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THE FOUNDATION IN THE HOLY MOUNTAINS.

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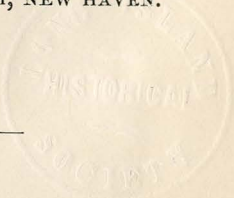
PREACHED AT THE

OPENING OF TRINITY CHURCH, NEWTOWN, (Ct.,)

THURSDAY, FEBRUARY 3, 1870,

BY

E. EDWARDS BEARDSLEY, D. D.,  
RECTOR OF ST. THOMAS'S CHURCH, NEW HAVEN.



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TO THE  
REV. NEWTON E. MARBLE, D. D.,  
RECTOR OF TRINITY CHURCH, NEWTOWN,  
AND TO THE MEMBERS OF HIS PARISH,  
AT WHOSE UNITED DESIRE IT IS PUBLISHED,  
THIS SERMON,  
WITH ALL GOOD WISHES FOR THEIR PROSPERITY,  
IS RESPECTFULLY DEDICATED,  
BY THE AUTHOR.



## SERMON.

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His foundation is in the holy mountains : the Lord loveth the gates of Zion more than all the dwellings of Jacob.—Psalm lxxxvii : 1, 2.

The abrupt beginning of this Psalm may have led to a supposition among commentators that the first verse is properly a part of the title, and that the reading should be—"For the sons of Korah, a Psalm, a song when he laid the foundation on the holy mountains." But it is quite as rational to account for the abruptness on the supposition that it is the fragment only of a larger Psalm, and if nothing in it indicates the author, or the precise occasion of its composition, we can have no doubt about the general design and application. It celebrates the beauty and stability of Jerusalem, on whose holy mountains the buildings of God were raised, and by giving it the spiritual interpretation of which it is capable, it becomes a delightful prophecy of the glory of the church in the accession of the Gentiles.

The translation of the Prayer Book changes the pronoun in the first verse of the text, and makes it read : "Her foundation is upon the holy hills ;" but the application is still the same—even to Jerusalem and the church, whose sacred solemnities centered within "the gates of Zion." We know that "the dwellings of Jacob" were the object of God's affection and favor, and that He viewed them with an eye of interest and concern, which was never turned upon the cities of the Amorites and the Canaanites. The noted enchanter, Balaam, mysteriously moved by the divine Spirit, confessed that it was a lovely sight to behold Israel, before the wilderness had been passed and possession of the promised inheritance gained, abiding in his goodly tents. Though the king of Moab blindly urged him by the fairest human encouragements to curse the Hebrews, yet amidst his unrestrained delight in surveying their wide-spread encampment, and in the very highest style and strain of lofty

inspiration, he exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

But far lovelier than these, in the eyes both of the Israelite and his God, were "the gates of Zion." They inclosed the seat of solemnities and privileges not to be enjoyed in private dwellings and shifting tabernacles. Jehovah had said concerning Jerusalem, and in allusion to the long toils and wanderings of His people, "This shall be my rest forever; here will I dwell, for I have a delight therein." The extraordinary manifestations of Himself in the sanctuary are peculiar to the sacredness of "the holy hills." The symbols of His power and glory, once dwelling "within curtains," found here a final abiding place, and the temple became the very presence chamber of the Almighty, the court of holiness, where He specially vouchsafed to receive the homage and answer the entreaties of His people. There was no drawing-room in all the dwellings of Jacob that had such honor, or such privileges. There was no spot in Canaan, though the tabernacle rested for a season in other parts of the land, that had such associations and dignities and prerogatives as the temple upon Mount Sion, the place of God's fixed residence which He had desired for a habitation. There He "promised His blessings and life forevermore." The complicated system which He arranged with impressive rites and majestic ceremonies, served not only to restrain His chosen people from heathen idolatry, but to foreshow in minute particulars, the simple facts of a religion whose temple was to embrace the whole world, and whose shrine was to be every human heart.

I do not suppose that a congregation like this will need to be told that the Christian Church is identical, in its objects, with the Jewish, that the one is the continuation of the other, and that so the predictions of the ancient prophets have been fulfilled. The sacrifices ordained under the law, the observances commanded, and the hope and promise of a Messiah carried on through age after age of almost universal apostasy, were only parts of an introductory dispensation. That dispensation, with all its types and shadows, closed when the substance came, and the narrow household of faith, of which Jerusalem was but the center, then expanded into a spiritual kingdom, with privileges not confined to a single mountain, nor shut up within the

gates of a single city. It may well be believed that the pious Jew regarded the temple with his best affections, because it was towards the temple, if he chanced to be a wanderer in a foreign land, that he was bidden to turn, whensoever he sought in prayer the God of his fathers, as though to gain the ear of Jehovah, he must imagine himself to be kneeling within its consecrated walls.

But, brethren, we, Christians, stand in the portals of an edifice of grander proportions, of deeper mystery, and more solemn importance. The one Catholic and Apostolic Church, which holds us in its embrace, has no central seat on earth. The blessings that issued of old from Zion, flow forevermore in the channels of Redemption, and a worship of spirit and of truth—a service of perfect freedom has succeeded to one of ceremonial observance, the liberty of the Gospel to the yoke of the Law.

The text, with these brief references to the development of sacred history, is apposite to the occasion. On this spot, the home of so many remembrances, we gather to-day a goodly company, composed of Bishop, Priests and People,\* to open, with becoming services, this beautiful and durable structure, whose “foundation is upon the holy hills,” and where henceforth are to be heard only songs of Christian praise, and the voice of Christian instruction, piety and prayer. It is a blessed and comfortable thought that Christ is “Head over all things to His church, which is His body,” ruling by His almighty power in heaven above, and on the earth beneath, and ordering all things, if its members have but faith in Him, for its advancement and the increase of its glory. The building of a new house of worship by an old parish is often encompassed by peculiar difficulties, and tasks to the uttermost the faith and patience of the pastor and his flock, The strange objections sometimes raised to the enterprise; the variety of opinions about the site, the form or the material of the proposed edifice, the too common habit of those who have the silver and the gold, to forget that these things come of the Lord, and that of His own they give back to Him, if they do give, the jealousies of individuals, the influence of families, the venerable associations of the past, and the attachment which yet lingers with many to the work of their

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\*See Appendix.

forefathers—all these conspire to embarrass and impede the project of erecting a new house of public worship. But when the whole has been completed, and all have come together, Rector, Vestry, fathers, mothers, brothers, sisters, sons and daughters, to offer with one heart to the Lord the fruit of their prayers and watchings and self-denials, who can withhold his congratulations, or who can doubt that the Lord

“ Looking propitious from His throne,  
Will take the temple for His own ? ”

And, if it be His own, my brethren, He will love it above the common halls and dwellings of men. Constant usage, since the Church emerged from the shades of persecution, has continued that which originated under the legal dispensation, and our reason and natural sense of propriety suggest that the places where the name of God is publicly invoked, His grace implored and His ordinances celebrated, should have a sacredness, a separation from all unhallowed, worldly and common uses.

The temple which Solomon built passed from his possession and ownership, when the king upon his knees offered a prayer of dedication, and showed that the Spirit which filled the house, filled also the heart of him who thus devoted it to the Most High. Truth and duty will be forgotten, where there are no fit memorials of the Divine Excellence, and no sensible tokens of a living Christian faith. The appropriation, therefore, by men, of a portion of their treasures, to erect a house to the service of the Lord, speaks a reverent remembrance of His name. and a laudable desire to “make His praise glorious.” The house, as to style, and beauty, and finish and completeness, should be in conformity with the wealth, and culture and refinement of the people. Among the log huts of the wilderness, a rude and unpretentious edifice will meet the wants and desires of scattered Christian families, and God will love it for the spirit of piety and self-sacrifice that secures its erection. I go back almost a century and a half, and imagine myself to be standing near this spot, and beside a little group of earnest, intelligent and devoted churchmen. The central figure in the group is JOHN BEACH, the first and only missionary, located here, of the “Society for the Propagation of the Gospel in Foreign Parts,”—a clergyman with a pure conscience,



a large heart and a resolute spirit. He is watching intently the men, while they raise to their places the rough hewn timbers of a building some twenty-four feet square, and then hastily throw the roof boards over the frame, in this manner preparing it for the band of zealous worshippers who purpose to assemble the next day under its imperfect protection. The church thus built, and bare of all architectural ornament and convenience, was, to the people of that time, like consecrated Bethel to the wandering Jacob, "none other but the house of God and the gate of heaven." It was the best which their poverty and limited numbers would permit them to provide, and they came to it habitually for prayer and praise, for communion with the Triune God, for instruction in the word of truth, and for the spiritual blessings which attend the Holy Sacraments.

Less than fifteen years go by, and I stand again amidst a larger group, bent on the work of constructing another and a larger church, to take the place of the first. This house was more glorious than the former, chiefly in having broader courts for the people, and it survived the shock of the Revolution, and carried over its history to the spacious and somewhat imposing edifice, to which, with all its associations, you have just bidden a final adieu.

God, my brethren, testified his love for these rude sanctuaries—rude, I mean, compared with the present advanced style of ecclesiastical architecture, by blessing the congregations gathered within them, and by multiplying the posterity of His servants. It is a good work that you have now completed, to build the fourth church of your parish in a fashion of richness and ornamentation corresponding to the improved taste of the day, and better still that it has been built for perpetuity, and with the durable granite quarried and brought from your own hills. The church is one which adorns the beautiful region in which it stands, and henceforth you may come to it, and feel, in all your religious reverence and homage, as the Psalmist felt when he exclaimed, "Thy way, O God, is in the sanctuary; who is so great a God as our God?"

I will not dwell on the value, to a community, of the public ordinances of religion. We all know that it is by and through these that God generally turns men to Himself, and afterwards

strengthens them to persevere in the Christian course. It is the office of the ministry to "teach and premonish" the people, and to lead their devotions, and if these, with other duties, are to be always "printed in our remembrance," if, as much as lieth in us we are to apply ourselves wholly to this office, "and draw all our cares and studies this way," surely it is meet that we have hearers who will appreciate our services, and love and honor us for the Master's sake. St. Paul, in his Epistle to the Galatians, has supposed the case of an angel from heaven coming to discharge the office of a preacher to men, but it is in connection with the vain attempt to proclaim another Gospel than that which he had preached unto them, that the supposition is made. Angels watch for the repentance of sinners, and there is joy among them—so we are told—when one "repenteth;" but the Lord did not choose angels, with their mysterious and unearthly forms, to be His instruments in bringing many sons to glory. He chose men, mortals who have capacity for deep sympathy with those to whom they speak the word of life, and while we claim no authority whatsoever for the man, we do magnify our office, and claim the very highest authority for the message and the messenger.

Hence it is, my brethren, that the church throws open her doors, and invites you to come where prayer is wont to be made, where the Gospel is preached, and where the Sacraments are duly administered. Is it too much to believe that the Lord, for these high honors to His name, will love His house more than all private dwellings? And is it too much to expect that the people will seek here the enlargements and outflowings of the spirit? The males of Israel were required three times a year to go up to Jerusalem to worship and offer their oblations in the temple. The law exacted this duty from all, even from those who dwelt in the remotest parts of Palestine. "Whether or no they had coaches," says Robert South, "to the temple they must go; nor could it excuse them to plead God's omniscience, that he could equally see and hear them in any place, nor yet their own good will and intentions, as if the readiness of their mind to go, might, forsooth, warrant their bodies to stay at home."\*

We do not mean to intimate, in these thoughts, that no accept-

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\* Sermons, vol. 1, p. 144.

able worship may be offered elsewhere. St. Paul, at a period of persecution, when the disciples were not allowed to erect edifices for their common devotion, saluted the church in Philemon's house. The Church began with the family, and all Christian families that set up an altar around which the members stately gather, may claim the promise, since it is without reservation: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." The child taught by maternal piety to kneel at the bedside, and lisp, "Our Father who art in Heaven," the youth of either sex, asking in private for guidance and spiritual strength to go through the trials and temptations which beset the Christian path; the man of business imploring, in the secrecy of his chamber, support for the stern realities of life; the Christian, in sickness, sorrow and bereavement, pleading for divine consolations; the veteran believer, with gray hair and feeble limbs, approaching daily nearer to the grave, yet praying for continual comforts, and that he may fear no evil when he comes to enter the shadowy valley—all these are admitted with the fullest and freest welcome into the presence of God, who has promised to hear our petitions and answer them, for the sake of his own dear Son.

But public worship, my brethren, has elements of public praise. It is combined with public instruction, and those who pray in private, and in their families, are generally the best support of the teaching clergy, and the most regular in attendance upon their ministrations. David, separated from the sanctuary by civil occurrences, could find in nothing, certainly not in the quiet breathings of private devotion, that pleasure which he had tasted in the house of God. In view of his banishment, and remembering what he had left behind, he could not repress the exclamation, "O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter in the courts of the Lord; my heart and my flesh rejoice in the living God."

Many a one in later days, and in this land, has had the like longings and desires, but they were for the full offices of the church of their ancestors, for a valid ministry, for the sacraments ordained of Christ, and for communion with the Father

of spirits, in that beauty of holiness furnished by a Liturgy, "whose clothing is of wrought gold." The depth of the trials of the early churchmen of Connecticut cannot be measured. We can hardly persuade ourselves that the goodly inheritance into which we have come, is the fruit of seed sown by the righteous in a day when there were visible foemen in the field. Compared with the past, ours is a time of peaceful enjoyment, and the impulse of affection, and admiration for our high and precious privileges may lead us to say individually as one of our own Poets has said—

"I love the Church—the holy Church,  
That o'er our life presides—  
The birth, the bridal, and the grave,  
And many an hour besides!"\*

This region has been the scene of sharp religious controversy. It was the battle ground for great principles, from the beginning of 1732 to the close of the Revolutionary War. When JOHN BEACH, who, for eight years, had been the "popular pastor" of the Congregational Society in Newtown, relinquished his situation, declared for Episcopacy and crossed the Atlantic to receive Holy Orders in the Church of England, he could not have anticipated the bitterness and violence which were to spring up among his former friends and neighbors, in consequence of his defection from their ranks. No sooner had he returned to minister here, under the auspices of the venerable Society for the Propagation of the Gospel, than all sorts of opposition were raised to his work. He had been charged to extend his Christian offices to a tribe of Indians a few miles distant, but they were "antidoted," to quote his own words, "against the Church," and treated him with indignity, under the extraordinary pretense that he was about to deprive them of their lands, and draw from them contributions for his support. The sachem of the tribe threatened to †"shoot a bullet through his heart, if he came among them," but the path of duty was clearly before him, and he pursued it with a cheerful and resolute spirit, "conciliating many of the Indians, and gathering around him large congregations of his countrymen." Pamphlets, assailing the Church, misrepre-

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\* Coxe's Christian Ballads.

† Hawkins's Missions of the Church of England, p. 203.

senting her principles and ridiculing her practices and her members, were printed and freely circulated among all classes of people, in quarters where Episcopacy was taking root, so that Johnson and Beach were compelled to step forth into the field of controversy, and meet, with pertinent arguments, such adversaries as Dickinson, of New Jersey, Foxcroft, of Boston, and John Graham, of Woodbury, in this State.

It would be impossible for me, my brethren, on the present occasion, to describe the spirit and chief results of the discussions of that time,—this I have done in another way\*—but so many historic associations crowd around me, as I hold my pen to write this sermon, that I cannot resist the temptation to make a few additional allusions to the work and character of the first minister of your Parish.

When Jonathan Dickinson published, in 1736, a discourse entitled, “The Vanity of Human Institutions in the Worship of God,” and not only misunderstood or purposely misrepresented the Liturgy, but fixed the sin of schism, the guilt of rending the body of Christ, upon all who, from any motive, were led to conform to the Church of England, he found in John Beach an advocate who comprehended the case,—one who, in vindicating the doctrine and worship which he preferred, stood by the truth and the treasures of the past, and refused to “be branded for an antichrist, or a heretic and apostate,” because he had followed the convictions of his conscience, and come out of Independency. Like Johnson, his cherished friend and trusty counsellor, the circuit of his ministrations was at first large, for though Newtown and Redding were the two centers of his work, where he officiated stately on Sundays, yet he visited the surrounding towns, and travelled great distances to reach churchmen and religious inquirers, bury the dead, administer the Sacraments, and be a guide in organizing new missions, and providing for them schoolmasters and catechists. All through the wild excitement and disorders consequent upon the itinerancy and preaching of Whitefield, he stood like a faithful sentinel at his post, and sounded the note of danger.

I am sure that you, in common with the whole Church in Con-

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\* History of Episcopal Church in Connecticut, 2 vols. 8vo.

necticut, owe him a vast debt of gratitude for his service, and especially for presenting, at that troubled period, the discriminating marks between true and false religion, and thereby winning over to our communion many, who had else been lost in the mazes of infidelity, or in the depths of despair.

He allowed no public assault upon our doctrine, discipline and worship, to go unnoticed, and scarcely had the "First Address to the members of the Episcopalian Separation in New England, by Mr. Noah Hobart," come from the press, before he was ready with a clear and dispassionate reply. Another long controversy then followed, into which Caner and Johnson and Wetmore were drawn, but, like the previous ones, it proved an indirect means of furthering the progress of Episcopacy in Connecticut. It is quite evident that these men acted in this matter in self-defence. "Though my health," said Beach, in a communication to the Society, just after the passage of the Stamp Act, "is small, and my abilities less, and though I make it a rule never to enter into any dispute with the Independent ministers, unless they begin, yet now they have made the assault, and advanced such monstrous errors as do subvert the Gospel, I think myself obliged, by my ordination vow, to guard my people, as well as I can, \* \* \* in which work, hitherto, I hope I have had some success."

That "success," my brethren, is written all over your ante-Revolutionary history. The failure of the frequent and urgent appeals to the authorities at home to provide the American colonies with a resident Bishop, did not prevent the growth of the Church, and in Newtown, if a line had been drawn in 1774, and all the Episcopalian placed on one side of it, and all the non-Episcopalians on the other, the two divisions would have been evenly numbered, precisely 1084 in either case. How was so much prosperity under God secured, an increase of twenty fold? I answer, by the unremitting labors, the sound and patient teaching, the inflexible integrity, and the "sober, righteous and godly life" of the first minister of this Parish. His bodily infirmities hardly allowed him a day of ease and respite from pain, though in forty years he lost only two Sundays by actual sickness, and in all those years he obeyed every summons of duty, and rode through storms and snow drifts, and over

swollen and rushing streams to meet his people at the appointed time and place of worship. The good effect of this example upon them was such, that they could not, for very shame, as he himself says, in one of his letters to the Society, make "the badness of the weather" an excuse for their own absence.

But his labors in the ministry, already extended to more than half a century, were now drawing to a close. The old polemic and doctrinal controversies were lost sight of in the great political struggle which had commenced, and which was to involve the church in immediate peril. Johnson, whose intimate acquaintance he enjoyed for more than fifty-five years, and of whom, "without an hyperbole," he could say, "I know not that ever I conversed with him without finding myself afterward the better for it, had gone to his rest, and here, remote from the din and battles of the Revolution, he pursued his holy vocation, and alone of all our clergy in Connecticut, opened his church on Sundays and the greater Holydays, and, in spite of the threats of enemies, used without abridgment the Liturgy of the Church of England. He was too good and venerable a man to be silenced, because he prayed for the King and Royal Family,\* and he had a body of conscientious people at his back, who sympathized with his religious views, and felt that it was of quite as much importance to remember the Church, and what had been done for their souls, as to "comply with the doings of Congress." And so

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\* Bishop Williams, at the request of the author, has written out the following anecdote, which he related to the clergy assembled in Dr. Marble's study, after the service :

"In the early summer of 1848, I was travelling with the Rev. Dr. Rankine, who was at that time studying with me, in what we then called Northern New York. Returning from Lake George, we passed down the banks of the Hudson River, to visit the scenes of Burgoyne's surrender in 1777. Stopping for the night at an inn in the neighborhood of Schuylerville, perhaps in the place itself, I met an aged man, the father, I think, of the innkeeper, who told me that he was born, and passed his early life in Newtown, Connecticut.

"He also told me that he perfectly remembered being in the Church at Newtown, when some soldiers entered, service being then in progress, and threatened to shoot the officiating minister, the Rev. John Beach, if he read the prayer for the King and the Royal Family. Mr. Beach, he said, went on as usual, with no change, or even tremor in his voice, and read the obnoxious prayers. My informant added that he believed, (his recollection on this point was not quite so positive,) that the soldiers, struck with the quiet courage of Mr. Beach, stacked their muskets, and remained through the service."

he went on to the end, departing just as the struggle was over, and never hearing the notes of joy that rang throughout the land upon the acknowledgment of American Independence.

Many years ago, in a spirit of youthful veneration for the sainted dead, I visited yonder cemetery, and as I stood by his grave, and read underneath the brief inscription on his monument, this simple line, "Reader, let this tablet abide," the thought involuntarily came to my lips, 'Let his work abide, though the tablet decay.' Let these hills and valleys be fragrant with the memory of his piety and zeal, and let his successors, priests and people in this Parish, never fail to support and carry forward the church, "asking for the old paths, where is the good way, and walking therein." He, said, in his funeral sermon upon the decease of Dr. Johnson, "we must not imagine, when we have buried the bodies of our friends out of our sight, that then we have done with them, and have no more concern with them. Nor do we satisfy our duty by merely mourning some months for them. But we must by faith follow them into the invisible world, and rejoice with them in their happy advancement. We must call to mind those graces and virtues which shined in their lives, and strive, by imitating them, to come to the same blessedness."\*

My brethren, the men of the past had their responsibilities and trials, their conflicts and triumphs, and we have ours. All down the tide of ages, there comes a voice telling us, "the Lord loveth the gates of Zion more than all the dwellings of Jacob." He loves the sacrifice of praise and thanksgiving, which to His name belong. Prayer is the ordained medium of communication between the spirit and the Father of spirits, the channel through which the seen and the unseen meet and hold converse together, the flight of heavenly steps, which, like the ladder of Jacob, connects together two worlds, and the Lord loves the sanctuary where multitudes come up to pray. He loves and blesses the work of a faithful Christian ministry. It is true, we, ambassadors for Christ, live in a day when the habits of social life are more luxurious and artificial, and the manners of men not so simple and confiding, and hence we meet with some impediments which have become stronger since the times of your first three Rec-

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\* Sermon, p. 14.



tors, Beach, Perry and Burhans. Under their ministrations, it was recognized to be the duty of every one to attend public worship. It was recognized by statute law, which exacted its support, and Christian families were contented to learn in this way, and from their Bibles and Prayer Books all that was necessary to make them wise unto salvation. Great attention was paid to the lessons of the pulpit, and eager hearts had a craving for the truth, and the true doctrine of the Church. When Bishop Seabury made his first visitation in Litchfield County, "an amazing throng of people" gathered to hear him in and around the old Church on Litchfield hill. "Fifteen hundred," says an eye-witness, "were supposed to be present. His subject was the doctrine of atonement, on which his observations were so striking that it was almost impossible to restrain the audience from loud shouts of approbation."\*

I shall be misunderstood, if I leave upon your minds the impression that we have not attentive hearers now. Thanks be to the Lord for the tokens of our growth, and for the testimonies that the clergy of the Church are a mighty power in the land, and speak to those who are ready to accept and obey "the truth as it is in Jesus."

But to say nothing of the ministers of the Congregational System in New England, and nothing of the ministers of other denominations every where, we are not the only teachers of what is called religion. The periodical press, throbbing with the excitements and interests of every day life, has a ceaseless influence, and it too often assumes the position of an instructor in things appertaining to the house of God. It is impossible to keep the secular guides of public opinion off our ground. There is a large

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\* Rev. Ashbel Baldwin, at that time Rector in Litchfield, writing to his friend Tillotson Bronson, a Deacon at Stratford, Vt., Nov. 15, 1787, said:

"Bishop Seabury has at last made a tour into our quarter. \* \* \* His visit among us was attended with great applause to himself, and much pleasure to the church people. At Simsbury, confirmation was administered to about 200 persons, Harwinton 40, Cambridge 56, Northbury 103, Litchfield 165. An amazing throng of people attended with us. There was supposed to be fifteen hundred people present. His subject was the doctrine of atonement, on which his observations were so striking that it was almost impossible to restrain the audience from loud shouts of approbation. Whilst with me, he was visited by the most respectable people in town. I waited on him to Goshen, Salisbury and Sharon, where we parted, after having spent a fortnight in the most agreeable manner that I ever was acquainted with."

MS. LETTER.

domain of subject which, of necessity, is common to us both. And when we come together here, our relative ascendancy over the popular mind is apt to be determined, not by the stronger official right to teach, but by the greater skill and raciness of the teacher. Romanism, too, has arisen to confront us with its enmity against the principles of the English Reformation, as well as to claim a right to interfere with matters which lie at the very basis of the prosperity of our public schools. We have new schemes of fanaticism to expose. We have all manner of sceptical insinuations to deal with, and the net, which, in the eighteenth century, was spread mainly to catch the thoughtful intellects of the age, is thrown wider and farther, now, so that the popular imagination is caught by the "shreds and patches of old misbeliefs, which have been scattered up and down the pages of a miscellaneous literature." We are brought in contact with minds, some of them professedly attached to the Church, that ask for a wide margin of belief—a margin broader than revelation will allow. They appear to be in a condition, intellectually, which is half faith and half infidelity, and the duty is imposed upon us by the vows of ordination, to guard most sacredly "sound doctrine," and to stand "by the word of God which liveth and abideth forever."

Are not the responsibilities of the clergy, my brethren, weighty in these days? If we have not the precise cares and anxieties of our forefathers, can we ever forget that we are to feed and infold our flocks, guarding them from the approach of spiritual foes? Can we ever forget that we are to teach, as a fundamental truth, that Christ is the Son of the living God, and the Saviour of all them that believe? The mantle of the grand past of the Church has descended upon us, and we must preserve the inheritance. It would be as vain, consistently with an honest and true interpretation, to strip our articles and formularies of their distinctive doctrines and teachings, as it would be to attempt to take the color out of the skies, or to extract the hues of beauty from the plumage of the bird.

I think, therefore, you will agree with me that the breadth and fullness of our work, in this day and generation, reach beyond the common view; that besides being Pastors, and Priests to stand in the house of God and wait upon His people,

we are to be students, "clad in complete steel," equipped with the best armor to defend the faith delivered once to the saints—students of Scripture and of history, who, while distinguishing between truth and error, and rejecting the audacious novelties of human speculation, are still resolved to keep abreast with the noblest thought of the age.

The building of a church like this, and by an ancient parish like this, is some proof that the old truths have a living freshness, and that the good blood of the ancestors circles in the veins of their posterity. Remember, my Christian friends, the great object of the undertaking which you have now accomplished. These walls have not been raised to gratify the fancy of the builders, or to fill out the beauty of a village landscape. When the dawn of eternity comes to tame down and sober in us the fevered dreams of human life, it will be pleasant to reflect that according to the blessing and measure of our store, we "have done good deeds for the house of our God and for the offices thereof," but it will be better to know and to feel that we have habitually sought His way in the sanctuary, and pressed through the gates for the Bread of Life.

May you all find here refreshing succors for the soul, the delights of prayer and praise, the blessing of the preached word, the illuminating and sanctifying comforts of the Holy Ghost, and the "inward and spiritual grace" of the Sacraments. Here, through long ages, may the testimony to the truth be welcomed,—to the whole truth as embodied in the Creed of the Church, and held by sainted men of old in its completeness, in its mysterious sublimity, in its depth and divine fullness. And may there never fail from out these courts, a priesthood in the line which takes commission from the day of Christ's ascension on Olivet; nor a people who rise to the jubilant Psalm—"O go your way into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and speak good of his name:—

For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation."

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST;

AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

## APPENDIX.

The day appointed for the opening of the new church was a delightful one for the season, and the parishioners, including many people from the neighboring towns, assembled at an early hour, and occupied every sitting and standing place in the spacious edifice. Movable seats were introduced, and the congregation must have numbered more than one thousand.

Shortly before 12 o'clock, m., Bishop Williams entered the porch and passed up the nave, followed by the clergy in surplices, repeating alternately the 84th Psalm. After a few suitable Collects by him, (the church was not consecrated, as a debt incurred in its erection remained,) the Rev. C. G. Acly, of New Milford, began Morning Prayer, and was assisted by the Rev. C. T. Woodruff, of South Norwalk, Rev. G. H. Deshon, of Meriden, and Rev. J. A. Paddock, of Brooklyn, N. Y.

Besides the Bishop and the Rector, Dr. Marble,—the Rev. Dr. Jackson, President of Trinity College, the Rev. Dr. Hawley, of Danbury, Rev. B. M. Yarrington, of Greenwich, and Rev. John Purves, of Woodbury, officiated in the remainder of the service, and in administering the Holy Communion.

In addition to the clergy above named, there were present Rev. C. Colvard Adams, of (Tashua) Trumbull, Rev. James E. Coley, Monroe, Rev. Louis French, Darien, Rev. J. W. Hoffman, Redding, Rev. Charles Husband, (Long Hill) Trumbull, Rev. Francis Lobdell, New Haven, Rev. James L. Scott, Naugatuck, Rev. John T. Pearce, Oxford, Rev. E. C. Pattison, Bethel, Rev. L. B. Stimson, Brookfield, Rev. A. X. Welton, Bridgewater, and the Rev. George W. Foote, of Salt Lake City, Utah.

The church, externally 108 feet long and 52 feet wide, is built in the Gothic style of architecture, with clear-story and slated roofs, from designs mainly by Silas N. Beers, a member of the parish. The tower, constructed of stone even to the finials, is an imposing one, and furnishes accommodation for a fine toned bell, weighing 2577 lbs. The interior is divided into nave and aisles, and handsomely finished. The chancel is recessed with a Vestry room on one side, and a corresponding room on the other, and its fittings, as well as the prayer desk, pulpit, and backs and headers of the slips, are made of the hard woods, oak, ash and black walnut. The church occupies a site contiguous to the old one, and the rich chancel window being in an orient position, shows to much advantage. There are two Memorial windows on the sides, one to the Rev. John Beach, and the other to the Rev. Samuel C. Stratton. The walls have a single tint, and the arches are a pale blue with borderings, and extra ornamentations about the chancel. A beautiful marble font, the gift of the Sunday School of the parish, stands near the chancel rail. The organ is placed in the gallery over the tower-archway. The church is adapted to seat 600 persons, and cost \$50,000.

The large basement, finished and furnished for lectures, parochial and Sunday School purposes, is one of the most convenient in the diocese. On the day of the opening, tables were spread in it loaded with refreshments of every kind, for the benefit of the clergy, visiting friends and parishioners generally.

