

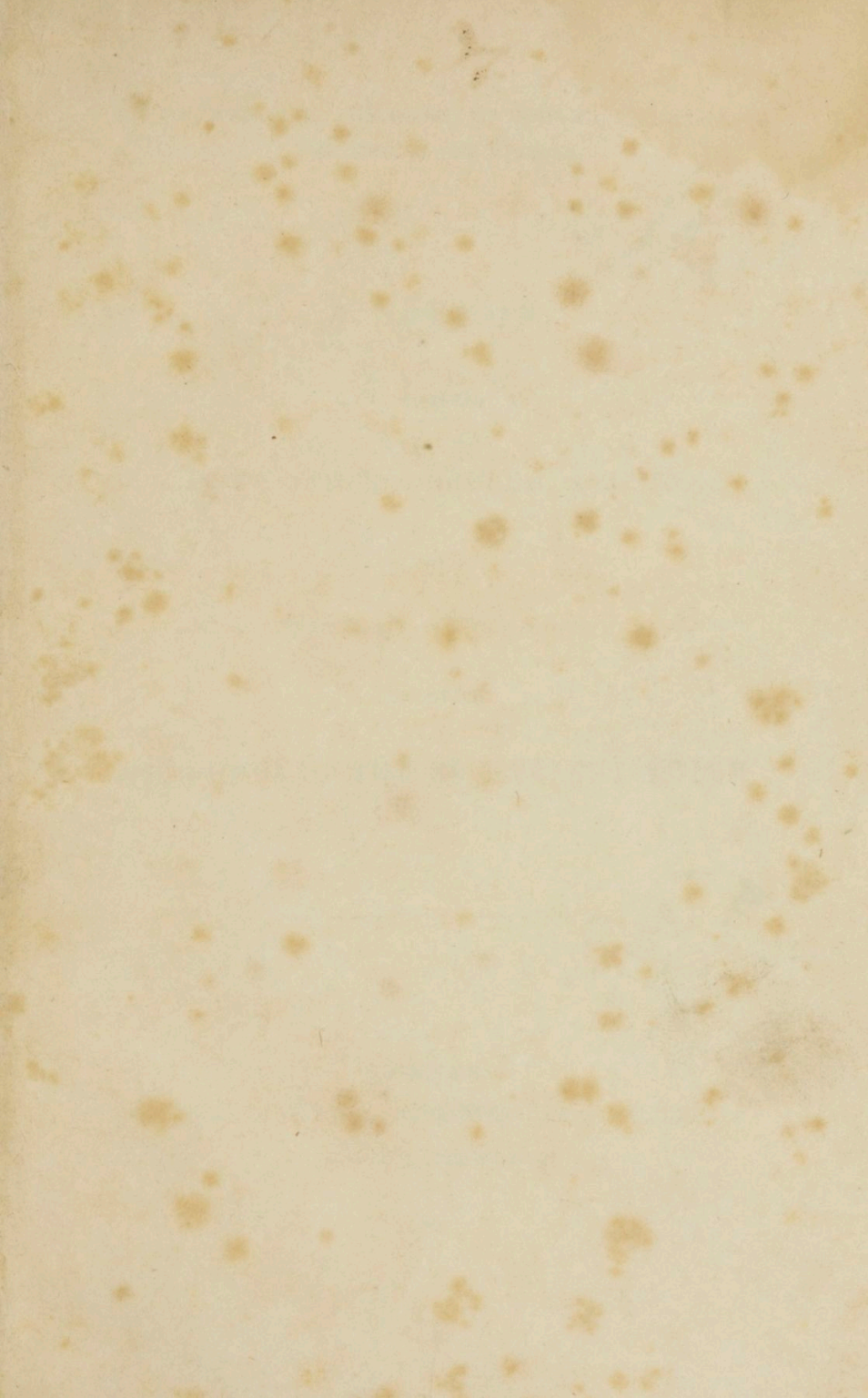
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AND
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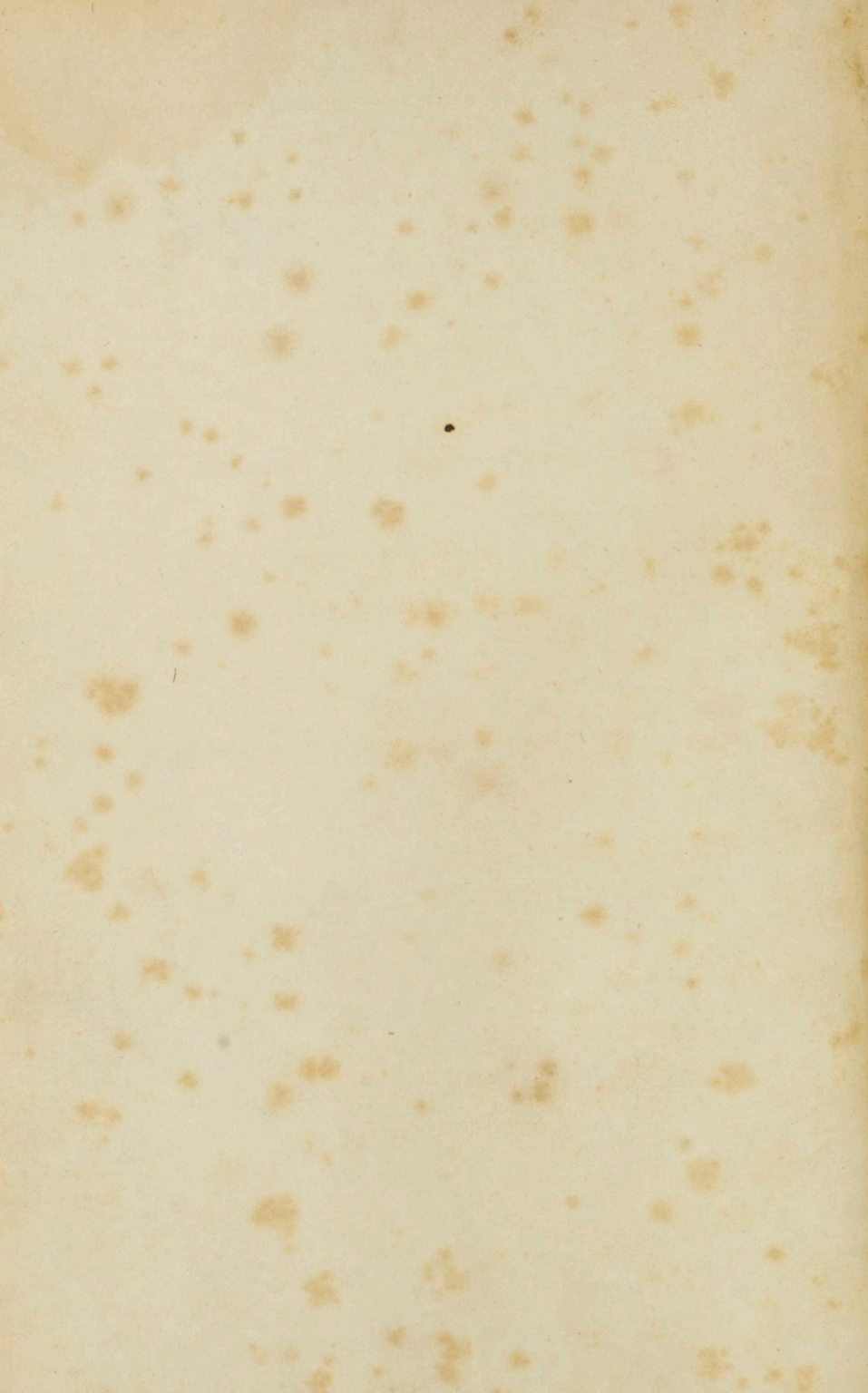
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THE PROMOTION OF THE GLORY OF GOD—THE PRINCIPLE OF
THE CHRISTIAN'S ACTIONS.

M 102

A SERMON,



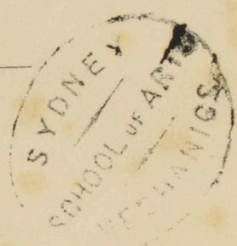
AT ST. JAMES'S CHURCH, SYDNEY,

ON

WEDNESDAY, OCTOBER 5, 1842,

IN AID OF

THE FUNDS OF THE BENEVOLENT ASYLUM.



SYDNEY :

D. L. WELCH, PRINTER, CHARLOTTE-PLACE, CHURCH-HILL,

LATE TEGG'S, GEORGE-STREET.

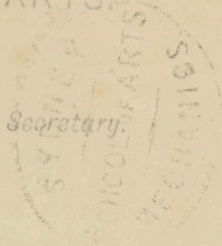
1842.



SOLD.

SYDNEY SCHOOL OF ARTS

W. M. Fairland



Secretary

TO THE MEMBERS

OF THE

AUSTRALIAN GRAND LODGE OF INDEPENDENT ODD FELLOWS,

This Sermon,

PREACHED AT THEIR REQUEST,

AND NOW PRINTED AT THEIR DESIRE,

IS INSCRIBED,

IN SINCERE HOPE THAT IT MAY TEND TO THEIR EDIFICATION,

BY THEIR SINCERE FRIEND AND WELL-WISHER,

ROBERT ALLWOOD.



St. James's Parsonage,
Nov. 1, 1842.

S E R M O N.

I CORINTHIANS, X., 31

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

MY CHRISTIAN BRETHREN,

Having been requested to address you upon the present occasion, I have deliberated a long time with myself upon the most proper subject of such an address. Not that I have been at a loss for materials, for this could hardly be the case with one who considered that he was about to preach to a body of men, united in the bonds of Order, and Friendship, and Brotherly Love; and now met together for the laudable purpose of providing for the relief of the sick and the needy, the widow and the orphan, whose necessities have driven them within the shelter of the Benevolent Asylum. Either the purposes for which you were associated, or the particular object of your meeting together this day, would supply an ample fund of observation for a Christian Minister to address to a Christian Society. Instead, however, of considering the subject generally, and enlarging upon the loveliness and the excellence of Christian benevolence, I purpose to confine my remarks to a particular view of your own Society; and in doing this, I shall be less employed in preaching to you, than in making you preach to yourselves.

My object will be better understood, when I state that, having been requested to address you, I procured a copy of your rules and reports; on the perusal of which, I perceived so many regulations calculated to preserve the well-being of your Society, that I thought I could not better discharge the office I had taken upon me, than by bringing to your recollection those resolutions of a religious and moral nature, which you have severally engaged to observe and maintain, and by enforcing them upon you with that additional solemnity, which it is to be hoped they will acquire, by being made the topics of a serious address to you from this place.

In the text, the Apostle lays down a very comprehensive maxim, which may be considered as supplying the most valuable precept for the regulation of human life:—
 “Whether ye eat or drink, or whatsoever ye do, do all to
 “the Glory of God.”

Look to our Blessed Saviour’s *Commandments*, and you will perceive him calling upon us all to conduct ourselves in such manner and with such views as may contribute to the glory of our Father which is in Heaven. Look to His *life*, which was recorded for our example, and you will see Him upon all occasions desirous of glorifying His Father’s name. The Apostle copies the model of the Master, and at the same time that he gives the precept as a general rule of life, applies it to the most minute and ordinary particulars. He exhorts us not to make religion merely a business of times and seasons, of forms and solemnities, but “*to identify it with the business and occupations of life.*” He bids us cultivate the religious principle as the leading motive of *all*

our actions—not of those only which are more out of the common way, and which have a certain comparative importance, but of those also which are of daily and trivial occurrence. He warns us to remember at all times and in all places, whose we are and whom we are bound to serve; to bear in mind continually that we are *Christians*—to beware that we never give the enemy occasion for blaspheming that holy name by which we are called—but “Whether we eat or drink, or whatsoever we do, to do all “to the Glory of God.”

Why have I selected this passage of the Apostle for the text of the present discourse? It might be sufficient if I were to say that I selected it because it lays down that principle which alone gives to our conduct through the merits of Christ any value in God’s sight. But I have a more particular reason, and one more peculiarly connected with the object of this meeting.

In the very first of your resolutions you profess to be guided by the best of all authorities, the Holy Scriptures—by the revealed word of God Almighty. When you framed and assented to that declaration, it was surely for the purpose of expressing your entire trust in Him from whom cometh every good and perfect gift, of calling upon Him for the support of your Institution, and of referring to Him all the glory of its success. Thus taking for your foundation the principle of action laid down by the Apostle, you have guided me on this occasion in my selection of a text, and you will of course approve of my trying by this principle the rules that are to pass under our review.

Upon this principle you have established a Society united in the bond of fellowship and brotherly love, for the purpose of alleviating those calamities with which it shall please God to afflict you, in your own words: "Doing all the good you can as men and brothers, suffering no interest or prejudice to bias your integrity, or influence you to be guilty of a dishonourable transaction; but having impressed on your minds the dictates of truth, justice, and honor." Taking then the principle of the text, and considering Almighty God as the author, undoubtedly, for wise and wholesome purposes, of all the calamities with which we are tried, you have here the strongest motive for bearing with fortitude and pious resignation the infirmities with which it may please Him to afflict you. Perhaps they are sent to try your faith; perhaps to exercise your patience; perhaps to purify your hearts by suffering; perhaps they are sent as punishments, as chastenings from the Lord, that ye may not be condemned with the world. But whatever be the purpose for which they are sent, if you are persuaded that they are instruments in the hands of a holy, a just, a good, and an all-powerful Being, you will submit to them with resignation, convinced that they may be converted by piety on your part into means of improvement to yourselves, and of glory to your Heavenly Father.

Carrying with you the same principle, acting under a strong sense of your duty to God, you will have the strongest motive for conducting yourselves in a Christian manner in your intercourse with Society. Looking upon yourselves as the sons and servants of God, endowed with talents which are entrusted to your care by Him, and

accountable to Him for the due employment of those talents, you will be desirous of acting so that His name may be glorified among men. And knowing that the Glory of God in the Highest is especially promoted by the maintenance of peace on earth, and of good will among men, you will lose no opportunity of doing good to your brethren, from a sense of duty to your Common Father. This is one of the professed purposes of your associating, namely, “*The advancement of Benevolence and Charity, on the principles revealed in the Holy Scriptures.*” Such a purpose cannot be otherwise than commendable; but I would wish you ever to bear in mind, that that which gives to such a purpose its true value, is “*the principle*” upon which it is founded.

In order to make Benevolence a Christian virtue, it should be founded upon Christian principles. The love of man should flow from the love of God. We should as far as we are able do good unto all men—but the motive on which we do it, should be a desire and a strong conviction that it is our duty *to do all to the Glory of God*. Having thus remarked generally upon the principle of action recommended by the Apostle, and imperatively enjoined upon every one who has been received into the Christian Covenant by Holy Baptism—a principle which as I have before said you profess to be guided by in the very first of your proceedings, when you appeal to the Holy Scriptures for your sanction—I proceed to notice another great object recognised by and set forth in your report. Whilst you profess to be bound together by the links of charity, and friendship, and brotherly love; each one of you “looking not to his own things, but to the things of others,” feeling

himself bound as it were to go out of himself and his own selfishness, for the advancement of the welfare of the community; and thus finding in your Society a family of brethren among whom the happiness of the whole constitutes the happiness of each individual.* Another great object of your Society is to live in conformity with your holy calling as Christians, to shew forth by your daily life and conversation that you are endeavouring to walk after the blessed example of your Saviour, and agreeably to that perfect and holy system of morals which he taught alike by his life and his discourses. I will quote from one of your reports:—“Let us by an uniform consistency of conduct, “and a steady perseverance in the rules of our Society, “preserve its dignity unsullied. Let each study to know “and respect himself, convinced that he who violates it “must so far degrade his character, as to forfeit all confidence that he will act fairly to another. Let us not be “contented with the bare knowledge of a sound system of “morality, but become living examples to others.”

In accordance with these principles it is a praiseworthy resolution among you, that no person shall be admitted a member of your Society, without your being duly certified that he is a person of credit and reputation, of a sober, friendly, and peaceable disposition.

Such a precaution is absolutely necessary to the respectability and internal comfort of your Society, which must depend upon the particular dispositions and characters of the several individuals that compose it. The Apostle's

* See Report.

remark is very clear upon this point. “Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.” So that if a Society be composed of individuals who are of a bad or a questionable reputation, the reputation of the Society in the eyes of well-judging persons will be of little worth; if it be composed of such as are froward and quarrelsome, its internal composure and happiness will be destroyed. You have taken the first necessary step in order to prevent so discreditable and vexatious a condition, by preventing improper persons from being admitted among you. It is hardly requisite to be remarked—yet, on account of the practical value of the observation, I am unwilling to proceed without remarking—that every member having been thus admitted among you upon the strength of his previous good character, ought in that consideration to feel an additional motive for the preservation of his character, and to consider himself no longer worthy of being associated with men of credit and reputation than while he can keep his own credit and reputation unimpaired.

For the same purpose for which you endeavour to preclude the admission of improper members, you have formed other resolutions to control or exclude those who may be guilty of unbecoming conduct after their admission.

It would be discreditable to your Society that its members should be “men of vicious lives and habits.”

It would be discreditable to your Society, which from your principles ought to consist of men of friendly dis-

positions, if its members were “quarrelsome and contentious.”

It would be discreditable to your Society that any member should be guilty of “gambling, obscene discourse, “drunkenness, or profane swearing,” during your hours of meeting.

These offences are especially to be guarded against, by reason of their frequency in a general view, of the encouragement which some of them at least are apt to receive in a convivial meeting, and of the danger and guilt which attend them; the *danger*, inasmuch as they are incompatible with that peace and harmony which should prevail in a well-ordered society; and the *guilt*, inasmuch as they are at enmity with the laws of that Holy Being by whose word you profess to be guided. I have selected these articles from the rules and reports of your Society, and place them in a pointed manner before you, because they are of *moral* obligation: it is therefore my desire to recommend them in such a manner as that you may maintain them, not merely for the sake of the penalties which are enjoined by your rules for the breach of them, but upon a higher principle, as members of a body united to show forth the excellencies of our holy religion by its effects on your own lives.

Acting according to this recommendation, you will make it your serious business, each and all of you, to deserve the character of persons of credit and reputation; for with your credit and reputation the welfare of your Society is identified. As you wish your institution to stand before the

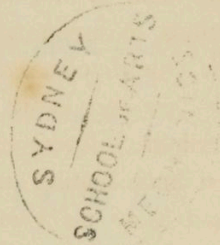
eyes of men founded upon the immoveable basis of truth, and supported by justice and honor and loyalty and love, so will you be careful to shew yourselves true and just and honest and loyal and charitable.

You have met together this day in the house of God, and by so doing have called upon Him to bear witness to what you have engaged. You have acted wisely and piously in so doing; you have thrown the sanctity of religion round your engagement. Do not let the feelings which this solemnity is calculated to excite vanish away when you leave the house of God. Carry them with you to the house to which you are about to withdraw; let them regulate your conduct in the season of festivity, and during the enjoyment of convivial relaxation; carry them thence to your own homes, and let them still cling by you in the ordinary intercourse and daily occupations of life.

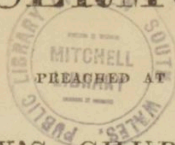
You profess to be a Benevolent Society; show that you are really and essentially so by cultivating harmony and brotherly love; show that you are so upon the best principles, by showing that you are a religious, that you are a Christian Society. You may thus materially promote the good, not only of yourselves individually, and of your own Society in particular, but of the community at large. You may do more—you may fulfil the noblest end to which you can aspire as reasonable beings—the end for which you were created—the end for which you were redeemed—the end for which you were sanctified—you may promote the glory of that beneficent Being to whose glory the Apostle exhorts you to do whatsoever you do.

With regard to that very excellent charitable institution, the Benevolent Asylum, to promote the interests of which we are now assembled, I shall make but a very few observations. The benefits which it has conferred and is daily conferring upon the community, and the claims which it has to the support of every Christian man, in order that it be not restricted for want of funds in its active and useful course, have been brought before the public in so many ways during the current year, and particularly from this very pulpit during the last six months, by one whose praise is in all the churches, that very little remains to be said. The objects contemplated by it are well known to you ; These are, to relieve the aged and infirm, to promote habits of industry and honest independence amongst the labouring classes, and, by encouraging them to rely upon their own exertions, to discourage and check mendicity and vagrancy. I ask you to come forward and assist in this good work. There are very many among you who ought to be annual subscribers. There are very many, I believe, who, if they would only inquire into the operations of this Society, blessed as it has been to the relief and comfort of many thousands of their suffering fellow-creatures, would feel it incumbent upon them as men and as Christians to give liberally to its support. I ask such persons to come forward, and I am bold to say that this is a channel through which their benevolence may be safely and usefully directed ; and let us all bear in mind that money thus bestowed is treasure laid up in heaven, and will be found when men will have to give account of all those riches which they have squandered away in the indulgence of their own lusts or selfishness.

It is not, indeed, by our wealth that we are to purchase heaven ; far from us be so unscriptural, so destructive an error ; but it is one proof of faith in Him who has redeemed us, who has purchased us, not with silver and gold, but with his own precious blood, and who has commanded his Disciples to show forth this proof of their love to Him—that they “love one another.”



A SERMON,



ST. MATTHEW'S CHURCH, WINDSOR,

ON

WEDNESDAY THE 18TH JUNE, 1845,

BEFORE THE

BRETHREN OF THE

UNITED LOYAL HAWKESBURY LODGE,

No. 7, OF THE AUSTRALIAN SUPREME GRAND LODGE,

OF THE INDEPENDENT ORDER OF

ODD FELLOWS.

BY THE REV. HENRY T. STILES, M. A.,

MINISTER OF ST. MATTHEW'S.

SDRUCD:

STATHAM AND FORSTER (BRS.), PRINTERS, "AUSTRALIAN JOURNAL" OFFICE,
575, GEORGE-STREET.

MDCCCXLV.

SOLD.

SYDNEY SCHOOL OF ARTS.

W. M. Fairbank, Sydney.

TO THE BRETHREN

OF THE

UNITED LOYAL HAWKESBURY LODGE

OF THE INDEPENDENT ORDER OF

ODD FELLOWS,

THIS SERMON,

PREACHED BEFORE THEM, AND PRINTED AT THEIR
REQUEST,

IS RESPECTFULLY INSCRIBED,

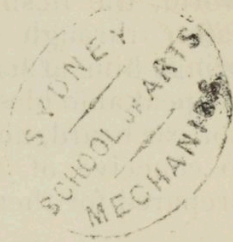
BY THEIR SINCERE FRIEND,

AND CORDIAL WELL-WISHER,

HENRY TARLTON STILES.

SERMON.

PSALM CIII, 2.



“Bless the Lord, O my Soul, and forget not all His Benefits.”

ONE distinguishing feature in the religion of Him in whose temple we are this day assembled for worship—a feature which strongly contrasts it with all systems of human origin—is, that it alone powerfully appeals to our *Gratitude*, as a motive of action. Christianity incites men to the practice of all that is good, from a grateful sense of the unspeakable benefits which they have already received from the mercy of its Divine Author. The Gospel comes to man, as a message from Him, cogent in authority, yet pregnant with mercy ; comes to him, in his low estate, as a depraved and helpless creature, under the deserved anger of his Maker, and tells him of repentance and then of remission of sins. It declares to him that the Lord is one who forgiveth all the iniquities, and healeth all the diseases of his soul. It raises him (when believed and obeyed) from the ruins of the fall ; it restores him to the favour of his God ; it gives him the place and the privileges of a child in the family of God, incorporating him into the

mystical body of the Saviour of mankind, which is His Holy Church. It supplies him in the abundant and effectual means of grace with which the Church is endowed, with sufficient aid and help to resist the temptations of the world, the flesh, and Devil; it guides him in safety through his earthly pilgrimage; and brings him at length to the enjoyment of those unspeakable blessings, which eye hath not seen, nor ear heard, nor have entered into man's heart to conceive of, which God nevertheless hath prepared for them which love Him.

Proclaiming to us these benefits, the Gospel calls upon our *Gratitude*. It is a feeling, indeed, which like every thing that belongs to us, is all too poor for a fit offering to the Majesty of Heaven; which at the best is no adequate return for the unspeakable mercies vouchsafed to us; but which may yet graciously be accepted, as a token of our love, as a proof that we practically believe the Gospel, and that we have not received the grace of God in vain.

But how is this affection to be manifested? What can we offer to our God, as an adequate manifestation of our *Gratitude*? Nothing, surely. At least, nothing worthily. All we have is already His own. We can but offer that which we have already received. To our God in Christ, no fitting return of gratitude can be presented. He is far above, out of our reach; our goodness extendeth not to him. Yet has he appointed a way, in which he is well pleased to observe and to receive the testimonies of our grateful love. The blessed Saviour, the Divine Head of the Church, has those on earth for

whom He cares. The poorest and the weakest, the sick, the orphan, the widow, united to Him in living faith are the *members of His Body*. Them He *nourisheth* and *cherisheth*. Their wants are His; their woes He cares for; and He has been graciously pleased to declare, that He accepts as expressions of love to Himself, whatever acts of kindness we may do them; for His words are, "Inasmuch as ye have done it unto one of the least of these, my Brethren, ye have done it unto me."

The Order which I have the satisfaction of addressing this morning is one, which, as I perceive by your published documents, receives the Holy Scriptures as containing the Divine Law for human conduct. It will therefore consider itself bound to obey that Law, and acknowledge that all you do individually or collectively, is to be guided and governed by its sacred precepts. I see also something of the nature of a pledge, for the especial fulfilment of the duties of mutual charity, and brotherly kindness, and regard to the wants of the orphan and the widow, in the very fact of your being associated in one Body for the accomplishment of these holy purposes. You will therefore be more willing, my respected Brethren, not only to hear from the mouth of God's Minister the injunctions from the Divine Word, requiring the performance of these charities, but will further bear with me, I trust, if I enlarge somewhat, on the present occasion, on the motives, which are to be at the root of all such acts, and which form the characteristic features which distinguish Christian love from mere natural kindness.

From what I have already said, you will perceive, my Brethren, upon what footing the Gospel rests the performance of all deeds of mutual benefit and charitable relief. They are to be the expressions of our thankfulness to our Redeemer and our God, for the great things He has done for us ; they are to be the visible and practical proofs, that in our souls we “ bless the Lord, and forget not all His benefits ;” they are the carrying out of St John’s admonition, “ If God so loved us, we ought also to love one another.”

Consider, then, I entreat you, with all reverent thankfulness, some few of the many proofs which Revelation affords us of the great love of God to us, bearing in mind the while, that it is to no barren or speculative contemplation that I invite you, but to a review of the cogent motives which ought to influence you to the more abundant performance of all those acts of brotherly regard and love, to which, as members of the Christian Church, you stand pledged.

To this end, consider in the first place the patience and long suffering of God.

Were it possible that there could be presented before our eyes a complete view of all the evil deeds, the sins against the purity, the Majesty, the authority of God, which are perpetrated by men, the creatures of His hands, and to whose obedience and love he has an undoubted right ; could we take this view in one spot only of the earth’s wide surface, or for one day only, we should see enough to make us

tremble at the terribleness of an offended God, enough to teach us the force of the awful words that "God is angry with the wicked every day."

But what is one spot of the earth's surface to the whole world? and what is a single day to the ages of this world's history? Yet God, our covenant God in Christ Jesus, sees all the sins committed in the whole world. He has seen them from the beginning, together with the desperate wickedness of all human hearts; He abhors with unalterable and infinite hatred every kind and degree of unholiness; He is able at any moment to punish sins with irresistible vengeance; He could sustain no loss if He destroyed all the workers of iniquity at one blast of the breath of His displeasure. He might do it consistently with the strictest justice; nor would mercy itself, for aught that we know of its requirements, oppose such a sentence. Yet He bears with the rebellion of mankind from age to age; He endures the provocations of guilty lands, during the lapse of successive generations; He prolongs the lives of individuals to fifty, sixty, seventy, or eighty years, while they defy His justice, ridicule His word and His works, and neglect, or revile, or persecute His Church and people. This is to the reflective mind, an affecting illustration of the long suffering and forbearance of God, as well as a most certain proof of it. "It is of the Lord's mercies that we are not consumed, because His mercies fail not." Surely, if a reprieve to a condemned criminal, a reprieve which may lead to a pardon, be valued by him who receives it, we, as sinners, in danger of the vengeance of God's broken law, may well be thankful for that forbearance of God which

still spares us, and which holds out to us offers of pardon and everlasting salvation in the blood of Jesus Christ.

But as if forbearance when we deserve punishment were a small matter, the Lord confers on the evil as well as on the good, rich abundance of temporal comforts and benefits. From year to year He fills the earth with His goodness. The things most essential to the support of the life of man, are those very things which are given with the most unsparing hand. The greatest blessings are the most common. Summer and Winter, seed-time and harvest, are not found to fail, but bring with them in their revolving seasons all that is necessary to our sustenance, and much that contributes to our gratification. It is the Lord who upholds our souls in life ; His arm protects us ; His Providence watches over us ; while, perhaps, we proudly refuse to supplicate His mercy, or neglect to acknowledge the benefits we receive. He defends us from sickness, or heals our infirmities ; He corrects with gentleness, and seems in haste to relieve our distresses. Sometimes He shews us the proximity of danger, in order that our deliverance may be the more impressive ; but more frequently He spares us even the alarm, though this very tenderness of care may render us less attentive to His goodness. In these, and similar instances, the Lord is "loving unto every man." "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

For all these things, of which all are partakers, we may well call upon all that is

within us to bless God's holy name. Well may we say, "Bless the Lord, O my soul, and forget not all his benefits."

Consider again, how the Divine love to man is manifested on the grandest scale, in His wise and merciful government of the nations and kingdoms of the earth. Within the memory of some of ourselves, for instance, how was the dreadful convulsion of all the nations of Europe, which followed the French Revolution—a convulsion, in which all that was venerable, and virtuous, and holy, seemed about to be swept away before the torrent of anarchy and infidelity—how were these fearful evils curbed and restrained by Him who "*stilleth the tumult of the waves, and the madness of the people;*" and usurped authority was struck down, and peace restored, and the calm voice of Religion allowed to be heard again. All which blessings followed in the train of that glorious victory with which it pleased the Almighty to visit the arms of our fathers' land, on the day of which this is the anniversary, on the field of Waterloo.

But after all, these are but very subordinate proofs of the love of God to man. Redemption and all its attendant blessings, will ever form the grand illustration and demonstration of the truth that "God is love." "In this," says the Apostle, "in this was manifested the love of God towards us, because that God sent his only begotten son into the world, that we might live through Him. Herein was love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins." It is not the *object* of Redemption which here is

celebrated, but the *means* by which that restoration is achieved. It is not the raising to Heaven of sinners deserving everlasting woe, but it is God's gift of His son as our Saviour by which that change in our prospects for eternity is brought about, which is here celebrated as the most striking instance of the love of God. When by the transgressions of mankind, the honour of God's law, and the purity of His justice, seemed to place an insurmountable barrier to the exercise of His pardoning mercy ; when He might have vindicated His insulted Majesty in the destruction of our rebellious race, and in the new creation of other worlds, filled with nobler and more obedient beings ; then, that He should form and accomplish the plan of saving us by the incarnation and sufferings of His only begotten son ; this was, and is, and ever will be, a monument of most unlooked for and stupendous mercy. That He should do so unsolicited by sinners ; yea, while they still continued to harden their hearts in daring rebellion against Him. That he should both propose the design of reconciling the world to Himself, by the interposition of a Saviour, and when the whole universe could supply no Being, whose dignity, whose excellency, whose love and power were equal to the mighty task, that He should so love the undeserving world as to give His own Son, His well-beloved, to assume the nature, and become the brother of fallen man, that for him He might live and suffer, for him agonize and die. In this, in this was love ; such love as sinners here may indeed believe and enjoy, but which Eternity alone can fully reveal, and adequately celebrate.

But yet more, the benefits of this salvation,

the ground of which was thus laid in the Life, and Death, and Resurrection of the Saviour, were to be applied to men, wholly unconscious of their need of them, and indifferent about them.

God saw that unless men were by some means made sensible of their lost condition, and of the gracious provision which has been made for their restoration to happiness, the Work of Christ in Redemption would be to them an unavailing blessing; they would still live in sin, and in sin would they die.

Therefore, that our wants might be met in every particular, He gives His Holy Spirit to regenerate men's souls, to enlighten their minds, to convince them of their sin, of their apostacy, of their danger, of the love of Christ, and of their need of an interest personally in His great salvation. The work which the Saviour has done for all, is made by the gracious influence of the Holy Spirit on individual minds, effectual to the salvation of each one who seeks for and obtains His Heavenly aid.

Again: He has caused these truths to be written in a Record, which, in the keeping of His Holy Church, has been preserved from age to age, which blessed truths have reached our ears, and which are borne witness to by proofs of every kind which the nature of the case admits.

Furthermore, to ensure the spread of these saving Truths throughout the world, the Saviour has ordained His Church, as the Keeper of the Volume of His Word, as the Teacher of its meaning, the Witness to its Truth. To the

sacred Ministry of His Church He has committed the expounding the letter of Scripture, the instruction and comforting of her members, the administration of her holy sacraments; of which the one imparts spiritual life in the laver of Regeneration; the other sustains and upholds that life in the communication of the Body and Blood of Christ to every worthy partaker. Having entrusted His ministering servants with the high commission to go into all the world, and minister this Gospel in its rich abundance of Divine instruction and effectual means of Grace to all who will receive it, He has thrown around them the protection of His Almighty arm; "Lo, I am with you always, even unto the end of the world." And all this is done, not for their own benefit or aggrandizement, but for the sake of the Church which they serve; the Church which God the Saviour has loved, and purchased with His own Blood.

Now, contemplate all that God has done; view His goodness to all, as manifested by His forbearance, and providential care; His government of the nations of the earth; His love in Redemption; in the gift of a Saviour; in the promise of the Spirit; in the Record of the Holy Scriptures; in the institution of His Church, as the Keeper and Witness of Holy Writ; and of her Ministry, as the living, speaking instructors in her Truths. Consider that the conduct of men, far from inviting Him to such goodness, or in any sense deserving it at His hands, is such as to excite wrath rather than love, to provoke anger rather than to call down mercy, and say, whether we should not be filled with love and gratitude to the author of

such unspeakable blessings ; whether we should not in heart and voice respond to the Psalmist's words, and say, "Bless the Lord, O my soul, and forget not all his benefits."

But if we are duly impressed with a sense of these blessings ; if we feel in any just degree the love of God towards us ; and if we would not forget all His benefits, surely we shall rejoice at every opportunity of shewing our gratitude to God for permitting us to share in these inestimable privileges.

But such opportunities are ever at hand. "The poor ye have always with you." If God so loved us, we ought also to love one another. Bear in mind that His love to us did not manifest itself merely in wishing for our good, but in providing for us, and in imparting to us the most invaluable and permanent blessings. Our love must resemble His. Empty sympathy is not that which our fellow men require at our hands. Our exertions, our time, our substance, all must be theirs when occasion demands. In no other way can we evince the reality of our gratitude, or the sincerity of our love.

I need not inform you that the offerings you are about to make at the Altar of God are to be appropriated to the relief of the wants of the poor in this neighbourhood, through the agency of the Hawkesbury Benevolent Society. Neither shall I now enlarge on the peculiar claims that society may have on you, as residents in these districts, but shall content myself with presenting it to you, merely as the channel through which your alms are to reach the objects of your benevolence. Bear with me, however, my

Christian Brethren, if I entreat you to remember that your gifts are not only to form a collection for the poor, but that presented in the Offertory, and laid on the Altar of God, they become your offerings to Him. Let them be a worthy tribute; let them be such as you are not ashamed to offer to your Father which is in Heaven. Let them be the expression of a heart warmed with a sense of His surpassing love to you, and desirous of offering to Him, not a compensation, for that would be utterly impossible, but a thank-offering, in testimony of your adoring love, and regulated in amount, not by the selfish enquiry, "what can I spare from self-indulgence?" but by the noble and generous consideration of the Psalmist, "What reward can I give unto the Lord for all the benefits He hath done unto me?" Your gratitude would thus become the regulator of your gifts; though no gifts can ever adequately express what ought to be your gratitude.

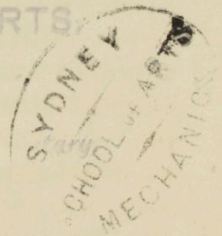
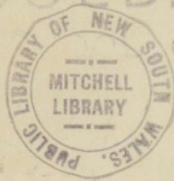
In conclusion, may I be allowed to address a word, especially to the members of the Association before me. As Christian men, you recognise the weight of the obligations to love and charity, and mutual aid, which devolve upon you from the relation in which you stand to your Saviour and your God. His love to you requires you to love your fellow men. Admitting this, whether you belonged to your Brotherhood or not, you would still be bound to fulfil the law of Christian kindness. But I see in your voluntary association in the Body I now address *another* pledge, though not a stronger one, of your sincere desire to abound in good will to those around you. May it be so proved. May

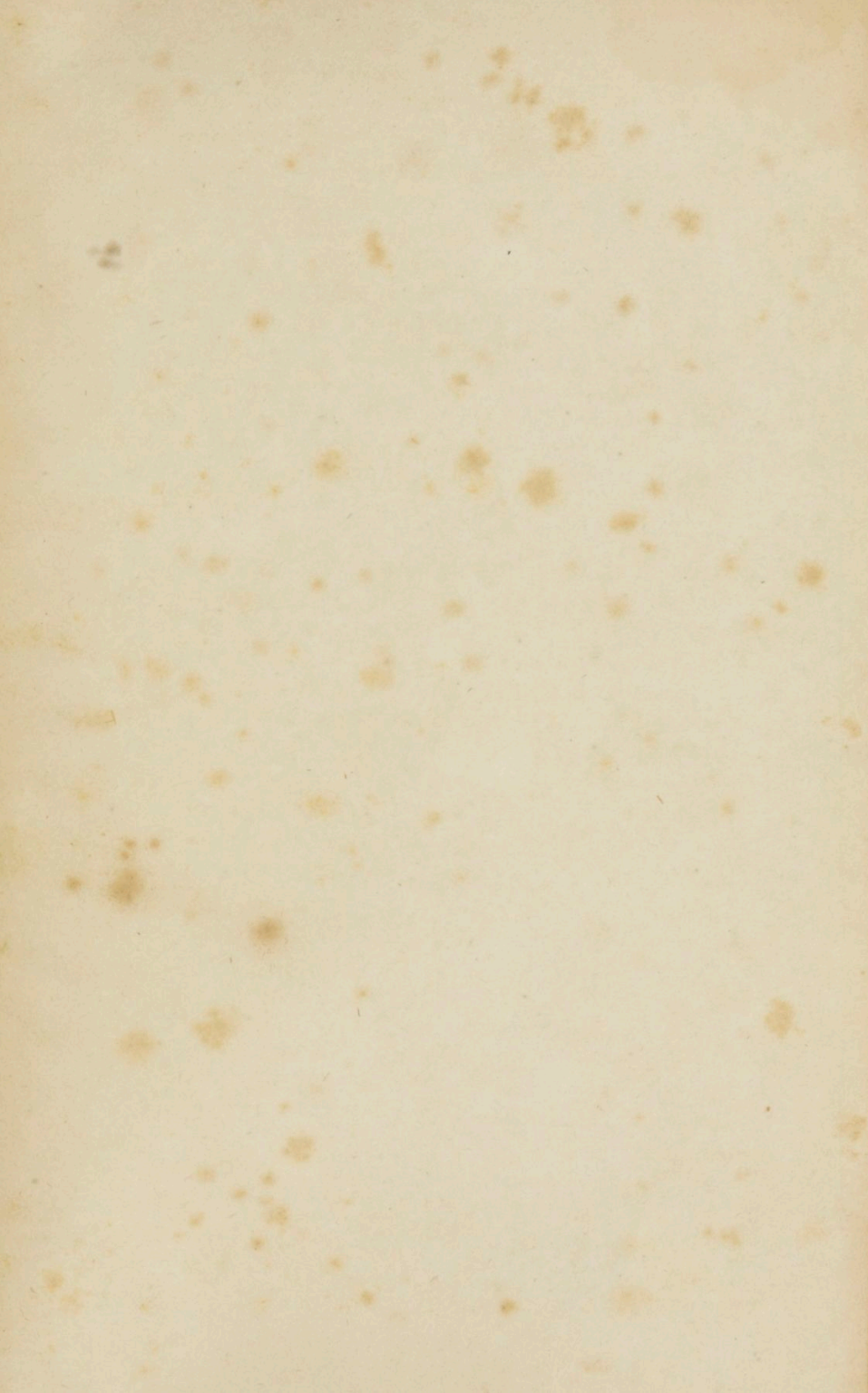
the establishment of your Lodge in this town be the means of uniting together in a bond of peace men differing in many points, and too frequently allowing such differences to interfere with the high duty, incumbent upon all, of living in unity and mutual forbearance. Divided in many ways as the community here has been, may we see in the establishment of your Order the dawn of better things. May the practice of brotherly kindness habituate you to consider and act upon the *only* principles which can render kindness deep and lasting, and sincere; the principles I have this morning endeavoured to unfold. May you so experience in all your meetings the blessedness of dwelling together in unity, that you may rise to a due appreciation of the blessings of being faithful members of that sacred Brotherhood, which the Lord designed to be the centre of *Unity* upon earth, His own Holy Church; and abiding steadfastly in her Holy Doctrine, and Apostolic Fellowship, may you each be trained up, in the Church Militant on Earth, for the enjoyment of the glories of the Church Triumphant in Heaven.-- AMEN.

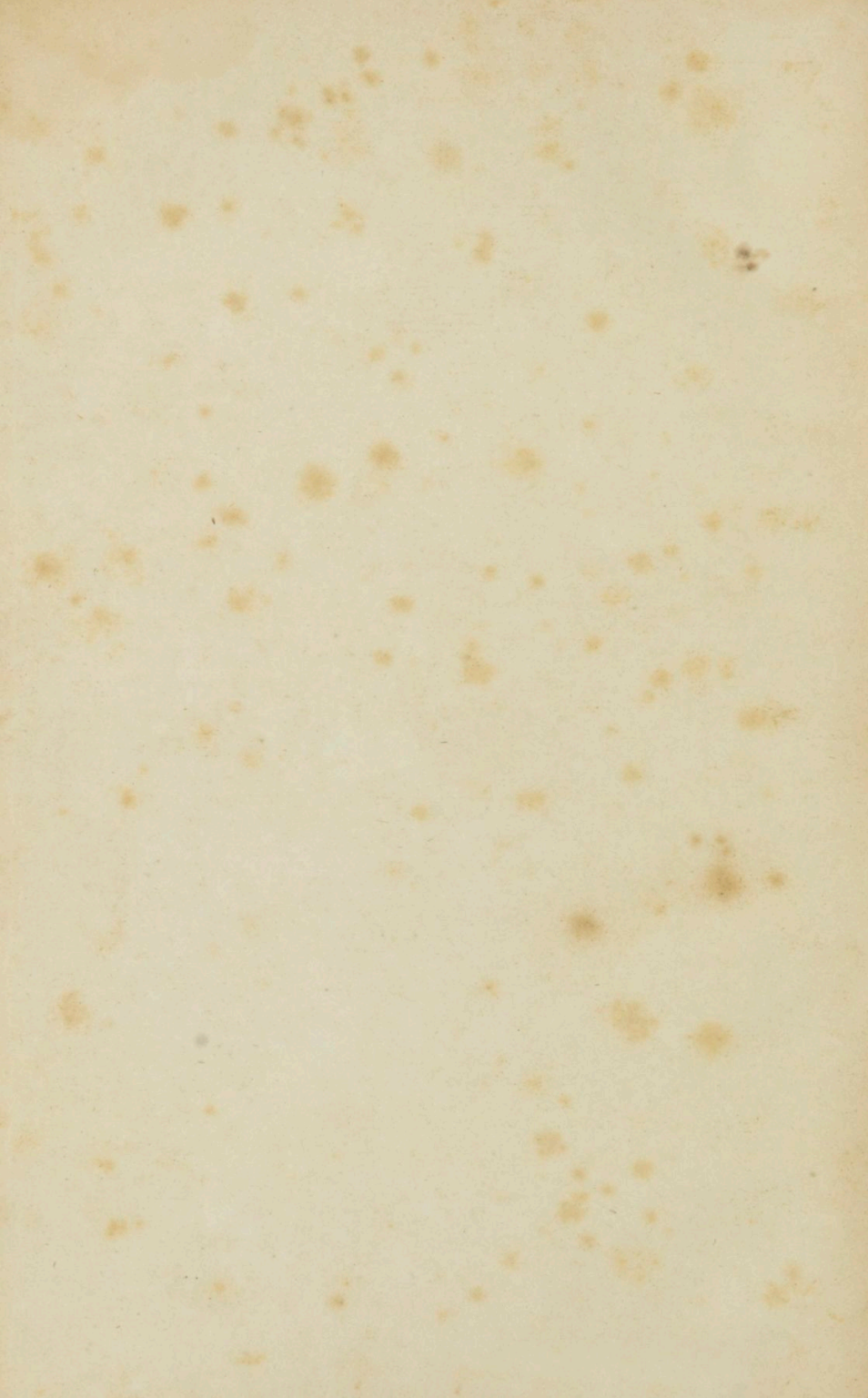
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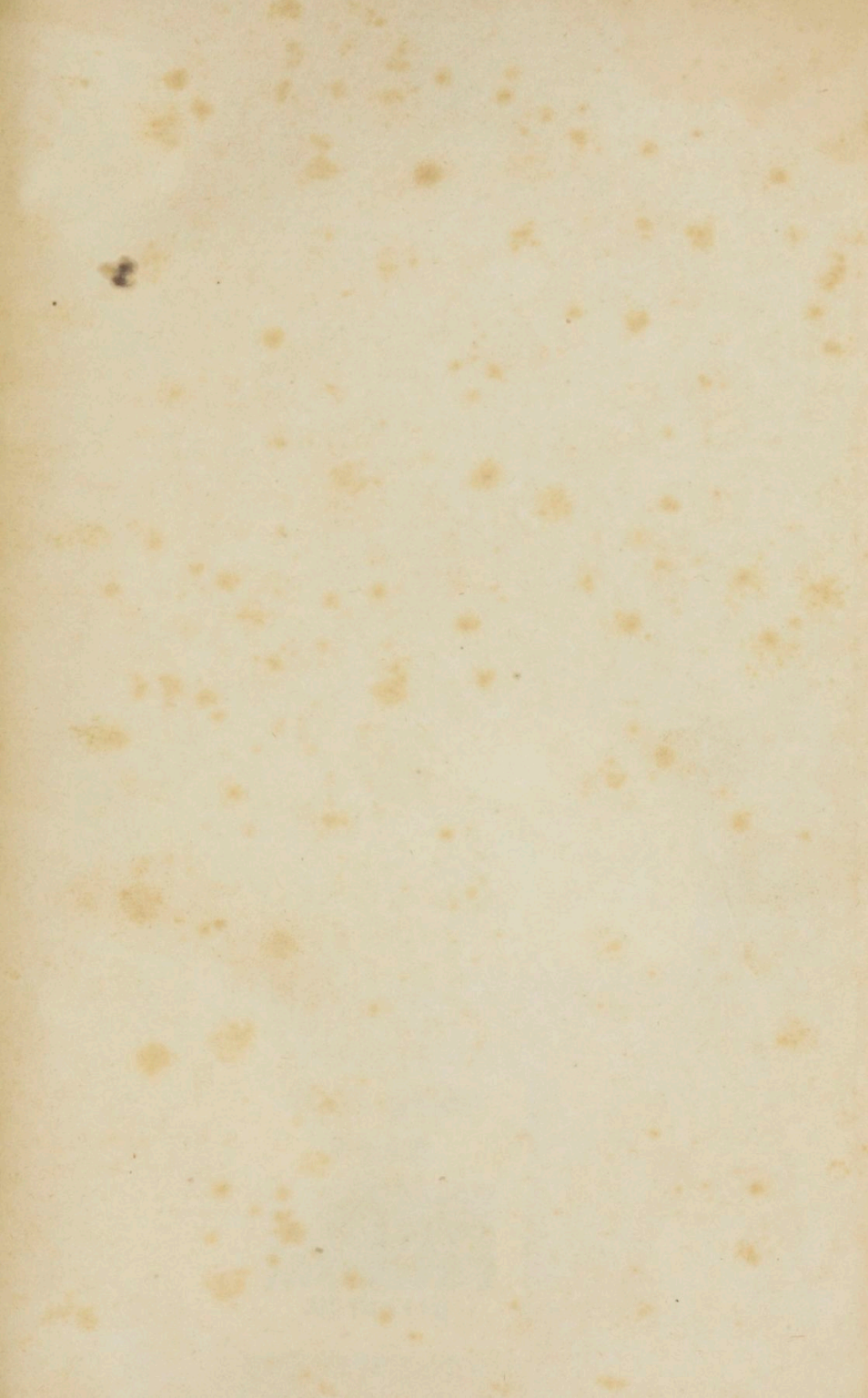
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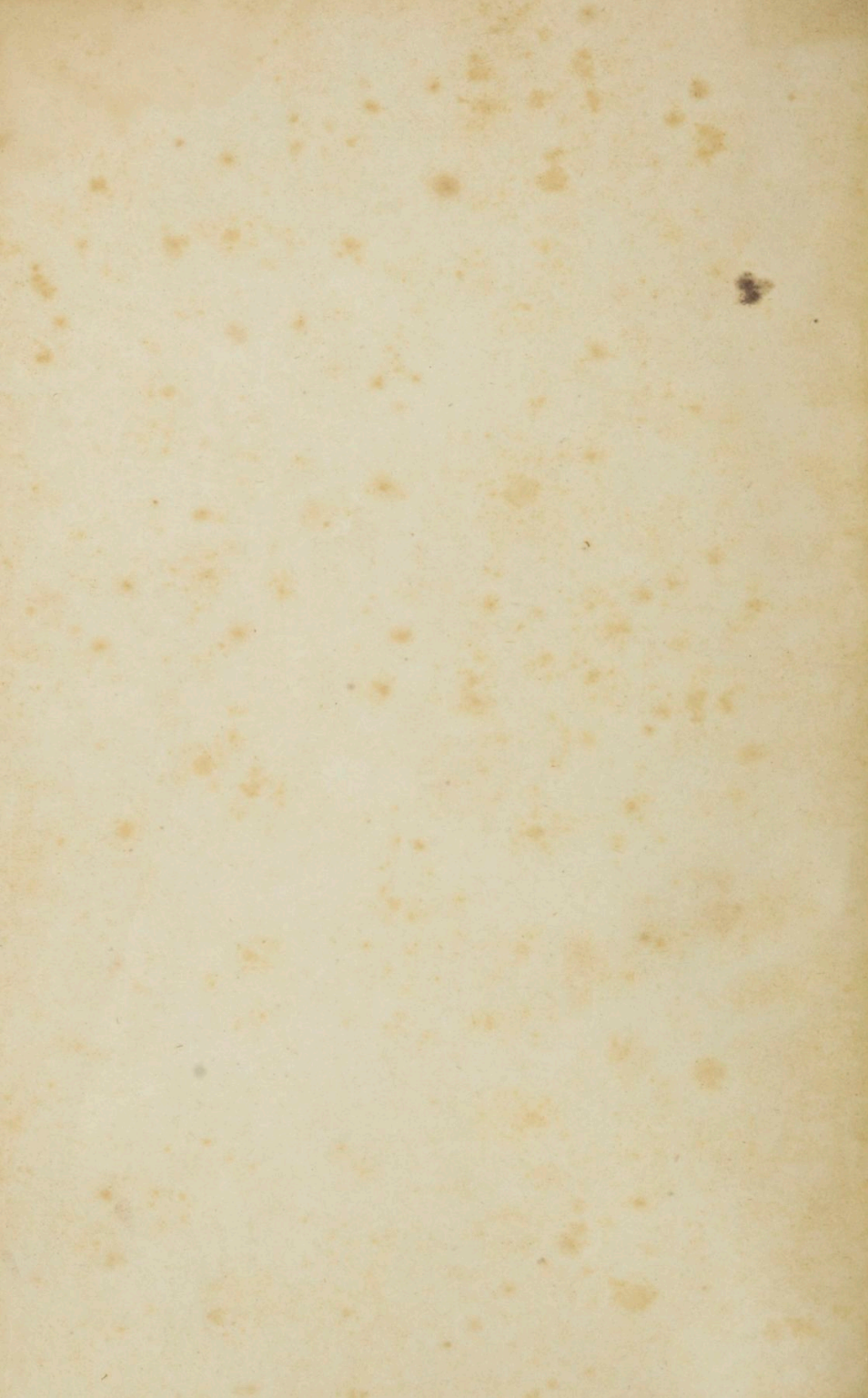
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