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A

PASTORAL LETTER

ADDRESSED TO THE DIOCESE

OF

NORTH-CAROLINA;

February 4th, 1835.

BY THE

RT. REV. LEVI SILLIMAN IVES, D. D.,

Bishop of the Diocese.

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Pastoral Letter.

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**To the Clergy of the
Diocese of North-Carolina:**

REV. & DEAR BRETHREN,

My convictions of the importance to our Diocese, of a more earnest spirit and efficient plan of Charity, have constrained me to address to our Congregations the following Letter. The views contained in it, I doubt not, will secure your active concurrence.

I have omitted to do more than give the bare principles of a plan of doing good, in the belief, that its details might be more appositely arranged by yourselves, in your several Parishes.

Requesting, that on some suitable occasion of Public Worship, you will read this Letter to your Congregations, and adopt such measures in regard to it, as by you, may be deemed proper to carry its principles into effect, I commend you to that God, *without whom nothing is strong, nothing is holy, and who has taught us, that all our doings without Charity are nothing worth.*

Your affectionate brother in Christ,
LEVI SILLIMAN IVES.

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To the Congregations of the
Diocese of North-Carolina :

DEAR BRETHREN,

As the state of my health obliges me to lessen my active labors, during the present season, I have felt it to be my duty, in the hope of strengthening among you the cause of Christ, to address you on the important subject of *doing good*.

A Christian man ought not to be supposed in ignorance upon such a subject; still the human heart lies open to so many delusions, and upon the very simplest matters of duty, that it would not be altogether surprizing to find, upon due examination, that here too there was much to lament and rectify.

I have long been convinced, that the *Gospel duty of doing good* is much less known and practiced, than the imposing and multiplied schemes of modern benevolence would seem to indicate. Not that our day is wanting in appeals to Christian sympathy, or in the bestowing of liberal gifts. In truth, it is the era of such appeals; and seldom are they made without effect. But the very existence and frequency and *necessity* of so much importunate solicitation, furnishes, to my mind, a startling evidence of some great deficiency in the proper *spirit and habit of doing good*.

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Ought it to be believed of *redeemed sinners*, that their sympathy for the destitute is to be enkindled, and their offerings obtained, only by some earnest appeal, or some extraordinary exhibition of human misery? Is this according to the *Christian rule*? Is it what might reasonably be expected from those, who are pressed to every good work by the infinite mercies of God in Christ?

My dear brethren, let us examine this matter. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—Here is the basis of Christian duty; particularly the duty of doing good to our fellow-men. It is enforced with admirable simplicity by the Apostle JOHN:—"Beloved, if God so loved us, we ought also to love one another." What heart, that knows any thing of the love of Christ, can resist an obligation urged upon such grounds!

But there is *a command*, touching this matter; a *new command*—one of peculiar sanctions—uttered by HIM, who purchased the right by his blood to exact our compliance. "'This is my commandment,'" says the Son of God, "that ye love one another, *as I have loved you.*" And now, *how* did he love us? Where has he furnished an expression of his love?

Whose heart has not melted, in view of the toils and hardships, the prayers and sufferings, the humiliation and death of the man of sorrows! And

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yet these are to be the measure of our love to one another, even, if necessary, to the *last*. “Herein perceive we the love of God, because he laid down his life for us; *and we ought to lay down our lives for the brethren.*” This is indeed strong language, and may be regarded in a degree figurative; still it sets forth, with an emphasis truly appalling to the indolent and selfish, our duty to our brother—the truth, *that no man liveth unto himself*—that *we are not our own*—but, that *having been bought with the precious blood of Christ*, we are under the heaviest obligation to glorify him, by carrying forward, to the very extent of our power, that work of benevolence among men which he so signally commenced. In short, the expression is meant to inculcate, in the most emphatic manner, our duty as the *ransomed of the Lord*, to those who need our advice, our prayers, our alms, and self-sacrifices; and also to show the spirit in which that duty is to be discharged: that we should possess the *mind that was in Christ Jesus*—cherish within us something of that heavenly zeal, which brought our Saviour to this miserable world, animated him as *he went about doing good*, and prompted him to pay with his own blood, the price of our redemption from woe.

In view of truth like this, and who does not see that it is the truth of God, what are we authorized to expect from the man, who is blest with a knowledge of atonement by the death of Christ? Are

we to consider him at liberty to concentrate his thoughts and efforts upon his own soul and body; to wrap himself up in the narrow covering of his private concerns, and to shut from his mind the interests of the Church of God and the well being of his dying race, except as he may be forced to think of them, by some direct and stirring application? That these topics are to be left to the few, whose piety may have gotten the better of their avarice, or whose office may compel them to be occupied about holy things? Or have we not here brought to view, a principle of action for every Christian man? *A spirit of doing good to others*, that should spring up in every heart, so soon as the heart is capable of perceiving its obligations to Christ, and should pervade every desire, design, and action of the life, while that life shall last.

The work of Christian benevolence then, is the work of *every individual, and of every day*. Instead of the enquiry—"when will these calls upon me cease?"—the sinner, *for whom Christ died*, may be expected daily and anxiously in search of ways, in which to manifest his gratitude for the enjoyment of God's mercy, and to make some return in acts of kindness and charity to his destitute fellow men; to be meditating how he may increase his earnings, or lessen his expenditures, *that he may have to give to him that needeth, or to lay by him in store, on the first day of the week, as God hath prospered him*, that, when the claim of the necessitous is presented, he may be able to meet it.

This you will say, perhaps, is expecting of you a great deal. But is it more, my brethren, than your own reason tells you is right? Every honourable feeling within you prompts the payment of your just debts to your fellow-man. But do you owe nothing to your God? Did he not give you life, and all that makes life a blessing? And when you rebelled against his just authority, and sold yourselves to the miserable servitude of Satan and the world, did He not give his only son for your ransom? For all this are you not his debtors; and to an amount, which you can as little conceive, as pay? But He has condescended to receive your poor services; to look upon your deeds of charity to your needy brethren, as if done to himself.

Who, then, will contend that the demands upon his bounty are not reasonable and light? And who will not confess, that he ought to be making *daily provision* to meet them?

This view of the subject, while it shows how far we have wandered from the *Apostolic rule*, exhibits the strongest motive for our immediate return to it, in the adoption, each one for himself, of a plan of *systematic charity*.

But before presenting such a plan, I must show you still more clearly its *necessity*. The principle of *doing good for Christ's sake*, may be readily admitted; while an *habitual* charity, as necessary to a proper action upon the principle, may perhaps be questioned.

1. Observe, in the first place, that we are looked upon in the Gospel, as *stewards*; as being entrusted with the means of grace and salvation for the needy.

The parable of the ten talents furnishes no slight confirmation of this view, and one can hardly conceive, how the lesson taught in that parable can be acted upon, without a constant reference to the kingdom of Christ, in our plans and employments. Were we to commit to a steward, some important worldly trust, we should hardly be satisfied with any thing short of his *chief* attention to it. Only an occasional thought about it, or effort in its behalf, would be regarded by us, as a virtual abandonment of his duty. So our Saviour seems to judge in the matter, when he says—“He that loveth father or mother, wife or children, more than me, is not *worthy of me*. Yea, he that forsaketh not all that he hath cannot be my disciple.” In which, a supreme regard to *the things of Christ*, is clearly and solemnly demanded of us in *all that we design or do*. So engrossed must we be in promoting his honour, in the salvation of men, that no blow could affect us so deeply as that which should destroy or interrupt our spiritual work.

Beloved brethren, we think too seldom and too lightly, upon the fearful position we occupy in this world of sin and death. To be co-workers with God, fellow-labourers with Apostles and Martyrs, in *destroying the works of the Devil*, involves a res-

possibility too tremendous to estimate, and too engrossing to admit of any endeavors to meet it, short of our best energies both of mind and body.

But add to this, the strong motive to future constancy in doing good, arising from a conviction of the evil we have already done. No moment of our lives has found us exempt from an infinite obligation *to act for Christ and the good of men.*—But, as we cast an eye back upon our past existence, are not the best of us constrained to confess, that hitherto we have done but little to efface the dark and ruinous impression of our own bad deeds? What Christian, with any just view of the value of an immortal soul, can conceive the possibility that his own past conduct may have jeopardized the salvation of a single sinner—perhaps hindered it for ever—and not be eager to pass every future hour of his sojourning here, in doing good to others; that so far as possible, *he may redeem the time*; may bring honour to that Saviour, whom he hath crucified afresh, and repair the injury occasioned by his own misdoings.

Thus, our relation both to God and our fellow men, as stewards of the means of grace, calls upon us to be *faithful*. But how fidelity can be made to comport with inconstant and negligent habits of Charity, it is impossible to conceive.

And here, no one can plead exemption. The poorest, in a Christian land, if they have strength to labour, are expected to do something for the

cause of Christ. The man with the *one talent*, it was found, had no more right to neglect his Lord's money, than the man who had been entrusted with *ten times* the amount. God hath said, he will require of us at last, *according to what a man hath*. The widow's mite was accepted, and she held up as an example to the poor of all generations.

It is a duty then, incumbent upon every one of us, "to lay by him in store, on the first day of the week, as *God hath prospered him*."

2. In perfect agreement with this Apostolic direction, is the tenor of all the Apostolic writings.

We are exhorted, to *let our love abound more and more*; *not to be weary in well doing*; *to let all things be done with Charity*; *as we have opportunity, to do good unto all men, especially unto them who are of the household of Faith*; *to seek not our own merely, but also another's good*; *for Charity seeketh not her own*; *not to forget to do good and to communicate, for with such sacrifices God is well pleased*. And the Ministers of Christ are commanded to exhort *the rich in this world, that they do good, that they be rich in good works*; and all persons, *that they give, as God hath prospered them*; and to present as a motive, *that whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free*.

Is it possible for us, beloved brethren, to comply with these admonitions, or to be actuated in any proper degree, by their spirit, except, as we

give to the duty of Christian benevolence, a controlling sway in our daily concerns?

3. The practice of *systematic charity* may be urged on the further ground of its *necessity*, to the steady and efficient support of our Christian Institutions.

We are much oftener entertained with splendid accounts of good reported to have been done, than we are blessed with an actual view of the good itself. The story of our deeds of love is trumpeted far and wide. But, after all, what real claim have we to the credit of discharging toward others, even the ordinary duties of Christian men? In sight, as it were, of our own dwellings, how much moral degradation and ruin is suffered to pass, without an anxiety or an effort on our part, to give relief. And in this land of blessings, how far is a knowledge of the truth from keeping pace with the march of our increasing population? While the means of propagating error, and deepening delusion, are multiplying almost beyond conception. * And notwithstanding our present efforts are so dispropor-

* The spiritual state of the great valley of the Mississippi alone, presents a most lamentable proof of what is here affirmed. Wild fanaticism and Jesuitical imposture seem to be striving for the mastery in spreading darkness and disorder thro' that most interesting country. See the statements of Bishops McILVAINE, OTEY and SMITH. See also an able Sermon, "on the Signs of the Times," by the Rev. JOHN McVICKAR, D. D. Professor of Moral and Intellectual Philosophy and Political Economy, in Columbia College, New-York.

tioned to the wants of the destitute, and to our actual ability, still observe, with what apparent difficulty these efforts are kept up! Agencies, Charity Sermons, Newspaper appeals, with numberless other expedients, are resorted to, to keep alive this feeble interest, and to draw forth this reluctant bounty in behalf of the needy. *

This state of things is not so much owing to a positive indisposition to give, as it is to *bad habits* in giving. The Christian community, through improper training, has become callous to ordinary motives; seems to have lost the power, as it were, to do good, except on an extended scale, and at some earnest and extraordinary call. The consequence is, the bulk of Christians really suppose, they have no permanent, every-day concern, in the works of Charity. *One goes to his farm, another to his merchandize*, and all suffer their minds to become wholly engrossed in the cold speculations of self interest; *all seek their own and not the things which are Jesus Christ's*. No wonder, therefore, that the common representations of human misery should *seem to them like idle tales*; and that the task, of arousing them to benevolent action, should daily become more difficult.

Now, before any important impression can be made upon error, or any thing like an adequate

* See the last "Missionary Record," and our Religious Periodicals generally, on the state of the Treasury of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States.

provision be furnished for those in want, this evil must be corrected. Each individual Christian must awake from his apathy, and put forth his energies ; and he must continue to do so, as a part of his daily labour, till his energies are palsied in death. No irregular and disjointed efforts, however zealous for the time, will give proper stability and effect to any Christian enterprize. But let the friends of Christ arise as *one man*, and move forward in this holy cause, with a steady and determined step, and however slow may be their progress, their *ultimate success is certain*. And this, in a country like ours, where the Church of Christ has no large endowments upon which to depend, is peculiarly essential.

My dear brethren, I am aware that your means are limited ; but if each Episcopalian would act conscientiously upon the principle of St. Paul, and *lay by in store on the first day of the week, as God hath prospered him*, we should be able to sustain every Christian enterprize within our Diocese ; and have something to spare, in aid of the general objects of the Church.

One can hardly conceive, who has not entered upon the calculation, what large sums might, in this way, be brought into the *Treasury of the Lord* ; with no other effect upon the giver, than to insure to him the delightful consciousness of *doing good*, and the gracious benediction of heaven.

4. There are additional reasons, however, which enforce the practice I would here recommend.

This conscientious appropriation of something *daily*, or *weekly* to the works of charity, is the only method of giving, which will ensure a *well directed liberality*.

How often does it happen, on the present plan of irregular contribution, that a man of benevolent feelings, after a long inattention to the wants of the destitute, becomes suddenly awakened to his duty, and, as if to make up for past deficiencies, is induced to give to some comparatively minor claim with so liberal a hand, as to leave him little or nothing to bestow upon more important objects. Under this system, or rather absence of all system, charity becomes the creature of mere whim, subject to all the fluctuations of individual sympathy; and hence is liable to be perverted to the most frivolous, if not injurious purposes; while, upon the principle here urged, it will be under the control both of a lively sensibility, and of an enlightened judgment. For, the habit of giving *systematically*, not only keeps alive the sympathies, and calls for an habitual exercise of the understanding of the person who gives; but also secures to the distribution of our charities the best experience and wisdom of the Church; and where these are permitted to advise, little can be apprehended from an indiscriminate and ill-judged liberality.

5. Again. To be engaged habitually for the good of others, affords the best security to the advancement of our personal welfare. Had we nothing to strive for, but an earthly inheritance, this would be true. The needful good things of time are, by divine promise, *to be added to him* “who seeks *first,*” or *supremely,* “the kingdom of heaven.” Neither is this promise a mere matter of revelation; thousands have experienced its truth. It is verified almost daily before our eyes. Who has not remarked that the truly benevolent man, is blessed in his basket and in his store. That *the liberal soul is, in truth, made fat.* But this is not what the child of a heavenly Father, chiefly desires. His treasure is above; and there are his supreme affections. It is that treasure which he longs to see increased; and it is in reference to that principally, that I would press upon your regard, the practice in question. It will furnish one of the most effectual safe-guards, in this world of temptation. Let the feet of the Christian be once firmly fixed in those paths of benevolence, which the Saviour trod; let his heart be lifted above the grovelling desires of mere self-love, by the divine temper of doing good; let it be his daily prayer, carried out into his daily action, that his guilty race may become reconciled to God, through faith in his crucified son, and where is the insinuating artifice, that can entice him *into the way of sinners;* that way, which, at every step, runs counter to every human good!

In the prosperous career of business, the heart of the Christian lies open, on every side, to the incursions of evil. Pride, covetousness, and pleasure, take advantage of each unguarded moment to insinuate themselves into his affections: And they are too often, and too fatally successful. Their progress is so silent as seldom to awaken suspicion of danger, till ruin is hard at hand.— Now from these so common foes, the good man may find protection in the *habitual practice of charity*: and protection of the most effectual kind, as it shuts out the evil, by pre-occupying the mind with good. A daily contemplation of the miseries of his fellowmen, while it checks the engrossing passion of avarice, and dissipates the bland seductions of pleasure, will at the same time, suggest too many humiliating considerations to allow of any other sentiment, than compassion for the needy, and gratitude to God for his own distinguishing blessings. This will help too, to settle many a perplexing query about worldly amusements.— It will often save the christian the trouble of examination into the lawfulness or unlawfulness of an indulgence, by engaging his sympathies so strongly for the unfortunate, as to make him feel that he has neither time nor substance to squander, while so much spiritual suffering is still unrelieved. Thus the sphere of doing good, he finds most congenial to his growth in grace.*

* Here I might have added, the good effect of *systematic charity* in promoting *frugality*. Habits of wastefulness & negligence

And here, the thought may not be irrelevant, that this practice of Charity is to outlast all other employments, except *praise to God and the lamb*. Mutual offices of kindness, errands of disinterested love, are, without doubt, to occupy a large space in the fair field of our labours above. While all secular employments will cease with the wants of the dying body, and all cares for the soul be remitted, when the soul shall have been saved, the spirit of heaven-born Charity will still survive, to animate the breasts of the redeemed, and lead them on forever, in the delightful work of *doing good*.

Surely it will make us better, to cultivate a temper and a habit *now*, which are to be identified with our immortal nature!

are often caused, or very much strengthened, by not having an engrossing object before the mind, upon which to bestow those fruits of our labour, not called for by our own necessities. But let us be daily reminded, by daily acts of Charity, of the just claims, which the destitute have upon us, and we shall be aroused to the importance of husbanding our means, of augmenting them in every proper way, and of checking all lavish expenditure.

And in how many cases, God only knows, this habit of doing good, might be the instrument of saving our children from a ruinous prodigality.

God has mercifully adapted the duties of life, to the remedying of its evils: made charity to our neighbour an efficient and essential means of securing and advancing our own happiness.

6. Finally, by divine appointment, we are *daily* to pray—*thy kingdom come*. Our practice should correspond with our prayers; for upon that practice, as the means, depends their fulfilment. After having laid, by the immediate exercise of his Almighty power, the foundation of his Church, our Lord committed the diffusion of its blessings thro'out the earth, to those, who first enjoy them; but not till he had given the admonition, *without me ye can do nothing*. Here then, an indissoluble connexion is made to subsist, between our prayers and charitable exertions. Hence, it is worse than useless, it is *mockery*, to utter the daily petition, *thy kingdom come*; while the efforts put forth for its fulfilment, are languid and inconstant. The heart cannot expand with the warm emotions of universal love, while the hands are busied in ministering only to personal gratification. True, we *must pray*, and pray *daily*; but for God's blessing on our *daily exertions*. I need not add, that no ordinary motive is here furnished to *systematic charity*. For this, and this alone, will infuse into the mind that constant and healthy stimulant, necessary to dispose it to heavenly aspirations, and to keep it active and in earnest upon the great topics of Christian philanthropy.

These, beloved brethren, are some of the leading motives, for the adoption of a *system* in doing good, calculated to influence every mind. But there are considerations, connected with the state

of our Diocese, which give to these motives, additional weight with ourselves.

Our necessities are many—our pecuniary ability is small; and the means we have put in operation, so essential to our well-being, as a Church, require much “nursing care,” to bring them to a vigorous maturity. The question, which, under these circumstances, demands from each one of us a prompt and serious answer, is—“how can we collect and put forth our strength, with the least burden to ourselves, and the greatest amount of good to our fellow men?” As the person, sustaining the highest responsibility, and to whom you have a right to look for direction in this matter, I reply :

In the first place, *each one of us must do what he can* ; must feel that he has a *personal* interest in the thing ;—that he will be called to account at last, for *precisely the number of talents entrusted to him by his divine master*. And believe me, brethren, there is not a man, woman or child, in our Church, who may not do something to advance the holy cause. Most can *give*—*all can pray*. But in order to afford an opportunity to each one, to give according to his means, some system of “Church offerings,” must be introduced.

The plan hitherto pursued, of making occasional collections or subscriptions, invariably throws the burdens of Charity, if burdens they may be called, upon a few individuals. Many who might contribute their mite, are by this means, induced,

From a foolish pride, to give *nothing*, because they cannot give *much*. But suppose the practice were to become general in our Episcopal families, of laying aside something *weekly*, no matter how small the amount, as an "offering" to the Church; and where is there an individual, so poor, or so young, as not to be disposed to devote a little to Christ, in return for his infinite love? And this mode would have the double advantage of helping the needy, and blessing ourselves. The comparatively poor, while saving a penny for the still more necessitous, would learn a lesson of contentment. The children of prosperous parents would be taught to know and feel, that there are children born to adversity—in want of the means of comfort, of instruction and of salvation; and in this way, their young hearts would soon learn to sympathize with the unfortunate, and become anxious to sacrifice some of the little, needless luxuries of life, to relieve them. And what could be more gratifying to a Christian Parent, than to see the earliest thoughts of his infant offspring engrossed in laying up something for the benefit of the needy! And what more encouraging evidence could we have, of the improving state of our corrupt world, than to observe a general inclination and diligence among all degrees of men in the Church, to diffuse the blessings of Christ's kingdom! Adopt then, dear brethren, the counsel of St. Paul, and *let every one of you lay by him in store, on the first day of the*

week, as God hath prospered him ; and your eyes shall be blessed with beholding the happy fruits of benevolence in your families and neighborhoods, and the prosperous state of the Church in our Diocese.

2. In the second place, to act effectually, we must act *in concert*.

Those small and scattered efforts, which put forth singly would be entirely lost, when brought together, present a moral force hardly to be resisted. My brethren, those pennies, which, because they are pennies, you either do not give, or sending them out alone, you give to little purpose, if collected and cast as an offering *into the Treasury of the Lord*, would enable us to carry into full effect those schemes of good, so near our hearts, and so identified with the prosperity of our Church. Let us test the soundness of this remark by actual estimate.

At our last Convention, the number of Communicants reported, was 1080. Add to this, for children old enough to give, and for adults who have not communed 1500, which is below the fact, and we have 2580. Now of this number, 500 at least would experience no burden, in appropriating to charitable uses *two cents a day*—making an annual amount of \$3,650. Another 500 might give *one cent a day*—making \$1,825 more. The remainder might give at least *one cent a week*—making the further sum of \$821,60—producing an aggregate of \$6,296 60.

Small as may be our resources, this amount I am clearly convinced, might be more easily raised, on the plan I propose, than the reduced sum of about \$1,500, which is usually contributed; besides making us a much happier, holier, and more prosperous people.

In thus estimating your ability, I have not forgotten the efforts you are called upon to make for your own parishes. In reference to these efforts, however, you ought to remember, that you are more than remunerated, in the accession which they bring to your daily enjoyments. You must beware, lest your reward be only *that* of the persons in our Saviour's time, *who gave, expecting to receive as much again*. Whatever you may do, to increase your own spiritual advantages, you should bear in mind, is not done to help the needy; neither without the expectation of an earthly reward. It is true, we are to love ourselves no less than our fellow-men; and hence, to make provision for our own wants: but we must take care how we transfer, in our minds, the benefits designed for ourselves, to the account of charity to our neighbour. This mistake is not an uncommon one, and requires of us much candour and impartiality of judgment, wholly to avoid it.

Neither has it escaped me, beloved brethren, that many of you belong to parishes without adequate resources in themselves, to sustain the ministrations of the Gospel. But I have regarded this very

fact, as an additional inducement to adopt the plan I have suggested; and for *two reasons*. The one, that in this way, you could do much more for yourselves, than in the ordinary way. The other, that by entering heartily, with your more favored brethren, into such a plan, a holy sympathy would be excited in your behalf, that would most effectually secure to you the privileges of the Gospel. *He that watereth, shall be watered himself.* Let it be seen, that a people are alive to the great interests of Christ's kingdom, by doing all in their power to advance it, and they may rest assured, they will not be suffered to want. Let then, the few Episcopal families, in our Missionary stations, resolve that henceforth, each individual of them will *lay by him, something, each week,* to be deposited monthly, or oftener, in the hands of the Church,* and I am confident, they will have reason to bless God, for an important increase of their spiritual advantages.

And let me entreat each of the Parishes in my Diocese, to meditate seriously, and prayerfully upon this subject, of constant *systematic* Charity. Under the strong convictions of duty, I have thus called your attention to it. What I have said, is the result of much and prayerful deliberation. The plan, I have long contemplated, as one most like-

* Let these weekly "offerings" be entrusted to the Missionary, or some other suitable person, to be forwarded to JOHN W. WRIGHT, Esq. Fayetteville, Treasurer of the Convention.

ly to revive in the Church, the *primitive spirit*, as it accords with the primitive practice, of doing good. And now, I have the gratification of presenting it to you, brethren, not as an untried expedient, but as a thing well tested and approved.

My excellent brother, the Bishop of New Jersey, *who comes behind in no gift*, has carried the principle here enforced, fully into practice, and experienced from its operation, for the last two years, the most desirable results.

Beloved brethren, follow this example : or rather follow your duty to Him who died to save you. *“For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.”* Act under the influence of this truth. *On the first day of the week*, the blessed light of which so clearly discloses the riches of divine love, in a crucified and risen Saviour, *let each one of you lay by him in store, as God hath prospered him ; set apart a certain amount, according as God hath given him ability, to be sacredly devoted as an “offering” to the Church :** and should we be spared by a merciful providence to meet again in Convention, we shall rejoice together in view of our well-sustained Missionary operations, the cheer-

* See a beautiful paraphrase of the Apostolic direction, 1 Cor. xvi. 2. in the “Postscript” to Bishop DOANE’s last Address to his Convention.

ing promise of our Episcopal School, our enlarged ability to aid the general institutions of the Church, and of an increase among us, of *personal* interest in the blessings of the Covenant of Redemption.

That you will do this, my experience of your past desire to do good, does not permit me to doubt:—that you may do it, *under the constraining power of Christ's love, as faithful members of his mystical body, the Church, I shall not cease to make my humble petitions unto ALMIGHTY GOD, our heavenly Father.*

Most truly,

Your affectionate friend,

and brother in the Lord,

LEVI SILLMAN IVES

RALPHIGH, *February 12, 1835.*

