

**AN ADDRESS AT THE OPENING OF
THE NEW EDIFICE FOR THE
HOWARD
SUNDAY SCHOOL, ON SABBATH
EVENING, SEPTEMBER 10TH, 1848**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649295135

An Address at the Opening of the New Edifice for the Howard Sunday School, on Sabbath evening, September 10th, 1848 by William B. Sprague

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM B. SPRAGUE

**AN ADDRESS AT THE OPENING OF
THE NEW EDIFICE FOR THE
HOWARD
SUNDAY SCHOOL, ON SABBATH
EVENING, SEPTEMBER 10TH, 1848**

0

AN ADDRESS

AT THE

OPENING OF THE NEW EDIFICE

FOR THE

HOWARD SUNDAY SCHOOL

On Sabbath Evening, September 10th, 1848.

BY
W. B. Sprague
WILLIAM B. SPRAGUE, D. D.

Pastor of the Second Presbyterian Church, Albany.

WITH AN

APPENDIX.

PHILADELPHIA.

1848.

2 N. 3. 1893

From the library of

Prof. A. P. PEABODY 62

ed an address, which he kindly permitted the Trustees to publish, in answer to their unanimous request. Hymns appropriate to the occasion were sung; and the exercises closed with prayer by the Rev. Mr. Webb, of the Baptist Church. It has been thought that a brief record of this humble labour of love, would furnish a memorial that would not only be pleasant in retrospect to the labourers themselves, but prove the occasion of inciting others to emulate or excel them.

ADDRESS.

I AM always reluctant to rise before any audience with an apology; especially on an occasion that involves nothing beyond the legitimate exercise of my office, as a Christian minister. But, I should be unjust to myself, if I were not distinctly to state that I appear before *you* this evening, in circumstances that occasion me real, not to say depressing, embarrassment. The occasion that has assembled you, has seemed to me of too domestic a character for the voice of a stranger to intermeddle with its exercises. You are here to commemorate God's goodness, and supplicate his blessing, and encourage your own hearts, in reference to an object that is peculiarly your own; and I cannot resist the impression that your thoughts had

better receive their direction, at least from some one whose ministrations are familiar to you. But I have yielded my convictions and scruples to the earnest request of your beloved pastor; and I have done it the rather, because between him and myself there exists an affectionate intimacy that dates back to the playful scenes of our early boyhood. I acknowledge then, that I have consented to perform this service, not so much from judgment, as from affection: but since I have undertaken it, you must allow me to divest myself, so far as I can, of the feelings of a stranger, and take advantage of all the hallowed associations that cluster about the occasion. I know not how I can better subserve the interests of your enterprise than by referring briefly to some of those considerations that illustrate its importance; considerations fitted at once to quicken your sense of obligation to the Divine goodness, and to assist your efforts in carrying out the great purpose for which the enterprise has been undertaken.

I. Let me say, then, in the first place, that the most general, and, at the same time, the most simple view of the work in which you have engaged, is that it is *the furnishing of a new place for religious instruction*; it is the planting of a new battery to aid in the conflict with the powers of darkness; it is the kindling of a new fire, to act with consuming energy on the corruptions and lusts of men, and to pour upon the darkened and bewildered spirit the light of a new and spiritual life.

The value of the gospel, and the consequent importance of a new establishment like this in aid of its extension, is to be estimated chiefly by this single fact—that *the gospel is the power of God unto salvation*. It does indeed incidentally accomplish other things. It throws a kindly influence upon man in all his social relations. It breathes through all the walks of society, the spirit of justice and courtesy and philanthropy. It imparts dignity and stability to human government; and is a faithful expounder of the reciprocal claims not only of individuals

but of nations. In short, it is the nurse of humanity, of civilization, of patriotism, of true honour, of lofty purposes and actions, of every thing that brightens the path of our earthly existence; but all this becomes insignificant, when brought into comparison with that greater end which it accomplishes, the salvation of the soul. And here we labour under a mighty disadvantage from our inability adequately to describe, or even to conceive, how much, and what the soul's salvation includes. Look within thee, O man, and take a lesson of the value of the soul, from those mysterious workings in thine own bosom. That power that thinks and feels, that conceives great enterprises and devises means for executing them, that now loses itself in abstract and profound contemplation and now takes to itself wings and flies off into infinite space—that power is thy soul. And now if thou wilt take further counsel of thine inward exercises, and at the same time open thine ear to the teachings of God's word, thou shalt know that that soul is