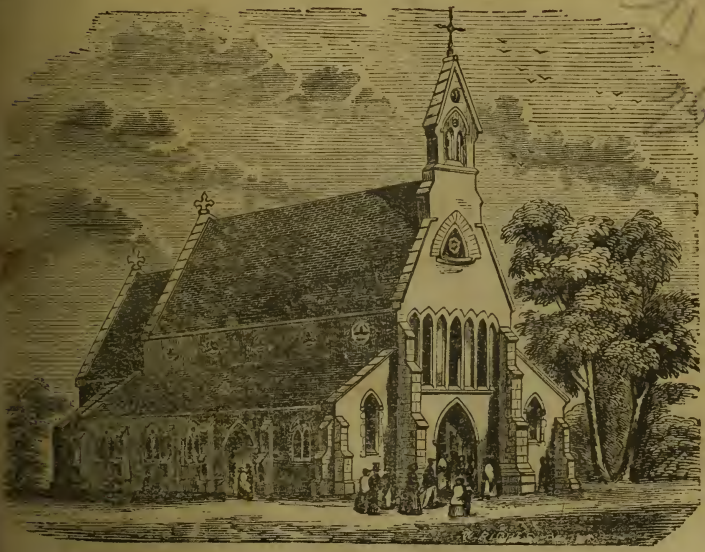
MEMORIAL

OF

THE CONSECRATION



OF

St. James' Church, Syracuse,

NEW YORK.

SYRACUSE:
B. F. SLEEPER, PRINTER, 35 HANOVER ARCADE.
1854.

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MEMORIAL

OF

THE CONSECRATION

OF

ST. JAMES' CHURCH,

SYRACUSE, N.Y.

BEING

The Rector's

SIXTH

NEW YEAR'S OFFERING

TO

HIS PARISHIONERS.

SYRACUSE, N. Y.:
SLEEPER, PRINTER, 35 HANOVER ARCADE.
1854.

O Thou, whom slumber reacheth not, nor sleep,
The guardian God of Zion, in whose sight
A thousand years pass like a watch at night,
Her battlements and high munitions keep,
Or else the Watchman waketh but in vain.
Him, in his station newly set, make strong,
And, in his vigils, vigilant; sustain
His overwearied spirit, in its long
And toilsome round from eve till matin song;
And of Thy charge remind him, "Watch and pray."
So, whether coming at the midnight bell,
Or at cock crowing, or at break of day,
Thou find him faithful, and say, "All is well,"
How rich is the reward of that true sentinel!

Rev. Willliam Croswell.

ADDRESS.

Beloved Brethren and Friends:

My annual Address, two years ago, gave some account of our progress in building a permanent Church edifice. In rearing the walls and putting on the roof, the funds received for that purpose were more than exhausted, and we could only wait until new supplies should be furnished. During 1852, therefore, no progress was made in building.

But though the workmen's hammer was silent, He whose is the silver and the gold, was moving the hearts of his servants, and on Thanksgiving day, November 25, among the offerings laid on His altar in St. Paul's Church, Syracuse, was $1000, for the completion of our edifice. I need not say what was the cheering effect of such an offering. The Building Committee, immediately proceeded to solicit further aid, and at the close of 1852, the suspended work was resumed, and continued without interruption until the whole was finished on the 20th December, 1853, being two years and seven months from the commencement of the foundations.

The carpenter's work was not all done at the Consecration. However, as the time appointed for that solemnity drew nigh, it was so near completion, that there was no postponement, and on Tuesday, November 15, 1853, St. James' Church was, by the Bishop of the Diocese, solemnly consecrated to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost. The request to Consecrate was read by Rev. Wm. B. Ashley of Syracuse, and the Sentence of Consecration by the Rector. Morning Prayer was said by Rev. James R. Davenport, of Albany, and Rev. Montgomery Schuyler, of Buffalo; Rev. Messrs. Sylvanus Reed, of Albany, and A. C. Patterson, of Skaneateles, reading the lessons. The Psalms and Canticles were chanted antiphonally by the clergy and congregation, at this and all the other services. Twenty-two of the clergy were comfortably seated in the Chancel.

The Ante-Communion was said by the Bishop; Rev. W. H. A. Bissell, D. D., of Geneva, reading the Epistle, and Rev. E. M. P. Wells, D. D., of Boston, the Gospel. The Sermon was preached by Rev. Horatio Potter, D. D., of Albany; after

which the Offertory Sentences were read by Rev. Benjamin Hale, D. D., President of Hobart Free College, and the offerings of the congregation being brought by Rev. J. M. Hedges, Deacon, to the Rector, were by him "presented and placed upon the Holy Table." The amount was $123 76. The concluding prayers were said, and the final blessing pronounced by the Bishop.

After the services, the Bishop and *twenty-five* of the Clergy dined at the Parsonage.

At 7 o'clock, P. M., a full congregation was again assembled; the Evening Prayer was said by Rev. E. H. Cressey, D. D., of Auburn, and Rev. Francis Vinton, D. D., of Brooklyn; Rev. A. P. Smith, of Cazenovia, and Rev. James Abercrombie, of Cape Vincent, reading the Lessons. The Sermon was preached by Rev. Dr. Wells, of Boston. The Offerings of the people were again received to the amount of $28 43.

On the following morning, Wednesday, November 16, the Minister of the Parish was instituted, by the Bishop, into the Rectorship of the same. The Morning Prayer was said by Rev. T. M. Bishop, of Fulton, and Rev. W. A. Matson, of Utica; Rev. Messrs. A. Schuyler, of Oswego and J. S Townsend, of Fayetteville, reading the Lessons. After a Sermon by Rev. Dr. Vinton, the newly instituted Minister proceeded to the Communion Service, and administered the holy Eucharist to his congregation, being assisted in the distribution of the Cup by Rev. Mr. Davenport, his fellow-laborer in the foundation of this Parish, now Rector of Grace (Free) Church, Albany. The Offerings at this service were $33 70.

On the evening of this day, the Bishop held a Confirmation. The Prayers were said by Rev. Mr. Reed and Rev. O. E. Herrick, of Manlius; Rev. H. A. Neely, of Utica, and Rev. Mr.Hedges reading the Lessons. After a Sermon by Rev. Mr. Schuyler, of Buffalo, five persons from St. Paul's Church, Syracuse, and three from Fayetteville, received "the laying on of hands," and a solemn charge from the Bishop, who pronounced the final blessing. The offerings were $22 19.

Besides the above named clergy, there were present, Rev. D. F. Warren, of Auburn; Rev. C. W. Hayes, of Newark, Rev. Edward Livermore, of Waterloo; Rev. John S. Davenport, of Syracuse; and Rev. T. F. Wardwell, of Little Falls: in all—the Bishop, *twenty-five* Presbyters, and *one* Deacon.

The interest of these services was enhanced by the presence of numerous lay-friends from abroad, as well as so large a body of the clergy; and when the white-robed Choir filled the spacious Chancel, the Bishop and his assistant Presbyters encircling the Altar; and to the joyful chant, "*O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation*," the people answered with the voice of melody, "*Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms*," there could have been but one feeling of earnest thankfulness and devotion. The long and patient waiting for a consummation which was the more cheering, the greater the difficulties overcome, had filled many hearts with hopes and fears; but now the hopes prevailed; and the glad sunshine of those two days, was but the counterpart of another gladness which filled the souls of those who came to welcome the accession of another to the Sacred Places, where Christian privileges are equally *free* to all people.

For the purpose of completing the account contained in a former Address, a description of the Church is inserted in an appendix. The four Sermons, preached at the time of the Consecration, are also printed by the kind permission of their authors, together with the Address of the Rector, on the first Sunday morning in the new Church. The whole forms a Memorial of a deeply interesting event, and, I cannot doubt, will be acceptable both to my Parishioners and to the many persons, far and near, who have aided us by their offerings, their labors, and their prayers.

The usual summary of Parish Statistics is subjoined:

Families, (removed 6, added 20,) present number	84
Parishioners, including adults and children	420
Baptisms, (adults 1, children 8,) total	9
Confirmed	9
Communicants, (added 22, removed 5, died 6,) present number	85
Marriages	16
Burials	20

Since the opening of the Chapel for worship, in January, 1848, *one hundred and thirty-seven* persons have been received to the Holy Communion. Of these, *eleven* have died and *forty-six* removed Within the same period, there have been *ninety-six* baptisms, (82 of children, and 14 of adults;) *thirty-two* confirmed; *sixty-four* marriages, and *seventy-one* burials.

When this Parish was organized, there was a debt upon the Church lot, of $500. For its payment, monthly subscriptions, of 25 cents each, have been received, amounting, in five years, to $454. With this, $139 of annual interest has been paid, and the principal is diminished to $185.

The *Offerings* for 1853, have been as follows:

For 46 weeks in the Chapel	$460 00
" 6 weeks in the new Church	96 16
Special at the Consecration Services, Nov. 15 and 16	208 08
" for Missionary purposes	43 86
" Christmas fund for disabled clergymen	8 00
" of the Children for Sunday School Books	3 04
" for insurance	45 00
	$864 14

The offerings have been expended as follows:

For fuel and lights	$52 35
" Sexton and other contingencies	22 50
" Taxes and insurance,	97 82
" Rent of Parsonage	164 80
" Alms to the sick and needy	49 38
" Christmas fund for disabled Clergy	8 00
" Missions in the Diocese	46 95
" Missions in the West	16 00
" The African mission	2 25
" Bible and Prayer Book Society	2 00
" Expenses of General Convention	5 66
" Books for Parish Sunday School	7 89
" Furnishing the new Church	33 75
" Interest on borrowed money	79 89
" Support of the Rector	275 00
	$864 14

By the zealous efforts of Ladies of the Parish, about $475 has been obtained, for furnishing the Church. The floors are all carpeted, and the seats all cushioned.

For the work of completing the Church, there has been received in 1853, in money, and materials, $4773. This added to $6150, received in 1851, together with subscriptions and pledges still due, is $11306. After all past promises are redeemed, there will still be a deficiency in the building fund of about $1700. I can only trust that the zeal and devotion which have so generously carried on the work thus far, will not grow cold until every liability is fully discharged. *Owe no man any thing but the debt of Christian love*, is the Rule by which it becomes us, as a Free Church, to manage all our affairs; and if any thing besides the mercies of Redemption, can move us to abound in every good work, it is not only the aid but the Christian good will, which, from so many persons, and from so many quarters, has cheered us on in this sacred enterprise. That the Holy Spirit may give this motive its due weight in every heart, is the prayer of your affectionate friend and Pastor, HENRY GREGORY.

SYRACUSE, January 4, 1854.

FREE WILL OFFERINGS

WITH

AN HOLY WORSHIP:

A SERMON

PREACHED AT THE CONSECRATION

OF

St. James' Church, Syracuse,

NOVEMBER 15, 1853.

BY

REV. HORATIO POTTER, D. D.

OF ALBANY, N. Y.

SERMON.

PSALM, CX. 3.

In the Day of thy Power shall the People offer Thee free-will offerings with an holy worship—the dew of Thy Birth is of the womb of the morning. [Prayer Book Translation.]

In virtue of the solemn service of Consecration just now concluded, the place in which we are assembled is become a place *Holy* unto the Lord of Heaven and Earth, and it is meet that, before all other words, we render our humble and hearty thanks to Almighty God, our Heavenly Father, that he hath put it into the hearts of His people to erect another *House*, which shall be forever separate from all unhallowed, worldly and common uses, and dedicated to the worship and service of the ever-blessed and glorious Trinity—the Creator, Redeemer and Sanctifier of our souls. Lord, we are not worthy that Thou shouldest come under our roof! But since Thou hast condescended to visit the earth and to dwell with man—since Thou hast graciously given us assurance that Thou wilt accept works such as this at our hands, do Thou glorify this House of thy glory by filling it with thy perpetual presence, and making it a chosen place for dispensing abundantly to sinful, dying men, the riches of thy grace!

And along with our thanksgivings and praises to Almighty God, that He hath permitted another Temple to be raised up and dedicated to His honour and glory, it is meet that we tender our warm congratulations to those generous friends and pious fellow-laborers, who have been willing instruments

in the hands of the great Head of the Church in cheering and urging on this blessed work to a happy consummation. We "rejoice to-day with those who do rejoice!" "I was glad, when they said unto me, we will go into the House of the Lord," "For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord." "O pray for the peace of Jerusalem; they shall prosper that love thee: peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake I will wish thee prosperity; yea, because of the House of the Lord our God, I will seek to do thee good." To all, who have taken a kindly interest in this work and labor of love—to those, in every place, who have offered their free-will offerings for the promotion of a Holy worship, —to the devoted few, who have stood around these walls, and around their heroic pastor, counting nothing dear unto themselves, so that they might uphold his hands and cheer his heart, and finish this House, which it was in his heart to build unto the name of the Lord,—to that meek but intrepid Pastor himself, who has cemented these stones with his prayers and with his tears—to the excellent Rector and liberal-minded people of the neighboring congregation—to the friendly inhabitants, of whatever name, of this opulent and thriving city, whose power and prosperity seem like the marvels of some eastern fable—to your own eloquent and honoured Bishop, whom I would have much preferred to see standing in my place to-day—and to the beloved brethren of his Clergy, assembled together this morning to welcome the establishment of a *Free Church* in their Diocese—to each, and to all, we tender our devout and grateful felicitations that so worthy an enterprise has been crowned with such happy success, and that another *Holy Place* has been erected in this world of sin and sorrow, and consecrated forever to purposes of piety and devotion,—a Holy Place,

to be held henceforth and forever sacred to the worship of the God of our life and of our salvation—to receiving and dispensing His Heavenly gifts—to instructing the ignorant and consoling the afflicted—to undoing all the lamentable consequences of the Fall. Blessed work! If the angels rejoice over one sinner that repenteth, will they not rejoice over the completion of another House, in which, as long as the walls shall stand, holy men are to testify repentance toward God, and faith in the Lord Jesus Christ, striving to convert the sinner from the error of his way, and so to save a soul from death! If a multitude of the Heavenly Host drew near to the earth on the night of the Nativity, holding a jubilee, and singing that seraphic hymn, which so well expressed the nature and objects of the mystery of the Holy Incarnation: "*Glory to God in the Highest, and on Earth peace, good will toward men*," may we not hope that they are hovering over us and near us to-day, exulting in the opening of this Holy Place, in which are to be dispensed the unsearchable riches of Christ, so that by-and-bye, when we come to that divine Hymn in the Eucharistic service, we may speak with a peculiar sense of their union and sympathy with us: "therefore, *with* angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy glory: Glory be to Thee, O Lord, most High!"

Consider for one moment, my brethren, what it is that we do, when we erect a Temple to the Lord, an Habitation for the mighty God of Jacob. It is pushing aside from one little spot of this sin-stained earth the consequences of the Fall—toil, and traffick, and sin and pleasure—rescuing it from all sordid and temporal and common uses,—and restoring to it the spirit of heaven by consecrating it to heavenly uses,—the worship and service of Almighty God. It

is making of that little spot a *sacred enclosure*—a place fenced in from the tumults and conflicts of the world,—to be kept holy, and open only toward Heaven—except as sinful men may enter into it for communion with Heaven, but open above all other places toward Heaven for angels and ministers of grace to ascend and descend upon the children of men. Within this sacred enclosure the weary soul finds all of Heaven—all of light and joy and peace and comfort, which can be found on the earth. Here are all those *holy things*, which Almighty grace hath vouchsafed for the recovery of fallen man, or which have been permitted to find a place in this ruined world,—things of which some faint reflections and emanations indeed may be discerned and enjoyed in the busy common places of the earth, but which only here can be found in all their divine fulness, shining with open and united splendour, speaking with harmonious voices, encircling the child of care and sorrow with all the soothing, elevating and transforming influences and powers of the unseen world. Here is the Communion of Saints——here is a united, fervent worshipping of the Lord in the beauty of holiness—here is the authoritative reading and exposition of the word of God—here is the one Baptism for the remission of sins—here is the Apostolic laying on of hands for the increase of spiritual gifts—here are those Holy mysteries, the spiritual food of the most precious Body and Blood of Christ, to cleanse and nourish and preserve both body and soul unto everlasting life. Here the nuptial union is hallowed by the benediction of the Church—and here the mortal remains, even when the spirit has fled, come for the last time, as if to receive assurance from the Spouse of Christ, that, "He who is the Resurrection and the Life," will "change the vile body, that it may be fashioned like unto His own glorious body,"—that this corruptible shall put on incorruption—this mortal shall put

on immortality, and that "Death shall be swallowed up in victory! Thus, from the first moment that the feeble infant is taken into the arms of the Church, and signed with the sign of the Cross, until the sacred dust rests for the last time before the altar, to have pronounced over it the words of eternal life, to receive the last tokens of reverence and love, and to end its earthly history in the Holy Place,—in every stage of its being, the critical steps by which it advances in the divine life are taken here. Here, as on holy ground, he has met and talked with God, received from Him the successive gifts of His grace, and endeavored to praise Him with the best member that he had. Here he has found a type and a foretaste of Heaven; here his spirit has been raised and attuned to the divine harmonies—to the eternal hallelujahs and adorations of the upper Sanctuary; here, whatever might be his lot in the world, however lonely, or however beset by trouble and sorrow, here he has found a *Home* and a *Refuge*, in which he could breathe freely, and be at rest, and feel himself surrounded by brethren and friends, and be kindled with them into a holy fervour, and lifted up above the cares and miseries and follies of the world, and experience that "in the multitude of the thoughts which he had in his heart, God's comforts refreshed his soul." "Surely, this is none other than the House of God and the Gate of Heaven!" "O how amiable are thy Tabernacles, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. Blessed are they that dwell in thy House; they will be always praising *Thee!* One day in thy courts is better than a thousand." "I had rather be a door-keeper in the House of my God, than to dwell in the tents of ungodliness: for the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall He withhold from them that live a godly life."

Such is the nature of the House of the Lord—such is to be the character of this *Holy Place*, which you have erected for the worship and service of Almighty God, and to the honour and glory of His great name. It is to be a *Temple of Holiness*—a Sanctuary of spiritual grace and consolation in the midst of the sins and miseries of the world. The very sight of it *from without* will remind the busy, forgetful multitude, that there is a God to be worshipped and glorified—that there is a judgment for the unholy—that there is a great fountain opened for sin and uncleanness—that there is a new and living way wherein men may find grace and life here, and pass on to everlasting glory hereafter. And then to all, who shall pass within the sacred vestibule, there will be presented here such a holy order—such a discovery of things unseen and eternal—such fervor of devotion—such peace and reverence and humility and thankfulness, that they will be ready to say, "Surely the Lord is in this place; surely there is a blessing here!"—and so this *Holy Place*, from within and from without, will be to sinful men a *Preacher of Righteousness*—a *witness* for God and His Truth; and every one of you, who, by your offerings, may have set one of these stones or pillars in its place, to abide there through coming years, shall have in that stone or pillar a representative to give glory to God and to speak peace to the children of men, when you are departed to your rest. You pass away, but your *good* remains to bless successive generations, and to be, age after age, a power on the side of holiness and life, as other things in the world are, and will continue to be, powers on the side of sin and death. Be faithful unto death, and you shall be set as pillars in the Temple of God in Heaven, to go no more out forever.

But let us pass on, from this general view of the *nature of Holy Places*, to the thoughts more particularly suggested by the words of the text. Let us contemplate that sublime

prediction of the Psalmist, which shadows forth so beautifully a great characteristic of the extension of Christ's Kingdom on earth, and a great characteristic, as I trust, of the spirit of Christianity, as it is to be exemplified hereafter in the arrangements and services of this Christian Sanctuary—"*In the day of thy power shall the people offer Thee free-will offerings with an holy worship.*"

The whole Psalm is a magnificent foreshadowing of the triumphant inthronization and power of Christ, of the nature of His reign, and of the *means* by which He was to be exalted to be a Prince and a Saviour. "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy Power out of Zion: be thou Ruler even in the midst among thine enemies. In the day of thy power shall the people offer Thee free-will offerings with an holy worship; the dew of thy birth is of the womb of the morning. The Lord sware, and will not repent, Thou art a Priest forever after the order of Melchisedek." Here we see the incarnate Son, the God-man Christ Jesus, exalted to the right hand of the Father, as mediatorial Prince and Saviour, to be the Head of the Church and Judge of the world. We see His power going forth from Jerusalem, and making itself felt even among his enemies, subjugating persecutors and tormentors to His sway. We see that the great characteristics of the establishment and extension of His spiritual Kingdom are to be, *free-will offerings from the people*, and *an holy worship*. As *He* was to give *himself* an offering for the sins of His people, so were they to present themselves, body and soul, a living sacrifice—their affections, their time, their talents, their worldly substance, a *free-will offering*, holy, acceptable unto God, their reasonable service. And in contradistinction, not only to the wide-spread abominations of heathen idolatry, but also to the grosser rites of the Jew-

ish system, made up as it was of types and shadows, there was to be, under the reign of the King Messiah, an *holy worship* suited to our clearer conceptions of the great object of worship, the ever-blessed and adorable Trinity, and suited also to the higher gifts imparted to us, to the sublimer mysteries we have to celebrate, to the more amazing benefits which we have to kindle our devotion, and to the more open and transporting views vouchsafed to us of the worship of saints and angels in Heaven. Again we see in the Psalm before us, that we have in Heaven a great High Priest who ever-liveth to make intercession for us, pleading the merits of His sacrifice once offered on the Cross, and bestowing upon us those effectual benedictions which are a part of the Sacerdotal office. "His priesthood is not like that of Aaron, figurative, successive, transient, but real and effectual, fixed and incommunicable, eternal and unchangeable, according to that pattern of it exhibited to Abraham, before the Law, in the person of Melchisedek."—[Bp. Horne.]

The concluding verse of the Psalm, under a most beautiful and affecting image, represents to us the wonderful means whereby the Incarnate Son was to be exalted to so much power and glory—"*He shall drink of the brook in the way: therefore shall He lift up His head!*" "As the poor pilgrim in the wilderness, parched with thirst and bowed down with the weight of his burden, stoops to drink of the brook in the way, and lifts up his head, and mounts the steep eminence with the more vigor for having descended to the lowly stream, so did our Saviour Christ, by stooping to drink the cup of trembling, to taste death for every man, win His title to exaltation, in His human nature, to a seat at the right hand of the Father, as mediatorial Prince and Saviour." And so St. Paul says, "*He humbled himself, and became obedient unto death*, even the death of the Cross; *wherefore* [*for which*] God also hath highly exalted Him, and given Him a name, which is above every name."

So much, by the way, in regard to the sublime things shadowed forth in this prophetical Psalm. We return for a few moments to the text, and to the interesting occasion which has called us together this morning. "*In the Day of thy power shall the people offer Thee free-will offerings with an holy worship: The dew of thy Birth is of the womb of the morning.*" In regard to the latter clause of the verse we accept the construction of Bishop LOWTH: "*More than the dew from the womb of the morning* is the dew of thy progeny." Thy children, begotten to Thee through the Gospel, in the day of thy power, shall exceed in number as well as in brightness and beauty the spangles of early dew, which reflect the morning sun. Already has this prophecy been gloriously verified. The little one has become a thousand, and the *small one* a strong nation. The *Holy Church* throughout all the world, hath her sacred Temples, her ministering servants, her thronging multitudes of fervent, grateful children, uniting in a Holy worship, and making the earth vocal with the praises of their God and Saviour. Have we not seen the day of His power? Have we not seen the "Gentiles come to His light, and Kings to the brightness of His rising?" Have we not seen the glad converted nations willingly offering themselves, bringing with them their silver and their gold, that they might shew forth the praises of the Lord? How many holy martyrs, who counted not their lives dear unto them! How many saintly men and women, who have been glad to spend and be spent for Christ and His Church, and the souls of their fellow men! How many goodly estates joyfully dedicated to the building and endowing of *Holy Places*, *Hospitals*, *Asylums*, in which the bodies and souls of the perishing might be healed and cleansed as Christ himself healed and cleansed them visibly, when He was here on the earth! What a *spirit of self-sacrifice* for God and man, and of devoted service has sprung up in the waste, howling

wilderness of the world, under the influence of *His* grace, and *His* example, who "*loved us, and washed us from our sins in His own blood, and made us Kings and Priests unto God!*" Well spake our Lord to those disciples of John the Baptist, who came to inquire concerning his character and mission: "*Go shew John again* those things which ye do hear and see; how the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised up, and to the *poor* the Gospel is preached." Glorious evidence of a divine origin and mission—the same which the Church, the Spouse of Christ, now appeals to in proof that she is of God and not of the world.

In the true spirit of your Lord and of His Gospel, you have erected this House and consecrated it to the worship and service of Almighty God. It is to be a *Free Church!* a Church in which the *poor* may worship on terms of perfect equality with their brethren, and, if need be, without money and without price. It is to be a Church in which, because it is the day of Christ's power, the "*People shall offer free-will offerings with an holy worship*"—a Church, in which *wealth* shall purchase no precedence, bargain for no exclusive privileges, erect no enclosures for the indulgence of ease and luxury, or for the gratification of pride and vanity; a Church in which the *stranger* shall never be at a loss for a place to worship in, so long as there remains a vacant seat or a vacant spot on which to kneel!

It is to be a Church in which no man shall claim to hold any *property*. That which has been consecrated to the service of Almighty God cannot of right be subject to the title deeds of men. It is to be a Church of which the worship will be peculiarly entitled to be reverenced as a *Holy worship*, because offered in *charity* by brethren who, in this place, have all things in common—each one "setting not by himself, but being lowly in his own eyes, and making much of them that fear

the Lord"—entitled to be honored as a *holy worship*, because upheld, not by a gainful traffick in the sale of exclusive privileges, but by *free-will offerings* laid reverently in faith and devotion on the altar of the Lord, according to the injunction of the Holy Apostle, "*let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.*" May I not add, that it will be a holy worship, because offered by the Priest in a peculiar spirit of faith and self-sacrifice. In this community I need not speak of his devotion, of his disinterestedness. It was because he loved the poor—because he could not shut up his bowels of compassion against the neglected little ones of Christ's Flock—because he did not set a high value upon the good things of this life, but was content to suffer the loss of all things that he might "fulfil the ministry which he had received of the Lord Jesus," that he cast himself into this enterprise, without staying to make provision for the flesh! This Holy Place has been erected for free-will offerings and a Holy worship; these *massive pillars*, that stand around us, bear witness to the pious sympathy of friends, near and remote, because it was seen that the spiritual Pastor was a true soldier of the Cross, more willing to give himself than others could be to give of their substance for the servicee of God and the winning of souls for Heaven! Courage, brother! God will not forsake you! His people will not forsake you! *Those little ones*, whose angels do always behold the face of our Father in Heaven; they will plead for you! The *poor*, with whom Christ identifies himself, will be to you a richer endowment than houses or lands! God will raise up friends and open the hearts of strangers, and you shall see the work of the Lord prosper in your hands. And *we*, my brethren of the Clergy, let us warm ourselves by his fire! let us take a lesson from his daily life, and go back with reanimated zeal to toil by day, and

meditate and pray by night, that our blessed Master may be glorified in the salvation of the souls committed to our charge!

I have expressed the satisfaction we all feel that this is to be a *Free Church.* Far be it from me to throw undue disparagement upon that *system of enclosed pews* which is so generally established among us, and which is retained in the Holy Places in which most of my brethren and myself minister. It has its advantages. It has its conveniences; but it is greatly liable to abuse; it mars the perfect moral beauty of the Sanctuary; it holds up an erroneous ideal of Christian worship; it introduces invidious distinctions into the House of God, where they ought least to appear; it substitutes a low worldly principle of hire and purchase for the religious principle of presenting all that we do for the ministrations of the Sanctuary, in the form of offerings made directly to Almighty God, and laid devoutly and reverently upon His altar! It makes it difficult, if not impossible, to fill up the vacant spaces which are often so much needed for the use of worshippers in the Holy Place! The stranger and the poor, who ought ever to be encouraged and invited to enter the House of God, the system of enclosed pews often repels, because they are liable to find doors closed against them, and to be made to feel that they are dependent upon doubtful courtesy for that which belongs to every Christian as matter of right! For who can doubt for an instant, that so long as a single place remains vacant in the House of the Lord, any Christian worshipper, who may present himself, ought to be esteemed as having a perfect right to prostrate himself there, and offer up there his prayer and supplication to Almighty God! And yet, in spite of the generally prevailing kindness and courtesy, how many there are, especially in large cities, who look upon their pew, no less than their house, as their castle, and who deem that for any one to come into it,

unless very ceremoniously invited, however *empty* it may be, is an invasion and an impertinence! You enter the House of God, or conduct a stranger there, and, without special civility on the part of others, you may not know where to look for a place to pray in! Instead of a welcome, instead of *open and common privileges*, you may find every thing closed against you!

It is expressly written in Holy Scripture, that "*God hath chosen the poor of this world*, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him." In looking about modern places of worship, one is sometimes almost tempted to suspect that the Church of these days has reversed the principle of her Lord, and chosen to herself only *the rich of this world* to be her exclusive favorites—and that for others they are rather borne with than chosen and delighted in! I know indeed that this is not really so—I have good reason for rejoicing in the reflection that Parishes in which the enclosed pew system prevails, are, many of them, no whit behind others in bounty or in considerate pains-taking kindness to the poor. But in the Holy Place, in the arrangements of the Sanctuary, there *is* an *inequality*—there is a *respect for persons*, which prevents the solemn assembly from exhibiting to the eye of the beholder a true image of the Communion of Saints, and of the perfect beauty of Christian Holiness.

It is perhaps too much to expect that any one system of arrangement in the Holy Place will, in our day, if ever, become universal in the Church. But I rejoice, my brethren, that *you* have chosen the more excellent way; I am glad that *you* have entered into no compact—exacted no securities, that your pride, or convenience, or ease, shall be especially provided for and respected in this House which you have assisted to erect for the worship and service of Almighty God. I am glad that you have determined to buy with your

offerings to the great Head of the Church *no precedence over His poor*. I am rejoiced that you are fixed in your purpose to have no *buying* and *selling* in the Holy Place; no *silver and gold*, but such as shall be presented as a *Holy free-will offering*, the exponent of your devotion and not of your pride, and laid in reverent thankfulness and humility on the altar of your Lord, for the service of His Church and of His poor. May the blessing of Almighty God rest upon *you* and upon your *spiritual Pastor* in all your endeavors to honor Him and to uphold a true and neglected principle! May He ever give you grace to vindicate and justify to the Church and to the world the system you have adopted, by the *pious liberality* with which you maintain and carry it out! May your *offerings* ever be *free-will offerings*—the offerings of devout and grateful hearts; and as your *worship is holy* in its *order*, in its *seraphic fervour*, in its *perfect conformity* to the Truth of God, so may it ever *be holy*, as the offering of pure, sincere, contrite and devoted souls! Through successive ages, may your children be as the glittering dew of the morning, countless in number, and bright with the reflected splendors of the Sun of Righteousness—beautiful on earth, and meet and ready for eternal glory in Heaven!

NOTE. The writer, having several years since allowed some remarks of his on the subject of Free Churches to be printed, has not felt inclined to go into any formal argument on the subject upon the present occasion. Since the foregoing Discourse was preached he has met with some admirable remarks, in a late Charge of the Rt. Rev. JOHN MEDLEY, Bishop of Frederickton, to which he begs to call the attention of the reader. They are as follows:

"When the subject of a Cathedral was first mooted in this town, I expressly stipulated that the seats should all be free, and not appropriated as the property of the seat-owners. I have now for eight years tried the experiment of free seats by a very severe test, and I am perfectly satisfied with the result. Nor can any thing convince me that the sale of pews is agreeable to the will of GOD, if the Bible be true. Mer-

chandise in the House of God is expressly forbidden by our Lord, in wide and general terms, and on two occasions was punished by Him with a severity which He used in no other case, and which denoted His exceeding dislike of the system. And no reason ever alleged in its behalf goes beyond a supposed convenience resulting from the sale of seats. The tendency to selfishness in the proceeding, the entire neglect of those who cannot afford to pay, the unchristian definition of a churchman as a man who owns a pew, the irreverence fostered in men's habits of worship, and the disregard of our Lord's plain words, these evils, it seems, are all to be overlooked, because a certain sum of money is raised, and families can sit by themselves. With regard to the first of these allegations, must not the same persons pay the money, by whatever methods it may be obtained? Is it essential to a Christian man's offering, that he should always have a present return, a palpable interest for his money? Is not a true offering made in faith and love? Can there be faith, when sight is the governing principle? Can there be love, when the business is at bottom a commercial transaction? For the purchase-money paid for a pew, instead of being a free-will offering of love to the Almighty, partakes of the same feeling which guides the purchase of timber or the exchange of stock. It is framed on a purely monetary basis, and is the preference of our own convenience to the direct commands of God."

"The desire of parents to have their children with them, and to overlook them during public worship, is doubtless most natural and becoming. But those who take care to be in time for service, will never find any difficulty here in the performance of this duty. This Church is amply sufficient for the ordinary congregation, and will hold, practically speaking, many more than if it had been divided into large appropriated pews. Then as to the question of money, has not the Church anticipated our difficulties in this respect? Has she not provided in the Prayer Book a simple, convenient, brotherly, and most primitive way, by which each worshipper may weekly make an offering to God, the poor of their poverty, the rich of their abundance, by the frequency of its return ensuring its sufficiency, by the Scriptural manner of its performance commending it to the acceptance of Him, who by His inspired Apostle has expressly

advised such methods of contribution. How Christian men who profess to love their Bible, how Churchmen who profess an assent to their Prayer Books, can prefer to this godly custom a practice expressly condemned by our LORD, and productive of so much habitual evil in the Church, I cannot understand. I am bound however by good faith, as well as by my strong convictions, to adhere to an opposite line of conduct. The building of the Cathedral was undertaken on the understanding, publicly and repeatedly announced, that the seats should be free. The largest donations to it (that, in particular, of the Society for Promoting Christian Knowledge, of £2000 sterling,) were given on the same stipulation. And all the liberal contributions of English friends, exceeding £7000 were bestowed with the same view. It is impossible for me to return special acknowledgements to each generous donor, I must content myself with returning generally to them all my humble and most grateful thanks, on your part, I may say, and my own, especially to those, some of whom, with untiring energy of purpose, and love for the cause, others with the labor of their own hands, have wrought in the work, and spared no expense to render our offering to our SAVIOUR acceptable to His love."

The writer hopes it will not be inferred, from anything he has said, that he regards Free Churches as designed exclusively or even chiefly for the poor. He could never approve of any system which should contemplate a separation of the rich from the poor. The Church of God can never be truly beautiful, nor in the highest degree useful, without exhibiting that feature which must ever characterize a community of *Christians:* "The rich and the poor *meet together:* the Lord is the maker of them all." O that there might be one place in the world where they could meet together, as far as possible, without distinction!

THE WORLD TURNED UPSIDE DOWN:

A SERMON

Preached in St. James' Church, Syracuse,

ON THE EVENING

OF THE DAY OF ITS CONSECRATION, NOV. 15, 1853.

BY

REV. E. M. P. WELLS, D. D.,

OF BOSTON, MASS.

The following discourse was written for delivery and not for reading—to be heard and not seen. But it has been asked for publication, by one whom I so highly honor and love as one of my Lord's noblest *working men*, that I am willing to expose myself to the coolness of being read, for the honor and pleasure of submitting it to his will.

E. M. P. WELLS.

St. Stephen's House,
Boston, Dec. 1*st*, 1853.

SERMON.

Acts, xvii: 6.

These that have turned the world upside down are come hither also.

"Think not that I am come to send peace on earth, but rather a sword," said the Prince of Peace to His disciples. "I am come to set a man at variance with his father, and the daughter against the mother, and a man's foes shall be they of his own household," said He at whose birth the angels proclaimed peace on earth and good will to man.—The kind hearted physician cuts off the gangrened arm of his dearest friend, and plucks from his very brain that world of light and beauty, of form and color—his eye.—The tender and gentle mother lays the burning blister upon the delicate breast of her infant, and the little one writhes in agony. Now it is not the cruelty of the physician, but the disease of his friend, which makes it necessary to save his life, by such maiming; and it is the very mother's love which could so heroically save her baby by drawing the fire of fever from the vitals to the skin; and it was not the Prince of Peace, but the *world*, that drew the sword and lighted the torch to exterminate Him and His followers, which has made the history of the Church, a history of suffering and bloodshed.

So it was the devil's having turned the world wrongside upwards which made it necessary for our Lord's Apostles to turn it upside down, in order to bring it right side up.

It has been too often supposed that the men of Thessalonica, in saying these men have turned the world upside down accused them falsely. Such is a mistake. Never did Greek speak better truth. The apostles *were* turning the world upside down. It was their business, their commission, so to do. They were sent forth to convert, to turn the world. But they were not turning it the wrong side up. They were to turn the heart side towards God—the face towards Heaven. It had been revolutionized by evil. They were to "roll back the wheels of revolution" by love.

In pursuing this subject, I ask your attention to the consideration of the five following questions :

First—Wherein was the necessity for this turning the world upside down by the Apostles ?

Second—What was the effect of this upside down work ?

Third—How was the work stayed ?

Fourth—What has been the consequence of arresting this work ?

Fifth—What is necessary to the resuming the upside-down work of the Primitive Church ?

Our *first* question is, *wherein was the necessity of turning the world upside down by the Apostles ?*

Our Lord and Saviour, Jesus Christ, we know is the true Prince of this world, not only as the Son of God, its Creator, but especially as the man Christ Jesus, by his purchasing—redeeming it. And moreover, we know to our sorrow, that Satan is now, and was then, the acting usurping Prince of this world. He raised his black standard at the heads of the rivers Pison, Gihon, Hiddekel, and Euphrates, and called thereto God's then newly created people of the earth.

The other, the rightful Prince, erected His Red-Cross standard on Calvary, four thousand years after, and has sent forth His Apostles and teachers, to call all men to rally

around it. This is the great work of the Church, to bring back the revolted world to its rightful Prince, the Son of God. Such was the necessity of turning the world upside down.

Secondly—What was the effect of this upside-down work?

In three hundred years, a boat-load of fishermen, from the sea of Galilee, had turned upside down the most powerful empire of the world—the Roman; and their Jove, Minerva and Mars, with their thousands of Priests and their ten thousands of soldiers—their learned and eloquent Senators, their intellectual Philosophers, their powerful and persecuting emperors, and their vigilant and slaughtering governors, could not withstand them. The upside-down system was death to them. It brought the world under, and the Church up. It humbled them, and exalted God. They could not resist that thorough work—for the Almighty was pledged for it. The servants of the usurping prince of this world thus became a minority; they therefore yielded, for the time. As a whole the work was now done; yet, as to individuals, it was not.—The empire of the world, as such, was converted; but the empire of the heart was so, only in individual cases. They therefore yielded; "they stooped to conquer." Such was the effect of the upside-down work. Now,

Third—How was the work stayed?

It was stayed by the usurping prince requiring his party to enter the Church, under "the form of godliness." Thus was developed THE MAN OF SIN—the WORLD in the CHURCH or the vicar of the usurping prince of this world. He had existed before as the soul, the spirit, of all false religions—professing to his worshippers to be God. When the true religion—the gospel of the rightful Prince appeared, he the usurping prince, endeavored to tread down that religion, but had himself been trodden down thereby; and now, the same man of sin having entered the Church, he gradually exalted himself above all that is called God, or that is worshipped

as such. Since that time, he has been striving to do, in the church, what the church had thus far done for the world, to turn it upside down. How far he has succeeded, alas! we have sad reason to know in the fact that, for about the last three centuries, the church has not advanced in number. The Church has been, and yet is, travelling its forty prophetic years in the wilderness, because she abandoned her upside-down work; because she feared the tall children of Anak —this man of sin—the servants of the usurping Prince of this world.

Having, as I said, entered the Church, the servants of the usurping Prince, the man of sin, first brought forward their wealth, learning, power and glory, and laid them on the Christian altar, in order to buy back that altar for mammon. His next measure was to propose milder proceedings against the world—proceedings less upside down, and then proceedings still less so, till at last, the life and energy of the church were gone, and the work was stayed. But the Church, the body of Christ, was beautiful even in its state of inaction; resembling the former active body of Christ, as much as the beautiful statue resembles the living man, for whose effigy it has been chiselled. It was—

> "So coldly sweet, so deadly fair,
> We start, for life is wanting there."

But to continue this apathy, its almost lifeless form must be secured from being roused again to its native energy, and therefore the man of sin—the servants of the usurping prince—brought offerings of gold, as if to show their love and devotion; but really to make brilliant, costly chains, and bracelets, and greaves, and fetters, to secure the dear blessed body of Christ from action. And then, fearing that there should be a Divinity escaping even from the very sight of the form thereof, there were invented the multifarious fashions and modes of the mediæval, ecclesiological, wardrobe. But yet,

the man of sin feared. And to keep that dangerous body of Christ, as the usurping Prince regarded it, from action, it must be secured within massive walls and complicated buildings. Thus at length the Church ceased almost to be found, as a corporate body, primitive, free, and active—on the sea side, the hill top and valley—and no longer with its former simplicity *seeking* and saving the lost, we find its power quietly shut up in the vatican. Alas, my Master! more deadly bound than when in the sealed rock, bound by death-sheet and napkin. My Brethren, doubt not that the body of our dear dishonored Master was yet there, beneath all those coverings, and, in its separated state, is there now, though we cannot get at it for the artificial character of its lodgement. Beware lest we sin against our Master, by denying that a part of His body is yet there. Though we cannot see its native form, because of its multitudinous coverings and adornments; and though its limbs can but feebly move, because of its heavy luxuriant ornaments; yet *believe* that His body is there, where he himself placed it, as far so as can be in its separated condition. Though you detest these coverings of the man of sin, which hide from your view what you so love, yet we must love that which they thus cover. Say not, it is only the corrupt sect of Rome, and therefore spurn it.

It is not so,—it is more. It is a branch of the true Catholic Church—a part of the holy beloved body of our Lord. Despise it not, brethren, for His sake. Believe and love IT, in spite of the human inventions of the man of sin, with which it is covered and bound. Have faith in it, in Him. The disciples of old once sorrowed as if their Lord was lost—"crucified, dead and buried and gone down into hell." But He rose in spite of bindings, and rock, and seal, and Roman guard, and He shall rise yet again; yea, that Roman part, even, shall rise, in spite of worldly bands, and Roman Rock,

and Papal seal, and the army of Jesuit guards. But there must come first a turning upside-down; and if our Lord's disciples give up His body, or a part thereof to the man of sin, and retire in unbelief and despair, then the upturning shall come from another source.—The earthquake from beneath, and the angel from above, shall roll away the rock of unbelief, and our Lord shall come forth, in simple strength and beauty. Thus was the upside-down work stayed.

Fourth—What was the consequence? Let us see.

A goodly number of such reformers as Wickliffe, Cranmer, Knox, and Ridley, were ready to fall back to the old apostolic work of turning the world upside-down, both the world proper, and the world in the Church, or the man of sin. When they first commenced their efforts in the Church so to do, the Church—the Roman branch of it—proved how little of the old primitive spirit she possessed. Instead of drawing these ardent souls home to the Church, by "the cords of a man and the bands of love," the man of sin, in the Church, seized upon this opportunity to strike a deadly blow upon the body, by destroying its unity and union. Divide—cut off—he advised; and those earnest, devoted souls, who might have been as a little leaven, to have leavened the whole body into life, were cut off. Remember, it was not the reformers who separated from the body, the church. It was the Church, or the man of sin in it, that separated and cut off them from the Church.

Here began the great work of *cutting up* the body of Christ, which has been so fearfully and so fearlessly carried on since. Oh! what exultation, what fiendish joy was there in Pandemonium, when their reporters carried down to them the news that their enemy, the Church, had broken, and proved false the declaration of Jesus of Nazareth, to His Church, "YE ARE ONE," and that the first blow given was struck officially by the Church itself. The shout, "DIVIDE AND

CONQUER," rang through the infernal arches, till the echo reached earth's surface, and it was taken up here, and shouted not only as a watch-word, but as a doctrine to be reduced to practice. This cutting and dividing was, at first, into integral parts of the body, each containing official authority, the functions of life, the power of perpetuity, and the promise of "Lo I am with you always." These were the Greek Church, the Roman Church, the Syrian Church—and the Anglo Saxon Church.

This was not the end of division. Had it ceased when the apostolic succession could no longer be extended with the divisions, it had been less an evil. But the Church, or the man of sin in it, had struck the blow. The usurping Prince had lighted the torch. The man of sin had raised the cry, and the madness of division had become rampant. Divide they would, right or wrong. They could not obtain the Apostolic succession; they therefore sneered at it as worthless. The authority of the Church was against them; they therefore trampled it under foot; and thus division became the rule, and unity the exception.

And now was presented another phase of the man of sin. His influence in the Church, the Roman branch, being made secure, he next exerted himself with the off-cuts. He attacked the Church in the rear; and, collecting all straggling ones, he organized them, as Christian sects, to turn upon the Church, or the apostolic branches thereof, renewing the cry of "Divide and conquer." Thus the great body of Christ's Catholic Church is cut up and arrayed against itself, because we ceased to turn the world upside-down. But our Church, you exclaim, *our* Church is, of course, free from the deadly influence of the usurping Prince—our venerable Mother—the Holy Apostolic Church—among us the man of sin cannot be. We owe no allegiance to the usurping prince of this world! Beautiful words!—Blessed things these be—IF TRUE. Oh!

to make them true of the Church we so love, for one, I would this very day, could it be so done, go directly from the pulpit to the stake, and go too, with a song of joy—joy that our dear and holy Mother was at last freed from the contamination of the world, and that the man of sin could no longer exert his deadly influence among us. Do you, any of you, doubt that his influence does exist in our Church? How little of the upside-down work of the Apostles is found among us? Whenever we go to plant the cross of our Church in any new region, among all the accusations brought against us, how few have ever heard that one in our text—"These that have turned the world upside-down are come hither." Oh, that we were engaged, with our whole heart and soul, turning the world towards God—towards heaven.

Sometimes, when this work is attempted, it is essayed with a spirit that turns upside-down both the Church and the world together. When done, it must be done, not with a domineering, self-righteousness of "I am holier than thou"—but with a humility which says with a Paul, I "the chief of sinners" beseech you, by the mercies of God, "be ye reconciled to Him;"—with a self-denial which speaks loudest by its own simple, earnest giving up and becoming nothing for Christ, and by a love, which shares all the troubles, and sorrows, and griefs, and fears of its fellow sinners, so as to save and bless them—a love which teaches the gospel of reconciliation, not as if scattering the bolts of Jove, but as if sprinkling with the blood of Jesus—speaking the truth in love. But alas! alas! It is hard work so to do. And then, God forgive us! we are very worldly.—Brethren, where can you find a branch of the Church, or a sect of those "who profess and call themselves christians," more influenced by the pomps and vanities of the world, than we are, as a body? We may find those who are as much so, but where shall we find them more so? The very first vow we take, in the Church, as individuals, "to

renounce the pomps and vanities of this wicked world," is shamefully broken by us, as a body! O brethren, we should mourn and weep that it is so; and fast, and strive, and work, and preach, and watch, and pray, that it may cease to be so. This, perhaps, may be reckoned our easily besetting sin, as a body—loving the pomps and vanities of the world. God be thanked, that there is a little flock, otherwise. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." The Romish branch of the Catholic Church, in addition to this love of the pomps and vanities of this world, has also what is worse—a trusting to worldly, human measures, a dependence on human policy and arts—a slacking their hold on, and trust in, truth, simple, childlike truth, and laying hold of, and resting on, and supporting themselves by the false, the politic, the expedient. And yet, "a deceived heart hath turned them aside, so that they cannot say—Is there not a lie in my right hand?"

The various sects about us have, some more, some less, direct worldliness and more or less heresy; but they all *abound* in the sin of schism. It is not an excuse to them, that *they* do not consider schism a sin—The cutting up the body of the Christ not a sin! Our common Lord and Master will settle that question Himself. It is His body that is so cut up. He will judge as to what we do to IT, whether we cover and adorn IT till it can neither be seen, nor can move; or whether we stupify IT by worldly drugs, or cut IT up and scatter IT, till its unity of life is bleeding out—whichever it be, He will judge thereof, and therefor. But, whether there be sin in such division and change, or not, it would seem that, at least, every thinking, observing man, must be satisfied that division is destruction to those who practice it; and that the sects, even altogether, never could, on their principle of division, do that work which the Master has ~~felt~~ for His followers to do—to convert the world. Parts and parcels here and there, they may, and have, and do turn up-

side-down, and turn to God; but the world, as a whole, they never can—and even if in the multitude of chances, they should succeed in turning the world, as such, to day, there is no certainty of where and what it would be to-morrow.

The great defect of their system, or their want of system, is that nothing stays fixed. Individuals, we trust in God, they do really and truly convert to Him; and hence we find faithful, devoted brethren among them—God bless them!—We love them. But as a whole, or as sectional parts of their own whole, they are here to day, and there to-morrow. Indeed their doctrine of the constant improvement of religion, which has been now going for many years, has produced a succession of "new lights," "new measures," and "new schools," till not only *the* old land-marks, but even *their* old land-marks, are lost sight of,—nothing stays fixed. While they gather in their fold, on one side, the flock break down the human paling on the other, and set up for themselves, on an "*improved plan.*"

Rigid and Puritan New England, Calvinistic and metaphysical Geneva, Reforming and "Reformed" Germany, and Pure Presbyterian Scotland, all have, first given away to, and then embraced, what they once called damnable heresy. Even the "Church" of the Plymouth Pilgrims, *founded* on the *Plymouth Rock*, has not escaped. As the literal Rock of Plymouth has yielded to the force of gun-powder, to make a highway for the wheels of the car of Mammon, so the first "Church" of the Pilgrims, at Plymouth, has been improved into Socinianism. Nothing will stay fixed. "In October, 1553, Servetus was burned in Geneva, at the instigation of Calvin, for attacking the doctrine of the Trinity. Now the doctrine of Servetus is preached far and wide throughout Switzerland, and from the very cathedral where Calvin held forth: and orthodox Presbyterianism is almost extinguished. In France, of 600 Presbyterian clergy it is

said, scarcely ten dared affirm that Jesus Christ was God manifest in the flesh. In England, of 260 Presbyterian parishes established by Cromwell, about 240 are now Unitarian. In Germany, Presbyterianism has been succeeded by Neology of every sort. In our country, it is fresh in the memory of all, that the Old School Presbyterian cut off 60,000 communicants in 1837, for "dangerous errors in doctrine and discipline."—So that, even this invention, the cutting off and dividing, which was to purify and renovate the "Church," has almost been death to themselves. Would to God that these, our dear brethren in Christian faith, would return to an organized, catholic, divinely appointed Church, and, shoulder to shoulder, and heart with heart, aid to bring back the revolted world to its rightful Prince. If they will not, God bless them where they are.

Such has been the effect of staying the upside-down work.

Fifth—What is necessary to the resuming of the upside-down work of the Primitive Church? I shall name but three things necessary thereto.

First.—Ye must be at heart *all* for God, and not simply be, *not quite* all for Mammon. There is in these days of worldliness, an almost entire disregard of our Lord's absolute, unequivocal charge—"Ye cannot serve God and Mammon." It is impossible to frame a sentence more simple, straightforward, and literal than this: *Ye cannot serve God and Mammon;* and yet men, or the man of sin for them, destroy its force, either by considering it as not to be understood literally, or else, by considering that the term *world* does not imply high minded, elegant, fashionable, cold and formal, outward religion—but only means low and vulgar vice and crime.—Beware of this delusion! Satan, the usurping prince of this world, has cohorts of soldiers fighting for him, while he persuades them that they are fighting for the rightful Prince!—This then brethren must be the rule, THAT WHICH

IS NOT ALL FOR GOD IS FOR THE WORLD. Ye must then be all for God, and not simply be not quite all for the world.

Second.—In thus being, at *heart* all for God, ye must in *action* be all for the Church, the body of Christ, and not simply be for a sect or party in the Church. Such appears to be the mistake of some.—They give up the world, as such, and come into the Church. But there is yet one other hope left, for the usurping Prince respecting them.—He sees that he has lost them for the world, as such—what is to be done? He would not lose them wholly—he would cling to them, as *his dearly beloved*, to all eternity, and therefore he falls in with their humor, all for the church, or all for religion, as the phrase may be; and now he urges on their ardor, spurring a free horse. They must be, he whispers to them, holy above what is written, either by a faith which consists in mysticism and fanaticism, or by a churchmanship which becomes tangible only—not for both, as far as the teaching of Christ and his Apostles would carry them, but for the one or the other, according to their constitutional or other fancy. For this they will go to the death, with a zeal not according to knowledge. Dear brethren, let not our enemy, our Master's enemy, the usurping prince, or his vicar, the man of sin, so make fools of us. We have reason to fear, that much which passes for, and is believed in, as devotedness to religion, is only devotedness to a religious party, and much which is reckoned as all for the Church, is only all for a party in the Church. This is not separating the Church from the world, but dividing the Church, His Body, into parties. As long as the usurping prince of this world can amuse Christians, by leading them to turn the Church upside down, just so long, Jesus, our rightful Prince, cannot get us to engage in turning the world upside down, so as to incorporate it into the Church, His Body.

All truly baptized persons are members of the Church, one as much as another, whether they are members of our party

or not; and thus they will continue to be, and must be so regarded by us, if we are true to our Lord, and to apostolic teaching—"One Lord, one Faith, one Baptism." It is only by clear and adjudged heresy or schism, or by decided ungodliness of living, that they can become excommunicants. And, dearly beloved brethren, if Jesus, our Master, bears with, and puts up with, our imperfections, cannot we put up with, and deal kindly with our brethren, though their imperfections be not just like ours? Our Lord will judge them for their faults, and us *too* for ours. Oh, let it be our endeavor, now, so to deal towards, and judge of, our brethren

> "That on that day, that wrathful day,
> When Heaven and earth shall pass away"—

and during that event when it may be growing dark for our case, and we tremble and cry out for mercy—our Lord shall not reply to either of us, "O thou wicked servant," "thou oughtest to have had compassion on thy fellow-servant, even as I had pity on thee," and thou would'st not. Take him away and "cast him into outer darkness"—Oh! what will our party excellence and judgmatic righteousness avail us then?

Let us, therefore, love and not judge, and go on finding fault with ourselves, and hoping for others; all erring, perhaps, some more, some less—some taller some shorter churchmen—some more and some less catholic, but all catholic towards others, and evangelical in our own hearts. Then we shall not compel an astonished world to exclaim—"*Behold how these Christians*" *hate* "*one another*."

Third—And now, one other, the last thing, I am to mention, as requisite to this upturning of the world towards God. It is this:

The Church, as such, must oppose and go against all which specially belongs to the world, as such, whether the things in themselves are right or wrong. There is much conformity to, and entanglement with, the world, arising from following certain ways of the world, which, *in them-*

selves, are not wrong; and the excuse for so doing is, "what is the harm?" Now, the question is not, whether the thing to be done is harmless or not, in *itself;* but whether the *doing* the thing may not, in its *effect*, be injurious. Many things harmless in themselves, are injurious in their being used. Now though the badges and usages of the usurping Prince, or his vicar, the man of sin, be harmless, yet, as they peculiarly belong to and are adopted, or established by the usurping prince of this world, we do, by conforming thereto, strengthen his cause and kingdom, and weaken that of our Master, and *perhaps* peril the salvation of our souls. We, therefore, the Church of Christ, the kingdom of the rightful Prince of this world, must take our stand against, and protest against, the world in all its ways, usages and institutions, whether positive or negative.

Their institutions of amusements, whether these be gambling or theatrical, festive and dissipating, as balls and routs and banqueting, must be opposed and protested against, not simply because wrong in themselves, for some of them are not; but, because they are institutions of the usurping prince, for the enticing of us from our allegiance to our rightful Prince.

So also, against the institution of wealth, the golden lever, by which to turn the church to the world—we must protest—protest against accumulation, except as wherewith to honor God, by benefitting His creatures. We must also protest against the world's heedless neglect of and contempt for, religion—(except it be for their own splendid and fashionable counterfeit—external religion,) we must protest against it, in an earnestness and a whole-heartedness. It must be a protesting in action—self-denying action—by giving our time and our substance to the public worship of God, the Jehovah. So that the Church visible shall, by her open doors, and chiming bells, protest daily to the world without,

that there is in religion "something more than is dreamed of in their philosophy"—protest we must till there shall be "no peace, for the wicked," and they shall be "compelled to come in, that God's House may be filled." As of old, the temple stood upon mount Moriah to protest against the surrounding idolatrous nations, by her open courts and morning and evening sacrifice, so the Christian Church, in every hamlet, and in every section of the dense and roaring city, must protest against the followers of the usurping prince of this world, by her morning and evening sacrifice of prayer and praise, and by her speaking and feeling sacraments—teaching, by the one sacrament, the lost condition of this world, so lost that, to save it, the Lamb of God must be sacrificed, the Son of God Crucified, and by the other sacrament, teaching the depravity of man's heart to be so great, that it could be cleansed only by the baptism of the Holy Ghost, so as to fit it for the purity of Heaven, as a filthy body must be cleansed by water, to make it fit to associate with pure society.

And then, having thus worshipped, as faithful servants of the rightful prince of this world, we must go forth from this worship with the fire of Heaven kindled in our hearts, from the altar of God—go forth to work among those who are without—to teach the ignorant—to elevate the down trodden—to cheer the desponding—to nurse the sick—to feed the hungry—to clothe the naked—to gather and shelter the homeless, and bring home the outcast. Do we thus, my brethren, and then, if we be sent to plant our church in new regions, the subjects of the usurping prince of this world will cry out against us, as furiously as the Thessalonians did against the Apostles, "these that have turned the world upside down have come hither," which may God grant us to be worthy of, for Jesus Christ's sake, to whom, with the Father and the Holy Ghost, be honor and glory, dominion, and power, now and forever, Amen.

THE MINISTRY

OF

THE GOSPEL OF THE KINGDOM:

A SERMON

Preached in St. James' Church, Syracuse,

NOVEMBER 16, 1853.

AT THE INSTITUTION OF THE REV. HENRY GREGORY. D. D.

BY

REV. FRANCIS VINTON, D. D.,

OF BROOKLYN, N. Y.

SERMON.

ST. MATTHEW, x: 7, 8.

And as ye go preach, saying The Kingdom of Heaven is at hand: Heal the sick; cleanse the lepers; raise the dead; cast out devils: Freely ye have received; freely give.

In these words, Our Lord Jesus Christ is giving a majestic charge to His ministers of the Gospel.

The text is remarkable. It is a specific statement (in terms emphatic and somewhat startling) of three great topics comprehended in the theme of the Christian ministry. This theme is apposite to the present occasion, when a minister of CHRIST has just now been instituted as Rector of this Free Church. May the Holy Ghost vouchsafe His presence and aid, while I am attempting to expound and apply the text.

The first clause, proposes the *Duty* and the *Subject-matter* of PREACHING: "As ye go, PREACH; saying THE KINGDOM OF HEAVEN IS AT HAND."

The second, details the further *Duty of ministers*, as both PRIESTS and PASTORS, *with the Benefits proceeding from their Pastoral and Sacerdotal Care:* HEAL THE SICK; CLEANSE THE LEPERS; RAISE THE DEAD; CAST OUT DEVILS."

The third injunction, proclaims *the Divine Rule, that ought to regulate the mutual dealings between Christ's Ministers and Christ's people*: "FREELY YE HAVE RECEIVED; FREELY GIVE."

(1.) First, I invite your consideration of the Duty and subject-matter of Preaching.

The *Duty* of Preaching is plainly and most imperatively laid down: "As ye go, *Preach*." There is no qualifying adverb, except the one which signifies continuous, incessant, industry. "*As* ye go, Preach." Preach by the way-side; Preach from house to house: Preach in the great Congregation. The ministers of the Gospel come to men, as Ehud came to Eglon, saying, to each, "I have a message from God unto thee.

We know how the twelve Apostles obeyed their Lord, "going everywhere" "in the places whither He Himself should come." We know that the great Apostle to the Gentiles said: "Woe is me, if I preach not the Gospel." "It is the power of God unto Salvation to every one that believeth." (Rom. i. 16.) "The preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Cor. i. 18, 21.) "I determined not to know any thing among you, save Jesus Christ and Him crucified. (1 Cor. ii. 2.) Jesus Christ, the Lord, has committed to His ministry a message so necessary to human happiness, so exalting to the glory of God's grace, and so powerful to produce both one and the other of these ends, that He commanded His apostles to "go into all the world and preach the Gospel to every creature," prolonging the line of apostolic messengers from generation to generation, even unto the end of time.

Hence it has ever been one of the distinguishing marks of Christ's faithful and pure Church, that its Clergy are preachers. No pagan religion possessed an order of men with this vocation. The divine religion of the Jews was characterized by no such messengers. And it was a chief fault and dis-

grace of the Church, when it became corrupted, that its Clergy were not preachers; but (as as they were stigmatized) "dumb dogs" that had no voice of warning, or consolation, or instruction.

Accordingly, it is a credential of the purity and fidelity of the Protestant Episcopal Church, that ever since the Reformation, as in the times of the Apostles and primitive fathers, the Gospel has been preached, in the public reading of God's written word, and in expositions, with living voice, from the pulpit, until it might be said again by the amazed and marvelling multitude, "How hear we every man in our own tongue wherein we were born, the wonderful works of God!"

While the Church remains faithful to her mission, her great heart beating with gratitude for the knowledge of "the unsearchable riches of Christ," she will continue to be foremost, not only in duly administering the Sacraments of Salvation, but also in verifying the prophecy and winning the acclaim of the nations, "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things," till "their sound is gone into all the earth and their words unto the ends of the world."

(2.) But let me hasten to the *subject* of the Gospel. It is all garnered up in the phrase "*The Kingdom of heaven.*" John the Baptist announced the impending Revelation as that of the Kingdom of heaven. Our Lord described His gospel as "the Gospel of the Kingdom." The disciples went forth, still preaching, the Kingdom of heaven, as at hand. The same vast theme was published until the Day of Pentecost; at which time, the tone was varied only from prophetic promise to divine fulfilment, in the announcement that the kingdom of heaven *is come*, is *established*, is *begun* on earth. All things had been concentering to this magnificent consummation. The first faint prediction in Paradise, of the "Seed of the woman"—the louder and varied prophecies of

Enoch and Noah before the flood—the swelling voices of patriarchs and prophets along the ages, up to Isaiah the Evangelical, were harmonies to the melody of the promise of "the Kingdom of heaven." The mystery of the Holy Incarnation; the Holy Nativity and Circumcision; the Baptism, Fasting and Temptation; the Agony and bloody Sweat; the Cross and Passion; the precious Death and Burial; the glorious Resurrection and Ascension of Christ, and the Coming of the Holy Ghost, were the preliminaries to the glorious event and were the divine means to the end, of establishing the Kingdom of heaven among men. In Daniel's Vision, this Kingdom was the mysterious "Stone, cut out of the mountain without hands," which smote the image, and grew, till it filled the whole earth. The Preaching of Christ is, therefore, mutilated and depleted of much of its life-blood whenever "the Kingdom" is omitted from "the Gospel." There may be a kind of preaching of Christ, in which He is dethroned from His Church; as well as another vicious kind of preaching in which the Church is divorced from Christ. The preacher may tell you of the Head, without mentioning the Body, as well as talk of the Body wihout its Living Head. He may array the Lord with a sceptre and deny Him His subjects; or crown Him as King and ignore His Kingdom. But what is this, but *repeating the mockery* of His Crucifiers! What monstrous thing do they present to our faith, who describe a Head without a Body of members! What a strange anomaly they propound, who deny the visibility of the Church of Christ, as an organic Kingdom on earth, and which, stretching through the grave into paradise, comprehends, in one Communion of Saints the whole company of the Elect! That, only, is "the Gospel of the Kingdom," which recognizes and proclaims the Catholic Church, professed in the creeds, as Christ's peculiar domain, as heaven upon earth: as the abiding place of God, the Holy Ghost—as the birth-place

of the new-born, the cradle of the Child of God, the nursery and training School of the young, as the *Home for mankind!*

Greatly as our Saviour insisted on a spiritual mind and a sanctified heart in His disciples, He never spoke but *once* of "the Kingdom of God" being "*within* you." But He insists on the visibility, the outwardness, the unity, the universality, the organization of His Kingdom, in all His parables and in all His direct teachings on the subject. He would tell men that heaven is projected into the world, where "God is all and in all," and where the Mediator is enthroned over the redeemed with the majesty of that Name which is above every name. Jesus Christ is "Head over all things to the Church, which is His Body." He wields the Sceptre of Righteousness that regulates Divine Providence in every circumstance. He rules the politics of nations and causes "all things to work together for good to them that love God," to the praise and glory of the Father, and for the growth and expansion of the Kingdom of Heaven.

Hence, that may be aptly styled a *fragmentary* gospel which is deprived of the tidings of an union of mankind into the One Body of Christ. It is not the Gospel of the Kingdom of heaven. This Gospel of the Kingdom of Heaven is the good news of "Christ and the Church"—glad tidings to men, panting and fugitive and solitary, longing for social union with their fellows in the bonds of a common humanity, in which all distinctions of caste, of wealth, of sex, of country, of color, and whatever else of earthly origin has alienated them—longing for union with God in spite of their fall and their sin and their guilt—longing for the rich promises of the true Gospel and for the realization of the magnificent assurances wherewith inspired Apostles revived and stimulated the first disciples. O! if you would witness again that spectacle of zeal and self-sacrifice—the impoverishing of yourselves "to distribute to all men as they have need;" the daily

prayers, the frequent breaking of bread—the love and peace and joy among yourselves—the favor with all the people, and the evident presence of God—if you would see *martyrs* once more or the stuff that martyrs are made of, let your preaching be concerning "Christ and the Church"—the King and the Kingdom.

Otherwise, your fragmentary Gospel will come to nought, as it has hitherto come to nought, in making fragmentary Christians and sects and schisms; at which the world derides, and which have failed to leaven the world with the leaven of righteousness. Blessed be God, that this Gospel of the Kingdom shall be preached among all nations—and then shall the end come. *This is* THE GOSPEL that Jesus said cannot come to nought, although the gates of hell assail it.

II. I pass on, Secondly, to speak of the benefits derived to the people, through the ministry of Christ's priesthood and pastoral care. "Heal the sick; cleanse the lepers; raise the dead; cast out devils."

Such were the powers wherewith Jesus commissioned the disciples whom He sent forth "to the lost sheep of the House of Israel." I dare not affirm that these powers are lost, past recovery. I dare not say, that He who is "the same yesterday, to-day, and forever," cannot or will not again manifest His Almightiness, through the ministers of His Gospel of the Kingdom.

But this we know: The disciples themselves, directly they "rejoiced that the Spirits were subject unto *them*," lost their hold on the Spiritual world; deprived themselves of their ability to heal distempers; and despoiled their sacred office of much of its benevolence. And when they wondered that they could not cure the possessed child, at the foot of the mount of Transfiguration, their Lord upbraided them for their faithlessness, their prayerlessness and their self-indulgence. "O faithless generation!" "This kind cometh not forth

but by prayer and fasting." That arrogance which assumed a *personal prerogative* in their discharge of the *Official* duties of the ministry in Christ's name, destroyed the very virtue of their office. And thus it has ever been in later times. When faith, and prayer and fasting waned into desuetude, the ministry of Christ lost the light of His presence. The Lord has chosen other agents to effect His cures, and has wrapped his miracles in the shroud of second causes. Therefore, so long as the Church and her ministry are sunk into the lethargy of unbelief; are negligent of those exercises which mortify the flesh and release the Spirit from bondage to the flesh; are careless in prayer to the God of nature and of grace, we cannot fulfil our ministry, literally as Christ commanded. In other words, we cannot, now, heal the sick, nor cleanse the lepers, nor raise the dead, nor cast out devils.

Yet according to our measure we can do all these wonders, —not we, but Christ, by us. We can found hospitals; we can build churches; we can establish schools; we can provide homes for the aged, the lonely and the orphan. From Christianity all these proceed, to alleviate the temporal woes of men. And in a truer and sublimer sense the people are benefitted by the ministry of Christ, than in *literal* fulfilment of the text. "There is a death, whose pang outlasts the fleeting breath." There is a "death in trespasses and sins," from whence there is a resurrection through the ministry of Christ. And there is a leprosy more foul than the disease of the flesh, (yet like *that*, in having no cure but from God, through His priesthood,) which is cleansed in Christ's blood, through the ministrations of the Gospel. There is a sickness of heart and of soul, which the Spiritual Physician alone can mitigate; which the consolations of the Holy Ghost alone can comfort and cure, by the agency of Christ's faithful and sympathising priests. There is a demoniac possession, in the indwelling of Sin, more terrible than the superin-

duced presence of devils, which the Lord Jesus still vouchsafes to expel whenever His ministers duly administer and His people duly receive, His Sacraments. To the eyes of Angels, Jesus is evermore casting out devils, healing the sick, cleansing the lepers, raising the dead, by the official ministry of His ordained servants.

The eye of faith beholds these triumphs and the heart of charity rejoices in them. Every convert is a witness to them. Each soul that is won from Satan to God is a trophy of them. The child that is brought to the Font and regenerated there, with the Holy Spirit, is the august exemplar of the power and presence of the Lord Jesus, in accomplishing all that He commanded to be done—all that He promised should be received.

The *physical* miracles wrought by the ministry on the bodies of men, are not to be compared with the miracles of grace, which Christ works, by the same agency, in men's souls. Immortality! Immortality which carries the thoughts onward through the cycles of Eternity, is the measure of the superiority of the benefits that the world derives from the ministers of Christ, in converting a soul from its sins, above the cure of the body from its distempers. These bodily cures are but the types of the more real and substantive advantages of the ministry of the Gospel. To unite two persons in marriage, so as to change and fix their relations for life, is a wondurful authority to be exercised by man. But to knit a soul to God and to Christ forever, is a sublimer, more mysterious, more awful office. And yet this is the very object and the very commission of the Christian ministry, even in its languishment, in its decay! They heal the sick. They cleanse the lepers. They raise the dead. They cast out devils.

III. Finally, Let us meditate on the Divine Rule of inte-r course betwixt Christ's ministers and Christ's people,—

"Freely ye have Received; freely Give."

This rule is applicable to either party alike. Salvation in all its aspects is of grace. The Almighty gives freely unto all men; and freely to receive, is the only return which the creature can render to the Creator for all the benefits conferred. And, worthy of God is this freeness of Salvation! We might purchase of a man, as we are; we might merit from a creature like ourselves; we might claim payment and reward from any one but God. But our goodness extends not unto God. We have nothing but what we have received from Him. When we give Him, we give Him of his own. Free grace is the only motive that can prevail in the heart of Him, the High and Holy One who inhabiteth Eternity, who is the Fountain of all goodness. To give, is godlike. To receive, is the correlative condition of the creatures of God.

The divine Rule in our text is, therefore, the only law for the Church of God, consistent either with the Divine Sovereignty or Divine character. God is Love. And the motive of Love, exemplified in freely giving and freely receiving, could be the only motive that our Lord would prescribe for His Church, in harmony with the will of God. When Simon the Sorcerer proposed to purchase the gift of God with money, he betrayed his profession of Christianity as false and hollow, having "neither part nor lot in the matter." His "heart was not right in the sight of God." And it is a species of Simony to entertain the thought, that any price can secure us favor with God, or spiritual privileges in his Sanctuary.

Hence, the theory of the Support of the Christian ministry is the theory of giving and receiving *freely*. Whatever mode may be adopted, whether by giving beforehand, in the shape of 'pew rents,' or laying by in store, as God has prospered us from week to week, offering our gains upon the altar; or by permanent endowments of land or money with annual income; or by a combination of all these; each method is justifiable, only on the theory of the Gospel of *freely giving*

and freely receiving. But it requires only a little knowledge of ourselves to learn how dangerous to our piety and how alluring to our selfishness are the *ideas* of *rent* and *taxes* and *ownership*, in the House of God. If these thoughts *spring* not from selfishness they surely *nourish* it. If they *grow* not from a fancy of superiority, a pride of purse or of station, a desire of distinction and a lack of humility, yet, it must be confessed, that they *foster* these sinful passions.

Nevertheless, the rule of the text asserts itself, in whatever way the Gospel is maintained among a people. You can obtain the benefits only by receiving freely; you can bestow them only by freely giving. The wealth of the world is a price, incompetent for hire or for compensation to the ministry of Christ. You must *take* the cup of Salvation as the only reward that you can *pay* for God's benefits. It is an attribute and a glory of our Heavenly Father, that He gives and and forgives, without money and without price. He is honored by no reward, except our fresh receiving of His gracious gifts.

To imitate the Divine proceedings therefore, is the plain rule of intercourse between Christ's ministers and people. Each must give and receive from the other. The idea of hire, of purchase, of pay, of pecuniary reward, must be studiously repressed, as dishonorable alike to Christ, to His priesthood and to His people. And to repress this idea, it is a wise and safe policy, to put away whatsoever *suggests* a bargaining in matters of Religion. Happy are that Pastor and people, who have faith to rely on the motives of Christian love and gratitude, as all-sufficient securities for the permanent enjoyment of the blessings of the Gospel of the Kingdom of heaven!

My Brother!* You have freely received the grace of God

* The Instituted Rector here arose in his place, receiving the address in a standing posture.

boldly to venture your faith, your trust, your confidence in the Rule of Christ. Your flock have emulated your piety in casting off the crutches of wordly maxims, standing erect, in the strength of loving children, on the commands and the promises of Jesus. Yours is a brave endeavor; theirs, a noble posture. Go on together, giving and receiving; scattering abroad the words of life; planting the seeds of benevolence on every soil; preaching the Gospel of the Kingdom of heaven; healing the sick, cleansing the lepers; raising the dead; casting out devils. The Lord is with you. You shall never want. You shall not faint. They that wait on the Lord, shall lack no manner of thing that is good. The prayer which Our Lord taught you shall become, more and more, a real prayer, "Our Father which art—Give us *this day*, our daily bread: forgive us our trespasses." You are teaching the Church and the World and the Age we live in, that God is a Giver, not an Exactor. The example of your faith and love, is stating the argument and proving it by the statement, that God is Love, which freely gives, that men may freely receive. You may be, *have been*, *tried*. But falter not; press onward to the prize of your high calling of God in Christ Jesus. "Christ and the Church," each in sweet relationship, both married into one life; both bringing Salvation unto men, in the Kingdom of heaven! This is your vast theme to preach; this is the end of your pastoral care.

Brother, "have always printed in your remembrance how great a treasure is committed to your charge. For the Church and Congregation whom you must serve, is Christ's Spouse and Christ's Body. They are the sheep of Christ which He bought with His death, and for whom He shed His blood."

"Brother, "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lord over God's heri-

tage, but being an ensample to the flock. And when the chief Shepherd shall appear, you and they shall receive a crown of glory, that fadeth not away." (1 St. Peter, v. 2—4.)

THE DUTY

OF

BEARING ONE ANOTHER'S BURDENS:

A SERMON

Preached in St. James' Church, Syracuse,

ON THE EVENING OF THE DAY AFTER ITS CONSECRATION,

NOVEMBER 16, 1853.

BY

REV. MONTGOMERY SCHUYLER,

RECTOR OF ST. JOHN'S CHURCH,

BUFFALO, N. Y.

SERMON.

GALATIANS, vi. 2.

Bear ye one another's burdens, and so fulfil the Law of Christ.

We need not tell you, Brethren, that this is a world in which every one has a burden to bear. Along the rugged pathway of life we must all toil, bearing upon our shoulders some load, be it for ourselves alone, or sharing also with our fellow pilgrims who need the aid it is in our power to render. At times too, we shall grow weary of our burden, as God in his providence increases its weight; and then a word, and a look of sympathy, and a friendly hand stretched out to help us, will be welcomed as heaven-sent messengers.

In the constitution of society, and in the orderings of Divine Providence, it has been so kindly and wisely arranged, that we are made mutually dependent upon each other. "No man liveth to himself;" and no matter how supremely selfish he may be, he cannot so entirely disintegrate himself from the mass, that he will not feel the influence of others, or make some impression upon them for good or for evil. But in a great degree, the measure of the burden we bear, whether for ourselves or others, is left dependent on our own choice. We can lighten or add to its weight greatly, by the course of conduct we pursue, or the particular path of life we mark out for ourselves. There are paths of pleasure-seeking, or money-getting; and there are ways of pursuing these paths, by which we may completely isolate our-

selves from the rest of the world, so far as concerns all sympathy or active interest in the well being of others. And there are, at the same time, in the very same kinds of business, pursued with a different spirit, constant opportunities of evincing a recognition of the fact, that the mass with which we mingle, and of which each individual forms a part, constitute one great brotherhood, mutually dependent, and in whose common welfare one and all have a common interest. To illustrate this, let me take two individuals, the one of whom shall recognize this brotherhood of feeling, and be ready to share with others their burthens; the other shall be a condensation of selfishness, looking out for no one but himself, and shifting from his shoulders when he can his own burden upon others.

Take for example the merchant, and let him be your heartless self-seeker. He has laid down for himself one principle of action, that the great object of life is to get in any and every way all he can, and to dispense what he gets only in such a way as will minister to his own wants and pleasures. He takes it for granted that he is entitled to such a share of the common stock as he can seize without the unpleasant interference of the strong arm of human law. So long as he keeps within the bounds which it prescribes, whatever he can accumulate is lawful, and if his uncommon shrewdness enables him at times to trespass, and evade its grasp, it is so much real gain. He looks upon every man with a dollar as a fit subject for his services, and if he gets the whole by furnishing as an equivalent half its value, he experiences a peculiar self-complacency. The thought never once enters his mind, that the subject of his peculation may be poor, or has a family dependent upon his labor who need a full equivalent for all he can earn. Has he the dollar? and can it be got? are the two important questions he has to decide. He rises in the morning with

his thoughts intent upon the pursuit of this one object; it fills his mind during the day, and he retires at night to have his dreams full of the same visions. It does not necessarily follow that he will be niggardly in his expenditures upon himself. In all probability he will have a pride to live in the finest house adorned with the richest furniture, to drive the most showy carriage, and to have his family remarked for their expensive dress and unstinted indulgence in all the gaieties and amusements of the world.

All this gratifies self as much as the miser is gratified in his mean dwelling, counting in solitude the heaps of gold as they daily increase. It is true, in the one case, by the very necessity of things, the man of show must employ others, and dispense of his ill-gotten gains to provide for the demands of his selfish gratification; but he thinks no more of their wants, and feels no more claim upon his sympathy and interest in their behalf, than does the miser who, with the dollar once securely in his grasp, is careful that it finds no other hand.

Now perhaps you may say the example we have adduced is an exaggerated one, and that in real life very few such can be found. I wish I could believe this. For the honor of human nature I wish I could believe that such characters are rare exceptions to a general rule, which rule, in daily practice, recognizes a brotherhood of interest and feeling. But if you point me to many instances where these acknowledged self-seekers have contributed largely, on special occasions, for objects of public utility, this does not controvert the fact that they answer, in the minutest particulars, to the description which our Saviour has given us, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." To these men of show, there may be as much pleasure in hearing their praise trumpeted for a munificent

subscription, as in attracting the gaping multitude by their splendid equipage, and there may be many a selfish end to be answered by the semblance of liberality. What we want to see is, a heart full of brotherly love, and a hand always extended to lift the burthen from the shoulders of an overworked brother.

Now I believe that there are many such noble examples of manhood in every branch of business, and in every grade and station of society. Among the rich there are the Grinnells, the Aspinwalls, the Minturns, and the Appletons (and I might mention one in your own city) who, with princely fortunes, have princely hearts. And, not far from us, the dead yet speaketh in the organization of an institution for destitute orphan children, and in the rearing of a Christian Home, where the bodies and souls of those who have been left to the cold charities of the world, may be cared for; and over the grave of a Deveaux will be shed many a tear of grateful love by the happy inmates, and in the fierce struggle of life they will not cease to bless his memory.

But let us take an example of another merchant of a different stamp, and of truly liberal character,

> ——— "Whose softening heart
> Feels all another's pain,
> To whom the supplicating eye
> Is never raised in vain."

He is a man of business, and business is with him a prime concern. His first care is to see that neither his own time nor that of those in his employ is needlessly wasted. He fully recognizes the Apostolic injunction, "Be diligent in business." He acknowledges the binding power of that law which passed upon fallen man, "In the sweat of thy face shalt thou eat bread," and he shrinks not from its application to himself. His mind and thoughts therefore, his time and labor, must be given in a great measure to the call of business. But yet, there is a vast difference as to the way

he pursues his business, from that of him whose character we have just drawn. In the first place, it is his guiding motto, "to live and let live." He remembers that there are others to be provided for besides himself—that in the wisdom of the world's Governor, "no man liveth to himself"—that as society is now constituted, it is a system of dependencies—that we are to minister and be ministered unto; and hence, he regulates his business with this view. He fixes upon what he considers to be a justly remunerating profit, and never varies therefrom because his superior shrewdness would enable him, in particular cases, to practice imposition. Nor is he on the alert to avail himself of the necessities of his fellows. He spurns, with loathing, the thought, that would prompt him to add to the burthen of a brother, in order to extort an inordinate profit. He would as soon think of going to his neighbor's house, and, as a thief, purloining his money. It is especially in cases when necessity or misfortune has placed another in his power, that his true character will shine out in all its purity and nobleness. It never for a moment enters his mind, that here is an opportunity to gain a few dollars, and that by pressing his advantage, he may wring out of the crippled man an amount of smart money that would tell well upon the Exchange in the way of per centage. His rule of business knows of no such mode of dealing. He is no more an Ishmaelite in his traffick, than he is in the circles of social life. A fellow pilgrim through a world of sorrow stands before him, sinking under a burthen which he cannot bear alone. God has blessed him with ability to aid in this strait, and he comes nobly to the relief of the sufferer, by refusing the bribe to his covetousness, and extending help upon liberal terms.

And in the daily transactions of life, he avails himself of every opportunity to show kindness, by the forbearance of his claims, and by extending indulgence oftentimes when

simple justice would warrant severer measures. He does not forget to look upon the things of others as well as his own; and the chord of sympathy in his own heart never fails to vibrate at the touch of a brother's need. He remembers that he is a steward who has an account to render to the Lord of the treasury for the manner in which he has discharged his trust—that in the sick to be visited, the naked to be clothed, and the hungry to be fed, there is not only the appeal of suffering humanity, looking up for relief through eyes dimmed with tears of sorrow, but beside each object of distress, the loved form of his incarnate Master stands, and as he opens his hand to dispense his alms, the gracious words drop like sweetest music on his ear, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Gladly, therefore, does he take the burden from the shoulder of his wearied brother, esteeming the approving smile of such a Master the richest recompense, for his "yoke is easy, and his burden light." In no spirit of self-exultation, and yet with the answer of a good conscience, it is his record, as was that of Job, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out." Thus emphatically does he, in sympathy and brotherly kindness, in active interest and open-handed benevolence, take upon his own shoulders the burdens of others, and exemplify, in the fulness of its meaning, the injunction of the text.

Brethren, in endeavoring to present my subject before you in a way to arrest your attention and to impress your minds, I have thought the contrast I have attempted to draw, the most likely to effect this object. The counterparts of the characters thus sketched, may be found everywhere in the world. I would have you look upon the one, until

every generous feeling revolts at the sickening sight, and each sympathetic throb of the warm heart rebounds with conscious repulsion from the freezing atmosphere of such condensed selfishness. It is better to study the portrait thus drawn, than to commingle too much with the living originals, lest by such association they begin to mirror forth our own likeness. We know that, as children, we are creatures of imitation, and in the imitation of what is selfish and evil, (such is the propensity of our fallen nature,) we are but grown up children to the end. In cities especially, the danger and temptation amid the never-ceasing strife and reckless jostling of selfish aspirants is peculiarly strong, and we have constant need to picture before our minds in most revolting colors, the skeleton deformity so abhorrent to every principle of the self-denying Jesus. We may *scrutinize* it in the picture, but simply *glance* at it, from a distance in the original.

But when we turn to the other side, we cannot study the picture there presented, too closely, or too long. Would that I had an angel's brush, and could sketch with a pencil of light, I would draw a portrait so lovely in every feature, so brilliant in complexion, so just in proportion, and so sparkling in expression, as to fix your gaze until you grew enamoured of its loveliness.

But just here, the question arises, what need is there for the hand of a feeble mortal to attempt such a sketch? It has been sketched already by the pencil of Divine Truth, and this earth has been blessed with the presence of one in whose life the perfection of our nature has been exemplified,

> "Dispensing good where e'er He came,
> The labors of His life were love."

What a burden did he take upon his shoulders, when, for our sake, he trod the wine-press of His Father's wrath. No selfish motive stirred His sacred bosom, when He left His

Father's house, bidding adieu to all the joy and bliss of Heaven, to sojourn in a world of sorrow and of sin. As an infant He first opened His eyes upon the light in the abodes of poverty, and in such a condition He grew to man's estate. Rich beyond the computation of earthly treasure, it was yet His confession as a houseless stranger, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay His head." And yet this was the lightest of his crosses. Hunger and thirst, weariness and pain, were burdens He could easily bear, when compared with the crushing weight of those mysterious sufferings which marked Him as preeminently "a man of sorrows," and which wrung from His overburdened spirit, the despairing cry, "My God, My God, why hast Thou forsaken me!"

It is upon such a character, beloved brethren, we should often look, and with each and every trait, by prayerful study should we become perfectly familiar, would we rebuke selfishness and learn with a prompt and ready mind, to share a brother's burden. And, O remember, "Except ye have the spirit of Christ, ye are none of His." He came with this spirit to earth; He has gone with that spirit to heaven. There is no selfishness there, and it is a fearful consideration, that at the judgment of the last great day, they alone will be welcomed to a blissful inheritance, under whose names shall be found this record in the Lamb's Book of Life, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me." God grant that *such*, for each one of us, may be the record!

And now, my brethren, let me make an application of our subject to your peculiar condition as a Parish. You have indeed done a good work in rearing this beautiful edifice, so chaste and so appropriate for the becoming celebra-

tion of the Church's worship, and in presenting it to be consecrated to God's holy service, without any reservation of the right of property therein, or of any privilege other than that which the poorest member of the flock may enjoy. It is an example in this respect worthy of the imitation of all, and the eyes of many throughout the Diocese are turned upon you, and, I need not say, will watch your future course with anxious apprehension, and yet, I would fain believe, with earnest prayers for your success.

The support of a strictly free Church, without any permanent endowment, in the present age of the world and the present state of piety in the Church, must still be regarded as in some measure an experiment. And yet, it is an experiment which I can but believe will prove successful, when made in humble reliance upon Him in whose control are the hearts of men, and whose is the silver and the gold. The completion of your Church edifice is one step, and a very important one, in the prosecution of your work, but to insure (under God) its complete success, it will be especially needful that you take heed to the injunction of the text. Unlike what is usually the case in this stage of progress with other Parishes, you have no means of *measuring* your *pecuniary* resources. You cannot go from pew to pew, and count the amount of revenue on which you may reasonably rely, for the proper support of your Pastor, and the various expenses incidental to the ministration of public worship.

Now I am willing to admit, that this imposing of taxes, and this setting off of various portions of God's House, and walling them in, (if I may be allowed the expression) to be entered and occupied for so much money, looks a little too much like making merchandise of the Temple, and gladly would I see the whole system abolished, *could* it be done without closing the doors of the Sanctuary, and sending her ministers into the world to provide for their necessities in secular pursuits.

I would advocate such a system, if advocate it I must, only as a necessary *evil*, which is to be endured no longer than the *necessity* exists, and hence I would cheerfully rejoice in every individual case of its abolition, as in the present instance I do rejoice, commending the noble example of both Pastor and people as worthy of all honor.

But suffer me again, in all humility to remind you, that there is a *special* call upon you *now*, to "bear one another's burden's." Would you ensure for yourselves a prosperous result, each and every one of you, from the highest to the lowest, from the richest to the poorest, must feel that a portion of the burden is to be taken upon his own shoulders. It is not to be thrown off by the mass of the congregation upon a chosen few, nor are they to assume it and thus preclude themselves by the limit of their ability, from other offices of love and beneficence. The widow's mite, the widow's prayer, and the widow's labor of love, are offerings to be made and received, rendered and appreciated, by every member of the brotherhood as justly due, and of priceless value. It matters not how high in station or how humble, how rich or how poor, *all* are to cast into the treasury of the Lord *together*, all to pray together, and all to work together. Your *first*, your *special* field of labor, it is true, as worshippers within these consecrated walls, must be in building *yourselves* up a Holy Temple acceptable unto God, in the free and liberal support *also* of him who ministers among you in holy things, and in the extension of the Church at your own doors by instructing the ignorant, and reclaiming the wandering from the streets and lanes of your own city.

Then, as brethren of the same Diocese, we ask for the *extension* of your sympathies, your prayers and your alms; we ask, that, for your brethren and companions' sake, you will seek to do us good, and stand by the missionary *exhausted* under the crying necessities of to-day, or depressed

by anxious solicitude for the morrow, and take from his over-tasked shoulders a portion of his burthen.

And then too, there is our General Missionary Society in both departments of its labor, calling upon the children of the Church in every Parish of the land, to come up to their help and cheer them onward by words of encouragement and acts of beneficence.

Yes, beloved brethren, there is work for you, and work for us all, *life* work, work which we can share together as a Christian brotherhood all over the world, and which, by being shared will be made *easier* and *lighter* for all.

We have had a beautiful exemplification of this spirit of Christian unity, as evinced in a growing zeal for our Divine Master's work, in the late visit of brethren of our mother Church of England, delegated by her venerable Missionary Society, to cross the broad ocean, to visit the children of her daughter Church, and in the language of one of her honored delegation, "to take sweet counsel together," "as to the very important question upon what principle, or rather in what manner the great Missionary work is to be carried on." What an encouraging sign is this, that the various parts of the One Holy Catholic Church are waking to a sense of their duty, and through united labors of love, are being drawn closer and closer together, thus enabling us to feel that we are very members of Him "*of* whom the whole *family* in Heaven and earth is named," and therefore, *all* "members one of another."

> "Before our Father's throne
> We pour united prayers,
> Our fears, our hopes, our aims are *one*,
> Our comforts and our cares."

And there is one motive to work, of which, in conclusion, I would not fail to remind you. Said the great Apostle of the Gentiles, "*The love of Christ constraineth us.*" Oh, what a motive is here—coming up in tones of affecting

eloquence from the cross of Christ, that "we which live should not henceforth live unto ourselves, but unto *Him* which *died* for us and rose again." And how easy the yoke and how light the burthen, when, with grateful love, we take it and bear it in His service!

Be it then, brethren, our *earnest*, *unceasing* prayer, that we may *know* the love of Christ—that we may receive more and more of His spirit, and in every thought for our fellows, and in every act of beneficence for their good, may feel the stirring influence of those blessed words, reserved for the joyous greeting of the "faithful unto death," "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

THE LOVE

OF

GOD'S HOUSE:

A SERMON

Preached in St. James' Church, Syracuse,

ON

THE FIRST SUNDAY AFTER ITS CONSECRATION,

NOVEMBER 20, 1853.

BY

TRE RECTOR.

SERMON.

PSALM, XXVI. 8.

LORD, *I have loved the habitation of thy house, and the place where thine honor dwelleth.*

It is hardly possible for me to stand in this place, or for you, my brethren, to come within these walls, on this first Lord's day after their consecration to the worship of the Triune God, without recurring to those solemn services which we witnessed here four days ago. The impression which they left on all hearts will go with us through life. The remembrance of them will be as a cordial to our spirits, refreshing us when we are weary, and cheering us when we are sad. They were a Jubilee which can hardly be expected to happen oftener than once in a lifetime. The attendance of Christian friends, from far and near—the full assembly of our fellow-Churchmen and fellow-citizens of this city—the presence of an unusually large number of the Clergy—the occupation of this pulpit by four of my clerical brethren who had come a long way, three of them from beyond our own Diocese,* to testify their deep interest in the opening of a Free Church—the solemn services of Consecration, followed by the more solemn services of Institution, and the presence and assistance, in the Holy Communion, of that beloved Brother who was with us

* It should be stated that the Rev. Dr. MUHLENBERG, of New York, was also expected to be present, and to preach, but the dangerous illness of a beloved parishioner prevented him. His absence was the more regretted, because it is believed that to no man in this country is the cause of Free Churches more indebted, and that no one would have felt a livelier joy in the services of this occasion than he.

when the first stone of the Chapel was laid, the 6th of October, 1847, and assisted in the services at its first opening, the 27th January following, and ministered within its walls until called to build up, in another city, a congregation on the same system of free seats—the closing service of Confirmation—the holy gladness which could not but fill those hearts which had waited and watched for five long years, to see the completion of this sacred edifice—and even the apparent sympathy of external nature with so glad an occasion, the bright skies and serene heaven, being for just those two days, in unison with the gladness of our holy services—all these were circumstances which heightened the interest of an occasion which had in it an intrinsic and peculiar value of its own.

This Parish was the first, in the Diocese of Western New York, which was organized with an express view to the freedom of its Church Edifice from all individual and exclusive rights in the seats.* This Church is one of the few which, out of thirty Free Churches of our Communion in the United States, has been built by the offerings—not of one wealthy individual—but of many individuals—poor and rich—young and old—parishioners and friends; and therefore it has a special interest, as being an example of that method of Church building which can scarcely fail to join together many souls in Christian fellowship, and make them feel the happy equality of sacred privileges held in common—privileges which all alike are welcome to approach, and from which none are excluded by meanness of occupation, or slenderness of fortune.

It is a worthy and noble disposition of earthly substance, when a rich man builds, at his own sole cost, the Habitation

* The present Edifice, in the Parish of St Andrew's Church, New Berlin, Chenango County, was probably the *first* to be built in Western New York, as a substantial and permanent Free Church; and the fact is the more noteworthy, inasmuch as the former Building was *not* free.

of God's House, and the Place where His honor dwelleth. If done from the pure motives of Christian piety, it will be an offering, not only acceptable to God, but full of sweetness and comfort to his own soul, and the souls of his fellow men. But, doubtless, it is rather desirable that our Christian Sanctuaries should be built by the united gifts and labors of those who expect, in them, to worship a common Lord and Saviour.

If one man had built this House of God, and presented it for our use, we should surely feel grateful for his munificence; but we could never feel that interest in it which we now feel. It is a work for which we have first labored ourselves, and then have found aid coming to us from all quarters—from the Congregation of which we are an offshoot, from those parishioners who were with us in former years but are now scattered far and wide, from the friends of free Churches, who helped us on that ground alone, from that munificent Corporation and faithful Trustee of the largest ecclesiastical endowment in this country, and even from persons unknown to us by face, who have found their hearts drawn towards a work which rebukes the sordidness of a sinful world!*

And. there is yet another thing in the manner of building this Holy Place, which gives it a peculiar interest, and which will make it a cherished memorial to future generations. Several of its prominent parts have been built by the specific gifts of individuals. Such are these Pillars, hewn out of the solid rock, and bearing up the walls of a nave, wherein the symbol of the sacred Trinity is surrounded by the tokens of the four Evangelists, the signs of Christian Light and Inter-

* Of these pious offerings, not the least valued was one of £2 from an aged lady in Devonshire, England, two of whose grandchildren died in this city. Her gift is reserved as the *first endowment* of a CHRISTIAN HOME for those members of the Church who are overtaken by *age, sickness* or *infirmity*, and have none to care for them. May the compassionate Redeemer move those who have ability, to add to such an endowment!

cession, and the emblems of Christian Hope and of the Crown of rejoicing in the world to come.

The columns are the gifts of seven persons. One of them is the memorial of the honored and much-loved Bishop of our own Diocese. Two of them are set up by that munificent friend of all humane and Christian enterprises, Robert B. Minturn, of New York. Another is by William H. De Witt, of Albany, who had already built, at his own cost, an House of God, as the memorial of his children, removed to a better world. Another is the offering of a youth, Charles Van Brakle, of Troy. For another we are indebted to Robert Spalding, one of those worthy and skilful men who wrought all the fine cutting of our stone-work. Peter Hamilton, his partner, as his personal gift, designed and executed in Fulton stone the floriated Cross on the Chancel gable. The other two columns are the gifts of the revered Parents of your Rector. In the evening of their days, and amidst the infirmities of great age, they have waited for the completion of this work; and few can know how expressive of their feelings are the words of the text, "Lord, I have loved the habitation of thy House, and the place where thine Honor dwelleth."

The first money actually contributed for the building of this Church, was a Legacy of fifty Dollars, from our first senior Warden, the late Major James D. Wallace. With that was built this pulpit.

The Altar is the gift of William B. Douglas, formerly of Ithaca, now of New York; and the Altar cloth is the offering of an unknown friend, (a Lady) of Brooklyn.

The Chancel window, is the fruit of many offerings, small individually, but from their number, (over 250) very suggestive of the communion of saints. We owe much to the artist whose Christian skill has executed so beautiful a design, and grouped together, in one sacred panorama, the

History of Redemption, from the manger of Bethlehem, and the Baptism in the Jordan, to the sufferings of the Cross, and the glory of the Ascension. And I may not omit to say that besides the gratuitous designing of that window, we are indebted to the Architect, Mr. Frank Wills, for his gift of $100.

But there is one memorial, of more touching interest than those I have mentioned. It is that little window, in which, against the clear blue sky, with the Star of Bethlehem shining over them, you behold the choir of angels singing, GLORY BE TO GOD ON HIGH." Whose gift should such a work—so beautiful in design—and so beautiful in execution, be, but that of children! And *the manner* in which the gift was earned, was as pleasant as the result. Day after day, in intervals of duty, after school hours, those five-and-thirty needles plied their busy task, and made *three thousand* pieces of work.* By this labor, the children of the Parish School of St. Paul's Church, provided the cost of that beautiful window.

In thus speaking of specific gifts, I would not forget that the offerings presented for this whole work, may be of equal value and equal interest. Seldom has a sacred edifice been reared with so little of the selfish spirit, evinced even by those who have contributed most largely to the work; and in materials and labor, a large amount has been given of which no note has been taken. How pleasant to know that this is so. How well does it agree with the true nature of God's House. How much occasion does it give to say—not with unreal words—"Lord, I have loved the habitation of thy House, and the place where thine honor dwelleth."

Brethren, these words have expressed the feelings of God's true worshippers from the beginning of the world. It was Abel's feeling when he brought the firstlings of his flock, and

* Flour sacks, at 75 cents a hundred.

owned the promise of Redemption. It was Jacob's feeling, when he anointed the stone of Bethel, and vowed to God the tenth of all his increase. It was David's feeling, when, amidst all the perils of war, the cares of empire, the sorrows of sin, and the loneliness of exile, he turned in spirit to the Hill of Zion, and exclaimed, "Blessed are they that dwell in Thy house; they will be always praising THEE." "I had rather be a doorkeeper in the House of my God, than to dwell in the tents of ungodliness."

Brethren, if we speak of this particular House of God, and remember its origin, its progress, and its completion—how many hearts are interested in it, how many hands have helped to rear it, and how sacred that cause to which it is devoted, the Psalmist's feelings will never cease to be ours.

But it is not for its own sake—not for its material beauty, or glory, that we love the habitation of God's house. The consecrated place, where, in the midst of this world of sin and sorrow, God's honor dwelleth, however humble it may be in material adornment, is dear to the heart of the Christian; for there is heard the message of salvation; there are offered the supplications and thanksgivings of penitent sinners; and there are the memorials of that atoning death by which the kingdom of heaven is set open to all believers. There souls burdened with sin come for the assurance of forgiveness; there the ignorant come to receive instruction; there the worshippers of God come to pour out their hearts before Him, to magnify his greatness, and praise him for his goodness; there the solitary, and poor, and afflicted come, to look upon the faces of Christian brethren, to feel the sustaining power of Christian sympathy, and under the shadow of God's presence to feel encouraged afresh to brave the warfare and bear the burdens of their earthly pilgrimage.

And if the humblest Christian Sanctuary is thus a place where God's honor dwelleth, much more that Sanctuary,

which by the bestowment of labor, and the enrichments of Christian art, is made to express the devotion of pious hearts, and their love for the Habitation of God's house.

My brethren, this is not an occasion to multiply words. It is better that you should fix your thoughts, in reverent silence, on what God, in his good Providence has wrought for you. It is better that you should, each one of you, ask yourselves, "What shall I render unto the Lord for all the benefits that he hath done unto me?" Deep and strong as are our emotions, they would be deeper and stronger, if we could know that all who come with us to this Sacred Place, are God's true servants, and the self-denying followers of our blessed Redeemer. Let us live for this. Let us pray and strive for this. Let us, henceforth, make the House of God, not only a place of holy worship—not only a school of discipline to our souls—but an instrument of good to our fellow men. Let us reverence it, as the place where God's honor dwelleth. Let us not abuse it, nor desecrate it by irreverent behaviour, or unseemly acts. Let us make it the gate of heaven to ourselves, and it will become so to others. Let us learn in it all the truths and duties of Christ's Religion, and frame our daily lives acccordingly, and then we shall most effectually promote that happy work, so beautifully described in the Christian Hymn:

"Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To him shall endless prayer be made,
And praises throng to crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue,
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Blsssings abound where'er he reigns;
The prisoner leaps to burst his chains;
The weary find eternal rest,
And all the sons of want are blest."

NOTE. Since the consecration of the Church and the delivery of the preceding Sermons, the writer has been urged to address himself *to the public* in favor of the freedom of Churches. He begs to say that, he thinks every erection of a Free Church, and the sustaining of the Parochial system, by continual offerings laid on God's altar, a better argument in favor of "the cause," than any book he could write. He believes that his brethren generally are of the same opinion as is expressed so frankly and so strongly in three of the preceding sermons; and although the great body of the Christian laity have a low sense of their duty, and have contracted vicious habits, in the matter of "honoring the Lord with their substance," yet if those clergymen who have such a measure of wisdom, fidelty, devotion, and zeal, as gains for them the confidence of their parishioners, would throw themselves upon that confidence, they would find the result better than their fears. The system of pew rents makes the support of God's ministers "*a business transaction*," rather than a religious act. Let those who have faith in the true principle, cease asking their vestries to turn their Churches into auction rooms; and they will find that a Christian conscience, properly enlightened, is a better resource than commercial selfishness. The Christian Rule is clear, both in its authority, and its intent: "The LORD [Jesus Christ] hath ordained, that they who preach the gospel should live of the Gospel, EVEN so as they who waited at the Jewish altar, were partakers of the *offerings* presented at the altar." 1 Cor. ix. 13, 14.

APPENDIX.

The foregoing Address and Sermons seem incomplete, as a Memorial, without some account of the Edifice whose consecration they commemorate. For this reason, and not as giving any undue importance to the style, or arrangements, or adornments of the Christian Sanctuary, the following is appended:

The plans of the Church, "from turret to foundation stone," were furnished by Mr. Frank Wills, of New York, and, with a few trifling exceptions, have been faithfully followed in all respects. The style of architecture is that which prevailed in the English Churches of the thirteenth century. The entire length, from front buttresses to rear of chancel wall, is 90 feet; the whole width is 54 feet. The height of side walls is 13½ feet; the clerestory, from foundation to rafter plate, 27½ feet; from the floor to top of the roof 47 feet; from the ground to the top of the cross on the bell-gable, 70 feet.

The ground plan includes chancel, nave, aisles, organ-chamber, and vestry-room. The *organ-chamber*, which is 11 feet wide and 9 deep, is gained by extending the left aisle under an arch, along the chancel.

Opposite to this is the *vestry-room*, which is 11 feet square, and is entered from without by a door next to the Parsonage. Here is also the entrance to the Chapel, which has been the stated place of worship for more than five years.

The *nave* is 60 feet long and 23½ feet wide. The aisles have the same length, and are 11 feet 9 inches wide. The nave is divided into five bays by octagonal columns of cut stone, and from these spring the arches of the clerestory. The timber roof, equilateral in pitch, is constructed with collar beams, supported by arch braces which rest on stone corbels. The aisle roofs are less steep, and supported by tie beams and braces.

The roofs are all covered with slate, and the roofing is double.

The Church has two large *entrances*, under equilateral arches—one through the south wall in the second bay; the other through the front wall, under a doorway deeply recessed, with three circular shafts and richly ornamented arch mouldings on either side, all of cut-stone. Above it is an arcade of 7 lancets, 21 inches wide and 11 feet high—three for windows, and the others blank. Higher up, in the gable wall, is a window in shape of a spherical triangle. The front wall is carried up with solid blocks of cut stone, forming a *bell-gable*, 2 feet thick, and 16 feet high. It is pierced near the top by a sexfoil opening, and, under this, by an arch large enough for a bell of 1000 lbs. It is crowned by a gilt metal cross.

The front door-way, the two lower front windows, and the triangular window in the gable, have labels which terminate in a vine leaf enfolding a bunch of grapes. The hood-moulds of the other windows are plain.

The front ends of the aisles are each lighted by a single narrow window with cusped arch. The 9 side-windows are divided each into two lights by a mullion, the arches cusped, and connected by a trefoil in the head. The clerestory is lighted by 10 circular windows, the tracery in two of which is a trefoil, in four a quatrefoil, and in the remaining four a septfoil—thus presenting three forms in either wall.

Over the inner face of the front door is a small porch. From this a central alley, 5 feet wide, leads to the chancel. On each side of this alley are two ranges of open seats, with square panelled ends. The seats are 76 in number, and together with moveable benches in the open spaces, will accommodate 500 people. Against the south door is a cross alley, and narrow alleys extend quite round the Church close by the walls.

The *pulpit* is on the right side of the chancel arch, in range with the south columns of the nave, and thus is easily seen by the whole congregation. It is hexagonal, on a pedestal of the same shape, and its pannels filled with geometrical tracery.

The distinguishing interior feature of the Church is the *Chancel*. It is 21 feet wide, and its depth 18 feet. The

arch through which it opens into the nave is 17 feet broad and 26 feet high, having deep mouldings and a plain label. The arch of the chancel roof is panelled in squares, and rests on a plaister cornice, with enrichments in the cove of its moulding. The roof timbers are supported by stone corbels.

The Chancel is divided into choir and sanctuary. The *choir* is elevated four steps above the floor of the nave. There is a prayer-desk on either side, with plain ends, and open arches and quatrefoils in front. The Lectern consists of a small circular banded shaft, with a richly moulded base on an octagonal plinth; its desk single, having sides and front filled with open tracery in trefoils. The boards of the lectern, prayer desks, and pulpit, are covered with crimson velvet.

The *font*, of white marble, was purchased by gifts of children of the Sunday School. It stands on three columns of Egyptian-marble, supported by a square base of Onondaga stone. Its position is on the first step of the choir.

The *Sanctuary* is separated from the choir by two steps, on the upper of which is the altar-railing, carved in a double series of open quatrefoils.

The *Altar*, of solid form, 6 feet by 3, has its front panelled with three large quatrefoils, the middle one containing a floriated cross. It stands on a foot-pace, 12 feet long and 4 feet wide.

In the wall, on the right side of the Holy Table, is an *Aumbry*—an arched recess in the wall—with sliding doors, its projecting sill serving as a credence for the elements in the Holy Eucharist.

Near the aumbry is the *Bishop's chair*, with lower part solid, the arms straight, the back high and pointed, and terminating in a cross. An open trefoil in the back contains a beautifully carved mitre.

On the left side of the Altar are three *sedilia*, with high pointed backs, each containing an open quatrefoil, and the middle one surmounted by a cross.

Above the Altar, a battlemented cornice runs across the chancel wall, just beneath the eastern window. The window jambs and arch are enriched with mouldings in plaister. The window, 8 feet wide and 16 feet high, is filled with

geometrical tracery, the peculiarity of which is the circle enclosing intersecting triangles. The four principal lights are each 18 inches wide and 9 feet high, with cusped arches.

All the *Windows* of the Church are filled with glass, either enamelled or stained. Those for the aisles, organ-chamber and vestry-room, were made by Mr. Charles P. Davis, of Utica. The two single lights in the front wall have colored borders; the double lights of the side walls are in white enamel, except the trefoils in the window heads, which contain, 1. the purple cluster and vine leaf; 2. the holly leaf with bunches of scarlet berries; 3. the flower called the star of Bethlehem; 4. the oak leaf and acorns; 5. the rose; 6. the daisy; 7. the lily; 8. the ivy; 9. the passion flower. The design and coloring of these do credit to the ingenious artist.

All the other glass staining was done by Mr. Wm. Gibson, of New York. Of the ten clerestory windows, the two trefoils, being in the centre, have the ancient triangular symbol of the Trinity in Unity. The two pairs of quatrefoils on either side of these, have the four Evangelistic symbols—the face of a Man, the face of a Lion, the face of an Ox, and the face of a flying Eagle. Beyond these, the two next to the chancel have the crown with seven stars, and the anchor; and the two farthest from the chancel have the censer and the seven branched candlestick.

The three lancets over the front entrance have richly enamelled glass—the central one containing a large painting of St. James the Less, standing on a pedestal, under a silver canopy, with the Book in one hand and an olive branch in the other. On the pedestal, in rich lettering are these words:

MY BRETHREN, HAVE NOT THE FAITH OF OUR LORD JESUS CHRIST, THE LORD OF GLORY, WITH RESPECT OF PERSONS: FOR IF THERE COME UNTO YOUR ASSEMBLY A MAN WITH A GOLD RING, IN GOODLY APPAREL, AND THERE COME IN ALSO A POOR MAN IN VILE RAIMENT; AND YE HAVE RESPECT TO HIM THAT WEARETH THE GAY CLOTHING, AND SAY UNTO HIM, SIT THOU HERE IN A GOOD PLACE; AND SAY TO THE POOR, STAND THOU THERE, OR SIT HERE UNDER MY FOOTSTOOL: ARE YE NOT THEN PARTIAL IN YOURSELVES, AND ARE BECOME JUDGES OF EVIL THOUGHTS?

This window will strike every one as well executed, and remarkably appropriate, being a truly Apostolic sermon against pew-selling, and in favor of free seats.

In the triangular window above this, is the choir of Angels singing "Gloria in Excelsis Deo."

In the *Chancel Window*, the tracery is heavy, and the upper lights subordinate. The centre of the circle has a white light, surrounded by rich but milder tints—the two principal openings having the Agnus Dei and the pelican.

The four lights in the body of the window have each a medalion painting; 1. The Adoration of the Magi; 2. The Baptism in the Jordan; 3. The Crucifixion; 4. The Ascension. In the heads of these lights are the sheaf, the font, the chalice, and the cluster of grapes. The medalions are too small to be very effective, but the coloring is good, and the effect of the whole window is exceedingly pleasing.

All the interior wood work of the Church is of Butternut, except the floors and roof which are of pine, and the outer-door frames which are of oak. The doors, the open seats, the pulpit, desks, lectern, chancel steps, stalls, altar rails, sedilia, aumbry, bishop's chair, and holy table—all are of the wood of the Butternut—a tree native to the forests of Western New York, and in its grain and color quite as beautiful as the black Walnut. Every thing which is made of this wood is simply oiled and varnished. The window frames, on accouut of their exposure to the weather, are painted and sanded.

The Church is warmed by a furnace, and lighted with gas. The burners are arranged in triplets, on standards under each arch of the clerestory, so high as to throw no glare in the eyes of the audience. The chancel has two brackets of three lights each—one on the north, and one on the south wall.

There is no obstruction of the voice occasioned by the pillars or arches; there is no reverberation of sound; and the ease of speaking either from the Chancel or the pulpit is perfect.

It could hardly be expected that an edifice built as this has been, under many difficulties, and with limited means, should be free from defects. The site is unfavorable, and in consequence the Church lacks orientation, and the nave is ten feet too short.

There is no porch over the south door; and no ridge-crest on the roofs. The critical eye will detect some minor defects in the interior.

The want of a Bell and an Organ, it is hoped may be supplied at a future day. But all sense of defects and of material wants is swallowed up in a deep feeling of thankfulness, shared by both Rector and Parishioners, for that gracious Hand which hath opened towards our work so many hearts, and crowned it with such success. May his Spirit move us to repay the debt, by doing good to them that need.

The *cost of building* such a Church, is a matter, perhaps, of sufficient interest to justify the effort to state it with a near approach to exactness.

Foundation walls, piers and furnace chamber	$872
Brown stone, brought 27 miles, including cut stone and rubble	3 600
Other materials—stone, brick, sand, lime	280
Masons and laborers, laying up walls	1 670
Cartage, scaffolding, and incidental	100
Nails, iron work, and other hardware	150
Roofing, including slates and other material, (64 squares)	2 100
Furring of all the walls	200
Plaisterer's work and coloring of walls	580
Flooring, (34 squares)	250
Doors and windows	1 220
Seats, pulpit, desks, altar, sedilia, altar railing, Bishop's chair, lectern, aumbry, stalls, and all other work in butternut.	1 150
Oiling, varnishing, painting	150
	$12 322
Add services of Architect	330
" gas fitting and burners	200
" furnace, registers, ventilators, &c.	150
" lightning rods	25
TOTAL	$13 027

If the site is favorable, the foundations may be less than the above; and if the quarries are near, the stone may be less; but the aggregate cannot be reduced, unless under very peculiar circumstances.

And now, as a conclusion to this Memorial, I desire to invoke the blessing of the Highest on all who have in any way contributed to the accomplishment of our work. May He whose "way is in the Sanctuary," make us all to increase more and more in His holy Spirit, until we come unto His everlasting kingdom.

HENRY GREGORY.