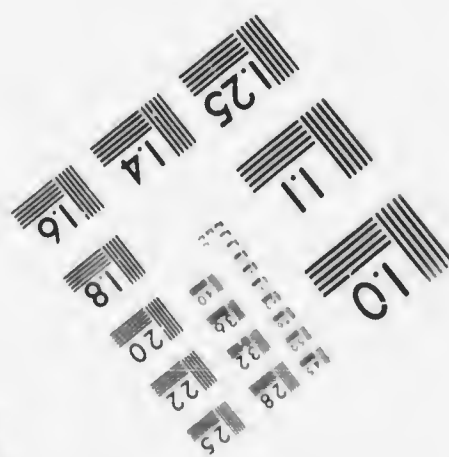
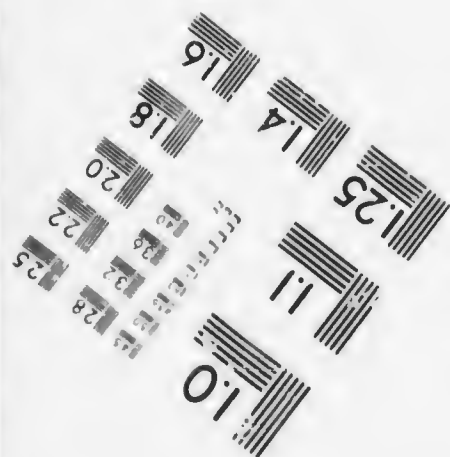
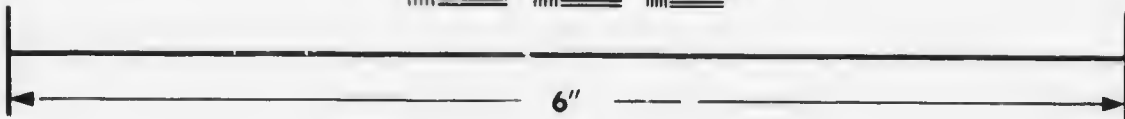
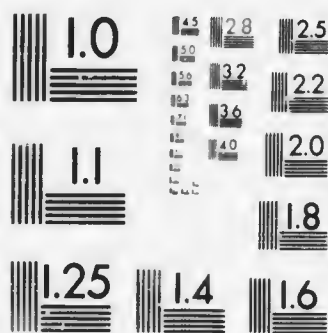


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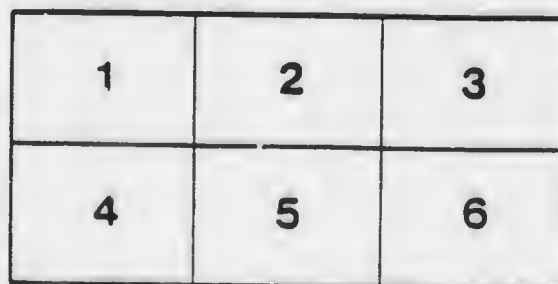
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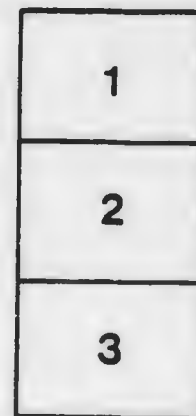
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At the Consecration

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ON SUNDAY, APRIL 28, 1844.

BY THE REV.

RICHARD DAVIES, M.A.

RECTOR OF STAUNTON, IN THE COUNTY OF GLOUCESTER.

PUBLISHED BY THE ARCHBISHOP'S COMMAND.

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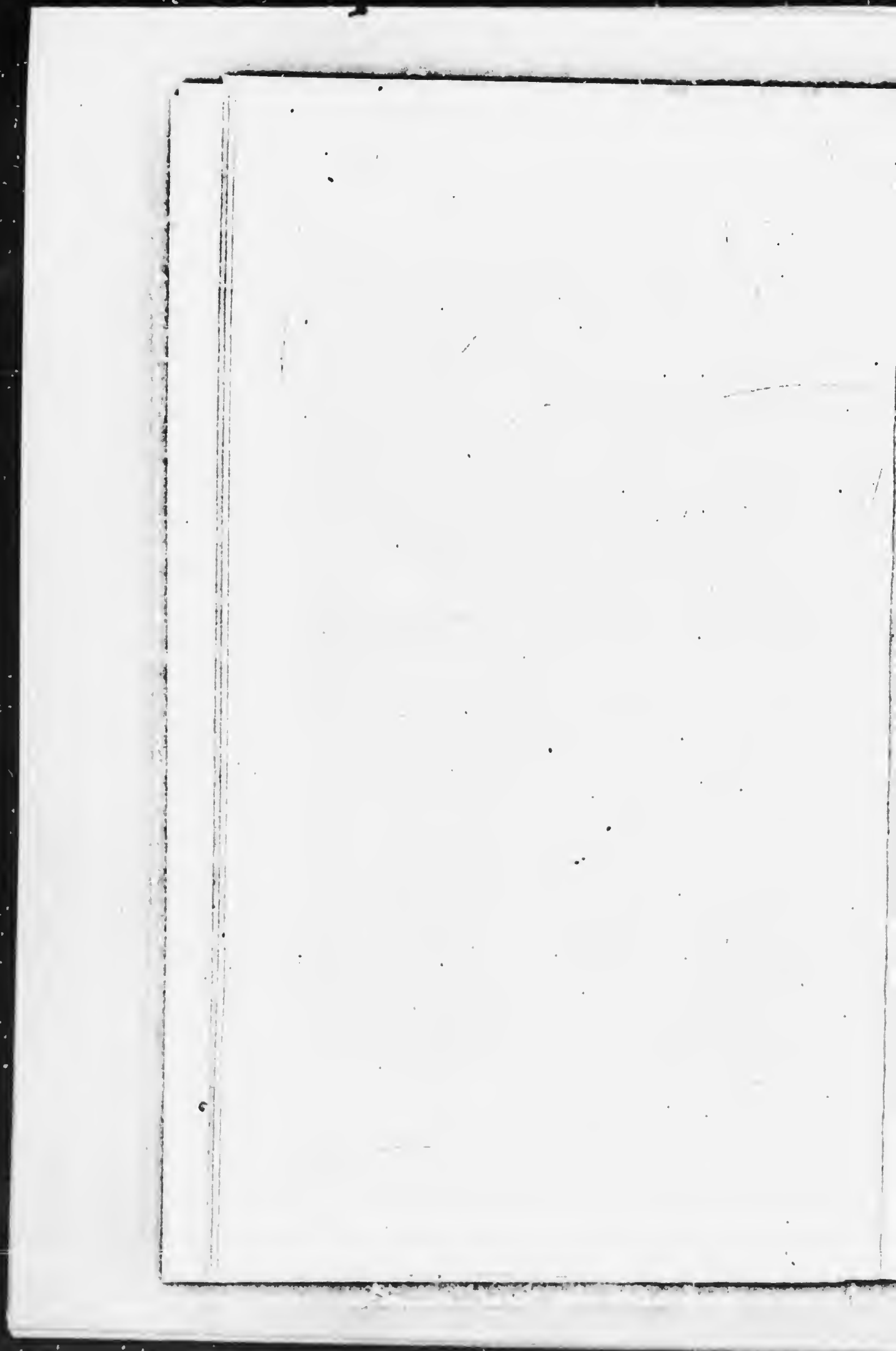


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IS DUTIFULLY INSCRIBED.



## CONSECRATION SERMON.

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THE REVELATION OF ST. JOHN, xiii. 10.

“Here is the patience and the faith of the Saints.”

THE Church of Christ, in her progress through the world, has ever been impeded by encumbrances or opposition. Her course has always lain through the “much tribulation,” which an Apostle has declared to be the one unvarying way of “entrance into the kingdom of God<sup>1</sup>.” If for a season she has had rest, and has increased in extent, and number, and worldly importance, then we are sure to find her torn asunder by divisions, corrupted by heresies, or spoiled of her energy and usefulness by pride, and luxury, and self-indulgence. If she has put forth “the signs of an Apostle<sup>2</sup>,” and borne about with her “the marks of the Lord Jesus<sup>3</sup>,” and laboured far and wide to gather in the scattered sheep of Christ’s fold, then she has had to encounter reproach and

<sup>1</sup> Acts xiv. 22.

<sup>2</sup> 2 Cor. xii. 12.

<sup>3</sup> Gal. vi. 17.

difficulty, and persecution, according to the tempers, and motives, and ability of those who have "taken counsel against her." Like her great Lord and Head, she has been "despised and rejected of men," or she has found her bitterest foes among "them of her own household."

Hence it has come to pass that we may properly apply the saying of my text to every age and condition of the Church. We need not venture to determine what the particular events may be, which were disclosed to St. John in his mysterious vision, and of which he so emphatically said, "Here is the patience and the faith of the Saints." It is sufficient for us to know that, when he thus spoke, he was engaged in describing all the future fortunes of the Church, from its first humble beginnings to its consummation in glory, as they were, one after another, unfolded to him. And therefore we may, I trust, without going contrary in the slightest degree to "the mind of the Spirit," make use of this declaration for our instruction and encouragement in every enterprise of difficulty, and in all the ever-varying circumstances of trial and danger, to which the Church, in the Providence of God, is called.

And if there be a work of more than common

interest and importance, surely it is the one, on which the Church has been of late years so fitly intent—that of sending forth her ministers and messengers to the various colonies and dependencies of the empire, with a view to fulfil her high commission of “making known to the principalities and powers in heavenly places the manifold wisdom of God.” In this work we may see abundant cause for exclaiming, in the words of my text, “Here is the patience and the faith of the Saints.” And by noticing some points in the *character*, and the *work*, of the Saints, as developed in this particular undertaking, I would endeavour to explain more fully what I mean by thus applying these words of Holy Scripture.

1. If we consider the *character* of the Saints, as it is exhibited in respect to those courses of action, which have in view the glory of God and the best interests of men, and which require exertions and sacrifices of any magnitude at all, we must see it to be such as to call into exercise corresponding measures of faith and patience. For, is it not a trial of both to exchange the comforts of home, and friends, and employments endeared to us by long use and numberless associations, for scenes, and people, and duties, altogether new

<sup>a</sup> Eph. iii. 10.

and strange to us? Do we not feel it hard, and indeed to flesh and blood impossible, to sit so loose to all worldly ties, as to be able to say, when some work is proposed to us for which we must leave them all, "Here am I; send me"<sup>6</sup>?" and yet this is the distinguishing mark of the Saints, to feel that on earth they "have no continuing city"<sup>7</sup>;" that "here is not their rest"<sup>8</sup>;" that their "conversation is in heaven"<sup>9</sup>;" that they are "dead" to the things of earth; and that their "affections are set on things above, where Christ sitteth at the right hand of God"<sup>1</sup>."

Nor let any one think that a person, thus weaned from worldly thoughts and feelings, must have a haughty spirit and an unsympathising heart. For the Saints are, of all men, the most gentle, and humane, and considerate of the wants and the weaknesses of those among whom their lot is cast. How ready are they "to endure hardness"<sup>2</sup>;" to be "in journeyings often; to be in perils in the sea, or on the land; to be in weariness and painfulness; in watchings often;" and besides all these inconveniences which are without, to have upon them "daily the care of all the Churches"<sup>3</sup>." And why do they endure all

<sup>6</sup> Is. vi. 8.

<sup>9</sup> Phil. iii. 20.

<sup>7</sup> Heb. xiii. 14.

<sup>1</sup> Col. iii. 1, 2.

<sup>3</sup> 2 Cor. xi. 26—28.

<sup>8</sup> Mic. ii. 10.

<sup>2</sup> 2 Tim. ii. 3.

this, but to comfort the sorrowful, to succour the friendless, to visit the forsaken, and pour into wounded hearts the wine and oil of Christian consolation? They have felt the love of God in Christ Jesus to themselves, and they have been taught and "constrained" by it to love their fellow-men, "not in word and in tongue only, but in deed and in truth".

And yet all this is not done in so absorbing a manner as to render them unmindful of that inner life, which is "hid with Christ in God". While, like Martha, they abound in services of practical usefulness to their fellow men, they also, like Mary, sit often at the feet of Jesus, and school their own hearts in the discipline of his Cross. Knowing, as they do, their own weakness and dangers, they are continually seeking fresh supplies of grace and strength by prayer to Him, who alone is "able to keep them from falling".

For, while they are gratefully conscious of the difference between themselves, and what they might have been, and what many still are, they see no cause to be "lifted up with pride"; they know that they "were by nature children of wrath, even as others"; and that they possess

<sup>4</sup> 2 Cor. v. 14.

<sup>7</sup> Jude 24.

<sup>3</sup> 1 John iii. 18.

<sup>5</sup> 1 Tim. iii. 6.

<sup>6</sup> Col. iii. 3.

<sup>9</sup> Eph. ii. 3.



nothing but what they have received. Instead, therefore, of looking upon their labours and sacrifices in the work of the Lord with proud self-complacency, they are rather humbled by the thought of their own unprofitableness<sup>1</sup>. Though they do not deny, or disclaim, the good, of which they have been the instruments, or the graces and virtues which they have been permitted to show forth, they at the same time feel, most unaffectedly, their own sinfulness and weakness, and turn with humble thankfulness to the Cross of the Lord Jesus Christ, as that by which alone their sins have been pardoned, and they themselves "out of weakness made strong<sup>2</sup>." Here, alone, do their souls find repose.

And such a character as this cannot be formed without the exercise of a strong faith and much patience. There is a great deal in man himself, and still more in the world around, to hinder the growth of any one of these features, and much more of them all in combination, and in due proportion. Wherever their lot has been cast, in whatever circumstances they have been trained; whether at one time it may have been, in deep retirement, like Moses in Midian; or at another, in the throng of secular business, like Daniel in

<sup>1</sup> Luke xvii. 10.

<sup>2</sup> Heb. xi. 34.

the court of Babylon, there must have been much "looking at the things, which are not seen<sup>3</sup>," a clear sight of "him, who is invisible<sup>4</sup>;" there must have been the most resolute ruling of the spirit, much meek endurance, a stern self-government, and determination "not to make haste<sup>5</sup>," before even powers could have been acquired, such as God may make use of in executing his difficult works, and, still more, before the will could have been formed to consecrate those powers, "in simplicity and godly sincerity<sup>6</sup>," to the service of Him who gave them all.

2. But it is not only the character of the Saints which calls for faith and patience. Their *work*, and especially of those of them who are set in the high places of the Church, their work is such as to require for its due performance qualities and energies far higher than any which grow up unaided, and of their own accord, in the human heart.

For is not their work to hand down, pure and unimpaired, "the faith once delivered to the Saints<sup>7</sup>?" And who that knows any thing of the power of popular eloquence or unsanctified

<sup>3</sup> 2 Cor. iv. 18.

<sup>4</sup> Heb. xi. 27.

<sup>5</sup> Is. xxviii. 16.

<sup>6</sup> 2 Cor. i. 12.

<sup>7</sup> Jude 3.

erudition, of the tendency of indolence to acquiesce without proof<sup>a</sup> in received opinions, or of arrogance to forsake the old and tried paths, and strike out for itself new lines of thought, and make such ingenious discoveries in the things to be believed as are sure to attract notice by their very boldness and originality; who, that attaches to these several springs of action the weight which they undoubtedly possess, would not be afraid, lest, haply, he might fall into the condemnation of those who teach error for truth? It is impossible to read the history of the Church, and survey the various theological opinions, which have prevailed in different ages of it, without seeing cause to dread being turned aside from "the truth, as it is in Jesus<sup>b</sup>." If in any thing there be need of patience, it is to stand firm and unmoved by the loud voices and positive assertions of any particular school, which happens for the day to be in the ascendant, and with much care and diligence to search concerning every article of the creed, by a painful and prayerful investigation of the Scriptures, and of the old Catholic doctors, what the Church has from the beginning taught. Thus alone can those, to whom this precious trust has been committed, be

<sup>a</sup> 1 Thess. v. 21.

<sup>b</sup> Eph. iv. 21.

said to "take heed to their doctrine," and so hope to save themselves, and those committed to their charge<sup>1</sup>.

And when they think that the truth, entrusted to them, is "the power of God unto salvation to every one that believeth"<sup>2</sup>—that it is, like the manna of old, made suitable to the taste of every one for whose nourishment it was supplied; and then, on the other hand, think how proud and self-wise men have at different times disguised it, or robbed it of its distinguishing qualities, to raise their own credit, or, under the specious pretext of rendering it more agreeable to those whom they wished to convert; when they consider these things, how careful should they be not to be ensnared by "the fear of man"<sup>3</sup>, or by the vain wish to "make a fair show in the flesh"<sup>4</sup>, to alter one jot or tittle of the counsel of God; to soften down the self-denying doctrines of the Cross, or pretend, by a haughty exercise of the reason, to explain what they ought humbly to adore. How ought they to exhibit their *faith* in maintaining God's truth, as a sacred thing, which no wisdom of man's can in any way make better; and their *patience* in confidently

<sup>1</sup> 1 Tim. iv. 16.

<sup>2</sup> Rom. i. 16.

<sup>3</sup> Prov. xxix. 25.

<sup>4</sup> Gal. vi. 12.

expecting to see that truth "prosper in the thing whereunto he has sent it".

But their work is not merely to keep the faith pure and undefiled themselves; it is also to present that faith before others, in an *objective* form, and do, as much as in them lies, to bring all into *subjection* to it. And here, indeed, we may see the patience and faith of the Saints tasked to the very utmost in the case which calls forth the fervent prayers and solemn benedictions of this day. One is now to be set apart for the high work of strengthening and extending the Church in a distant colony. Both his patience and faith must be sorely tried.

For will he not have need to "possess his soul in patience", when he sees so much work to be done, and so scanty a supply of means allowed him for doing it? Is there not a continual temptation in minds not disciplined to submit with patience to God's will, to outrun the course of Providence, and to devise schemes of doing good, which have a show of zeal, and seem to promise improvement; but which, as not being based on sound principle, are sure eventually rather to hinder than advance the object aimed at? It is a trial to the patience of us all, to see a mighty

<sup>5</sup> Is. lv. 11.

<sup>6</sup> Luke xxi. 19.

nation, like this, which is reaping from her colonies so rich a harvest of "carnal things," refusing all but the very smallest assistance in making to them some return of our "spiritual things".<sup>7</sup> And those to whom the oversight of the Church in our colonies has been given, who see with their own eyes the "fields white unto the harvest"<sup>8</sup>, and the few "labourers sent to gather in that harvest"<sup>9</sup>, must, of course, feel this national neglect yet more acutely.

Or consider the trial of patience which is caused by the rivalries and animosities of conflicting churches and sects. Surrounded, on the one side, by a Church of apostolic descent indeed, but whose creed is disfigured by unnumbered novelties and corruptions; and, on the other side, by several distinct sects, all disdaining an appeal to antiquity, and taking for their authority one and the same Scripture, only with the liberty of interpreting it each after his own fashion; what need will he have of patience to keep him from useless contention or faithless connivance at error, from being provoked by temper and pride into unseemly strife, or soothed by a love of ease and quietness into an unworthy compromise of the truth; in short, to guard against giving unnecessary of-

<sup>7</sup> 1 Cor. ix. 11.

<sup>8</sup> John iv. 35.

<sup>9</sup> Luke x. 2.

fence, either to Romanist or Dissenter, or "to the Church of God"<sup>10</sup>?"

Or think, once more, of what a colonial population must, for the most part, be made up. Having quitted their own land for the sake of providing better the necessary means of subsistence, or the comforts and luxuries of life, for themselves and their families, one must naturally expect to find in them a large measure of that spirit which our Lord seemed to consider so much opposed to the spirit of his kingdom<sup>1</sup>. And is there not a great temptation to impatience, when he sees what manner of men they are, and to forget that "God can, out of these stones, raise up children unto Abraham<sup>2</sup>," and charge the character even of the most unpromising? It requires, we all know, even where outward appearances give the promise of fertility, it requires great patience to go on "sowing the seed in the morning, and in the evening not withholding the hand<sup>3</sup>," and "not to be wearied in well doing<sup>4</sup>," as knowing that, in spite of all discouragements, "we shall reap, if we faint not." But when toil and traffic seem to swallow up all the energies of mind and body, then to bear the disappointment, and to "have patience, and to labour for Christ's name sake,

<sup>10</sup> 1 Cor. x. 32.

<sup>1</sup> Luke xviii. 24.

<sup>2</sup> Matt. iii. 9.

<sup>3</sup> Eccles. xi. 6.

<sup>4</sup> Gal. vi. 9.

and not to faint<sup>5</sup>:" this, indeed, is to "approve himself a minister of God in much patience<sup>6</sup>."

And will not his faith also be brought into exercise? We must all confess what a support it is to our faith in the commission we bear, to have so many standing witnesses of the thing we believe. The architecture of our churches, the boundaries of our parishes, the phraseology of our laws, the number and extent of our endowments, the fulness and regularity of the several orders of our ministers, the uniformity and exactness of our services—all these things bear testimony to a remote antiquity, and connect us with men and times long gone by, and help very much to confirm us in the faith that we have. our parts in that "true tabernacle, which the Lord hath pitched, and not man<sup>7</sup>." But will it not require a strong faith, in a land destitute of all these associations, to keep up the firm unwavering assurance that the pastoral staff, which he bears, is as mighty to do great things as if it were overlaid with gold and jewels; that he occupie. an Apostle's throne, and that his word, for blessing or reproving, is as weighty as that spoken by those who preside in magnificent and time-honoured cathedrals?

But it is not merely in matters like these that

<sup>5</sup> Rev. ii. 3.

<sup>6</sup> 2 Cor. vi. 4.

<sup>7</sup> Heb. viii. 2.



faith may wax faint, through a want of external support, but in the very first principles of religion itself, through a want of those means and assistances by which it is nurtured. When we think how much of what is good in our characters we owe, under God, to circumstances, we should tremble to be deprived of those circumstances. The friends, with whom for years we have taken sweet counsel; the examples of those superior to us in rank or age; the scenes of patient suffering and of peaceful death which we have had the privilege of witnessing in our parishes, have all had their effect in making us what we are. And if we were to have all our old helps taken away, and go where all was new; where we had none of our familiar friends, where the standard of piety among all classes was low, where there was little to “provoke unto love and to good works<sup>1</sup>,”—should we not be in danger of losing what we had heretofore gained, and of being obliged to cry out, in a yet more painful sense than the Psalmist, “How shall we sing the Lord’s song in a strange land<sup>2</sup>?”

Or, to take one more case.—When the anxious overseer surveys the barren appearance which his diocese presents; when he contrasts with it the ample supply of spiritual ordinances which he has

<sup>1</sup> Heb. x. 24.

<sup>2</sup> Ps. cxxxvii. 4.

left behind him in his native land; will he have faith strong enough to restrain him from asking, in impatient unbelief, "Can these dry bones live?" or from setting about measures of a questionable expediency? Will it enable him, after having "done what he could" in the plain path of duty, to "stand still, and see the salvation of God"; to remember that the Church in England once dwelt in tabernacles and poor cottages, and did not attain to its present name and greatness but by slow degrees and through much opposition; and that many a faithful labourer has wept, and toiled, and died, and seen no success, and yet "his work was with his God," and has been blessed since his death wonderfully?

3. And this leads me, in conclusion, to say something of the fruit of such faithful and patient labours.

Must we not believe that now, when the Church is rousing herself to a proper sense of her duty to "all men, and especially to them of the household of faith," now that she is no longer daunted by the sneers of the profane, or the suspicions of the worldly wise, or the fears of the covetous and self-indulgent, from casting herself, with energetic faith

<sup>1</sup> Ezek. xxxvii. 3.

<sup>2</sup> Mark xiv. 8.

<sup>3</sup> Exod. xiv. 13.

<sup>4</sup> Is. xlix. 4.

<sup>5</sup> Gal. vi. 10.

and patience, upon those high schemes of noble daring, which have for their object to communicate her privileges and blessings to our traders, our emigrants, our convicts—nay to the most benighted strangers in the forlornest spots of all “earth’s melancholy map;” when she is setting about the work in a manner worthy of the Church; not merely distributing copies of the Bible, or permitting the solitary missionary to pursue his own course, unaided by sympathy, unchecked by advice; but sending forth the Church itself, in its integrity — its bishops, priests, and deacons: must we not believe that great effects will follow; that in many a neglected land, where hitherto there has been no appearance, or only a very slight semblance, of religion, a great change will take place, and the Church, which has heretofore been, as it were, a barren woman, will “keep house, and be a joyful mother of children<sup>6</sup>?” Yes, and especially when we see, as we have lately done, some of her hopefullest sons answering her call to go forth on the work of spreading the glad tidings of salvation to far distant lands: men not (as it has been well said<sup>7</sup>) “in the ardour of youth and hope, still less in the heat of

<sup>6</sup> Ps. cxiii. 9.

<sup>7</sup> Quarterly Review, No. 63. Ch. of E. Missions.

enthusiasm, least of all from a desire to obtain filthy lucre or earthly honour; but in mature life, in sobriety of judgment, and the deliberate sense of duty;”—when we see the Church acting thus, we cannot doubt but that she will be made the instrument of watering and fertilizing others abroad, and also be greatly refreshed herself at home. Would to God we might indulge the hope, that by this zealous direction of her energies to resist the common foe, and to extend “the common salvation,” her own unhappy divisions might subside and be forgotten, and her now well nigh sundered unity be once more restored to her, as in primitive days, when “they were all of one heart, and of one soul, and great grace was upon them all!” This, indeed, were a blessing worth all the sacrifices of self-will and self-opinion, and self-indulgence, which we must each of us individually make before ever so precious a gift can be enjoyed. At any rate, we must believe that her “labours cannot be in vain in the Lord<sup>1</sup>,” and that, (to use the language of a great Spanish missionary, who had spent a large portion of his life in converting the heathen,) if the Church set about the duty of preaching the Gospel in an Apostolical manner, and with Apostolical men,

\* Jude 3.

\* Acts iv. 32, 33.

<sup>1</sup> 1 Cor. xv. 58.

we shall be sure to see Apostolical success. And this expectation is warranted by actual experience. For, when we compare the account of the diocese of Newfoundland now, with what it was in 1705, when one solitary labourer was employed in that vast vineyard; or in 1805, when not a single school, and not more than three or four churches or clergymen were to be found there; and now think that in the four years since a bishop has been placed there, the number of schools and churches, and clergymen, has been more than trebled, and that many are the evidences of a more Christian walk and conversation throughout the colony; we cannot doubt but that the good work which has been so happily begun, will go on increasing, till "the little one shall become a thousand, and the small one a strong nation; for the Lord will hasten it in his time<sup>2</sup>." It was no vain and irrational enthusiasm in the wise and good Bishop Middleton, as he listened to the woodman's axe clearing the ground for the intended Mission College at Calcutta<sup>3</sup>, to muse on what might hereafter be the studies and glories of the place. And we have seen what mighty effects have flowed from that undertaking in the short space of twenty years. And may we not without

<sup>2</sup> Isaiah lx. 22.

<sup>3</sup> See Life, by Le Bas, vol. ii. p. 153.

presumption anticipate the same change for the better in the moral and religious aspect of Newfoundland, from the far plainer indications of a work in progress there? May we not hope that now at length the fond wish of the pious Bishop Berkeley will be realized, and that in the Bermudas, or some other part of the diocese, an institution will arise, which shall nurture in its bosom sons of the soil—a native clergy—who shall in future years carry the light of truth into the darkest corners of the far west? Who knows but that the prayers and sacrifices of that sainted prelate are now being answered by God; and that, though now “with the Lord,” he looks with joy and thankfulness on the more promising signs and appearances which attend the efforts of those who have entered into his labours, and are about to be employed in the very same portion of the Lord’s vineyard, which he regarded with so much interest when he was in the flesh!

At all events, whatever measure of visible success may be given (for this is all in the hand of the Lord to distribute as He sees fit), of this we are quite sure, that the Saints who work in patience and in faith shall not work in vain, nor lose their reward. In their dreariest scenes, and most desolate hours, they shall have, in a peculiar manner, the sense of their Master’s presence

to guide and to cheer them; they carry about with them that encouraging promise, that they shall "receive an hundred fold, even in this present life<sup>4</sup>," for all they have given up for their Lord's sake, and the comfortable assurance that, when they die, they shall have the blessedness of those, who "die in the Lord, and rest from their labours, and their works do follow them<sup>5</sup>."

And now, Right Reverend Fathers and Brethren, while we are surrounded, as it were, by "so great a cloud of witnesses<sup>6</sup>," who, in other days, have gone forth from these venerable walls upon their high and blessed mission of feeding and ruling the Church of God at home or abroad, how can we more fitly "commend to the grace of God<sup>7</sup>" our beloved Brother, who is here to be consecrated to the like "good work<sup>8</sup>" with them, than by praying to Him, who is "their God and our God<sup>9</sup>," to pour down upon him some portion of their spirit. May he be, like them, wise in counsel, active in duty, humble in heart, holy in life, and "naturally care for the souls of men and the things of Jesus Christ<sup>1</sup>." May he at all times have the testimony of a good

<sup>4</sup> Matt. xix. 29.

<sup>7</sup> Acts xx. 32.

<sup>5</sup> Rev. xiv. 13.

<sup>8</sup> 1 Tim. iii. 1.

<sup>1</sup> Phil. ii. 20.

<sup>6</sup> Heb. xii. 1.

<sup>9</sup> Matt. xxii. 32.

conscience, and the fruit of it, confidence towards God<sup>2</sup>;" and may the "pleasure of the Lord greatly prosper in his hand<sup>3</sup>." And when he has accomplished the measure of his days, "lengthening the cords, and strengthening the stakes"<sup>4</sup> of God's Church below, may he "finish his course with joy<sup>5</sup>," and be received into the Church above, with all "those, who through faith and patience, inherit the promises<sup>6</sup>!"

<sup>2</sup> 1 John iii. 21.

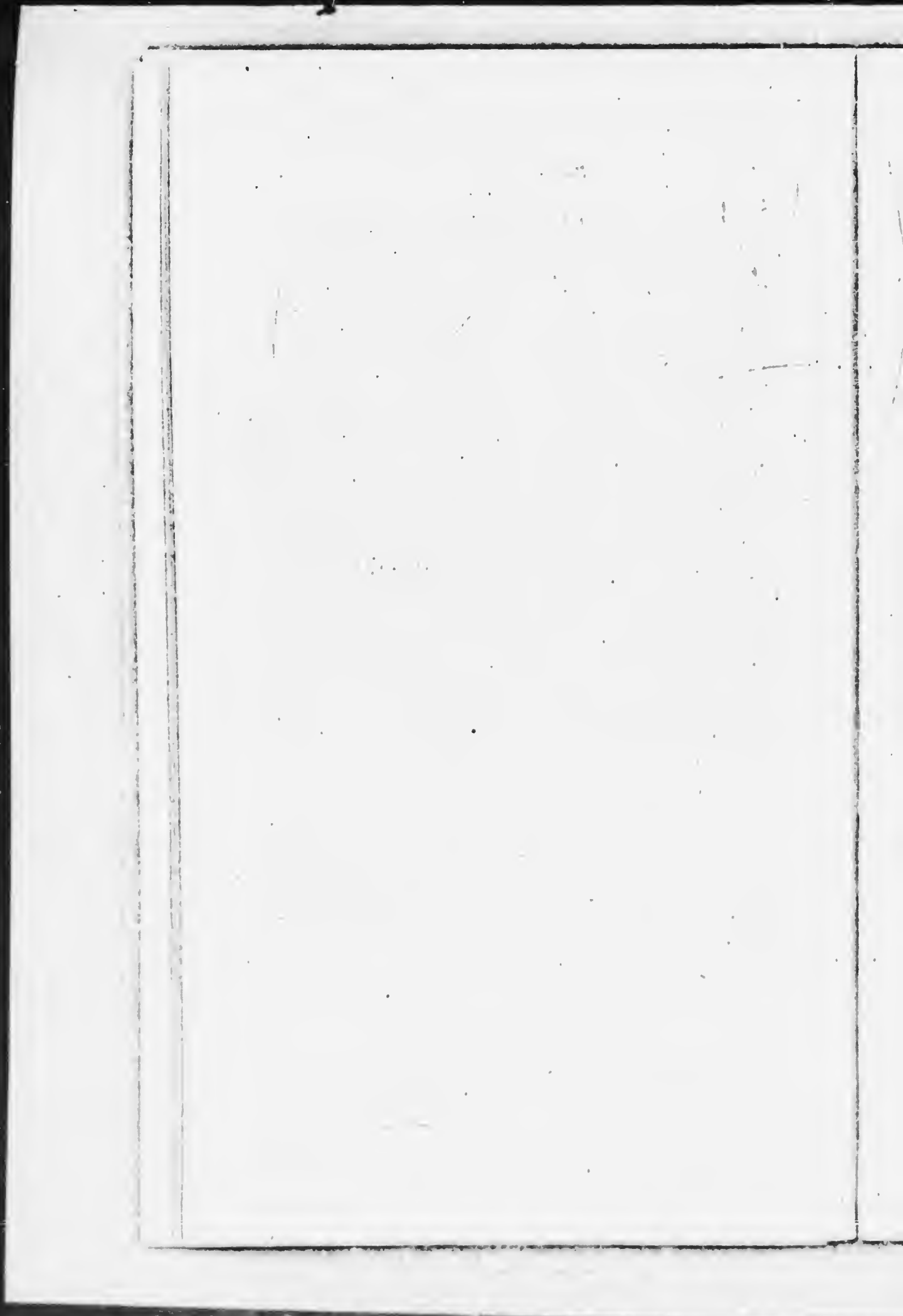
<sup>3</sup> Is. liii. 10.

<sup>4</sup> Is. liv. 2.

<sup>5</sup> Acts xx. 24.

<sup>6</sup> Heb. vi. 12.





## APPENDIX.

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THE Island of Newfoundland, though it is the most ancient, and on many accounts a very valuable, colony of England, has never hitherto received, nor is it at present receiving, from us assistance in spiritual things, at all commensurate with its wants.

From the year 1600, when settlements began to be formed on the island, to the year 1700, we find no mention made of a Minister of God's Word and Sacraments being there at all.

In the year 1704, the Society for the Propagation of the Gospel in Foreign Parts sent the Rev. Mr. Jackson there. In the year 1734, Mr. Kilpatrick was sent by the same Society to Trinity Bay; and in 1738, Mr. Jones to Bonavista.

In 1751, Mr. Langman was sent to St. John's, and from that time there appear to have been a succession of Ministers at these three settlements.

In the year 1800, when the population had increased to 50,000, or 60,000, there were still not more than three or four Ministers of the Church of England in the whole island. And many were the settlements in which the very name of a clergyman, and of the ordinances of the Church, was altogether unknown.

About the year 1820, a feeling of the deplorable state of the colony was awakened in England by some persons, who had been eye-witnesses of the dreadful ignorance and vice into which the greater part of the inhabitants had fallen, through the want of the means of religious instruction, and of the public worship of God; and considerable exertions were made in this country to establish schoolmasters, and readers, as well as clergymen, more generally throughout the island. But still the supply was by no means adequate to the wants of the place.

Again, in 1840, when Newfoundland had been formed into

a separate diocese, and the Right Rev. Aubrey Spencer, D. D., consecrated the first bishop of the see, these exertions were renewed with greater earnestness than ever, and the number of churches, and schools, and clergymen, was more than trebled.

The Ecclesiastical Statistics of the Colony are as follows :

Deanry.	Population.	Clergymen.	Churches or School Houses.
AVALON . . . .	51,419 . . . . .	17 . . . . .	35
BERMUDAS . . .	11,114 . . . . .	9 . . . . .	19
TRINITY . . . .	18,747 . . . . .	10 . . . . .	31.
	81,276	36	85

But, after all that has been done, there is still a very great want of those spiritual privileges, without which no country can be really happy or prosperous.

The population is nearly 100,000. The settlements in which they dwell are scattered along the coast, so separated from each other, by intervening bays or impassable country, as to make the regular and profitable attendance of a minister at more than one almost impracticable. It is therefore much to be desired that the number of missionaries and catechists should be so increased as to enable the newly-consecrated bishop to supply to the many still desolate places of his diocese the means of grace and salvation.

This may be most effectually done through the Society for the Propagation of the Gospel in Foreign Parts. As the funds of that Society are enlarged, so will the means of usefulness be enlarged in the several colonies, to which its labours are directed. And those who feel an especial interest in Newfoundland, may still most readily convey their assistance to it through the channel of the Society for the Propagation of the Gospel in Foreign Parts.

*May 1st, 1844.*

THE END.

GILBERT & RIVINGTON, Printers, St. John's Square, London.



