









THE PLACE WHERE GOD RECORDS HIS NAME.

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A DISCOURSE,

DELIVERED AT

THE DEDICATION

OF THE

SECOND PRESBYTERIAN CHURCH,

ON

FRIDAY EVENING, JAN. 24, 1851.

AT

CHICAGO. ILL.

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By Rev. R. W. PATTERSON, Pastor.

CHICAGO:  
PUBLISHED BY S. C. GRIGGS & Co.  
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JAS. J. LANGDON,  
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No. 161 Lake Street, Chicago.

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# CORRESPONDENCE.

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CHICAGO, JAN. 28, 1851.

REV. R. W. PATTERSON, Pastor Second Presbyterian Church.

*Rev. and Dear Sir :*

HAVING had the pleasure ourselves of hearing your Sermon at the dedication of the new Gothic Church, on Friday Evening, we are desirous, that others not present, should enjoy the privilege next to hearing, viz : that of reading it. We think its publication would be promotive of the cause of our Redeemer, and would therefore request a copy for that purpose.

Yours Fraternaly,

J. A. WIGHT,  
GEO. COLLINS,  
GEO. E. SHIPMAN,  
WM. BROSS,  
SAMUEL D. WARD,  
J. H. DUNHAM,  
J. C. WILLIAMS,  
T. B. CARTER,

And Others.

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Messrs. J. A. WIGHT, GEO. COLLINS, GEO. E. SHIPMAN and others :

*Gentlemen :* Your respectful note has been received. The Discourse to which you refer, though prepared without any thought of its publication, is, with its many imperfections, submitted to your disposal, in the hope that whatever truth it contains may find a productive soil in some good and honest heart, and bring forth fruit to the honor of Him whose Word never returns to him void.

Very truly Yours,

CHICAGO, Feb. 5, 1851.

R. W. PATTERSON.

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## DISCOURSE.

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"In all places where I record my name I will come unto thee, and I will bless thee."—  
EXODUS, xx, 24.

WHEN God spake to his ancient people from the cloud and fire of Sinai, they were on their journey through the great and terrible wilderness, and had neither temple nor tabernacle, wherein they might present to him their offerings and adorations. But they were not denied the privilege, even then, of building temporary altars of earth, and of paying acts of devout homage to the God who brought them out from the house of bondage. And they were told, for their encouragement and consolation, that in every place which should be consecrated to the honor of Jehovah's name, in accordance with his revealed will, he would meet with them and bless them. Then, as now, the breathings of the humble and contrite heart, were graciously regarded by the Father of mercies, whether the suppliant were on a consecrated spot, in the lonely desert or upon the rolling deep. But there were peculiar acts of devotion, such as the offering of sacrifice, and the exercises of social worship, which might be most appropriately performed in places set apart in a special manner for such purposes. There were, under the old dispensation, reasons which no longer exist, for restricting the public worship of God to particular localities. And hence we find that before the nation of Israel were planted in the land of promise, and for a considerable time afterwards, a Tabernacle, constructed according to a peculiar pattern, which was shown to Moses in the mount, was set up in different places, which were thus con-

secrated for seasons longer or shorter, to the special service of God. And in due time a Temple was built for Jehovah's name, on Mount Moriah, at Jerusalem, which had been long before designated as the place to be thus honored. Most of the rites and ordinances prescribed in the Levitical Statutes were observed at this Temple, and could be lawfully performed no where else. For this was the place in which Jehovah had chosen, in a peculiar sense, to record his name. But the hour came in which the middle wall of partition between Jews and Gentiles was to be broken down, and when the true worshippers were no longer to be restricted either to Mount Gerizim or Jerusalem, in the offering of acceptable sacrifices to that God who as a Spirit requires his creatures to worship him in spirit and in truth. This was a great outward change. But even the introduction of the christian economy has not superseded the necessity of enlisting the social principle in religion; nor has it set aside the propriety of employing mental association as an auxiliary in the devotional acts of finite creatures such as we are. It is freely conceded that we have in the New Testament neither command nor precedent for the formal consecration of Churches. But we know that in Apostolic times, Christians were accustomed to meet together for religious purposes, at appointed seasons and places, and that suitable houses were erected for the accommodation of their assemblies, as soon as the circumstances of the new converts permitted them to make such provisions for the furtherance of the Gospel in the particular communities to which they belonged. And we know, too, that it is highly consonant with the genius of our holy religion to open houses which are designed for the public worship of God, with a humble and formal recognition of his right to the exclusive use of them as Sanctuaries dedicated in a peculiar sense to Himself. We are aware that the materials of which an edifice consists, cannot, as some imagine, have an inherent sacredness; and we utterly discard all such conceptions as superstitious and incompatible with true ideas of holiness. But we believe that God hears prayer, and that he is

able and willing to sanctify our mental associations as they may become clustered around a place of habitual worship ; and to bless the means of grace which may be employed there, in accordance with the plans of his people and the indications and orderings of his good Providence. It is for this reason we have assembled here this evening in compliance with the time-honored custom of the Church in her various communions, to acknowledge that Glorious Being for whose honor and service this new edifice has been erected and is now opened.

Let us, then, pursue the theme afforded by our text, while we notice *the characteristics of a place in which God records his name under the Christian dispensation; and the promise which He has given to his people who worship him aright in such a place.*

I. God may be properly said to record his name wherever he Providentially directs that his worship and ordinances shall be stately observed for the promotion of his honor and the furtherance of his Spiritual Kingdom. He causes his name to be in a special manner associated with every such place. Now, as we have seen, there is, since the abrogation of the Ancient Theocracy, no one point where God may be worshipped more acceptably than in other places; and, hence, every house which is erected by a *Christian* Congregation, under the guidance of Divine Providence, and is set apart to be used as a *Christian* Sanctuary, is a place where Jehovah records his name.

We are to inquire briefly, what are the characteristics of a *truly Christian* house of worship ?

1. It is, in the first place, a house designed and employed for the service of the revealed God; the God of the Bible; the God of the Old Testament and the New. It is not a temple for the worship of Reason or Philosophy, or of any Deity erroneously supposed to be made known in the New Testament, but misrepresented and dishonored in the Old ; or of any imaginary God whose character and government are partly

made out from the Sacred Oracles, and partly from what men are pleased to conceive that their Maker and Moral Governor ought to be and do. Christianity is a religion of faith founded upon Divine testimony; a testimony to be received as it is given in the Bible, in its most obvious import, and not construed by the canons of scientific or rationalistic theorizers. It is the religion of the two Testaments inseparably bound together and sustained by the same Divine authority, but related to each other as Type and Substance, Letter and Spirit, Law and Gospel, Promise and Fulfillment, Saviour to come and Saviour Crucified. And the God of Judaism, as it originally was, is also the God of genuine Christianity. For the Saviour came not to destroy the Law and the Prophets, but to fulfill; not to displace the God of Abraham, Isaac and Israel, but to do his will, more clearly reveal his character, and fully develope and execute his plans of mercy and grace. If the bush on fire but unconsumed, is no longer visible, the God who burned in it before the eyes of Moses, is still in the midst of his one Church, and the gates of hell can never prevail against it. If the outer court of the Temple has disappeared, the inner court yet remains, and the same Shechinah is there, present to the eye of faith, though concealed from the eye of sense.

In the truly Christian house of worship the one God of the Bible is acknowledged and honored in his revealed character and relations. He receives adoration and homage, not alone as an Omnipotent and Omniscient Being, but as the High and Lofty One who inhabits Eternity and fills Heaven and Earth with his presence; not only as great and holy, but as just and good; as the Lord, the Lord God, merciful and gracious, slow to anger and of great kindness, forgiving iniquity, transgression and sin, though by no means clearing the guilty. He is neither too high to look after the affairs of mortals, nor too attentive to the interests of his creatures to permit them to suffer if they presume upon his goodness; neither too just to pardon the penitent, nor too merciful to punish the incorrigible sinner. This is the God who dwelt in the Holy of Holies, at

Jerusalem, and it is the same God that is worshipped in every Church appropriately called Christian.

In the house where the God of the Bible is truly worshipped, Jesus Christ is honored as the Divine Saviour of men ; as the Prophet, Priest, and King, foretold in the Old Testament, and fully declared in the New. All judgment has been committed to him, that all men should honor the Son, even as they honor the Father. In him dwelleth all the fullness of the God-Head bodily. He was God manifested in the flesh. He is the Prophet spoken of by Moses, who appeared to be the Light of the world. He is the Priest forever after the order of Melchisadec; the propitiation for the sins of believers, and not for theirs only, but also for the sins of the whole world ; and the Everlasting Intercessor of his disciples, at the Father's right hand. He is the exalted Prince and Saviour who gives repentance and remission of sins ; Head over all things to the Church ; God, whose throne is forever and ever, and the sceptre of whose kingdom is a right sceptre ; the Lord on whose name, as an Apostle declares, the saints call in every place, and who is worshipped as the Lamb that once was slain, by all the adoring hosts of Heaven. Is that a Christian Temple where Christ is not acknowledged in the character which was conceded to him by all the saints in Apostolic times, and where he is denied the homage which is paid to him by all the glorified spirits around the throne of God ? Is He not our Great Teacher; our Atoning Sacrifice; our Lord and our God ? And shall we not adore him as such ? Can we refuse to own him as the only Hope and Helper of sinners and yet reasonably expect that God will record his name in the place of our worship ?

We must not omit to say further, that in the house where the God of the Bible is truly served, the Holy Spirit is honored as the great author of regeneration and sanctification in the human soul. The christian convert is baptized into the name of this Divine Agent, as well as into the names of the Father and the Son. He is the promised Comforter,



whose office it is to convince the world of sin, righteousness and judgment, and to dwell with the disciples of Christ forever; in all ages of the world. He acts in obedience to the one divine plan, and is therefore said to speak not of himself, in the same manner as the Son declares that he speaks not of himself. And the Holy Spirit, who is thus distinguished, as a Person, from the Father and the Son, is uniformly referred to in Scripture as the Renewer and Sanctifier of those who become the children of God. Christians are declared to have been saved, not by their own works of righteousness, but by the washing of regeneration and renewing of the Holy Ghost, and to have purified their souls in obeying the truth through the Spirit. Indeed the Divine Spirit seems to have been denominated "Holy," because he is the only real, efficient producer of holiness in the hearts of men. And this great truth implies the natural and total alienation of sinners from God, which is a fact always assumed in the Gospel as the basis of all its appeals and invitations. Why do we all need to be born again? Because we have by nature no holiness of heart, and no disposition to seek reconciliation with our Maker in a proper manner, even after a sufficient sacrifice has been offered in our behalf. And when regenerated, we are still so far from confirmed and perfect holiness, that left to ourselves, we should never become fitted for heaven. *Therefore* the Spirit of God must renew and sanctify us before we can be prepared to see the Lord in peace. And it thus becomes plain that we cannot duly honor the Holy Spirit, in the worship of God, without a full, practical recognition of our entire depravity while in the natural state, and our dependence upon this Divine Agent for all right purposes, desires and works. Christianity finds man a lost sinner, and proposes to save him, not by natural but supernatural means and agencies; not through his own meritorious efforts, but through a Saviour crucified for him; not through his own spontaneous endeavors after holiness of heart and life, but through the subduing and renovating operations of that Divine Spirit who is

abroad in the world and works with the word of truth wherever the Gospel is faithfully preached and pressed upon the human conscience. Our religion is genuine Supernaturalism ; not Superstition. The living God is in it, but works not by miracle, but mysteriously in connection with appointed instrumentalities and means. And how can the God of the Bible record his name where this great truth, and the facts which it obviously implies, are not duly acknowledged to the honor of the Eternal Spirit of grace ?

2. Permit me to remark in the next place, that a truly christian house of worship is one which is designed and used for the promotion of holiness and the glory of God, in accordance with the true genius of Christianity. It is not an edifice planned and erected merely to attract the admiration of the passing multitude, or to gratify the taste or pride of those who may assemble in it, by the splendor of its architecture and the brilliancy or beauty of its decorations and ornaments. It may be inviting, and may afford evidence that christians have as much respect for the house of God as for their own dwellings. But if it have not a higher purpose to which all else that pertains to it is made subordinate if not directly tributary, it is not a place where God records his name ; it is not a Christian Sanctuary. Holiness, says the Psalmist, becometh thine house forever. This is as true of a Christian Church as it was of the ancient Temple. For what end do we assemble ourselves in a place of worship, but to enlist the social element *in our religion* ; to aid one another in the great effort *to learn and do the will of God* ; to *unite* in our humble pleadings at the mercy seat for grace to help us in time of need, and to spread the truths and motives of the Gospel before the minds of our fellow travellers to eternity, that they too may be led to seek and obtain that holiness without which no man shall see the Lord. We come together to acknowledge the God of the Bible in a public manner, and thus to glorify him. We come to extend the influence of divine truth to those who worship and serve the creature more

than the Creator, and thus to follow out the spirit and aim of our Christianity, which is designed and fitted to subdue the world to the obedience of the faith of Christ. We come to strengthen our religious habits and principles and to give stimulus and efficiency to christian zeal in its outgoings towards the multitudes in our own community and country, and in other lands, who are perishing in sin.

The dispensation under which we live, differs widely from that which went before it, in the fact that our religion, which is that of the whole Bible, is essentially aggressive, in contradistinction to the less perfect religion of the Old Testament alone, which occupied a strictly defensive position. A Christian Temple therefore, is a house designed not only to preserve the true faith in its purity, but to extend the influences of the Gospel to those who are aliens from the commonwealth of Israel and strangers to the covenant of promise, having no hope and without God in the world. It is a place of training for soldiers in the army of Christ, and of systematic preparation for well-directed and oft repeated assaults upon the kingdom of darkness. And we be to that people who on opening a church and dedicating it to God, feel that the time has now come when they may quietly sit down and take their ease, caring henceforth only for the spiritual welfare of themselves and their children, and leaving the world to go on undisturbed in its downward march towards the gates of destruction ! The new sanctuary is a place not for inglorious repose, but for enlarged activity and more resolute efforts in the work of extending the salvation of the Gospel, and co-operating with Christ in the furtherance of his gracious kingdom of righteousness, peace and joy in the Holy Ghost. This, then, is no place to flatter vanity, or please the fancy, or satisfy the cravings of morbid imaginations. It is a spiritual laboratory where thoughts are to be analyzed and the intents of many hearts to be revealed ; where light is to be poured into darkness, and heat is to be applied for the fusion of precious but most unyielding materials.

It is a place for spiritual struggles, and solemn resolves, and mighty prayers, and the poising and settling of eternal destinies. It is a place for God's omnipotence to work on human souls stirred up to vigorous strife by the application of truth and motive under the conditions of moral agency in a world of probation. It is a place for life and progress in individual hearts given to God with reference to the enlargement of Zion at home and abroad. It is a fountain for sending forth streams to deepen and widen as they advance, until they shall become a river which no man can pass over. And these streams must proceed from the bosoms of true believers, in whom the Saviour has caused the waters of his abounding grace to spring up unto everlasting life. This is a place of privilege and of responsibility. It is one of those points which God selects for the special application of his Almighty energies in the execution of his eternal counsels. And he records his name in it, in characters more or less legible and enduring, according as it is more or less truly devoted to the great ends of promoting holiness and extending the kingdom of Christ in the world.

3. It is almost needless to add, after what has been said, that a truly christian house of worship is ordinarily one which is occupied by a Scriptural Church, maintaining a visible form, and cultivating the spirit of Godliness by a faithful observance of those ordinances which Christ has appointed. We know from the New Testament that it is a part of the Saviour's plan that his disciples should be organized into local churches, and that these associations should hold regular meetings in their several places of worship, for the purposes of exhortation, hearing the word, uniting their petitions before the throne of grace, and receiving the holy Sacraments. A Scriptural Church is a body composed of *Christians* united together in covenant for mutual edification, and governed by the principles of the Gospel. Such a body cannot long prosper without a careful exercise of discipline and the pervading influence of a truly spiritual piety. Gross offenders must be admonished and if need be,

cast out, that the whole mass may not be corrupted by the working of the evil leaven. The Christian ordinances must neither be profaned nor neglected, if holiness is to be preserved and kept on the advance in the Church; and the faith once delivered to the saints must be watchfully defended against all the encroachments and insidious devices of the enemy, whether they present themselves under the form of false charity on the one hand, or of zeal for the defence of mouldy traditions on the other. A local Church deserving the name of Christian, is one whose faith is substantially Scriptural, whose discipline is at least sufficiently thorough to preserve in a good measure the practical distinction between the professed followers of Christ and the world, and whose internal unity and fellowship are such as to illustrate, in some degree, the power of the one Gospel in assimilating hearts made kindred by the same celestial birth. God records his name in a house which is habitually occupied by such a brotherhood of Christian disciples, and will never blot out this record so long as such a branch of his great Spiritual family continues to abide in the place. He will do more than record his name *here*, if the characteristics which have been indicated truly belong to this new edifice. For he has said to his people, "In all places where I record my name, *I will come unto thee, and I will bless thee.*"

II. Let us dwell for a few moments on this cheering promise. What could we hope for, if we had no such divine pledges? What may we not hope for with them? Where two or three are gathered together in my name, says our Saviour, there am I in the midst of them. This promise is the same in its spirit with that contained in our text. Christ is spiritually present with his disciples where they have assembled in his name, as God meets with his children when they come before him as he requires, in a place of worship truly consecrated to him. And for what purpose is the Saviour in the midst of his followers, but to bless them, as God has declared that he will do to his people in all places where He records his name? What now is the blessing which we are authorized

to expect from the God who spake to Israel in the Mount, and who speaks to us from Heaven, in the person of Jesus Christ ?

1. He will bless his children in the place which he has chosen, by giving them all needful external prosperity. He always grants to his true followers favor and good understanding in the sight of the people, so far as he sees to be consistent with their spiritual interests. And he affords to them the means of sustaining the institutions of the Church and of doing good to others, in proportion as he regards it wise and safe to entrust such talents to their care. If this shall be truly a place where God will delight to dwell, we shall neither have too much nor too little outward prosperity as a Christian Congregation. But if He withdraw from us and leave us to the empty forms of religion without the Holy Ghost to give life to our worship, how soon may dissension and evil counsels destroy us, or worldliness come in like a flood and sweep us away into spiritual ruin ? It will be an unspeakable blessing to have the All-wise God measure out to us just the right amount of pecuniary ability and of personal and social influence among our fellow men. And he will do it if we trust him.

2. God blesses his people where he records his name, with internal peace and spiritual strength. The more fully and truly the house of worship is devoted to the great ends to be contemplated in the consecration of such a place, the more richly will the Holy Spirit of promise dwell in the hearts of those for whose benefit it was erected and is set apart. And it is alone by the indwelling of this Divine Agent that the hearts of Christians can be brought into close and abiding sympathy with one another, and be kept under the dominion of brotherly love. With the unity of the Spirit we can preserve the bond of peace; for this will keep alive in our souls a common consciousness of our connection with the body of Christ, which will make our mutual fellowship sweet, and will effectually overpower all those trivial occasions of collision and conflict, or of distrust and coldness, which so often hold brethren bought

with the same blood, in painful separation from each other. And with religious peace and confidence within the Christian body, there must be also *spiritual strength*. When the members learn to have fervent charity among themselves and all suffer and rejoice together, it becomes possible to bring the several powers of the body into harmonious co-operation, and the vigor of the whole and of each part is by a natural law steadily increased, while the Divine Spirit pervades all, by his life-giving energies. It is the privilege of every Christian Church to secure such concentration and power, and the more, as their facilities for religious worship and usefulness are improved and expanded. The dedication of a new edifice to God ought to operate as a means of opening the hearts of Christians for the reception of those special influences from on high which are needful to quicken the body of Christ and to give it renewed efficiency and fresh preparation for its great work. For this is an occasion which calls up into clear view, the necessity of Divine help, and the fullness of those promises which are given for the encouragement of God's people in the opening of a house for his honor and praise.

3. The Lord will bless His true Israel wherever he records His name, with continued spiritual progress. Progress is a law of Christianity; progress in the hearts of believers; progress in the world. Christians never in this life, reach the end of their spiritual warfare. But this one thing they are bound to do; forgetting the things which are behind, they ought to press toward the mark, for the prize of their high calling; they ought to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. And when they continue to assemble together with honest and earnest reference to this great object, with one accord in one place, the Holy Spirit, the Sanctifier, is sent down to dwell in the midst of them and take up his abode in their hearts. This is the true and only method of ensuring spiritual progress in a Church. Paul may plant and Apollos water, but it is God who giveth the increase, both in quickening and purifying the souls of individuals, and in adding to the body of believers



such as shall be saved. And though the treasure of the Gospel is committed to earthen vessels, the excellency of the power is of God: and his ministers and people can do all things through Christ, strengthening them. The weapons of their warfare are not carnal, but mighty through God, to the pulling down of strong holds. There is no reason why the holiness and moral power and usefulness of this Church should not increase from year to year, and from generation to generation, if the *people* as well as the house, are consecrated to God. Why should there be a limit to our religious growth? Why should the members and the children of this congregation be alone in receiving the blessings of saving grace through the means and instrumentalities to be here employed? Why should not our faith extend to them that are afar off, even as many as the Lord our God will call?

In conclusion permit me to remind you, my brethren, that the promise which we have been contemplating, is not given without an implied condition. God does not record his name, as we have seen, where the people do not truly acknowledge Him and His Ordinances and Institutions. And if he should make the record because the condition of it exists at any particular time, he will *erase* it, if at another time he should cease to be honored in the place. Let us bear in mind, then, the solemn declaration: Them that honor me, I will honor; and they that despise me shall be lightly esteemed.

We have peculiar occasion to make grateful returns to God for the blessings which he has already conferred upon us as a Church and Congregation. In June, 1842, eight years and a half since, we set out as a colony, with an organization embracing twenty-five members. In September, of the same year, the small house heretofore occupied, was dedicated in its original form, and the present Pastor of the Church was installed. Our number steadily increased, and in the fall of 1843, the place having become too strait for us, the house was enlarged. At the close of the year 1847, our growth demanded a second addition to our humble

edifice, and it was made. At different times the movings of the Divine Spirit were felt in the midst of us, and believers, as we trust, were added to the Lord, while accessions to the Church were received from other Christian bodies. In the year 1847 our increasing necessity and strength began to indicate that the time was at hand when it would be our duty to erect a permanent edifice for the religious use of the Congregation in the present and future generations. The enterprize was seriously projected, and liberal subscriptions were obtained, but the work was not commenced until the year 1849. Since the time of beginning it has been carried forward successfully, without extraordinary delay, and without serious accident to any individual, up to the laying of the last stone, and the completion of our preparation for the solemn services of the present occasion. Now we enter this commodious and pleasant edifice with a membership in the Church of nearly two hundred and fifty, and with many grounds of hope for the future. Let us not forget that this is the Lord's doing; and let us render to Him our hearty tribute of praise and thanksgiving.

This transition point, my brethren, is one around which momentous interests are clustered. It is to us a time of joy; but it suggests a train of reflections that carry us far beyond the period of the living generation, through all the ages of coming time, and brings us in thought, before the Great White Throne of Judgment, where we shall review the results of the moral causes here set in motion, under the radiance of a light too bright for our present powers of endurance. This is God's house. Here the Shechinah is to dwell. Here saints are to be quickened and souls renewed. Here the seeds of immortal life are to be sown and watered. Here vessels of mercy are to be prepared for glory; and vessels of wrath, we fear, will be fitted for destruction. For here, doubtless, the Gospel will prove a sweet savor of God in them that are saved and in them that perish: to the one a savor of life unto life; to the other a savor of death unto death.

What, my hearers, shall be the nature of the impulse given by this occasion to the spiritual influences here set in operation? What shall be the character and direction of the streams that shall begin now to issue from this Sanctuary? Shall they be pure, and shall they go out to make glad the City of our God? It may be so; it will be so, if both place and people are dedicated, without reserve, to the God of Abraham, Isaac and Jacob; and if the vows implied in this consecration are faithfully kept.

We have here no visible Priest or Altar. But we have a Glorious Priest on high; and we have a Spiritual Altar, whereof they have no right to eat who serve the Tabernacle.

Having, therefore, Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.

And now, O LORD, arise and enter into Thy rest, Thou and the ark of thy strength. THOU GLORIOUS TRINITY, FATHER, SON AND HOLY GHOST, record thy name in this place, and here come to us and bless us. May this be truly Thy Tabernacle, O Lord of Hosts. Here may the name of God be glorified, His people be quickened, comforted, instructed and sanctified, His Gospel be made powerful in calling dead souls to life, and His truth be held forth in its purity and saving efficacy, long after the present speaker and the present congregation shall have gone to their final homes.

## HISTORICAL NOTE.

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THE Second Presbyterian Church of Chicago was organized by a Committee of the Presbytery of Ottawa, on the first day of June, 1842, and consisted, at first, of twenty-five members, all of whom were members of the First Presbyterian Church, of this City. At the same time Messrs. B. W. RAYMOND, W. H. BROWN and DR. SYLVESTER WILLARD, were chosen Ruling Elders. Rev. ROBERT W. PATTERSON, then a Licentiate of Cincinnati Presbytery, was invited to become Pastor of the Church and Congregation. On the 13th of September, 1842, the house first erected by the Congregation, (which was a small, cheap edifice of wood,) was dedicated ; and on September 14th, the Pastor elect was ordained and installed by the Presbytery of Ottawa.

At the close of the year 1847, after two additions had been made to the house and many accessions to the Church had been received, the Congregation resolved on the erection of a new and more commodious edifice; but the work was not commenced before the year 1849. The edifice was completed, excepting the spire on the large tower, early in January, 1851, and was dedicated to the worship of Almighty God, on Friday evening, the 24th of the same month.

The building was designed by J. RENWICK, Jr., of New York, and the work was superintended by G. W. SNOW, Esq., and Mr. ASHER CARTER, of Chicago. The new Church is located on Wabash Avenue and Washington Street, having its entrance front on Wabash Avenue and its east front on Dearborn Park. It is built in the gothic style of archi-

ecture. The material is limestone mingled with *stux*, and strongly impregnated with bitumen, which gives to the color a peculiar variety of light and shade and imparts to the exterior of the building a remarkably ancient and unique appearance.

The dimensions are as follows : breadth of front with tower, eighty feet including buttresses ; breadth, exclusive of tower, seventy-two feet ; Lecture Room, twenty-seven feet six inches by fifty-four feet ; Sunday School Room over Lecture Room, same width by fifty feet ; Main Room sixty-four feet six inches by eighty-two feet six inches ; width of Vestibule, thirteen feet ; number of Pews one hundred and forty-four on first floor, forty-eight in gallery, exclusive of orchestra, calculated to seat twelve hundred persons. The entrance front is finished with a large and a small tower on the corners ; height of large tower and spire, sixty-four feet. The whole cost of the Church, lot, bell and clock, forty-two thousand dollars. Cost of the Church alone, thirty-five thousand dollars.

The following are the present officers of the Church : R. W. Patterson, Pastor ; B. W. Raymond, W. H. Brown, J. C. Williams, T. B. Carter and J. A. Wight, Elders.

# LITERARY

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