

SEXAGESIMA SUNDAY.

Epistle. 2 Cor. xi. 19. Gospel. St. Luke, viii. 4.

In this concise Collect we have and an opening of the whole heart to God. In the first part of it, there is a plain disavowal of 'trust in any thing we do.' In the second, is a petition, that divine power would afford the defence we need 'against all adversity.' This disavowal of trust in ourselves, is made with an unreservedness, which invites, (though humbly,) the scrutiny of Him, who seeth and knoweth all that we do and think; and reminds us of the zealous earnestness which characterized the answer of Peter to his enquiring Lord, 'Lord! thou knowest all things: Thou knowest that I love thee.' What can be a more convincing mode of affirming our sincerity, than an appeal to the omniscience of an all-seeing God? 'Thou O God, seest all things—thou seest and knowest, that we put not our trust in any thing we do.' Nothing but sincerity could prompt such an appeal:—nothing but faith could offer it. Happy they, who can so lay open their hearts—their desires, their intentions, their motives,—to Him, from whom no secrets are hid! Aware of the many adversities, to which in life they are continually exposed, they trust for support under them, not to any thing they do, but solely to the power of God; granted for his mercy's sake, in Jesus Christ.

The Epistle teaches us how far we should be from reckoning what we endure in the cause of Christ as matter of sorrow or shame. St. Paul, in comparison of the other apostles, was a labourer called in at the eleventh hour. And he thought as he taught the Philippians to esteem it, a particular grace that it was given him, *not only to believe in Jesus, but to suffer for his name.* The methods used for the exercise of his patience and virtue instruct us that God would be served by Christians, with constancy, indefatigable diligence, and diffusive charity:—and that ease, and idleness and luxury and effeminate declinings of trouble, when the salvation of souls is at stake, are by no means consistent with genuine Christian discipleship. Thus the apostle, in this, as in the last Sunday's service, by his own example encourages and prepares us for the discipline of the season drawing on: a great design of which is, to resist the propensity to indulge 'the sinful lusts of the flesh,' and to inure us to *endure hardships like good soldiers of Jesus Christ.* In which warfare, the less we spare our own persons, the more we may depend upon his protection and support, and thus be enabled to raise brighter trophies to his glory, and the good of souls, in his day of triumph and joy.

Scarce any passage, in the whole course of the year, is more worthy our serious consideration, than that which our Church hath wisely appointed to be read for the Gospel of this day. That heathens and Jews, professed infidels and enemies to Christianity; that they, who want opportunities, of knowing their duty, and would gladly use them if they could; that others, who live within the pale of Christ's flock, and have opportunities, but will not use them when they may; that these several sorts of people, I say, should continue unfruitful, is nothing strange. But that many who have them, and do use them, nay, and use them gladly too; they, who 'come' to the public assemblies for religious worship, as 'God's people cometh,' and 'sit before his' prophets 'as God's people sitteth,' and attend to the preacher with eagerness and a sensible delight; that these, after all, should prove barren and unprofitable, is matter to be sure of great grief, and must be allowed to carry somewhat of difficulty and of wonder in it. And yet that so it is; that the ministers of Christ often sow where they never reap, but lose the desired effects of their pious intentions and most zealous endeavours; our blessed Saviour acquaints us in the Scripture, and our own daily experience does but too visibly confirm the truth of it. So that it concerns every Christian diligently to examine into the causes of such lamentable disappointments; which, that we may know and effectually prevent, our Lord hath laid them down at large in the parable and application now before us.—*Episcopal Watchman.*

RESOLUTIONS FOR THE SABBATH.

1. To rise early; and in order to do it, to go to sleep early Saturday evening.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly the last week; and to mark my advance in religion, or recession from it.
4. To read the Scriptures methodically, with such helps as are at hand.
5. To go to church twice.
6. To read books of divinity either speculative or practical.
7. To instruct my family.
8. To wear off, by meditation, any worldly soil contracted during the week.

Such were the resolutions of Dr. Samuel Johnson; a man whose intellectual powers made him the most illustrious ornament of the literary world.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 11, 1836.

BISHOP CHASE IN ENGLAND.—We are indebted to the New-York Churchman of the 9th January, for the following extract from a circular of Bishop Chase of Illinois, who is now in England soliciting aid to build up the Church in that "new and pathless region," to which the tide of emigration is daily setting with such rapidity and volume—The Bishop well deserves of the Church the title of "Episcopal Pioneer of the West," and we doubt not that the statements which follow will prove interesting to our readers:—

'Bishop Chase late of Ohio, now of Illinois, is at this time in England; and begs leave most respectfully to address his friends, and the Christian community of this favoured land.

Nearly twelve years have passed since he once before presumed to do this, in behalf of the fold of Christ then committed to his pastoral charge in the Diocese of Ohio.

As, notwithstanding all the dark clouds which at that time hung over his path, all that he then said and stated has proved to be true, even so he indulges the hope that his words now may be heard with favour; and that the cause which he is about to plead, in the name of the great and heavenly Shepherd, for his sheep in the wilderness of Illinois, may meet with kind attention.

But, as many whom he now addresses may be unacquainted with the causes of his translation from the Episcopate of Ohio to that of Illinois, Bishop Chase thinks it his duty to give a brief history of such of his proceedings, from his leaving England to the present time, as may be relevant to his object.

In the summer of 1824, Bishop Chase returned from England to America, and was hailed with much joy by his beloved diocese. As he had committed the power of locating the Theological Seminary, for which he had obtained the necessary funds in England, into the hands of the Convention of Ohio, he prevailed on them not to fix it in or near a town, but in the country; and on a large tract of land, which, being owned by the Institution, might be guarded from the mears and temptations to vice. This object was accomplished on the then very wild and uncultivated, but now delightful and elevated spot; which in honour of his noble and beloved benefactor, but now deceased and much-lamented friend, he named *Gambier*.

Bishop Chase took charge of this great and laborious work in person; because no one, who had the requisite ability, would undertake the task of directing the primary settlement, and of clearing off the wild wood, and of sleeping on the cold ground for the sum which the funds of the Institution could reasonably afford. This, then, he was compelled to do himself; and, in remembering the suffering which he then endured, it gives him pleasure to know that they were not in vain. First, was reared the camp on the naked ground; then, the log hut, in which he and his family lived for years; then a stone building for the Professor of Theology; then, the main building, 110 feet long and four stories in height, whose foundations were deep and large; then, the capacious chapel, with its sacred chancel, was founded; and then, the many other dwellings. All of troubles past is pleasant in remembrance as the refreshing dew, and is mentioned here only as connecting history.

Foreseeing the advantages which would accrue to the students preparing for holy orders, by having the power vested in the Theological Seminary of conferring degrees in the arts and sciences without the trouble and expense of sending them to other merely secular colleges, Bishop Chase had applied to the State Legislature, in 1826, to grant to 'the President and Professors of the said Theological Seminary'—the Bishop being, *ex officio*, President—the power of conferring such degrees. This the Legislature of Ohio readily did; and, according to the Bishop's request, allowed it to be done in the abbreviated and convenient style and title of the President and Professors of Kenyon College; the Bishop having given that name to the Institution, in honour of that worthy nobleman who bears it—his much esteemed friend and benefactor.

Bishop Chase continued his exertions in connection with the College till the year 1831, when many of his friends made known to him their judgment, that the

power of conferring degrees was vested, not in the President and Professors of the Institution as a theological seminary, but as a literary college; thus, as Bishop Chase conceived, taking the Institution out of that Episcopal superintendence and control which he could not under all circumstances of the case, conscientiously surrender. For the peace of the Church, therefore, as well as for his own peace of soul, he thought it his duty to resign his charge. It was an extraordinary case, and required an extraordinary sacrifice. He left the Diocese, therefore, with the partner of his toils and burdens, and their children, not knowing whither to turn his thoughts for support and food convenient for them; but, by the All-gracious God, who hitherto had guided his steps, and been his support and stay, he was strengthened for this painful trial, and has now good reason to say that all has been well.

But to return. The support which Bishop Chase had received being now no longer enjoyed, he moved his family into the woods, on the almost wilderness lands belonging to his niece's daughter, and the gift of his paternal grandfather. This place was about twenty miles from Gambier; and has been named by the Bishop the 'Valley of Peace,' in memorial of the mental satisfaction which opened there to himself and his family.

Here he continued performing divine service every Sunday, and preaching the Gospel to his new neighbors, till the following spring and summer; when he again moved his family a distance of 300 miles, nearly westward, into the Territory of Michigan, on the very beautiful wild lands near the waters of St. Joseph's River, not far from the line which divides that Territory from the State of Indiana. From the facilities which this region of country affords to immediate cultivation, being in part prairie and in part open wood-lands like the finest parks in England, he was enabled, by the small means which he possessed, joined with timely assistance in donations sent him from his beloved brother in Vermont, to obtain his living, and still to perform the duties of his priestly office with regularity. He did the work of an evangelist, though not that of a bishop; and this, not only in his own neighbourhood while rapidly settling, but in the regions for many miles round. There is a custom in the Episcopal Church of America, which admits of the enjoyment of public worship according to our primitive liturgy, by means of what is termed 'lay-reading': a devout layman, being authorized by the bishop, can perform the Service of Morning and Evening Prayer in all its parts, except those which involve the priestly office; and, by this salutary regulation, which the great deficiency of ordained ministers has made necessary, much good has been done, and is still doing, to our apostolic Zion. Peculiarly situated as Bishop Chase found himself in going to Michigan, and most anxiously wishing to benefit by his ministry the destitute places for many miles around, without neglecting the spiritual wants of his own family and immediate vicinity, it afforded him great comfort to find in his own son, a youth of seventeen years, both inclination and fitness for the office of a lay-reader: thus the work of God was kept up at home, while the Bishop made his excursions abroad.

But, amidst all these humble prospects of doing good the Bishop felt the great deficiency of a regular school for his children, four in number; and for those of his neighbors, now increasing fast around him. Some young men also, partially educated, were desirous of studying for holy orders, under his instruction. These circumstances induced him, very limited as his means were, to erect a small building for a chapel, and dormitories for students. With a view to this, he had invited the Rev. Samuel Chase, of New-Hampshire, his distant relative, to come to his assistance. This worthy friend entered heartily into his plans; and commenced teaching in the Bishop's house, while the school-house and chapel were building: and much reason had he to rejoice at the prospects before him.

But subsequent events showed that God had appointed him to a more extensive field of labor. The State of Illinois—a large portion of it 300 miles still farther west—was destined for his spiritual charge; and great was the struggle of his mind when this intimation of the Divine Will was providentially made known unto him. When the appointment was sent to him by the Secretary of the Convention newly formed in Illinois, there was no proffer of any reasonable