them through a sacred medium, and this in its measure served to invest the common faith with reverence and benignity in the minds of the poor and helpless. In proportion to the rank which a compassionate or charitable disposition held in the estimation of a religious people, was the urgent enforcement of it as a matter of duty. "Their minds were stirred up by way of remembrance," and though the means thus furnished for the maintenance of the poor might be defective notwithstanding, it was a hallowed offering, "it was twice blessed,"—blessed to him who received it, and no less blessed to him who presented it. It is not to be wondered at that the supplies from this source of voluntary charity should at length be found defective, the population in many districts

having outgrown the natural and artificial means of subsistence; and this, no doubt, acted with considerable force in moving from their ancient and well loved tracts many reluctant children of the country to seek their fortunes in the British provinces. The full fledged flock could not all be fed in the narrow nest of their mother, but she has given it in charge to the stronger and more fortunate ones to bear the burden of the weaker in the season of their migration, more especially after the exhaustion of so long a flight. It was not a vain design, therefore, nor one independent of divine counsel, that induced her so providently to impress upon the spirits of her offspring the excellent virtue, the imperative duty of a tender heart and a liberal hand. Nor need it be deemed in us an unbecoming gratulation, if after the experience of the last year, we should choose to feel satisfaction in the belief that neither has that virtue been relinquished, nor that duty deserted by the St. Andrew's Society in this city.

But there are many offices which a conscientious and discerning person will mark out as his duties besides those which are palpably manifest. His desire to do good, and his insight into the means, will enlarge the scale of his obligations. At any rate his obligations will become too manifest to him to suffer him to limit their range merely to temporary relief in cases claimantly necessitous. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The material man may be fat even on a field comparatively bare, but the rational and immortal creature may be a lean starvling on the fullest pasture; and it is with a view to his elevation in this latter respect, which has been found best to meet what is required by the former—his elevation in things that are distinctive of his nature, his knowledge, his "discourse of reason," his domestic happiness and love of order, his capacity to understand the laws that regulate the system of social life, and his readiness to apprehend the whole train of his duties to men and to God,—it is with a view to his elevation in these respects, that schools of wise men are instituted and churches established, that the laws of a people are or ought to be invested with dignity and armed with power—in the attainment of these ends that the public works and institutions of civilized men have an argument for their existence, a sufficient reason. In referring you to the schools in your native country, to her institutes for the teaching of things useful in various occupations of life; in referring you to the colleges of England and

Scotland, whose philosophy has so greatly enriched, and whose learning has so long feasted the world, you will be at no loss to perceive in what manner such institutions conduce to these important ends. It is difficult to conjecture what any one can have to object to the application of a similar system of means in the province of Upper Canada, a system applied of course with the due modifications which the circumstances and prospects of the country may require, and with a judicious deference to the authority of experience in other countries. It is lamentable that either the hostility of opposite prejudices or a perverse and gratuitous repugnance should obstruct the commencement and free operation of a system of education, uniform and yet various, according to the different degrees in which it may be required.—Better, indeed, that the application of no system should be attempted than that any maimed and defective scheme should prematurely occupy the ground. But let the *ground* be preserved—let it be a sacred patrimony interdicted from the touch of the ignorant and profane. Let every man believe that he robs his posterity of a noble inheritance, if he lend an expression of his heart to a thing so mean as the alienation of their birthright of knowledge. In all things, it is easier to destroy than to construct: it is easy to squander the goods we have received, but when once alienated, who shall extort them from the jaws of a living thing that has once devoured them; who shall reclaim the common right, the provision that has been so liberally made for the welfare and instruction of the community. We conclude without proof and exercise a faith for which we have no revelation, if we judge it either a probable or a certain thing that these resources being cut off, it shall be possible afterwards to acquire resources equivalent. It was to no such faith or assumption as this, that grave and sagacious men, during the stormiest periods of British history, trusted to for the good of the then present and the bettering of future generations. Even they whose political course was wildest in form and most erroneous in principle, defended the basements of every literary institution, and suffered but few ravages to be committed on the appurtenances thereof.

In many parts of North America and among various classes of persons the fallacy has become prevalent, that the truth in Christ may be well enough taught and sufficiently defended without the expense of a preparatory course of literature, and this is one of the reasons assigned why no liberal provision ought, in their



opinion to be made for the endowment of schools and colleges, in which the higher branches of literature and science may be cultivated. Wherever there is one of an educated sect, there is one they say, who seeks the establishment of priestcraft. No doubt, in the present circumstances of the country, there is a more obvious necessity for laborious zeal than for the refinement of the schools, but to deny the advantage of any qualifications of the academy, to represent them as more likely to injure than to serve, is a vindication of the excellence of ignorance which does not even pretend to the statement of a reason. It is certainly a new thing, if no improvement, to blindfold the shepherd, that he may the better see how to lead his flock.

As in observing the map of the wide land we dwell in, the eye is perplexed to ascertain the boundaries that circumscribe it, and the memory posed to recal the new names of new villages and towns, so is the judgment harrassed endeavouring to prognosticate from the changeable phenomena of its social and political condition, what state of society may eventually emerge. It is certain that neither extent of territory nor luxuriance of soil, commercial resources nor any physical accidents whatsoever; determine any thing as to its future prosperity. Attica was little more than the city of Athens, and how narrow a space lies enclosed within the shores of the Island of Great Britain, yet is that Island something in the past and present history of the world, and in stirring up your minds by way of remembrance to some of the causes of her greatness, to the excellence of her laws, and what is of far greater consequence than that, the infallible certainty and impartiality\* of their execution, to the extent of her religious establishments and what is of far greater consequence than that, their usefulness and moderation and very great aptitude to the fulfilment of their end, you will readily recollect, also, the

---

\* When Sir William Gascoine was Lord Chief Justice of the King's Bench, King Henry the fifth, (then Prince of Wales,) seeking to get off one of his servants who had been guilty of some misdemeanor, reviled Sir William in open court. The aged judge, less concerned it may be supposed for the personal abuse to which he was subjected, than for the honour of the Crown and the laws of the Kingdom, committed the Prince to prison. "Down fell the heart of the great Prince Henry, and his father, King Henry the fourth, is said to have rejoiced, that he had a judge who knew how to command by the laws and a son who knew how to submit to them."

great number and liberal endowment of her literary institutions. Of these many of you have experienced the benefit; many of you have been the eye-witnesses of their prosperous operation and have detected in them, abstractedly, the sources of much that is great and honorable among men.

Besides what we owe to the early instructions which prepared us for offices of kindness or charity to our fellow men, what we owe to the institutions which gave the knowledge and readiness that any one may possess as qualifications for the ordinary avocations of life, let us lift up our eyes from the lesser to the greater and confess what we owe to the early inculcation of religious truth. It is peculiar to the doctrines of Christianity to call into constant exercise the self reflection of a human spirit, to excite an exercise of reason which is always allied to a sense of duty, to moral and spiritual interests of itself, the object and the subject. It is different, if not distinct, from the practical understanding, whose office it is, having taken observations of external things, and having recorded facts and incidents with the nicest care, to deduce from them by a comparison some general law of nature. Its field of contemplation is the soul itself, its duties, its temptations, its aspirations after things to come everlasting. It is large in its discourse, and eyes constantly its promised destiny. It may exist in the greatest strength in the humblest Christian, and have expansion and force, vivacity and spirit, though the practical understanding be but partially exerted; and hence it happens that he may be often accounted a fool, because the *kind* of intelligence which he exercises is different from that which alone is valuable with the disciples of the Utilitarian School; but, in point of fact, the difference is in his favour, inasmuch as eternity is a higher concern than time, and duty, in its proper sense as referring to the will of God, superior to all other motives whatsoever. But both are requisite, the practical understanding and the reflecting reason for that species of life which it has pleased the Almighty Sovereign so decree for us. Both are excellent in their kind, the needful gifts of our heavenly Father. They are the endowments which our circumstances specially require, our circumstances as creatures under the power of temporal necessities, our circumstances as moral agents under the law of God, and capable of his grace. But our error and our sin is in separating these, in suffering the things that are present to the eye of the body to disperse the things that ought to be present to the

inspection of the soul. To counteract this tendency was one of the leading objects of your early education—to trim your souls and enrich them with heavenly wisdom against the day of your final reckoning. With most of us the early prime of life is a season that has long retired to the forgetfulness of the past. The golden hours of that first period are over. Having so large a stock to draw upon, it is to be feared that many of us have considered it no reproach to appropriate to the pastimes of a gameful spirit, or given it all to the cares of our secular employments. We have lived too much in the now of things, fed upon promises of our own making, and wasted the sunny days when we should have been planting seeds that would have blossomed in heaven. It is true that in the spring time of life temptations are strong and “it requires practice to make a wary fencer;” but even then, there was the sense of accountability and sin against light, though the light were dimmer than it appears to the collected judgment of our manhood. But when, upon reflection, the truth occurs to us how easy it might have been to retain in the soul our first impressions of obligation to the law of God, our disposition to practice and admire its plainest and easiest lessons; when we consider how much sacred knowledge might have been obtained, how many excellent habits strengthened or produced, and how many evil dispositions effectually nipped in the bud, we may well regret that we should have suffered any influences to give additional power to the enemies of our salvation, and permitted ourselves to drift without reason or rule to a distance which we must needs retrace with much laborious endeavour and many weary cares. If we have sacrificed in prone forgetfulness and indolence the sacred hours that should have been carefully devoted to the high purposes designed by heaven—if we have been lavish of the invaluable property committed to our charge, and spent it prodigally in trifling occupations,—if instead of making the arts of good our constant study, and endeavoring to confirm and improve habits of mental, of moral and religious discipline, that would have made us in love with the preparations requisite for our eternal state, then we have *yet* to overcome reluctances strengthened by an *aftergrowth* of habits, before we can pass from the natural to the spiritual, from a state of moral and religious darkness into a state of spiritual discernment, reconciliation and peace. A more sorrowful case can scarcely be contemplated, and yet how numerous such cases are, than that of the degenerate son of pious parents. He was nurtured, say, in the bosom of a religious

family. The promise of a heaven beyond the limits of time was received into his soul as an indubitable reality, and all vices and sins were presented to his eyes, marked with scrolls, that exhibited them as the sources of misery, pollution and death. He was then surrounded with a holy atmosphere, and breathed, as it were, the air of heaven; a father's care, and a mother's love, were ever busily engaged in moulding the spirit of the little heir of immortality. But when he has acted a while on the stage of the world, and become expert in the tactics of an earthly warfare, the traces of his heavenly lore are soon obliterated, scared in the struggle for precedency and power, and buried under a heap of ungovernable passions, till he is found in the latter days of his manhood a devotee to the world, which he has been cheated to adore, and a wary and practised defender of his spirit against all the influence & argument of the logic of heaven, except when on some remarkable occasion, his thoughts are rolled back by a secret suspicion of his weakness and error, to the state in which his life so auspiciously dawned, and then for a moment the extinguished flame is rekindled on the altar, and seems as if its incense were to reach beyond the clouds. When the heart has become entirely preoccupied, when it has resisted with prosperous effort the notices of conscience and admonitions of wisdom, and has advanced by slow and imperceptible degrees to a settled state of religious indifference, it behoves us to remember that it can then be affected only by an agency superior to nature, to nature trodden to an impenetrable consistency. For such is the nature and crescent tendency of evil, that it becomes knarled and knotted with the length of time it subsists, till it can flourish in the summer breeze and maintain every branch and bough unbroken, for all the violence of a wintry trial, and only fails in its inveterate obstinacy when it is wasted and hollowed out by the hand of death.

In addressing you thus, you will ascribe it to a sense of the responsibility of our sacred vocation. You will not be apt to suppose that the tone of your religious character is hereby depreciated beneath the standard which either in truth or in public estimation is highest in the community of which you form a part. It is to the purity and depth of your religious feeling that we are to look for the enlightened conviction necessary to the bold advocacy of measures which are requisite for the improvement if not for the respectable existence of the society into which pro-

vidence has cast you. Truths must be diffused before any good can be made extensively effectual in this country. Truths must be diffused because political privileges are immensely diffused. It happens that no man is regarded by the laws of the country as a minor that has no voice in public affairs, as a person whose interests are wholly resigned to the care of others. This renders the public discussion of public measures inevitable, and accordingly the patriotism or public spirit of good men behoves to be commensurate with the difficulties which ignorance and prejudice may create, to the obstruction of every avenue that ought to be opened and cleared for the general welfare. This is especially required where religion is concerned, or there is nothing around which the prejudices of men are apt to accumulate more thickly, nothing in which what is extra-essential is so readily confounded with what is essential. The honor of the Christian name and the glory of the kingdom of Christ have been, and are still likely so to be, less spoiled and bedimmed by the infidel and profane than by uncharitable prejudices that respect the accidental forms of religion, where no difference in things essential is pretended—forms which no more constitute a part of the thing than the beast which carries a man on its back constitutes a part of the man himself.

The connection between the prevalence of moral and religious truth and the secular prosperity of any people is close and intimate. It is a relation that always becomes the more visible, and is reckoned the more needful, the more that any people are elevated above the necessity of physical or personal labour, to the development of a higher order of powers. It is a relation which the past history of no nation has contradicted, for though many states have arisen to greatness with no great distinction of moral and religious purity, such greatness has been but the power of the tiger overmastering the weaker inhabitants of the forest, a work which when once accomplished, crowned with praises and hailed as a thing immortal, has invariably fallen to pieces by the disunion of its component parts, the disruption of those moral ties which men call justice and humanity. Some manifestation of moral dissolution has always accompanied the decline and attended the funeral of extinct kingdoms and states.

It is natural to men to hold some sort of doctrines as objects of belief, and to adopt some sort of forms of religious service. It is

natural to do so, because the tendency proceeds from a principle of our constitution, implanted, if we contemplate the design of it, most wisely and graciously by our heavenly father. But it has ever been observable that the best blessings of God, when once they are corrupted, become the severest calamities, his greatest bounties the heaviest curses; and accordingly the very faculty which made mankind capable of religion, became, upon the gross ignorance which succeeded their fall from a state of innocence, the chief agent in their misery and degradation; a native sentiment perverted from its original object and proper aim in the reverence and worship of the one living God, bent them prostrate before imaginary powers, miserable phantoms begotten of darkness and terror.

What the state of mankind would have still been, but for the gracious interference of the Father of all, is a problem which there is no oracle to solve. Even with all the light which God has communicated, the book of man contains but a melancholy history, and if it has been thus in the green tree, what would it have been in the dry? It was not, however, the counsel of heaven to leave mankind in a state of hopeless darkness and groveling idolatry, but evidently the design of the Most High, that they should rise above the low and shrunken stature of nature, to higher degrees of knowledge, moral purity, and spiritual life; that his favor and wisdom should be freely bestowed wherever there was a sincere desire of receiving them, and a well-warranted hope of a blessed immortality communicated beyond the trials of life and darkness of the grave; and hence, by this expectation of a heavenly heritage, and by an explicit exposition of the means by which it may be obtained, has this theatre of the world been in some degree converted, and is progressively being converted into a school of righteousness and discipline, preparatory for eternity—not suffered to remain merely a field for alternate production and dissolution, life and death, existence and rotteness, but a place to be blessed with the presence of God through Christ Jesus, with the means of Salvation from spiritual death, with faith and love, with charity and peace, whenever man shall be brought to reverence and obey the law of their Creator. “The law of God is perfect, converting the soul; the law of God is pure, making wise the simple.” There are no refinements of a spurious civilization that can supersede it even in point of utility; for spurious indeed and corrupt must

that civilization be, where the practice of referring human actions to the standard of God's law is either unknown or held in discredit. It is the only authoritative standard of moral truth, and quite sufficient, when its *broadness* is unfolded, for the guidance of human conduct. A departure from it in the way of irreligion and scepticism, or a perversion of it by any form of fanaticism, is pernicious to the social, as well as the eternal interests of men. Consider what a "place of skulls" that land would be, where knowledge should be universal and greatly increased, yet unaccompanied by the knowledge and fear of God. Let such a state of society be supposed to exist. Let it be supposed that the love and fear of God leave every human heart to the dark working of its own passions, that the notion of a day of judgment be declared absurd, that all the revelations of God be expunged in open council, from the authentic history of the world, and men proclaim themselves the sovereigns of the universe, the only intelligent existencies that ever were or shall be — this is all perfectly impossible, but it is only the spirit of ungodliness carried out to its proper measure of enormity, and what are the conclusions that may not justly be inferred? Is not every wickedness that man can invent, every crime which it is possible to conceive and perpetrate, thereby sanctioned and made sacred as anything else? Nothing, in that case, must be looked upon with reproach or with shame. The foundation of all righteousness, the principle of all morals is torn up and destroyed, and what other law is there left for the conduct and guidance of men? Utility alone. Wherever crime can be committed unseen, that must be reckoned no crime at all. "Tis only day light that makes sin." The most guilty act, if it could escape detection, might then be a most useful and praiseworthy performance. The murderer having slain his victim in secret, might "wipe his mouth and say, I have done no wrong," and have nothing to regard and nothing to alarm him, but lest a drop of blood or the print of his foot might afterwards betray his part in the transaction. It is true, that, since he who slays one man unjustly, threatens the death of all men, a common sense of insecurity and danger might induce them to visit the crime with pains and penalties; but it is also true, that human laws could reach but a small number of the enormities for the prevention and punishment of which they are framed, if these enormities were divested of the dark horror that surrounds them, by a public and legalized profession of ungodliness. Where men acknowledge

no God, they acknowledge no duty, in the highest sense of the term. They have no motive in the love of God, no motive in the fear of God to dissuade them from sin, and whatever sin best pleases them, there is no manifest reason why they should not commit it, provided they like it better than the inconveniences that attend it.

In a semi-barbarous community, the grossest superstitions may serve as a bond of society, and save it from utter licentiousness and dissolution. An indefinite terror of the powerful, and to them mysterious agents, whose effects are so manifest in various phenomena of nature, must unquestionably fortify, in many cases, the suggestions of conscience; but that intermediate state where superstition is totally disarmed, and even its advantages repudiated, and where, at the same time, no sound knowledge, nor rational persuasion of divine truth have found a place, has been found to exhibit the greatest proportion of low vices and hateful crimes,—the most frequent instances of public turbulence, rapacity and oppression, and the greatest insecurity respecting every thing which best deserves to be regarded as a common or public blessing. This conclusion might be established by an induction, founded upon a multitude of facts—upon the many periods in the history of mankind, in which the civilization of a community has overshadowed its ancient superstitions while it received neither the purity nor stability which the knowledge of the truth in Christ would have imparted.

Without this knowledge society is destitute of the elements of a *permanent* elevation; and though the fear of summary punishment may have the effect of restraining, and the ordinary occupations of life, by the pressure which they exert upon the violent passions of human nature, may have some influence in tranquilizing men, and reducing them into a sort of sentient peacefulness; they are quite consistent with the meanest variety or form of life, and may leave the man little better than his kine, scarcely possessed of any higher attainments than what consists in the powerful application of his whip or in the nice aim of his gun.—Such, or very similar, is the state of those Eastern nations which exhibit the longest genealogies notwithstanding, their skill in many arts of an inferior class. The length of their duration seems to have required this lowness of moral and intellectual stature, while the distinguished elevation of other ancient states,



seems to have entailed upon them a speedy extinction. Of the nations that now subsist, which are they that are most distinguished and honored in the world? Which are they that hold truth and righteousness in the greatest repute, and that have given the best proofs of a cultivated humanity? Which are they where the good arts and sciences are most profoundly studied, the knowledge of them most extensively diffused, and the benefit of them most generally experienced? Which are they whose population is at once most liberal and united, at once most enlightened and submissive to the laws? They are not those from whose soil the richest harvests might be carried away, nor those that are most populous, nor those that, as a people, under an acknowledged system of government, have had the longest lease of their tenement. Are they not those, where divine revelation has been most fully proclaimed, and where it has injected its light upon the foundations of their public institutions? Are they not those, in short, that have assigned unto God an honourable place for the worship of his name? not a place here and there, scrimp and accidental as the various humours of men, but a "house of many mansions," all His own, not a material and temporal kingdom, but dedicated to God, a part of his spiritual and eternal kingdom.

In extending your benevolent regards to the relief of the temporal distress of your countrymen, let it not be thought you have nothing to do with their eternal interests. You are understood to respect and hold in honour the religious faith that is common to you and them; and if you either honour or respect it let it not be abandoned. It is of all things most necessary that it should be determined aright, how far what is good may be made efficacious; else, how miserable the thought that the morals of a people should be abandoned to chance, or endangered by the failure of any attempt to fix them on a sound foundation.

There is no one who possesses any love of his countrymen, (a principle which the formation of a St. Andrew's Society supposes,) who has any regard for the qualities which were wont to distinguish them, their honest faith and simple piety, who has any recollection of the fountain-head, whence any love of things sacred, flowed into his heart, that can behold, without profound regret, how soon the fine gold becomes dim in Canada—how

soon the sense of religious truth perishes, when the stock has been transplanted into another soil, its vitality being often lost in so long a navigation, or chilled by the evils and temptations of a new condition of life; inasmuch, that without leavening the points that are in closest contact, they themselves often slide into the stagnant swamp. You are required to discharge the enviable, and we may say, the sacred part of showing them the way in which they may find themselves happy, and of assisting in the preservation of their religious principles and affections.

We are accustomed to venerate the British mould of things, to revere *her* institutions as long tested by experience, and to have a firmer trust in their permanency and their aptitude to unfold the greatest degree of excellence and happiness. We are accustomed to look with distrust upon the looser and more soluble elements that enter into the society of the populous states of the North American continent. But independently of this natural partiality, the result of a rigorous comparison would assuredly be a rational vindication of this confidence and satisfaction: and hence, men of ardent patriotism would deem it the greatest calamity, if the religious interests of this young country, were left unprotected as theirs are, and the country itself consequently abandoned to contingencies of the most pernicious, and, perhaps, fatal character. In the United Kingdom, the home of your ancestors, that "eye of the world, native not only of famous wits," but of spirits deeply imbued with the love of pure and holy truth, let them preserve broad and deep the solid foundations of their glorious temples—let them restore their dilapidations—let them repair the cracks and the crevices which the teeth of time have gnawed in their walls—let them reform them liberally by making their entrances larger and more accessible to every poor and humble soul that desires to present itself before the altar; then say, we "let them endure till the end of time—let the Gods of their posterity be the Gods that were their fathers! But with us who have been cast together by the tide of time into a large domain, but lately ransomed from the waste waters, a various multitude and ill-combined, because it is various, of diverse habits and repugnant prejudices, with opposite national feelings and different forms of religious service, the ground has yet to be prepared for an edifice so consistent. We strife of the elements is yet too fierce. We are in a transition state, in which many contending powers, swing unsteadily in the balance.

We are not yet awakened even to the discussion of the principles upon which a sound and durable state of social existence depends, and the very necessity which seems to exist for such discussion demonstrates not as we trust, the hopelessness of the thing, but the *difficulty* of founding such institutions as are necessary for the well-being of the country, a difficulty that may remain when the measures relating to them, shall even be wisely, liberally and firmly carried into execution. The quack and the accredited practitioner are too much regarded in the estimation of the people as an equal match. Between the experienced and sagacious man, and the ignorant talking man, it is thought that nothing has been decided, and measures that have an obvious and direct relation to the morals and religious character of future generations, are still, it is to be feared, an uncleared lot, a wood in which men wander, and may yet be long lost.

When I look abroad upon the face of this new land, whose latitude and length, its inhabitants have scarcely travelled far enough to measure, when I think of the exuberant productiveness with which God has endued it, how his careful providence has caused through a long series of ages, many great revolutions of nature to minister to that productiveness; and how, in the silence and solitude of so great a part of the surface of the globe, his spirit was long moving upon the face of the great inland deep collecting within it, the refined materials of a former world, and in the oozy beds depositing them beneath, that a new world thereafter might lift up her countenance to the sunny sky, her locks entwined with every flower, and with wreaths of yellow corn; when I recal how his hand unseen has thus been fashioning an abode for generations of men in which to fulfil their destinies till the end of time, moulding it into shape, and sloping its hills and dales, hollowing out the beds of its mighty lakes and marking out the courses of its rivers and rills, it seems a sad and melancholy thing to believe, that he will ever suffer the husbandmen of such a garden of his making, to become rebels against the God of nature, aliens from the kingdom out of which he peoples heaven. And yet when we reflect how insecure are the means of supplying full religious instruction, how partially the good seed must of necessity be sown, how easy for a good shepherd to be hunted from his pasture, and for the enemies of Christ to sow tares and brambles in his vineyard—when we consider in what manner distant and extensive districts may grow up

round irreligious and uninstructed, it is not without cause that such a *fear* may be entertained.

It is to invert the experience which all history furnishes, and voluntarily to reduce ourselves to the ignorance of childhood, to suppose that it becomes us to make no general provision for the stability and extension of revealed truth. Prejudices that respect forms, as well as prejudices against principles, are the great obstacles that must needs be contended with. The latter class of prejudices has taken a strong hold of the public mind. It is believed that any national *support* for the public maintenance of religion, is an antiquated error, that it is only necessary to lay prostrate its cumbrous bulwarks, that no impediments obstruct it, and that it may be a free article of trade, in order that its march may be infinitely accelerated, and that it force away from the market the spurious commodities that pass current under its superscription. If mankind could be baptized into religion by such water as this, why is it not more efficacious where it is most used? How happens it that where such sentiments are most prevalent, that the people are so much strangers to God? Where there is neither interference of authority in matters of religion, nor influence of old institutions, nor respect of persons, nor restraint of laws, let it be answered how it comes to pass, that the forms of religion have multiplied so abundantly that a man can scarcely number them; that they are moulded into so many various and uncomely shapes that one christian may sometimes be ashamed to behold the image of another. Where every man can form a sect of his own, and no man can distinguish the plausibilities of one sect from the plausibilities of another sect, is it to be wondered at, if this result in the formation of a sect that despises religion altogether. Instead of being a safer and a more rational system, it is a voluntary return to heathenism and barbarity. It is a libel upon the usefulness and necessity of law, it is an assertion that ignorance is as likely as wisdom to be successful in procuring the present happiness and eternal salvation of men. The wing of this night-raven flickers dreadfully. But it were to *unteach* ourselves of all the lessons which the past has taught us, to deny the advantages of the nurture that warmed our souls into the love of knowledge, of virtue, and of God, it were to be vainly credulous in contrariety to the cautious and wary character of our forefathers, to believe that a holy religion can be secured without means, or become

universal without an adequate cause. God has commanded us to be provident as well as hopeful. He has granted us his truth, but he has committed to men, the means of its promulgation; and whether it shall exert a permanent influence and penetrate the remotest corners no less than populous cities—whether it shall be left to every gale of public opinion to refresh or to blast it, (and who can tell what gales may blow,)—whether it shall be but a partial and accidental thing, lighting here or lighting there, as men may be able or inclined to entertain it, is evidently a matter for the determination of human counsel.

In Scotland, religion has long exerted a mighty influence. It guarded her national enactments, and her courts of justice, and filled with light and love the dwellings of her children. It is an *acknowledged*, or as it is called, an *established* power; and when but of late days, a blast began to rage at the door of the Church of Scotland, and a spirit of change, covetous of new things, disturbed the serenity of her peace, and applied as Scotsmen are fond of doing, general principles of policy and law, to show the ill foundation upon which her pillars were built, what did she do? She appealed not only to the laws which gave her her position in the land, but condescended at once in a manly and fearless manner, upon the very principles which her enemies had taken up to pierce her sides with. She demonstrated their fallacy to the general conviction of the state, and pointing them afresh with the clearest light, obtained a triumph worth the existence of 300 years. And why should this be deemed impossible here?—why impossible? not because men have the nature of men, not because it contravenes any law surely of our human constitution: but, if not possible, it is because our indolence and weakness are judicial, because we are entangled with prejudices about forms, idols of the tribe, as Lord Bacon would designate them, and cannot suffer our thoughts to run beyond the narrow enclosure of our own practice, because men have no serious and settled intention of understanding the truth and following it honestly. This is a question of the greatest practical moment, and therefore it is not multiplying needless controversies. All others are comparatively trifling, and receive magnitude and extension only from the dimness of our eyes and the mists which so changeful an atmosphere has gathered around us. In the heart of every good and God-fearing man, the consideration of this ought to be paramount, and he who should give it an effectual

proclamation, would be ill requited with the revenue of a king. In this we speak not gravely. He has his reward in the approving verdict of an enlightened conscience, that glistening angel that might give him peace and the joys of triumph in submitting his neck to the stroke of death.

In stirring up your minds by way of remembrance of these things which we believe to be good, exercise your charity in receiving them with a favorable construction. That you may preserve unextinguished your early lessons to the inducement of benevolence and good will to your fellow-creatures, to the love of truth wherever you can find it, to the wise principles whose profitableness you have experienced, and to the duties of a simple yet fervent piety, this is my prayer, and be it likewise your own.

AMEN.

g.  
v-  
at  
ais

se  
v-  
ve  
D-  
h  
e-  
r-

