

White Bluff November 16<sup>th</sup> 1817.

Luke XVI. 2.<sup>nd</sup>

— "Give an account of thy stewardship." —

This life is a state of probation. As we conduct here, will we be treated hereafter. For every faculty, - every privilege, - every portion of time; - we must give an account. God will judge us: - to whom is known every action, word, and thought. Every hour sentence is passed up on more or less of our fellow creatures. Heaven, or hell receives an accession of inhabitants from this world, every minute. Multitudes have passed the solemn test, since we parted.

And during our separation, we have all been pleasing, or displeasing God; - been laying up a good inheritance, - or treasuring up wrath.

How is it with you, my hearer, - how is it with thee, oh my soul? - If we judge ourselves, we shall

shall not be judged. It is our duty to know what manner of persons we are. It is our wisdom and interest to know this immediately and at all times.

After so long a suspension of our sacred relation to each other, it is more than usually appropriate, in renewing our intercourse, to make a solemn enquiry concerning our past actions and present state.

To how many have the words of our text been addressed by the final Judge within a few months!

How soon may they be addressed to You, - and to me! - Why have others been taken - and we left? - Is it not that we might be better prepared to "give an account of our stewardship?" Or is it that we might "treasure up wrath against the day of wrath?" -

"But whatever be the divine intention in these dispensations, - Our duty, and the result of our improvement or abuse of God's sparing mercy, - cannot be at all doubtful. How long shall the children of this world be wiser in their day and generation than the children of light! - The summer is over, - the harvest is ended. Those interested in cultivating the Earth, have already ascertained whether

whether their crops are good, or bad; - whether they  
have gained or lost, the last season. Our summer  
absence from each other, - our summer labours, trials,  
privations, and privileges, - are now over: - the fatal  
harvest of disease, we trust, is ended. Can we tell  
whether we have made a good, or a bad crop of  
spiritual blessings; - whether we have gained  
or lost for eternity? - Should we not be able  
to tell? - Is it not infinitely important for us  
to know? - From such reflections we trust all will  
feel a conviction that it is highly usefull and ne-  
cessary at this time to bring ourselves to the bar of  
conscience, and there give an account of our steward-  
ship: - And it is but reasonable to expect all who  
feel this conviction, will also feel a readiness  
to <sup>be</sup> called to the trial. In discoursing on this sub-  
ject, it is proposed

I To call on the several members of this Church  
and congregation, in their respective characters,  
to give an account of their stewardship.

II. Feeling my accountability to this Church for  
the manner in which I have improved their kind  
permission

permission to spend the last three months at the North, - I shall in a summary manner render to them, an account of my Stewardship. - And  
III. Conclude with an application of the subject.

II. I am to call on the members of this Church and congregation in their several characters, of Deacons - professing Christians - householders - and Children, - to give an account of their Stewardship. -

1. Deacons are the only subordinate officers, recognized by our Church. Their qualifications, as recorded in 1<sup>st</sup> Timothy III<sup>d</sup> are, to be - "grave - not double tongued - not given to much wine - not greedy of filthy lucre; - holding the mystery of the faith in a pure conscience; - blameless; - the husbands of one wife - ruling their children and their own houses well." - From these it is plain they are required to be examples to the rest of the flock. -

Their duties are to take the charge of the Sanctuary to have in readiness all things necessary to the public worship of God, and the stated administrations of the Sacraments. To supply according to their ability, the absence of the pastor, by presiding in the public

lie and social assemblies of God's people. To be admon-  
ers of the Church. And as far as may be, to be guardians  
of the religious rights, - and promoters of the spiritual  
peace and prosperity of the societies over which they  
are elected to preside. These are reasonable -  
necessary - honourable - sacred, - and highly res-  
ponsible duties; - and upon their right and  
faithfull performance depend no small part  
of the advantages to be derived from regular so-  
cieties and organized Churches.

Let it not be <sup>thought by any that</sup> supposed these observations are made  
from supposing the members of <sup>this</sup> Church <sup>to be</sup> ignorant  
of their duties; - much less are they called on to try  
themselves, from the least apprehension that they  
have been unfaithful. But thus hath the Lord  
ordained that all be reminded, - admonished - and  
exhorted concerning their duties in due seasons. -

Brethren in the Lord Jesus - and fathers in this  
Church, - my duty constrains me to ask - have you  
been faithfull? - God - your pastor - and this  
Church, - admonish you to "Give an account of your  
stewardship, at the solemn bar of your consciences!" -

2. Professing

Professing Christians have publicly given themselves  
to the Lord, and acknowledged their obligations to  
walk in his statutes. They are not their own, - they  
are bought with a price; - and solemnly bound  
to glorify God, and live for him who died for them.  
They are under most sacred obligations, voluntarily  
and publicly assumed, - not to walk as do others, -  
not to sleep as do others, - but to be sober - chaste  
temperate, - diligent - humble - harmless - undefiled,  
- and separate from sinners. They profess  
to be risen with Christ, - and are consequently bound  
to seek those things that are above where Christ  
reigneth. They profess to be crucified to the world,  
and the world crucified to them, - and are bound  
to renounce the world in its vanities - sins - and  
follies. They profess to be pilgrims in this world -  
strangers - and sojourners; - seeking and travelling  
to a better country - even an heavenly: - and are therefore  
bound to live above the world, - to have their treasures  
and conversation in heaven, - and not to accept  
of

of any thing as their portion short of that rest and that inheritance prepared in heaven for the righteous.

They profess to be the Children of God - the servants of Christ - the friends of holiness, - and the enemies of sin. - Therefore they are bound to carry on eternal war against all iniquity, - to cultivate holiness in themselves and promote it in others at every cost, - to imitate the example - imbibe the spirit, - and tread in the footsteps of the Lord Jesus, as the wish of every thing dear on Earth; - and in all circumstances to conduct like Children of the high and holy One, heirs of God, and joint heirs with Jesus Christ to all the glories of his heavenly Kingdom.

These things, brethren and sisters in the Lord, - God requires of you, - your pastor demands of you, - the Church hopes of you, - the world expects of you: - And these things you have solemnly sworn to be and to do.

In the name and by the authority of that God who will one day call you into judgment, I ask, - have you been faithful? - To each and all of you I address the command in the text - "give an account of your stewardship at the bar of conscience."

5. Heads of families hold one of the most responsible stations upon Earth. Those who ever have and ever will govern kingdoms, rule over mankind, and direct the concerns of God's Church below, must needs pass through the period of Childhood, and be subject to parents and tutors. All mankind who will eternally people heaven or hell, must first be feeble wailing infants. By the mother's breasts are they nourished, - on the father's knee are they reared up, who are to be the ornaments or shame of their parents, - the blessings or the curses of humanity, and the everlasting trophies of victorious grace, or eternal monuments of vindictive justice.

Oh ye parents, - realize the unutterably important and interesting truth, that every child you bring into <sup>the</sup> world is an infant angel - or an embryo devil! - Which - oh which shall it be! - Who can cast its nativity: - who can reveal its destiny: - who can tell whether and what it shall be one hundred years hence! - Shame to the



who sees and knows the END from the beginning  
present you with the eternal records of life & death -  
with what trembling anxiety, - with what agonizing  
solicitude, - would you search the awful register  
for the name of your precious and beloved babe! -  
Oh what would you not give, to have its name writ-  
ten in the Lamb's book of life! What would you not  
suffer to find it recorded in the volume of eternal  
death! - Just and righteous God - what would be  
the anguish of a tender mother - a fond father - to  
read 'This parent's unfaithfulness ruins the child!'  
No prayers were offered for it - no tears shed be-  
fore the throne on its behalf - no religious instre-  
ction given - no pious example set before it: - in-  
fally ever it trained up - in folly it lived - and - it  
died as a fool dieth! - Divine inspiration saith -  
"Train up a child in the way he should go, and when  
he is old he will not depart from it!" - Parents,  
receive the truth, - unless God, the eternal life  
or death of your children is entrusted to you.  
To know then what they are likely to be - examine  
how they are trained up. The birth of every  
child

child is the voice of God saying to its parents - "Take  
this child and nurse it for me, and I will give thee  
thy wages." - These of you my Christian brethren  
and sisters, who have received Children of the Lord,  
are under sacred obligations to devote <sup>them</sup> to God.  
In the covenant of baptism you engaged before  
God and men to train <sup>them</sup> up in the fear - nurture  
and admonition of the Lord; - to pray with <sup>them</sup> - and  
for <sup>them</sup> and worship God in your families; - to see  
before <sup>them</sup> a good and pious example; - to have <sup>them</sup>  
instructed in the principles and precepts of our holy  
religion; - and as far as in you lays to prepare  
<sup>them</sup> for usefulness here, and happiness hereafter.  
These - all these, are duties binding upon every  
parent. And the holy Lord God will most speedily  
make inquiry into the manner they have  
been performed. To all parents then I address  
the solemn enquiry, HAVE YOU BEEN FAITHFUL? -  
And to them I address the command in our text - to  
which I would <sup>add</sup> my most affectionate entreaties; -  
"Give an account of your stewardship" at the bar of conscience.

4. In the last place I would address myself to the children and youth of this Society.

My dear young friends, - the youngest of you are old enough to die - old enough to love God - old enough to go to heaven. Why then should you not be commanded to give an account of your conduct to your conscience? - If you do not read your bibles - and pray - and attend Church - and obey your parents - and give your hearts to God; - what do you think will become of you when you die? Should you be taken sick, - and the physician give you over and say he can do nothing more for you, - and your parents are weeping round you, - and I am sent for to talk to you and pray with you; - what do you think I could <sup>say</sup> to you? - Should I say "My dear little boy - or girl, you need not be afraid to die - for God loves good children, and will take them to heaven: - would this comfort you? - Are you good? - If you are not how can you go to heaven? - Suppose I should remind you that "God hates bad children, and will send them to hell when they die": - would not this terrify ~~you~~ <sup>these</sup>? And do you not know; - have you not read; - have not your pa-  
rents

parents and pious friends told you, - that  
"There is a dreadful fiery hell  
Where wicked ones must always dwell:-  
There is a heaven full of joy  
Where godly ones will ever stay:-  
To one of these your soul must fly  
As in a moment, - when you die!"

But should you not die - you will soon be  
men and women: - You will then act for yourselves  
and if you are bad children, you will probably  
be more wicked as you grow older. If it be so,  
you will be despised by man - hated by God, -  
live in shame - die in sorrow - and sink to hell.  
Better - oh better a thousand times to die now,  
than live only to increase in wickedness here,  
and in misery hereafter! - If you wish to know  
what is likely to become of you, - ask yourselves how  
you are conducting now. Are you faithful -  
faithful to God - to your parents - and to yourselves?  
You are liable to be called into judgment, - then, accord-  
ing to the account you give of your stewardship, - will it be  
with

with you forever! - May God make you wise betimes! -

III. And now, my beloved brethren, receive that account of my stewardship, which is due to you, for having kindly spared me from your service for the last three months. And may it be acceptable to you - and to my great and glorious Master in heaven! -

It is known to you all, that in consequence of the threatening state of my health, and that of my family, - I was permitted and advised by the authority of this Church and congregation, to spend the last summer at the north. - For nine months previously, both mind and body had suffered from sickness - and sorrow. - Our broken constitutions needed renovation. - You <sup>have</sup> done well - wisely - generously in what you have done. - The good Lord reward you! -

From care - medicine - and exercise, - assisted by a change of scene - diet - and air; - with the blessing of God upon it all; - we have been slowly restored to a more confirmed state of health. -

With more strength - and greater obligations, to serve you, a merciful God has been pleased to return me to my stated labours among you. ~

2. Concerning

2. Conceiving a temporary release from parochial duty  
not to be a privilege for being idle, - believing that ab-  
sence from my beloved flock, did not divest me of my  
clerical character, - and feeling my accountability to  
God and this Church for the manner in which my  
time was employed; - Reason and duty united with  
expediency and pleasure to make and keep me  
active. On the sabbath spent at sea in our  
voyage to New York, by the request of the comman-  
der and passengers, I delivered them an extempore  
discourse with other exercises. At the conclu-  
sion of the voyage, before departing, from a sim-  
ilar request, I returned solemn thanks to God for  
preserving us - and granting us a pleasant - pros-  
perous - and speedy passage. After arriving in  
New-England, I have been called in providence to  
preach every sabbath, - and many times besides  
on other days of the week. While there I have  
travell'd more than five hundred miles. I have  
visited <sup>among many others - New Haven</sup> Southington - Litchfield - Goshen - Canaan -

Boston - Charleston - Cambridge - Andover - and  
Beverly: - in all of which places I preached.

I was present at one monthly meeting, - and one asso-  
ciation of ministers; - attended seven ordinations, -  
and two Commencements. and I visited the heathen  
school in Cornwall; - and examined - conversed and  
prayed with, the young Ojibweans, educating  
there. It was my study to see and learn as much

as was in my power. And this, I trust, not merely  
from Curiosity, but that I might be less unworthy  
of the affection and confidence I have received from  
this Church, - better qualified to discharge the sac-  
red duties I owe you, - And <sup>in this manner</sup> ~~then~~ to make some small  
return for the great and pleasing weight of obliga-  
tion due for the privilege of being absent.

3. It has been my solicitous desire, in all the pla-  
ces I have been, to know and be known to as many  
of the great and good as was in my power. and from  
the nature of the many public and solemn occa-  
sions which I happily attended, I have seen sev-  
eral hundreds of ministers, - a very large part of  
the clergy in the States of Connecticut & Massachusetts.  
With

With many of these, - and I am proud to say, some of the  
greatest and most excellent, - I have been enabled to  
form a degree of intimacy; - of which number are  
Mrs Beecher of Litchfield, - Doctor Holmes of Cambridge  
- Morse of Charlestown, - Porter of Andover - Warren  
ter of Salem - And Spaine of Newburyport. -

With all of the <sup>ordained in Boston Sept 3<sup>rd</sup></sup> five missionaries, I have the happiness  
to be acquainted. Two of them, Mrs Nichols and  
Mrs Buttrick, were for a time my roommates at Doc-  
tor Morse's, in Charlestown about the period of their  
ordination. And it may not be unpleasant to know  
that more than one of these precious children of God  
have engaged to remember White's bluff in their pray-  
ers in India. - I had the honor of an introduc-  
tion to Mrs Atwood of Haverhill, - the venerable pa-  
rent of Harriet Newell. - And in Beverly I became  
acquainted with some of the excellent ones of the earth,  
particularly with the parents of the pious Lenny  
Woodbury, and their surviving family.

Gratitude to God for so highly favoring me in such  
acquaintances, - love and reverence for these honored  
names, - and supposing a mention of these facts would  
give



give you pleasure; - I humbly trust, are my motives  
for recording and mentioning them.

It is but reasonable to suppose, a mind of the least  
reflection, would make many observations on events  
so deeply interesting, as some of those which have  
been witnessed by me and described. I viewed no  
small part of my duty to consist in making &  
treasuring up such observations.

In the erection and support of the heathen school  
established in Cornwall, there appeared to be much  
to admire, and much to thank God for. That the  
hearts of pious persons in various parts should  
be influenced to gather up, and cherish a number  
of poor - ignorant - wandering Orphans, - is  
truly remarkable. That a seminary of learning  
should be instituted, at so small expence, to train  
up these outcasts, for the arduous labours and  
high honour, of being Missionaries of the cross, -  
And this too, previous to their conversion to Chris-  
tianity; - is really wonderfull. - And that God  
should be pleased, in a most evident and unequiv-  
ocal manner, to convert so very large a portion  
of

of these heathen youth - and at no distant period of each other; - must appear a bright and glorious proof, that, the whole, from first to last, "Is the Lord's doing, and marvellous in our eyes". -

From conversing with these singular monuments of sovereign grace and mercy, it plainly appears that "as face answers to face," so the feelings - views and ruling passions of ONE Christian to another.

The universality of the divine operations, - or the visible and striking similarity in the effects of divine grace upon the human heart, - is a subject of pleasing and instructive meditation.

The institution - endowment - and success of the theological College at Andover, presents a noble and conspicuous evidence, of the power and ever watchful care of ~~our~~ God who ruleth in the heavens, - who turneth the hearts of the children of men whithersoever he pleareth, and who worketh all things so as to promote his glory and the interests of his Church and Kingdom on Earth.

The honored individual who founded this Seminary repeatedly declared the idea and intention was  
from

from God. - And the result, thus far at least,  
appears to leave no doubt of the fact. -

A few private individuals, without the least  
apparent worldly motive, - without any peculiar  
interest in such an institution, - and one of the  
most liberal of its donors without even a com-  
fortable hope in Christ, - have enclosed it to  
the amount of about half a million. -

In this institution there were sixty students of  
divinity when I visited it; - about one third of  
whom have since been set apart to the work  
of the ministry; and their places supplied with  
double their number of candidates.

Adjuring to, has distinct from this college is  
an Academy containing one hundred and twenty  
young men preparing for a course of liberal stud-  
ies; - sixty of whom were hopelessly pious. -

The next subject of meditation I shall presume  
is, the ordination of the missionaries. What a  
splendid triumph of grace over humanity, does  
such a scene present! - To behold five young  
men, and three young women, adorned with a lib-  
eral

eral education and accomplished manners, - possessing youth - health - beauty, - surrounded with admiring - loving - and beloved relatives and friends, - like courted with the alluring offers of honam - competency, - and all the social comforts of civilized and polished life: - to behold them voluntarily - consciously and joyfully embracing Christ - embracing his cross - and proving the sincerity and ardour of their love by claiming and soliciting the path of most danger - and the scene of greatest suffering: - And, to see their brothers - and sisters - and fathers - and mothers - <sup>those whom they love dearest on earth,</sup> giving up, to that God who created and redeemed them, and taking a final leave of them in this world: - to see this, - is to see the religion of Jesus in its glory! Never - never I trust, till the great day of God almighty will the solemn scene fade from my memory. - Oh that all whom I love, - all who love Christ could have witnessed it with me! -

And now brethren, there remains but one more subject to be presented to your reflection, - a subject which I reluctantly approach, - and which I have  
contem-

contemplated with sorrow - shame - and fear. - It is an university, the oldest, greatest, richest, most numerous, and most learned in America, - under the guidance and controul of Docters in Divinity who deny the Trinity, - degrade the Lord of Life and glory to the level of an ignorant - superstitious, - and sinful man, - contend against the necessity and existence of regeneration, - reject the plenary inspiration of the holy scriptures, - laugh at the idea of conviction for sin, - and boast that there are no revivals of religion amongst them! -

In addition to these observations, it would not be unuseful to make some remarks on the general aspect of religion at the North, - wherein those ministers differ from us in their manner of presenting sacred truths, - with the apparent comparative advantages of the different systems. But our limits forbid. We have only time to make  
III. A brief improvement of our subjects.

1. The first reflection of this nature is, WE ARE NOW nearer the judgment bar, than when we separated. - Three months is no inconsiderable part of the  
Christians

Christian's life. For, the years of childhood and youth ordinarily forms no part of it. The period spent in folly and vanity - forms no part of it. Neither does the large portion, devoted to worldly cares and business, - wasted in idleness, - consumed in sleep, - lost in a state of coldness and indifference; - form any valuable part of it. - And to us, in this climate, - where sickness and death are periodically to be expected, three months past over as that season of the year may be said to carry us one whole year nearer to death and judgment. - The fatal autumn which bears our summons, is one season nearer to us. <sup>to appear before the bar of God</sup> Let us realize and suitably improve the solemn reflection. -

2. Another and similar reflection is, - this considerable portion of our lives is past never to return. - Their record is on high. Those pages of our history are filled in the book of life, or of death. They will be publicly read, before assembled worlds at the last great day. If we have lived in the fear - love - and service of God, - they will testify for us at the judgment. If not - they will cry against us - with a loud and bitter cry. - Murdered time will then be avenged. -

3. The past period has increased the number of our sins. -  
"No man liveth and sinneth not." - The holiest of us, I  
doubt not, have committed sin enough during the last  
three months, if it were even divided among all creation,  
justly to condemn them to eternal misery. If this be so; -  
if the righteous scarcely are saved; - and only saved by the  
mercy of God through the infinite merits of the Lord  
their righteousness; - "where will the Ungodly and Sin-  
ners appear; - those who reject the divine mercy, - re-  
fuse the Only Saviour, - and make the truth and holi-  
ness of God the sure pledges of their eternal destruction!"  
Oh thou God of mercy - make them feel this truth! -

4. All sin must be repented of and forsaken before death, -  
or we must die forever. - "The wages of sin is death;" -

"There are no acts of pardon past;

In the cold grave to which we haste!" -

The echo of that voice which swears that time shall  
be no longer, - is - "he that is holy, let him be holy still, -  
and he that is filthy, let him be filthy still!" -

Salvation is freedom from sin - not happiness in sin.

Out of a state of probation, God cannot make an un-  
happy being happy. - "Repent, therefore, - and be converted!" -

5. The