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Letter to Philander Chase Jr

Sophia Chase

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They are propounded unto us by way of an Invitation consisting of three parts - First the Thing invited to, which is double To wit Christ and his Yoke "Come unto me" &c. Secondly - The Person invited Those that labour and are heavy laden - Come all ye That &c. Thirdly The Benefit to those who embrace the Invitation - Rest and Ease which you shall find in every corner of this invitation I will give you rest, &c. I will ease you: again, ye shall find rest to your souls: and in conclusion My Yoke is easy and my Burthen is light.

Let us therefore consider these 3 points in order and first the quality of invited Those that "labour", which must be understood as labouring of being heavy laden - such as are tormented, and tired, out by the weight of their loading.

Now to the meaning of them - Those that labour &c. are such as grieve and groan under the burden of their sins according to the law none should appear before God empty what Sacrifice have we but that which David tells us of Psal 51-17 - also St Paul 2 Cor 7-10. For understanding the Metaphor in the Text we must remember that in the Scripture Sin is compared to a Burthen where with every sinner is loaded - so Psal 38, 4-6 &c. - So St Paul 2 Tim 3-6 -

It is, a Burthen in respect to its weight - ^{liable to} as punishment also on account of its loathsomeness - Isaiah 1-4, 6, Psal 38, 5 -

How is, it, then we make so light of Sin - If we feel it not our case is the more dangerous - Physicians all agree that sickness to be the most dangerous when the Patient is the least sensible of pain - Such a man be weary of his Burthen two things are requisite First That he feel the weight - secondly That he desire to be rid of it. The weight of Sin is twofold The weight of Punishment & that weight of loathsomeness - The first may be felt by the soul while it is yet dull - but while the terrors of the Lord afflict with the apprehension of danger it brings to the Birth of Penitence - and causes the sinner to cry out in the language of David Psal 38-1, -2, 3 - But this is only the beginning Cain and Judas came thus far - - Let us then by frequent meditation on the awful punishment due to sin learn to loathe it and cry out in the language of St Paul "O miserable man" &c. Thus have we the first requisite of those who labour namely to be sensible of a double weight. The last requisite is a sincere desire to be rid of it - let us then inform ourselves by the following rules

- 1st It must be without reservation - not as Herodias conveniently by
- 2nd We must not devise how to carry it handsomely qualifications &c. He is heavy laden but not weary of carrying -

3^d He that indeed is desirous of cutting of his burthen is willing to make amends where he hath wronged - Example Zacharias in the Gospel - - How is a man to be brought to this state of mind? by often meditating on the love of God which thou hast transgressed and broken in every part - by meditating on the punishment due to thy crimes - If thou dost not feel thy heart soften while thus employed Thou dost not fully believe the Gospel - Decisions - There an unrepentant Sinner is an Infidel nothing but Unbelief can make the Heart so unyielding - But wouldst thou amend cease not Prayer & Meditation - one Drop of water weareth not a stone but continual dropping - a vein is cabb'd to make it swell - so the heart till it bleed -

2^d Thing propounded in the Text - which is double - coming to Christ and taking his Yoke upon us - to begin with the first coming to Christ is approaching him by Faith - coming & believing are used as the same Thing Heb 11. 6. John 6. 35-37 John 1. 12 Observe a saving Faith is more than a bare assent or persuasion of the truth of the Gospel it is a coming Faith a coming belief - that relies on that clings to Christ - we may have an Historical Faith so have Devils - He that believes that Christ is well that he is the Case of them that seek him cannot but go to him - If thy belief stand thus not to this it is weak and must be cured in the same way as that in believing the Law - namely by meditation, reading, hearing of the great mystery of Redemption revealed by Jesus Christ - and of the glorious person made through him - this is Faiths Lighthouse which if it be black will make it keen -

3^d Now follows the Benefit, Ease, and rest; And this is what we call Justification of the Sinner - which is an Absolution or remission of sins by the only merits and satisfaction of Christ accepted for us and imputed to us - 2 Cor 5. 21 Rom 5. 19 This is the Ease and Rest mentioned Christ takes from the Burden of the Sinner this load and beareth him upon his own Back Isaiah 53. 4, 5, 6 Thus he eased Peter when his heart was ready to break for denying him - thus he eased Mary Magdalen Luke 7. 48 - thus he refreshed trembling Saul Acts 9. 5 - and he still eases his eyes of mercy Isaiah 66. 2

But one point remains to be spoken of - The Thing invited to was double - the first "Come unto me" has been explained The 2^d "Take my Yoke upon you" this is the Yoke of Obedience, Christ for our sakes took it upon him & made it his - but not that we should draw our necks out of the collar - As in coming to Christ we have Faith in the Case by him Acquitting or Justification so in taking his Yoke we have sanctification or holiness of life that which God hath joined &c. - Faith without Fruits of obedience not true Christ given unto us on example for life -

Thus my Dear Philander, have I amidst the noise of children endeavored to comply with your request - If it is of any use to you I shall be glad to assist you again - my love to Rebecca and believe me as ever your Affectionate Mother
S M Chase

Sunday night.

KGL 230121

1823, Jan 21

My dear son; Had not your Dear Mother loved
you exceedingly the foregoing Epitome of one of
the Learned Medici's sermons would never have met
your eyes. Confin'd to her room by great debility
as she has been for so long a period it indeed surprises
me that she has had strength & nerve to go thro' such
a task. As to my poor self helping you; if you
knew how all my - I will not say hours - but mo-
ments are engag'd in indispensable labour you wd
as soon think of requesting a Trip hammer in full
business to stop to crack your knuts as of asking me
to help you. Yet I can not but sympathize with
you. The labours which are imposed on you I fear
a too weighty & numerous for the good of your health.
I would not write but one sermon the week; the
other I would read from some interesting book. Your
Congregation can not expect, under your present
weight of care arising from your school, more
from you. I feel great pleasure in informing you that
Sarah is evidently better. Her cough has almost left
her; and her spirits begin to revive. Selamon has passed
an excellent examination & thereby mounted a step
higher into the Soph^r Class. His teacher speaks favour-
ably of him. Mr. Sharrow with his (classmates of
Jun^r) is to have an exhibition in public. His speech
on the favourable state (I can get no better word) of
Christianity to Learning, is I think a good one.
Mr. Threlkeld often speaks of you with affection. He is well
& desires to be remembered.
Little Mary tho' lately quite sick is now well & grows
the finest child you ever saw. Henry is the Hero of
every play; and thinks himself a Match for Dad
in every thing. You know I enjoy myself in their
innocent sports of which I have now an opportunity
of being a constant Spectator: for they and your Mother
and Sarah & Mr. Threlkeld are inmates of my study! - I will
hardly believe this; but it is true. The reason is we are too poor
to keep an extra fire.

If you ask me if I am happy - I tell you
 as the Quakerism answers the question "What
 is worth to be content for life" "He never said he"
 And I know it is that I am full of content
 study & have time to think of nothing else
 except of my extreme poverty. Now and then
 I get a few dollars to go to market with - the rest
 I have. I'll do have your loving letters to be

1871
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Rev. Wm. Chase Junr
 Xenia
 Ohio

I have by this time your letter. I have not heard what
 has been from Washington. I hope you had not your dinner
 home with 8 cts. I hope you had not your dinner
 and that you would send for him (at Mr. Douglas's)
 by some of your friends. I hope you had not your dinner
 and that you would send for him (at Mr. Douglas's)
 Now Dear Philander - I hope, my love to
 your wife. I begin to count the days between the
 and the Convention when I hope to see you

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