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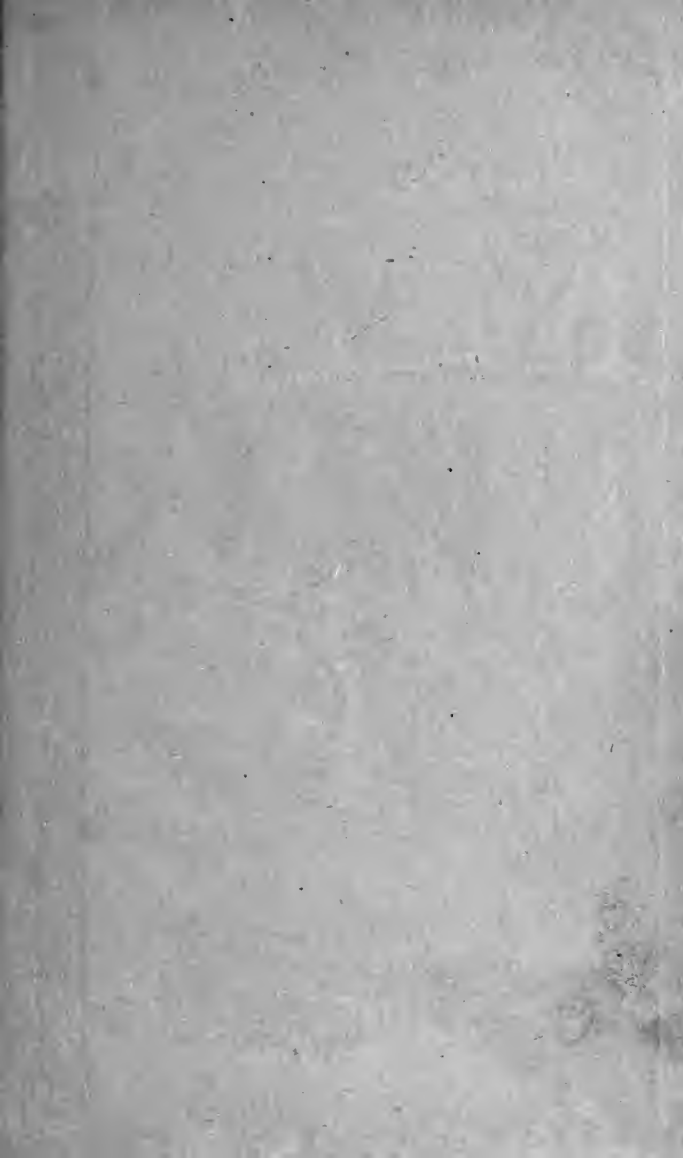
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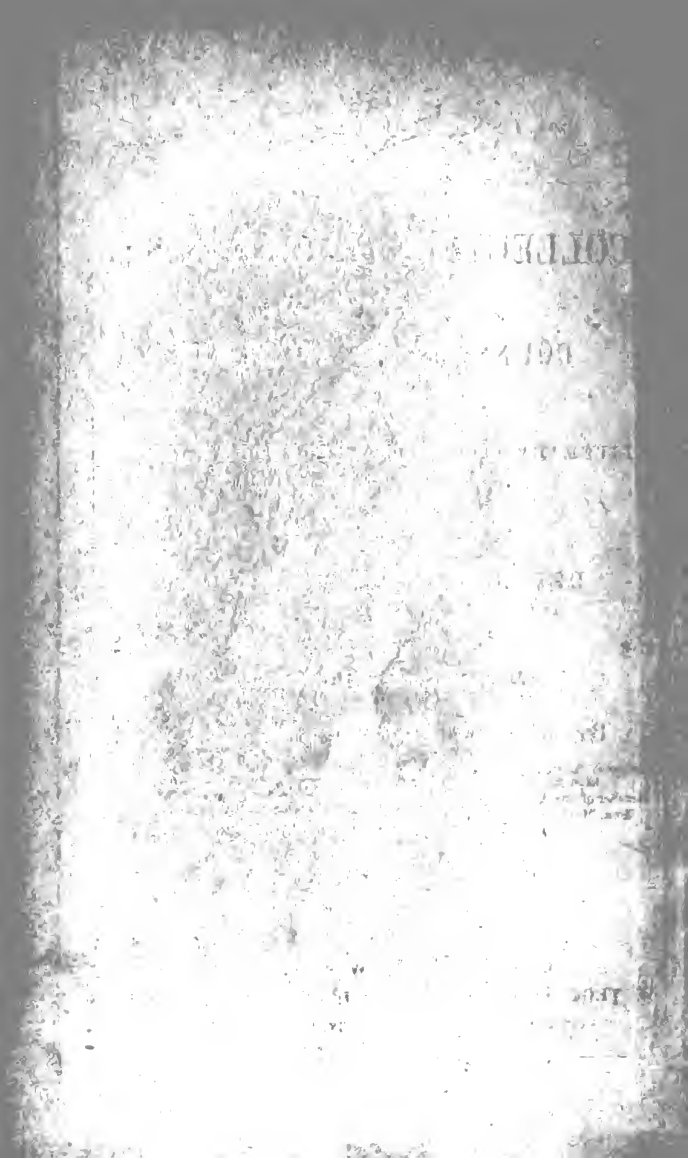
University of Toronto,


FROM

THOMAS HODGINS, M.A.

1890.







COLLEGIATE ADDRESSES ;

BEING

COUNSELS TO STUDENTS

ON THEIR

LITERARY PURSUITS AND FUTURE LIFE.

BY THE

REV. JONATHAN MAXCY, D.D.

With a Biographical Introduction,

By ROMEO ELTON, D.D., F.R.P.S.,

Fellow of the Royal Society of Antiquaries, Copenhagen ; of the Society of Universal Statistics, Paris ; of the Connecticut Academy of Arts and Sciences.

Member of the American Antiquarian Society ; of the American Oriental Society ;
Hon. Member of the New York and Connecticut Historical Societies, &c. &c.
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BIOGRAPHICAL INTRODUCTION.

AMONG the various advantages resulting both to England and America from a common language, one of the greatest is, the facility thus afforded for the intercommunion of thought. The works of every distinguished writer soon become the common property of both countries. American Literature is favorably received in the mother country, and we venture to anticipate such a reception for the present volume, which contains a selection from the "Literary Remains" of President Maxcy. These Remains were recently published in the United States, edited by the individual who presents this volume to the British

public, and were noticed with high commendation in the principal American Reviews.

As it is always gratifying to the reader to know something of the author whose work he is about to peruse, we shall introduce this selection by a brief Memoir.

The REV. JONATHAN MAXCY, D. D., was born in Attleborough, Massachusetts, September 2nd, A. D. 1768. Here his ancestors had long resided on their own estate. His grandfather, Josiah Maxcy, Esq., was for many years a member of the Colonial Legislature of Massachusetts, and, throughout a long life, enjoyed the esteem and confidence of the community. Dr. Maxcy was the eldest son of Levi and Ruth Maxcy. His mother, whose maiden name was Newell, was a woman of strong mind and devoted piety; and the present instance may be added to the numerous examples in which superior mothers have been honored in their sons. Upon her devolved the delightful duty, of

implanting in his young mind those seeds of truth and righteousness, which were in after years to bud and blossom into usefulness. His father was a man of literary tastes, of sound understanding, and one of the most influential inhabitants of the town. The character of his parents, therefore, was highly auspicious to his intellectual and moral training. Two of Dr. Maxcy's brothers, Milton and Virgil, graduated at Brown University, and afterwards rose to eminence at the bar. The latter filled the office of Solicitor to the United States; and subsequently, that of Chargé d'Affaires to the Court of Belgium.

JONATHAN MAXCY, the subject of the following narrative, as soon as he could read, became passionately fond of books; and, at an early age, gave proofs of extraordinary talent and maturity of intellect. Often, when a boy, he was wont to give his companions specimens of his extemporaneous oratory, which would have done credit to riper years. His sprightly wit and pleasing manners

rendered him a great favorite at home, and in the neighbourhood. The evidences of genius and devotion to study which young Maxcy thus early evinced, seemed to indicate to his parents the propriety of giving him a liberal education. They had observed with delight the force and clearness of his intellectual operations, and cherished hopes of his future eminence. He was placed, therefore, preparatory for admission to college, in the Academy at Wrentham, Massachusetts, over which the Rev. William Williams, M. A., presided with distinguished ability. Of this eminent instructor he was accustomed to speak in terms of respect; and continued much attached to him in after life.

In 1783, at the age of fifteen, he entered Brown University. While an undergraduate he pursued his studies with great assiduity and success; and his brilliant intellect, urbanity of manners, and correct deportment, conciliated the high regard both of his instructors and fellow

students. His studies in college developed and invigorated the powers of his mind; and, to whatever branch of knowledge he applied himself, he was sure to excel. Even at this early age, his compositions were remarkable for the classic purity in which his conceptions were embodied. Genius is sometimes marked by an exclusive development of one faculty, which throws the others into shade. In Maxcy there was that exquisite harmony of all the faculties which constitutes the perfection of mind. This, aided by judicious training, ensured his future eminence. He graduated in 1787, with the highest honors of his class, on which occasion he delivered a poem, "On the Prospects of America," and the valedictory oration—the latter, in the American colleges, being always assigned to the best scholar.

Immediately afterwards a vacancy in a tutorship occurred; and, such were the qualifications of young Maxcy, that he was appointed to fill it, though yet a minor. This imparted a new impulse

to the noble aspirings of his unfolding powers. During four years he discharged the duties of his office with such ability, as to secure popularity and respect from the students, the faculty, and the corporation of the University.

Although he had been favored with a religious education, yet it was not till the period of his tutorship in college, that he appears to have been brought permanently under the power of divine truth. The fervor and depth of his piety was soon apparent to all, and he resolved to devote himself to the Christian ministry—a step which he was encouraged to take by the President of the College, the Rev. Dr. Manning. After having, for some time, devoted his attention to the study of theology, Mr. Maxcy resigned his office of tutor, and was ordained as Minister of the first Church of Christ, in Providence, September 8th, 1791. This was the oldest and most influential church in Rhode Island. On the day of his ordination he was elected Professor of

Divinity, and also a Trustee of the College.

Mr. Maxcy entered upon the discharge of his ministerial duties with earnestness, united with a deep sense of his responsibility, and he soon attained high reputation as a preacher. His sermons were always full of evangelical truth, and delivered in a manner chaste, dignified, and impressive.

He was advancing to the acme of fame, in pulpit oratory, when a still more extensive field of usefulness was opened to him. The Presidency of Brown University having become vacant by the death of the Rev. James Manning, D. D., public sentiment universally pointed to Mr. Maxcy as the most suitable person to be his successor. The Corporation of the College did not long deliberate; and, at the annual commencement, September 8th, 1792, he was unanimously chosen to that important office. He resigned the pastorate of the church on the same day that he was placed in the presidential chair, and, entering

upon the discharge of his official duties, gave to them all his energies. At the commencement, succeeding his inauguration, the college was illuminated, and a transparency placed in the attic story, displaying his name, with the words—"President, 24 years old."

Ripe scholars, and men of science, are sometimes deficient when placed at the head of a college. The *suaviter in modo* is often unhappily divorced from the *fortiter in re*. It is a happy circumstance, when persons occupy these high places, who combine, with pleasing and dignified manners, a firm and strict enforcement of necessary discipline. In his official station, President Maxcy endeared himself to his pupils, by the affability of his deportment, and his paternal solicitude for their welfare. He was always ready to assist and encourage any who applied to him, and entered into their concerns with the most lively interest. In his mode of discipline he treated his pupils as young gentlemen; and,

while his appeals were addressed to the understanding and the conscience, he endeavored to make each one feel his own responsibility as an intellectual and moral being.

Under his able and judicious administration, the college acquired a high reputation, and diffused its light over every part of the Union. It sent forth a constellation of accomplished scholars, whose eloquence has adorned the pulpit, defended the rights of the people, and shone in the Halls of Congress.

Such was President Maxcy's celebrity as a scholar and divine, that in 1801, when only thirty-three years of age, the honorary degree of Doctor in Divinity was conferred on him by Harvard University. At this period, he was so highly appreciated, that he was invited to more eligible positions, in distant parts of the country. In 1802, after the death of the Rev. Jonathan Edwards, D. D., President of Union College, New York, Dr. Maxcy was elected his successor.

Here he officiated with increasing reputation, until 1804, when he was called to another sphere of action. In that year, upon the establishment of the South Carolina College, he received the unsolicited appointment of President, and accepted it with the fond anticipation of finding a warmer clime more congenial to his constitution. He presided over that institution till his death; and, under his popular government, it attained a high rank among the colleges of the United States.

Dr. Maxcy's health had been infirm for several years, and, after a short illness, he expired in peace, in full expectation of the blessedness of the righteous, June 4th, 1820, aged fifty-two years. The death of an individual so admired and revered spread a deep sorrow, not only through his family, but among his numerous friends and pupils in all parts of the Union. Science, virtue, and religion mourned over the loss of one of the brightest ornaments of the western hemisphere.

Dr. Maxcy, it is believed, was appointed to the office of President the youngest, and officiated the longest, in proportion to his years, of any person in the United States. He was connected with some college, either as a student or an officer, nearly thirty-eight out of the fifty-two years of his life.

In his person he was rather small of stature, but of a fine and well-proportioned figure. His features were regular and manly, indicating intelligence and benevolence; and, especially in conversation and public speaking, they were strongly expressive. Grace and dignity were also combined in his movements.

In closing this brief sketch, we subjoin a few particulars in relation to the prominent traits of his character.

As a scholar, Dr. Maxcy held a very high rank. His stores of knowledge were varied and profound, and he had at all times the command over them. Like the celebrated Robert Hall, he appears to

have evinced an early taste for metaphysical studies, and to have thoroughly understood the various systems of philosophy. To this circumstance was probably owing much of that clearness, precision, and facility, which enabled him at once to separate truth from error, and to wield his arguments with irresistible effect. He possessed, in a very extraordinary degree, the power of mental abstraction; and few persons could pursue a train of thought to equal extent, without the aid of writing, or retain their conceptions with a firmer grasp. Although he had a marked predilection for analytical investigation, and for works of profound reasoning, yet he cultivated with enthusiasm classical literature and the *belles lettres*. He studied eloquence critically himself, and took great interest in the oratorical instructions of his pupils. Such was the promptitude and compass of his knowledge, that it seemed as if every subject that was introduced was the one which he had been last occupied in examining,

and the one in which he was most minutely and extensively skilled.

As an instructor, Dr. Maxcy possessed unusual ability, and, perhaps, no president of any college in the United States ever enjoyed a higher reputation. The precision and perspicuity with which he could develop his ideas in the most appropriate language, rendered him peculiarly qualified for this office. His numerous pupils all unite in pronouncing him, as a teacher, one of the most perfect models. The attractive manner with which his instructions were delivered, added to his long experience, as well as his power of separating the essential from the less important, doubtless contributed greatly to his success. He saw every subject as a whole, and could dissect, with anatomical precision, all its parts, till every fibre was laid bare. But, although he was perfect master of the works of others, and at all times capable of demolishing their theories, his learning was never otherwise employed than as an instru-

ment of good. While he expanded the minds of his pupils from his own capacious stores of knowledge, and imparted to them a clearer perception of the beauties, or subtilities, or errors of a writer, he was ever careful to instil sound principles of virtue and piety. In his lectures, he generally wrote merely the principal divisions, with a few brief illustrations. His Introductory Lecture to a course, on the Philosophical Principles of Rhetoric and Criticism, which is inserted in this volume, will convey to the reader some idea of his method of lecturing. It was intended solely for the use of his pupils, but contains a number of important positions, of general interest, with regard to the grounds and principles of philosophical criticism, and the nature, use, and end of language.

As a preacher, Dr. Maxcy's reputation did not depend so much on any one striking excellence, as on the union of many. These were so happily combined, that it would be difficult to say which

was the most prominent. His conceptions were vigorous, and were expressed in a pure, terse, and elegant style. The impression made by his discourses was, undoubtedly, very much deepened by the peculiar unction with which they were delivered. A profound and breathless silence, an intense feeling, and a spirit of holy elevation, were the almost invariable attendants of his preaching. He was often called to preach on public and extraordinary occasions, and always attracted crowded audiences—as his hearers were sure that he would do ample justice to the subject he might discuss. His manner of delivery was emphatically his own. There was no labored display, but every thing was natural, graceful, and dignified. Though his voice was not very powerful, yet it was full and melodious, and his enunciation so distinct, that every syllable he uttered in the largest assembly fell clearly on the ear of the most distant hearer. He usually commenced in a moderate tone of voice, but became

more animated as he proceeded, till he gradually led captive the hearts and feelings of his audience.

In the performance of devotional exercises he greatly excelled. Prayer appeared to be his element. His heart was melted, and "his lips touched as with a live coal from off the altar," when he was engaged in this sacred and delightful duty.

As an author, we believe the intelligent reader, who peruses only this selection from Dr. Maxcy's "Literary Remains," will accord to him a high rank. His Addresses to Graduates are replete with wisdom; expressed in language spirited, chaste, and classical. The Discourse on the Existence of God, at the conclusion of this volume, will attract attention by its luminous and philosophical train of thought, its sublime sentiments, and beautiful imagery. The natural element of his mind was greatness; and, on subjects of this nature, his powers were displayed with peculiar advantage. Here he made his hearers feel the

grasp of his intellect, and subdued them by his powerful reasoning and deep pathos. His Addresses, delivered on special occasions, contain many splendid passages, and may be regarded among the most finished and eloquent of his productions. They show him to have been a warm friend to every institution which had for its object the promotion of knowledge, patriotism, virtue, and piety. In one of these, delivered in 1799, at the request of the citizens of Providence, he refers to the anarchy and infidelity of France, which had begun to roll their waves across the Atlantic, and to threaten the best interests of society in both hemispheres. These sentiments, uttered half a century ago, are not less applicable to the present time. We subjoin the following extract:—

“Let us for a moment contemplate the magical, wonder-working word—‘EQUALITY.’ This, in the French cavalcade of death, is harnessed up behind liberty. That fair goddess is with reluc-

tance dragged into the train, and thrust forward, that her charms may introduce the infernal procession which troops behind her. The revolutionary demagogues of our country talk much of equality. They assure us, in their indefinite, unqualified language, that all men are equal. To ascertain whether this assertion is true, we must recur to fact and experience. Nature, so far from making all men equal, has made them very unequal. All men have not the same strength and activity of body—all have not the same endowments and energies of mind. These are facts which speak in a language too plain not to be understood. Nature no where yokes up a dwarf with a giant, or a Newton with an ape. Amidst her mighty profusions of endowments, we discover an instinctive wisdom—fitting the numerous parts of this stupendous whole to their several places—arranging them by orders, differences, and contrasts, so as to constitute one perfect system, whose parts are never all young, nor old, nor equal, but supported in a beautiful diversity, through a perpetually dying and reviving universe.

“Society, no less than nature, makes great

differences and inequalities among men. When the road to acquisition is equally open to all—when the laws equally protect every man's person and property—all men will not possess the same spirit of enterprise—all will not obtain accession of wealth, of learning, virtue, and honor, equally extensive and important. The industrious, prudent citizen, will gain vast quantities of property, while the negligent and idle will remain in the depths of poverty. To the last, the doctrine of equality is like the music of angels. Energized by the sound, he rouses from his lethargy, and revels on the divided spoils of his wealthy neighbour. That men in the social state are equal as to certain rights—that they ought to be protected in their persons and property, while they behave as good citizens, will undoubtedly be admitted. This, however, is a very different kind of equality from that which the promulgers of this pernicious doctrine intended to introduce. Their schemes of wicked ambition were, to overturn all the established governments in the world, and to obtain an unlimited control over the minds and bodies of men. Nothing could be more immediately conducive to this purpose,

than to render all the subordinate ranks of society dissatisfied with their condition. This was to be accomplished by persuading them—that the governments under which they lived were unjust and oppressive—that all religion was a vain and idle superstition—that there was no difference in men, except what arose from arbitrary violence—that the few, who had acquired great wealth, had no better right to it than the many, who had acquired none—and, that nothing could restore genuine liberty but the prostration of every dignity, and of every advantage, whether derived from the industry of man, or the bounty of God. The advocates of this pernicious system of equality, in the career of their opposition to the laws of nature and society, have expressed their fervent displeasure at that respect, which long has been, and I trust long will be, attached to eminent and dignified men, exalted to the higher stations in government. This is an important part in the system of universal disorganization: for, if you destroy all respect for magistrates, you destroy all confidence in them, and leave no security for the existence of liberty or laws..... If once illumined by the transforming doctrine

of equality, we shall see the whole establishment of nature reversed. Walking on enchanted ground, we shall see vales usurping the place of mountains—rivers whirling back to their sources, and skies falling to embrace the earth. When we are transformed into complete levellers, we can overleap, at one bound, all the mighty differences established by infinite wisdom ; and, without a seeming disgust at the junction of eternally jarring principles, shall congratulate ourselves that we have escaped the drudgery of human prudence, and emerged into a region of perfect day.”

Dr. Maxcy united in an eminent degree the qualities which command genuine esteem. That he had faults we do not deny, for he was human ; but whatever these were, they appear to have been unobserved amid the lustre of his virtues, as all his colleagues and pupils uniformly evince the most affectionate veneration for his memory. Among these we quote the testimony of the two following, whose names are known on both sides of the Atlantic. The Rev. Eliphalet Nott, D.D., LL.D., one of his pupils, and his successor as

President of Union College, observes—"That he was an erudite scholar, an accomplished gentleman, and a successful teacher, was admitted by all who had the happiness to know him." The Right Rev. T. C. Brownell, D.D., LL.D., Bishop of the Diocese of Connecticut, who was both a pupil and a colleague, says—"He was a most amiable man in private life, and equally interesting and conciliating in his public station—possessing a rare genius, an exquisite taste, and a correct judgment."—As a man, he was esteemed and honored; as a companion, attractive; as a friend, sincere, constant, and affectionate. In all his intercourse with society, he exhibited an example of Christian meekness and liberality. Frank, noble, and generous, he had nothing of that disguise and duplicity which characterize the mean and selfish. Of his character as a Christian, his life forms the best eulogy. His piety, enlightened, deep, and influential, shone with a mild and steady lustre, and exemplified its prac-

tical efficacy in all the relations he sustained. In his religious opinions he was evangelical and decided, but, at the same time, catholic in his sentiments, and extended his Christian affection to all who bore the image of the Saviour. He beautifully exemplified the aphorism—"In necessariis unitas—in dubiis libertas—in omnibus caritas."

In the social and domestic circle, the finer qualities of his mind were seen to the greatest advantage. While he was the delight and ornament of the intellectual circles in which he moved, he appeared always the most happy in the bosom of his family. In the relation of son, husband, parent, and master, he exhibited a commendable example of fidelity, affection, and kindness.

In the character of Dr. Maxcy, mental and moral worth were happily combined. And so long³ as genius, hallowed and sublimed by piety, shall² command veneration, he will be remembered in his country as a star of the first magnitude.

"Semper honos, nomenque tuum, laudesque manebunt."

Upon President Maxcy's monument is the following inscription—

S · M ·

West face.

REVERENDI · ADMODVM · VIRI
JONATHANIS · MAXCY · S · T · P ·

COLLEGII CAROLINAE · AVSTRALIS

PRINCIPIS · PRAEFECTI

RARIS · ET · PRAECELLENTIBVS · INGENII · ARTIBVS · FVLTVS · QVALES
VEL · SVMMIS · DIGNITATIBVS · CONSTITISSENT · AVSPICIO · BONO
HVJV · INSTITVTI · PRAESES · RELATVS · EST · IN · IPSO · TEMPORIS
MOMENTO · CVM · SINGVLARIA · EJVS · MVNERA · MAXIME · ESSENT
ALVMNIS · EMOLVMENTO · AD · FINGENDOS · MORES · LITERARIOS
VEL · AD · CASTIGANDA · JVDICIA · NEC · NON · VIAM · QVA · APVD
HOMINES · GRATIAM · PARERENT · MONSTRANDO · ANIMOSQVE
EORVM · STUDIO · BONARVM · ARTIVM · INFLAMMANDO
TALIS · ERAT · PRAELECTOR · VT · IN · ILLO · NON · INGENII · VIS · NON · LVMINA
NON · VERBORVM · FELICITAS · NEC · DECORI · GESTVS · ILLECEBRAE · ET
AD · COMMOVENDOS · AFFECTVS · INSIGNITER · APTAE · DESIDERARENTVR
OFFICIVM · PRAECEPTORIS · TANTA · PERITIA · SVSTINEBAT · VT · DVM
SCIENTIAM · IMPERTIRET · SIMVL · ARTEM · VERA · INVESTIGANDI
ET · BENE · RATIOCINANDI · FACILI · AC · JVSTA · METHODO · DOCERET

ADEO

East face.

SE · HABLEM · COLLEGII · MODERATOREM · PRAESTITIT
VT · INTER · ALVMNOS · JUXTA · CONCORDIAM · AVCTORITATEMQVE
LEGVM · SERVARET · EVITANDO · SIMVL · DVBITIAM
CVRIOSAMQVE · NIMIS · EXPLORATIONEM
DOCTRINAE · CHRISTIANAE · ASSERTOR · IPSE · MITEM
EVANGELII · SAPIENTIAM · EXCOLEBAT · VIAMQVE · SALVTIS
SEMPITERNAE · ARGVMENTIS · EX · LIMATISSMA
PHILOSOPHIA · PETITIS · TVEBATVR
HAVD · FACILE · ALIVM · INVENERIS · CVI · CONTIGIT · BENEFICIA
AVT · MAJORA · AVT · DIVTVRNIO · ERGA · HANC · NOSTRAM
CIVITATEM · PROFERRE · NEMINEM · CERTE · QVEM · JVVENTVS
NOSTRA · PIA · AC · GRATA · MENTE · PERINDE · EXTOLLIT
PARENTEMQVE · STVDIORVM · REIPVBLICAE · FAVTORVM · CONCLAMAT
DESIDERIO · TANTI · VIRI · ET · IPSIVS · MEMORIA · BENEFICIORVM
PERCVLSA · FAMILIA · ACADEMICA · EX · APOLLINE · CLARIORVM
NVNCVPATA · CVJVS · OLIM · ILLE · SOCIVS · ERAT
H · M · P · C ·

South face.

NATVS · IN · CIVITATE · MASSACHVSETTS
IV · NONAS · SEPTEMBRIS · M · DCC · LXVIII

North face.

HIS · IN · AEDIBVS · ANIMAM · EFFLAVIT
PRIDIE · NONAS · JVNII · ANNOQVE · S · H ·
M · DCCC · XX

AN ADDRESS,

DELIVERED TO THE

GRADUATES OF BROWN UNIVERSITY,

AT THE ANNIVERSARY COMMENCEMENT,

September 5th, 1798.

THE HISTORY OF THE
LIFE OF
JAMES OGLETHORPE
BY
JAMES OGLETHORPE
IN TWO VOLUMES
VOLUME I
LONDON: PRINTED BY R. CLAY AND COMPANY, BUNGAY, SUFFOLK.
1881.

THE HISTORY OF THE
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1881.

AN ADDRESS

You, gentlemen, have the singular fortune to complete the course of your collegiate education at a period the most alarming and interesting that the world ever saw. Principles and conduct prevail, which threaten destruction to those institutions of religion, and government, to which mankind are indebted for all the blessings of civilized life. In that part of Europe, where the altar has been profaned, where the bands of society have been burst asunder, where the most endearing connexions have been exchanged for purposes of worse than brutal association—the passions have been wrought up to such a paroxysm of rage, that they have set at defiance the sacred obligations of religion and justice—have proclaimed open war against the

Almighty—and covered the earth with blood and murder. There you behold tigers and wolves, in human form, sparing neither age nor sex. To them a Supreme Being is a chimera—immortality is unconscious sleep—and future responsibility the frightful offspring of superstition. There the hydra of despotism, riding on her iron car, gnashes her bloody jaws, and growls destruction to the world. From this horrid spectacle turn off your eyes to your native country—where laws are regarded—where government is equally administered—where the constituted authorities are respected—where the God of heaven is worshipped; and, let your full souls rise with an indignant determination to resist, at all events, the intruding arm of foreign domination. When you see the pernicious effects of infidelity, atheism, and unbridled ambition, learn to venerate and support those sacred institutions, which alone can render men fit subjects for moral and civil government. With a view to guard you against that irreligious, haughty, vengeful spirit, which is striving to convert the world into a vast theatre of carnage and confusion; permit me to recommend, to your most serious attention, the three

following things, from the influence of which, I conceive, all moral improvement is derived.

First.—Remember that there is a God. The belief of this truth is the only security of virtue, and the only barrier against vice. For, if we say there is no God, we say there is no standard of morality. We equalize virtue and vice; or rather we say there are no such things as virtue and vice. We at once annihilate all moral obligation, and, with it, all restraint on the sinful propensities and headstrong passions of man. It is truly astonishing, that a rational being, who can endure a moment's reflection, should be an atheist; and yet there are many who spurn at the idea of a God, and arrogantly tell you that the universe is not an effect, but a cause. Indeed, if you disbelieve the existence of God, you must believe that there is no higher principle than matter. Of consequence, you must say matter is eternal; its various modifications, animate and inanimate, are the result of an inherent, central, and circumferential power. In this case you will gain nothing, and lose much; for you will still be as much at a loss to account for this power and its operations, as you will be to account for

the existence of an eternal, intelligent, uncaused Being. If you admit the latter, you can account for the origin of all things, in a consistent manner; if you admit the former, you can never account for the existence of one atom, or for one modification of matter. Atheism is, of all doctrines, the most uncomfortable and gloomy. It renders all moral and intellectual acquirements useless; levels man to the brutal creation; destroys all order, design, and harmony, in the universe. If acted out in its genuine effects, it would convert the world into a theatre of confusion, violence, and misery. Never, therefore, forget that there is a God; let every breath you draw, and every object you behold, remind you of this truth.

Secondly.—Remember that you have souls; and that these will never cease to exist. A denial of the existence of the soul, as a thing distinct from matter, and of its immortality, is a natural and necessary consequence of a denial of the existence of God. For, if there is no higher principle in the universe than matter, what we call the soul is merely the result of animal organization. In this view, the soul must be considered

as a quality wholly dependant on a particular disposition of matter ; derange that disposition, and you destroy the soul. In this view, the fate of man and brutes is the same ; both are matter, and both destroyed by decomposition. In short, the doctrine of a material soul amounts to this, man has no soul. God has so formed you, that you are obliged to rely on the veracity of your senses ; if you distrust the evidence of these, or renounce it, you have no standard of certainty left. Your external senses inform you of what exists without ; your internal senses, of what exists within. To doubt, in either case, is to do violence to nature. You have the same kind and degree of evidence, therefore, that an operative, thinking substance exists within you—as you have, that any material body exists without you. Matter makes itself known to you by its qualities. The soul becomes acquainted with itself, and its existence, by internal sense ; by the knowledge it gains from without ; and by its operations concerning that knowledge. The soul has as direct a perception of itself, as it has of any object whatever. To doubt, therefore, whether you have souls, is to doubt whether any

thing exists. The qualities of the soul appear to be totally different from the qualities of matter. The soul can originate motion and thought; it can remember, examine, choose, refuse, reflect, judge, and decide. Matter can do nothing of a similar nature; it is of itself inert. It exhibits not the most distant appearance of thought or volition. If then the qualities of matter and those of the soul are so different, there certainly is the highest reason to believe that they are substances totally different in nature. The soul appears to be a single, indivisible principle. The parts, into which it has been usually divided, ought to be considered, not as if they existed as parts, but as the different operations of the same self-acting principle. Whether this principle will continue to exist after the dissolution of the body, cannot be ascertained without the aid of revelation. The dread which the soul has of annihilation; its dissatisfaction in the present state; its ardent desire after happiness; its capacity of unlimited improvement; the absurdity of supposing, that God would bestow powers, and destroy them as soon as they begin to energise; the unequal fate of virtue and vice in this world;

the consideration that man answers no determinate purpose here; these things render the separate existence of the soul highly probable. Revelation alone assures and confirms immortality to man. In the sacred pages, a distinction is clearly made and kept up between body and soul. God is styled, "The God of the spirits of all flesh." Paul speaks of "The spirits of the just made perfect." Job says, "There is a spirit in man." David says, "Into thy hand I commit my spirit." Christ said to his disciples, "A spirit hath not flesh and bones." Stephen, when stoned to death, cried, "Lord Jesus receive my spirit." The Saviour certainly taught that there was a difference between spirit and matter, when he said, "Fear not them which kill the body, but are not able to kill the soul." In short, if you examine the Scriptures, you will find that the inspired writers uniformly keep up this distinction on which I am insisting; and that their faith was, that the soul would survive the dissolution of the body—that death was not an annihilation of existence, but only a change in the mode of it. It is of the highest importance that you believe this doctrine; for, without it,

you lose the influence of all those motives which give vigor and worth to human actions. If you admit the idea, that your existence will terminate with the present life, your love of virtue, and hatred of vice, will abate; you will resign yourselves to the blind impulse of passion; and will direct all your actions by present gratification. As you will have nothing to anticipate, the immediate impulses of your feelings, independent of all consequences, will engross your attention. Hope and fear are the strongest propensities by which man is actuated. The first is directed to the reward of virtue—the last, to the punishment of vice. If you, then, take away the prospect of immortality, you take away the chief principles on which moral motives operate; or you weaken those principles to such a degree, as to render them useless. A disbelief, therefore, of the soul's immortality, contravenes the constitution of nature. It is not right, therefore, to say, as some philosophers do, that every appearance in nature is against the future existence of the soul. The contrary is so far true, that you can scarcely investigate the sinful cause of any thing in this world, without taking into view its connexion

with another. If you regard your own interest, or that of society, never depart from the doctrine of the soul's immortality. The consequences of a belief in the opposite doctrine, are so manifestly pernicious, that you may rest assured that it cannot be founded in truth.

Thirdly.—Not only remember that you are immortal, but, that you are accountable creatures. It is impossible for God to form a rational being, and not bind that being under moral law, so long as he shall continue to exist. This law flows from the absolute perfection and supremacy of the divine nature. When we say that God is infinitely amiable, it is the same as to say, that he is to be infinitely loved. Moral obligation, therefore, arises from the nature of God, and, like that, is immutable and eternal. Do not imagine, that any change in your state or disposition can exempt you from a responsibility for your conduct—the mutability of creatures can make none in God. Always remember your relation to him. A sense of this will lift you above the grovelling pursuits of vice, and furnish a perpetual excitement to the cultivation of those virtues which alone can render you worthy and

happy. Nothing can be more absurd, nothing more pernicious in its consequences, than the sentiment, that men are not amenable at the tribunal of God; for, if they are at liberty to act as they please, without a liability of being called to an account, it at once becomes indifferent to them what character their actions assume. In fact, a disbelief in future responsibility, is the genuine offspring of atheism; and, like that, must excite the abhorrence of every virtuous man. Let me urge upon you the importance of the preceding sentiments, respecting the existence of God, the immortality of the soul, and future responsibility. The world is more indebted to the prevalence of these three doctrines, for its order and good government, than to all other causes. These doctrines, as to their full extent and influence, are peculiar to revelation. If you discard them, you enervate every virtuous sentiment—you undermine the foundations of society—and level the human to the brute creation. These ideas, I have reason to hope from your past conduct, will continue to influence you in future. You are now entering on a vast, dangerous, and tumultuous theatre. A scene opens for

the utmost exertions of all your abilities and talents, in support of religion and liberty. Wherever Divine Providence may cast your lot, acquit yourselves like men, determined to be virtuous and free.

I now give you, gentlemen, my parting benediction, wishing you may live honored, respected, and beloved in this world ; and in the next, shine like the stars in the firmament for ever.

The first of these is the fact that the
 college is a body of men, and as such
 it has a right to be treated as such.
 It is not a mere collection of individuals,
 but a community, and as such it has
 a right to be treated as such.
 It is not a mere collection of individuals,
 but a community, and as such it has
 a right to be treated as such.
 It is not a mere collection of individuals,
 but a community, and as such it has
 a right to be treated as such.

THE SECOND OF THESE IS THE FACT THAT THE
 COLLEGE IS A BODY OF MEN, AND AS SUCH

THE THIRD OF THESE IS THE FACT THAT THE
 COLLEGE IS A BODY OF MEN, AND AS SUCH

THE FOURTH OF THESE IS THE FACT THAT THE
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THE FIFTH OF THESE IS THE FACT THAT THE
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THE SIXTH OF THESE IS THE FACT THAT THE
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THE SEVENTH OF THESE IS THE FACT THAT THE
 COLLEGE IS A BODY OF MEN, AND AS SUCH

THE EIGHTH OF THESE IS THE FACT THAT THE
 COLLEGE IS A BODY OF MEN, AND AS SUCH

AN ADDRESS,

DELIVERED TO THE

CANDIDATES FOR THE BACCALAUREATE

OF

BROWN UNIVERSITY,

AT THE ANNIVERSARY COMMENCEMENT,

September 2nd, 1801.

THE FIRST

BOOK

The first book of the Bible, Genesis, begins with the creation of the world. It describes how God created the universe and the earth, and how He created man in His own image. The book also tells of the fall of man into sin and the promise of a future savior. The chapters are as follows:

- Chapter 1: The creation of the world in six days.
- Chapter 2: The creation of man and woman in the Garden of Eden.
- Chapter 3: The fall of man into sin.
- Chapter 4: The lineage of Adam and Eve.
- Chapter 5: The lineage of Adam and Eve, including Noah.
- Chapter 6: The lineage of Noah.
- Chapter 7: The flood and the building of Noah's ark.
- Chapter 8: The end of the flood and the beginning of the new world.
- Chapter 9: The covenant between God and Noah.
- Chapter 10: The lineage of Noah.
- Chapter 11: The tower of Babel.
- Chapter 12: The call of Abraham.
- Chapter 13: The sojourn of Abraham in Egypt.
- Chapter 14: The rescue of Lot by Abraham.
- Chapter 15: The covenant between God and Abraham.
- Chapter 16: The birth of Isaac.
- Chapter 17: The covenant between God and Abraham.
- Chapter 18: The visit of the three angels.
- Chapter 19: The destruction of Sodom and Gomorrah.
- Chapter 20: The sojourn of Abraham in Egypt.
- Chapter 21: The birth of Isaac.
- Chapter 22: The sacrifice of Isaac.
- Chapter 23: The death of Abraham.
- Chapter 24: The death of Isaac.
- Chapter 25: The death of Jacob.
- Chapter 26: The sojourn of Isaac in Egypt.
- Chapter 27: The death of Isaac.
- Chapter 28: The vision of Jacob.
- Chapter 29: The sojourn of Jacob in Mesopotamia.
- Chapter 30: The birth of the twelve sons of Jacob.
- Chapter 31: The sojourn of Jacob in Mesopotamia.
- Chapter 32: The vision of Jacob.
- Chapter 33: The sojourn of Jacob in Mesopotamia.
- Chapter 34: The sojourn of Jacob in Mesopotamia.
- Chapter 35: The death of Jacob.
- Chapter 36: The lineage of Jacob.
- Chapter 37: The sojourn of Joseph in Egypt.
- Chapter 38: The sojourn of Joseph in Egypt.
- Chapter 39: The sojourn of Joseph in Egypt.
- Chapter 40: The sojourn of Joseph in Egypt.
- Chapter 41: The sojourn of Joseph in Egypt.
- Chapter 42: The sojourn of Joseph in Egypt.
- Chapter 43: The sojourn of Joseph in Egypt.
- Chapter 44: The sojourn of Joseph in Egypt.
- Chapter 45: The sojourn of Joseph in Egypt.
- Chapter 46: The sojourn of Joseph in Egypt.
- Chapter 47: The sojourn of Joseph in Egypt.
- Chapter 48: The sojourn of Joseph in Egypt.
- Chapter 49: The death of Joseph.
- Chapter 50: The death of Joseph.

AN ADDRESS.

To you, young gentlemen, who are now taking your leave of this Institution, your future prosperity and promotion must be highly important and interesting. The education you have acquired is, with most of you, the capital with which you venture forth into the commerce of life. Let prudence, industry, and economy, be your constant attendants. Hitherto, while intrenched in the narrow limits of collegiate life, you have carried with you the ardent wishes, and engaged the tender anxieties of parental affection. You are now entering on a different scene, where you must more immediately direct and control your own conduct. Of course more anxiety will follow you ; and more honor, if you are wise and successful. Those principles and actions, which have

raised others to eminence and distinction, you may expect will raise you. It is safe to follow the dictates of experience—this alone ought to be your guide, in all cases which fall within its limits. You may consider human life, as you do the science of natural philosophy, in which no real and useful progress can be made without the aid of experiment. Let me advise you, always to adhere to the plain dictates of common reason, and never suffer your minds and hearts to be perverted by that modern, new-sprung light, which teaches its disciples—that every thing which has heretofore been esteemed wisdom, is folly—that all those civil and religious institutions, to which mankind are indebted for all their moral and intellectual improvement, are systems of fraud, founded on ignorance, and supported by prejudice. The men who advocate these ideas, exclusively arrogate to themselves the pompous title of philosophers. They consider Newton, and Locke, and Bacon, and Boyle, as mere children. They cannot endure such simpletons; for they were weak and credulous enough to believe there is a God. These masters of the new school, consider it as a great stigma upon their dignified independence—as a

great sin against the unalienable sacred rights, and liberties, of their "material frames"—to receive instruction from the wisdom of past ages, or from anything except their own unerring reason. They cannot endure the voice of history; because this relates what ought not to have happened. They consider the present race of men, as a species wholly different from all those grovelling beings who have existed in the past ages of the world. As the nature of man is found to be wholly different from what it has always appeared to be, new models of society and government must be adopted; for, as the scene is wholly reversed, every thing which has formerly been useful, must now be pernicious. Hence the world has been filled with a thousand visionary schemes, announcing the perfectibility of man, the age of reason, the empire of philosophy, the grave of immortality, and the divinity of matter. With the patrons of these schemes, it is too vulgar, to believe what has heretofore been believed. They must have something new—something altogether of their own making; it must be wholly detached from common sense—it must be monstrous and prodigious, or it is not philosophy. Novelty, to

a certain class of mankind, has charms too alluring to be resisted. Hence it is, that the modern apostles of moral and political destruction obtain proselytes to rash adventure, and dangerous innovation—proselytes who, like themselves, would break up the great deep, and inundate the globe. Let me advise you, never to relinquish the maxims of experience, and the plain dictates of common sense. These will be, to you, an ark of safety. When every thing around you is perishing in the flood, the top of Ararat will sustain you; and the dove, bearing the branch of the olive, will fly to your windows.

I must, in the next place, guard you against a disposition to neglect the opinions which are formed concerning your conduct. Indifference to censure, and applause, is the index of a heart stubborn in its own pride, and hardened by its own wickedness. He who can assume to himself so much importance, as to see no connexion between his own prosperity, and the approbation of the wise and virtuous, exhibits the most striking evidence that he is travelling in the broad road of destruction. The principle he avows and practises, is a principle of unjustifiable, savage,

and ferocious independence. No one can stand aloof in insulated solitude—no one has a right to sunder the ligaments which bind him to the social body—no one is fortified with such a mound of majesty and glory, that he can need no aid, and fear no danger from his fellow mortals. That barbarian pride, which disclaims all external control, and sees no value, except in individual importance, is the enemy of all domestic and public tranquility. It is the fruitful source of the most daring enormities—tends to prostrate every useful establishment—and, if generally indulged, would convert the whole civilized world into a theatre of contention, of rapine, and murder. Be careful, therefore, to cultivate a decent and proper respect for the opinions that will be formed concerning your conduct, and never allow yourselves to believe that the established customs of society can be slighted with impunity, or subverted without destruction of every thing valuable.

I would recommend to you, never to treat with contempt, and censure, those who possess talents different from your own, or who profess different sentiments—provided those sentiments do not infringe the essential laws of morality, and discard

the solemn injunctions of religion. There is a variety, no less extensive and beautiful, in the intellectual and moral world, than in the natural. God has seen fit to bestow, on different individuals, different kinds and degrees of mental and corporeal endowments. The sentiments and characters of men are originated, varied, and formed, by innumerable circumstances, which appear to be merely accidental. From different associations, employments, and habits, which are all unavoidable in such a world as this, men necessarily derive some peculiarity in their modes of thinking, reasoning, and judging. Perhaps, if the differences, oppositions, and inequalities in the intellectual system were destroyed, it would have no more beauty to an eye, that could take it all in at one view, than this earth would, if all those varieties, which now render it so charming, were levelled down and blended in one common surface. The beneficent Creator has bestowed different kinds and degrees of talents on his creatures, that they might all feel their mutual connexion and dependence; that the intellectual universe might exhibit a complete whole; in nothing deficient, nor redundant, displaying an endless succession

of harmonies—neither fatiguing the mind with too much uniformity, nor perplexing it with too much variety. You should, therefore, strive to ascertain the rank allotted yourselves, as well as others, in the great and beautiful disposition of Divine Providence. You will then be disposed, neither to censure others for not being like yourselves, nor to be dissatisfied with what you are. If you see many above you, it is probable you will always see more below you. You ought neither to envy the former, nor despise the latter; for a little reflection will convince you, that you have infinitely more reason to be grateful for being what you are, than to repine for not being allotted a more conspicuous station. After having ascertained the kind and degree of talents you possess, you will be able, with much greater certainty, to cultivate them with success, and to render them more useful to yourselves and others. The bestowments of Divine Providence have not made a greater difference in men, than the aids and embellishments of education. The man who possesses the greatest abilities, unimproved by study and application, is a giant without skill and dexterity: a dwarf, with a pebble, may level his

cumbrous limbs in the dust. Whether your talents are great or small, they will be of little use without proper cultivation. No one can excel in things to which his talents are not adapted ; nor is there scarcely one, out of all the myriads of human nature, who cannot excel in something. The only art is, to find out what kind of capacity you possess, and to apply to such studies as are calculated to improve it. You cannot toil to advantage against nature ; but, if you add proper discipline to true genius, the result will be glorious. On this subject, I must address you in the elegant language of Cicero : “ Cum ad naturam eximiam atque illustrem, accesserit ratio quædam conformatioque doctrinæ ; tum illud nescio quid præclarum ac singulare, solere existere.” The same great and wonderful man ascribes all his abilities in eloquence, to study and proper discipline. The different branches of learning bear an intimate relation, not only to one another, but to the different faculties of the human mind. These different faculties, in order to be cultivated, must be employed in their proper provinces, and about their proper objects. Hence, it is obvious, that in order to excel, to be really eminent in any

one branch of learning, it is necessary to be acquainted with all. But, that you may render your abilities and acquirements really useful—that you may acquire solid glory and permanent renown—it is essential that you keep in view, the great ends of all arts and sciences. These are—to furnish the mind with information—to give its powers their highest perfection—to form the heart to rectitude and goodness—and thus, to enable man to discharge the duties of life in that mode, which will contribute most to the general advantage of society. You will do well, in all your studies and pursuits, to keep these things in your minds.

In the systems of modern education, more attention seems to have been paid to enlighten the understanding, than to meliorate the heart. This is certainly a great defect; for eminent talents, and extensive acquirements, unaccompanied with moral goodness, want that attracting superiority which virtue alone can give. Neither the mind, nor countenance, can be truly beautiful, unless suffused with that mild light, that ineffable resistless glory, which beams from an uncorrupted heart. Man is not less elevated above other

animals by his moral and religious capacity, than by his rational faculties and scientific acquirements. The moral sense with which he is endowed adds an incalculable value to his existence. Were he insensible to the beauty of virtue, and the deformity of vice—were he not endowed with a consciousness that his knowledge of right and wrong inheres in an immortal principle—he could neither enjoy the transports of divine benediction, nor ascend to the sublime contemplation of the Supreme Being. Man's taste for moral excellence lays the foundation for an endless progression in perfection and felicity. It is to this taste that the great law of God is immediately addressed, requiring of man perfect and unchanging love. Were this law universally complied with, all would be happy; because their affections would be fixed on an object possessing infinite excellence. Imperfection would be lost in improvement; sin and sorrow would cease; all hearts would bound towards the source of infinite goodness; and the whole intellectual universe would for ever brighten under the eye of its Creator. Let me, then, beseech you not to neglect the proper exercise and cultivation of

those moral powers which you have received from the hand of divine beneficence.

To this important end, I must recommend to you the most serious and careful attention to the sacred Scriptures. In these alone are contained those truths and doctrines, the belief and practice of which are essential to your highest happiness, in time and eternity. Among the numerous reasons for recommending the Scriptures to you, I shall, on this occasion, mention but two. The first is, that the Scriptures alone teach the real nature of God. A belief in his existence has pervaded all nations, from the remotest antiquity. This belief, however, seems not to have produced any solid advantage to mankind, since it left them wholly ignorant of the nature of God. When philosophers began to reason concerning the Divinity, they all agreed, except a few, as to his existence; but, as to his nature, disagreed with each other, no less than with truth. Their utmost researches added nothing to what had already been believed. So true is it, that "The world by wisdom knew not God." This single circumstance is sufficient to evince, to an unprejudiced mind, the necessity and propriety of a super-

natural revelation. To the researches of the ancient philosophers, respecting the Supreme Being, the deists of modern times have added nothing valuable, except what they have derived from that revelation which they profess to reject. Being ignorant, as all must necessarily be, of the moral perfections of God, while destitute of revelation, they can ascertain no immutable law of conduct for rational creatures, nor can they exhibit any definite motives to excite to the practice of virtue. Of course pure deism, as to the high end of man's existence, has very little advantage over atheism: perhaps it has none—for though it admits a God, it cannot tell what he is—it cannot explain his nature. This cannot be much superior to that scheme which admits no God, and, of course, cannot explain any thing. The truth is, none but God could know his own perfections and designs, and none but he could disclose them. In the great and splendid fabric of the universe, God has hung out the ensigns of his infinite wisdom and power; but he has not here exhibited those perfections which it is most essential for man to know. The light of nature does not afford sufficient knowledge to guide mankind to

happiness; nor does it present a mode of instruction adapted to their state and capacity. The great body of mankind never contemplate the causes and principles of things; they never examine the mechanism, order, and harmony of the universe. To gain from these any considerable knowledge of God, requires time, application, much study, and great talents. This is evident, from the consideration that so few of the ancient philosophers, though possessed of superior genius, acquired any tolerable notions concerning the Deity. The light of nature, or what is called natural religion, wholly fails in the knowledge of those things most essential to man. Did any one ever discover, from the works of creation, the nature of sin and holiness; the nature of acceptable worship; the certainty of a future state of rewards for the righteous, and punishments for the wicked? Did any one ever discover, from the works of creation, the divine placability—that God could consistently pardon sin, and that he would actually do it, on any conditions? In these respects, the light of nature is “darkness visible.” We can conceive of no way, except by a direct revelation, in which we can know the

moral perfections of God, the dispositions of his mind, and his determinations concerning sinful beings. To know these things is surely of the highest importance; and these are no where to be known, except from the Scriptures. A child, by reading these a few hours, can obtain more knowledge of the true God, than the numerous phalanx of heathen philosophers did, during their whole lives. I am persuaded, young gentlemen, if you consider this subject attentively, you must admit the propriety and necessity of revelation, and must acknowledge the excellency of that contained in the Bible. Here is a religion, plain and intelligible in all its practical truths, accommodated to all classes of mankind—to every capacity—revealing the true God, not only to the intellect, but to the heart. What would have been the language and conduct of Socrates and Cicero, if, in the midst of their anxious researches after God, they had suddenly been favored with the Bible? They would have clasped it to their hearts, and wet it with their tears. Like Archimedes, when he discovered a geometrical truth, they would have run into the streets of Athens and Rome, exclaiming, with

gratitude and joy, "I have found it! I have found it!" I am persuaded, you can neither be willing to live nor die without the knowledge of the true God; and I am equally persuaded, that you can obtain this knowledge no where, except in the Scriptures.

The second reason why I would recommend to you the Scriptures is, that they alone inform us in what man's highest good or happiness consists. This was one of the great points that was agitated in the schools of ancient philosophy. Daily experience evinced that man, not only possessed an invincible aversion to misery, but an inextinguishable ardor for happiness. To guard him against incessant confusion, errors, and crimes, it seemed of the highest importance, to direct all his desires and exertions towards certain objects capable of affording him gratification and enjoyment. Hence opened a vast field for philosophic research and investigation. Ample opportunity was afforded for the exercise of the human mind, in discovering the greatest good, and pointing out the method in which it could be attained. How ineffectual the exertions and researches of the philosophers were, is very

apparent from the single circumstance, that they placed man's highest happiness in nothing beyond the present life. Unassisted by revelation, they knew not the rewards of virtue, nor the transports of immortal existence. They, in general, held it as a principle, that the supreme good consisted in living according to nature; though their explanations of this principle were widely different. To live according to nature, as the Epicureans explained it, was to live in pleasure; as the Stoics and Peripateticks explained it, it was to possess and practise virtue, though they seem not to have known in what true virtue consisted. Their wise man was their virtuous man; and their virtuous man was their happy man. This same man, whom they would style a Sage, they represented as perfect, unmoved by the calamities of life, void of sympathy, pity, and compassion. In short, he was destitute of every quality which constitutes a really good man. Their scheme, like that of the Epicureans, was pregnant with ruin. The first, destroyed nature by too much severity; the last, by too much indulgence. Man, in his present fallen state, unassisted by revelation, is ignorant of the

supreme good. Of course he is guided by no fixed principle, and is carried forward to no determinate end. He wanders, like a bewildered traveller, amidst a thousand objects which allure and disappoint him. Mistaking the means for the end, he grasps with avidity the small portions of good attached to sensible objects, and bounds all his happiness by the limits of the present world. How surprising it is, that men, even in the present day, should assert the sufficiency of the light of nature, though experience has always evinced it to be insufficient! How surprising, that reason should be held up as an unerring guide, when it has left the wisest of mortals in utter uncertainty as to the true God, and the highest happiness of man! That may be defined the supreme good, on which all other good depends. Of course, man's highest happiness is nowhere to be found, but in God; in a resemblance and participation of the divine nature. For the mode in which men are enriched with these blessings, I must refer you to the sacred pages. You will there behold the divine life assuming the empire of the heart—fixing it on God—controlling and

purifying its affections—filling it with celestial tranquillity—inspiring it with the animating hope of deliverance from evil—and finally instating it in the mansions of eternal beatitude. Divine revelation presents to the soul an object, in every respect adequate to its most ardent desires after happiness. Infinite amiableness, worth, and excellence, for ever inhere in the supreme God ; and, when properly viewed, acknowledged, and loved, fire the heart with a rapture, which neither the misfortunes of life, nor the terrors of death, can extinguish.

Suffer me, young gentlemen, in the close of this address, to solicit your attention to the sacred Scriptures, remembering that they alone reveal to you the true God, and prescribe the only mode in which you can rationally expect eternal felicity. Let it not be to you “condemnation that light has come into the world,” but gratefully receive it, and follow its brightness. It will present to you a most intimate and interesting connexion between the present and future world. It will guide your feet in the paths of peace ; it will teach you to derive all the importance of time from eternity ; it will dart its effulgence through-

the gloomy vale of death, and display to your astonished view the celestial Paradise, blooming and brightening under the smiles of infinite love. While you look forward to that glorious state, be careful to make the precepts of the Christian religion the rules of your conduct. You will then travel on through life without guilt, and through death without fear. It is safe to trust in a religion which has triumphed, as Christianity has, over the most violent and powerful enemies. The arrows of infidelity, and the swords of despotic power, have been blunted against her adamantine shield. The sinews which hurled the former, and wielded the latter, have been crumbled; and the wounds they inflicted, have called down the vengeance of Heaven. Remember then, that you trust to a religion which has sustained thousands in the greatest dangers, in the darkest scenes of adversity; and has borne them in triumph from the most tremendous conflicts.

I must now, gentlemen, part with you. Be assured that I shall always reflect with pleasure on the honorable manner, in which you have acquitted yourselves in this college; and, I can-

not but persuade myself, that you will continue to cherish and respect the principles and science of morality and religion, which you have here imbibed. With a heart filled with parental affection, I request you to accept my most ardent wishes for your prosperity. Nothing will give me more real satisfaction, than to see you rise and shine among the brightest stars in the firmament. May you be favored with health, with peace, and plenty—may you obtain honor, reputation, fame, solid glory, and immortal renown. May your lives be a catalogue of patriotic, beneficent, generous, magnanimous actions—may you increase in knowledge, in virtue, in benevolence to man, and in piety to God, till you are prepared for the splendours of immortality—till you are assured “that your names are written in heaven,” and can behold them brightening in the margin of eternity. Actuated with these sentiments, gentlemen, I now bid you farewell.

AN ADDRESS,

DELIVERED TO THE

GRADUATES OF BROWN UNIVERSITY,

AT THE PUBLIC COMMENCEMENT,

September 1st, 1802.

THE UNIVERSITY OF CHICAGO
LIBRARY

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO
LIBRARY

AN ADDRESS.

IN addressing you, young gentlemen, on this occasion, I am impelled, not by the force of custom only, but by inclination, and a desire for your prosperity. As you have now completed the course of your collegiate education, you are, doubtless, filled with no small anxiety as to the business you are to pursue in life. That you make a right choice in this respect, is of the highest consequence to your welfare and happiness. For, if you engage in pursuits to which you are not strongly attached, or to which your abilities are not peculiarly fitted, you cannot expect to prosper. You ought, therefore, particularly to consider your natural inclination, your acquirements, and talents. To excel in a learned profession, you must not only love it,

but you must admire it. You must prefer it, with a partiality which borders on enthusiasm. None but voluntary worshippers can obtain a place in the temple of fame.

You have now arrived at a most important period in life ; a period in which you must begin to reduce scientific acquirement to practical wisdom. The former, is the result of study and attention ; the latter, of skill in moral adjustment and proportion. By the former, you become learned ; and, by the latter, prudent. Both must unite in the formation of a character great and useful. Study, and abstract speculation, give the mind a range too uncircumscribed, and a direction too indefinite ; and, of course, before they can be really useful, must be modelled and limited by observation and practice. You will find that many things, which in theory appear consistent and beautiful, will, when brought to the test of experiment, appear disjointed and deformed. A mere philosopher, a thorough-bred metaphysician, is, of all characters, the least qualified to judge of human affairs ; to organize, and bring into operation, extensive plans of utility. He is, at the same time, of all characters

the most tenacious of his own opinions ; because, to his own mind, they are speculatively true : whereas, to a plain, practical man, they are downright falsities. Berkley could philosophize himself into a belief of the non-existence of matter, though he would shrink at a blow from the spit of his ancient master. Hume could so completely abscond from common sense—he could so far retire into the barren solitudes of metaphysics—as to believe that he had neither body nor mind : and yet, with all his philosophy, he was obliged to eat, and drink, and sleep, like other men. Abstract studies, pursued beyond a certain limit, appear to produce a kind of mental insanity ; and, instead of aiding the great end of learning—the perfection of nature—accomplish its destruction. Let me advise you to pursue that method, and kind of study, which experience has proved most useful : for it is by this alone, that the value of all learning must be ascertained. “Letters,” says Lord Bacon, “do not sufficiently teach their own use ;” but this is a wisdom beyond and above them, gained by observation. It is natural and reasonable to believe, that those studies which men of genius, taste, and

erudition, have cultivated and admired, ought to claim a large portion of your attention. Though many of the moderns have been disposed to discard the study of ancient languages—yet the beneficial effects of these have been so conspicuous in the greatest statesmen, orators, poets, and theologians, that we ought unquestionably to retain them, and hold them as an important and essential part of education. Scarcely can you find an eminent man, in modern times, who has not formed his genius, and acquired his taste and talents for executing works of immortal renown, by a thorough study of the Greek and Roman classics. This circumstance ought to have great weight with every young man who wishes to become eminently distinguished. It is objected, that we have translations of the most valuable writers. It may also be said, that we have Washington and Franklin in wax; but we must remember that the great men are not here—we do not here behold the saviour of his country, nor the subduer of the skies. No study is so well calculated to bring forward and invigorate the powers of youth, as the study of languages. This is a constant exercise of their invention, memory, and judgment.

and is better accommodated to their capacities than any other. The habit of attention, and the mental energy which are acquired in the study of ancient languages, are of the highest importance. In these youth are obliged to apply, and be industrious, or they cannot succeed. They will get that thoroughly for which they are obliged to labor, and will never forget it. I believe Dr. Blair's observation is true, "that learning and good taste will flourish, or decline, as the learned languages are cultivated or neglected." I would recommend to you the farther study of these in the best authors; not that their ideas are more just, or their learning more profound than those of many moderns, but because from them you will imbibe the spirit of true genius, and habituate yourselves to their superior elegance and beauty. Of course, when you attempt to perform works of genius, the fire of ancient times will kindle within you. The spirit of Homer and Demosthenes, of Cicero and Virgil, will thrill through every fibre of the soul. These sons of Minerva will rise from the dead, and appear in bodies new and incorruptible. It is no small recommendation to the ancient languages, that

those who have been most thoroughly acquainted with them, have generally been most eminent in other branches of learning.

You ought by no means to think of relinquishing the study of the arts and sciences, merely because you have passed through the usual collegiate course, or, because your labors are chiefly to be employed in one profession. What you have already obtained, is merely to enable you to pursue further, and to greater advantage. One of the most difficult, and, at the same time, most important acquirements, is a habit of attention, a power to command, arrange, and connect your thoughts. This habit, however, may be induced by proper discipline. For this purpose, mathematical studies are recommended. They possess this peculiar and distinguishing property, that they exclude all operations of imagination. They are definite, closely connected in all their parts, and bend the mind to truth by rigid demonstration. The habits of attention and acuteness which you acquire in mathematical science, will accompany you in your other literary labors, and manifest itself in the productions of your own genius.

If you design yourselves for any of the learned professions, you ought particularly to cultivate Logic, and Rhetoric. These will prepare you for the field of contention. They will enable you to discipline your powers, to call forth all your resources, and to display them to the greatest advantage. Logic will enable you to convince, and rhetoric, to persuade. The first is subservient to the understanding; the latter to the imagination. As rhetoric is employed in forming agreeable images, and raising pleasant emotions, with a view to impress truth more forcibly on the mind, the study of this is generally preferred by the young, to the study of logic. The last, however, forms a very valuable part of a learned education; and will be rendered more interesting if it is preceded by that branch of metaphysics which relates to the philosophy of the human mind.

In the next place, if you wish to become capable of deep research and accurate investigation, you must apply to the study of Natural Philosophy. This noble science will teach you to explain the various phenomena of nature, by resolving them into the operations of original and

universal laws. The seeming irregularities, and disjointed appearances in the material system, stimulate curiosity to discover their hidden connections. The mind, from its tendency to order and systematic arrangement, proceeds with pleasure in resolving particular facts into general principles, ascertains the connections between these, until it renders the theatre of nature a coherent and magnificent spectacle. Here the philosophical enquirer becomes disembarassed of vulgar prejudices—feels his mind invigorated and enlarged—beholds order and harmony springing out of apparent confusion—and, while he traces the final causes of things, is led with gratitude and wonder to the great efficient cause of all. Natural philosophy, rightly pursued, is theology, and will prove one of the best helps to interpret divine revelation. This science, of course, is of vast importance—because it respects you as rational and religious beings.

Another branch of learning, which I would recommend to your particular attention, is Criticism. This respects all the productions of genius in the fine arts, and teaches you to distinguish what is defective, what is decent and

proper, grand, sublime, and beautiful. Some have supposed that there is no invariable standard of taste, and that criticism is left to fluctuate with the caprice of every individual. If this is the case, how has it happened, that certain productions of genius have, in every age and nation, excited universal applause and admiration? How has it happened, that all are pleased with the fine arts, if there are not certain fixed principles in human nature to which those arts apply, and with which they accord? Why are we pleased with a certain degree of order and connection, of uniformity and variety, unless it is, that these control, direct, and influence, within certain limits, the train of perceptions and ideas in our own minds? True criticism is, undoubtedly, a rational science, founded on principles in the nature of man. These principles, so far as they respect the sensitive branch of our nature, coincide with those which govern in morals. He who studies criticism as a science, will observe the same refined and correct feelings springing up within him, as he observes excited and required by the precepts of moral philosophy. If, in tracing the connection between the fine arts

and those feelings which are excited through the eye and ear, we accustom ourselves to distinguish what is beautiful and what deformed, what is proper and what is improper, we shall naturally transfer the same taste and the same habit into our researches, concerning the propriety or impropriety of human actions. Hence, the science of criticism is of vast importance as a support to morality, independent of the ornament and splendour which it enables true genius to display. When you can assign a reason for the pleasure you derive from the fine arts, your enjoyment is doubled; because you experience the combined pleasures of judgment and sensibility. Hence, criticism occupies a middle station between the higher senses and the intellect. It unites sentiment and reason—enlivens and improves both.

Another science, which occupies a higher station, and which I would earnestly recommend to your attention, is Ethics. The great end of this science is, to bring all our affections and actions into subjection to the dictates of reason, and the injunctions of revelation. To accomplish this, it unfolds the ground, the nature and

extent of moral obligation, points out the nature of virtue and vice, ascertains the duties we owe to God, to ourselves, and to our fellow-men in all the relations of solitude, domestic life, political and religious society. The habit of studying and investigating those things which respect you as moral, accountable agents, will inspire you with a high sense of decency and propriety, which will add splendour to all your literary acquirements, and give a right direction to all your faculties. In your researches into moral philosophy, be careful not to depart from the principles of your own nature; for moral rules, not conformable to these, are impracticable, and, of course, useless. In ethics, metaphysical speculations are of no consequence. They are tenants for life in the clouds, and cannot, like the philosophy of Socrates, be brought down from heaven, and established in cities and families. The consideration of your own powers and talents, compared with your situation, must suggest the rule of duty, and point out the force of obligation. We are so constituted, that the moral sense accompanies reason in all its disquisitions about right and wrong, about virtue and vice.

Though moral obligation is imposed on all rational beings, by the standard of all perfection, yet this obligation can never exceed their ability to perform. God can never require impossibilities of his creatures. The instant we perceive that an injunction exceeds our capacity, we pronounce it unreasonable, and become discouraged. A mole cannot be censured for not taking in the universe with its eye; nor a gnat for not shading the orbit of Saturn with its wing. Man is neither so great nor so small as some have supposed him. He can neither comprehend infinity, nor does he sink below nothing. He has intellect and will, but he is limited within a certain sphere. His duty, so far as reason can go, is to be deduced from a consideration of his powers, from fact and experiment.

The next science, which I would recommend to your particular attention, is Theology. This, of all others, is most important. It embraces your highest interests in life, in death, and in eternity. The sciences I have already mentioned, seem calculated, by furnishing you with knowledge and mental energy, to give you a distinguished rank among men. Theology, by inspiring

you with just sentiments of Deity, will ally you to all his perfections, and give you assurance of an eternal inheritance in his kingdom. This exalted science unfolds the existence, perfections, providence, laws, designs, and works of God. It teaches you what you must believe, and what you must practice, to secure the divine approbation, and obtain eternal felicity. Theology deduces moral obligation from the absolute perfection of God, and enjoins the performance of duties by motives drawn from eternity. Human philosophy cannot stretch out an arm to support and conduct you beyond the limits of time. It exhibits you acting for a few moments on a narrow stage, and then loses sight of you for ever. But divine philosophy exhibits you, while in this world, as in the embryo of your existence; and, while it announces to you that you must dissolve and die, assures you, by the most impressive proofs, that you shall rise to a state incorruptible and interminable. The value and importance of man are no where seen but in the light of eternity. Here you behold him moving forward in rapid progression, enlarging in capa-

city, and for ever approximating the source of infinite perfection.

I must recommend these things to your consideration, hoping that they will engage you in a vigorous pursuit of human and divine knowledge. The limits prescribed me on this occasion forbid me to enlarge. Before I part with you, I feel it my duty to declare, in this public manner, that your moral conduct and literary proficiency, have excited sentiments of the highest esteem and most cordial friendship, in the hearts of those who have had the care of your education. May you rapidly progress in knowledge and virtue. Remember at all times that you are in the hand of God; that you are accountable to him for your conduct; that your characters are forming for eternity; and that its joys, or woes, must be your portion. Impressed with anxious solicitude for your prosperity, I now, gentlemen, bid you farewell.

BACCALAUREATE ADDRESS,

DELIVERED AT THE

SOUTH CAROLINA COLLEGE,

December 2nd, 1816.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

1950-1951

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AN ADDRESS.

To you, young gentlemen, the present, is perhaps, the most important period of life. You are now about to commence a new career ; to engage in new pursuits ; to display yourselves on the great theatre of the world ; to bring into exercise the powers and the virtues which you have cultivated ; and to convert to private and public use, the learning and talents which you have acquired in the shades of retirement. On the determinations which you now make, and the plans of conduct which you now adopt, depend your future prosperity and honor ; or your ill fortune and disgrace. On your enlargement from the restraints and discipline of collegiate life, some of you are filled with joyous hopes, others with anxious fears, and all, I pre-

sume, with an honorable ambition. On you are fixed the eyes and the hearts of your parents and friends. From you they hope and expect much. And did they not, from experience, know the dangers to which you are exposed—did they not know the real evils of life—their pleasure on this occasion would be free from intruding anxiety; their pleasing anticipations of your future glory, would fill their minds with enchanting visions; and their hopes, strong and free, would spring and smile like a morning without clouds. But alas! they know that there is no unmixed good in this world; that all things here exist by opposition and correspondence; that wherever there is good, there is evil; wherever there is safety, there is danger; wherever there is hope, there is fear: in short, that human life is a feverish dream of honor and shame, of joy and sorrow; a compound of lawless ambition and brutal violence; that, in all nations, force ultimately triumphs over justice; liberty sinks into the gulf of tyranny; that innocence is no security; that virtue and learning, philosophy and eloquence, all the glory and all the dignity of man, must at last bow to the sword of a Cæsar, or a

Bonaparte ; that such is the mixture of moral and physical ill, in all parts of nature, and in all human affairs, that, after a certain period, evil begins to predominate over good ; death gains upon life ; ruin follows ruin, till the majesty of virtue is forgotten ; the splendour of genius extinguished ; the most sacred laws trampled under foot ; man degraded to a slave ; all the monuments of his art and skill defaced ; all his lofty, intellectual, and moral endowments sunk, degraded, and lost in barbarism. But you must learn not to despair. As human life is, evil does not, on the whole, predominate. A virtuous, wise, and courageous man, will find much to hope for, and much to enjoy. Conscious of his own rectitude, he will possess peace within, and the light of immortality will dispel the horrors with which he is surrounded. You will do well to remember, that the present world is a state of discipline, where you must struggle with adversity to invigorate your virtue ; where God has intermingled various degrees of pleasure and pain, of good and evil, that, finding nothing here to satisfy the immortal mind, you might elevate your affections and hopes to a state of pure and imperishable

joys. To act conscientiously, or as you are convinced is right, is a rule of universal application, and is in its nature calculated to produce happiness. A rational and moral agent cannot exist independent of a law which prescribes and enforces his duty. Right and wrong are wholly relative. They refer to a law which we consider as a standard of rectitude. This makes the eternal difference between right and wrong, good and evil.

The idea of a law, implies that of a lawgiver, possessed of a right, flowing from his own excellence and underived supremacy, to prescribe laws to all inferior dependent beings; and who has power to enforce those laws by adequate sanctions. Man is the only animal on the globe who has the power of governing himself by law, and, when he does this, he is a moral agent:—that is, he acts from respect to a law, whose obligatory power he recognizes. The morality of his actions consists in their relation to this law; and this relation is the only foundation of moral good and evil. The tendency of all the laws which God has established, is to universal and perfect happiness. This would certainly be the result, were the requisitions of these laws fully complied

with. The misery of man arises from his abuse of his moral liberty—from his voluntary conformity to the will of his Creator. This is the true origin of all the evil and misery that ever did, or ever will, exist. The truth of this is apparent from the single consideration, that in a being wholly conformed to God, there can no more exist sin or misery than in God himself. You are so constituted, that you cannot remain indifferent to human actions. When you perceive these to be conformed to the rule of right, a sense of approbation rises up in the mind; when disconformed, of disapprobation. In both cases, you exercise moral sense. Be not deceived, therefore, by imagining that conscience, or moral sense, is the creature of education—a mere adventitious acquisition. God has not rested the virtue and happiness of his rational creatures on so uncertain a foundation. Conscience is as much an original power of our nature as the understanding—though it does not, like the understanding, act alone, in any instance. The operations of intellect must always precede; for, unless you know that there are such things as law and obligation, you can have no perception of right and

wrong, of merit or demerit, and, of course, no exercise of moral sense. All our powers are evolved in a certain order—exercised in their proper spheres, and in their peculiar relations and dependencies. The operations of moral sense, though in order subsequent to those of intellect, are wholly different from them. If the operations of intellect prove it to be an original power of the mind, the operations of moral sense equally prove it to be an original power of the mind. You will perceive, therefore, that virtue is not left unsupported ; that it is not left doubtful as to its motive, its nature, or its end. You carry in yourselves the incitement, the rule, and the reward. By admitting that the moral sense springs up from the original frame of your nature, you cannot avoid the obligation of doing right, nor the censure and misery of doing wrong. If you would, then, possess an approving conscience, take care to inform yourselves what is right—to know the nature and extent of your obligations and duties. If you strictly adhere to these, you will be virtuous, and, in proportion as you are virtuous, God has ordained that you shall be happy. You are not bound down by an invincible law of

nature to be virtuous, because God has given you power to become vicious and miserable. In short, your power to do wrong is the same as your power to do right. In both cases, the good or ill use of this power is left to your own choice. Remember, then, that your own virtue, respectability, happiness, and fame, depend on yourselves. Never leave to accident, or an imaginary fatality, what God has put in your power. Honor and virtue drop not from the clouds ; the winds will not bring you bread ; nor will the earth reach out a sceptre to your hand. God offers you his bounty, but leaves the improvement of it to yourselves.

You have every motive, therefore, to excite you to the most vigorous exertion of all your powers, to know and discharge your duties. These relate to God, to yourselves, and to your fellow-men. All your relations involve duties ; and the importance of the latter is in proportion to the intimacy of the former. Of course your duties to your Creator demand your first and highest regard. From him you have derived your being ; on him you are wholly dependent ; and to him you are amenable. The full homage of the heart, while it is justly due to him, lays

the only foundation of true virtue, and constitutes the only guarantee of your other duties. If you know, and love, and fear God, you will pay all suitable respect to yourselves, and to your fellow-men ; and you will, in all things, act conscientiously. This alone will give you stability in principle, energy in action, and dignity in character. Consider not, as is frequently done, the service of God as a wearisome burden. It is the highest glory and privilege of all intelligent beings. The laws of God are all just ; his requirements all reasonable, suitable to your state and capacity, and directly conducive to your happiness. He acts from no necessity towards you. He needs neither your love nor your service ; for these can add nothing to an infinite being. All he desires is your happiness ; and this he pursues by all means consistent with your natures, as free and accountable creatures. The true happiness of an intelligent being springs from virtue, and virtue from freedom. Hence, it is evident that omnipotence itself cannot make you happy by arbitrary irresistible force ; for this would destroy your moral agency, and convert you into brutes or machines. Your happiness,

and that of all rational, accountable beings, is the happiness of free will. Choose, therefore, the service of God; conform your actions to his laws; yield up your affections wholly to him; for every thing appertaining to this world will ultimately leave you wretched. When a due reverence for the Supreme Being is established in the heart, the empire of virtue will be secured; because you will then consider all the relative duties of life as duties to God. In a life of virtue, the greatest victory to be obtained is over yourselves. The heart of man, the seat of all his appetites and passions, is the source of all his vices and crimes, and of most of his errors. Reason and conscience were designed for his governors; but, in his present fallen state, the authority of these is opposed, and not unfrequently wholly renounced. The soul loses its freedom, with its peace, and sinks into the dreadful empire of death. If you would preserve yourselves from this deplorable state, stifle the first suggestion of evil; resist the first approach of temptation; and keep your hearts with all diligence. Thus acting, you will be masters of yourselves; you will be able to cultivate, with success, every per-

sonal virtue ; and to acquire every useful and amiable accomplishment. Though the rule of right applies as directly to the duties owing to ourselves, and to our fellow-men, as to those owing to God, yet it somehow happens, that most men are disposed to disregard their own personal, more than their relative obligations, especially those which involve the duties of self-denial. This is a great and dangerous error ; for no man can injure himself by vice or neglect without directly or remotely injuring others. You are as much responsible for the influence of your example on others, as for the ill effects of your actions on yourselves. Remember that personal virtue is the foundation of all real worth ; of all true dignity of character ; of all genuine piety to God ; and of the most extensive usefulness to mankind. In proportion as a man becomes vicious, he renders himself incapable of doing good ; destroys his own peace, and that of others ; perverts the noble end of his being ; soils every shining quality ; and degrades every intellectual and moral endowment. The danger of immoral example arises chiefly from wrong notions of true happiness, and from want of reflection and

due consideration. Vice, if properly seen, cannot, like virtue, spread on the principle of sympathetic association. A rational, sensitive being, cannot deliberately choose misery. If you examine the laws and principles which God has established in your nature ; if you compare these with the injunctions of his revealed will, you will perceive a wonderful coincidence ; and all your inquiries, if impartially conducted, will result in the firm conviction—that every motive is in favor of virtue, and against vice ; that the last is only another name for pain, disgrace, and misery—the former for pleasure, honor, and happiness. Never imagine that you can evade, or violate with impunity, the laws of your nature. God has, in all things, connected your duty with your happiness. The relations which you sustain towards others involve numerous and important obligations. These result from the common principles and reciprocal wants of your nature, and from the laws of political society. Here opens the principal field for the display of those virtues, talents, and qualifications, which benefit mankind ; which conciliate their esteem, secure their friendship, and excite their admiration. Be cautious, there-

fore, that you honorably discharge the obligations resulting from the social state. Much of the happiness of your lives will depend on the good will of those around you. This will be most effectually secured by a conscientious discharge of your duties ; in rendering exact justice to all men ; in paying all due respect to your superiors ; in kindness and condescension to your inferiors ; in civility and politeness to your equals ; in liberality to the poor and distressed ; in supporting all institutions for the relief of human misery, and for the increase of human happiness. Thus, by acting in all the relations of life according to the rule of right, you will satisfy your own consciences ; you will promote your own respectability and usefulness ; and you will secure the esteem of men, and the friendship of God.

As it is your lot to come forward into life at a most interesting period, let your conduct be marked with the most disinterested love of your country. Avoid the contagion of party spirit. Exercise a noble and independent liberality towards those who differ from you in sentiment. Cultivate peace with all men, and support the

laws and constitution of your country. I trust, and believe, that you go from this college with a deep sense of the value of civil and religious freedom. To behold you exerting your talents in support of these, will afford the highest pleasure to those who have conducted your education.

The prompt obedience which you have rendered to the authority of this college; the diligence with which you have pursued your studies; the civility and decency which have characterized your deportment; have greatly contributed to the good order and regular discipline of this college; and have set an example, which, I hope, will long be remembered and followed. Though many individuals among your predecessors have held a high rank in literary distinction, yet, when I consider the number and talents of the present class, I must pronounce you the lights of this institution. Permit me to express, on this occasion, the high satisfaction which I experience in crowning you with the laurels of this college. May they grow and flourish for ever! Departing from this institution, you carry with you my most ardent desires for your happiness. I now give you my final adieu, and recommend you to the blessing of God.

A DISCOURSE,

DELIVERED IN THE

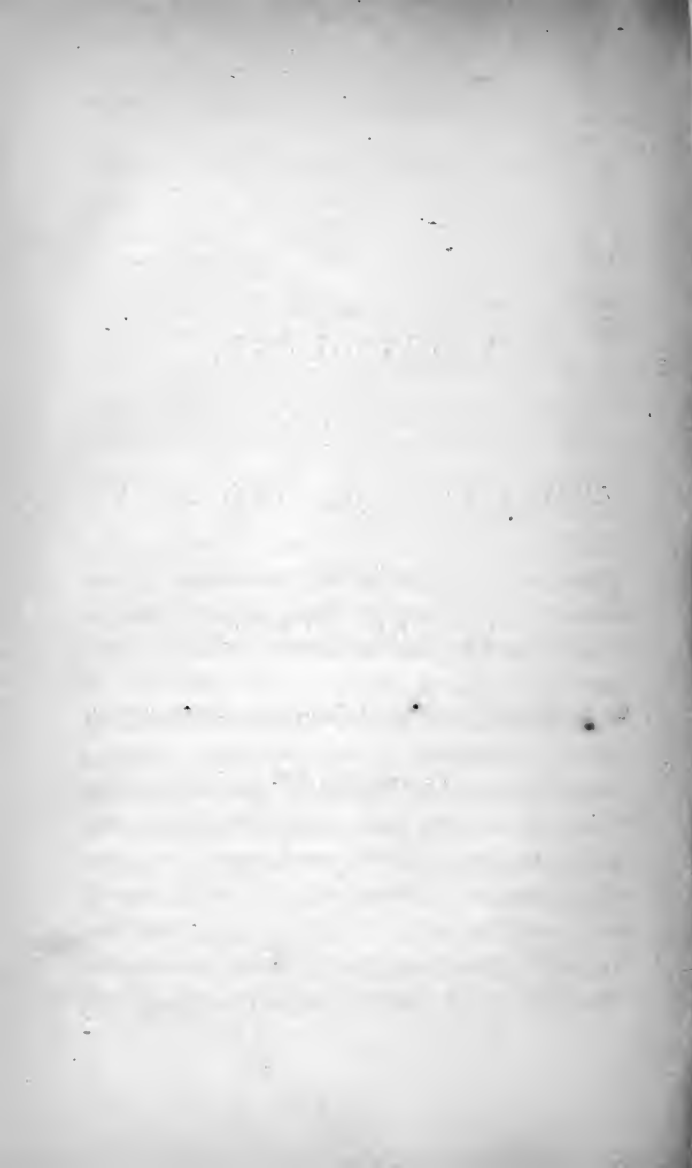
CHAPEL OF BROWN UNIVERSITY,

TO THE

SENIOR CLASS,

On the Sunday preceding the Anniversary Commencement,

September 3rd, 1800.



A DISCOURSE.

“He that humbleth himself shall be exalted.”

LUKE xiv. 11.

THESE words point out the direct road to preferment. They exhibit that conduct which is honorary to man, and acceptable to God. However mortifying it may be to our pride, to form a just estimate of ourselves, and to practice the meek, unassuming virtue—humility; however despicable we may appear in the view of the world, for denying ourselves, and complying with the injunctions of our divine Saviour; yet these are the only things which will secure true dignity and permanent happiness. We ought to remember, that infinite wisdom comprehends at one view, the origin, motives, progress, effects, and

final issue, of all our actions. God's ways are as much above ours as the heavens are above the earth. We are limited in our capacity, and in our own exertions. We are liable to forget the past, and we cannot penetrate the future. Hence, we cannot take in, at once, the whole train of action, which God has ordained to prepare us for happiness. His directions are designed to coincide with the whole scheme, and the great end of our existence. Hence, we are liable to form unfavorable and imperfect conceptions concerning many of God's injunctions and operations, merely because we view them detached from the great plan of his administration. In the scripture, many dispositions are inculcated, to which we are naturally averse; and many are censured, to which we are naturally attached. We are apt to suppose that exalted, ambitious views, and a correspondent conduct, will promote our prosperity and happiness. Our pride leads us to measure the greatest achievements by our own powers. Though we are limited in the intellectual as well as in the natural world, yet we do not rest satisfied with the bounds prescribed by our beneficent Creator. We sigh to explore the

hidden causes of things, their intimate constitutions, and their final destination. We sigh to wield a world, as we do an atom ; to search the centre of the earth, and to sail among the stars. Experiment destroys our vain imaginations. We fall back into our proper selves, and feel the necessity of some superior power and wisdom to direct, control, and limit our exertions. How vain is it for man to presume on the perfection of his own powers, and to indulge an exulting confidence in himself ! He is sure to meet with disgrace and degradation. He who knew the hearts of men said, "He that exalteth himself shall be abased." Our Saviour, when on earth, embraced every favorable opportunity, to inculcate those lessons of wisdom, which were calculated to exterminate the pride and self-confidence of men. From the most ordinary occurrences he deduced the most weighty instructions. When in the house of one of the chief Pharisees, observing that they that were bidden chose out the chief rooms, he said, "When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honorable man than thou be bidden ; and he that bade thee and him come

and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee." He then added, as the sum of his instructions on that occasion, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." My design is to show, from a few considerations, the connexion between humility and preferment.

I. Humility implies a just and proper estimate of ourselves.

Such is our situation in the present world, that it is of the greatest importance to us in all our concernments, to proportion our enterprises and our exertions to our ability. If we fail in this respect, we shall, in all affairs of magnitude, involve ourselves, and probably others, in disgrace or ruin. Hence appears the necessity of acquiring as accurate a knowledge of ourselves as circumstances will permit, previous to our entrance

on the active businesses of life. We must lay aside our prejudices—all partiality for our own talents and acquirements; we must disclose all our infirmities to a strict scrutiny; we must retire from ourselves, and become objects of our own contemplation and judgment. This indeed is a difficult task; but still it is necessary to be performed, if we would feel ourselves in the station assigned to us by our Maker. We must consider our corporeal and mental powers; we must enquire to what objects and pursuits they are adapted. Our intellect, memory, imagination,—our power of volition—our passions—our propensities—our affections and aversions—our moral qualities and improvements—our situation and prospects—our means and resources—our connexions in social and civil life—and, above all, our relation to God; all these must be attentively considered by those who would acquire a just knowledge of themselves, so as to preserve that mild equanimity which is below pride, and above meanness. A comprehensive and unprejudiced survey of ourselves, by showing us our numerous imperfections, our limited capacity and sphere of action, will convince us that we have

little reason for indulging exalted thoughts of ourselves, and of our greatest exertions. When we compare the extensiveness of God's works, with the narrowness of our own powers; when we consider how soon we are baffled in explaining the causes of the most common appearances, and when we consider that, in almost all our conduct, we are obliged to proceed upon mere probability, and that there is scarcely any thing except mathematical demonstration in which we can arrive at absolute certainty, we are surprised that we should ever have thought so highly of ourselves; and, instead of arrogantly boasting of our superiority, we are disposed to bow down at the feet of Omnipotence, and adore him for that small portion of intelligence with which he has been pleased to endow us. When we have inquired and ascertained what things are knowable and practicable, we shall naturally form a just judgment of the extent of that sphere in which we were destined to act. We shall rest satisfied with the station allotted us by Providence, without vexing ourselves in the pursuit of objects beyond our reach, and consuming, in unprofitable reveries, that portion of time which should be devoted to

the important duties of life. By reducing ourselves to our proper size, and confining our exertions to things attainable by us, we shall coincide with the laws of nature, and succeed in our enterprises. There can remain little doubt of success; because the means we employ will be proportioned to the end we pursue. The only art and address necessary, will be the proper management of our resources. This men of ordinary abilities may easily obtain, by observation and experience. The amiable virtue, humility, is, in its nature, calculated to keep us duly mindful of our deficiencies and imperfections, so as to rouse all our powers into a steady and proper train of action. On the contrary, a high opinion of ourselves will render us blind to our defects; and, of course, will lull us into a confident indolence, or engage us in schemes of destructive ambition. The conduct which flows from genuine humility, is attractive and engaging. It never fails to secure the good will of all our acquaintances. Of how much importance this to our prosperity and preferment, those can easily determine who are but moderately conversant in the affairs of life. The way for men to excel and

prosper, is not to indulge an assuming confidence in their own powers, and to believe their exertions adequate to the greatest achievements. A high estimate of ourselves, though it may gratify our vanity, will neither confer merit, nor ensure success:—the pine, whose top brushes the clouds, yields to the blast, and falls with a most tremendous ruin. A haughty spirit, a supreme confidence in ourselves, is a sure indication of folly, and presage of degradation. If we would secure our true dignity and honor, we must possess and practise humility. For it is undoubtedly true, as our Saviour asserted, that “He who humbleth himself shall be exalted.”

II. Humility implies a disposition to prefer others, and to promote their prosperity.

That lowliness of mind inculcated in the Scriptures, appears to be inseparably connected with genuine benevolence. This seeks the happiness of others, in obedience to the will of God, and in subserviency to the general good of the created system. He who considers how small a part he constitutes of the great works of God, and who has just views of himself as a

fallen sinful creature, is not disposed to exalt himself on the ruins of others, or to say, "Stand by thyself, I am holier than thou." With the penitent publican, he smites upon his breast, and says, "God be merciful to me a sinner." He now possesses a proper temper of mind to comply with the apostle's direction, "In lowliness of mind, let each esteem others better than themselves." John the Baptist, when he contemplated the superior gifts and successes of the Saviour, humbly said, "He must increase, but I must decrease." The disposition and conduct implied in true humility, is calculated to prevent the effects of envy, and to conciliate esteem. He who thinks more highly of himself than others think of him, is sure to excite disgust and opposition. For men generally bear with impatience that superiority of merit which is real, whether it is gained by laborious personal exertion, or inherited from the bounty of God. An indignant disgust rises against him whose pretensions to eminence and distinction are founded in vanity and self-conceit. Even where the possessor of real merit allows himself to appear sensible of it, and to value himself upon it, he at once becomes

obnoxious. True merit carries its own light and its own glory with it. It needs not the varnish of affectation, nor the officiousness of self-love. Unassuming diffidence is its characteristic and recommendation. We are so constituted, that we feel a peculiar pleasure in assisting and promoting those who seem diffident of their abilities, and unconscious of their real worth. We possess an anxiety, lest they should not be sufficiently noticed, approved, and promoted. Those who have the greatest merit, have the clearest views of their defects. This arises from that high sensibility and nice discernment which always exist in great and virtuous minds. These have enlarged views of things—and, of course, perceive difficulties and embarrassments unknown to those whose mental powers are less energetic; whose confidence arises from ignorance; and, whose highest merit is an unblushing assurance. It is to be lamented that, with so great a portion of mankind, impudence will supply the place of worth. It is, doubtless, from observing this, that many, from motives of vanity and self-conceit, from indolence or impatience, have neglected to gain those acquirements which were within the

compass of their abilities, and have rendered themselves contemptible by their officious intrusion on the public. Against errors of this kind, humility is a sufficient guard. While it keeps the possessor in his proper province, it disposes him to obtain those qualifications, which alone can clothe him with true dignity, and facilitate his promotion. He is disposed to esteem others better than himself, and to seek their prosperity. In this way, his whole train of conduct confers obligations on others, and disposes them to promote his interest. Thus, he who humbles himself, pursues the most direct method to exaltation. If we perform acts wholly selfish, they result from pride, and, most probably, will injure others as well as ourselves. Benevolent acts we cannot perform without benefiting ourselves and others. Hence, as humility always disposes to benevolence, and is inseparable from it, it necessarily promotes our own good.

III. Humility implies a disposition to receive instruction and admonition.

The first of these refers to the improvement of the understanding; the second to the correction

of our conduct. Both are, therefore, of the highest importance as to usefulness and respectability in the world. Pride is one of the greatest obstacles to mental improvement. It flatters its possessor that his powers are sufficiently energetic, and his present acquirements sufficiently extensive. Hence he considers it as a mortifying condescension to submit to that regular and strict discipline, by which truth is investigated, and knowledge obtained. Besides, pride is usually accompanied with such passions and vices, as render the most important instructions painful and unacceptable. What, but the pride and wickedness of the Jews, induced them to reject those invaluable lessons of wisdom inculcated by the Saviour? What, but their exalted opinion of themselves, of their wisdom and piety, that involved them in ruin? Individuals, by a similar conduct, must expect to share a similar fate. To the young, a disposition to receive instruction is peculiarly advantageous and important. As they are inexperienced, they can form but a very imperfect estimate of human life, and the springs of human actions. They judge of things according to their wishes, imaginations, or passions:

hence they are incessantly liable to fall into error in judgment and conduct. If to their inadvertent and precipitate dispositions are joined a haughty obstinacy, and high opinion of themselves, disgrace and ruin are almost sure to follow. Their plans of conduct are guided by no settled principles—and, of course, are calculated to obtain no determinate objects. But, if they possess a meek and pliant disposition, they can anticipate the wisdom of age and experience—they can diffuse a prudent discretion over their manners—and render their youth doubly engaging and useful. All have a propensity to justify their own sentiments, passions, and actions. This propensity, when confined within proper bounds, is highly useful ; but it almost invariably proceeds to such extremes, that it renders men blind and obstinate in their errors. Hence arises the great aversion, which we generally have, to be reminded of our faults, and our unwillingness to retract them. This is certainly very unreasonable ; for it is as criminal to persevere in a fault, as it is to commit it. To this great and universal error, which arises from too great an indulgence of self love, I know of no remedy but humility. This

will dispose us to be moderate, candid, and impartial respecting our actions, or whatever is represented to us as erroneous. We shall, with thankfulness, receive the admonitions of our friends; and shall be careful to profit from the censures of our enemies. Thus humility will exalt us, while envy would depress us. For, while the last points out our faults, the first corrects them.

IV. Humility renders us obedient to our Maker, and has the promise of his blessing.

In this view, humility appears to be conducive to our best interests. For how can we expect to prosper, how can we expect real permanent happiness, unless our hearts and conduct are coincident with the will of God? All the misfortunes, calamities, and miseries of mankind, have resulted from disobedience to the divine commands. Pride rises up against the authority of Heaven; it exalts itself above all that is called God. It renders men foolish, improvident, obstinate, and insolent. Hence, Solomon said, "Pride goeth before destruction, and a haughty spirit before a fall." Humility, on the contrary,

renders men wise, meek, cautious, inoffensive, and desirous of obtaining the favor of Heaven. Hence, it is said, "With the lowly is wisdom ;" "Before honor is humility." The man who practises humility, is, therefore, pursuing the direct road to preferment. "God resisteth the proud ; giveth grace to the humble." God will dwell with him that is of an humble and contrite spirit. Humility is inseparable from true religion, and will meet its most glorious reward in Heaven. The apostle Paul, when subdued by the power of that Saviour whom he persecuted, became a meek and humble Christian. In meekness, he instructed those who opposed themselves to the truth. He considered himself as the least of all, and as the servant of all. He incessantly devoted himself to the will of his Divine Master, and to the interests of mankind. What was the consequence ? He could say with assurance, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Judge, shall give me." In Christ, we behold a most wonderful display of humble obedience to the will of God, and the consequent

dignity to which he was exalted. Though he was "In the form of God, and thought it not robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Behold the glorious consequence! "Wherefore God also hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus, every knee should bow; of things in heaven, things in earth, and things under the earth, and, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Having delivered what I proposed on this subject, I shall now suggest some instruction and improvement from it, in a short address to the senior class.

You, young gentlemen, my much esteemed friends and pupils, are now dissolving your immediate connection with this college, and with the officers who have had the care of your edu-

cation. It is, on this occasion, natural for each of you to inquire—What are my future prospects in life? What occupation shall I pursue? What means and conduct shall I adopt to insure success and promotion? How shall I render myself meritorious, useful, and respectable? To assist you, as to these things, was my chief object in the preceding discourse. I have attempted to shew, that humility leads to promotion and honor—by teaching its possessor to form a just estimate of himself; by inducing him to prefer others; by disposing him to receive instruction and admonition; and, by rendering him obedient to God, so as to secure his blessing. What I have farther to advance, respects the ways in which the amiable virtue, humility, is displayed, and the objects towards which it is to be practised.

1.—Practise it towards your superiors. That there is a great difference in men, as to their mental powers, acquired abilities, and religious and moral improvements, you have abundant evidence, from your own observation. Intellectual worth always imposes an obligation of respect and attention. These nothing, except envy, can withhold. Never indulge this ignoble passion;

but allow superior merit and excellence their full praise. In doing this, you will act the part of reason and benevolence—you will engage in the cause of all virtue against all vice. For envy is a peculiar modification of selfishness; and every exercise of it implies a consciousness of superior excellence, and a desire to tarnish its lustre. While I advise you to pay respect to your superiors in worth, I wish not to be understood to mean, that you should implicitly follow them, or receive their instructions, without reference to your own understandings. You may as well be destitute of reason and judgment, as to suffer others wholly to control you in the exercise of them. If you happen to differ from those who are farther advanced in knowledge and experience than yourselves, all that can be expected of you is, that you submit your own judgment, with all due respect and deference. This will evince a disposition to receive and follow the clearest light. I must here particularly recommend to you, to render the most prompt and cheerful obedience, in all things just and lawful, to persons in civil stations, environed with delegated authority. In doing this, you must lay aside

all private considerations, and be governed wholly by the public good.

2.—The amiable virtue, humility, you will do well always to manifest to your equals and inferiors. To the first be civil, affable, and obliging in all your conduct. Be willing to allow them the just reward of their merit, and do not repine if they happen to be promoted above you. It will be more to your honor to suspect you have too highly estimated your own worth, than to envy their prosperity. To your inferiors be condescending and attentive ; for there is scarcely any person whose assistance, and good wishes, you may not at some time or other need. True humility does not require that you should reduce yourselves to an equality with all persons. This would be meanness or pusillanimity. Assume to yourselves no greater deference than your own circumstances and duties, as well as those of others, require. If you should ever be invested with authority in public stations, use it with moderation, and for the public good. If you possess riches, they will rank you above the poor, but will increase the obligations of charity and benevolence. A mild, unassuming conduct, what-

ever may be your situation, will give lustre to every virtue and every action.

Time now requires that I give you my final benediction, by assuring you of my friendship, of my solicitude for your prosperity, and commending you to the great author of all good. May you walk humbly before him, that he may exalt you to honor in this world, and to eternal glory in the world to come.

AN
ANNIVERSARY DISCOURSE,

DELIVERED TO THE

Students of the South Carolina College,

On SUNDAY, DECEMBER 1st, 1816,

BEING

THE DAY PREVIOUS TO THE COMMENCEMENT.

THE HISTORY OF THE

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A DISCOURSE.

“Thou shalt love the Lord thy God with all thy heart.”—MATTHEW xxii. 37.

To rational beings, nothing can be more interesting than to know the will of their Creator. This is the law of their existence, the measure of their virtue, and the source of their happiness. Beings endowed with intellectual and moral powers, can no more exist, independent of law and obligation, than an effect can exist without a cause. Creatures, through the abuse of their liberty, may change; they may violate the laws by which they ought to be governed; they may become so enslaved to inveterate habits of evil, as to be morally incapable of virtuous affections and actions; and yet their obligations may remain,

in all their extent, and in all their authority. Hence, as obligation flows from the supreme moral excellence of God, the former is as incapable of change, or diminution, as the latter. Men are required to love God supremely—not because their compliance will make them happy, but because he deserves their obedience. To assert that any being is amiable, or worthy, is the same as to assert, that that being deserves to be loved and esteemed. Moral excellence or worth carries with it, and impresses on the mind of the percipient, the sentiment of desert. Hence, the obligations of moral agents rise in importance and strength, in proportion to the degree of excellence possessed by their cause. The nature of God, therefore, originates and imposes obligations of the widest extent, the highest importance, and the longest duration. These obligations are as immutable, and imperishable, as their origin; and it is as impossible that beings, to whom their power extends, should ever be exonerated from them, as it is that the universe should be sustained and governed by a power inferior to that which created it. God therefore displays the highest wisdom, justice, and goodness, in address-

ing every rational creature in the language of our text, "Thou shalt love the Lord thy God with all thy heart." To show the ground and reasonableness of this requirement, and thus to disclose the nature of moral obligation and of true virtue, are my principal objects on this occasion.

I. The reasonableness of supreme love to God will appear, if we consider the nature of God. Though our conceptions, and knowledge of this subject, are necessarily limited and imperfect—yet they may, undoubtedly, be sufficiently adequate for the security of our virtue and happiness. To say that we can have no just, because we can have no perfect knowledge of the Supreme Being, is highly absurd. Did any one ever imagine that a grain of sand contained no part of the earth, because it did not contain the whole? Would a reasonable man put out his eyes, because his sight could not penetrate the universe? God has furnished us with as much knowledge as was proper for our state—and with this knowledge we ought to rest satisfied. The attributes of God, which constitute his supreme perfection, are with propriety expressed under two denominations,

natural and moral. The former do not, in their nature, necessarily involve those qualities which render a being amiable or estimable. They are not such as furnish a proper ground of moral obligation, or authorize the possessor to prescribe laws to other beings. Such are the existence, knowledge, and power of God. These attributes do not, in themselves, imply worth or moral excellence: for, surely, a being is not worthy or estimable merely because he exists, knows, and possesses power. We can easily conceive, that a finite being, in the highest order of existence, may possess great power and knowledge, and yet be perfectly malevolent. If, then, it were possible for infinite power and knowledge to exist, without benevolence, they would inspire terror, rather than love. A being, therefore, is not necessarily amiable, or deserving, because he exists every where—because he knows all things, and can perform all things. It is, however, impossible that a being should possess infinite existence, power, and knowledge, and at the same time be malevolent—because these attributes belong to God. They do not, however, constitute his supreme excellence; which, in the language

of Scripture, is called his holiness, or his glory. For this we must look to his moral perfections. These involve the volitions of God—his dispositions towards his creatures—all his wise and good decrees concerning them—all those qualities which render him the proper object of perfect love, obedience, and adoration. When to the infinite existence, power, and knowledge of God, we add his holiness, justice, mercy, faithfulness, and veracity, we form the highest possible conception of his infinite amiableness or worth. To the virtuous man nothing is so excellent, nothing so desirable, as God's power and knowledge, clothed with infinite goodness, justice, and mercy. Infinite power and knowledge, prompted by infinite benevolence and justice, can do nothing but good, and produce nothing but happiness. God's right to prescribe laws to his rational creatures, to direct and control their active powers, results from his infinite perfection. He requires men to love him with all their hearts—not merely because they are dependent on him; not merely because a compliance with his will will render them happy; but because he is what he is, and, from his own inherent and unchange-

able perfection, deserving of their love. If, then, it is reasonable that man should esteem and regard the highest excellence—that he should be such as God requires him to be—that he should fix his desires on an object which they can never transcend—that he should, from the most exalted motives, pursue the highest happiness and perfection of which he is capable—surely it is reasonable that he should love God with all his heart.

II. This will farther appear if we consider the nature of man. God has rendered him capable of various kinds and degrees of enjoyment and happiness. For this purpose, he has furnished him with different kinds and orders of powers, both corporeal and mental. To the exercise and cultivation of these, within certain limits, he has annexed a certain degree of pleasure. This he has done to incite man to activity, to secure his virtue, and to allure him on towards the highest dignity and glory of his nature. The powers of external sense are first evolved and employed in their proper sphere. To these, the innumerable productions of nature present the charms of nov-

elty, and the blandishments of pleasure. Attracted by these, man eagerly springs forward in the career of his existence, and riots on the luxuriance of nature. Regardless of the laws imposed by his Maker, and unaided by the wisdom of experience, he hurries from object to object, and, in the midst of his tumultuary progress, rushes into the region of disease and pain. He now looks back on the realms through which he has run, and, instead of flowers, and streams, and shining skies, beholds a dreary waste, and sinks in solitary wretchedness. Ah! thoughtless youth, return to the path from which thou hast wandered. Thy happiness dwells not in the pleasures of sense.

To the powers and enjoyments of sense succeed those of the fancy and imagination. The former of these suggests unreal images, the latter arranges and combines them into innumerable forms of ideal beauty. These eccentric and versatile powers are often a source of high and innocent enjoyment. They are essential to the vigorous exertions of genius; and, through its creative powers, and beautiful productions, may be rendered subservient to religion and morality. But these powers, if indulged beyond a certain limit,

become highly injurious, and furnish new causes of misery. As they spread a profusion of unreal charms over the course of human life, and over the works of nature, they accustom the mind to impracticable scenes of action and enjoyment; and thus render it averse to serious occupation, and disgusted with a world where pain is interwoven with pleasure, and where men must submit to labour, if they would procure enjoyment. What misery do men often bring on themselves, and on those around them, by giving themselves up to the visions of fancy, and the wild excursions of imagination! In proportion as these exalt us into the regions of visionary bliss, they pervert or deaden the intellectual powers, and, by creating wants which can never be satisfied, and desires which can never be bounded, multiply the causes of fictitious sorrow and real disappointment. Let him, therefore, who would usefully and honorably fill the station allotted him by Providence, subject his imaginative powers to the control of the noble principles of reason, and to the dictates of practical wisdom. To do this effectually, he must look up, with supreme regard, to the Author of

his being, who bestowed all his faculties, and prescribed the laws of their operation.

Next in order are the powers of taste. These relate, primarily, to natural, visible beauty, and are designed to attach us to the works of creation, that from these we may ascend up to their glorious Author. In the progress of the mind towards perfection—in the evolution of its principles and energies—these powers extend to all that is grand, sublime, and beautiful in the productions of human genius. The sphere of our enjoyments and pleasures is enlarged; and if we fondly resign ourselves to these, without aspiring to nobler pursuits and purer joys, we shall at last be filled with sorrow, for satisfactions whose causes will have ceased, and whose end had been perverted by excessive indulgence.

Another power, and of a higher order, is the moral sense. The immediate object of this is—moral beauty. This, like natural beauty, is perceived, and its effects instantaneously felt; but it cannot be accurately defined, because the principles of universal beauty are not known. Wherever we have a direct perception, accompanied with esteem and approbation, of virtuous

affections and actions, there exists moral beauty. This, independent of all other considerations, produces a sense of worth, desert, or excellence. Thus justice, mercy, and beneficence, are not seen with indifference, but with esteem and approbation. No animal is so constituted, except man, as to be sensible of moral beauty—to be capable of loving and imitating it. From its own intrinsic amiableness, it excites emotions and passions as certainly and irresistibly as natural beauty. This part of man's constitution shows his great superiority over the brutes—indicates his high destiny for the society of heaven—and enables him for ever to approximate the infinite source of all beauty and happiness. Moral beauty in its highest essence, as it exists in God, is the immutable ground of all moral obligation—the true motive, the standard, and the end of all virtue. No finite, intelligent being, therefore, can in any period of existence, or in any situation, be exempt from moral obligation, or from the duty of loving God with all his heart. When God requires this, he requires no more than he deserves, on account of his own inherent excellence; no more than it is our duty and our

highest happiness to render. How desirable then is virtue! How invaluable the happiness which flows from it! Were man destitute of moral sense, he could have no perception of right or wrong, of virtue and sin, of good or ill desert—he could appropriate neither praise nor blame—nor could he be a subject of reward and punishment. It is, therefore, a dangerous error in ethics, to say that it is of no consequence whether the moral sense be innate or acquired. God has not rested the virtue and happiness of his creature man, on such an uncertain foundation as a factitious habit. The moral laws, or the principles of them from which God requires man to act, are all founded in the nature of God and man. This is the only solid basis on which morality can be duly enforced—on which the nature, extent, and authority of moral obligation can be demonstrated.

Another power, possessed by man, is denominated intellect. This bestows on him his highest dignity and glory, and gives him his chief superiority over all other animals. Its exercises and objects are the perception, investigation, and communication of truth. As we arrive at the knowledge of this through different mediums,

and different processes of mind, it may be distinguished and distributed into the following denominations; sensible, intuitive, demonstrative, poetical, theological, and historical. The first results from the direct perceptions of our senses, both internal and external; the second belongs to axioms, or self evident propositions; the third results from our reasoning powers, employed in deducing things less known from things more known; the fourth consists in the possible existence of things within the limits of verisimilitude; the fifth depends on the testimony of God; and the sixth on the testimony of men. To these denominations of truth may be reduced all the knowledge of which the human mind is capable. What a wide field is here opened for the exercise of the intellectual powers! To these we are indebted for all the benefits resulting from arts and sciences—from agriculture and commerce—from legislation and government—and from all the economical, political, and religious institutions of civil society. This wonderful power, which has extended the empire of man over the works, and laws, and elements of nature, is the medium through which we procure the highest blessings

of existence, and render them subservient to our happiness. The intellect, and all our other powers, were bestowed for our good, and the glory of our Creator. He only could prescribe the laws of their operation, and direct them to their proper ends. These laws he has not left to be enforced by the decisions of reason, but has called in the aid of our affections and passions. Supreme love to God “fulfils the law,” because it brings all our moral sentiments, and active powers, into subjection to the divine will. Love to God, therefore, is perfectly reasonable, as it is the only security for our virtue and happiness. Thus, whether we survey our sensitive, imaginative, our moral or intellectual powers, we find abundant reason to love their great and beneficent author. “Of him, and to him, and through him are all things.” All the beauty that smiles on the earth, and all the glory that shines in the heavens; all the virtues that adorn the minds of saints and angels, are but emanations from the great source of infinite excellence. Were this suspended, the whole creation would fade under the eye of its author; evil would every where shoot forth in all its deformity, and the ear of

death would roll in ruin through the universe. As the Author of our being is the source of all virtue and happiness—the centre and life of nature—how reasonable is it that, as he wills our felicity, he should require our love ?

III. This will farther appear, if we consider the state of man.

This is a state of entire dependence, and must continue such, as long as man shall exist. No power less than that which created man could sustain him one moment. Existence therefore is continued creation. Of consequence, man is as completely dependent on God, as an effect is on its cause. Dependence supposes power on one side, and imbecility on the other. In finite beings, power does not give right ; but in God it always does, and in the highest degree : because in him power is never exerted without infinite wisdom and goodness. Right and obligation are correlative. The obligation of man, therefore, to obey the will of God, and love him supremely, is of the highest conceivable nature ; because it is imposed and enforced by the immensity of God's power. We may observe farther, that the state

of man is such that he is accountable to God for his conduct. A thorough conviction of this truth is of the highest importance—for without it there can be no steady principle of virtue, no proper sense of the authority of moral obligation. It is not enough to tell men that they are accountable—their understandings must be convinced. It has been shown, in the first part of this discourse, that the nature of God is the foundation of moral obligation; and in the second, that this obligation reaches to all the powers of man. There cannot be a greater absurdity than to suppose that such a being, possessed of moral sense, reason, and freedom—capable of virtue and vice—should be brought into existence, and be left without a law to govern him and make him accountable. Virtue and vice, from their nature, suppose and imply a law—a standard of right. The same is applied in moral agency. If, therefore, we admit that man is not accountable, we admit that there is no law—no supreme excellence that originates it—in short, that there is no God. This, of all absurdities, is the greatest; because, if there is no God, then there must at some period have been universal non-existence: and this must

always have been the case, because that which has no existence can never produce any. The whole created universe, therefore, is a direct proof of the existence of God; unless we say that the universe created itself; which is the same as to say that nothing can produce something, or that an effect can exist without a cause. We must, therefore, either admit all the absurdities of atheism, or that there is a God. If we admit this, we admit man's accountability—for all the arguments which prove the former, prove the latter.

The reasonableness of supreme love to God will farther appear, from the wonderful displays of divine love in redeeming man from a state of impotence, depravity, and guilt. In the sacred Scriptures, the love of God, in sending his Son to die for the expiation of human guilt, is exhibited in a light calculated to disarm man of his enmity—to emancipate him from the slavery of sin—and to inspire him with the most sublime and ardent affection. “God,” says an inspired apostle, “commendeth his love towards us, in that while we were yet sinners, Christ died for us.” The angels in heaven are so affected with the

love of God towards man, that they desire “to look into” the work of redemption. To this, all the works of creation and providence are but subordinate parts. If men are bound to love God because he is their Creator, how much more because he is their Redeemer! Thus, whether we consider the nature of God, the nature and state of man, or the divine wisdom and goodness displayed in our redemption, we shall find abundant reasons for exercising supreme love to God.

From the preceding discourse, we may come to the following important conclusions—

First,—That the moral perfection of God is the foundation of moral obligation.

Second,—That the essence of true virtue, or holiness, consists in supreme love to God.

Third,—That there is no possible method of obtaining true and permanent happiness, but by the practice of virtue; because nothing else can assimilate us to God, and make us partakers of his nature.

These three principles place morality on its proper basis, and present the only motives of sufficient efficacy to enforce the practice of virtue.

We have reason, therefore, to conclude that those systems of moral philosophy which omit the doctrine of future rewards and punishments, are erroneous. The Christian system derives its superiority over all others, not so much from the novelty of its doctrines, as from the weight of its motives. It encourages virtue, and represses vice, by appealing to considerations of eternal importance. On the one hand, it presents to the obstinate impenitent transgressor, divine justice arrayed in all the terrors of Almighty power; and, on the other, holds out to the humble penitent believer, the atoning blood of the Son of God. Divine truth proclaims to the world, that "the hour is coming, when all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." Without embracing, believing, and obeying the gospel, we can have no hope of eternal life; but must remain in a "fearful looking for of judgment and fiery indignation." The death and resurrection of Christ have dispersed the shades which hung over the valley of death, and disclosed

the glories and terrors of the eternal world. All that is great, sublime, and terrific, on earth, in heaven, or hell—is now addressed to the hopes and the fears of men. Those, therefore, who reject the gospel, and spurn at its precepts and its discipline, must be deemed irreclaimable, and be consigned to destruction.

We may in the next place observe, from the preceding discourse, the wisdom and goodness of God in making such ample provision for the happiness of man, by endowing him with such various and noble powers. How great are his obligations to use and improve these as God requires! The great objects of all human knowledge are, God, nature, and man. For the knowledge of the first, especially of what are called his moral perfections, we must recur to divine revelation. None but God can know and comprehend his own nature, and his own determinations; and none but he can disclose them. In our knowledge of nature and man, we must be guided wholly by facts, by observation, and experience. In nature, we see what God does; in revelation, why he does it. The study of nature is the best preparation for the reception of reve-

lation. In both is displayed the same great, good, and incomprehensible being. The only ground on which we can infer his existence, from his works, is their incomprehensibility. For, if we could comprehend the works of God, we could measure them by our own powers, and resolve them into a being no greater than ourselves. The visible universe is a theatre of effects; and we know that these must proceed from adequate causes. Nature is an external display of God. Powers and causes are hidden and invisible, and the proper objects of intellect. In studying into the works of nature, we should avoid speculative hypotheses, and be guided wholly by facts. But we must remember that facts are not principles, and that mathematical demonstrations are no proof of the existence of physical powers. Reason is the proper instrument of truth. In the investigations of physical science, experiments merely furnish the mind with facts. These, reason arranges, compares, combines, and reduces under facts still more comprehensive; and these facts we are obliged to consider as ultimate, until some more general can be discovered. In all parts of nature, within and without us, above and below,

we meet and feel the invisible God. Through all his works, all is life and motion—a ceaseless circle of change, of generation, growth, decay, dissolution, and revivification. Nothing is lost—nothing annihilated. Matter was never seen in a state of rest—this would destroy it; it came from God in a state of activity: for that whose essence is life and energy, could never produce inactivity and death. The whole of visible nature is comprised in matter and motion. These have their origin in one common principle, and that principle is power. This originates, modifies, preserves, perfects, and dissolves every portion of temporary nature. This is a world of effects, and these are all produced by motion. Without this we could exercise no power over the smallest particle of matter, nor could the laws of nature exist. The splendid and ever varying phenomena of the universe would cease; and all its various parts, with their majestic decorations, would revert to their original source. How far creation extends, from its lowest to its highest limit, we cannot determine; but this we know, that God has reserved to himself, as his peculiar prerogative, the power of creation and annihilation. Within these

limits all that is called nature exists, all her laws operate, and all her phenomena are displayed. Nature is a system of living laws, flowing from God, and, in their endless variety of combinations and results, producing all possible effects except those which are peculiar to Almighty power. What an august, what a magnificent scene is nature! Whether we survey this lower world, with its appendages, or ascend into the vast amphitheatre of God above us, we are filled with astonishment and awe, and are forced to exclaim, "these are thy works, parent of good, Almighty!"

From the preceding discourse we may farther remark, that the internal constitution of man is wonderfully adjusted to his external condition. Designing wisdom is no where more legible than in the laws which bind man to all parts of nature. The same principles of order and symmetry, of succession and variety, which govern the powers and operations of mind, extend to the larger portions of the universe, pervade their structure, and bind them together in one vast and magnificent system. The innumerable forms of matter which occupy this august spectacle, astonish the mind of man, and, while they spread delight

through all his faculties, proclaim him the priest and the monarch of nature. The whole visible universe is the handwriting of God, and speaks a language known in wisdom's ear, and calculated to excite man's curiosity—to rouse all his powers into the most vigorous exertion—to elevate and expand his hopes, and to accelerate his course along the shining path of immortality.

God has connected man with all his works, and exhibited, in his constitution, an epitome of the universe. By his corporeal frame, he is allied to matter; by his animated organization to the whole vegetable and animal world; by his moral and intellectual powers to God, and all intelligent beings. What a noble being is man! What an exalted station does he hold in the works of God! What vast extremes does he combine in his nature! On the one hand, he ranks with the highest angel that burns before the throne of God, and on the other with the meanest worm that crawls on earth. His present state is the beginning of his existence, and is rapidly passing away. He is travelling on to higher hopes and brighter scenes. Though he is doomed to sink into the dust, and become a prisoner of

the tomb ; yet, when the wheels of time shall have run their destined course, when nature shall have arrived at the utmost limit of all her processes and powers, the voice of God will call him forth to share his lofty destiny, and run an endless race of glory. We may rest assured that God will suffer none of his works to be lost ; and, however they at present groan under the bondage of corruption, yet they will assuredly be brought into the glorious liberty of the children of God ! To this result, all the laws which obtain through the whole sphere of fallen nature, directly tend ; and are holding on in their undeviating course, through the innumerable mutations, compositions, and dissolutions incident to a state of disjoined and warring elements. The material universe is a mere temporary creation, which will soon pass away. It is rapidly rolling on, through innumerable changes, towards its final destiny. Nature will then throw off her visible material form, assuming her spiritual properties ; and shining in all her primeval glory. Time and place, succession and change, will then cease ; for these are merely the adjuncts of visible and tangible forms, and can have no existence when these forms shall cease—

when God from heaven shall proclaim, "Behold ! I make all things new."

Let us not then despond, though we are subjected to vanity. God has subjected us in hope : let us rather exult and rejoice, knowing that he who has promised is the unchanging God of truth. Let us cheerfully submit to him, and view with rapturous emotions the grand and majestic march of nature, through the long train of fleeting, changing, and perishing forms of visible matter, until we reach our ultimate limit in a disencumbered and renovated world ; in " an inheritance incorruptible, undefiled, and that fadeth not away." The laws of nature will then have accomplished their ultimate destination—matter will be transmuted and sublimed into its primordial principles—every atom will have found its station, and will be poised on its immovable centre—the conflicting elements of fallen nature will be harmonized under the empire of love ; pain, and sorrow, and death shall no longer have a name or place in the works of God—and one boundless tide of glory shall pervade the universe !

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AN
INTRODUCTORY LECTURE

TO A COURSE, ON THE PHILOSOPHICAL PRINCIPLES OF

RHETORIC AND CRITICISM;

DESIGNED FOR THE

SENIOR CLASS OF THE SOUTH CAROLINA COLLEGE,

And delivered in the Public Chapel, April 8th, 1817.

LECTURE

LECTURE

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A. LECTURE.

My principal object, in the following course of lectures, is to unfold the principles of rhetoric and philosophical criticism. To do this in a manner satisfactory to men of profound erudition, of extensive research, and cultivated taste, requires abilities and resources to which I can have but small pretensions. On subjects which have been so frequently and so learnedly treated, little of novelty, little of originality, is to be expected. If by bringing into view, and reducing to a scientific system, those principles on which the art of rhetoric is founded, and from which the rules to guide us to just decisions in the productions of genius and taste are derived, I can be so fortunate as to excite the curiosity of my pupils—to enlist their ambition in the attractive pur-

suits of polite learning—to improve their taste, and enliven their genius—to expedite the evolution and cultivation of their mental powers—to accelerate their progress in elegant literature and genuine philosophy—my ambition will be gratified, and my labors rewarded.

Rhetoric, or oratory, is the art of speaking, so as to convince and persuade. From its very nature and end, therefore, it addresses not only the understanding, but the will. Its province is not only to present truth, and duty, and interest, to the intellective powers, so as to convince; but to the active and moral, so as to persuade. When we consider man merely as a contemplative philosopher, it is sufficient that his understanding be enlightened; but when we consider him as an accountable being, endowed with passions, with moral feelings and active energies—a being stationed in society, where he has various obligations to fulfil, weighty duties to discharge, high interests to pursue—a being possessed of elective and conscientious faculties, who can recognize himself when he acts, and can feel the obligatory force of law—a being who, by his own powers, can forward the perfection of his nature beyond

any assignable limits, and, by the practice of virtue, can secure the enjoyment of endless felicity—when we consider man in these respects, we feel the want of something more than a cold display of truth—we feel the necessity of engaging his sensibility, by spreading before him the charms of beauty—of rousing up his imagination, by all that is grand, sublime, and awful—of firing his passions, and, through these, engaging all his powers of body and mind in supporting truth and virtue, and branding vice and falsehood with eternal infamy. The orator's skill consists, in a great degree, in working on the active powers of man. He ought to be thoroughly acquainted with all the springs of human action. He must pry into the inmost recesses of the heart, and fully understand the passions, the laws of their growth, continuance, and decay; their innumerable modifications in the innumerable and ever varying circumstances and characters of men. In short, he must thoroughly understand the sensitive branch of man's nature; for here we are ultimately to look for all those laws which ought to govern the production of genius in history, poetry, and eloquence, so far as the

manner of their execution is concerned. No one will understand the art of rhetoric, unless he traces it up to its scientific principles. These undoubtedly exist in the nature of man, and he who is ignorant of them, can neither judge with accuracy, nor execute with skill and success. Art is nature methodized. Indeed, we may safely assert, that the principles of all arts and sciences exist in nature. To develop these is the province of the philosopher. Let us now for a moment turn our attention to philosophical criticism. By this we are to understand, application of scientific principles to the productions of art and genius, with a view to ascertain the beauties and defects of the latter, and to adjust their intrinsic and comparative merits. There can be no ground for criticism, unless there is a standard to which the productions of art ought to conform.

The powers of taste render us sensible to the impressions of beauty; and, so far as these impressions are made by art, the powers of intellect enable us to assign the reasons of them, and to refer them to their legitimate origin. Hence, the study of scientific criticism becomes an interesting and noble employment, suited to the

nature of man, calculated to furnish him with the most valuable knowledge—that of himself; calculated to yield the purest pleasures, to elevate him in the scale of being, by refining his sensibility, and invigorating his understanding.

From this slight sketch, you will readily perceive that the principles of oratory and criticism virtually embrace the principles of all those arts which are denominated fine. For the productions of these are all addressed to man as a being endowed with reason, sensibility to beauty, imagination, and passions. More effectually to excite your attention, and enable you to appreciate the importance of the subjects of the following lectures, I shall now briefly point out some of the advantages which may be expected from a scientific study of the principles of rhetoric and criticism.

This study will enable us more fully to comprehend the nature of language, and to estimate its great importance and use. Language has, by universal consent, become the universal vehicle of knowledge. Words, when spoken, are addressed to the ear, and are signs of ideas; but when written, are addressed to the eye, and are signs of articulate sounds.

Words do not answer their end in the same manner as pictures do. They are not to be considered as representative substitutions, formed on the principle of resemblance, but as arbitrary signs, adopted by voluntary convention. Words, when spoken or written, do not convey ideas to the mind by imitation or picture; but by suggestion. By the habit of connecting a particular idea with a particular word, a connexion so intimate is formed between them, that, as soon as the latter is spoken or written, the former enters the mind. The expressive power of words depends almost entirely on this connection. It must, however, be remembered that the meaning of words is often greatly altered by the particular place which they happen to occupy in discourse. Superficial, or careless thinkers, are very apt to suppose that every word in a discourse stands for a particular idea. So far is this from the truth, that many words will be found to derive their whole meaning from the place they occupy, and the relation they sustain to others. On slight reflection, we are apt to suppose *that* language would be the most perfect which had a particular word for every idea; but experience

will soon convince us, that this very circumstance would render a language almost useless. It would not answer even the purposes of social intercourse, much less of science and ratiocination.

Let any one make the experiment: let him attempt to carry on a train of reasoning or discourse, without the use of what are called complex or general terms—and, instead of these, let him give a distinct enumeration of all the parts of the complex or general ideas for which those terms stand—he will soon find his words so numerous, and his circumlocutions so embarrassing, that he will be bewildered and lost amidst his own effort, and utterly incapable of advancing. Hence it is that, in all languages, nearly all the words are general; they are universal terms, expressive of the highest genera, or most extensive comprehensions. It may then be asked—How then can particulars be expressed? I answer, by making a skilful use of the wonderful arts of speech, by which the meaning of words is appropriated, limited, and modified, according to the various exigencies of the mind. Hence we see the vast importance of thoroughly studying the principles of grammar. These, by some philo-

sophers, have been compared to the foundation of a palace, which, though it is the most important part, and sustains the whole superstructure, is nevertheless most out of sight, and least noticed. Language is so familiar to us from our infancy, that we are apt to consider the particular study of it as unnecessary and useless. Why should we waste our time in learning words? Permit me to say, that if you learn words as you ought, you will learn things—and things of the highest importance.

Language is a most wonderful art—the greatest of all arts. It was invented by the mind, to expedite its own purposes, and to improve its own powers. Hence the principles and laws of mind pervade the structure, and govern the modification of language. Hence, while you are studying words, if you study them as a philosopher does, you are studying the powers, laws, and operations of mind; you are studying a science which unfolds the principles, and prescribes the laws and rules, of all arts and sciences.

Let those, therefore, who affect to look with contempt on the study of languages, remember that they betray their own ignorance of the most

sublime pursuits that ever occupied the mind of man. So intimate is the connexion between science, and a well arranged language, that some have asserted—that to learn a science was only to learn a language. Words were first used merely for the communication of thoughts and sentiments. As the social state advanced in civilization and refinement—as the increasing exigencies of man called forth his corporeal and mental exertions—as arts and sciences grew and flourished—words multiplied, new modes of phraseology were invented, until language became what we now find it, a wonderful instrument of art, to aid the intellectual powers in the acquisition, retention, and communication of knowledge. The study of language, when considered as an instrument of thought, is highly curious and interesting. The advantages of it as a vehicle of our thoughts to others, are obvious ; but its use, as an aid to our mental operations and processes of solitary speculation, is not so obvious, though equally great, and more indispensable.

The next advantage arising from the scientific study of rhetoric and criticism is, that it will furnish us with a more perfect knowledge of our

internal constitution, and enable us more effectually to cultivate and improve our intellectual powers. Though truth is, in its nature, uniform yet, in its appearance, it is various. Hence, in our inquiries after it, we are obliged to adopt different modes of investigation, and to recur to different sources of evidence. In matters of pure abstract science, all we require is consistency in the mind's conception. In things of an historical nature we recur to testimony. In things belonging to mind—its various modifications and passions, its laws and powers—we recur to consciousness. As to the existence and reality of material things, we recur to our external senses. In estimating the productions of genius, in literature and in the fine arts, we recur to taste. This, however, is not to be considered as a simple power—a mere sensibility to beauty—but as a complex faculty, the result of various mental powers highly improved. Taste is not merely sensitive, but discerning. In literature, it implies a clear, lively, and distinct discernment of all that is true, just, and beautiful, in sentiment and style. The operations of intellect are involved in all the just decisions of taste. The power of taste is,

therefore, to be considered as a discerning faculty, a kind of natural reason and sensibility, wrought up to perfection by exercise and study. It is not confined to literature; it extends to all arts and sciences, and to all branches of knowledge, assigning to each its appropriate and comparative merit; pointing out what is beautiful and useful in each, pruning what is redundant, supplying what is deficient, and, though infinitely diversified in its principle, yet always preserving the beautiful and the true in each kind, and on every subject dispensing the graces of style with prudence and wisdom. In critical examinations of the productions of genius, in history, poetry, and eloquence, we constantly recur to the powers, laws, and operations of mind. No exercise, therefore, is better calculated to cultivate the principles of taste, than philosophical criticism. None is better calculated to enlarge and perfect our knowledge of mind. Here are we to look for the origin of all those charms for which the works of genius, in the fine arts and in oratorical composition, are distinguished. Genuine criticism requires the union of truth and taste, and refers all that is really elegant and sublime in composition, to the principles of a sound logic.

Nothing excellent, orderly, or beautiful, was ever produced by chance. It is mind that creates, inspires, adorns, and governs all things. The object of all genuine philosophy is the investigation of principles, and the application of these to the explanation of phenomena. Principles are of two kinds, experimental and rational. The former are general facts, found by observation universally to obtain, and are referred to as data, to explain other facts which they involve. These principles are obtained by experiment, and by observation of facts. The method of proceeding is, in modern physics, by analysis, which resolves the compound forms of matter and motion into their constituent, elementary parts. What is called natural philosophy, appears to me more properly denominated natural history, since it takes facts, and not causes, for principles.

This is, indeed, all that physics can do ; for its legitimate object is, not to find out necessary connections, but constant conjunctions—not to investigate elementary causes, but to exhibit sensible facts. But we must remember that facts are not, philosophically speaking, principles, but

effects which flow from them. True philosophy takes a higher aim. Her objects are powers, and primary causes; and these she obtains by a regular analysis. Rational principles are obtained by the exercise of our intellectual faculties, in analysing the conceptions of the understanding, whose evidence rests on intuitive perceptions. In this mode of proceeding, we have as much certainty as we can have by experiment; for we are not more certain of our existence, than we are of the perceptions of our own minds. Experiments may present facts to the understanding, but cannot develop principles; these lie beyond the region of sense, and must be sought for by reason—for this is the proper instrument of all truth. While investigating the philosophical principles of rhetoric and criticism, we are occupied with mental phenomena. These are proper subjects of observation, and contain in them the principles of all our knowledge of mind, as much as the appearances of the visible world contain the principles of all our knowledge of matter. Hence, criticism assumes a scientific form, and rests on a basis not less certain than that of natural philosophy. To the young, the study of rhetoric and

criticism is vastly more attractive than that of the abstract sciences, and eminently calculated to excite their curiosity—to evolve, invigorate, and perfect the intellectual powers.

The pleasures of these elegant pursuits are less remote than those of pure intellect, from the province of sense and imagination; are enjoyed with less effort of abstraction; and, by constantly exercising the powers of taste, diminish the fatigue of mental labor; and, while they enliven and expand the imagination, by presenting the attractions of beauty, they excite and invigorate the powers of the understanding, by a rigid discipline in practical logic. On subjects naturally agreeable, habits of reasoning are insensibly formed, and the mind gradually prepared for the highest exertions of intellect. By a constant reference to the laws and powers of the human mind, we acquire an extensive knowledge of this subject, and lay a sure foundation for a more just and rational mode of education. In the midst of our favorable anticipations of future improvement, we must be cautious, in rhetoric and criticism, not to attribute too much efficacy to rules and precepts. Nature must lay the founda-

tion of all that is truly excellent and meritorious. Every man is undoubtedly born with the germs of all the powers which he ever afterwards displays. Art may improve the gifts, but can never supply the barrenness of nature. All our powers exist in a state of mere capacity; subsequent occurrences and exigencies call them forth into energy. Had we the means of accurate and continued observation, it is probable that man would appear equally great in every period of the world. The utility of rules consists in this, that by directing our exertions in a proper train, they will enable us to compass their objects with the fewest errors, and the most complete success.

We greatly err if we imagine that the first poets, orators, and historians, were formed by the scientific system of philosophers and critics. On the contrary, the first great writers, by the unaided productions of their own genius, gave rise to criticism. Ancient Greece, in her happiest days, was the seat of learning, civility, and arts. A crowd of illustrious performers burst at once on the view, and, by the mighty toils of genius, astonished and delighted their cotemporaries. The Greek philosophers, the subtle investigators

of principles, were led to pry into the causes of these wonderful effects. Hence, among them, criticism was a deep and thorough search into the principles of good writing, so far as these were sanctioned by existing productions. Aristotle, the systematiser of Plato, in his treatises on rhetoric and poetry, unfolded, with wonderful penetration, the elementary principles of these arts. He reduced criticism to a scientific form, and presented its principles in such an alliance with philosophy, that we can call it by no better name than philosophical criticism. He united truth and taste, blended the light of reason with the graces of beauty, and added the completions of art to the inventions of genius. Criticism opened a most extensive field, and presented, as objects of investigation, the nature of man, his intellect, imagination, passions, and the innumerable modifications of character of which he is susceptible in every stage of life, and in every condition of society.

Hence all the means were explored, by which the orator, the poet, and the historian, accomplished their several objects. Words became objects of high consideration, and subjects of

critical scrutiny. They were distributed into their various kinds ; their powers in numerous composition, both in poetry and prose, were ascertained and their meaning defined. Inquiries were instituted into the various sources from which materials were to be drawn, to enlighten the understanding, to excite and allay the passions. Thus philosophical criticism opened a vast field of inquiry for the grammarian, the rhetorician, the orator, the logician, and the moralist. From this view of the subject, it appears that language is, in its structure, so interwoven with the laws and powers of mind, that a true knowledge of the former implies a knowledge of the latter ; and that grammar, rhetoric, and logic, are so nearly united, that they are more properly degrees of the same, than systems of different sciences. In various instances, our corporeal and mental powers appear to be subjected to the same laws, and to be susceptible of improvement from the same methods of discipline. It is universally admitted as a truth, that all our powers, both of body and mind, gain strength by exercise. This is abundantly evident in the wonderful facility and dexterity produced by exercise in all mechanical operations.

Philosophy, as yet, has done but little towards furnishing a rational method of improving the mind.

All that has been heretofore done on this subject, is merely tentative; nor can much farther be expected, until the powers and laws of the human mind are more thoroughly explored, and more clearly developed. When this shall be accomplished, it will not be deemed extravagant to hope, that such efficacious methods of exercise and discipline will be devised, as will communicate strength and skill, with as much certainty and success to our mental, as to our corporeal powers. Of this we shall find little reason to doubt, when we consider that wonderful part of man's constitution, by which he is susceptible of habit. How this gains ground and is established either in body or mind, it is, perhaps, impossible for us to say, except that such is the will of God. The fact is undeniable; and is the only ground of all our ability and skill in corporeal or intellectual operations. Susceptibility of habit distinguishes man from all other animals, no less than his intellect and moral sense. Some animals are, in a degree, capable of an increased

facility in performing certain mechanical operations ; but they are wholly incapable of those high attainments, which result from invention and voluntary discipline. None of the lower classes of animals can improve on their own productions, or on those of their predecessors. Their first effort of skill is as perfect as their last. Man alone has the power of forwarding the perfection of his nature beyond any assignable limits, by the voluntary exercise and discipline of his own powers.

By blending with the study of mental philosophy, those arts, whose principal object is beauty, we may reasonably expect that the former will be pursued with greater ardour, and be crowned with greater success ; that more judicious methods of instruction and discipline will be invented, and all intellectual powers more completely evolved, and carried to their highest degree of perfection.

Another benefit resulting from the scientific study of rhetoric and criticism is, that it will enable us to cultivate, with greater hope of success, the most valuable of all arts, oratory.

The high importance and extensive utility of

this, are universally admitted. We should, therefore, justly expect, that oratory would be studied and cultivated with the greatest assiduity and zeal; and, that no means would be left untried to facilitate its acquisition. So far from this, we scarcely find it made a part of the course of education pursued in our public colleges and universities. Scarce an instance can be found, in which even a single professorship is instituted for the cultivation of this sublime and noble art. Neither public patronage nor private munificence has yet called forth the efforts of the learned and ingenious, for reviving and improving the study and practice of eloquence.

From considering the neglect and degradation of oratory, we should suspect, either that the subject itself was embarrassed with insurmountable obstacles, or that the ends of this art could be obtained by means less expensive and laborious. It is a position generally admitted, that eloquence will flourish in every nation, in proportion as the government is free. The first governments instituted over men were despotic monarchies. In these the people felt no interest. They had no share in the public concerns of the state—they were

treated as inferior beings, crushed under the arm of power, and swayed by fear. The annals of the world furnish no trace of eloquence until we come to the Democratic States of Ancient Greece. Here the affairs of the state were deliberated on, discussed, and decided, in the assemblies of the whole people. He who could have most influence in these, was master of the State. Here fame, wealth, honor, and power, waited on the steps of the orator. Place men in the same political situation, in any other age or country, and the same effects will follow. It must, however, be observed, that such governments as the petty democracies of Ancient Greece are utterly impracticable among people spread over extensive districts of territory; representative governments can never be so free, nor can they be so tyrannical, as small democracies.

Such governments as those of the individual, and of the United States, possess as high a degree of freedom as is practicable or desirable, and afford ample scope for the powers of the orator. We must not, however, expect that the world in her old age, when the sciences have gained the ascendancy over the arts—when men are swayed

more by reason and judgement than by fancy and passion—will bring forth such vigorous children as in the days of her youthful maturity. Among the various causes which might be assigned for the decay of oratory in modern times, I shall mention only one; I mean the neglect of the language of the fancy and passions. Language, in its common acceptation, is limited to words, either written or spoken. Language, thus understood, would probably answer every purpose, did man possess no power but intellect. This, however, is far from being the case. He possesses fancy and passions: these constitute a most interesting branch of his nature. They are furnished by nature with a language peculiar to themselves—a language which, without art or study, instantly expresses all their impulses, movements, and modifications. On this language depends all that is forcible, affecting, and sublime in oratory. Words are sufficient to convey what are called ideas, but are absolutely incapable of expressing our internal feelings, sentiments, and passions.

Words, of course, cannot supply the exigencies of the orator, since they furnish him with no means of operating on the active powers of man. It may

then be enquired, what more is wanted? I answer, the language of looks, tones, and gestures. These constitute a natural language, formed by God himself, and intelligible to all men, in all ages and nations. By looks and gestures only, all that passes in the mind may be completely conveyed. For the truth of this I appeal to the ancient pantomimic representations. In these not a word was spoken—the spectators were interested, agitated, transported—they laughed, wept, rejoiced, and felt by turns all the passions and sentiments peculiar to man. It was even a contest, between the great Roman orator, and Roscius, which could express a sentiment most forcibly—the former by words, and the latter by look and gestures. Thus we may safely assert, that words are not even an indispensable part of language; and yet this is all, or nearly all, to which the modern teachers of eloquence pay any attention. No wonder that eloquence is not heard, when she has lost her tongue! Can this be restored? Undoubtedly it can. What has been done once, can be done again. The ancients perfectly understood this language. All that is now wanted to revive it, is the attention and labor

of ingenious men, to copy it from nature, and reduce it to system.

Looks and gestures constitute a language of external signs. These are the work of nature herself, and they exactly correspond to their internal cause. All men, from their birth, know this language, and can, with the utmost certainty and facility, refer every external sign to its internal principle. This is more evident, with respect to the more vigorous emotions and passions.

These are marked with a distinct sign which is never misunderstood, either in kind or degree. The other, less vigorous, are marked by a common sign, sufficiently distinct and legible to indicate their nature. One who has not paid particular attention to this subject, will not readily believe or conceive the exact harmony with which the external form and powers of man are adjusted to his internal sentiments and passions. What internal feeling, passion, or sentiment, cannot readily and clearly be pointed out by the motion of the hand, head, eyes—in short, by all the features of the countenance, and by all the attitudes of the body? To these, add the expressive power of tones. These vary and

modify, almost indefinitely, the meaning and force of any form of words. The accounts of the effects of ancient oratory seem incredible ; but, when we consider what a powerful instrument language was, as used by the ancients, consisting of words the most expressive, delivered in tones suggested by the sentiment, and these all accompanied by looks and gestures, each of which would constitute a powerful medium of conveyance ; our incredulity will vanish, and we shall be filled with astonishment and admiration at human skill and genius. While destitute of the knowledge and use of language, in its fullest extent, we are ignorant of some of our noblest powers, and deprived of some of the highest enjoyments of which we are capable. That part of our constitution, which is the seat of the fancy and passions, is, at present, almost wholly barren and uncultivated. These limbs of our constitution, which have withered in a palsy of two thousand years, must be revived by the galvanic pile of wealth, and honor, and fame, and restored to the pristine health and vigour.

Let the youth, under the most accomplished rhetorical teachers, be carried through as long a

series of laborious exercises, as those who are destined for mechanical labor, and we need not despair to see another Cicero and Demosthenes. The scientific study of rhetoric and criticism, will keep alive all their subsidiary branches of literature and science ; and, by promoting a taste for all the arts of elegance and beauty, will contribute to individual happiness and public prosperity.

A DISCOURSE

ON

THE EXISTENCE OF GOD,

Demonstrated from the Works of Creation,

DELIVERED

BEFORE THE STUDENTS OF BROWN UNIVERSITY,

On Sunday, August 9th, 1795.

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A DISCOURSE.

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.”

ROMANS i. 20.

NOTHING will more effectually guard us against vice than a firm belief of the existence of God. For surely, if we realize that there is such a Being, we shall naturally infer from his perfections, from the nature of his moral government, and from our situation as rational creatures, that we are amenable at his awful tribunal. Superior power, wisdom, and goodness, always lay us under restraint, and command our veneration. These, even in a mortal, overawe us.

They restrain, not only the actions, but the words and thoughts of the most vicious and abandoned. Our happiness depends on our virtue. Our virtue depends on the conformity of our hearts and conduct to the laws prescribed us by our beneficent Creator. Of what vast importance, then, is it to our present as well as future felicity, to possess in our hearts a feeling sense, and, in our understandings, a clear conviction of the existence of that Being, whose power and goodness are unbounded, whose presence fills immensity, and whose wisdom, like a torrent of lightning, emanates through all the dark recesses of eternal duration! How great must be the effect of a sense of the presence of the great Creator and Governor of all things, to whom belong the attributes, eternity, independency, perfect holiness, inflexible justice, and inviolable veracity; complete happiness, and glorious majesty; supreme right, and unbounded dominion! A sense of accountability to God will retard the eager pursuit of vice; it will humble the heart of the proud, it will bridle the tongue of the profane, and snatch the knife from the hand of the assassin. A belief of the existence of God is the true original source of all

virtue, and the only foundation of all religion, natural or revealed. Set aside this great luminous truth—erase the conviction of it from the heart—you then place virtue and vice on the same level; you drive afflicted innocence into despair; you add new effrontery to the marred visage of guilt; you plant thorns in the path, and shed an impenetrable gloom over the prospects of the righteous. Sin has alienated the affections, and diverted the attention of men from the great Jehovah. “Darkness has covered the earth, and gross darkness the people.” Men have worshipped the works of their own hands, and neglected the true God, though his existence and perfections were stamped in glaring characters on all creation. From the regularity, order, beauty, and conservation of this great system of things, of which man makes a part—from the uniform tendency of all its divisions to their proper ends—the existence of God shines as clearly as the sun in the heavens. “From the things that are made,” says the text, “are seen his eternal power and Godhead.”

I.—Man himself is a proof of God's existence. Let us place him before us in his full stature.

We are at once impressed with the beautiful organization of his body, with the orderly and harmonious arrangement of his members. Such is the disposition of these, that their motion is the most easy, graceful, and useful, that can be conceived. We are astonished to see the same simple matter diversified into so many different substances, of different qualities, size, and figure. If we pursue our researches through the internal economy, we shall find, that all the different opposite parts correspond to each other with the utmost exactness and order ; that they all answer the most beneficent purposes. This wonderful machine, the human body, is animated, cherished, and preserved by a spirit within, which pervades every particle, feels in every organ, warns us of injury, and administers to our pleasures. Erect in stature, man differs from all other animals. Though his foot is confined to the earth, yet his eye measures the whole circuit of heaven, and, in an instant, takes in thousands of worlds. His countenance is turned upward, to teach us that he is not like other animals limited to the earth ; but looks forward to brighter scenes of existence in the skies. Whence came this erect, orderly,

beautiful constitution of the human body? Did it spring up from the earth self-formed? Surely not. Earth itself is inactive matter. That which has no motion can never produce any. Man surely could not, as has been vainly and idly supposed, have been formed by the fortuitous concurrence of atoms. We behold the most exact order in the constitution of the human body. Order always involves design: design always involves intelligence. That intelligence, which directed the orderly formation of the human body, must have resided in a Being whose power was adequate to the production of such an effect. Creation surely is the prerogative of a self-existent, uncaused Being. Finite creatures may arrange and dispose, but they cannot create—they cannot give life. It is an universal law, through all nature, that like produces like. The same laws most probably obtain through the whole system with which we are connected. We have, therefore, no reason to suppose that angels created man. Neither can we, without the greatest absurdity, admit that he was formed by himself, or by mere accident. If in the latter way, why do we never see men formed so in the present day? Why do we never see the

clouds of earth brightening into human flesh, and the dust under our feet crawling into animated forms, and starting up into life and intelligence? If we even admit that either of the fore-mentioned causes might have produced man, yet neither of them could have preserved him in existence one moment. There must, therefore, be a God uncaused, independent and complete. The nobler part of man clearly evinces this great truth. When we consider the boundless desires, and the inconceivable activity of the soul of man, we can refer his origin to nothing but God. How astonishing are the reasoning faculties of man! How surprising the power of comparing, arranging, and connecting his ideas! How wonderful is the power of imagination! On its wings, in a moment, we can transport ourselves to the most distant part of the universe. We can fly back, and live the lives of all antiquity, or surmount the limits of time, and sail along the vast range of eternity. Whence these astonishing faculties, if not from a God of infinite wisdom, goodness, and power?

II.—“The invisible things of Him from the

creation of the world," says the text, "are clearly seen." Let us for a moment behold our earth. With what a delightful scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and vallies, mountains and plains, renders it to man doubly enchanting. We are entertained with an agreeable variety, without being disgusted by a tedious uniformity. Every thing appears admirably formed for our profit and delight. There the vallies are clothed in smiling green, and the plains are bending with corn. Here is the gentle hill to delight the eye, and beyond, slow rising from the earth, swells the huge mountain, and, with all its load of waters, rocks, and woods, heaves itself up into the skies. Why this pleasing, infinite variety of nature? Undoubtedly for the benefit of man. From the mountains descend streams to fertilize the plains below, and cover them with wealth and beauty. The earth not only produces every thing necessary to support our bodies, but to remedy our diseases, and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their

delightful fragrance, and painted them with such exquisite colors? Who causes the same water to whiten in the lily, that blushes in the rose? Do not these things indicate a Cause infinitely superior to any finite being? Do they not directly lead us to believe the existence of God, to admire his goodness, to revere his power, to adore his wisdom, in so happily accommodating our external circumstances to our situation and internal constitution?

III.—But how are we astonished to behold the vast ocean, rolling its immense burden of waters! Who gave it such a configuration of particles, as to render it moveable by the least pressure, and, at the same time, so strong as to support the heaviest weights? Who spread out this vast highway of all the nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world! A small incitement on the tide would drown whole kingdoms. Who restrains the proud waves, when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws?

That great Being, “who placed the sand for the bound thereof by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over.” With reason may we believe, that from the things that are made, are clearly seen eternal power and wisdom.

IV.—Passing by the numerous productions and appendages of the earth, let us rise from it, and consider the body of air with which we are surrounded. What a convincing proof do we here find of the existence of God? Such is the subtlety and transparency of the air, that it receives the rays of the sun and stars, conveying them with inconceivable velocity to objects on the earth, rendering them visible, and decorating the whole surface of the globe with an agreeable intermixture of light, shade, and colors. But still this air has a sufficient consistency and strength to support clouds, and all the winged inhabitants. Had it been less subtile, it would have intercepted the light. Had it been more rarified, it would not have supported its inhabitants, nor have afforded sufficient moisture for the purposes of respiration.

What then but infinite wisdom could have tempered the air so nicely, as to give it sufficient strength to support clouds for rain, to afford wind for health, and, at the same time, to possess the power of conveying sound and light? How wonderful is this element! How clearly does it discover infinite wisdom, power, and goodness!

V.—But when we cast our eyes up to the firmament of heaven, we clearly see that it declares God's handy work. Here the immense theatre of God's works opens upon us, and discloses ten thousand magnificent, splendid objects. We dwindle to nothing in comparison of this august scene of beauty, majesty, and glory. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws to which they were originally subjected? Who placed the sun at such a convenient distance as not to annoy, but refresh us? Who, for so many ages, has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable

changes of day and night, as well as the variety of seasons? The order, harmony, and regularity in the revolutions of the heavenly bodies, are such incontestible proofs of the existence of God, that an eminent poet well said, "an undevout astronomer is mad." In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate to declare, that, in his opinion, the man who asserted the heavenly bodies were not framed and moved by a divine understanding, was himself void of all understanding. Well indeed is it said, that the heavens declare the glory of God.

This great Being is everywhere present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, his image meets our view. We see him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel him in ourselves. He is always working round us; he performs the greatest operations, produces the noblest effects, discovers himself in a thousand different ways, and yet the real GOD remains unseen. All parts of creation are equally under his inspection. Though he

warms the breast of the highest angel in heaven, yet he breathes life into the meanest insect on earth. He lives through all his works, supporting all by the word of his power. He shines in the verdure that clothes the plains, in the lily that delights the vale, and in the forest that waves on the mountain. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest. His presence cheers the inanimate creation. Far in the wilderness, where human eye never saw, where the savage foot never trod, there he bids the blooming forest smile, and the blushing rose open its leaves to the morning sun. There he causes the feathered inhabitants to whistle their wild notes to the listening trees and echoing mountains. There nature lives in all her wanton wildness. There the ravished eye, hurrying from scene to scene, is lost in one vast blush of beauty. From the dark stream, that rolls through the forest, the silver-scaled fish leap up, and dumbly mean the praise of God. Though man remains silent, yet God will have praise. He regards, observes, upholds, connects, and equals all.

The belief of his existence is not a point of

mere speculation and amusement. It is of inconceivable importance to our present, as well as future felicity. But while we believe there is a God, we should be extremely careful to ascertain, with as much accuracy as possible, what is his real nature. The most prominent features of this are exhibited in that incomprehensible display of wisdom, power, and goodness, made in the works of creation. A virtuous man stands in a relation to God which is peculiarly delightful. The divine perfections are all engaged in his defence. He feels powerful in God's power, wise in his wisdom, good in his goodness. The vicious man, on the contrary, stands in a relation to God which is of all things the most dreadful. He is unwilling to know that God has sufficient wisdom to search out all his wickedness, sufficient goodness to the universe to determine to punish that wickedness, and sufficient power to execute that determination. A firm belief in the existence of God will heighten all the enjoyments of life, and by conforming our hearts to his will, will secure the approbation of a good conscience, and inspire us with the hopes of a blessed immortality.

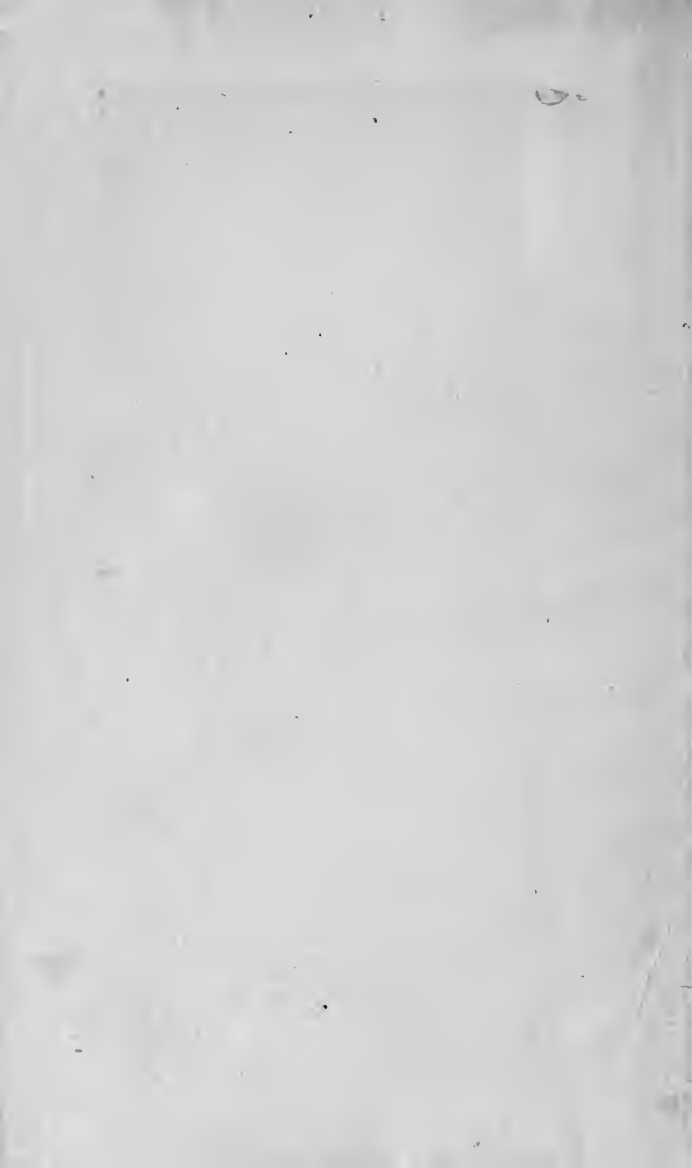
Never be tempted to disbelieve the existence

of God, when every thing around you proclaims it in a language too plain not to be understood. Never cast your eyes on creation without having your souls expanded with this sentiment, "There is a God." When you survey this globe of earth, with all its appendages—when you behold it inhabited by numberless ranks of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great source of life, all supported at the same great bounteous table—when you behold, not only the earth, but the ocean and the air, swarming with living creatures, all happy in their situation—when you behold yonder sun, darting a vast blaze of glory over the heavens, garnishing mighty worlds, and waking ten thousand songs of praise—when you behold unnumbered systems diffused through vast immensity, clothed in splendor, and rolling in majesty—when you behold these things, your affections will rise above all the vanities of time, your full souls will struggle with ecstasy, and your reason, passions, and feelings, all united, will rush up to the skies, with a devout acknowledgment of the existence, power, wisdom, and goodness of God.

Let us behold him, let us wonder, let us praise and adore. These things will make us happy. They will wean us from vice, and attach us to virtue. As a belief of the existence of God is a fundamental point of salvation, he who denies it runs the greatest conceivable hazard. He resigns the satisfaction of a good conscience, quits the hopes of a happy immortality, and exposes himself to destruction. All this for what?—for the short-lived pleasures of a riotous, dissolute life. How wretched, when he finds his atheistical confidence totally disappointed. Instead of his beloved sleep and insensibility, with which he so fondly flattered himself, he will find himself still existing after death, removed to a strange place; he will then find that there is a God, who will not suffer his rational creatures to fall into annihilation as a refuge from the just punishment of their crimes; he will find himself doomed to drag on a wretched train of existence in unavailing woe and lamentation. Alas! how astonished will he be to find himself plunged in the abyss of ruin and desperation! God forbid that any of us should act so unwisely as to disbelieve, when every thing around us proclaims, his existence.

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