

The Project Gutenberg eBook of A Sermon Preached in York Minister, on St. Bartholomew's Day, Friday, August 24, 1877, by Edward Hoare

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: A Sermon Preached in York Minister, on St. Bartholomew's Day, Friday, August 24, 1877

Author: Edward Hoare

Release date: June 27, 2016 [EBook #52421]

Language: English

*** START OF THE PROJECT GUTENBERG EBOOK A SERMON PREACHED IN YORK MINISTER, ON ST. BARTHOLOMEW'S DAY, FRIDAY, AUGUST 24, 1877 ***

Transcribed from the [1877] Hatchards edition by David Price, email ccx074@pglaf.org

**A Sermon
PREACHED IN YORK MINSTER,
ON
St. Bartholomew's Day, Friday, August 24,
1877,**

ON THE OCCASION OF THE CONSECRATION OF
THE RIGHT REV. ROWLEY HILL,
LORD BISHOP OF SODOR AND MAN.

BY
THE REV. CANON HOARE,
VICAR OF TRINITY, TUNBRIDGE WELLS.

PUBLISHED BY REQUEST.

LONDON: HATCHARDS, PICCADILLY.
TUNBRIDGE WELLS: H. COLBRAN, CALVERLEY ROAD.
SHEFFIELD: P. D. HOPKINS.

Price One Shilling.

PREFACE.

p. iii

THE Consecration of the Bishop of Sodor and Man will long be remembered, both at York and Sheffield; for no one can have been present on that occasion without having been profoundly impressed by the sight of the overwhelming congregation, and the many tokens of deep interest manifestly taken in the service. So many of the Sheffield people desired to be present that two special trains were prepared for their accommodation, by which there arrived no less than seven hundred persons. The Dean having heard that they were coming did all in his power to give them a welcome. The whole space in front of the Communion-rail was filled with seats, and in the

admission of the crowds who were pressing into the Cathedral precedence was given to the visitors from Sheffield. But, notwithstanding all the efforts of the Cathedral authorities, I am sorry to say that a great many failed to get in. Before the Sermon I sat in the stalls, and to avoid the crowd in the choir I was conducted into the nave, and so outside the choir to the pulpit. In the course of that walk I saw hundreds who were unable to obtain admission. Some were standing in the nave, and others straining to see and hear through the glass screen by the side of the choir. When the door was opened to let me in I cannot say how I longed to take them all in with me. But that was impossible. The whole place was packed, and every available standing-ground in the neighbourhood of the pulpit was full.

p. iv

Nor was it a mere sight-seeing crowd. I found myself surrounded by people who were manifestly there for higher ends, and who listened with as fixed an attention as any preacher could desire. But the most remarkable part of the service was the Holy Communion, with which it closed. At the end of the Prayer for the Church Militant there was a pause, in order that those who did not intend to remain for the Lord's Supper might retire; but of the great crowd near the rail very few went away. At first it seemed a doubtful question whether they understood that the time was come for them to go; but it soon became evident that they perfectly understood what they were doing, and that they were remaining to partake of the Lord's Supper. The bread and wine originally prepared was quite insufficient for such a number of communicants, and it was necessary to send out for an additional supply. When once the service began everything was done that could be done for the comfort of all that were present; but as the whole space in front of the rail was filled with seats, all of which were occupied, and there was only one narrow passage by which the communicants could both approach and retire, and as there were eight persons administering, it was impossible to secure that solemn stillness which we sometimes enjoy in our parochial churches. But nothing could possibly be more interesting. There I saw not only ladies and gentlemen, but many who appeared to me to be mechanics, and, scattered through the crowd, numbers of young men.

p. v

When I looked on that mixed body of communicants, and observed the earnestness, the seriousness, and the apparently deep devotion with which they gathered round the Table of their Lord; and when after the service was over I saw them pressing round their beloved Vicar, and many of them reaching out their rough hands once more to grasp his with a true, hearty, loving grasp, and heard them wishing him a blessing, I could not help giving thanks to the God of all grace who gave that day such a testimony to the faithful reaching of His Gospel. For what were the means employed for the attainment of such a result? Not music, not form, not the claim to priestly power, but the plain, simple, loving ministry of the Gospel of the grace of God. Between three and four years my dear friend had been preaching the great doctrines of Scripture—such as conversion to God, justification by faith, free forgiveness through the finished atonement, and, new life by the power of the Holy Ghost—and God had blessed that ministry to the ingathering of a people to His name. This was the work of which we that day witnessed the fruit, and I trust the effects on all of us who witnessed it may be that we may work on in our various spheres of labour more than ever resolved, by God's help, to stick fast to great principles, and more than ever encouraged to trust His promises, and look out for great results.

p. vi

E. H.

TUNBRIDGE WELLS,
August 29th, 1877.

A SERMON.

p. 7

'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me.'—*Acts, i. 8.*

It is said of the saints of God in the Old Testament, that 'out of weakness they were made strong,' and none of us who are called to God's ministry can think for one moment of our work and our weakness without the deepest sense of our own need of that same gift. We have a work of infinite importance. We are called to be God's instruments in making known that which God has wrought at no less a price than the most precious blood of His well-beloved Son. We have to encounter the threefold antagonism of the world, the flesh, and the devil; and we ourselves are poor weak creatures, so weak that we are quite unable to stand alone, and so utterly fallen that we cannot preserve ourselves even for an hour. It follows, therefore, that we all stand in need of power from God. And whatever be our position, whether in the ministry or out of it, whether laymen, deacons, presbyters, or bishops, we all require to be strengthened with might by His Spirit in the inner man. If ever the need of this strength was felt it must be felt now, now that we are passing through the perilous times of the latter days; and if there be any office in the whole world which appears to require it more than another, it is the sacred office to which my dear friend is this day admitted, the holy office of a Bishop in the Church of God.

p. 8

But, thanks to God! there is provision made in the Gospel for weakness as well as for sin; and the result is, that the promise of power was almost the last promise made by our blessed Lord before He left us, so that just before His ascension He said, 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me.' Now the Holy Ghost came on the

p. 9

Church at Pentecost, and as there has never been said one word about His being withdrawn, we are warranted in looking for that power now, and in spreading out our weakness before His throne, in full assurance that according to His promise He Himself will give power for His work. Let us study, then, two points—1st, the purpose, and 2ndly, the source of the power; and while we study, may we by God's great grace be permitted to experience the gift!

I. The purpose: 'Ye shall be witnesses unto Me.' It is clear, therefore, that the power is a power of testimony, and that its great object is to enable us to be witnesses unto the Lord Jesus Christ.

We are not, therefore, *judges*. The witness is never the judge. His business is to bear testimony as to what he has seen and heard. But he has nothing to do with the sentence. That rests with the judge alone. So the witness for Christ is not the judge over his follow-men. He cannot sit in the Confessional and pronounce the sentence of life and death. That rests with the Lord Himself, and there must be no usurpation of His sovereign right.

p. 10

Then, again, the witness is not a *medium*, or connecting link, between the soul and the Saviour. He is not like a telegraph wire through which the electric current is conveyed from one point to another, for in God's salvation there is nothing intermediate between the Saviour and the sinner. There is no such thing in Scripture as the idea that the grace of God passes from the Lord Jesus through any men or body of men to the sinner. All that is human imagination, pure and simple. The witness is not a conductor or communicator, not a channel or a medium. His business is to bear such a testimony to the Lord Jesus Christ as shall bring the soul face to face with Him, and introduce the sinner into direct communication with God Himself.

Thus it is that he is a witness unto the Lord Jesus Christ, and the more plainly that he sets Him before the people the more effective is his testimony. If we wish to know the leading subject of the witness we shall find it in Luke, xxiv. In the forty-eighth verse of that chapter He told His little Church, as He did in this chapter of the Acts, that their office was to be witnesses: 'Ye are witnesses of these things.' But we may ask, What things? What were those things to which the Church were to be witnesses? The previous verse answers the question: 'That repentance and remission of sins should be preached in His name among all nations.' Mark, it says 'preached,' not communicated; but in His name it is to be preached fully and freely. Forgiveness through the finished atonement is the leading subject of the testimony. It is the office of the witness to proclaim the great work which the Lord Jesus Christ has completed for the propitiation of sin, and to invite men to the free and full reconciliation which He has promised as the result of that propitiation. We are to proclaim from His own word what He is, what He has done, what He has promised, and what He is doing. We are to set Him so clearly, so vividly, before the people, that they may see nothing of us, but look fixedly on Him. We are to bear such a testimony to His work, His word, His mercy, His grace, His all-sufficiency, that those who know Him not may have their hearts burn to know Him; that those who are longing after Him may find Him, and have their souls satisfied in His love; and that those who know Him may be led to such a personal experience of the unspeakable richness of His abounding mercies that they may be able to say to us, as her friends did to the woman of Samaria, 'Now we believe; not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.' The best possible result of the testimony of the Christian witness is, that those who receive it should be brought into such an independent relationship with the Lord Himself that the witness who has brought them to it disappears before the fulness of His grace. And the very last thing that such a witness would ever desire is, that people should come to him as an intermediate mediator between them and their Saviour. The one object of his life and testimony is that all eyes, and all thoughts, and all hearts, should be directed exclusively to the Lord Jesus; and if that blessed end can be accomplished, the true witness is only too happy and thankful to be himself quite out of sight.

p. 11

p. 12

p. 13

II. But in order to this testimony there is power required. There are cases in which the testimony involves nothing short of martyrdom, as it did in the case of the first martyr, or witness, Stephen; as it did when the Huguenots were martyred for the faith on St. Bartholomew's Day, three centuries ago; and as lately done in our mission stations in West Africa and in China. But in all cases the strongest amongst us must remember St. Paul's words, descriptive of his ministry at Corinth: 'I was with you in weakness and in fear, and in much trembling.' We all want a power far beyond anything that we can discover in our own hearts. This, then, leads me to our second subject, the source of the power.

One thing is perfectly plain, viz. that the power does not come from arbitrary assumption, and high sacerdotal claims to something amounting to superhuman authority; to such claims as those put forward when the Bishop's authority is contrasted with that which is 'merely human,' and the Bishop's voice is declared to be to the clergyman 'the voice of God.' Such assumptions being without the slightest shadow of scriptural authority are sure, in the long run, only to weaken power.

p. 14

Nor does the power here promised arise from even the legitimate exercise of well-established law. In the Church of England, I am thankful to say, we are both protected and restrained by law; and the Bishop in the Church of England is armed with certain legal powers, which are of the utmost possible importance to the discipline and well-being of our Body. The only people who complain of the power of law are those who wish to break it. But this is not the power described in the text. The power here promised is something which no law can either give or take away. It is the direct gift of our Lord Jesus Christ Himself; it is nothing less than the power of the Holy Ghost.

In this gift there is accompanying power, a power which it is difficult to describe, but impossible to doubt. It is not the power of intellect or eloquence, for it is bestowed sometimes on persons that have neither one nor the other: but it is a power that cannot be mistaken; for it softens hard hearts, breaks down the most stubborn wills, and subdues those who have been previously opponents to truth. It was such a power that accompanied the preaching St. Paul at Thessalonica, of which he said, 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance' (1 Thess. i. 5). But if there be such a power, both promised and bestowed, shall any of us be satisfied without the enjoyment of it? Shall we be content with powerless work? Shall we think it enough if our ministry is respectable and orthodox, our churches well attended, and our parochial arrangements complete, while there is no deep impression on the souls of men, no conviction of sin, no earnest inquiry, no conversions to God, no evidence of a new life, and no sign of the mighty power of the Spirit? Shall we be satisfied to live on, and to work on, just as we should be living and working if the Lord had never said, 'Ye shall receive power after that the Holy Ghost is come upon you?'

p. 15

p. 16

There is also indwelling power. We must not look merely at that which accompanies, for the secret of power is in most cases to be found within. We have a remarkable illustration of this in the case of Stephen. He was accompanied with power, for 'they were not able to resist the wisdom and the spirit by which he spake.' But the mystery was explained in the secret of his own soul, for in v. 8 of that same chapter we read that he was a man 'full of faith and power.' There was, therefore, a fulness of power within as well as the accompanying power without, and the secret of this fulness is explained in v. 5, where it is said he was a man 'full of faith and of the Holy Ghost.' Here, then, was the key to that marvellous and irresistible power which accompanied his work. He himself was full of faith, and being full of faith, he was full of the Holy Ghost. He was full of faith, so that he could, as it were, see his Lord at his right hand, and 'endure as seeing Him who is invisible.' And he was full of the Holy Ghost, so that he was lifted up above mere human nature. He was taught by the Holy Ghost; he was led by the Holy Ghost; his thoughts were prompted by the Holy Ghost; his wisdom was the wisdom of the Holy Ghost; his words were the words of the Holy Ghost; his mind was governed by the mind of the Holy Ghost; and so he was full of power, for the simple reason that he was 'full of faith and of the Holy Ghost.' Thus the outward and the inward were at one. In his outward activity he was accompanied by the Holy Ghost; in his inward life he was full of the Holy Ghost; and in both one and the other he experienced the truth of the promise, 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me.'

p. 17

And why should not we be enjoying the same? Why should not the same power be given to our brother, this day raised to the episcopate, as was given to Stephen when he laboured 1800 years ago in the diaconate? Of one thing I am perfectly sure, and that is, that it is the one desire of his heart to be the faithful witness to the Lord Jesus; to bear the same testimony as a Bishop which he has been enabled to bear as a Presbyter; to speak from his episcopal chair with the same clear ring of Scriptural truth as he has hitherto done from his parochial pulpit, and which has so greatly endeared him to all of you who are come this day from Sheffield. And our prayer for him this day must be that he may be, in his new office, like Stephen, 'full of faith and power,' that so his ministry may be accompanied by the power of the Holy Ghost, and his own soul filled by the Spirit.

p. 18

But while we pray for him in the high and conspicuous office of a Bishop, let us not be unmindful of all those faithful men who, hidden from the eye of the world, and without any prospects of the honours of the world, are toiling on, some in quiet country parishes, some in the densely-peopled districts of our large towns, and some in far-distant missions, in patient perseverance witnessing for Christ. When our thoughts are directed to those who by the providence of God are brought to the top, let us not forget those who are patiently toiling at the bottom. Do not they equally need the power? Or, rather, Do not they especially need the presence of the indwelling Spirit in their own souls, and of the accompanying Spirit to give the power of patient perseverance in their work? O that God may grant that power to every branch of the Church of England! Power to her bishops, power to her presbyters, power to her deacons, power to her laity! May He grant such a measure of His Spirit to fill all our hearts, and accompany all our work, that our dear old Church may remain, true to her Reformation principles,—a faithful witness for Christ; that her testimony may never be corrupted, and her work never be powerless; that so when the Lord appears He may find her with her lamp burning, without reserve, and without compromise, maintaining His truth and giving glory to His name!

p. 19

London; Printed by JOHN STRANGWAYS, Castle St. Leicester

By the same Author.

p. 20

ROME, TURKEY, AND JERUSALEM.
Fifteenth Thousand. 16mo. cloth, 1s. 6d.; paper, 1s.

PALESTINE AND RUSSIA.

Third Thousand. 16mo. cloth, bevelled, 1s. 6*d.*; paper cover, 1s.

INSPIRATION:

ITS NATURE AND EXTENT.

2nd Edition, revised and enlarged. 16mo. cloth, 1s. 6*d.*; paper, 1s.

CONFORMITY TO THE WORLD.

2nd Edition, revised and enlarged. 16mo. cloth, 1s. 6*d.*; paper, 1s.

SERMONS FOR THE DAY.

Fcap. 8vo. sewed, 6*d.*

THE COMMUNION AND THE COMMUNICANT.

4th Edition, revised and enlarged. Fcap. 8vo. sewed, 6*d.*

BAPTISM.

AS TAUGHT IN THE BIBLE AND PRAYER-BOOK.

6th Edition. Fcap. 8vo. sewed, 4*d.*

HATCHARDS, PUBLISHERS, PICCADILLY, LONDON.

*** END OF THE PROJECT GUTENBERG EBOOK A SERMON PREACHED IN YORK MINISTER,
ON ST. BARTHOLOMEW'S DAY, FRIDAY, AUGUST 24, 1877 ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE

THE FULL PROJECT GUTENBERG LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project

Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing

Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.