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GIFTS IN THE TREASURY:

A SERMON ON DIOCESAN MISSIONS,

PREACHED AT THE CONVENTION

IN

ST. PAUL'S CHURCH, EDENTON, N. C.,

MAY 1858,

BY REV. H. H. PROUT, RECTOR OF ST. JOHN'S CHURCH, WILLIAMSBOROUGH.

PUBLISHED BY ORDER OF THE CONVENTION.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE & SON.
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GIFTS IN THE TREASURY.

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And Jesus sat over against the Treasury, and beheld how the people cast money into the Treasury. And many that were rich cast in much. And there came a certain poor widow, and threw in two mites, which make a farthing. And he called unto him his disciples and saith unto them, verily I say unto you, that this poor widow hath cast in more than all they which have cast into the Treasury.—St. Mark, xii., 41, 42, 43.

It will be expected, on an occasion like the present, that there will be an appeal to acknowledged principles of christian action. The benevolence which the Gospel inculcates, if it be not as peculiar as the faith it teaches, is at least as evident. What then are the rules and measures of this christian benevolence? Peculiar as the faith is, distinctive as is our creed, the practical humane kindness of our religion is also palpable and plain. It looks upon humanity, including both the present condition and future prospects of men, under the providence of God, with a kindly interest, with a genial solicitude. Hence, wherever the seed of Gospel truth has been sown, there have sprung up charities to bless mankind. And since the Gospel is ours in respect to the truth it teaches, it is ours also in respect to its kind philanthropic charity.

Even the Temple of God of old had its Treasury for alms and benevolences. That limited and austere ceremonial dispensation cherished within itself a principle of sympathy with man, which Christ our Lord caused to expand and glow with the warm breath of his self-sacrificing love. The worshippers in the Temple were not only those who prayed and believed and confessed, but it was theirs also to give alms as a religious duty. And our Lord himself, frequenting that solemn service, did not hasten from the holy place, but "sat over against the Treasury and beheld how the people cast gifts into the Treasury." And having before taught his disciples how to pray, he now calls them to him and teaches them what true charity is, from what principles it proceeds, and by what measures it is to be regulated.

The Temple at Jerusalem was a place of daily resort for devout people. The faithful, of every rank in life, congregated

there to join in public prayers, or to offer privately each one his own petitions. And each one, as his prayer is done, turns to the appointed coffer which should contain gifts to God, and casts in his offering, benevolently and charitably. But "Jesus sat over against the Treasury," and, unawares, the donor of gifts comes under the eye of One who judgeth righteously. He dreams not probably of the scrutinizing gaze which is reading his character. To give, is with him a habit; so much so that he is almost unconscious of the gift. But still this habitual charity, in the principle which prompts it and in the measure of its exercise, is a test of character.

Many, we are told, acting under a cognizance they were little aware of, "many that were rich threw in much." You can imagine the diversities of religious character which must have been developed to the clear-seeing eye of Christ. The consciously righteous man, for example, rises from a calm prayer and turns to bestow his offering in punctilious proportion to his income. No one item of gain from any source is forgotten. He tithes even his "mint and anise and cummin," and a weighty offering falls from his hand into the Treasury of God. Following him, we may conceive of a character prodigal of worldly goods, careless of money, a stranger to sordid feeling, who thinks neither of how little nor of how much his gift may be; who gives cheerfully, perhaps liberally. Another succeeds: studious of appearances, weighing his gift accurately in the balances of men's eyes, graduating it by their approbation, giving merely what it was customary to give, keeping resolutely within a certain line of fashionable charity. Then again, there comes, under the discerning eye of Christ, a perplexed soul, harrassed by conflicting claims, anxious to do well but hardly able to tell what he ought to do; private claims setting one way, the claims of public charity setting another way, making him timid in action and confused in motive. Thus, the many—the complacent and the prodigal, the careless and the perplexed,-the "many who were rich threw in much." Were they condemned? It does not appear that they were. Still, while the munificence of the respective offerings of these rich men excited general admiration, the high eulogium of Him who read the heart and character of every one is not bestowed on them, but is reserved for one poor woman.

No consideration but that of felt duty will lead modest pov-

erty to expose itself to the world. The poor are apt to have but few friends, and they never feel it so much as when jostled in the throng of the wealthy. The crowd, the "many", whom this poor widow was amongst, were rich, of easy deportment and high standing, and were it not that the house of God is the home of the poor, where they know they have the right to be, she must have felt herself sadly out of place in such company. The best that the lowly can hope for sometimes is, that they may pass unnoticed. And when the two mites dropped from her hand, and no tongue of critical admiration was ready to applaud, she had only to shrink away again, timid amongst the bold, and desponding while others were smiling and satisfied. Yet the Eve that seeth not as man seeth had beheld this scene. and discerned the hidden truth of things. He knows what is in the heart who made the heart, and there is no respect of persons with Him. "Verily I say unto you, this poor widow hath cast in more than they all." This is the righteous judgment of Christ. "For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

And can there be a plainer instance and illustration of true christian benevolence? Or was there ever a mirror held up to the fair countenance of true charity that reflected it back more beautifully? The lesson conveyed is so plain that a child may understand it: so truthful and clear, that one would suppose every child-like heart must feel it. Our duty is gently, yet inevitably insinuated. Let us remember what our Lord has declared to be indispensable on our part: not profound sagacity, not deep learning, not admirable prudence; but a heart susceptible to lessons of goodness, that responds promptly to a perfect rule of action: a heart that does not try to prove itself an exception to a rule of revealed duty, but knows in itself that the rule is of God, because it feels it to be true. In short, we are to heed our first kind impulses, because our very kindest impulses are most nearly right, and the one thing indispensable, therefore, is, that we "be converted and become as little children."

It is most worthy of our observation, that no caveat is here interposed against what some would perhaps have called a lack of prudence in the poor woman. She ought at least, in the view of many, to have kept one of the two mites for herself,

while she gave away the other. But this very lack of all selfish prudence, the entireness of the self-forgetfulness, is what gained the praise of Christ, and appears to constitute the finish and perfection of the example. Here then we behold a display of pure christian benevolence, clear without a shadow, beautiful without ornament.

It is presumed that we have the courage to contemplate the rules of duty without flinching and without fear. Our Lord does not deceive us into happiness. If the true principle of benevolent action contains a cross, even, He does not hide it from us, but exposes the whole pain and grief of duty to the heart that would enlist in His service. It is most remarkable, not that the Gospel offers blessings—that every false religion professes to do-but that it offers them to us if we bear a cross of self-denial and renunciation, which no false religion ventures to do. It frankly says to every one, "Endure hardness; take up and bear the Cross; forsake all that you have: you shall then be a disciple of Christ, and have treasure in heaven." All through the Gospel, grief and pain, and voluntary loss and certain suffering, are as plainly propounded to men as are the glories of heaven; and the latter are no more certain as rewards than the former are inevitable as conditions antecedently necessary. And in the open exercise of this frankness, it is still supposed that men will believe unto eternal life; and that their faith will have firm tone and elastic power to bound in sympathy toward whatever is high in duty or profound in self-denial.

Why was it said of this poor donor, that though she offered so little she still gave more than all the offerings of the wealthy? First, because it was more relatively to her means. The rich gave but a fragment of their means; donations which deprived them of no indulgence, and brought them into no discomfort. But the charity of this individual not only cut off the means of self-indulgence, but brought her into immediate discomfort. And this showed that the charity was genuine. This was the circumstance on account of which it gained the express praise of Christ. If therefore christian benevolence includes the bearing of a cross—if the kindness of christians, to be real, must be like the kindness of Christ himself—then it were well to remember that the Eye that read the character of those who contributed in the Temple, reads ours, and that we all shall be weighed in the same balances of pure strict justice.

For it may, I hope, be truly said of every one of us, that he desires the approval of God. We are living and laboring to gain the Divine blessing and pardon. Our wish is to enter into Life at last. We desire also even now a proof of acceptance, a hope of final salvation, which shall be an anchor of the soul, sure and stedfast. To have that comfortable assured hope, is to be most blessed, though in want of all else. But it was this very approval, this same most desirable blessing, which she who gave all had in return for it: had it too because she gave all. It was an experiment built on the truth conveyed in that most beautiful parable—"The kingdom of heaven is like a merchantman seeking goodly pearls, who, when he had found one pearl of great price, sold all that he had and bought it." Therefore her gift into the Treasury of God was also such an one as left her in want; she contributed all her living. The inestimably precious return, "the pearl of great price," was the express approval of Christ, including, of course, forgiveness, peace and joy. Not as of merit, but of grace. This self-denial was proof of sincerity of heart and vigor of faith. It showed a plain fulfilment of the conditions upon which eternal life is offered to us.

Thus the character and extent of our charitable benefactions becomes, in the very doctrine of Christ, proof of our actual standing with God. "If thou wilt be perfect, sell what thou hast and give to the poor, and thou shalt have treasure in heaven." It is not the absolute amount, but the proportion it bears to the ability of the donor, that forms a criterion of sincerity. And it becomes an actual satisfactory proof of faith only when it is felt to be an entire, and a costly sacrifice. Always, in true devotion to God, there is a wholeness, an integrity, a moral completeness. And the reason of it, the reason why nothing less than all, even the very treasures of the heart, are adequate, is two-fold: first, the commandment, "Thou shalt have no other Gods but me;" and second, because we are purchased anew to God by the precious blood of Christ, and are not our own. If we are to yield ourselves to God, that includes the yielding of our choicest treasures and most profound affections. Unreserved, undivided devotion is therefore the just claim of the Creator and Redeemer. And the whole discipline of Christ is the imparting, cherishing, and completing of this holy character. Therefore it is proper for every one under this discipline to ask himself—Is my allegiance in any degree divided between the world and God? Does my heart cling fondly to the things of this world? Do I hear of parting with my treasures with extreme dislike, finding it hard to realize that the treasures above are of equivalent value, not to speak of esteeming them infinitely better? Do I reluctate against the radical profound conversion of my soul to Himself, which the grace of God would work? It is a hard saying now, and has ever been a hard saying. We read in the Bible of one who went away sorrowful when the consecration of property was made the test of consecration of character by Christ; and he went away sorrowful, because "he had great possessions." His worldly good things had absorbed his affections. It might be said that his possessions had got possession of him.

Yet here is the unspeakable value of the Cross and Gospel of Christ. It transmutes the perishable into the incorruptible, the temporal into the eternal. The heart of man gives color and value to every thing about him. And in the very idea of a believer, we are to include a renewed devout heart—a new "Old things are passed away, all things are become new." Hence property, once a means of temptation and irreligious living, is now a means of devout living and of gaining peace with God. The world is the servant of a true believer. If he is poor he makes his two mites purchase for him a spiritual blessing. If he is rich, he makes wealth a means of working out purposes of affection and devotion toward God. It is the renewed spiritual mind that works in this way toward spiritual peace. It edifies itself in love by edifying the happiness of others. A true christian conviction of duty overpowers worldliness of heart in obeying the call to minister to the poor and destitute. It has indwelling strength to enter into successful competition with whatever is worldly or false. It colors and gives tone to the life. He who is animated by it follows the steps of Him who, though "rich, for our sakes became poor, that we through his emphatic poverty might be rich."

Why, again, is it said that she who gave the minute offering of two mites gave more than others? Because there was value and power in *the faith* which prompted such a gift to further the ends of charitable benefactions.

And what ends or purposes have we now in view? Do they call for true faith? Our Diocesan Missions are not merely a

charity, but a religious charity. The design indeed is to send forth Ministers and to gather congregations in places where there is special destitution. Churches are to be built, and men are to be educated for the Ministry. But surely this is not all; this religious purpose includes the repentance and sanctification of men, and their faithful obedience unto salvation. It includes personal conformity to the law of Christ and joy in His Cross, and a spiritual new creation. The end being spiritual, the means are also spiritual, and make necessary the special blessing of God. Our whole dependence in our Mission work is therefore on the accompanying grace and favor of the Spirit of God. We may build the outward edifice, and indeed work thereby a good work, but this is still only a type of the spiritual house—the holy Temple built up of believers themselves. Hence, those who love the Gospel and would propagate it, are termed Believers. They walk by faith, and speak because they believe. Faith is our distinctive denomination, and it is as evident that he who would do good to others must do it by faith in God, as that the same faith is necessary for receiving a blessing himself. It is owing to this power of faith seizing hold of the promise of God in behalf of others, that "the poor in this world, rich in faith," are the children of God and become the benefactors of mankind. In the light of the truth that faith controls the mercy and grace which convert and save, you may see how it was that the donor who gave but two mites, in effect gave more than others. It was an act that brought into blessed exercise strong faith. This act and offering of a pure heart was successful, because it was a distinct appeal to the Power which dispenses every good and perfect gift. The gift may have been slight, but the faith involved was strong; even the more clear, because the offering was the penny which, when given, left the donor penniless. Yet how shall we describe such poverty and its blessedness but by saying that it is like the poverty of Christ himself, which enriches the world, and which is our own salvation? It diffuses a sweet odor of blessing around it. The thousands of the wealthy derive power to do good from the mite of the faithful, and "a little leaven leaveneth the whole lump." A Church may hence be rich, though poor to outward view; and contrariwise also, while to outward seeming exceedingly opulent, it may be intrinsically poor indeed. It was on this principle, that self-denying faith is the power and wealth

of the Church, that the Apostles "were poor yet made many rich, had nothing yet possessed all things." It was by poor men, we may well remember, that the Missionary triumphs of the early Church were all wrought; when old customs and indurated habits of sin were broken up; when a false science was exploded, and imposing religions, consecrated by the use of ages, were overthrown,-"not by might nor by power, but by my Spirit, saith the Lord." It was thus in their poverty that the Apostles scattered blessings, and their weakness was strong. Their entire consecration in faith was like that of the blessed donor who threw in her all. When they undertook to do good to men and to extend religion, they emphatically, in the fullest possible meaning of the words, threw in their all. Shall we have success on any other condition? If we stand at all will it not be in the same divine strength which their weakness enabled them to wield? Surely it will be forever true that the strength of the Church is in the prayer of faith, the work of faith, and the contribution of faith. It is only through a real self-denial that we shall become truly rich and be able to dispense blessings to others.

But is our present Missionary work of a character to demand this entireness of consecration?

Consider the extent of the field. More than five hundred miles from the place where we are now assembled, but still within the limits of your own State, there are congregations untended and a Chapel without a Minister. In the intermediate distance, at many points, there is an emphatic call for our services, and a deep necessity. In order to the successful establishment of the Church in almost every corner of this vast Diocese, there is nothing wanting but men of earnest devotion and means for their support. It is hard to realize, either the large extent or the pressing need of this work, without being in some degree an eye-witness of it. Indeed we ought to be freely scattering the seed of Divine Truth broad-cast over this whole home-territory of ours. Because, again, it is home-territory. The people are our home people, our household of faith. For is not the true idea of a Diocese that of an ecclesiastical christian household, a spiritual family under the paternal care of one who is therefore called our Father in God? And in this character it becomes a mere centre of concentrated responsibility. Our General Church Authority has so arranged it, and it therefore becomes to us a minor subdivision of the great family of Christ. A marking out and a definition of a Diocese is a marking out and definition of the duties of all the members of it. The duty is as plain as the boundary is, and conterminous with it: And not only plain but divinely sanctioned, as certainly as the authority acting in the premises has divine sanction. Consider the force of the obligation to do good to our brethren, therefore; it is an obligation growing out of the special Divine Providence which has made us a Diocese. Or consider the magnitude of the field, and it is seen, at once, that it will task every energy of devotion and give full scope to entire self-denial.

And now, therefore, if, in applying what has been said, I make some special suggestions, shall I venture too far, or presume too much on the spontaneous self-denying devotion of my hearers? Should one of us consecrate his property to the founding and endowment of a Mission in this home-territory amongst his home-people, would he be casting in too much into the Treasury of God? Should be make it adequate as a perpetual endowment to carry the means of grace to those who are likely to be ever poor, would he regret it? We have the poor, and shall ever have them with us. Would not such an offering cast into the Treasury secure the benediction of Him who has made the poor the representatives of Himself? There are large portions of thinly-settled country, and also the suburbs of cities and towns, where such a work would be a perpetual blessing to the poor, and therefore a source of undying satisfaction to the donor.

Or again, would you consecrate means and time to God in the way of charity to brethren? A Depository of Bibles, Prayer Books, and other good books, in many a secluded portion of the State, to be distributed on certain defined rules, would be a means of very great good. This is a noble work and greatly needed. Carried on intelligently and wisely, it would do much toward the sound improvement of both the mind and heart of the people. It would give most encouraging employment to as many self-denying hearts and energetic hands and strong wills as chose to enter into it. The enterprize, from its very nature, would tend to kindle up into a high fervor the charity that shall undertake it. Experience of blessing is most often reaped on the field where we labor to do good to others, and to scatter blessings is to the donor's heart a great joy, making

his own tongue eloquent for the truth, and his feet swifter in the paths of wisdom. O that the self-seclusion in which too many immure themselves might be broken through! In proclaiming the truth, they might feel the force and value of truth. It would rejoice their own hearts to make others glad, and perhaps never, until they do learn to make others glad, will they themselves be made glad and full of hope. Still better, therefore, than all, will he do, who shall give himself to the direct work of teaching, catechising, and preaching. Benevolent devotion can hardly find any where a sphere of more varied and romantic attraction than your home-territory, or a people more genial, kind and deserving. Here, then, is direct scope and tangible necessity for earnest devotion to God's service in the immediate discharge of concentrated responsibility that rests on us.

But would you have us to become Missionaries then? Why not? Thrown as we are in the midst of a multitude of tasking obligations, there are but two possible courses: either self-consecration to duty, or self-seclusion from duty. And every one will either heartily grapple with his duties to his brethren and spread the truth among them, or else he will seclude himself. But surely it is every man's duty to diffuse abroad the knowledge and love of that Truth which he himself knows and loves. The question then is, which shall you do? Shall the generation in which you are living know you as an ardent laborer for their good? Shall your record be written on the hearts of your countrymen, and at length be inscribed on high in the Book of God's remembrance? Are you willing to trust yourself, your all, on the mere promise of God even now, anticipating the solemn hour when you shall be obliged to do so? Will you devote a whole life to God in cultivating a hope of His mercy, that when the hour comes, which is coming swiftly and will not be put off, you may quietly resign yourself, hoping to reign with Him with whom you may perchance have suffered?

To keep within the boundary which separates us from the ignorant and guilty and perishing, is an old error. But is it really of any consequence whether the separating line be the rules of Society, so called, or the rules of a Convent? Does it make any difference whether it be the walls of a monastery or the walls of a parlor? I appeal to common sense. Recollect, I am speaking in behalf of an attractive and most important sphere of labor: a people generally of pastoral simplicity of

character, ready-minded and generous, prompt to respond to every benevolent act for their good; your own people, upon whom every discreet enterprise for their benefit will leave its distinct indelible impression. And I am appealing to you as having, each in his measure, power to make that impression. And I ask again, should those who habitually retreat from bearing the weighty Cross of Christ in their brethren's behalf, listen often and complacently to many a grand philippic against the errors of ancient seclusionists, and become worthily indignant at broken vows of voluntary obedience, would it assoil their consciences? Themselves banished from hard duty? and self-banished too, perhaps, among pomps and vanities solemnly renounced long since? But I turn from the thought of what our delinquencies may possibly deserve, and from the most sad consequences to ourselves should we be found to have reached a position of self-indulgence only by wading through broken vows.

Let the specialty of this charity be therefore well considered. Besides the example of Him who became poor for us that by His poverty we might be rich, besides the force of the law of universal benevolence, there is the home claim of our household people. They are justly dear as fellow-citizens and fellowheirs of the Kingdom of Christ. There really should be christian schools established among them in many a destitute place; there should be conversational teaching in many a remote settlement from house to house; there should be free distribution of good books, widely diffusing at the same time knowledge of the Truth by oral instruction. To all these good works laymen are competent. And these might be made very effective methods of cultivating that vineyard which the Lord of it has let out to us for a time. Let us make such use of them as that we may be prepared for the day of account.

One more special method of promoting the success of our Diocesan Missions deserves attention. Self-denial for others' good may be effectually shown if, when a congregation might receive a benefaction, it should forbear to receive it in order that it might go to those more in need. Now may not some of our beneficiary congregations, whose beneficiary habit has long since become formed, properly practice this self-denial? Not to receive a stipend is equivalent to bestowing that stipend on others; just as to receive it is to abstract it from the supply of others. Our Treasury is for the supply of the destitute; and

we have many destitute. Is it not well to remember, that the offering which true charity has cast in is a true sacrifice to God? -a Cross-emblazoned offering? If the magnanimity of the blessed donor is seen in her casting in her whole living, take care lest you draw upon that magnanimity without bona fide necessity. Touch not the gift of charity without real need. The sacredness of it consists in this, that it is a gift which was blessed to the donor of it only because it left her in actual want. Let us therefore ask ourselves, before taking out of the Treasu ry any portion of the all of Divine charity, whether we have bestowed our whole living-our all. For until we reach selfdenial we never reach the exercise of true charity, nor ever grasp its rewards. There is no charity whatever in giving ever so much to supply our own spiritual wants. A congregation must first supply its own necessities and then give freely to others before it can even begin to be charitable. Over and above its own wants, it must throw in its two mites for others, before it can have right to the promise and blessing of Christ.

They who receive our Diocesan stipend are the receivers of christian alms—mere charity. Surely there is something improper, perhaps *criminal*, in taking alms when there is not actual necessity; that is to say, real want and destitution. This would appear to be only a general principle of social morality. And since not to take is further equivalent to giving, let the members of our beneficiary congregations thoroughly examine themselves and see if they have it not in their power to do good to their brethren in this way.

Here is a congregation composed in part of wealthy men, who are content to have the Gospel preached to them and to receive the sacraments through the aid of Diocesan alms. There is a congregation really poor, almost wholly unable to help themselves, who have not been preached to for a year or years, who appeal to us from time to time to help them. But none can go to them to baptise their infants nor to feed them with the sacramental bread; and their dead die and are buried, and the Church's soothing note of triumphant hope is not heard over them. Why is this the tale told respecting many a remote settlement and village? Why are crowds of those who would gladly learn our ways and walk in them still ignorant? Because, simply, long-standing chronic beneficiaries, including some rich and well-to-do communities, absorb our whole means! Is not this taking the bread out of the mouths of the starving? Is this

robbing God or not? In the name of God, let me say, exercise charity before consenting to receive its benefactions. Otherwise you may surely receive a spiritual detriment with the very same hand that is stretched out to receive a pecuniary gift, and while grasping a charity, forfeit the benediction of heaven.

That benediction is what we are seeking—that blessing of Christ is what prompts our charities. It is the true motive of every true christian heart in its labors and self-sacrifice. May we then so benevolently live and do for others as that we may experience the truth of the words, "it is more blessed to give than to receive."

The argument then, on the whole, is this: Let us do good in order to obtain good: let us give all that we may have all. It is an argument addressed to those who believe and walk by faith. It supposes the future to be not only real but better than the present: the eternal to be superior to the temporal. And not only this, but self-denying charity is wisdom, because there is a peace of God, and a sense of the approval of Christ, a smile of Divine benediction which shines on him whose conscience witnesses that his works are the works of a child of God, which is better than glittering silver or the weight of fine gold.

And may we not reasonably hope also to receive present reward in beholding the good resulting from means and labors given in behalf of our Missions? Surely it must rejoice the eyes that may be permitted to see the work of religion prospering, and the Church of God widely extended in our wide, varied, beautiful home-territory. Anthems of christian praise mingling with the ocean's Te Deum on the one side, and echoing through our secluded mountain fastnesses on the other, how solemn and glad were it to hear! Might the grace of God but sanctify the people as His providence has blessed them richly, and our whole domain become a land of righteousness, as it is a land plentiful and beautiful; how cheering the anticipation! It is an anticipation built upon faith in the promise of Christ, which finds in our health-giving air only a type and illustration of the stirring influence of the Spirit of God, moving gently yet with salutary breath on the hearts of the people. In furtherance of this good work, is it not worth while to put forth our very best exertions? Shall we be satisfied with bestowing less than self-exhausting devotion in this cause? Might not several congregations amongst us support each its own Missionary in a given county or district on the Western or South-Western portion of the State? Let the interest of a Parish which God hath greatly blessed be localized and centred on some special field for benevolent action: a peculiar region, perhaps, and peculiarly beautiful: attractive for its own sake, still more worthy on account of those who occupy it: marked and distinguished by nature from the sea-board and its flourishing Parishes, but linked still by social and civil and christian bonds even to this distant quarter. Why look perpetually abroad for destitution? Why look to foreign wants and neglect your own household of faith? Surely there is lack of knowledge elsewhere than in Africa, and there is the charm of sublime and romantic scenery elsewhere than in Europe. It is in your own home that your deepest responsibilities centre. It has every claim to be loved, not in word and tongue only, as too many seem to be satisfied to do, but in deed and in truth.

Shall we not then help forward this work, and hasten the day when there shall be prevalent a religion orderly, simple, earnest, sincere? When on the basis of Truth there shall rise up in our midst a Temple set apart to the "One Lord, the One God and Father of all," and consecrated and hallowed to its use by a whole people? It may be of the very deepest concern to every one of us to labor while his day may last in building up this Sanctuary of Unity and Peace, whereto may be gathered our home-people, "to offer up spiritual sacrifices acceptable to God by Jesus Christ." Such an array of considerations as cluster around this duty is seldom presented. Your country is physically interesting as well as spiritually needy. It is your home, and that home ecclesiastically defined and religiously bounded: your own commonwealth, and its whole prospective honor is involved in its religious condition. We are in several respects members of this family whose wants are before us: members of this household, whose Supreme Head and Father is Christ.

It is not without a view, however, finally, to a crown of life hereafter, that the wisdom of present self-denial is asserted. We have in view the example of the painful life of Christ on earth and his present exaltation in glory, when we say it is wise to even suffer with Him. To cast in our all into the Treasury is prudent, for it is to lay up treasure in heaven, and to transfer our affections there, where our hope is finally to be, through the mercy of our Lord and Saviour Jesus Christ.





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