





JOURNAL

W. H. Allen

OF THE

THIRD ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF ILLINOIS,

HELD IN SPRINGFIELD, MAY 15th AND 16th,

1837.

PEORIA:

S. H. DAVIS, PRINTER.

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List of Clergy.

Rt. Rev. PHILANDER CHASE, D. D. Bishop,
Residing at Robin's nest, Peoria county.

Rev. JOHN BATCHELDER,
Rector of Trinity church, Jacksonville.

Rev. JOSEPH L. DARROW,
Missionary in Madison and St. Clair counties.

Rev. JAMES DE PUI,
Rector of St. Paul's church, Alton.

Rev. EZEKIEL G. GEAR,
Missionary to Grace church, Galena.

Rev. ISAAC W. HALLAM,
Rector of St. James's church, Chicago.

Rev. SAMUEL CHASE,
Residing at Robin's nest, Peoria county.

NOTE.

The secretary, in accordance with instructions from the convention, made inquiries for copies of the correspondence between the secretary of the primary convention, and the Rt. Rev. Philander Chase, touching his appointment to the episcopate of this diocese and his acceptance of the same; but was enabled to obtain them only in part. The original letter from the secretary of the primary convention to bishop Chase, apprising him of his appointment, is supposed to have been lost in the conflagration of the bishop's house, in Gilead, Michigan, and no copy of it was left by the secretary on his removal from the diocese. A copy of the letter from bishop Chase, signifying his acceptance of the appointment, has been procured, and inserted in this place, as being more appropriate than in the body of the journal, for preserving a historical record of that transaction. See page — of the journal.

COPY OF A LETTER

To the Rev. PALMER DYER, secretary to the primary convention of the Protestant Episcopal Church in the diocese of Illinois.

GILEAD, (M. T.) April 3d, 1835.

REVEREND AND VERY DEAR SIR:

I had the honor of receiving, a few days ago, your official letter of the 10th ult. covering an extract from the convention journal, which solicits my acceptance of an appointment, made by that body, of myself to the episcopate of the diocese of Illinois, and have had the same under very serious and devout consideration.

As I had no agency, direct or indirect, in producing this important event, I cannot but regard it entirely providential; and as such implying a command from the Great Head of the Church, to enter anew on the discharge of my episcopal duties, so solemnly enjoined in my consecration, and lately so painfully, for conscience sake, remitted. Like Peter, while humbly and with much toil providing food for an earthly subsistence, I feel myself addressed as he was addressed by the Great Shepherd of souls,—*if thou lovest me, "feed my sheep, feed my lambs:"* and although this command unto me, as unto him, is not accompanied with the assurance of any salary, yet faith in the divine promises should teach me, as it did him, to "seek the flock rather than the fleece," and with humble confidence to look to Him who feedeth the ravens in the wilderness, and if need be causeth the ravens to feed his servants who obey his voice and call upon Him.

In accepting the appointment to the episcopate of Illinois, I cannot refrain from mingling with a very deep sense I have of the honor they have done me, the melancholy reflection that the days of my strength and ability, to bear the fatigues of planting churches in the new and pathless sections of our country, widely spread and illy provided with temporal comforts, *are forever past*. If, however, it be seen that my labors have not been in vain in the Lord, by their having left on my mind deeply imprinted, salutary lessons, and useful to my future spiritual charge; if by time and experience the *good God* hath mercifully taught me to rely more faithfully on *His* wisdom in discerning the spirits, whether they be of *Him*, and to make a better choice of instruments to promote His glory and to implore more fervently and constantly the direction and assistance of the Holy Spirit in winning souls to Christ, by turning men from sin to holiness of life, the consoling truth may yet be verified, that God's strength is made perfect in our weakness, and the Messiah's kingdom is advanced even by the infirmities and frailties of his servants.

I am not unmindful of the great utility there might be in my immediate removal to the scene of my future labors; but God, who hath seen fit to confine me here by so many fixtures and domestic duties, seems to order it otherwise, at least for a short time. The shortest period which I can at present assign for my necessary stay, here in Gilead, is one month; and even then I shall think it advisable that my family remain behind, on the farm, till the end of the wheat harvest, and perhaps till autumn. Were it otherwise,—had I the means,—not a week would pass till we were all on our way to Peoria.

That God may have you and all the reverend dear brethren of the clergy and laity in the diocese of Illinois, in his holy keeping, blessed with the rich blessings of the gospel of peace and love, is the constant prayer of,

Rev. and very dear sir,

Your faithful and affectionate pastor,

PHILANDER CHASE.

JOURNAL.

MONDAY, MAY 15, 1837.

The convention of the Protestant Episcopal Church, in the diocese of Illinois, assembled this 15th day of May, 1837.

Divine service was duly celebrated—the bishop having on the previous day delivered his pastoral letter, and administered the holy communion, in accordance with the resolution, passed the previous convention, touching the celebration of the religious solemnities at the opening of the convention.

The Rt. Rev. PHILANDER CHASE presiding, the following clergyman, canonically resident in the diocese, appeared and took their seats:—

Rev. JOSEPH BATCHELDER,

Rev. JOSEPH L. DARROW,

Rev. JAMES DE PUI,

Rev. EZEKIEL G. GEAR,

Rev. ISAAC W. HALLAM,

Rev. SAMUEL CHASE.

The following lay delegates presented certificates of their election, duly authenticated, and took their seats accordingly:—

Dr. THOMAS HOUGHAN,

GEORGE FORQUER, Esq. }

THOMAS L. BENNETT, }

} From St. Paul's church, Springfield.

On motion, *Resolved*, That Mr. FRANCIS C. MOORE, though unprovided with a certificate of his election, be admitted to a seat in this convention as a lay delegate from St. John's church, Quincy.

Resolved, That the rules of order of the previous convention be adopted as the rules of order for this convention.

BISHOP CHASE'S *first address to his diocese of Illinois, delivered at Springfield, May 15, 1837.*

In addressing, for the first time, my brethren of the clergy and laity of the diocese of Illinois, truth as well as a deep sense of gratitude compels me to speak of little else but divine mercies.

That I am alive, and here before your face, enjoying the inexpressible pleasure of taking sweet counsel together with you how we can best promote the glory of God in the salvation of the souls of our fellow sinners, is of itself sufficient to make me praise the Lord for his goodness, and declare the wonders that He doeth for the children of men.

I lost no time in entering upon the field of my episcopal labors in the spring of 1835, although in so doing I was obliged to leave my family at our residence in Michigan. The Rev. Samuel Chase was my fellow traveller from Gillead to my new diocese. Our course was through a part

of Indiana, on the shores of the lake. At Chicago, I met with the Rev. Mr. Hallam, by the blessing of God on whose exertions, the parish seemed flourishing. I administered the holy communion to quite a number. None at that time seemed prepared to receive confirmation. Being assisted in the prayers, I preached twice. At Juliet, forty miles to the south west of Chicago, I preached several times, instituted a parish by the name of ———, and administered the holy communion to eight devout persons. Since this, that place has been made a missionary station, but no clergyman as yet has come.

Performing services at Peoria and several other places, I came to Rushville, in Schuyler county, where, through the exertions of a few worthy persons and the missionary services of the Rev. Mr. Richmond, a parish had been formed, and a small communion had been collected, to whom I administered the holy sacrament of the Lord's supper, and preached several times to large and attentive congregations.

It was at this place, Springfield, I met with a most affectionate reception, and received great encouragement. Leaving them for a while, I went, in company with Rev. Samuel Chase, to Jacksonville, where I preached and gave the communion,—the Rev. Mr. Batchelder being absent at the east, in the work of collecting funds for the finishing of a church, the first erected in the diocese of Illinois. This has been since completed, and consecrated by the Rt. Rev. Bishop Kemper.

Coming back to Springfield, I organized a parish by the name of St. Paul's, preached many times, baptized several children and one adult, confirmed two, and administered the Lord's supper to twelve persons. Their anxiety to build a church was great; and being an eye witness to their zeal, I felt much anxiety for the accomplishment of their wishes and promised to assist them; and accordingly preached several times in Rochester, Troy and New-York, but without any effect.

My time had been consumed in these services, in places far distant from each other, till near the end of June (1835), when having heard that many were desirous that I would attend the approaching general convention in Philadelphia, I resolved, be the expense and trouble what they might, to suspend further travels in Illinois, and to set my face towards the east. But who should accompany me? The Rev. Samuel Chase I had thought expedient to station in Springfield; and I had no one else to travel with me across the wide prairies, and through the woodlands up the Wabash river, &c. to my family at Gilead. The distance through this unfrequented way, though most direct, is nearly three hundred miles: yet the mercy of God enabled me to perform the journey, though the dangers were such as to make me shudder at the remembrance, and at the thoughts of ever encountering the like again. In crossing the "Ok-haws," being the head waters of the Kaskaskia river, I had nearly perished.

At Danville, Ill., I preached in the evening, and met with encouragement the next morning; and could I have remained a few days, and had I been possessed of any evidence from the Missionary Society that a clergyman would have been found to fulfil my assurances to the people that they would not be left destitute of a spiritual shepherd, I would have instituted a parish in this interesting and flourishing village.

At Lafayette, in Indiana, I preached twice on the fifth of July, 1835,

and in the morning resumed my journey through Logansport and the new and almost trackless way to *South Bend*, on the St. Joseph's river, and thence to my loved family, with whom I spent three days, and proceeded to Monroe, on lake Erie, and thence by steamboats and canals with all speed to Philadelphia. Here at the general convention I found open arms and warm hearts. The diocese of Illinois, with her episcopal head, was received among the number of churches in our primitive communion in the United States of America; after which I paid a visit to my friends in Vermont and Connecticut, and returned to Philadelphia to attend the meeting of our general missionary society, and assist in the consecration of the Rt. Rev. Jackson Kemper, as the missionary bishop. Conceiving it my duty to cross the Atlantic ocean once more, and feeling paternal regard to your wants in my absence, I engaged this worthy prelate to perform episcopal acts, and take the general charge of my diocese; and for his kindness to me, and for his faithful services, so useful and so much approved by you all, I hope he will accept this tribute of my sincere gratitude.

I left the shores of America in October, and nothing can exceed the kindness with which I was received by my friends in England. The only things that marred my enjoyments were a severe sickness, while in London, and the news of the mistaken views in which my visit to that country was regarded by some of our periodicals in this country, and the tidings that my house in Gilead was consumed by fire, on the evening of the 19th of December, and my family left in a suffering condition. But even these afflictive providences I hope are not without their special benefits. If they have served, and shall hereafter serve, in being called to to memory, to produce humility and resignation to the divine will, and prompt to greater exertion in the Lord's work, I have much reason to bless God and take courage.

I embarked for America in April, with means to be of more use to my diocese of Illinois than, in all human view, I could otherwise have been.

The whole amount of the subscriptions for the Illinois seminary is deposited in safe hands in America, and at interest, to secure the salary for the present of teachers till otherwise provided. For the erection of buildings to enable them to open the school to advantage, I look with anxious hope and firm faith to the developments of God's good providence.

The books given me for public use, were by the last advices, many of them; in the custom house at New-York. I trust however, from letters recently received from the United States treasury department in Washington, that they will be speedily released as free from duty. Perhaps by this time they are on their way to my dwelling, in Peoria county.

On coming back to my family in Michigan, I found them in their unfinished habitation, disinclined to stay any longer in Gilead, and anxious to accompany me to the scene of my future labors, although no house nor home awaited me there. Accordingly, my personal property on the farm being disposed of, we all set off for, we knew not whither, save that we were going to a territory of greater dimensions than all England and Wales put together.

We traveled like the children of Israel in the wilderness, I trust with the divine presence to direct and cheer us; but like them also it was "through much tribulation;" for in our journeyings we were all of us,

with the exception of myself, one after another afflicted with severe sickness.

Paying my second-episcopal visitation to Chicago, I had much pleasure in viewing the progress of a new church, which, as I since learn, is now ready for consecration. I administered the holy communion in that parish and confirmed two persons.

At Juliet I was distressed to learn that, although made in my absence, according to my request, a missionary station, the members of that parish were about sinking under their discouragements, by having as yet no minister of the gospel. It is in vain to think of building up the church of Christ in this way.

In Peoria county I found lands suitable for the establishment of an institution for the encouragement of religion and learning; but the same were not as yet brought into market by the United States government. My only resource was to petition for the pre-emption right of the unoccupied grounds; and finding in the neighborhood a suitable place on which to erect my own temporary dwelling, wait patiently for such an event. This was accordingly done. With renewed strength and courage given me from above, seemingly far beyond my advanced years, the house was builded, poor as it is, and the family once more collected around the domestic fire-side, to minister to each other in sickness, and to mingle their prayers and their joys and sorrows together. The great difficulty of obtaining lumber (the poorest being from forty to fifty dollars per thousand, besides the expense of transporting it fourteen miles,) for building, rendered it impossible in the short time allotted me last fall to erect a better dwelling than that to which, in its present form, we have given the appropriate name of "THE ROBIN'S NEST," consisting of mud and sticks, and filled with young ones. Should I continue where I am, and my life be spared, and mechanics and laborers (of whom there is a great scarcity) be obtained, a better house for the accommodation of my family will be erected the coming season.

As soon as the river (Illinois) was cleared of ice this spring (1837), I commenced again my traveling duties. At Alton, a parish formed in my absence, and visited by the Rt. Rev. Bishop Kemper, I found the Rev. Mr. De Pui, faithfully and most successfully discharging his sacred duties. The people belonging to his charge seemed awakened, through his able ministrations, by the grace of God, to a deep sense of their religious duties; so that the episcopal services were not, I trust, without their due effect. I confirmed eleven, administered the holy communion to more than twenty Episcopalians, and preached three times. What cheered me in prospect of the future, was the zeal and liberality of the people in taking effectual measures to erect a large and convenient church, suitable to the growing state of their flourishing town. A generous individual, Judge Hawley, had presented the vestry with a lot of ground conveniently situated, and of more than two thousand dollars in value, on which to erect the sacred edifice; and such is the character of those engaged in this work, I have great hopes that the work will go on, and that before another year shall have elapsed, I may be called on to consecrate "St. Paul's church, Alton," to the glory of God, as the means of salvation to many thousand souls.

It was my intention to visit the places where the Rev. Mr. Darrow offi-

ciates; but the badness of the roads and the inclemency of the weather prevented. The Sunday allotted to this duty I spent in St. Louis, the residence of bishop Kemper. That I found him not at home was matter of sincere grief to me. The Rev. Mr. Minard and his worthy friends received me with tokens of great regard, and kindly ministered to me and mine often infirmities. I preached three times in the church of that place, and consecrated the elements of the Lord's supper. I have great reason to bless God for the prospects of our primitive apostolic protestant church in St. Louis. As she is best able to contend with error, and wipe away from the face of the catholic church those blots and stains which the dark ages of ignorance and heathenish superstition had inflicted, it should be a matter of devout thankfulness that her standard is planted, in the moral prospect, on a hill, where most wanted, and where all may view her strict conformity to apostolic order on the one hand, and her devout adherence to evangelical doctrines on the other. O that all would give their attention to one point! It would serve the cause of perpetuating the blessings of christianity more than all disputes and pitched battles, especially when conducted by those who in their respective extremes are equally remote from the truth. Let the divine light, as it shines in the holy scriptures, translated by the sober and learned reformers of the church of England, be held up in the true candlestick which "the Son of God holds in his right hand,"—that church which He, and not his erring *people* have constituted,—and more will see their way clear and plain before them, than by all disputes for worldly victory.

In going up the Illinois river I met with a worthy family of Episcopalians removing from the diocese, and who gave for a reason in so doing that they could not enjoy in it the means of grace, for want of a clergyman duly authorized to give them the bread of life. Missionaries of our primitive church had been repeatedly promised, and on that promise they had relied: but none came nor seemed like to come; and their days were wasting, and their children growing up with no shepherd to take care of the lambs. It must be left to the *mind*, and not to the feebleness of language, to describe the feelings which pierced my bosom in witnessing such a scene and hearing such words as these. Who that loves his Savior and his holy church, and the souls of perishing multitudes in similar condition, would not find his heart torn with feelings of agony, when meeting with such occurrences, and when reflecting on the awful truths involved! "The field is white indeed unto harvest; but where are the laborers?" They are in the families of the rich and opulent of our country, too proud to pray that God would impress on the hearts of their sons a call to the Christian ministry. This is the true cause of the evil we complain of. Its cousin german is the covetousness which characterizes the present age. Those who worship their wealth, forgetting they are *stewards* of the manifold grace of God, consider Christ's ambassadors as elemosynary dependants on their bounty, and of course refuse to maintain them even in decent circumstances which the mechanic or day laborer can afford to enjoy; and then, strange to tell, they plead in excuse for not bringing up their sons to the church that they can do better for themselves in any other profession!—What account such must be compelled to render at the great and awful day, the word of God must decide.

At Rushville, on the nineteenth day of March, 1837, I consecrated to

the worship and service of Almighty God, "Christ's church," and administered in it the rite of confirmation to two persons, baptized five children, gave the holy communion to seven, and preached twice on the same day. On Monday I baptized one child, and on Tuesday, the 21st, set off in a convenient vehicle furnished by the vestry for Mount Sterling, seventeen miles distant, roads very bad.

On the 22d I preached to an attentive congregation assembled in the school house in this pleasant village. A carriage being sent for me from Quincy, I proceeded on the 23d as far as Clayton, where I preached in the evening, and was treated with hospitality by a very friendly people. The next day, passing through a rapidly rising place called *Columbus*, to Quincy, I was received by my friend Mr. More, in the most affectionate manner. All whom I saw in this lovely town seemed to conspire in showing kindness and in affording facilities to make my visitation as useful as possible. Through the goodness of the Presbyterian and Methodist ministers, I had an opportunity, in their respective places of worship, of addressing large and crowded assemblies, and of administering the holy sacrament and rite of confirmation in the presence of many who before had never witnessed the solemnities of the Episcopal church. I preached twice, baptized four infants and one adult, confirmed six, and gave the holy communion to eighteen members besides those of other denominations, celebrated the bans of matrimony, and in the intermission superintended the formation of the parish of "St. John's church, Quincy," and the appointment of lay delegates to this diocesan convention, and appointed a lay reader, all in one day. The deleterious effects on my natural frame of this day's exertion, joined to those of the last Sunday at Rushville, and the intervening week being unassisted by a single clergyman, compelled me to write to the domestic missionary board of our church in New-York, and implore assistance; and happy am I to add, that on arriving at home I found a letter from a clergyman well adapted to this arduous work, offering his services in this my greatest need. Grateful to a kind Providence, I have advised him to apply to the missionary committee, who no doubt will send him to me without delay. His work will be to precede the bishop, and make ready for the visitation, and when no other clergyman can be had, to meet him at given points and assist him in his duties.

I discharge but a debt of gratitude to captain *Holcomb*, of the steam boat *Olive Branch*, to thank him thus publicly for the many civilities shown me in ascending the Mississippi river from Quincy to the Yellow Banks, where, on account of the ice, I was obliged to stop, and thus relinquish my appointment at Galena. He allowed of no spirituous liquors on board; and of consequence I heard but little profane language, so common and disgusting where spirits are used. What made a deep impression on my heart was his vigilance in preventing and remedying accidents. A boy about twelve years of age had fallen overboard in passing the rapids. The captain alone, before the mother of the lad had time to utter a second shriek of agony at seeing her son sink as if to rise no more, was seen in the yawl, in time to rescue him from a watery grave. I cannot refrain from subjoining to this short account of this most interesting event, that which was told me by this boy and his parents after we left the boat, while traveling with them a short distance in the country. They said that Capt. Holcomb, at parting, had presented the lad with a

copy of the Holy Scriptures, exhorting him to read it with devout and constant attention, for in that sacred book, THE BIBLE, he would learn and know and feel by whose almighty power and most merciful providence he had been saved from death. So much in praise of temperance, and her loved children, Civility, Watchfulness, and Humanity.

At *Oquawka*, the residence of the Messrs. *Phelps*, a place on the east side of the Mississippi, distance about seventy miles west from my dwelling, I baptized one child, and experienced much injury to my health on account of the cold weather and open condition of the kind man's house (Dr. Russell,) where I passed the night, sleeping on the floor, the best lodging these affectionate people could give me. This was on the last evening of March. The next day I obtained a conveyance to Monmouth, where courts are held for Warren county. Mr. Prentiss, a warm friend of the church, was there to receive me, and on the next day (Sunday) I preached and performed divine service twice. That night I was seized with painful illness; but by the blessing of God on the means used by skillful physicians, and good nursing, I was partially recovered; so that on Wednesday, the 5th, I went as far as Knoxville, but was too feeble to preach. From Mr. Sanburn and family I received every expression of kindness. Here my son, whom I had sent for, met me with my own horses, having swam them through Spoon river, then overflowing its banks. How we overcame the difficulties, under these circumstances, which lay between us and home, I cannot now relate the particulars. It is enough to say, that by the gracious goodness and mercy of God, they were all surmounted, and I was restored to the bosom and skillful attentions of my loved family, before a severe sickness, which followed, had fairly set in upon me.

Before closing this address, it is perhaps my duty to mention the constancy with which the divine services have been performed at the *Robin's nest*. Every Sunday has been duly celebrated by prayers, sermons, and exhortation to godliness. A religious library of above one hundred volumes is opened for the free use of the neighbors; and good effects are apparent. A Sunday school is commenced, and the holy sacrament has been administered twice. The last time, on the 30th of April, there were twelve communicants of our church, and six were confirmed. Frequently have services been performed and sermons preached in the neighborhood. One thing cheers me, that wherever bibles or prayer books have been distributed, I have seldom seen a want of visible signs of benefit. Were I possessed of wealth to procure these efficient means of salvation in sufficient quantities, my poor ministrations would not be, as I fear they are now, so frequently useless. What good does it do to HEAR prayers, if men do not *join* in them? and how can they join in prayers with the understanding and with the heart, to any spiritual benefit, when they have not considered their import, nor approved of the petitions which they are called to offer to the throne of grace? They may *hear* prayers, and be pleased with them, as they are with *speeches* and sermons, on account of their piety and ingenious composition; but, after all, hearing a prayer is not praying—no more than hearing a sermon is preaching. I gratefully learn that some bibles and prayer books have been given me for distribution in this diocese, from benevolent persons, and societies in New-York. Would they were in more adequate quantities! Let Alton be named, and the Rev. Mr. De Pui, as the place and consignee, and other

donations of the like character I trust will be made. From that place I can order them where they are most wanted up and down our rivers and throughout our diocese.

Since leaving my home to attend this convention, I visited, last Sunday, the worthy members of our church at Tremont for the third time. Two sermons were preached, the one by myself and the other by the Rev Mr. S. Chase, who accompanies me. Confirmation was administered to three well prepared persons, a lay reader appointed, and measures taken to build a house of worship. On the following Monday, on the pressing invitation of a pious and worthy person, we paid a visit to Pekin, a village on the Illinois river, distant about ten miles from Tremont, here performed divine service and delivered a sermon. They have no place of worship of any description. Many of them would prefer the Episcopal communion.

It would be criminal in me to forget to mention the verbal information I have received, that some charitable person or society has sent to my care, for distribution, several German Bibles. The consignee, I hear, is a merchant in Beardstown, on the Illinois river. Twice have I called on him, agreeably to order, but at neither time did I find the gentleman at home.

The German prayer books lately (I hear) printed in New-York, by the committee appointed at the late general convention for that purpose, I hope will be forwarded soon to my address. The bounty of the queen of England, given to me to effect the desirable end of distributing this incomparable book among her majesty's countrymen, (she being a German by birth) in Illinois, will be paid on the delivery of the books at Alton.

The clerical changes in this diocese are those mentioned by the Rt. Rev. bishop Kemper, viz: the Rev. Rev. J. C. Richmond to the diocese of Connecticut, and the Rev. Messrs. Dyer and Tullidge to that of New-York. The Rev. Messrs. James De Pui from Pennsylvania, and E. G. Gear from New-York diocese, have been regularly transferred to Illinois. It gives me pleasure to add that several other clergymen have been, at their request, nominated by me to the board of home missions, to stations in this diocese, and it is hoped that they are now on their way hither.

P. CHASE, Bishop of Illinois.

On motion, the convention proceeded to the election of a secretary.

Whereupon the Rev. Samuel Chase was elected.

Resolved, that Mr. Owen Lovejoy, a candidate for orders in this diocese, be invited to an honorary seat.

Resolved, That a committee be appointed to revise the constitution, canons and rules of order, and that the amendments proposed at the previous convention, to the constitution, be referred to the same committee.

Whereupon the Rev. Messrs. Gear, De Pui and Chase, and Dr. T. Houghan and Mr. Francis C. Moore were appointed.

Resolved, That the standing committee be requested to report their proceedings to the convention.

Whereupon the Rev. Mr. Batchelder, president of the standing committee, made the following report, which was accepted:—

The standing committee appointed by the convention of May, 1836, was immediately organized by appointing Dennis Rockwell, Esq. secretary, and the Rev. J. Batchelder president.

On the 1st of June, 1836, the majority of the committee signed the customary testimonials in favor of the consecration of the Rev. Samuel H. M'Coskry, as bishop of the diocese of Michigan.

On the 18th of February, 1837, testimonials to the bishop of this diocese were signed by the committee in favor of the ordination of the Rev. P. R. Minard, of St. Louis, Mo., to the priesthood.

On the 15th of May, 1837, testimonials were signed by the clerical members of the standing committee in favor of the reception of Mr. Owen Lovejoy, as a candidate for the gospel ministry in this diocese.

J. BATCHELDER, President of the standing committee.

Dr. B. Gillette appeared as a lay delegate from Trinity church, Jacksonville, presented a certificate duly authenticated, and took his seat accordingly.

Resolved, That the convention proceed to the election of a standing committee. Whereupon the Rev. Messrs. Batchelder and De Pui, and Dr. B. Gillette and Mr. Dennis Rockwell were elected.

Adjourned to meet at 3 o'clock, P. M.

THREE O'CLOCK, P. M.

The convention met pursuant to adjournment.

The bishop then presented the parochial reports of the clergy, which were read as follows, and ordered to be inserted in the journal.

TRINITY CHURCH, JACKSONVILLE—REV. JOHN BATCHELDER, RECTOR.

The rector respectfully reports, that the general circumstances of his church and parish are encouraging. The number of regular attendants on public worship has increased, perhaps nearly double during the past year. The debt of the church has been paid off to within a few hundred dollars. A sufficient salary has been raised by the parish for the support of the rector, independent of foreign aid. The ladies of the parish during the past winter have raised over five hundred dollars for the purpose of improving the grounds around the church. Divine service has been celebrated regularly twice on Sundays, and the holy communion duly administered. The number of marriages is three; burials 4; baptisms 6; added to the communion 12; present number of communicants 24; number of Sunday school scholars 50; number of teachers 8; number of books in the library about 200 volumes.

MADISON AND ST. CLAIR COUNTIES—REV. JOSEPH L. DARROW, MISSIONARY.

Since the date of my last annual report, I have been officiating one half the time at Marine settlement, and the rest of it I have divided between Collinsville, Edwardsville, and Ridge Prairie. The services have been generally very well attended, and the prospects of the church are becoming more flattering. On the eighth of April last, the friends of the church assembled at Marine, and were organized by the name of Trinity church, Madison co. The church is to embrace the Episcopalians of Collinsville, Edwardsville, and Marine. The whole number of communicants are 12. We suffer much inconvenience for the want of a church edifice at Collinsville and Edwardsville. At the last place we have held worship generally at the Baptist church, though occasionally at the court house,

or the Methodist chapel. At Collinsville, we have sometimes had the privilege of meeting in the Union meeting house, but are often compelled to resort to a private house for worship. Could we have a suitable church built in each of these places, we should at once see the prospects of the church assume a more flattering aspect. At Collinsville we have secured a site for a church, and at Edwardsville a subscription of from three to five hundred dollars might be raised. During the last year I have celebrated three marriages and officiated at two funerals. On the eighth of April, at the organization of Trinity church, Madison county, I was chosen their rector.

ST. PAUL'S CHURCH, ALTON—REV. JAMES DE PUI, RECTOR.

Reports that he took the charge of this congregation in July last, and has continued since that time to officiate on every Lord's day, with one or two exceptions. We have had great difficulty in obtaining a suitable place of worship. The one that we now occupy, and which we shall soon have to leave, is but barely sufficient to accommodate the congregation. The number of regular attendants upon public worship is from a hundred and fifty to two hundred individuals. We hope soon, however, to obtain a room that will accommodate a few more. The bishop in March last confirmed nine individuals. We have twenty-seven communicants. I have administered eight baptisms (six infant and two adult), and have officiated at three funerals and one marriage.

A lot has been kindly given us upon which we hope to erect a church. Owing however to the present pressure in pecuniary matters, it is uncertain whether we shall succeed in erecting it this summer. The ground has been excavated and prepared for the laying of the foundation of the building. The Sunday school consists of about fifty scholars and seven teachers. The library is but small.

The ladies have lately held a fair from which they realized a profit of 800 dollars. Many of the congregation take a very warm interest in the prosperity of their Zion, and we have only to lament that their temporal means are not equal to their zeal. We have reason indeed to be thankful to the Great Head of the Church, that he has hitherto greatly prospered our endeavors to build up his kingdom in this place.

GRACE CHURCH, GALENA—REV. E. G. GEAR, MISSIONARY.

I arrived in Galena last June, and commenced my labors under the direction of the missionary committee. The prospect of permanently establishing the church in that village begins to be cheering. The congregation, though not large, embraces a respectable portion of the community; and the vestry have expressed their determination to erect a church as soon as practicable, that will accommodate the future growth of the congregation, and be an ornament to the village. A lot has been presented to us by two generous individuals, and a subscription has been procured to the amount of about \$5,000, and a committee appointed to carry the plans of vestry into effect. The ladies of the congregation have formed themselves into a society for the purpose of procuring funds to furnish the church when built, and are pursuing their object with commendable zeal. In addition to my labors in Galena, I have spent one Sunday in Belmont, one Sunday in Dubuque, and one Sunday at the White Oak springs, all of which places are in the Wisconsin territory.

Communicants of Grace church 18; baptisms (infants) 12; marriages 7; funerals 8; Sunday scholars 16.

ST. JAMES'S CHURCH, CHICAGO—REV. ISAAC HALLAM, RECTOR.

The most important circumstance in the history of the parish under my pastoral care, is the completion of the church, reported as commenced at the last convention. It is built of brick, in size 64 by 44 feet, with a basement, divided into a lecture, school, and vestry room. The building, furnished with an organ, bell, carpets and lamps, cost \$15,500. The pews and slips, with the exception of eleven, reserved for the use of strangers, poor, &c. sold for \$13,860. The proceeds of the sale and of two fairs held by the ladies of the congregation, together with subscriptions, exceeded the cost of the church 4000 dollars, which sum has been appropriated to the erection of a parsonage.

During the past year our connection with the missionary society has been dissolved, and the parish have provided amply for the support of the church. The aid which has been extended to us ought to be mentioned with gratitude as a motive to contribute liberally to its funds. By the blessing of God on its fostering care, we have easily accomplished, in a short time, what otherwise would have been the difficult work of years.

I have officiated one Sunday in Michigan city, Indiana, one Sunday in Juliet, Will co. Illinois, and twice in the country adjacent.

Being provided with a permanent place of worship, and having comparatively a regular congregation, I hope to see a greater attention to the truths, ordinances, and duties of religion, than has been hitherto manifested; a small number are preparing to be confirmed at the next visitation of the bishop.

I have to report for the past year, marriages 7; baptisms (infants) 18; confirmations 2; communicants, died 2; present number 25; Sunday school scholars 40.

REV. SAMUEL CHASE

Reports to the bishop that he continued to officiate at Springfield until November, when his connection with the proposed theological school required his removal to Robin's nest, Peoria county.

At Springfield the prospects of the church are deemed highly encouraging. The celebration of divine services, together with the administration of the sacraments, have been greatly blessed as means of grace. Considerable additions have been made during the past year to the number of parishioners, as well as to the communicants. The circumstances of this parish are such as to commend it to the cure of any one, who, under God, would reap abundant fruits of pious and faithful laborers in the ministry.

Since my removal I have officiated, whenever opportunity occurred, at Robin's nest and vicinity. Here again, the due celebration of divine services, according to the formularies of our church, has been greatly blessed. Many, especially the youth of the neighborhood, who heretofore were strangers to her sacred rites and solemn services, now regularly attend, and it is hoped piously join in the "lively response and hearty amen."

I have baptized four infants, attended two funerals, and solemnized two marriages.

The Rev. Mr. Waldo, from the diocese of New-York; was, on motion, invited to an honorary seat.

The Rev. Mr. Gear, from the committee on the constitution, canons, and rules of order, reported in part, and begged indulgence for further time, which was accepted, with leave to report in full at the next ensuing convention.

Resolved, That the convention proceed to the election of delegates to the general convention. Whereupon the Rev. Messrs. De Pui, Gear, Hallam and Chase, Dr. B. Gillette, Mr. H. H. Gear, Dr. T. Houghan, and Mr. John H. Kenzie, were elected.

Resolved, That the secretary be instructed to procure copies of the correspondence between the secretary of the primary convention and the bishop, touching his acceptance of the appointment to the episcopate of this diocese, and enter them upon the minutes of the convention.

Resolved, That a treasurer *pro tem* of this convention be appointed. Whereupon Samuel H. Treat, Esq. was appointed.

Resolved, That in accordance with the canon of the general convention of 1835, this convention cause to be paid to the secretary the requisite sum for defraying the contingent expenses of the general convention.

Resolved, That the secretary be instructed to cause two hundred copies of the journal of the present convention to be printed, and that the parishes in union with the convention be equally assessed to defray the expense; and that the secretary transmit ten copies to each of the organized parishes in the diocese, one to each of the bishops of the Protestant Episcopal Church, one to each of the secretaries of diocesan conventions and editors of the several periodicals of our church, and that ten copies be kept by the secretary subject to the order of the convention next ensuing.

Resolved, That the parishes of St. Paul's, Alton... St. John's, Quincy... Christ church, Tremont...—, Juliet...and Trinity church, Madison... be admitted into union with this convention.

Adjourned to meet to-morrow morning at 8 o'clock.

TUESDAY MORNING, 8 O'CLOCK, MAY 16.

The convention met pursuant to adjournment.

Resolved, That the convention recommend to the several parishes in the diocese, having Sunday schools, to take proper measures to connect them with the General Protestant Episcopal S. S. Union.

Resolved, That the bishop be respectfully requested to take into consideration the subject of provision for the widows and orphans of clergymen in this diocese, and submit his views thereon at the next convention.

Resolved, That the members of the convention of the Protestant Episcopal church in the diocese of Illinois, assembled at Springfield, gratefully acknowledge the kindness and liberality of the minister and members of the first Presbyterian church, for accommodating them with their house of worship during their time of session.

Resolved, That the next annual convention be held at Rushville, on the first Monday in June.

After some appropriate collects, and the benediction by the bishop, the convention adjourned.

PHILANDER CHASE,
Bishop of Illinois.

SAMUEL CHASE, Secretary

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NOTICE.

The next annual convention will be held at Rushville, on the first Monday in June, 1838. The religious solemnities, preparatory to the opening of the convention, will be celebrated on the day previous.

SAMUEL CHASE, Sec'y of Con.

Rev. Wm. Hallam
BISHOP CHASE'S *Chicago*

PASTORAL LETTER

TO HIS

DIOCESE OF ILLINOIS:

READ IN

SPRINGFIELD, SANGAMON COUNTY,

AT HIS

FIRST MEETING OF HIS CONVENTION,

MAY 14, A. D. 1837.

PEORIA:

PRINTED AT THE REGISTER OFFICE.

1837.

ADVERTISEMENT.

The convention before whom the following Pastoral Letter was read, requested that the same might be printed at their expense; but the author, knowing their limited means, and considering that the expense of printing the Journals must fall heavily upon them, agreed himself to defray the cost of printing the Letter. Accordingly he spoke to Mr. Davis, the printer in Peoria, to that effect. Some delay in obtaining paper intervening, the news arrived that the source from which the bishop expected funds to enable him to pay for the work was dried up. This would have prevented its publication, had not a young man, printer in Mr. Davis' office, generously offered to set up the types and do the printing without charge,— Mr. D. kindly allowing him the use of his materials for that purpose. This young man looks to the sacred ministry. His first step towards it is a sacrifice. May his faith in the only true sacrifice—**JESUS CHRIST ON THE CROSS**—sanctify it to his everlasting benefit and to the good of His Church.

ROBIN'S NEST, PEORIA CO., ILL.,
23 Aug., 1837.

PASTORAL LETTER.

REV. II. 10.

BE thou faithful unto death, and I will give thee the crown of life.

THESE words were spoken unto the angel or bishop of the church of Smyrna in Asia Minor, through the mouth of St. John the evangelist. The circumstances were exceedingly awful and impressive; so that none can read them without being moved, even unto fear and trembling.

The prophet, in writing to the bishops of the seven Asiatic churches, saith thus: "I John, who am your brother and companion in tribulation, and in the kingdom of patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me: and, being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars ; and out of his mouth went a sharp two edged sword ; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not ; I am the first and the last ; I am he that liveth and was dead ; and behold I am alive forevermore, Amen ; and have the keys of hell and of death. Write these things which thou hast seen, and the things which are, and the things which shall be hereafter ; the mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the churches ; and the seven candlesticks which thou sawest are the seven churches."

These are the awful circumstances which attended this revelation of Jesus Christ to the beloved John, his disciple, while in the isle of Patmos. Trembling and adoring at his feet, the holy apostle received the several charges sent through him to the heads of the churches, and faithfully recorded them in book for delivery. The words of the text are part of that which he wrote to the bishop of Smyrna.

"To the angel of the church of Smyrna write: These things saith the first and the last, which was dead and is alive again. I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life."

The bishops of the Asiatic churches might have had something in their respective conditions, peculiar to their several dioceses; but, aside from this, there is a comprehensive import in the text, fastening itself irresistibly on the conscience of every bishop of God's universal church, to the end of time. "BE THOU FAITHFUL," in the discharge of all pastoral duties. This is required by Him who holds the stars in his right hand; who is the Alpha and Omega; who created all things; who can create and destroy at his will. The crown of life is suspended on the unceasing performance of this duty, till death shall have closed the scene of trial and that of judgment shall break upon the view. Nothing

can add to the awfulness of this responsibility ; no subterfuge can evade its binding character. "Rottenness entereth into the bones" of every one who shall attempt to evade it ; and the tissue of excuses which the mind weaves for the neglect of its sacred duties is consumed, as flax, before the flame of divine displeasure.

These are the sentiments and feelings which the text impresses on the mind of the speaker and writer of this PASTORAL LETTER, addressed to you, and to all who will hear his voice, within the limits of his spiritual charge. To know their extent and specifications you will turn to his consecration vows.

Professing, before the Searcher of all hearts, that he believed himself called to his office by the Holy Ghost, according to the will of the Lord Jesus Christ, and that the Holy Scriptures contain all doctrine required as necessary to eternal salvation through faith in Christ, he did promise and vow to instruct the people committed to his charge, and to teach and maintain nothing as necessary to salvation but that may be concluded and proved by the same ; that he would exercise himself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that he might be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers.

He did furthermore promise and vow, that he would be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's word ; and both privately and openly to call upon and encourage others to do the same ; that he would deny all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, and thereby show himself an example of good works unto others, that the enemy might be ashamed, having nothing to say against him ; that he would maintain and set forward, as much as in him lies, quietness and love and peace among all men, and diligently exercise such discipline as by the authority of God's word and by the order of this church is committed to him ; that he would be faithful in ordaining, sending, or laying of hands on others, and show himself gentle and merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help. In short, that he would prove himself a messenger or angel from God to man ; a watchman ; a steward of the Lord, to teach and pre-

monish, to feed and provide for, the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.

These are the duties, and these the vows, resting on the mind and conscience of your bishop; and I have adduced them that seeing his obligations you may be mindful of yours. For you must perceive that the same ligature which binds him also embraces you. If he is your shepherd, you are his flock; if he is commanded to give you the bread of life in due season, you are bound to receive it at his hands; if he is to perish, it will be because of your loss; and for the same crown held up to his view, you are to strive equally with him. The time left us to accomplish this great object is very short. Is there then no danger of our both perishing together? And if we do together go to that place where the worm dieth not and the fire is not quenched, will it serve to assuage our anguish that we bear each other company? Will it mitigate your pangs to consider that I am with you in the common wo? That you perish by my neglect must make me more miserable forever. This you plainly see; and let me also assure you that you will be none the happier on that account. Not one drop of cooling comfort will fall upon your burning lips from the knowledge that I am suffering with you. Our reasons, then, for considering the words of the text as a personal address of the greatest importance, are mutual. The crown of life is as much yours as mine; and the condition of continuing faithful unto death in order to attain it is as binding on you as on me. We, therefore, will consider our subject *together*.

But, on the threshold, it is obvious that the command in the text to "*continue faithful unto death*," implies that the persons addressed have already *begun* to be so. But, aside from these, there are others for whom Christ died, who have not as yet turned their eyes towards their Redeemer, nor even thought seriously of so doing. And what shall be said of such? As the Scriptures of truth hold out for them no hopes of future happiness—no prospects of a heavenly crown—but, on the contrary, denounce indignation and wrath, tribulation and anguish, upon every man that doeth evil, upon the Jew and also upon the Gentile—they seem, on this very account, the objects of peculiar solicitude. In

regard to such, the ministers of Christ appear to be called upon to imitate their Master, to "be found of those who seek them not," and to press the gospel tidings on "those who ask not for them." That philanthropy which has its commencement in the bosom of God, the heavenly Shepherd, and not in the acknowledgment of want and distress in the bosom of the sinful creature, lost and dead in sin; a philanthropy which prompts to go in search of that which is wilfully astray, to lay down life for those who would take life away, to pour out the heart's blood for those who are stained with the guilt of shedding it; a philanthropy which rejoices over one sinner that repenteth, more than over ninety and nine just persons who need no repentance;—this philanthropy, and love like this, the shepherds of Christ's fold, in imitation of His example, are called on to exercise, even if they find but one from among the flock who answers to the above description. But instead of one, how many thousands, in this diocese, it is to be feared, are of this character—men, women and children, who have never entered the fold of Jesus Christ by any of the appointed means—who are literally gone astray, without a shepherd in any sense of the term—none to gather them, none to feed them. On the entrance, then, even of this my first pastoral letter, I would address a few words to such as these, lest their blood, should they perish in their sins, be laid to my charge. We will consider them as divided into two classes.

I. The open, avowed unbelievers.

II. The lovers of the world more than lovers of God.

I. Of open unbelievers. It is evidently ill judged when a Christian pastor attempts to argue, *on the premises*, in favor of the truth of Christianity, in a discourse of this nature; therefore it cannot here be attempted. But in compassion to their immortal souls, it is devoutly wished that some questions like the following could reach the ears of unbelievers: Have you ever given the question, Is the Bible with all its awful contents true, that impartial examination it deserves? Have you ever weighed its evidences in the scales of reason and justice, with that profound and honest intencion which you most cheerfully give to an examination of a title to an estate of lands which you propose to buy?

Suppose some of you are lawyers, and that you have received a valuable consideration as a fee for the exercise of your judgment and talents, in a case on which your reputation greatly depends, would not your attention and study be far more profound to find out the truth, than that which you have hitherto given in examining the religion whose veracity you question? Put this to your conscience, and I presume to say your reply would be in the negative. Have you not, then, reason to believe that your infidelity is owing to some cause *other* than the love of TRUTH? and would it not be well for you to inquire what that cause is? You cannot for a moment fancy that your opinion can alter fact. If Christianity be true, your thoughts about it cannot change its nature nor shake its foundations. You know, for you daily see, that men wilfully deceive themselves where their passions are interested; and that they often fail of their most desired objects, by reason of their *self-deception*. How awful, therefore, will be the consequences to you, if, at the day of judgment, it be found a fact that you wilfully deceived your own souls in the great matters of religion, which embrace your eternal happiness or misery? You must know you cannot enjoy the presence and smiles of a Saviour, in another world, whose name and religion, endeared to you by the fact that he hath died for you, you openly reject and despise while here on earth. When, therefore, he is constrained to say to you, "*Depart from me, I know you not,*" will it console you to reflect that you *thought* — that you *fancied* — that you had *persuaded yourselves* to believe that Christianity was not true? O no. This, instead of consolation to you, will prove the never-failing fountain of bitterness and wo; instead of slaking your thirst, the reflection will increase its burning forever.

Let me entreat you, therefore, (O that God would bless these feeble efforts of persuasion!) to consider your ways, and turn your feet unto the *testimonies* of the Lord, by which I would here imply the many *evidences* God hath mercifully prepared for the conviction of such as you. "If ye believe not me," saith our Saviour, "believe me for the works' sake. The works that I do, they bear witness of me." On these evidences, as "*testimonies*" of its truth, the Christian religion rests, and is sure to triumph. It has already triumphed in the minds of all candid men. The battle has been fought and won; and the enemy — all except the ignorant,

the wilfully prejudiced, and the self-deceived — have retired vanquished from the field. O then hear, I beseech you, the voice of a friend, calling you to the fold of Christ Jesus your Lord, who will bid his angels rejoice when you choose him for your refuge, and in him find the way, the truth and the life. You are those whom he inviteth in these most affectionate words: "Come unto me, all ye that are weary and heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, and I will give you rest: for my yoke is easy and my burden is light."

One word more. So important is the present crisis with you, considered as among the first settlers in a new and rising country; and so great is the fear in me lest I stop short of my duty, and thereby fail to do all I can to awaken in you a becoming seriousness while reflecting on the perilous condition you are in, that I must find space, even in this short address, to add a few words touching your relative situation in this far western part of our country—destined, in all human view, by the fertility of its soil and its commercial advantages, to become so populous and great.

It is obvious that the first inhabitants of any newly settled land have peculiarly important responsibilities. For as *they* believe, and as *they*, according to their creed, set the example in morals, even so, in the ordinary course of things, will be the character of their children, their descendants in all future generations.

Now should it turn out that, your numbers being great and your influence extensive, the character of Illinois, in its inceptive steps and features, be materially framed and modelled on infidel principles; insomuch as that thereby you create a tide that will perpetually set against the progress of the Gospel of the blessed Jesus, and, if not arrested by God's extraordinary power, will serve to overwhelm all the means of grace among us; have you not, I ask, if Christianity prove true, something to answer for, of amazing magnitude, aside from, and far beyond, your own personal self-deception? Like the suicide you may destroy your own selves; you may strangle, wilfully strangle, all hopes of your own personal salvation by Christ; and, having done so, like the suicide your fate may assemble a few friends about you, to weep over the ruin of your souls, and bewail your dreadful end. But, in the case we are considering, this is not all. By your example and influence you extend the means of destruction to *others*—you

give the poisonous cup into the hands of all around you ; yea, you poison the fountain itself from which those who succeed you must unconsciously drink, and thus virtually murder thousands and millions yet unborn. What tongue therefore can tell, what pen describe, the enormity of your guilt, should Christianity prove true at last ! Let this heart-chilling consideration, I pray you, have weight on your minds.

II. But we are reminded that there is a second class, who cannot with propriety be exhorted to *continue faithful*, because they have not even *begun* to be so. These are "*lovers of the world more than lovers of God.*" They are in the service of another master, and consequently look not forward to the crown of life promised in the text. In looking anxiously around, for a proper basis on which to begin my address to such as these, the Divine finger seems to point to the 8th chapter of St. Mark's Gospel from the 34th verse to the end. Turn to it, I beseech you, and with me spend a few moments of our precious time.

After severely rebuking Peter, the most forward of his disciples, for mingling worldly motives with religion, our blessed Lord called the bystanders to him and said unto them : " Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own soul ? or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

The whole subject matter in question between you and our Redeemer, whose cause I would plead in your behalf, is here, as you see, brought into a small compass.

By it you may perceive, that, though redeemed, you cannot be saved while you remain as you are, "*lovers of the world more than lovers of God.*" Bear with me, while I tell you that just so sure as you continue your efforts to reconcile this inordinate love of the world with the hope of future happiness, you build on a sandy foundation which in the end will leave you in ruins. In

seeking thus *to save* your life, you will lose it. For the truth of this, you have the word of Him "who cannot lie." Heaven and earth shall fail, before one jot or tittle of this word shall cease to be verified. You may persuade your minds to the contrary, now while you are in health; but when you come to die, you will find that *all is lost*. God, who now in mercy holds you up, and with much long suffering waiteth at your doors, and knocketh for admittance into your heart's best affections, being refused, will leave you to your doom when most you need support. When the day of mercy is once past, the day of justice begins; and when the Advocate ceases to plead, the Judge and the executioner are at hand. God hath so decreed, and neither men nor angels can reverse it. Hear what he hath said, and let his own words sink deep into your hearts:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, and mock when your fear cometh: when your fear cometh as a desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me: for they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—
Prov. i. 24—31.

If you wish to know the reason of this, attend to this simple statement. The holy Scripture saith: "By one man *sin* entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Judgment came upon all men unto condemnation." Rom. v. 12. 18.

From this state of condemnation, into which sin hath reduced our unhappy race, it is the part of our blessed Redeemer to set us free. To this end he died and shed his blood, and thereby satisfied the demands of Divine justice, and obtained a right to open the prison doors and bid the condemned prisoners to come forth; yea, without money and without price, other than that He hath already paid; without any merit of their own, but freely, *to come forth* to light, to life, to liberty, and eternal happiness. These

blessed tidings are made known to us in the preaching of the Gospel. This is so true, that when our Divine Master had read the prophecy from Isaiah, of the deliverance of the captives from their condemnation under sin, "He sat down and said, *This day* is this Scripture fulfilled in your ears." Again, when conversing with Nicodemus, he saith: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life: for God sent not his Son to condemn the world," but that the world through him might be saved. By the Scripture quoted from the Epistle to the Romans, you must perceive that all mankind are in a condemned state, by reason of sin; so that, had a Redeemer never appeared, nor shed his blood for us, we should all have perished by reason of a just condemnation. By the latter Scripture, the words of our Lord himself, you hear that he came "to save, not to condemn," — for the law of God had done that of old, which nothing could reverse but his Divine atonement. The making known of this to you, is called in Scripture, "the Gospel" — "glad tidings" of great joy.

Now it is evident, that by rejecting this Gospel — this proffered mercy — this free grace — this pardon to you, tendered without money and without price, — these two dreadful evils inevitably follow: You confirm, by voluntary choice, the judgment *already* passed on you by God's law; and incur the additional guilt of rejecting the offered pardon — a pardon too which cost the blood of the Son of God. This latter sin is said in Scripture to be tantamount to the crucifying of the Son of God afresh, and the putting him to an open shame. Heb. vi. 6.

And are you ready to avow this? Can your minds sit easy under the consideration that both these dreadful evils, these enormous sins, are chargeable upon you? By loving the world more than you love God, the word of truth declares there is no hope of salvation in your present state. You are redeemed, but will not accept of your redemption; you are pardoned, but that pardon you wilfully refuse. The law, then, takes its course, aggravated by the deep-stained guilt of rejecting a crucified Saviour; and nothing is before you, but a "certain fearful looking for of judgment and fiery indignation."

The truth is, the God that made, the God that redeemed, and the God that through Jesus' blood stands ever ready to sanctify you, is

every where revealed as a *jealous* God ; and by this we learn he will have no *rival* in our esteem. It is impossible to enjoy his favour, and yet love and serve another. You may as well unite what, by the laws of God in nature, are opposite — fire and water, heat and frost, light and darkness — as to hope to reconcile the love of the world, its pleasures, or its honors, as the governing principle of your lives, with that love of God which he requires of all who wish to enjoy his heavenly presence. His own words on this important subject are these : “ Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.”

To impress this truth on your minds and hearts, consider, I beseech you, the subject in another light :

So intimate must be the connexion between the souls fitted to enjoy the blissful presence of God, that he hath been pleased to speak of himself under the figure of a bridegroom : “ Thy Maker is thine husband ; the Lord of hosts is his name ; and thy Redeemer the Holy One of Israel ; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” Isaiah liv. 5—8. Now if we examine this fifty-fourth chapter of Isaiah, we shall perceive that these words are addressed to the Gentiles. It begins : “ Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate [the Gentiles] than the children of the married wife [the Jews], saith the Lord. . . . Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. . . . Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more : for thy Maker is thine husband,” etc. It is plain that this animating prophecy of Isaiah, respecting this most tender of all relations, hath direct reference to the Gentiles, for whom the Redeemer died, as well as for the Jews.

If this be correct, will it not follow that we are all interested in this matter ? that, being all redeemed, we are all addressed under

this endearing relation of a bride to the Bridegroom, and called on to perform our duties of love, praise and obedience?

To confirm you in this, consider that which immediately precedes this animating apostrophe to the Gentiles, is the noted prophecy of the atonement of Christ the Messiah, as the Lamb of God, led meek to the slaughter to pour his blood for the world of mankind; and that this atonement was for all—the Gentiles having an express interest therein: “So shall he sprinkle many nations,” or Gentiles, with his blood. (See the 52d and 53d chapters as belonging to the whole subject of the 54th.)

Add to this, the express declarations in other parts of Scripture, that “Christ died for all,” and “tasted death for every man;” that “he is the propitiation for our sins, and not for ours only, but for the sins of the whole world;” and I hope you will see that I am not unreasonable in my anxiety to impress these truths on your minds. O that God by his awakening Spirit would do it effectually! For when this is done, you cannot fail to be alive to the heinousness of the crime by which, in this head of my discourse, you are distinguished—the sin of preferring the world to your Saviour; the sin of unfaithfulness to the Bridegroom who hath purchased and espoused you to himself by his blood. Yes, my brethren, if you see justice in the indignant feelings of an injured husband, when it is made manifest to him that his bride, the wife of his bosom, hath transferred her affections to another, and that his enemy; if you see justice in the sentence passed by the laws of God and man on the adulteress, you must acknowledge the blackness of the guilt of which you are partakers, by giving your affections to the idols which the world, and its pleasures, its honors and vanities, have set up in your hearts.

The *effects* of this one great sin are not at present taken into the account. *They* are the branches and the fruit of *this* the germ and root of all. The carnal lives, impure thoughts, and unhallowed desires; the profanity and blasphemy; the drunkenness and debaucheries; the knaveries in business; the oppressions of the poor; the slanders and backbitings among neighbours; the conspiracies against the good and just; the shameful desecrations of God’s holy Sabbaths; the neglect of the religious education of youth; the neglect of God’s word and sacraments, of public worship, and of private and family devotions; in a word, the whole

train of sins by which the unrenewed heart manifests its original turpitude: all these I consider not: they are written in the book of God's remembrance, to be brought to light in another and an awful day. At present, I place my finger on this one great and crying sin—the source and fountain of them all—the sin of withholding your affections from Him who keepeth you in the hollow of his hand; yea, who not only made and sustained you by his power and mercy, but who hath espoused you to himself by shedding his precious blood for you—a wondrous achievement of love, that excites the admiring gaze of the angels in heaven, and will continue the theme of praise to God forever and ever. Not to love supremely such a Bridegroom as this, is sufficient in and of itself to shut you from his blissful presence; insomuch as that were it possible for you to live what you call *moral lives*, this crime alone would shut the door of mercy on you, and cause the Bridegroom to pronounce the recorded sentence, “*Depart from me, I know you not.*”

Our way is now open to turn and address those who have already begun the profession, and entered on the course of faithfulness mentioned in the text. To these, with great propriety it may be said: “Be thou faithful”—continue thou faithful—“unto death, and I will give thee the crown of life.”

Our very profession of the Christian religion, my dear brethren, involves *duties* the most binding, and holds out *encouragements* the most animating. If we are in earnest, if we are not mere hypocrites, “whited sepulchres,” which outwardly appear beautiful and pure, while all within is full of moral corruption and death, *both* of these—our duties and encouragements—will be constantly in view. To impress these on your hearts, so that you fail not to attain the promised crown of eternal life, shall be my aim in what remains of this discourse.

I. To illustrate our duties as Christians: We are all called on in holy Scripture to consider each man, whatever be his station, a steward, placed by the Lord of all things in charge of trusts of a precious nature, not his own, but committed to his care, to be used according to the will of his Lord. These *deeds of trust* embrace all the blessings and gifts which we have received at the hands of our heavenly Master—time, health, strength, wealth,

credit, influence in society, and the inestimable instructions of Revelation, and the quickening endowments of the Divine Spirit ; of these we are called *stewards*, and strictly commanded to use them as "GOOD stewards of the manifold grace of God." 1 Pet. iv. 4.

Now, it is easy for me to make this statement to you, my brethren, and it is easier, perhaps, for you to listen to it, as a thing of course, and still suffer the whole subject to have little or no good effect on our hearts and lives. Suppose, therefore, that we now strive by the grace of God to go a little further than this. Let us bring this matter of *stewardship* — this our relation to our Redeemer as *stewards* (not *proprietors*) of whatever he bestows upon us — to bear on our lives and daily conduct.

To this end, hold up a picture before you. Men often see their faces in another's glass much better than in their own ; for their own glass is frequently turned, so as more faithfully to reflect the faces of their neighbors than to discover their own features.

Place then a STEWARD before you ; and consider his character and relative duties. Suppose him your *own* steward ; that you had long ago sought for him, while he was yet a slave to a cruel master ; that you had bought him with your own money, at a great price ; and that bidding him cast away his badges of slavery, and clothing him with a robe of righteous freedom, you appoint him to the office and duties of a steward, on your own domain and in your own household. Last of all, suppose that, putting a copy of your own laws and will into his hands, and giving him the keys of your own treasure, you take leave of him for a while, saying, "BE THOU FAITHFUL," and great will be thy reward when I come. Now, let us imagine that in process of time this steward, neglecting to read his instructions, fancies that his time is his own ; that his health and strength are his own, to use as he pleases ; that the wealth which he handles is his own ; that he is the *proprietor* of all, and not you ; and that the credit and influence which he enjoys in your household, are based on his own merits, and to be employed in promoting his own interests, independently of yours, and the welfare of your household. In so doing, you find him much at his ease, and, however surprising it may be, sure of your favor and his promised reward !

In passing judgment on the case before us, may I be allowed to speak as you would speak ? Reviewing and summing up the facts and evidences, you say :

1. Of the *time* of my steward. This is *not* his own as he affirms; for as I redeemed him from slavery, and placed him on my estate and in my employ, his time is mine and not his. It is of my *mercy*, not of his *right*, that he bestows a moment, aside from my interest and honor, on his own concerns.

2. Of his health and strength. If he say these are his own, and use them without reference to my instructions, in the indulgence of his own passions, and in seeking his own will and pleasure, let him remember that he owes them to my continual bounty. It is to my healing medicine, and my sustaining hand, that he is indebted for every moment's health and strength; were these withdrawn, he would perish.

3. And what shall I say of the *riches* of which my "steward" boasts as his own? Not a penny, truly speaking, is his. I gave him the keys of my treasure, for far other purposes than to gratify his pride and vanity, by raising or trying to raise himself in the eyes of his fellow-servants, or to pamper his lusts. Equally foreign from my design was it, that he should use my favours to corrupt others. In committing my riches to his care, it was my expressed as well as implied command, that he should consider *me*, not *himself*, the proprietor; and that when he used them, it should be always to my glory. The very name of "steward" implies that he provide all things necessary for my household. The surplus, if any, is mine, not his; and of this he will have to render an awful account.

4. Even the credit he acquires in my household, more valuable than silver and gold, is purely of my bounty. Were I to frown on him, how soon would his fame be blighted; none would harbour him, or minister to his wants; perish he must, and that without pity. For this also he is accountable to me, and tremendous will be the day of audit.

Last of all, I learn that my steward pleads, in extenuation of his crimes, *ignorance* of my will. So much the worse for him. it shows that his heart is not right, and that his sins are of his own seeking. This is like putting out his eyes that he might not see the path of duty. His first step was to know my will—to read and be acquainted with my instructions. Being my steward, his neglect in this respect has proved the fountain from which have issued all the streams of his unfaithful life: out of his own mouth,

therefore, his condemnation is confirmed. And as to his present ease and self-complacency, alas! they are but DREAMS. The awful realities of his accountability and crime anon await him.

That not a word of this sentence which I have delivered in your name is contrary to reason and justice, I appeal unto your consciences to decide. Let us, then, turn this mirror on our own hearts and lives, and by it contemplate our accountability and duties to our heavenly Lord, as "good stewards of the manifold grace of God."

We are told in Holy Scripture (Mat. iii. 16), that a "*Book of remembrance* is written before God." Every word of this short sentence is important, and very much to our present purpose. It seems to embrace every thing that relates to *time*, the precious portion of life which God allows us here on earth. Each moment as it passes is "remembered" and "written" down in a "book;" and that "book" is always "before God"—his eye is always on it. Most absurd, then, is it, to suppose our time is our own, otherwise than as stewards to improve it to God's glory, and the good of his household, the family of mankind.

The same may be said of our health, strength, and talents.—What *Christian* can, for a moment, dream these were given us of God to be employed in idleness, or in seeking our own pleasure, or pursuing our own plans, independently of the will and glory of our heavenly Master? The men of this world, who do not acknowledge their accountability, may affect to despise this consideration, and for a short time rush fearlessly on to their lamented doom; but from Christians, something different is expected. They have been baptized in the name of the Holy Trinity in Unity, Father, Son, and Holy Ghost, "of whom the whole family both in heaven and earth is named," and being members of this household, and owning fealty to this Divine Head, they can with no more propriety set up a separate interest, and perform their duties on selfish principles, than the several limbs of our natural bodies can do it. While the members of the body maintain their communion with each other, in mutual charity, and acknowledge and feel their dependence on the *head*, and on these principles perform their relative functions, they have *life*—they may be said to *live*—and no longer. When this ceases to be the case, that moment the vital principle is lost. "Every branch in me,"

saith our Lord, "that bringeth not forth good fruit is taken away." It may have been alive, but it has now lost its vital principle, and must be "taken away" and "burned." O let us, therefore, fear lest we, the members of Christ, be cut off for our sins of selfishness — and thus be deprived of this vital connexion with the Saviour of our souls, and this sweet communion of saints, which the members of His church must enjoy on earth, or relinquish their hope of salvation in heaven.

In returning to that part of the sentence which you gave on the conduct of the steward, relating to the use and abuse of the riches committed to his charge, I have a few words to say, of no little interest to many who profess to be Christians.

As a matter of history it is true, that mankind, in all ages, have shown a proneness to *idolatry*. Read the annals of the Jews: what infatuation appears, for a long period, to have occupied the hearts of even this elect people of God, causing them to cast off their allegiance to the Jehovah — the God of their fathers — and worship idols. It required the punishments of many hundred years to wean them from this sin; and, when weaned, after their return from the Babylonish captivity, the cause still remained — the corruptions of the human heart still broke forth, in other forms. Instead of outward images, men set up idols in their *hearts*, equally subversive of vital piety; and this species of idolatry still continues. The love of *wealth*, at the present day constitutes an idolatry as real, in the sight of God, as any exemplified in days of yore. Men — even professing Christians — are often found to bow down to this idol, to worship it, and to put their whole trust in it, as truly and effectually, and to all intents of estranging the heart and affections from God — the only legitimate object of adoration — as did once the Jew to Baalam and Ashtaroth, the Egyptian to Apis, or as now do the Hindoos to Juggernaut.

I am not mistaken, my brethren, in denominating the sin of covetousness *idolatry*. It is expressly so called in Scripture (Col. iii. 5), being ranked among those crimes for which "the wrath of God cometh on the children of disobedience." And we may further with truth observe, that if ever there was an age in which this might be termed the prevailing sin, it is the present. Like the leprosy, it hath spread itself over the whole state of society. Christians, and the men of the world, believers and infidols, sin-

ners, ministers, and people, all, all, are tempted to this sin daily, and many are alienated from the true God by its destroying influence. In its effects, it is like the *boils* of Egypt, breaking forth with blains in all communities — causing overreachings in bargains, frauds and deceptions in traffick, and often perjuries in courts of justice. It creates envyings, emulations, and strifes among neighbours; malice and hatred between friends; and often makes members of the same family the bitterest enemies. And has your pastor presumed to attack this prevailing sin? If he do not, I would ask in return, who will? Shall no voice be raised to warn the faithful, till God arise to maintain his sovereignty in your hearts, and lay judgment to the line and righteousness to the plummet? Blame not, then, the physician, because he probes the sore, which, more than all others, threatens to be fatal. All I ask of you, is duly to consider that part of your sentence which you pronounced upon the unfaithful steward, in the picture just held up to your view. You pronounced him false in his premises, criminal in his deed, and no longer worthy of your trust, simply because he maintained that he was the proprietor, and not you, of the riches committed to his charge. Why, then, do you alter your opinion, and pronounce a different sentence, when treating on your own accountability to Almighty God, for all the benefits of his Providence? Why lift your eyes on me, and recoil with aversion, as if I encroached on your inalienable rights, when I tell you plainly your wealth, your money and possessions, are *not your own*, but belong to your Master in heaven, who is the Lord, and you only the steward? Strive to rid yourselves of it as much as you will, this is an awful reality, and your accountability inevitably follows. To Him you must render an account of every penny, and your instructions for disbursement are clearly written in the Holy Scriptures, which you are daily bound to consult and make the guide of your life. If you have been unmindful of these truths, I fear the matter will go hard with you in the day of audit. How stands it with you in this respect? Have you thought it of sufficient consequence to keep a memorandum of the manner of expending your Master's money? If you have not, HE has done it for you. He is *omniscient*, and has been and is every where present with you, when you go out and when you come in; yea, he is about your bed, and knoweth all your secret thoughts, and

“spieth out all your ways.” Depend upon it, therefore, he has kept a *note book* in which is written all the particulars of your expenditure of his treasure. Think on this, and let it have its due weight upon you.

Now the only way in which I can conceive it possible for the tempter to turn your minds from these truths, so as to deprive them of their effect on your hearts and lives, is by suggesting, that *perhaps* God’s Word does not bear the preacher out in his statements and inferences; perhaps the obligations of Christians are not so strict; perhaps there may be a way of going to heaven, without giving an account of the manner in which and the purposes for which I spend the gifts of Providence; I may, perhaps, love riches, and not be punished for the dreadful sin of idolatry; in short, the duties of a steward may all be performed, and I admitted to a steward’s reward, and still indulge myself as I please. “The Lord delayeth his coming,” and this allows me at least the privilege of putting off the consideration of the subject till another and “more convenient season.”

To the law and to the testimony: by these let this be tried. — Turn to the 12th chapter of the Gospel according to St. Luke. I would ask, do you believe this book? Will you be convinced, when the Lord Jesus Christ, who died for your sins, is speaking to you? Then attend to his words, in the 15th verse:

“Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” Then follows, in a parable, a plain exemplification of this solemn truth: “The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure *for himself*, and is not rich toward God. And he said unto his disciples, Therefore I say unto *you*, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is

more than raiment. Consider the ravens: for they neither sow nor reap; which have neither storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you, with taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered the house to be broken through. Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise STEWARD, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that ser-

vant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.”

Dear brethren: I make no apologies for the length of this quotation from Holy Scripture, for every word applies to the point in question. All I ask of you, is to weigh well each part, as it is applicable to the ministers of God, as well as to all his people. If either the one class or the other, can find palliation for the misuse of time and talents, the inordinate love of the riches and pleasures of this world, and the putting off of the day of repentance, which now so much prevail among the nominal members of God's church, the arguments I have used fall to the ground: otherwise, they must stand fast; and by them you are bound here, and according to them you will be judged hereafter.

II. From duties, we proceed to consider the great *encouragements* which should animate us in our Christian profession.— Here, blessed be God, we have no reason to fear or complain. The storehouse from which we may draw these inestimable treasures is both ample and richly furnished — there is plenty, and of the best quality. The only hesitancy is in knowing which claims our first choice; which ingot, from among the piles of gold, we shall first seize upon, and convert to our purpose. That in the text shall claim our present attention. It is **A CROWN OF LIFE** — not a perishable crown, such as earthly princes seek, full of care, and to be enjoyed with much anxiety, for a few days only, and then to fade away in the darkness and silence of the grave, leaving its possessor no better nor richer than the beggar that sleeps beside him — but it is of the nature of *eternal life*, and its glory fadeth not away; the sun shall fade, and the stars be quenched in forgetfulness, but this endureth, with all its accompanying enjoyments, forever and ever!

And can it be possible, my brethren, that such beings as we feel ourselves to be, can ever enjoy a boon like this? I know this is now your secret query; and, till it be answered, it is in vain for me to set it before you as an incentive to fidelity. It should always be explained, when placed before the minds of men as a

matter of *reward*, or we build on false and ruinous principles. We, therefore, resume the question, What are *we*, that we should be regarded by the Almighty Maker of heaven and earth, as worthy of an immortal crown? Born of sinful parents — condemned by the Divine law, by an attainder passed on our race — corrupted in our natures, and defiled in our consciences, by the effects of so many remembered actual sins — how can we *realize* that this great reward, this crown of life, will ever be ours? I answer, Nothing within or of ourselves can beget such a hope. As well might we think of creating worlds, other suns and other planets, by our single word, as of finding any thing in ourselves, either of *merit* or *fitness*, "*condignity*" or "*congruity*," to enjoy the prize here set before us. How, then, can we derive encouragement from its proffer? Despair, not hope; sloth, not active virtue, is the inevitable consequence.

Yet, strange to tell, this inestimable prize, with all its brilliancy, this crown of life, sparkling with the rich gems of eternal blessedness, indicating and implying enjoyments far beyond the reach of thought or language, hath our Redeemer actually set before us, and commanded our hand to receive; and although we are palsied by sin, as was the arm of him whom that same Jesus once addressed, yet if like him we believe, even we shall like him also be enabled to obey. Our weakness shall be made perfect in His strength who came to save us.

To our Redeemer, and to him alone, we must look for the beginning and end of our salvation. He who knew no sin, hath become sin for us. On him, as the Lamb of God, have been laid the iniquities of us all. The debt which our sinful race owed to God, for the transgression of his law, has been paid by his sufferings in the garden and on the cross. His blood has purchased eternal redemption, and his crown of thorns a crown of glory, for us. What tidings these, for dying souls like ours! And who will not believe, and rejoice in believing, when further assured, that the Saviour hath not left us comfortless, but hath sent forth his Holy Spirit to change our hearts and bow our stubborn wills — to sanctify our affections, and make us meet for the inheritance which he hath purchased for us! Who can doubt — who can indulge fear — when thus resting on the arm of an Almighty Redeemer, for redemption, justification, sanctification, and final salvation?

