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Discourses, delivered in the
College of New Jersey



DISCOURSES,

DELIVERED IN THE

COLLEGE OF NEW JERSEY;

ADDRESSED CHIEFLY TO

CANDIDATES FOR THE FIRST DEGREE IN THE ARTS;

WITH

NOTES AND ILLUSTRATIONS,

INCLUDING

A HISTORICAL SKETCH OF THE COLLEGE,

FROM ITS ORIGIN TO THE

ACCESSION OF PRESIDENT WITHERSPOON.

BY ASHBEL GREEN, D.D. LL.D.

PRESIDENT OF THE COLLEGE.

PUBLISHED BY

E. LITTELL,

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1822.

EASTERN DISTRICT OF PENNSYLVANIA, to wit:

***** BE IT REMEMBERED, That on the third day of July, in the
* SEAL. * forty-sixth year of the independence of the United States of
* * America, A. D. 1832, ELIAKIM LITTLE, of the said District,
***** hath deposited in this office the title of a Book, the right where-
of he claims as proprietor in the words following, to wit:—"Discourses, de-
"livered in the College of New Jersey; addressed chiefly to Candidates for
"the first degree in the Arts: with Notes and Illustrations, including a His-
"torical Sketch of the College, from its origin to the accession of President
"Witherspoon. By ASHBEL GREEN, D. D. LL. D. President of the College."
In conformity to the act of the Congress of the United States, entitled "An
Act for the Encouragement of Learning, by securing the copies of Maps,
Charts, and Books, to the authors and proprietors of such copies, during the
times therein mentioned."—And also to the Act, entitled, "An Act supple-
mentary to an Act, entitled, 'An Act for the Encouragement of Learning,
by securing the copies of Maps, Charts, and Books, to the authors and pro-
prietors of such copies during the times therein mentioned,' and extending
the benefits thereof to the arts of designing, engraving, and etching historical
and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

TO THE
GRADUATES
AND
STUDENTS
OF THE
COLLEGE OF NEW-JERSEY,

THIS VOLUME
IS RESPECTFULLY AND AFFECTIONATELY

INSCRIBED,
BY
THE AUTHOR.

PREFACE.

IT has been the usage of the College of New-Jersey, ever since its foundation, for the President, on the Sabbath preceding the annual Commencement, to preach a sermon, or make a particular address, to the candidates for the Bachelor's degree. This laudable usage gave occasion to the first six discourses, in the present volume; the last three were delivered at other times, but with much the same view as those which precede them.

It is difficult to speak frequently and appropriately on the same subject, or occasion, without a degree of repetition—a difficulty which the author has very sensibly experienced. He could not, indeed, discharge his duty, without inculcating on each class, when departing from his care forever, a number of the same leading ideas. He might, and did, endeavour to vary his topics

as much as he could, and to make that the principal point in one discourse, which was incidental or subordinate in another; yet, after all, a considerable degree of sameness was not to be avoided. This sameness, too, it was manifest, would become much more apparent, if the discourses should be printed and collected into a volume, than it had been when they were delivered separately, at the distance of a year from each other.

That these considerations have not restrained the author from the publication of his discourses, the reader perceives by the volume before him. It was believed that the candid would duly appreciate what has now been suggested; would recollect that the design of a discourse and the circumstances which attended its delivery, ought always to be kept in view, in judging of its merits or defects. But the principal inducement, if the author is not deceived, which led to this publication, was the hope that, with all its imperfections, it might do some good—especially to

the youth to whom the discourses were first addressed, and who have since been widely scattered over our country. Through the medium of the press, these youth, it was thought, might be addressed again, and possibly with more effect than when they cursorily heard from the lips of the speaker, what they might thus deliberately peruse and consider. It also occurred, that the most of the discourses were applicable to youth of all descriptions, and much in all of them, to readers of every class and age. And if, under the blessing of God, which the author earnestly implores, it shall be found that the reading of these discourses has done good to souls—or to a single soul—the manner in which the publication of them may affect his own reputation, ought to be, and he trusts will be, a matter of no great concern.

The Notes and Illustrations will, perhaps, prove more interesting to some readers, than the discourses. In the historical sketch of the College, and the biographical notice of the first

five presidents, the author has taken great pains to be correct in his statement of facts. He is aware, however, that, after all his vigilance to exclude errors, some may still be found; and he will accept it as a particular favour, if any reader who may observe an error, however minute, will make it known to him by letter; that it may be corrected, if the history should ever be republished.

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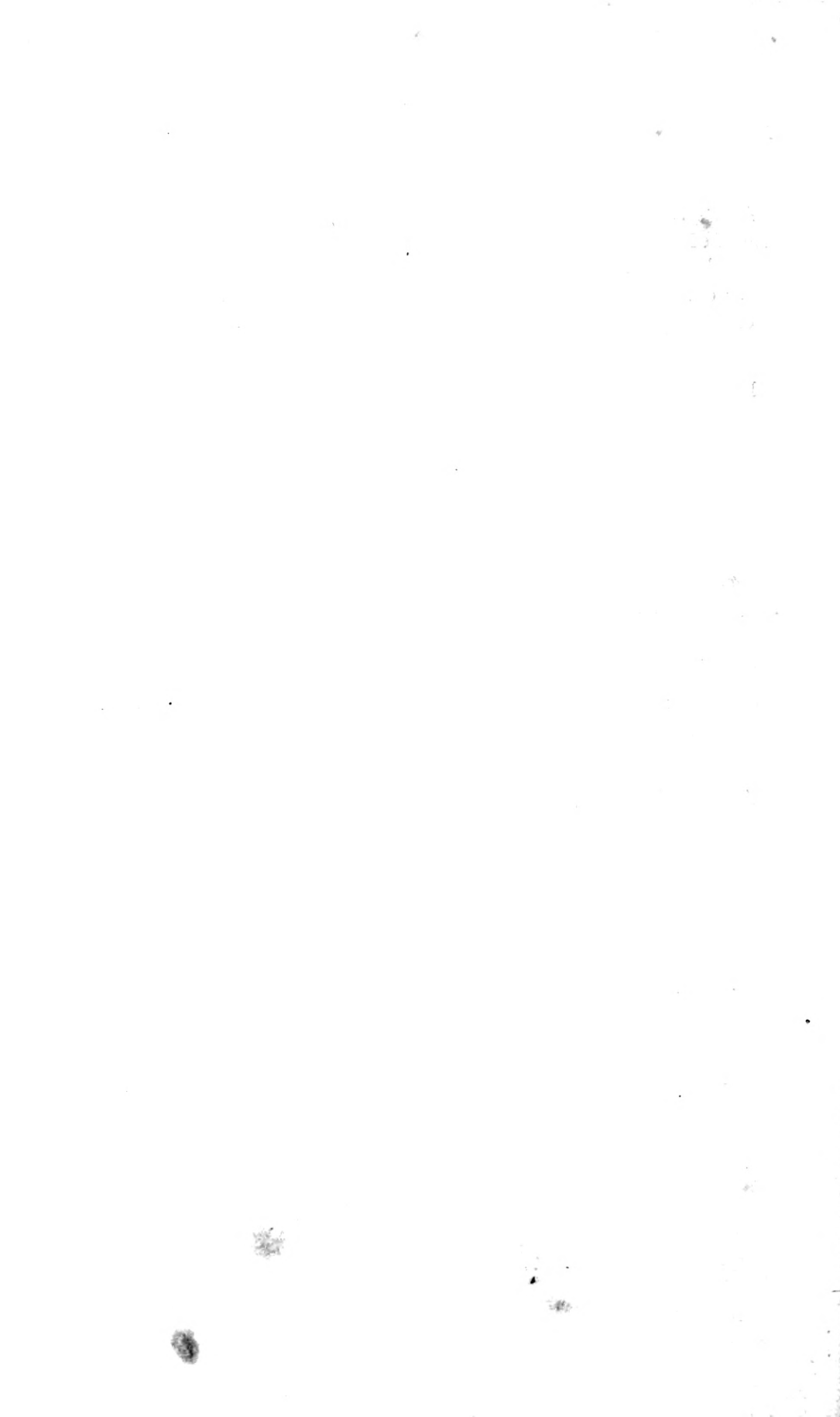
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DISCOURSE I.

THE UNION OF PIETY AND SCIENCE.

ACTS VII. 22.

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.”

CONNECTED WITH

ACTS XXII. 3.

“I am verily a man which am a Jew, born in Tarsus, a city of Cilicia ; yet brought up in this city, at the feet of Gamaliel” —

THESE passages of scripture, my brethren, have been chosen for the purpose of maintaining and illustrating a point, previously determined on as the subject of this discourse—namely—THE IMPORTANCE OF THE UNION OF PIETY AND SCIENCE.

The institution to which we belong was founded to promote this union. To inculcate its importance, therefore, appeared to me a very fit subject for the present occasion : and the passages of scripture recited, seem to present the point which I am to press, in a manner

highly favourable to my purpose. They serve to show that the great legislator of the Jews, and the great apostle of the Gentiles, were both eminent for the union of piety and science.

For piety, even among inspired men, they were certainly eminent. Moses is denominated, by way of emphasis, “the man of GOD.” We are told that “the Lord spake unto Moses, face to face, as a man speaketh unto his friend;” and that “there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face.” His whole history shows, that his intercourse with GOD, his devotion to the divine glory, and his benevolence to the children of his people, were of the most extraordinary kind; and of course, that his measure of sanctification was peculiarly great.

This holy man was, at the same time, a distinguished proficient in all the learning of his day. Educated as the son of Pharaoh’s daughter, he would of course have the advantage of the best schools of Egypt, then the most distinguished seat of science in the world: and the singular attainments which he made in these schools is attested in the text, which tells us that “Moses was learned in *all* the wisdom of the Egyptians”—Whatever they could teach, he had learned. It is added, that he was “mighty in words and in deeds.” Though not an eloquent speaker, yet *his words*, as well as his deeds were mighty. No doubt the *substance* of what he said is here, as it always ought to be, chiefly regarded. Yet

the criticks in the Hebrew language tell us, that his very style is characterized by its peculiar purity and excellence: and many of you know that he is quoted as an example of the sublime in writing, by Longinus, whose judgment on this subject has so long been considered as a standard. Such then was Moses—eminently holy, and eminently learned. Such was the man honoured of GOD to deliver his chosen people from bondage, to receive his law at Sinai, to establish the religious institutions and found the civil government of the Hebrew nation.

Of the distinguished piety of the apostle Paul—distinguished, you will remember, among inspired men, for others are not to claim even a comparison here—it is hardly necessary to speak. He had been “caught up to the third heaven—caught up into paradise—and heard unspeakable words, which it is not lawful for a man to utter.” He seemed indeed to live in heaven, while yet on earth. His whole soul, with all its enlarged faculties, was incessantly on the stretch, in contemplating, admiring, and describing the wonders of the plan of redemption; and in devising and executing schemes for extending the Redeemer’s kingdom, and promoting the glory of GOD on earth. He laboured more abundantly in his Master’s cause, than any of the other apostles. He “counted not his life dear unto himself,” if he might finish his ministerial course with joy.

While he earnestly desired “to depart and to be with Christ,” as “far better” than continuing in this world,

he was still willing to continue;—to endure every privation, to suffer, and labour, and be persecuted, and reviled, and to seal his testimony with his blood, that he might propagate the gospel, do good to souls, and magnify his Saviour's love. Yet this man, who “was not a whit behind the very chiefest apostles,” esteemed himself the chief of sinners, “less than the least of all saints, and not meet to be called an apostle.” By this deep humility he rose high in the school of Christ. Verily, it seems that one who could *be* what Paul was, and yet *estimate himself* as he did, must be as deeply sanctified as any of the corrupted race of Adam ever was.

This man had been sent from his native city to Jerusalem, for his education; had been “brought up at the feet of Gamaliel,” then the most renowned Jewish doctor; and there is every reason to believe that, as “he profited beyond many his equals” in years, in the Jewish religion, so that he surpassed them, also, in Jewish erudition. But beside this, his quoting of the Greek poets; his allusion to their philosophers and their doctrines; his masterly treatment of every subject; his close and profound reasoning; his simple and touching eloquence; his sublime descriptions and pathetic sentiments; all mark the superiority of his genius, and the extent and variety of his knowledge. Accordingly we find—and it is worthy of remark—that the same ancient heathen critick, who mentions Moses among the authors of the sublime in writing, places Paul in the same class.*

* See note A at the end of the volume.

Such then was the apostle Paul—eminent for piety, and eminent for learning. And his success in spreading the gospel was, probably, greater than that of all the other apostles united. He was honoured, too, to write a far larger portion, than any other individual, of the New-Testament. Nearly a third part of the whole came, under the guidance of inspiration, from his pen.

To demonstrate, as it would seem, that the power was all of GOD, our Saviour chose his first twelve apostles from illiterate men, that there might be no pretence that human talents or acquirements had procured for it its first acceptance: and then, to honour the established order of nature, which is nothing else than his own order, he chose one man, possessing the best endowments and attainments, and him he used to extend his kingdom and his triumphs, more, it is probable, than all the rest.

It is apparent then, that both in founding the Jewish state, and in establishing the Christian church, the instrumentality chiefly employed and honoured, was the instrumentality of men conspicuous for the union of piety and science. Moses, the man of GOD, was “learned in all the wisdom of the Egyptians.” Paul, the great apostle of the Gentiles, “was brought up at the feet of Gamaliel.”

Now, as the Deity always adapts means to ends with infinite wisdom, and we here see what were the instruments which he actually employed, when the greatest

ends were to be effected under his immediate appointment and guidance, it is manifest that the high importance, both to church and state, of the union of piety and science, is vouched and ratified by divine authority.

Let us then consider, a little in detail, some of the facts and principles, by which the importance of this union may be illustrated and enforced.

I. It is this union which perfects, as far as it can be perfected in this world, the nature of man.

The two great classes of mental powers are, *the intellectual* and *moral*. In the primitive perfect state of man, these different faculties were duly balanced, and had that just and mutual influence on each other which was calculated to raise our nature to its highest point of elevation, in the scale of intelligent being.

We know from the temptation which prompted the first transgression, that the desire of knowledge was then strong. We also know, that while man retained his perfection of rectitude, all his knowledge *must* have been subservient to moral use and improvement. It follows, necessarily, that the more he knew, the more extensively would he be prepared to serve and glorify his Creator, and would not fail, from his perfect holiness, to employ all his knowledge for this high purpose. The complete reverse of this is now witnessed. Man has lost by his fall the moral image of his Creator, while he has retained, if not perfectly, yet in great vigour, his intellectual powers. Hence those powers are sometimes

seen in much strength and with great improvement, while he remains destitute of all moral excellence. Men have occasionally appeared, who seemed to possess, at once, the talents and the depravity of demons. On the other side, unquestionable goodness has sometimes been seen, in alliance with great weakness, and great ignorance.

But, let it be well observed, when eminent piety and eminent knowledge are conjoined in the same individual, then the right balance, proportion and order of the human faculties are restored; then man regains the true elevation of his character; then he is, in the exact degree in which this union takes place, brought back to the very state which he lost by the fall. And as this is the fact, in regard to individuals, so it follows, since societies are made up of individuals, that whenever a society is composed of those who possess this character, and just in proportion as it is composed of them, it becomes truly excellent. It exhibits man, in his social character, amiable and dignified. It renders communities eminently happy and respectable. It gives them an approximation—very imperfect indeed, but still most desirable—to the perfect society of heaven; where intelligence and holiness are united, in the most consummate degree.

The statement just offered seemed too important not to be made prominent, by a distinct presentment. It includes, I am sensible, a part of what I am now more particularly to explain—

II. That the union of piety and science is calculated to preserve each from abuse, and to carry each to its highest point of improvement.

Piety, enlightened by science, is not only most likely to be preserved from that superstition and enthusiasm, into which, alas! ignorant piety often runs; but its sphere of action is greatly enlarged; its incitements and its resources are multiplied. It is of the nature of all genuine piety to turn every thing to its own improvement; to make every object and subject minister to serious reflection, and the devout feelings of the heart; to see the displays of the divine perfections in all which it views of great, or wise, or good; to rise from the creature to the Creator—"to look through nature up to nature's GOD."

In particular, the well informed man of piety acquires a more exact and extensive knowledge of revealed truth, than, without science, can ordinarily be obtained; and thus increases, at once, the scope, the motives, and the facilities for improvement in holiness. Science, also, sanctified by divine grace, aids its possessor in acquiring the most thorough knowledge of his own nature and heart; and from this circumstance, is favourable to the cultivation of inward purity, and of that profound humility, which is so characteristic a feature of evangelical religion. In fact the brightest examples of piety—of humble piety—have been found in men of considerable science. It is even, I believe, a general truth, that the humblest christians are those who are the best informed.

Nor can I here forbear the remark, that the christian religion itself supposes a degree of knowledge, in order to its general reception and prevalence. It, indeed, provides for weakness, for ignorance, and almost for idiocy. But in its *establishment in society*, it is not, like the systems of paganism and idolatry, a system that will consist with deep and general ignorance, and be favoured by it. You cannot propagate and preserve christianity, in any community, without propagating knowledge at the same time. You must have a measure of civilization and a measure of mental improvement, among every people where you can reasonably hope that christianity will be permanent. The genius of the religion itself, its very nature and essence, demand this, for its preservation and extension: and its doing so, is among the evidences that it is from GOD, who gave us the nature which his religion will, in all cases and in all respects, improve.

Let us now view the other side of the subject; and we shall see that the service which religion renders to science is not less than that which she receives from it.

Science perverted may do, and has actually done, more injury to mankind in all their interests, religious, social and political, than can be described or estimated. In every age of the christian church, scientific infidels have been her bitterest enemies, and have aimed against her the most envenomed and deadly weapons. Their success at different times has been considerable; but in no other age, I think, was it ever as great as it has

been in the very age in which we live. Of this age, unsanctified science has been preeminently, the scourge and curse. This it was, undoubtedly, which converted the most populous nation of Europe, for a season, into a nation of professed infidels and atheists; and which spread the deleterious influence of their shocking system, in a greater or less degree, over a large part of the civilized world. The natural and unavoidable consequences ensued. As civil society is held together by religion, when this cement was removed, it tottered to its foundations. The prostration of altars was succeeded by the fall of thrones. The human mind itself was unbalanced and perverted. Men seemed to act, at that time, as men never acted before. The usual grounds of calculation, in regard to human conduct, appeared to be taken away. Both the moral and the political world were convulsed and confused. Such was the effect of infidel philosophy, when it gained the ascendant. It is no exaggeration to say, that all the massacre, carnage, convulsion, disorder and misrule, all the misery, moral and political, which has overspread and changed the face of Europe in our times, may be traced to unsanctified science as its proper origin; to the learning, the eloquence, the sophistry, the wit, the plots and the influence of infidels, playing the mighty engine of mental energy with strokes powerful, frequent, and directed with consummate skill, against all the sacred bulwarks of religion and morality.

I cannot pass from this topic without remarking, that it would seem to be a part of the scheme of providence,

(for we pretend not to fathom its depths) to show, by what took place in the dark ages of the church, the effect of religion without knowledge; and in contrast with this, to show, by what has taken place in this infidel age, and in the very same countries, the effect of science without religion; and thus to teach the world most impressively and extensively, that these two great directors of human conduct should always take counsel of each other; that they can never act separately without producing the most lamentable evils; and, therefore, that every lover of mankind should earnestly endeavour to preserve their union:—To teach, especially, that such is human depravity, that it will pervert knowledge itself, favourable as it is to virtue; and that man, destitute of religion and distinguished by science, may rival a fallen angel in malignity and mischief.

But, notwithstanding the “bad eminence” to which unsanctified science may thus sometimes rise, it is still a general and most important truth, that nothing is so favourable to scientific pursuits, as that calm and tranquil state of mind, and that exemption from vicious courses and passions, which true religion inspires and insures. Accordingly we see in fact, that though there have been, as we admit and lament, impious men of great literary attainments, yet the remotest regions of science have oftenest been reached by those who were religious as well as learned. Beyond all controversy, religion here may claim the palm. When we come to reckon up those who have stood in

the very first ranks of genius and science, in every age of the christian church, by far the majority will be found among the friends of religion ; many of them among its brightest examples and most ardent propagators.

It deserves particular notice that religion favours the acquisition of the most solid and useful knowledge, by preserving men from the love and cultivation of “ science falsely so called.” Of trifling, and merely curious speculations, it forbids all ardent pursuit. It permits no more of them to be known, than is sufficient to expose their vanity. It represents true philosophy herself, only as *a handmaid* to devotion. It places every thing on a right scale of estimation. It teaches its pupil to consider every thing as subordinate and subservient to moral improvement. It pronounces *accursed*, every subject and every pursuit, which is inconsistent with christian purity. It leaves not its possessor to the mere force of inclination ; but urges him, and that incessantly, by the strongest sense of duty, to press forward in every praiseworthy attainment ; always to seek most earnestly those things which are the most valuable, and which may best promote, either mediately or directly, the glory of GOD, and the good of his creatures.

III. The union of piety and science, happily enables those in whom it is realized, to correct the errors, and prevent the mischiefs, of those in whom this union does not take place.

Pious men, without learning, know that learning is too often possessed without piety; and as mankind are extremely apt to undervalue, or to affect to despise, what is not among their own acquisitions, learning itself is frequently depreciated, even by good people who have never acquired it; especially if they have become, in any degree, the leaders of others. They are jealous of learned men; jealous of their superiority; jealous exceedingly that they are not real friends to religion; and jealous, above all, that these men will not be the patrons of some fond notions of their own. But if a man of learning appears who is confessedly and eminently pious; who, it is acknowledged by all, considers religion as superior to learning itself—superior to every earthly object and consideration; whose holy life and ardent labours in the cause of Christ have put him above all suspicion; *this man* they will hear; to him they will listen; to him they will grant their confidence: he can manage them; he can correct their errors, reform their extravagances, and persuade them to yield to reason and receive instruction. In a word, if they have not become lost in fanaticism, he can form them to just views and conduct, in regard to religion: And as only such a man can produce this effect; so, to be capable of producing it—to be capable of preventing or arresting such a deluge of evils as often springs from enthusiasm, deserves to be esteemed among the best and highest of human attainments. Of these attainments our own DICKINSON and EDWARDS*

* See Note B at the end of the volume.

were illustrious examples. Among the very first men of their time, in this country, for intellectual strength and furniture, they were still more distinguished for piety than for learning. In their day enthusiasm appeared in the church to which they belonged. Few other men could gain an audience of the deluded ; but these men obtained it, because the reality and eminence of their piety were questioned by none. They spoke and wrote so as happily to correct the spreading evil, and the good which they effected was great and lasting.

In like manner, only pious men of distinguished science can be fully prepared to encounter those who turn science against religion. But for a few men of piety, who are scholars of the first order, it is impossible to say what would be the limits of the mischief, which learned infidels, heretics and formalists, would do to religion. It would seem as if they would soon destroy all confidence in holy scripture, and all the belief of christianity which is founded on argument ; that they would have all men of liberal minds and pursuits on their side ; all youth of aspiring views ; all fashion and all power. We know, indeed, that this they will never fully achieve ; because we know that the church of Christ is founded on a rock, against which the gates of hell shall never prevail. But although, in every respect, the power is all of GOD, by which his cause in the earth is effectively maintained, yet it is our duty carefully to consider and assiduously to employ the means, which he has appoint-

ed, and which he ordinarily blesses, for the attainment of this end. And since miracles have ceased, by which, at first, christianity was sustained and extended, in opposition to all the learning, wit and power of man, it appears that science is *the chief instrument*, by which religion is to be defended against its learned, malignant and potent adversaries. When the christian champion, with genius, erudition and truth, all in his favour, goes forth against this embodied and embattled host of darkness, it recoils—it is disconcerted, discomfited and defeated. Its learning is combated by better learning; its argument by stronger argument; its eloquence by higher eloquence; its wit by keener wit; its misrepresentation and sophistry, by the luminous and resistless display of truth. It is driven off the field of its own choosing. It shifts and varies its position a thousand times, and still in all it is met, faced, and put to the worse. The cause of truth constantly gains by the conflict, till, at last, she triumphs gloriously: And the thousands who always go as reputation points, follow truth because she triumphs, more than because they have examined and measured her weapons, or beheld and been subdued by her charms. They are preserved, however, from the camp of the enemy, and may eventually be trained into good soldiers of Jesus Christ.

IV. When science is united with religion, the latter is most adorned, recommended and promoted, in the world at large—This point has been necessarily antici-

pated; but I must, for a moment, present it singly and distinctly to your view.

Never does religion appear to all men so venerable, so commanding, so attractive, as when seen in a man of strong natural powers, cultivated and enriched by various and extensive knowledge. When one such example is exhibited in real life—when it becomes conspicuously evident that the loftiest intellectual endowments have bowed before the cross of Christ, and have counted all things but loss for him, then religion receives the best homage and the highest honours which mortals can render. Then it is demonstrated that “the foolishness of GOD is wiser than men.” The influence of one such man, not only in defending evangelical truth against its learned assailants, which we have already considered, but in preventing or putting to silence the profane scoffs of impious witlings; in removing the prejudices of youth who are ambitious of intellectual excellence; and in commanding a reverence for religion among all who observe him, is of high consideration indeed. When a few such characters appear in a cluster, they bear down all open and avowed opposition to religion, within the whole wide sphere of their influence.

But even in a much lower gradation of character; in that which comprehends men of good sense and sound learning, such as may be found in considerable numbers where the union of piety and science is patronized and encouraged, the influence of the cause we contemplate, in recommending and promoting relig-

ion, is truly great and desirable. The mass of mankind cannot, and they are sensible that they cannot, decide for themselves on controverted points, which involve facts beyond their power to investigate: and when they see men of confessed ability and acknowledged information, and who also are manifestly and eminently men of integrity and virtue, the advocates of religion, they follow their judgment on this important subject. The doubts which they had entertained are, in a great measure, resolved by the fact, that honest, conscientious men, fully capable of judging, have decided on this controverted point; have decided for religion, and devoted their lives to its service. In this, and in various other ways, talent and learning, when seen to be united with unfeigned goodness, always have had, and always will have, a wonderful influence, over the minds of mankind, in behalf of religion. They invest their possessor with a dignity and consequence which cannot easily be resisted.

Having been concerned with my brethren for a number of years in the employment and direction of missionaries, I have had numerous occasions to observe the truth and the importance of what I inculcate in this part of our subject. At first, it was supposed that, as the missionaries were to travel among people chiefly illiterate, their qualifications, as to talents and attainments, might be of an inferior kind. But experience soon exposed this error. It was speedily found that the very best talents and attainments, possessed by the clergy of our church, were needed for this service. It was found that

among the people to be evangelized, there were some men of prime sense and considerable improvement, who had great influence in directing the popular sentiment, and sometimes in directing it wrong: and that if the missionary were not able to meet and cope with these, he lost nearly his whole influence; perhaps injured the cause which he was sent to promote:—that even in places where these able men were not found, the missionary's character for sense and knowledge, was ever his best passport to attention, acceptance and respect; and that, of course, one well qualified missionary was more useful than many of a different character. Not indeed, that either here, or in any other part of this discourse, I would insinuate that any talents of men, or even of angels, can convert a single soul; unless the Sovereign Dispenser of all grace shall please to communicate it specially along with the means which his ministers employ. But we have already seen that it is the usual order of the divine dispensation—that it was so even in the apostolic age—that God should succeed and bless the natural gifts which he hath himself bestowed. Nor is it ever to be forgotten, that not only the natural powers which every man possesses, but the means and opportunities which he has had to cultivate them, and even the disposition to use those means, and his whole inclination to exert himself to do good, are all as *really* the gifts of God, as the precious and special influences of his grace. “I obtained *mercy* of the Lord to be faithful,” was the declaration of an apostle.

Neither is it to be understood, that I suppose that in missions to the heathen, and in some other missionary enterprizes, men with but little liberal knowledge, may not be very usefully employed; especially when there are some of another description, under whose direction and patronage they may act. The Moravian missions are striking and incontrovertible proofs that simple men, possessing eminent prudence and patience, with primitive piety and zeal, may execute the plans of more comprehensive minds, with the most desirable, and even wonderful, effect. Nay, I must not omit to state explicitly, that even where the gospel is fully established—where churches are regularly organized and settled, men of but very moderate intellectual strength and furniture, may, in a certain proportion, be highly useful as pastors in the church. To show the sovereignty of his grace, God may sometimes bless their labours, more than those of their better qualified brethren. All this is not only cheerfully admitted, but considered as important to be kept in mind.

Still, my general and unshaken position is, that the possessor of talents and learning, in union with piety, is likely to be far more influential in extending the Redeemer's kingdom, than any individual in whom these qualifications are not united. In support of this I appeal to all history, and to all observation, from the time of the apostles to our own. In every age it shall be found, that the men who have been most useful in the church of Christ, have been those who united, in

some degree of eminence, piety and science. These have been the men most blest, as preachers of the gospel, while they lived; and most instrumental in converting and edifying millions, by their writings, after their death. Being dead they have still spoken; spoken, not to one generation only, but to many. Consult your own observation. Look around you, through our own country. Who are the most useful pastors in our churches? Whose labours are the most successful? Who have the most influence with their people, and in the church at large? May not the usefulness of the clergy generally, be measured on the scale of knowledge and piety united?

But I fear I have referred too much to the *clergy* in what I have said. It is the union of science with piety in the *laity*, which often has an influence not less propitious, in the promotion of religion, as well as in all the concerns of civil society. Removed from all suspicion of professional motives, of all zeal to support that which supports himself, when a layman of genius and erudition, who is also distinguished for piety, comes forward to plead the cause of religion, he does it with immense advantage. The fact itself goes far to shut the mouth of infidelity. It can no longer utter the stale cry of "priestcraft:" or "the man is following his trade, and writing for his bread." One secular man of great parts and learning, may, on this account, serve the cause of Christ beyond many in the sacred office. Who can estimate the evils which have been prevented,

and the good which has resulted from such men appearing on the side of religion as Grotius, and Boyle, and Hale, and Selden, and Newton, and Pascal, and Boerhaave, and Addison, and Euler, and Haller, and Johnson, and Bonnet, and Beattie, and Jones, and the titled Teignmouth, more truly ennobled by his office and services as president of the British and Foreign Bible Society, than if a crown had been added to his coronet.

But in characters of far less eminence than these, in common cases, where liberal minded and liberally educated laymen, are noted for piety, their example and influence is often inestimably precious. At the bar, on the bench, in the senate, in the camp, in the navy, or in the compting house, they may do more good than many who enter the sacred desk. Their's it is, especially, to give effect to plans for the extension of religion and learning.—To whom are we indebted for this literary Establishment, so dear to us all? Who had, at once, the inclination and the influence, to obtain a royal charter, for the avowed object of promoting learning and religion—when it was known too, that the religious denomination actually and chiefly to be promoted, would not perfectly symbolize with that of the court? We owe it to a liberally educated, and eminently holy layman. We owe it to thee, O BELCHER! *—to thee, whose humble piety would not permit the edifice founded by thyself, to be called by thy name. To

* See note C at the end of the volume.

thee we owe it, that the illustrious men who have heretofore presided over this institution, had it in their power to form for usefulness the numerous youth, who have gone forth from this place to serve and extend the church, to bless and adorn the state.* May it ever be the distinction of this house, to nurture many laymen, who shall emulate its founder, in piety and science, in benevolence and public spirit!

CANDIDATES FOR THE FIRST DEGREE IN THE ARTS—

In applying this subject to you, for whose benefit chiefly it has been selected and discussed, I have but little to say in addition to what you have heard. I would fain hope, indeed, that you have already made the proper application, each for himself. May we not reasonably hope that you all feel the desire, and have conceived the purpose, to exhibit in yourselves, according to the measure of ability which you severally possess, the union of piety and science? To form you to this, has, you know, been the great object constantly held in view by your teachers, through the whole of your collegiate course. You are our witnesses—and I take you to record this day—that to this object our efforts have been constantly and assiduously directed. If then any of you shall come short of this object, the responsibility to yourselves, to your friends, to your country, and to your God, will be all your own. You will disappoint our fondest hopes, you will act unworthily of the place of your education, and set yourselves in direct hostility with the designs of its pious founders.

* See note D at the end of the volume.

Ah! if any of you should so far separate piety and science, as to be found, at last in the ranks of infidelity, it is fearful to think of the account which you will have to render at the judgment seat of Christ. Better, in this event, that you had remained as ignorant as the savage of the wilderness—ininitely better that you had never entered these walls. Of this tremendous issue I do, indeed, persuade myself that the danger is greatly diminished, by such a course of instruction as you have received. Yet the appalling event contemplated is possible, and therefore “as my beloved sons, I warn you.”—Yes, there have been instances of those as highly favoured, and apparently as well principled as you are, who, through the deceitfulness of sin, have been brought, eventually “to deny the Lord that bought them.” It is the expression of the kindest regard, when I devoutly pray, that you may rather die in the morning of life, than live to be added to the number of these dreadful examples of apostacy from truth, and hope, and salvation.

Some of you I know—and I rejoice exceedingly to know it—are looking forward to the gospel ministry, as your calling for life. In such, the importance of the union of piety and science is generally admitted. To this I not only accede, but desire to remind every candidate for the sacred office in this class, that certainly till the wane of life, if not till the end of it, he ought to feel that it is not a mere matter of choice and inclination, but a binding christian and ministerial duty, to be con-

stantly augmenting his fund of knowledge :—constantly extending his acquaintance with every subject that, either directly or collaterally, will add to his ministerial furniture.

Let him by all means cultivate piety. Let him regard this as primary and essential. Let him know and remember that a fervent piety is that alone which can render him either safe, or comfortable, or probably useful, in the ministerial vocation. But let him also consider it as a part of his duty to God, to increase his knowledge—to increase it as much as his circumstances, in the use of constant vigilance and industry, will permit.

But I particularly deprecate the influence of a notion—too prevalent I fear—that it belongs to candidates for the gospel ministry alone, to cultivate piety and science, in union. Consider what you have heard—that this union may sometimes be even more useful in the laity, than in the clergy. I therefore entreat those of you who are destined to secular employments, to take your full share of this address and charge. Forget not, I beseech you, that the care of the soul is the “one thing needful,” to laymen as well as to clergymen. True religion is necessary, not merely to increase your present happiness and usefulness : it is, remember, essential to your future and eternal welfare. “Except a man be born again he cannot see the kingdom of God.” Be not satisfied therefore with an amiable and blameless exterior. Be satisfied with nothing short of a renewed heart, a vital union with the Lord Jesus Christ, and a

life of holy obedience to all the commandments of God.

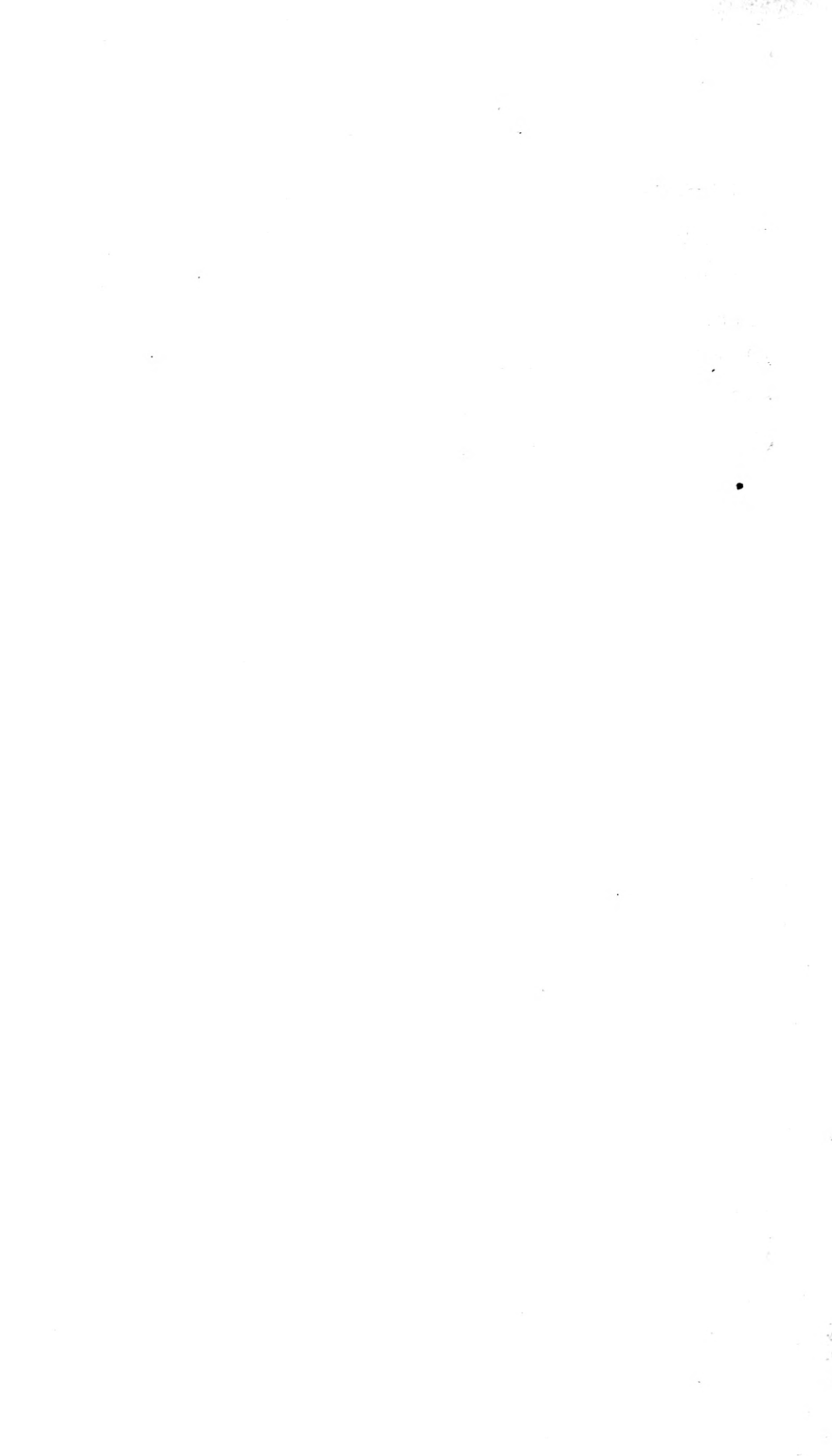
In regard to the cultivation of your minds, I must repeat what I have said to candidates for the holy ministry—Consider yourselves as sacredly bound to improve in useful knowledge. Seek and embrace every opportunity or advantage for making improvement. Accustom yourselves from the very first to diligence, method and regularity, in your literary pursuits. Continue, without any interruption, the habits of study acquired in this place. Cultivate continually a sense of obligation to direct and consecrate all your knowledge and attainments to some useful end. Cherish a strong desire, and be incessant in your endeavours, to do good. Never suffer your acquisitions of knowledge, or your capacity of usefulness, to remain unemployed. Produce them to the world, and be emulous to take a part—a leading part, if you are called to it—in every liberal, every virtuous, every benevolent, every pious enterprise.

It will be advantageous to you all, whatever be your destination in life, to measure and ascertain, as well as you can, your own capacities. Be not too aspiring; but yet aim high. Let your motive in this be to do good, rather than to seek applause. I warn you seriously against an undue seeking of popularity. It is an unsatisfying, vain and dangerous pursuit. Let the approbation of God and of your own consciences, be supremely regarded. With this may lawfully be connected a moderate desire to secure the favourable opinion of the wise and the good. Under

the influence and guidance of these principles, let popularity attach to you as much, or as little as it will, without courting it. Strive to be useful, and you will certainly have influence. And let influence, when acquired, be considered as a talent, for which you are highly responsible ;—as a talent which you are to manage so as to effect the greatest good to which it is competent. In the circle of your influence be very active. In that circle let every plan to promote learning and the arts, every attempt at useful improvements of whatever kind, every scheme of benevolence, every institution of piety, have your cordial support. Wherever you shall permanently reside, consider yourselves as specially charged to see that there the gospel be preached, and its ordinances administered, if this can be effected by your utmost efforts.

But be not content with local and narrow views of usefulness. Enlarge the sphere of your benevolent vision, beyond the little circle around you. Look to the great plans that are carrying on for the good of mankind at large. Not only wish them well, but help them forward. We live in an age of great events, and of great expectations. Scripture prophecy is fulfilling, and about, probably, to be more illustriously fulfilled. Cherish a sacred emulation to be instrumental in promoting the cause of God ; and to have a share in the work and the reward of those, who are the honoured agents in his hand of executing his merciful purposes, and of advancing his kingdom and glory in the world.

With these counsels and injunctions, my last address to you must be closed. I affectionately and solemnly commit you to God ; to the care of his providence ; to the influence of his grace ; praying that you may be conducted safely through all the perils and vicissitudes of life ; and that we may have a happy meeting in the mansions of unfading bliss. Amen.



DISCOURSE II.

—
GOD ACKNOWLEDGED DIRECTING THE PATH OF DUTY.
—

PROV. III. 6.

“In all thy ways acknowledge Him, and he shall direct thy paths.”

THE proverbs of Solomon are, in most instances, unconnected maxims of wisdom, prudence or piety. The text, however, is manifestly connected with the verse which precedes it; so that the two verses are to be considered either as containing two proverbs closely related, or else two parts of the same proverb; of which the latter is an explanation and application of the former. The passage, in its connexion, stands thus—“Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths.” The spirit of this injunction is, that we should rely on the guidance and direction of God, and not upon our own understanding, or sagacity, in choosing our course in life, and in discharging its duties.

“In all thy ways acknowledge Him, and He shall direct thy paths.” We have here, I. A duty prescribed. II. A promise made to the performance of that duty. Let us consider each of these distinctly, and then briefly apply the subject.

I. In the text there is a duty prescribed—"In all thy ways acknowledge him."

We shall, I apprehend, most fully and advantageously explain and exhibit the meaning of the inspired writer in these words, by taking three views of the precept which they contain—By considering

In the first place, What it is to acknowledge God, in the sense of this precept, in the ordinary course and concerns of life.

Secondly, Wherein the duty consists, when we are entering on an extraordinary undertaking, or important enterprise, in which it is plainly lawful for us to engage.

Thirdly, How our duty may be ascertained when we are doubtful, or greatly at a loss about it—and the matter in question is, notwithstanding, highly important to our future welfare.

None of these views is uninteresting, and each of them might, perhaps, profitably occupy the time of a whole discourse. The two former, however, I shall treat generally and cursorily, intending to spend a little more time in discussing the third; because it is that in which direction is most necessary, and that, also, to which I think the text most directly points.

First then, if we would acknowledge God, in the ordinary course and concerns of life, we must have a settled and lively sense of our dependance on him for his blessing, in all our affairs and interests, both temporal and spiritual. This duty necessarily supposes that the mind of him who is to perform it is under the influence

of pious principles. He who has no feeling of these, will never, in the spirit of the text, acknowledge God in all, nor in any of his ways. Whoever has not a firm and practical belief that a divine providence governs and guides the concerns of men, and that it extends to the circumstances of each individual, as well as to the destinies of communities, will, of course, never commit the lot of life to God to be mercifully ordered by him. This, from the nature of the case, can be done only by one who truly believes, according to the doctrine of our Saviour, that “a sparrow falleth not to the ground without our heavenly Father, and that the hairs of our heads are all numbered ;” implying that the providence of the Creator extends to the most minute incidents which relate to his creatures.

He who acknowledges God, so as to fulfil the injunction of the text, must especially be sensible that the divine favour and blessing are, in the strictest sense, essential to his happiness. The favour and blessing of his Maker, therefore, he will be most solicitous to obtain. And knowing that God will never make his enemies happy, reconciliation with him, in the way of his own appointment, and the uninterrupted continuance of his friendship, will be sought with the greatest earnestness, and maintained with unceasing vigilance. In a word, the man we contemplate must feel and act under the conviction that if he possess the favour and loving kindness of God his Maker, he will certainly, let

his outward circumstances be what they may, have the best and most desirable portion.

A system of conduct founded on this conviction, will, doubtless, always require that the whole of human existence be taken into view. Not merely that small and inconsiderable part which lies on this side the grave; but that also which lies beyond it, and is of infinite duration. To desire to be happy in time, in such manner as to be unhappy through eternity, is nothing less than the madness of folly. All suffering and disappointment, therefore, in this world, which an infinitely wise and good Being may see to be necessary to promote or insure felicity in the world to come, will be deliberately chosen by every man who acts with true rationality. The man who really acknowledges God will be careful to act in this manner. He will desire that measure, and that only, of worldly good, which infinite wisdom may see to be most advantageous to him as an immortal being; and fully sensible that all things are ordered by God, he will desire and pray that they may be so ordered as that they may all conspire and work together in subserviency to the divine glory, for his own ultimate and highest happiness.

In all the occurrences of life he will eye the hand of his heavenly Father, and receive both prosperity and adversity as coming from it. He will perceive that every effort of his, will be successful or abortive, just as the Supreme Disposer of all events shall please to order. He will therefore, every day of his life, de-

voutly ask to be directed by God in the path of duty ; and he will cherish the habitual recollection that in all he does, or attempts, or contrives, it will still remain with Him, “ who doth according to his will in the army of Heaven and among the inhabitants of the earth,” to succeed or disappoint him, and to render success or disappointment a blessing or a curse—“ The heart of man deviseth his way, but the Lord directeth his steps.”

Secondly. When he who acknowledges God in all his ways is about to enter on an extraordinary undertaking, or important enterprise, in which it is plainly lawful to engage, you will perceive, from what has already been said, that he will be exceedingly desirous to secure the divine smiles and patronage. Feeling that on these he absolutely depends, and perceiving that the concern is deeply to affect his future welfare, he will now desire and supplicate the direction, aid and blessing of God, with peculiar earnestness and solicitude.

Johnson, in his life of Milton, quotes from a publication of that great poet, the following sentences, written before he had planned the poem of PARADISE LOST, but after he had resolved to undertake something that might be of use and honor to his country. In thinking of the necessary preparation for such an undertaking, Milton says, “ This is not to be obtained but by devout
 “ prayer to that Eternal Spirit that can enrich with all
 “ utterance and knowledge, and sends out his seraphim
 “ with the hallowed fire of his altar, to touch and purify

“the lips of whom he pleases. To this must be added
 “industrious and select reading, steady observation,
 “and insight into all seemly and generous arts and
 “affairs, till which in some measure be compast, I re-
 “fuse not to sustain this expectation.” Johnson adds—
 “From a promise like this, at once fervid, pious, and
 “rational, might be expected the *Paradise Lost*.” The
 biographer of Johnson himself informs us, that he, in
 like manner, entered on the execution of his far-famed
 work, entitled “*THE RAMBLER*,” with exercises of spe-
 cial prayer, and a sense of his dependance on God for
 success, similar to those which he records of Milton.

Surely the wittings of infidelity have reason to blush,
 when they attempt to deride, as the weakness of enthu-
 siasm, those devotional exercises which have been consid-
 ered as essential to success, by the greatest examples of
 human intellect which the world has seen. Exercises,
 too, which have been deemed equally important, and as
 such have been employed, by some of the most renown-
 ed and successful military and naval commanders, whose
 heroism and glory have commanded the admiration and
 envy of the world. Yes, brethren—he who would
 acknowledge God in all his ways, must especially ac-
 knowledge him in those important occurrences and en-
 terprises of life, on which its whole complexion must de-
 pend, and by which its fortunes must be decided. Then
 the mind is to be charged to be peculiarly sensible that
 success must come from God;—that the Most High is
 then holding the destiny of his dependant creature in

his hand, and is to be humbly and fervently implored to order and decide it in his mercy. But I hasten to consider—

Thirdly—How our duty may be ascertained when we are doubtful, or greatly at a loss about it ;—and the matter in question is, notwithstanding, highly important to our future welfare.

First of all, let the party whose case we here consider, use special and fervent prayer. Let him, in all his prayers, ask counsel, in regard to the doubt which is to be resolved. Let him also set apart some season for *special* prayer in regard to the urgent concern ; and if practicable let him join *fasting* with prayer. In prayer let him particularly desire and ask, that his mind may be rendered thoroughly honest and candid ; that it may in no degree be biassed by passion or inclination ; but be made willing to know and practice duty, although it should consist in severe self-denial. As an encouragement to pray for light and direction, let him recollect and plead the gracious declaration—“ If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” The wisdom here promised is imparted “ from the Father of lights,” by his word, by his providence, and by his Spirit, to the humble and believing suppliant. From these sources, therefore, he who has prayed in faith for direction in duty, may expect to receive the guidance he has sought—And hence

2. It will be incumbent on him carefully and diligently to consult “the scriptures of truth.” There let him faithfully search for a case similar or analagous to his own. If not successful in such a search, let him impartially consider the scope and spirit of those doctrines and principles which have a bearing on his case; from which he can scarcely fail to derive some important aid. In this manner let him try to make the oracles of God “the man of his counsel.”

3. Let him also carefully observe the aspect of providence. Having prayed that providence may be his guide, let him see if it do not offer some plain indications by which his duty may be gathered. These indications, however, it should ever be remembered, are to be considered with great coolness and deliberation; and that a suitable jealousy is to be exercised lest fancy should mould them to the wishes or inclination of the party whose interest is at stake.

4. The opinion of judicious friends should be taken. And that the inquirer may get a candid opinion, it will be well, if concealment be fairly practicable, not to let it be known that the case he proposes relates to himself. Or if this, as will often happen, cannot be done, let him be at pains to make those whom he consults believe that he honestly desires to know his duty, and will feel deeply indebted to the friends who shall advise him faithfully and discreetly.

It is still better to consult books than men. If it can be found that the case in question has been discussed and

decided by a judicious writer, it will be known that the opinion given, in addition to other considerations, has not been influenced by any regard to the party whom it now concerns. When opinions have thus been obtained, they are to be carefully weighed and duly regarded. Yet, as every man is to answer for himself, so he ought to remember that he is bound to judge for himself—Therefore,

5. Let him ponder his own case much in his own mind. No one, probably, will be brought to take as much interest in it as he takes himself; and no one can know what he is, and for what he is qualified, as well as, with due care and attention, he may know himself. In making up his mind let him not be hasty; and yet let him have it constantly in view to be entirely decided and satisfied at last; for few things are more painful than a dubious and unsettled state of mind in regard to an important point of duty. To prevent this it will be useful to forecast, as far as possible, all the consequences of both sides of the alternative to be decided on;—what is likely to ensue on the supposition that he takes *this* course or *that*; that he consents or refuses; that he acts or resolves not to act. It may sometimes be advisable to write down all the considerations which occur, and which ought to have influence on each side of the question; that being fully drawn out and seen at one view, they may be weighed and considered with the greatest advantage. In all dubious matters it is a good rule to go much, if we can, on the plan of doing that

which is *safe*, that which is clearly *lawful*. There may, indeed, be an extreme and superstitious scrupulosity. But if it be clearly lawful to act in one way, and quite questionable whether it be so to act in another, we ought always to take the path which is not doubtful.

It is, my brethren, by a sound and discreet use of the directions now given—by seeking counsel and direction of God in frequent and earnest prayer—by making his word the man of our counsel—by observing the indications of the divine providence—by consulting men and books—and by carefully deliberating on all circumstances with ourselves—that we are to acknowledge God, and endeavour to ascertain our duty when we are doubtful about it, and the matter in question is, notwithstanding, highly important to our future welfare. It is, you will carefully observe, by acting in this manner that we recognize our entire dependence on our Maker, and at the same time make use of our own powers and endeavours, as rational and accountable creatures. And these two things are always to be joined together: for he who professes to depend on God, without using his own reason and efforts, and he who actually relies on his own reason and efforts, without feeling his dependence on God, are both chargeable with gross presumption. The one tempts his Maker, and the other idolizes himself. The man who truly acknowledges God in all his ways will carefully and constantly unite the two duties, of cherishing a sense of his absolute dependence on the assistance

and blessing of the Most High, and of using his own best exertions to ascertain and perform his duty. And then—

II. He may stedfastly rely on the fulfilment of the promise, that “the Lord will direct his steps.”

In looking for the accomplishment of this promise, however, let us, my brethren, beware of expecting to receive it by any sudden, or irresistible impulse of the mind. Let us be cautious how we even desire that our duty should be intimated in this manner. Such an intimation, if it be ever given, must be considered as an extraordinary dispensation, which must be left entirely to the sovereignty of Him who awards it. We have no claim to calculate on any unusual aid or interposition of the Deity. But in an humble reliance on the divine assurance given in the text, we may hope and expect that, while we are careful, and diligent, and persevering in the use of the means that have been specified, God will direct our minds, in the exercise of sound reason and discretion, of an enlightened conscience and genuine pious sentiment, to make a right choice, or to form a correct decision, in regard to a doubtful and important point of duty.

Sometimes we may have no inconsiderable difficulty in coming to a determination on a question in which our dearest interests appear to be involved ; and, even at the last, we may not have the perfect clearness which we could wish. But when we have faithfully used the means which have been mentioned, and taken the course

which on the whole appeared to be right, we are warranted to believe, and ought to believe, that the Lord has directed our path. The promise was predicated on the performance of a duty, namely, the acknowledging of God. The duty, by the supposition, has been performed. The promise then became absolute; and to believe in its accomplishment is not only lawful but obligatory.

Nor is the humble believer, in applying this truth, to indulge distrust, on account of the imperfection which may have attended the performance of his duty in the case contemplated; if, on a careful review, that imperfection shall appear not to have been peculiar. He who made the promise knew that the duty with which it is connected would, in every instance, be imperfectly performed. This, and all the other promises of the divine word, we are to remember, are fulfilled to believers who act imperfectly, but yet sincerely, for the sake of the perfect righteousness, and through the prevalent mediation, of Christ their Redeemer. If, indeed, it be clearly evident, that we have not performed the duty required, with some good degree of care, and seriousness, and impartiality, and earnest desire to know the way in which we ought to walk—for these are the ingredients which constitute sincerity—then, certainly, we have no right to apply the promise to ourselves. But if these evidences of sincerity have not been wanting, although a lamentable imperfection may have

attended them all, we may confidently expect, and shall certainly find, that the Lord will do as he hath said—he will direct our paths.

In every age, brethren, the truth of the promise we here consider, as it relates not only to doubtful points of duty, but also to the general course of life, and to great and difficult undertakings where duty was obvious, has been remarkably experienced. History both sacred and profane, abounds with examples of the fulfilment of this promise. These examples have been confined to no class or order of men; but they have, of course, been most striking in those who have been the greatest benefactors of mankind, and whose memory is the most precious. Their high and distinguished honour and usefulness have unquestionably been attributable—and such has been their own judgment—to the signal blessing of the God of providence on measures and efforts, for direction and assistance in which they constantly looked and prayed. Yes; they sensibly felt their dependence on God and continually acknowledged it; they sought and obtained his guidance and benediction; and when success, often beyond their most sanguine hopes, crowned their labours, they ascribed the praise of all, not to themselves, but to God alone.

Here, however, an inquiry of some importance demands attention. Good men, it must be admitted, have not always been successful, either in their endeavours to benefit others, or to provide for themselves. If

then the promise we consider be invariably fulfilled, how, in may be asked, is it fulfilled to them? I answer—good men themselves may not always comply with the condition of the promise, and for this reason may not experience its accomplishment. Men truly good, in their general character, are sometimes greatly deficient in the discharge of particular duties. And in such cases the neglect of duty may be visited with divine chastisements, in such manner that the offence may be seen in the punishment. Who that reads attentively the history of David, but must remark with pain, that the neglect of parental duty was, by the righteous permission of God, fearfully punished by filial ingratitude and domestic distress? In like manner, there may be good men—and indeed, brethren, I fear their number is not small—who are lamentably deficient in the duty of acknowledging God. Good men, indeed, they could not be, if they did not feel and confess, and with some sensibility and constancy too, their entire dependence on God for all that they possess, and all that they expect. Still, they may be chargeable with great and very criminal neglect. They neglect, perhaps, that part of the general duty which consists in a daily and earnest looking to God to prosper their undertakings, and to bless all the labours of their hands. Or they make material changes in their affairs, or enter on important enterprises, without any special acknowledgement of God at all. Or they are not sensible, in the degree that they ought to be, of their need of divine

direction. Or they do not unite care, caution and industry—the vigorous use of their own powers and efforts—with the other part of the duty. That by palpable and gross deficiency in some one, or in several, of these particulars, good men sometimes fail in performing the condition specified in the text, and so lose the benefit of the promise which it contains, is not to be doubted. Far be it from us, indeed, rashly to judge our brethren in particular instances, and to say, when we see an individual unsuccessful in life, that his disappointments or losses are the punishment of his neglecting to acknowledge God. This is contrary to the whole tenor of scripture doctrine, and the spirit of christian charity; and it will presently appear that our subject itself forbids such a conclusion. But although it is not for us, who know neither the hearts nor the exercises of individuals, hastily to mark them as transgressors, yet it is not only a doctrinal truth warranted by scripture, but one of great practical importance, which ought to be imprinted on our minds for admonition and warning, that good men may sorely experience the frowns of providence in their worldly concerns, because they do not suitably acknowledge God. Nay, the pious are the very persons who have most reason to expect this dispensation. The ungodly may “prosper in the world and increase in riches,” and thus fill up the measure of their iniquity, and receive the more aggravated condemnation in the world to come. But the Father of mercies chastens his own children in this

life, that he may bring them to repentance, reclaim them from their wanderings, and thus prepare them for “the inheritance of the saints in light.”

It now only remains to admit, in the most explicit manner, that there may be cases where worldly success or prosperity may not be the allotment of those who are chargeable with no special neglect of the duty prescribed in the text. How, it will be demanded, is the promise fulfilled to these? The answer is easy to him who has faith in God, and knowledge of his holy word. That word will teach us that nothing can be further from the truth than to believe, that the worldly prosperity which we are prone to desire, and especially that *measure* of it which we often covet, would be a real favour if it were bestowed. Here, then, is the solution of the apparent difficulty. In all cases where men have truly and suitably acknowledged God, and yet have not obtained what they have sought, their Heavenly Father has seen that it would not be good for them to obtain it. He has seen that disappointment would be better for them than success, and therefore, in very faithfulness he has disappointed them. He gives to all his people, who duly acknowledge him, as much prosperity as they can bear; as much as they themselves would wish, if every thing was as open to their view as it is to his. To these, therefore, his promise is as really and as kindly fulfilled as it is to those who are not disappointed—as it is to the most prosperous. They have actually had all the success

which, taking their whole existence into view, an omniscient and covenant-keeping God saw to be best for them. To desire more, or other than this, would be the extreme both of folly and impiety.

It is not a christian but an infidel opinion, that men cannot be favoured without a large measure of worldly prosperity. The christian doctrine, taught too by some of the best heathen moralists, is, that the Deity not only may, but often in fact does, curse with prosperity, and bless with adversity. Those who are ultimately the most prospered and honoured, even in this world, are frequently prepared for it, by a most painful training in the school of adversity. It was so with Moses, with Job, with Joseph, with Jephtha, with David; and with hundreds of others in every age of the world. Men, indeed, are seldom qualified either for very eminent usefulness, or for the best enjoyment of prosperity, till they have learned humility and self command, from affliction and disappointment; and fortitude, activity and perseverance, from contending with enemies and adverse events. A man, therefore, is not hastily to conclude that he will never be prosperous, because prosperity has long been denied him. The way may only be preparing to render him far more happy and honourable, even in this life, than he could have been if he had never seen adversity. But however this may be, if we faithfully acknowledge God in all our ways, he will invariably so direct our paths as shall be most for our benefit on the whole. For "we know that all things

work together for good to them that love God, to them who are the called according to his purpose—For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal—For all things are yours : Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.”

It now remains to make a practical application of the subject. And—

1. It is obvious to remark, after what has been said, that a large proportion of nominal christians, live habitually in the neglect, or violation, of one of the plainest dictates of the religion in which they have been educated. So far are they from acknowledging God in all their ways, that they acknowledge him in none of their ways. Instead of looking to him to direct their paths, they never think of divine direction, and look only to themselves. The particular providence of God, than which our Saviour himself taught no doctrine more plainly, these persons, who call themselves christians, overlook, deny, or ridicule. The duty of prayer, as grounded on that doctrine, they, of course, never perform, or attempt. “God is not in all their thoughts.” They think not of Him, either as their future judge and rewarder, or as their present benefactor and protector.

Such men are unhappy examples of the justice of the remark, that the professors of all false religions, act upon their avowed principles with far greater consistency and exactness, than many professors of the true religion act upon theirs. It is, indeed, melancholy to think, how many there are, under the light of the gospel, whom our text and subject most pointedly reprove; who have even less sense of their dependence on God, than Heathen and Mahometans; who never yet seriously asked counsel of God, or sought his aid and blessing, in any of their concerns. If I speak in the hearing of any of this character, let them be entreated, by every consideration both of duty and interest, to turn from a course of such dreadful impiety and danger. Hence I remark—

2. That those who have not succeeded in their enterprizes in life, should be led by this subject to inquire, whether they may not have failed because they did not acknowledge God in all their ways. Although it be unquestionable that what is called worldly prosperity, is not invariably the allotment of the pious, still it is also true, as we have seen, that it may be denied to others because they have never suitably sought the divine blessing on their undertakings and endeavours. He whose memory and conscience can inform him, that his plans and efforts to acquire worldly wealth, or influence, have not been formed with a suitable sense of his dependence on God for success, and with frequent prayer for the divine blessing on them, has no reason to

wonder if they have all been blasted and proved abortive; though lawful in themselves, and though prosecuted with diligence and discretion. Persons of this description should be apprised that their best interests, their eternal well being, may require that disappointment should continue, till it shall lead them to the God whom they have forgotten. When this shall be effected, and their future and everlasting felicity be secured, a merciful God may see meet to change his dealings with them, and to allow them a larger portion than they have yet enjoyed of temporal prosperity. Every consideration, therefore, of what they owe to their Maker and to themselves, urges them to unfeigned repentance for their past delinquency, and to an immediate and cordial performance of the duty they have so long neglected.

But I feel constrained to say farther, that I am verily persuaded there is scarcely any duty which is more imperfectly performed, even by real christians, than that which I now inculcate. Alas! how few are they who daily live with a proper regard to the all-seeing and all-disposing God! who feelingly recognize their need of his counsel and superintending care, in all they do or attempt; in lying down and rising up; in going out and coming in; in every situation, or company in which they may be found. It is no violation of truth or charity, though it seems a paradox in religion, to say that there is much forgetfulness of God, much implicit denial of his presence, providence, power, and faithfulness—

in a word, much practical atheism, even among those who are not wholly destitute of real piety. Truly, in this view of the subject, the most of us have need to be deeply abased, and henceforth to endeavour to act more as becomes the christian profession, more as “seeing Him who is invisible—and in whom we live and move and have our being.”

3. The subject ought greatly to alarm those who have been prosperous in the world, without acknowledging God. Men are sometimes seen who literally and habitually “forget God,” violate his laws, despise his institutions, and blaspheme his holy name; who, notwithstanding, acquire wealth, rise to honour, or obtain fame and distinction. Sometimes they are even hardened in their impiety, by their success. They consider and proclaim it as a proof, that the declarations and demands of religion are false and vain. Their apparent happiness, also, sometimes operates as a grievous discouragement and temptation to the godly; especially in a season of great adversity or affliction. Such we know was the case of Asaph, recorded in the seventy-third Psalm; and similar cases have doubtless occurred in every subsequent age. But the solution of the difficulty which Asaph obtained, is that which, at all times, should satisfy the pious: and at all times it should likewise alarm—if indeed any thing can alarm—these proud and hardened abusers of the goodness and grace of God. Hear their fearful destiny announced by the holy man whose “feet were almost gone, whose

steps had well nigh slipped," because he was "envious at the foolish when he saw the prosperity of the wicked." "I went," says he, "into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Yes, brethren, we have only to think on the end of such men, and they will no longer be regarded with envy, but with horror. The eminence from which they fall will only serve to plunge them the deeper into perdition. The God of providence, by permitting these abandoned men to acquire wealth, or power, or fame, has shown conspicuously of how little estimation are those things in his sight.* Yet, as all worldly distinctions are his gifts, and ought to be employed in his service and to his glory, the abuse of them to his dishonour, will awfully aggravate the final condemnation of their abusers. Unless the deepest repentance, and an earnest application to the all atoning blood of Christ prevent, they will eternally wish that the most abject state of poverty and contempt had been their lot in life; rather than that they should have gone to the place of torment, chargeable with insulting their Maker by means of his own bounty, with resisting his proffered mercy, and with injuring others while they ruined their own souls.

* See note E at the end of the volume.

4. They, on the contrary, who have acknowledged God in all their ways, and yet have not enjoyed wealth, or honour, or power; but have seen much affliction, or poverty, or disappointment, may learn from this subject, and especially in contrast with that view of it which we have just taken, that they have no reason to be discontented. They may see that the statement, in the doctrinal part of this discourse, that the promise of God to them has not failed, was made on good grounds—that He is not dealing with them in his displeasure, but in covenant faithfulness. In some instances, as we have remarked, the existing adversity may be intended only to prepare the way for the safe and more perfect enjoyment of prosperity in this life. But in cases where this is not, and cannot be realized, still the adversity experienced shall assuredly be blest; so blest, that in a future and better world, every glorified child of sorrow, shall thank God for every disappointment, and every pain that was here endured; because it will then be found that it has enhanced the ineffable and eternal bliss of heaven. To every suffering saint, therefore, it belongs to join in the triumphant language of the Psalmist, connected with the doom of the ungodly, already recited—“Nevertheless, I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever.”

5. Finally; I wish, for a few moments, to apply this subject to those youth of my particular charge, who are about to leave the place of their education; and to the most of whom I shall probably never have another opportunity to speak publickly on the subjects of religion and morals.

MY YOUNG FRIENDS !

I have already directed your attention, as you know, to a system of advices adapted to the peculiar circumstances in which you now stand, by a man eminently qualified to give counsel to the young.* These advices you have carefully treasured in your memories, that they may be ready for use, as circumstances may demand, through the whole of your future lives. After taking care that this should be accomplished, my chief remaining concern was, to present to you on this interesting occasion, some *one* great and comprehensive truth, easily understood, and not easily forgotten, which should, by itself, embody every particular advice. And such a truth, precisely, I am well persuaded, is that which our text contains—"In all your ways acknowledge God, and He shall direct your paths." Regard this sacred maxim, in the manner that has been recommended, and all will be well. It will guide you in safety through this world, and conduct you with certainty to a better. To this, therefore, at parting from you, I earnestly and tenderly exhort you. If any of you have hitherto neglected the duty, begin its per-

* See note F at the end of the volume.

formance immediately, and continue in it while you live. Keep it always in mind, that you must obtain the divine direction and blessing, if ever you are truly happy, prosperous or honourable; and ask, therefore, for these inestimable favours, in daily and fervent prayer.

Bear with me—for I am anxious for your happiness—while I press upon you, a little farther, some of the leading ideas already suggested as general truths.—When you are about to enter on any undertaking or enterprise, which will deeply affect your character, happiness or usefulness, then let your sense of dependence be peculiarly awake and active; and in special exercises of devotion look to God for his omnipotent assistance, protection and blessing. Whenever you are at a loss in regard to any important point of duty, endeavour to ascertain it by using the means which you have heard detailed in this discourse. In this manner make up your minds decisively and firmly; and then go forward with cheerfulness and determined resolution;—believing that having acknowledged God, according to his commandment, he is directing, and will continue to direct, your paths.

With some of you, probably, the choice of a profession for life, will not be a matter of much difficulty. It has, perhaps, already been made by your parents, or fixed by your own inclination and deliberate preference. If so, it may not be necessary to question farther its suitability for you; since the supposition is, that it is

lawful in itself. But with others, the choice of a profession may be a subject of great difficulty and peculiar embarrassment. To such I have to say, that theirs is one of the cases, to which the directions I have given for determining the matter of duty, when it is both doubtful and important, is peculiarly applicable. Let them faithfully pursue the method that has been pointed out, and their choice will ultimately be right, and their decision satisfactory. And I earnestly exhort all of you, without exception, to enter on your professional pursuits with a distinct and devout recognition of the providence and grace of God, as the sources from which you are to derive direction, assistance and success.

When a class of youth who have passed through a course of liberal studies, are leaving the place of their education, it is a most interesting thought that we probably see in them, a number of those who are, hereafter, to have great influence on society, both in private and in publick life. Such, my beloved pupils, I hope and trust is your destination. And in the prospect of it, I now solemnly counsel and charge you, to use all the influence which you shall ever possess, in favour of knowledge, virtue and piety;—particularly, that by your example, as well as by your words, you endeavour to engage others to acknowledge God. The neglect of this duty by communities, both small and great, as well as by individuals, is often followed by the manifest frowns of Heaven. Families, colleges, leg-

islative bodies, fleets, armies and nations—the sneer of the infidel notwithstanding—have all furnished examples of this important and awful truth. Let the whole weight of your character and influence, therefore, in all your intercourse with the world, be employed to lead men to the due and rational acknowledgment of God. In this way you may perform a service incalculably beneficial to mankind—to the interests of good morals, of social happiness and of genuine piety.

This, then, is my last counsel. With this I leave you in the hands of our common God and Father; most devoutly praying that his providence may shield you, and his grace and favour accompany you, through the whole journey of life; and that I may meet you all “with joy and not with grief,” at that dread tribunal before which we are soon to appear. Amen.

DISCOURSE III.

THE GOOD MAN'S PROTECTION AND SUPPORT.

I. PETER III. 13, 14.

“And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye.”

IN the context the Apostle Peter delineates and enjoins the virtues of the christian life. To enforce what he says, he urges three considerations; the happiness of a good life; the approbation and protection of God; and the influence of the christian temper and deportment in preserving its possessor from much that would harm him, and in comforting him when he suffers for righteousness’ sake.

The last of these considerations is contained in the text, and will form the subject of the ensuing discourse. The three considerations, indeed, are very closely related, and in a measure involve each other; so that in discussing the last, the two former will, of necessity, be brought into view.

“Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye.” This passage, though di-

vided into two parts, or verses, in our translation of the scriptures, is, in the original, a single sentence, or period, and ought to be so considered, if we would perceive its full force and beauty. It contains, you will observe, a condition, an interrogatory, and an affirmation. The condition is, the possession of a certain character, “if ye be followers of that which is good.” The interrogatory—who will harm the possessors of this character? And, the affirmation—that if they even suffer for righteousness’ sake, still they are happy.

After speaking to each of these points in order, it will remain to apply the subject.

I. We are, first of all, to notice the condition, on which the interrogatory and affirmation in the text are grounded, namely, that it must be the character of the parties spoken of, that they are followers of that which is good.

The original words which our translators render—“if ye be followers of that which is good,” literally signify—“if ye be imitators of him that is good,” or “of the thing that is good.” Accordingly Doddridge hesitates not to translate and paraphrase the words thus—“Who shall have the ability or inclination to hurt you, if ye imitate Him who is supremely good; if you copy after the benevolence of the Divine Being, and of your great Master, whose whole life was so illustrious an example of the most diffusive generosity and goodness to his followers?” Other translators have followed this

construction, and I doubt not, for myself, that it gives the true sense of the passage. It seems to be equivalent to the expression of the apostle Paul—"Be ye followers," or imitators "of God, as dear children."

The divine Saviour was both God and man, and in him we have a perfect example. By setting this example constantly before us, we shall have a faultless copy to imitate. The perfection of the copy, indeed, we shall but imperfectly approximate; and yet by aiming at it continually we may attain an excellence that otherwise we should never reach. Subordinately to this, we should, also, be imitators of those mere men whose conduct, in various characters and circumstances, has been most exemplary and laudable. The apostle Paul exhorts the Corinthians—"Be ye followers of me, even as I also am of Christ." And elsewhere he says—"Be ye followers of them who, through faith and patience, inherit the promises." To propose to ourselves the most finished patterns of excellence, in the various relations and occupations of life, has been long and often recommended as one of the best adapted means for rising high in the scale of virtue and improvement.

As St. Peter, in the text, is speaking of that which was to have influence on others, and even on enemies, it is manifest that he must have had a direct reference to visible deportment. Yet I think it of the greatest importance here, to remark, that the conduct which the apostle recommends, must be derived from that genuine christian principle, which has its spring in the

heart ; and that it can flow from no other source. No other heart than one which is renewed and sanctified by divine grace, will have those evil passions which make a man the tormentor of himself, as well as the injurer of others, effectually subdued, or rather, in a measure, eradicated, and dispositions of an opposite nature, favourable to inward peace and enjoyment, and to outward kindness and beneficence, implanted in their room.

Besides ; though the spirit and wisdom of the world dictate the same practice as christian principle, to a certain extent ; both, for example, requiring veracity, integrity and courtesy ; yet in certain points, and those very material to our present purpose, they not only vary, but are directly opposite to each other. The spirit of the gospel requires humility, self-denial, patience and forbearance ; and forbids every species of revenge. The spirit of the world, on the contrary, not merely permits a proud and vindictive temper and practice, but, on certain occasions, enjoins them. They, therefore, who would be followers of that which is good ; —they who would be imitators of Christ, and of the most distinguished worthies of our race ;—they who would take the whole revealed system for their guide ; —they, in a word, who would really come up to the demands of the condition in the text—must not be “ conformed to this world, but transformed by the renewing of their mind.” They must be vital, practical christians ; and the more they are inwardly sanctified, the more will they be outwardly what the text requires.

But, having considered the fountain as purified, let us trace a little the wholesome and pleasant streams, which it will be sure to send forth ; and which are so refreshing and delightful in the journey of human life, that none but the most perverted and depraved can fail to relish, admire and commend them. The lives of the best men, indeed, do not exhibit all the proper effects of true christian principle. Sanctified but in part, their practice is but imperfectly conformed to the standard of duty which they sincerely and supremely love, and by which they honestly desire and endeavour to regulate their conduct. But, although christian practice is never *all* that christian principle is calculated to make it, still the proper tendency of that principle ought to be clearly shown. Nor should we make too great an allowance for human infirmity, lest we encourage and increase an evil which we ought only to deplore. The apostle evidently contemplated in the text an exemplary exhibition of the christian character.

With these remarks in view, let it be observed, that the follower of that which is good, he who truly endeavours to imitate Christ, will, in some good measure, exemplify such a system of practice as the following—He will strive to perform every duty which he owes to God and man, in a manner, at once the most exact and the most acceptable. Although sincerely and devoutly pious, so that he would sooner sacrifice his life than his religion ; although he will neither deny nor be ashamed of Christ and his cause, in any company or

situation in which you can place him, nor consent to modify the pure doctrines of the gospel, so as to accommodate them to a corrupt taste; although he will, on all suitable occasions, contend earnestly for the faith once delivered to the saints; yet he will do all this in the most inoffensive manner that he can devise. He will be careful to profess and defend religion with a gospel temper; and will return good for evil, blessing for cursing. He will be watchful to do nothing that shall cause his good to be evil spoken of; and will therefore avoid austerity, moroseness, harshness, uncharitableness and arrogance. In a word, he will seek to render the gospel, in its purity, as little offensive as it can be rendered to those who have not yet cordially embraced it; feeling the obligation and the importance of his Lord's injunction—"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In discharging the general duties which he owes to his brethren of mankind, the follower of that which is good, will be just, and fair, and equitable, and kind, and liberal, and merciful. He will obey the precept, "Owe no man any thing, but to love one another." He will never circumvent, nor defraud, nor deceive, nor deal hardly with any man. He will conscientiously and faithfully perform every engagement that he makes, and never betray the trust or confidence reposed in him.

In the discharge of all relative and official duties, he will be very exemplary. He will be a dutiful son, a

tender husband, an affectionate father, a reasonable master, a kind neighbour, a faithful friend, a good citizen, an upright magistrate. He will be liberal of his substance; will give freely to the poor, and patronize all schemes for the promotion of knowledge, of piety, and of public utility. He will be a peace-maker; not only avoiding broils and contentions himself, but endeavouring to prevent them, or to heal them, among others. He will never do an ill office to any one; but will love to serve and promote the interest of others, whenever he finds it in his power. He will be a man of sympathy; he will enter into the feelings of others, rejoicing with those that rejoice, and weeping with those that weep. He will be kind, and obliging, in all his deportment. In every way that he can, and in every place in which he may find himself, he will seek to do good; for this is what he loves; he *follows* it; he is devoted to it; for the supposition is, that he is like his Saviour, who “went about doing good.”

II. Brethren, can we now fail to feel the force of the interrogatory which forms the second point to be considered? Might not the apostle well ask who is he that will harm such a man as has just been described? Will he not be likely to have more friends than any other man? Will he not often convert enemies into friends? And will he not sometimes shame, confound and silence, those whom he cannot conciliate? Will not his enemies find it difficult to assign a plausible pretence to harm him? Nay, will they not find it difficult

to get at him to do him harm? Will not his temper and conduct become a broad shield, to intercept, or turn aside, the shafts of malignity and baseness? To all these inquiries, and many more of a similar kind, which carry their answer along with them, the single question in the text seems naturally to give rise.

The apostle, indeed, does immediately intimate—and this we are afterwards to consider—that the man we have described, may, after all, be called to suffer. Yet the distinct, and clear, and strong import of the text is, that this follower or imitator of good and goodness, will effectually secure himself against *much* harm; that his excellent temper and exemplary life will, *in a very high degree*, prove a protection to him. To illustrate this, I will a little extend the ideas already suggested, and bring into view some additional considerations.

1. The follower or imitator of that which is good, will not harm himself, as bad men do, by cherishing those feelings and passions which are, in their very nature, painful and tormenting. It is in this way that men inflict upon themselves a very large proportion of all their sufferings. Take away all the miseries which arise from repining against God, his providence, his dispensations, his allotments; all that are produced by the fear of his displeasure, both here and hereafter; all that spring from discontent, from peevishness, from mortified pride, from envy, from resentment, hatred, and the desire of revenge; all that are created by covetousness, by avarice, by ungratified ambition, and by

disappointed vanity ;—in a word, by all the unhallowed and malignant passions—Take them all away, and think what a mass of wretchedness you have destroyed. Think how great a proportion these bad feelings and passions make of all that does harm to human enjoyment. Think how comparatively blessed a man would be who should never feel one of them, or who, having felt them, should never feel them more. Would he not by this, have more done to make him happy, than could be done in every other way? Assuredly he would. Remember, then, that he who is a follower of that which is good, is this very man. To see that he is so, you have only to recollect his character, as already given. In proportion as he possesses that character, he will avoid all the harm, the entire mass of misery, to which your attention has just been directed. And the sole reason that he does not avoid it completely, is that he does not perfectly possess the character. But in the degree in which it is, in fact, often possessed, it effects much, very much. It preserves the possessor from being a self tormentor, the most incessant and most cruel of all tormentors.

Nor is the happy influence of this character merely negative. It not only exterminates or suppresses bad passions and emotions, but it implants those which are good and productive of the highest inward delight. Let inspiration instruct us here. “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” No human

bosom can be so happy as that in which these heavenly affections are warm and active : and in the bosom of him who is a follower of that which is good, and in his only, they are actually found.

2. As the temper and dispositions of the follower of that which is good, preserve him from harming himself, so, also, they save him from provoking others to injure him. There certainly are some injuries which are entirely unprovoked. But in a large majority of cases they are, in a degree, invited ; or at least some occasion is given to inflict them. Here, for example, is a man of an overbearing temper. He arrogates to himself what he will not concede to others. He is determined that the world shall bow to him, and not he to it. But the world, unhappily, contains too many spirits like his own. They rise in hostility against him, and in the unequal contest he is vanquished, humbled, injured. But this injury he plainly provoked and invited. Had religion been his counsellor and guide ; had he been a follower of that which is good, who is he that would have harmed him ?

Again ; here is a man far less obnoxious than the one just described. He is punctiliously careful never to give an offence. But in his turn he is resolved never, passively, to receive one. He holds it to be altogether beneath a man of spirit to suffer the smallest affront to go unrevenged. What is the consequence ? He is often engaged in broils and contentions, in demanding explanations, and in affairs of honour ; till at last he, not im-

probably, terminates his life in single combat. Now, had this man been a follower of that which is good, had he learned to forgive, and not to revenge, who would have harmed him? How much more peacefully would he have lived; and how much more happily would he have died?

3. Closely connected with the last particular is the consideration, that the follower of that which is good, in addition to his avoiding every thing calculated to irritate others, will do much to conciliate them. His character is exactly that which is the best adapted to make others love him. He will have many and warm friends; and, if he live long, he will, in instances not a few, disarm those that had once been hostile. All men would rather have friends than enemies. Bad men are not only willing, but often very desirous, to have the friendship of the good, because it is both useful and honourable to them. They will, therefore, not only be ready to accept the friendship of an amiable and excellent man, but, when it does not interfere too much with their passions and pursuits, will usually make some sacrifices to obtain and keep it. And when they do not go even this length, they sometimes choose, from the same motive of self interest, not to appear as the open and avowed enemies of such a man. It hurts themselves, by diminishing their influence and respectability. And even when they will not be restrained; when they either secretly or openly assail him, they often find it impracticable to do him any real injury.

His character defends him, and the malignant efforts of his enemies only recoil upon themselves.

4. As the character we consider preserves its possessor from much harm, by being amiable and conciliatory, so, it is productive of the same effect, by the dignity which it confers, and the awe and veneration which it inspires. Nothing can be farther from the truth than to suppose, that to follow that which is good, in the manner we have described, is calculated to bring upon him who does it, the imputation of pusillanimity, meanness, or cowardice; and to cause him rather to be despised and insulted, than respected and feared. If the character be consistently maintained; if all the virtues which belong to it be exhibited in their just harmony and proportion, the very reverse will be the effect produced. Mildness and majesty, meekness and dignity, temper and firmness, kindness and decision, are so far from being inconsistent, that they are always auxiliary to each other. The genuine character we contemplate will, therefore, be as defensive as it is innocent and amiable. Often has the majesty of virtue overawed the profligate and profane, and been a protection to its possessor. Sinners of a common character are abashed in its presence. Ordinary vice blushes before it, and skulks into concealment. It flees from that which exposes its deformity, by contrast, as well as by verbal reproof. Guilt is naturally timid, and innocence and integrity are naturally undaunted. Guilt violates conscience, and the principles of honour and

shame ; innocence and integrity have them all on their side. Hence, when bad men have been resolutely bent on offering personal violence, or insult, to the follower of that which is good, the very sight and presence of the good man has sometimes confounded and disconcerted them utterly. They have fled from him, or humbled themselves before him—"Surely never man spake like this man;" said the discomfited band that had been sent to apprehend our blessed Lord. Herod, although an absolute monarch and steeped in blood and crime, yet feared John the Baptist; for a time heard him gladly, and did many things which he enjoined. Nor was it till the wretched tyrant was inflamed by wine, intoxicated with mirth, surrounded by his courtiers, insnared by a foolish and wicked oath, and seduced by an insidious harlot, that he could be persuaded to issue the murderous mandate to destroy John : and even then he was "very sorry" for what his false honour drove him to perpetrate. So much is vice overawed by virtue ! So venerable and defensive is a good man's character !

5. The follower of that which is good will escape much harm, because he will have no connexion with the company, the places, the occasions, and the practices, from which mischiefs of the most serious kind commonly arise.

Examine in what places, and on what occasions, the most calamitous disasters that disturb and distress domestic and social life have most frequently taken their

rise. You will find that they have sprung from places of rioting and drunkenness, chambering and wantonness; from the midnight revel; from lawless or excessive indulgence; or from the company and counsels of wicked men. The gaol and the gibbet are furnished from tippling houses, and taverns, and brothels, and the influence of vile associates. The murders—for murders they strictly are—which are committed in the infernal practice of duelling, may often be traced to parties of pleasure, to theatres, to harlots, to companies and conversations where the spirits are unduly excited, and the passions inflamed by intemperance. “Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine—At the last it biteth like a serpent, and stingeth like an adder.” Ah! how many a broken-hearted parent, how many a disconsolate wife, how many a ruined child, has been indebted to scenes, and associates, and causes, such as we have here noticed, for calamities which, to the end of life, they have had to lament, without being able to remove! It is obvious, without remark, that from this whole host of harms and evils the follower of that which is good will be absolutely free, and completely secured by the very character he possesses.

6. Who will harm the follower of that which is good, when there is no one so obedient as he to all the laws of his country; and so observant of what is due to

magistrates and superiors? When it is said—"but and if ye suffer for righteousness' sake"—it is strongly intimated that a good man will suffer for nothing else. He will never, while he acts in character, do any thing for which it will be right that, from the hand of man, he should suffer. For he will obey scrupulously and exactly every known law of his country, not inconsistent with the laws of God; and this not merely through fear, but also "for conscience sake." It is nothing to him though he could violate or evade a law of the land, without the possibility of discovery. His conscience gives him a law which is superior to all others; and which sanctions all others, so far as they offer no violation to itself. When, therefore, human laws leave it perfectly in his power, as they sometimes may, to defraud or injure his neighbour, that neighbour is still protected by the good man's conscience. He will not willingly do wrong to any man, whatever opportunity or temptation he may have to do it.

For conscience sake he will, also, obey and respect magistrates. By an authority which is supreme with him he is taught to regard them as "the ordinance of God." He will therefore "render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." The apostle, brethren, seems to have had the subject of this particular distinctly in his view when he penned the text: And it is seen at once, that no individual who conscientiously obeys all the laws of society, demeans himself properly to all his

superiors, and is also extensively charitable and beneficent, ever can suffer from any law, or magistracy, or human authority whatsoever, unless he suffer unjustly.

7. I close this part of the subject with observing, that the follower of that which is good will be saved from much harm by the special providence and protection of God. This is unquestionably a doctrine of holy scripture. The providence of God, indeed, extends to all men—nay to all his creatures, whether animate or inanimate. But he is the covenant God of his people only; and to them alone he has given assurance of a particular favourable regard. Of them, exclusively, it is said—“He that toucheth you, toucheth the apple of his eye—Yea, he reproveth kings for their sake; saying touch not mine anointed and do my prophets no harm—The angel of the Lord encampeth round about them that fear him and delivereth them.” In what particular instances or circumstances the invisible agency of angels, or of the Lord of angels, is, more especially, interposed to defend and deliver his people, is unknown to them. Yet they know the fact, that such an agency is exercised. They know, also, that the superintending care of the God of providence, is always so extended over them, that nothing rational or irrational, visible or invisible, shall ever be permitted to harm them, farther than he shall permit, and overrule for their good. They have an express assurance that “when a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” He controls their rage; or he

inclines them to better purposes than those which they had formed against his people ; or he limits or disappoints their efforts, by his providential dispensations. “ Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain ”—And who can destroy whom God will save ! who can harm whom omnipotence will protect !

So extensive and comprehensive, then, is the import of the interrogatory in the text. So various and numerous are the ways, in which a good man’s character and state, will prove a protection to him. Yet, after all, as already hinted, the text admits that he may “ suffer for righteousness’ sake.” And we are now

III. To illustrate the affirmation, that although he suffer thus, still he is happy.

Here it will be proper, first, to notice the hypothetical form of the apostle’s language—“ but and *if* ye suffer.” This seems to intimate that probably some of those to whom there was reference would almost, or altogether, escape suffering. And this is found in experience to be the fact. Generally those suffer least, who have least to do with public concerns, and are least exposed to public notice. The follower of that which is good, in the quiet scenes of private life, may be so influential, and so beloved, and scatter so many blessings around him, as sometimes scarcely to know what it is to suffer for righteousness’ sake. This, however, is far from being always the case, even in private life ; and it is, I think, never the

case, when the good man occupies a publick and responsible station, and is obliged to have much to do with concerns, in which the interests and feelings of others are deeply involved. In these circumstances, no good man can reasonably expect wholly to escape the effect of unreasonable and unjust resentment. A wise and sovereign God, indeed, awards to his people their several allotments of suffering in his cause, as of every thing else. Far more is endured in one age and place than in another. And even among individuals, in the same or similar circumstances, one is grievously persecuted, and another is comparatively but little annoyed. In view of this, we can only say—"Even so, Father, for so it seemed good in thy sight."

It appears, then, that no follower of that which is good ought to calculate on a total exemption from suffering, but rather to prepare to meet it patiently and firmly. Our perfect and blameless example, the Lord Jesus Christ himself, was, we know, through much of his life, in various ways, subjected to extreme suffering for righteousness' sake; and at last was "taken by wicked hands and crucified and slain." And he hath reminded us that "The servant is not above his master, nor the disciple above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household—If they have persecuted me they will also persecute you." These words were no doubt in-

tended to have a peculiar reference to the apostles and primitive christians ; but the spirit of them is applicable to the followers of Christ at all times, and in all places. So that, although the character which good men possess will be a defence to them in all the ways which have been mentioned, yet this character itself may be the very cause of their suffering. They may suffer not only *although* they are good, but *because* they are good—"suffer for righteousness' sake."

The conspicuous virtues of a good man form, of themselves, a reproof to the openly vicious, which, in some circumstances, they keenly feel. His character reproaches theirs, and fills them with malignant hatred against him. Sometimes, too, his duty requires that he should, in words and in a personal address, reprove their vices. At other times, he is called actively and publicly to withstand them ; to expose their pernicious principles or designs, and warn others against them ; to detect their hypocrisy ; to oppose their acquisition of unjust gain, their frauds, their extortion, their avarice, their profligacy, their licentious pleasures, their ambition, their thirst of revenge. Hence, when the wicked are armed with power, they will sometimes be satisfied with nothing, short of the blood of those from whom they have met with opposition and reproof. Our blessed Lord himself, his forerunner, his apostles, and innumerable martyrs and holy men in all ages, have been examples of this truth. But when the wicked cannot, or dare not, or are not disposed to take the life of a good

man, still they often cause him to suffer greatly. They slander him ; they excite and foment prejudices against him ; they combine and lie in wait to seize a favourable opportunity to injure him, to diminish his influence, to bring him into disesteem, and, if they can, to ruin him. For the most part, their iniquitous designs and attempts are, in a great measure, defeated. Truth and integrity are generally an overmatch for intrigue and falsehood. The good man's character, as we have seen, forms a bulwark around him, which it is not easy either to force or mine. In some instances, however, they are successful, at least for a time ; frequently they do not altogether fail in their wicked devices ; and almost always they annoy and disturb the object of their hatred. Yet, in the midst of all, I affirm, in accordance with the text, that the good man is happy—enviously happy.

1. He is happy, on the whole, in regard to his inward feelings, and the state of his mind. As he suffers for righteousness' sake, his conscience cannot but be his friend, and commend him decisively for doing the very things which have brought persecution on him. It is impossible, therefore, that he should feel remorse or self reproach. At times he may have some conflicts with himself, in his endeavours to preserve a christian temper, under all the unjust and cruel treatment which he receives. Yet, in general, he is tranquil ; and a peaceful and approving conscience makes him happy. Nay, in the view of all that he has done, and of all that he suffers for it, he often lifts up his heart in

thanksgiving to God, for that grace which has enabled him to “keep a conscience void of offence,” and he rejoices with exceeding great joy. Verily, it is not easy to tell how blessed a possession is this peaceful and approving conscience, of which I am speaking. It blesses by day and by night. It takes away the sting of affliction. It makes the pillow grateful, and sleep refreshing. Daniel might sleep in the den of lions, and perhaps did so, while the unhappy monarch under whose order he suffered, passed a sleepless night, in reflecting on his folly and guilt. The author of our text, we know, was *sleeping*—mark it—“sleeping between two soldiers, bound with two chains” when the angel came to deliver him ; although he knew that on the following morning he was to be led out to a violent and ignominious death. And both he and his fellow apostles, when they had been beaten, at the command of the Jewish rulers, “departed from the presence of the council, *rejoicing* that they were counted worthy to suffer shame,” for the name of their Lord. Was it not, think you, under an impressive recollection of these very events that the holy apostle penned the text—“But and if ye suffer for righteousness sake, happy are ye?” Yes, he had *tried* it, and knew by experience, as well as by inspiration, the precious truth which he recorded. And try it whoever may, it shall always be found true, that an approving conscience will render him who suffers for righteousness’ sake, emphatically, a blessed man.

2. It must be so, because the good man knows that the approbation of his conscience is the approbation of God. Conscience has often been denominated God's vicegerent. The appellation is not always just; because conscience is sometimes misinformed and misguided, and speaks, "peace, peace, when there is no peace." But when conscience has been enlightened by the divine law, pacified by the sprinkling of atoning blood, and conformed to the standard of gospel obedience, then its voice is indeed the voice of God. And such, as his character demonstrates, must be the conscience of every one, who is a follower of that which is good. But in addition to his general character, the very circumstance that he suffers for righteousness sake, affords him one of the best evidences that he is the friend of God, and that God is his friend.

When virtue and piety are rewarded by esteem, and honour, and wealth, many appear to be virtuous and pious, who are so in appearance only, and who drop the disguise as soon as persecution threatens them. But if a man adhere steadfastly to his duty, when it subjects him to reproach, and shame, and loss, and pain, his sincerity is proved by the most rigorous and unequivocal test. He perceives this, and he rejoices in the evidence thus afforded to his own mind, that his attachment to rectitude is both genuine and stable; and consequently that the heart-searching God approves his conduct. Now, this is precisely the situation of the good man while he is suffering for righteousness sake.

He sees that he is enduring the trial of his integrity, and he feels that he is willing to abide it. He knows that God witnesses the motives by which he is influenced, is pleased with the course he is pursuing, and will abundantly reward him for all that he suffers. He sees that should his enemies even take his life, they would only liberate him the more speedily from all his sufferings, and introduce him at once to ineffable and endless felicity. He can therefore say with truth, that he “rejoices in tribulation.” Yes, brethren, his consolations are sometimes inexpressible—assured that the God before whom all creatures are dust and vanity, looks down upon him in his affliction with complacency, shines into his soul with the refreshing influences of his grace, takes him into sweet communion with Himself, and leads forward his views to that crown of eternal life, which he is shortly to receive, and shows it brightened and increased in value, by the furnace of affliction through which he is now passing. Oh! how often has this blessed and overflowing source of consolation enabled those who have suffered, even unto death, for righteousness sake, to utter the language of holy joy and triumph, while they have ascended the scaffold or been consuming at the stake! Like their Master, and like his first martyr, they have prayed for their enemies with their expiring breath; and the agonies of a violent death have been prevented or forgotten, in a foretaste of the heaven to which they were rising—Who, then, is not prepared to say with the apostle, “But and if ye suffer for righteousness’ sake happy are ye.”?

It now only remains to apply this subject—

TO YOU, MY YOUNG FRIENDS, WHO ARE CANDIDATES FOR
THE HONOURS OF THIS INSTITUTION.

The subject, indeed, would admit of a very general application, illustrative of the excellence and advantages of true religion, and powerfully recommending it to the love and practice of all men, But I have only time to say a few words to you, whom I am probably addressing for the last time ; and for whose sake, especially, the subject has been chosen and discussed. At parting from you, I was earnestly desirous of giving you a map, so to speak, of the course which I wished you to pursue through life ; and of saying what I could, to engage you to take and adhere to this course. This has been my aim, in all that you have now heard. The delineation I have given, is, I know, imperfect ; but imperfect as it is, I make it over to you, and assure you confidently, that if you realize in yourselves the character you have heard described, you will not fail to be happy. Your prospects and expectations are, no doubt, very various. Some of you, perhaps, are to pass your lives in retirement. Most of you, probably, are to be publick men—ministers of the gospel, lawyers, physicians, statesmen, or soldiers. But no matter what station you are to occupy, no matter what character you are to sustain, no matter what business you are to follow, no matter what portion of talent or improvement you may possess, this subject is alike applicable, and equally interesting to you all. Every one of you may be, and every one of

you ought to be, a follower of that which is good. If you are, you will be happy, and if not, you must be miserable.

With paternal anxiety I have often warned and advised and directed you; and with the same anxiety I now look forward to what may be before you. The first and most serious thought which strikes my mind, and which ought to affect your's, is, that God only knows who of you will live, and who of you will not live, to take an established standing in society. The catalogue of our college exhibits the note of mortality affixed to the names of a number who, a very short time since, left this place in as much health, and with as bright and cheering prospects, as any of you now possess. Some of your names, it is highly probable, will soon be marked in the same manner. Oh! think on this—and if any of you have not yet begun to be followers of that which is good, begin without delay. Without this you cannot be safe for a day or an hour: with it you are safe, whether life or death await you.

If you live, you ought to be sensible, that you cannot live long without meeting with difficulties, and enemies, and sufferings. Form what plans, or take what course you may, you cannot avoid them; they will still assail you. If you are not followers of that which is good, you will find more of them than if you are; and you will have to encounter them with every disadvantage. Remember, then, that I have shewn you the way in which you will meet with the smallest share of adversity;

and in which you will have the greatest support under that which is unavoidable ; nay, in which adversity itself will be made to contribute to your felicity.

By taking this way, you will also take the high road to usefulness, honour and distinction. For if you act consistently, as followers of that which is good, you will be careful to make the best use of the advantages which you have derived from a liberal education. You will feel bound to make improvement in knowledge, and to employ all your knowledge for some useful purpose. The natural result of this, will be influence, esteem and honour. I do earnestly wish that these ideas were more seriously considered and regarded than they commonly are. Improvement in knowledge ought not to be regarded, as it commonly is, merely as a matter of taste and inclination. It is certainly more. There is, unquestionably, a *moral obligation* imposed on all who possess the means of improvement, to make improvement to the whole extent of their means. They are entrusted with a talent, for which they must render a strict and solemn account. In like manner, every man who possesses useful knowledge, is bound, whatever be his profession or vocation in life, to employ his whole stock of intellectual strength and furniture, in the best manner he can, for the promotion of God's glory and the good of his fellow men. And doing this conscientiously and steadily, he will certainly be useful and respected. Commonly he will have much influence ; and often he will rise to high honour and distinction. View

the subject in this light, my young friends ; act upon this plan ; be governed by these principles ; be consistent followers of that which is good ; and you cannot fail to pass your lives happily, and to close them peacefully or triumphantly.

Writers, I know there are, and some of considerable character, who have attempted to delineate a happy and useful life, without giving to religion any place in their system. And it is doubtless true that worldly honour and integrity, sobriety, benevolence, public spirit and intellectual pleasures, will always be productive of unspeakably more enjoyment and more respect, than can be found in any course of life which excludes them, or leaves them unregarded. Yet, after all, this system is miserably imperfect : so imperfect, indeed, that we must consider that man as *wretched* who is destitute of religion. He has no resting place for his soul while he lives ; no rational hope in death ; no satisfying prospect beyond the grave. The Creator has evidently intended that man should find his highest enjoyment even in prosperity, and his chief solace in adversity, in genuine piety. For this, therefore, no human ingenuity or efforts have ever found a substitute, and they never will find one. My dear young friends, seek no such substitute. Seek the grace of God to make you, and keep you, truly pious. Take the *entire* character of a follower of that which is good, as I have presented it to you, and try to make it your own. You will find that it will be more, far more advantageous, than I have been able to

represent it. If you possess it, nothing, as you have heard, will be permitted really to harm you, because the Almighty God will be your friend and protector. Oh! may his grace guide you, may his providence protect you, may his richest blessing rest upon you! Amen.

DISCOURSE IV.

THE WORD OF GOD THE GUIDE OF YOUTH.

PSALM CXIX. 9.

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.”

THESSE words contain a question of great importance and interest, proposed and answered under the guidance of the Spirit of infallible truth. A point thus settled can neither need, nor receive, any additional confirmation. Yet truths, unquestionable in themselves, may sometimes be greatly illustrated and enforced by example; and the text, it is believed, contains this additional excellence. There is much reason to think, as commentators have shown, that it was the intention of the inspired Psalmist in the text, not only to publish an oracle of the Holy Spirit, but to state the result of his own experience:—to declare, that having been engaged from early life, in forming his temper and regulating his conduct by the word of God, as a standard, he could now, in advanced age, confidently assure every young man that this, and this only, would be found a safe and perfect rule. That the influence of the divine word begins with cleansing, or purifying,

the heart ; and that then, in natural order, it directs the whole current of life and action into “a way,” free from the pollutions and the miseries of impiety and vice.

Such appears to me to be the true scope and import of the text. And as the language of the inspired penman seems plainly to imply, what we know to be fact, that in forming the temper and ordering the life, there are *other ways*, than that which is marked out in the word of God, and that all these, as being different from the safe and right way, are to be carefully and constantly avoided by the young ; it is intended to frame the whole of the subsequent discussion with special reference to this important consideration.

Those who reject revealed truth, entirely and explicitly, have still their system of principles and conduct, which they denominate *moral*, and which they teach and recommend. Other systems there also are, not entirely derived from the word of God, nor consistent with it, which occasionally obtain a great currency, even among those who bear, and who wish to retain, the christian name. To specify some of these—There is the system of those who grossly pervert or misrepresent the scriptures ; the system of mere formalists in religion ; the system of sagacious worldly men ; the system of fashionable life—and besides all those who deliberately embrace any of these systems, a multitude of mankind live and act without thought and without consistency, and therefore cannot be said to follow any

system. Now, as society cannot exist without a regard to certain fundamental principles of morals, all the classes specified, invariably profess to pay a regard to these principles. There is often, indeed, much more professed, than is either practiced or felt; yet the principles in question must in some measure be respected by all. Truth and integrity, for example, all men, who support any pretensions to character, must treat with respect. But although, to a certain extent, all imperfect or false systems of morals must require what the word of God requires, yet in some particulars, and those too of the highest importance, they differ from that word, and sometimes, directly oppose it. And here, precisely, lies the danger to which men in general, and young men in particular, are exposed. Youth are not only destitute of experience, but their passions are more ardent and impetuous, and of course, the temptations to vice act upon them with greater force and advantage, than at a more advanced age. And as all lax systems of morals allow a latitude and gratification to sinful propensities, which the word of God strictly prohibits, youth are in great danger of perversion and pollution by being seduced into them; being tempted to reject or disregard the system which they ought to adopt, because it is opposed to every licentious indulgence and inclination.

This danger, which is common to all youth, is, if care be not taken to prevent it, rather increased than diminished, with those who are liberally educated.

Classical reading itself, is not without a tendency to foster some notions and feelings which do not entirely accord with the spirit of the gospel;* the pride of science has the same tendency; and some of the authors usually read as standards of taste and composition, to say nothing of the fashionable publications of the day, are rather calculated to cherish than to abate the evil.

To prevent, as far as possible, the mischief here contemplated, as well as to subserve other important ends, the study of the holy scriptures has, for some time past, been interwoven with our whole College course; and those who belong to the institution know, that the comments made on the portions read and recited, have been constantly directed to the vindication and enforcement of revealed truth, in opposition to infidel objections, loose principles, and unchristian practice. Still, it has appeared to me that it might be useful to sketch, distinctly and connectedly, *an outline of the genuine system of moral principle and action taught in holy scripture*, as contradistinguished from every other; and with a view to attempt this, the present subject of discussion has been selected.

It is impossible, however, in the time allotted to this service, even to hint at all the false principles which are current in the world, and dangerous to youth. I shall attempt no more, and indeed, no more seems to me necessary, than to lay down, very briefly, the leading parts of the revealed system of moral and religious principle and practice; and to mention, cursorily, as I

* See note G at the end of the volume.

proceed, some of the chief errors to which it is opposed. The whole discussion will be conducted with a special view to the benefit of the youth of this institution, and particularly of those who are on the point of leaving it; and yet, from the nature of the subject, much that will be said, will be equally applicable to hearers of every age and condition in life.

In the prosecution of my design, thus explained, I shall endeavour to show, I. What must be the origin, or vital principle, of the temper and practice of the young man, who would cleanse and take heed to his way, according to the word of God. II. The manner in which he must receive that word, and be taught and governed by it. III. How he must estimate and perform the several duties which he owes to God, to himself, and to his fellow men. IV. The means he must use to secure an effectual attention to his duty, and steadfastness in its performance.

I. The temper and practice of the young man, who would cleanse and take heed to his way, according to the word of God, must have their origin, or vital principle, in the renovation of his heart and nature. That man is by nature wholly depraved and prone to evil, and that, therefore, he must be renewed in the spirit of his mind, before he can be morally pure in the sight of God, or truly love and serve him, is a doctrine taught, or implied, in every part of the bible. The written word of God, in the time of the Psalmist, could not have consisted of more than the Pentateuch,

or five books of Moses, the book of Job, perhaps the books of Joshua and Judges, and some of his own inspired Psalms. But even in this small portion of the sacred volume—small indeed, in comparison with that which it is our happy lot to possess—the doctrine of man's natural depravity, and consequent need of renovation, might easily be learned. Of those who lived before the general deluge, Moses had recorded, that “the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”—implying, not only that his conduct was impious, but that his nature was radically corrupt. In the book of Job, if that book was then extant, it had been written “What is man that he should be clean, and he which is born of a woman that he should be righteous? Who can bring a clean thing out of an unclean? not one.” The Psalmist himself, it is plain, had fully learned this doctrine, that man is deeply polluted in his moral powers, and that he needs the omnipotent energies of divine grace to cleanse him. Of this there is abundant evidence in various parts of his writings, particularly in the 51st psalm; in which, after tracing the dreadful guilt with which his conscience was then burthened to the seat of it, in a corrupt nature, he fervently prays—“Create in me a clean heart, O God, and renew a right spirit within me.” There is, also, the best reason to believe that the primary and essential part of the cleansing of which he speaks in the text, was, in his view of it, to

take place in *the heart*, naturally so corrupt and defiled ; that thus, the fountain being purged, the streams that flow from it might also be pure.

In the New Testament, this truth, like most other revealed truths, is taught with greater fulness and clearness than in the old. “Either make the tree good and his fruit good ; or else make the tree corrupt and his fruit corrupt ; for the tree is known by his fruit. A good man, out of the good treasure of his heart bringeth forth good things ; and an evil man out of the evil treasure bringeth forth evil things. Thou blind Pharisee ! cleanse first that which is within the cup and the platter, that the outside of them may be clean also. The sons of God—were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The carnal mind is enmity against God, not subject to the law of God, neither indeed can be. If any man be in Christ he is a new creature, old things are passed away, behold all things are become new.”

In this manner, the abundant and unequivocal language of the New Testament teaches that man is depraved throughout ; that none of the race escapes the dreadful and deadly contamination ; that the seat of it is the heart ; and therefore that the work of cleansing

must begin here ; that no external rites nor mere human efforts, will ever effect it, but that we must look for its performance to the power and Spirit of God.

The friends and advocates of false and imperfect systems of religion and morals always hate, and often bitterly oppose this doctrine. But it is, as we have seen, a part of the truth of God ; and observation and the history of the world tend to illustrate and enforce it powerfully. Yes, my young friends, *a renewed heart*, is the vital spring of all genuine piety and true christian practice ; as well as the most sure and solid basis of pure morals. To attempt to make a man truly good without this inward cleansing, is like endeavouring to make a bad tree bear good fruit ; or like attempting to purify the streams which constantly flow from a polluted fountain.

Remember, then, that if you would effectually cleanse your way, and take heed to it according to the word of God, you must seek the grace and aid of his Holy Spirit, to transform your hearts, and implant there the living principle of holiness ; as that which is essential to a life conformed in all things to his revealed will. Never forget that, not only an outward, but an inward purity is necessary ; that, not only reformation, but regeneration, is indispensable ; that, without a cordial love to the law of God, its outward observance will always be constrained and irksome ; that obedience to it never can be pleasing, thorough and lasting ; nay, that, in the sight of God, it never can be real or acceptable ; for it

is the heart that the heart-searching God always regards. Keep in mind that a new and clean heart is the source of all evangelical repentance for sin ; of all genuine and saving faith in the Lord Jesus Christ ; of all the graces of the Spirit ; and of all the best and most powerful springs of moral action, and christian deportment, —of a blameless, amiable, exemplary and useful life.

II. The man who takes heed to his way according to the word of God, must receive that word as his standard of duty and action in all things ; and adhere to it, in opposition to all contravening opinions, authority, or example. This position is but a varied expression of the leading idea held forth in the text ; and yet no individual will act in full accordance with it, who is altogether a stranger to that great change of which I have just spoken, and with which, therefore, it was necessary to begin. But he in whose heart the fountain of depravity has been healed, will, with readiness and pleasure, make revealed truth, in very deed, “ the man of his counsel,” and the guide of his life. He will be able to say with the penman of the text—“ The judgments of the Lord are true and righteous altogether : more to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honey comb : thy testimonies also are my delight and my counselors.” A book which both interests and instructs us we commonly read rapidly, carefully, and repeatedly. Such a book will the bible always be, to the man in whom the work of sanctification is begun. Hence he

will speedily become familiar with its contents, and will well understand its leading doctrines and precepts. He will thus have his criterion of truth, and rule of duty always at hand, and ready to be applied as circumstances may require; will be furnished with a directory for himself, and will be able to bring all questionable principles and practices to an infallible test.

The man we contemplate, will make a vigorous use of his reason to ascertain; and, as far as he can, to comprehend and explain what the scripture teaches; but he will never think it a proper exercise of his reason to controvert, oppose, or modify, any thing that it teaches.

There are, my young friends, two great inquiries, relative to matters of religion, into which all others may be resolved. The first is—Are the scriptures the word of God? The second—What do the scriptures teach?* We are to make the best use of our reason, of which we are capable, to answer both these inquiries. “Reason,” remarks one who had examined this subject deeply and accurately, “Reason is, primarily, no more than the test or touchstone of evidence; and in a secondary sense only the standard of truth”† Reason must pronounce that to be true, or false, which the competent evidence proves to be the one or the other. If, in the present case, reason, after fully and candidly examining the evidence—evidence drawn from every source—

* See note G at the end of the volume.

† Doctor George Campbell.

decide that there is not ground to believe that the scriptures are the word of God, then they have no authority whatsoever, more than other human productions. But if, on the contrary, the evidence is found to be irresistibly conclusive, that the scriptures are the word of God, reason, having ascertained this, cannot legitimately controvert that word for a single moment; but must take it exactly as it is; must labour to understand and explain it, as far as practicable; and when she can go no farther, must reverently submit her powers to the authority of God. In a word, the proper office of reason here, is precisely the same that it is in relation to all the other inscrutable works and ways of God, which, indeed, are very numerous. She is to take facts as she finds them, explain and harmonize them as far as she can; and when she can do no more, fairly acknowledge her ignorance or weakness; and wait for more light in this world, or for more strength in the world to come; recollecting, that at last, and to all eternity, finite reason, or intellect, will never be able to comprehend more than a little, comparatively a very little, of that which is infinite. To act differently from this is manifestly to act most irrationally and impiously; for it is, in the indulgence of a proud and self-sufficient spirit, to follow the uncertain guidance of that twinkling ray of intellect which our Maker has given us; in preference to the unerring guidance of that infinite fountain of intellectual light, of which He is the source and centre, and from which our feeble beam of reason has been derived.

Can we be more certain of any thing, than we are, that what God says must be true? and do we not know, by much sad experience, that the conclusions of our own reason are not always true; that they are often erroneous and delusive? Is it not then, I ask—all duty apart—is it not one of the plainest dictates of reason itself, always to trust God in any thing that he has revealed, rather than to trust ourselves, in any reasoning against it?

Reason dictates, too, that we should be deeply grateful to God, that he has not left us, as the wisest of the heathen were left, to wander in endless uncertainty, in regard to religious truth and duty; but has told us plainly in his infallible word, what is truth, and what is duty. Are there some things in that word the comprehension of which transcends our powers? That very circumstance goes to show that the word of God is like all his other works, and by doing so, increases its credibility. “Unsearchableness to human faculties,” says the same able writer, already referred to, “is a sort of signature, impressed on the works of the Most High; and which, when found in any thing attested as from him, ought to be held at least a presumption in favour of the testimony.”

It is, therefore, no objection to the humble christian, but the contrary, that he cannot fully explain, or comprehend, how it is, that in the perfect unity of the divine essence, there are three distinctions, usually denominated persons—Father, Son, and Holy Ghost.

He receives this truth, without difficulty or hesitation, because he finds it unquestionably taught by the word of God; and he applies it to the great and important practical purposes to which that word directs him to apply it. For the same reason he believes that the divine and human natures were united in Jesus Christ; and on this, as the gospel teaches, he founds the mediatorial character of the Saviour; and the great doctrines of his atonement for sin, and the justification of all true believers, by the imputation of his righteousness. He delights exceedingly to observe that the gospel, manifestly considering the Redeemer as God, as well as man, abounds in representations of Him as omnipotent, omniscient, and omnipresent; always with his people; always protecting them; always helping them; ready to sustain them even in their dying hour;—to take them to his blissful presence; to raise their bodies at the last day; to acquit them in the final judgment; and to receive them, glorified in body and soul, to share with Himself the endless and ineffable bliss of the heavenly state.

Once more; it is no stumbling block to him who takes revealed truth exactly as he finds it, that he is not able fully to explain the connexion which subsists, between the perfect freedom and accountableness of man, and the absolute sovereignty of the grace and providence of God. He will find, upon due examination, that there is a depth in this subject, as in many others, which he cannot fathom; and into which, therefore he

must adventure with caution, and beware not to proceed too far. His principal concern will be to understand what is practical; and this, with the right temper of mind which he possesses, he will not find difficult. He will not want arguments to convince him that he is a free and accountable creature, because he is conscious of it—he feels that he is so; and because he perceives that the scriptures continually suppose it, and that the whole organization and arrangements of human society are, and must be, built upon it, as a conceded, or self-evident truth. At the same time, his own experience, as well as the unerring word, will teach him, that he is entirely dependent on divine grace, for every right and holy exercise of his mind; and for strength and ability properly to discharge every duty. He can cordially subscribe to the apostle's declarations—“By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.” Let others, then, explain this subject as they like, or lose themselves in it, as they often do; or let his own speculations on it be what they may, still he has for practice, which he chiefly regards, a plain and satisfactory rule of duty—a rule dictated by common sense and experience, and sanctioned by the word of God, namely, that he is entirely responsible for all his voluntary actions, thoughts and desires; and that he is to look to God, sensible of an entire dependence on

him, for grace and assistance to think, and will, and act aright, at all times and in every duty.

In regard to the providence of God, he is fully persuaded that all events past, present and to come, have been, are, and will be, perfectly subject to its direction or control; and yet, as in the former case, he doubts not that all moral beings ever have been, and ever will be, as fully and justly accountable for their conduct, as if this providence could be supposed not to exist.

It deserves particular notice, that he who takes the plain word of God for his guide, never can adopt or think favourably, of that half atheistical notion, that the divine providence is nothing more than some general ordering of the laws of nature, or the destinies of nations; so that many things fall out, in the affairs both of communities and individuals, without any special direction, control or care of the Deity; many things, in a word, that must be attributed to accident or chance. No truly; he believes, and it is delightful for him to believe, that in regard to this matter, there is no such thing as accident or chance. That every thing, whether great or small, is ordered or permitted by God; that “in God he lives and moves and has his being;” that “the hairs of his head are all numbered;” and that “a sparrow falleth not to the ground without his Heavenly Father.” Here is the stable foundation of his habitual trust in God; and here is his encouragement to pray for providential protection and favours, both for himself and others.

Thus, I hope, it appears—for I am solicitous that to you it should appear—that he who walks simply by the word of God as a rule of duty, does not act blindly, or weakly, or irrationally, as is sometimes supposed and said; but, on the contrary, that he, of all men, makes the most proper use of reason in matters of religion.

But, in closing this part of the subject, I must distinctly remind you, though the thought has several times been hinted, that, with the man we contemplate, religion, in all its parts, is ever a practical, more than a speculative subject. He studies it, and examines it, and thinks on it, always with a view to practice. He labours to ascertain the truth that he may conform his heart and his life to its dictates; and he is much employed in endeavouring to render this conformity more and more exact; more advanced towards that perfection after which he aspires, but which he expects not to reach, till “mortality shall be swallowed up of life.”

We must also particularly remark, that the man who learns from the bible the importance of piety, will learn from the same source, in what manner its spirit is to be regulated, and its duties performed. Hence he will avoid formality, on the one hand; and fanaticism on the other. Formality leaves the heart out of the exercises of religion; and makes the whole to consist in intellectual attainments and exterior observances. Fanaticism indulges the affections and the imagination, to the neglect and violation of reason, decorum and the word of God. But he who in all things endeavours to

keep close to that word, will rigorously subject his fancy and his feelings to its prescriptions, and at the same time earnestly strive to serve his Maker in spirit and in truth. While his heart is in all his religious exercises and duties, his understanding, enlightened and directed by scripture, will never permit him to exceed those bounds of fervency which scriptural example and instruction clearly warrant; nor will it ever suffer him to listen to any pretensions of new revelations from others, nor to expect, nor even desire them for himself. All the revelation that he admits is in his Bible. This he holds sacred and holds fast, without suffering any addition to it, or diminution of it. By this he tries himself and tries others; his state toward God; the exercises, views, suggestions, workings or feelings of his own mind; and all that, on the subjects of religion and morals, he either reads in books, or hears from human lips.

III. Let us now consider, more directly and fully, how this man will estimate and perform the several duties which he owes to God, to himself, and to his fellow men.

1. He will be attentive to the right order and relative importance of his various duties, and be careful to place in the first rank those which he owes immediately to God. The order and relative importance of our several duties, is a matter of far greater moment than seems commonly to be apprehended. False and imperfect systems of religion and morals, usually dwell much on what men owe to themselves, and to each other; and very little comparatively, on what they owe to God.

It is their favourite representation, indeed, that our Maker is, in general, best served by taking care of ourselves, and by doing good to his creatures. Now, in this there is something extremely specious, and yet entirely fallacious. The error may, perhaps, be best exposed by remarking, that, while we readily and fully admit, that to consult our own true happiness, and that of our brethren of mankind, constitutes, indeed, an important part of our duty to God himself, since He has commanded us to do so ; yet that it can be shown, both from reason and experience, that those are most likely to be eminent examples of personal and social duty, who are most sensible of what they owe *immediately* to their Maker ; who are most exact and fervent in their worship of Him, and most employed in holy communion with Him. It is certainly natural and reasonable to expect that they who by habitual intercourse with the Father of their spirits, become, as they evidently must become, most impressed with a sense of his universal presence, of his glorious majesty and supreme authority, of his boundless goodness and infinite amiableness, should be most exact and active in obeying all his commandments, and among the rest those which require them to “ make their light shine before men, and to do good and communicate.” Or if the appeal be made to experience, we may safely challenge any opponent to point us to higher and better examples of excellence in personal character, and of active devotedness to doing

good to mankind, than have appeared among men of eminent piety.

In giving rank and consequence, therefore, to his several duties, he who walks by the word of God as his rule, will carefully follow the example which the Deity himself has set in the Decalogue, and which our Saviour regarded in declaring which was the first and greatest commandment. His duties to his Maker will have the first place in order and importance. Piety to God he will consider as the leading and essential part of his moral system, and as affording the best security for a sacred regard to every other.

It is not my intention, however, to extend the present discussion to a particular enumeration and explanation of the duties which we owe immediately to God. Some of them will necessarily claim our attention, while speaking of the duties which we owe to ourselves and to each other. But it will be observed, that almost the whole of what has been said relates to the duties which we owe to God; so that supposing what has been stated to be reduced to practice, a farther specification is not important. Suppose a man to be renewed in the temper of his mind; to have obtained a familiar acquaintance with the scriptures; to regard and be governed by them in the manner that has been described; to hold the fundamental doctrines which have been mentioned; and to consider his duties to God as primary in their obligation, and importance; and he can neither be ignorant of

these duties, nor of the manner in which they may be acceptably and profitably performed.

Of modes and forms of worship, and of church order, it is neither my duty nor my inclination to speak on this occasion. Yet I must not forbear to remind you, that it is a gross and pernicious error to suppose, that all who may call themselves christians, hold every thing that is essential to christianity. In the christian system there are essential doctrines and essential duties; so that whoever deliberately denies the one, or habitually violates or neglects the other, is utterly unworthy of the christian name. But there are several forms of christian worship and church order, which are so far from being essential, that men of perhaps equal holiness of heart and life have differed widely, in making a choice among them. In regard to these, I have only to say, examine them carefully and candidly for yourselves, and "let every man be fully persuaded in his own mind."

Having already protracted this discourse to as great a length as is customary in this place, the consideration of the duties which we owe to ourselves and to each other, must be delayed, till the usual hour of worship in the afternoon. In the mean time, meditate on what you have heard; and may the Spirit of grace seal his own truth on each of our hearts! Amen.

DISCOURSE V.

THE WORD OF GOD THE GUIDE OF YOUTH.

PSALM CXIX. 9.

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.”

IN discoursing on this text of sacred scripture, it has been proposed to show—

I. What must be the origin or vital principle of the temper and practice of the young man, who would cleanse and take heed to his way, according to the word of God.

II. The manner in which he must receive that word, and be taught and governed by it.

III. How he must estimate and perform the several duties which he owes to God, to himself, and to his fellow men.

IV. The means he must use to secure an effectual attention to his duty, and steadfastness in its performance.

On the two former of these heads of discourse the discussion was finished in the morning. We also entered on the consideration of the third: and here, as the first thing demanding attention, I endeavoured to show, that the young man who would take heed to his way,

according to the divine word, must be careful to make a right estimate of the relative importance of his various duties, and to place in the first rank those which relate immediately to God. We are now

2. To consider those which he owes to himself and to his fellow men.

The duties which men owe to themselves, and to each other, are, in many cases, so intimately blended together, that to attempt to give them an entirely separate treatment might produce both obscurity and repetition. We will endeavour to take them in such order as shall seem most favourable to clearness and utility.

I begin with stating, that the young man who takes heed to his way according to the word of God will cherish *a sacred and inviolable regard to truth*. The obligations of truth in general are admitted by all, and the notorious violator of it never fails to be reckoned infamous. No character is more universally detested and despised than that of the liar; and hence no offence is reckoned more intolerable than the imputation of this character. This notwithstanding, loose moralists are usually found to relax, in many instances the obligation of truth. Courteous falsehoods, jocular falsehoods, humane falsehoods, temporary falsehoods, and if the expression be not a solecism, useful falsehoods, they do not condemn, but often justify. Not one of these, however, will find a justification in the word of that God whose character it is, that he cannot and will not lie. Without doubt the degrees of guilt involved in

different acts and kinds of falsehood are widely different; and it must be admitted that there are some nice and difficult points which may be stated in relation to this subject. But those who found virtue on the nature and will of God cannot, after all, admit the innocence of intentional falsehood in any case whatever. And indeed if the obligation to regard truth be derived from utility alone, this will dictate an invariable adherence to it. Such an adherence will not only most effectually secure peace of conscience and inward quiet, but will also contribute greatly to give weight and respectability to the whole character; and thus to increase the capacity for usefulness in him who exhibits it.

Integrity is closely connected with truth. Often, indeed, integrity is nothing else than action conformed to the dictates and obligation of truth. The man who habitually lives and acts under a sense of the divine inspection, and in the expectation of giving an account to God for all his actions, cannot fail to be upright. He will avoid all guile, and fraud, and unfaithfulness, and dishonesty, whatever prospect of gain may tempt him to practice them; or however much he may have it in his power, should he yield to temptation, to escape shame, or punishment, or the loss of character, from his fellow men. His inquiry will always be, how can I answer, in this concern, to my conscience, and to the all seeing God? not, what colour can I give it? or what defence can I make for it, before the world? Hence he will be scrupulously just in all his dealings and

transactions with others. He will walk strictly by the rule of doing as he would be done by. He will be much more afraid of doing wrong, than of suffering wrong. You may trust him without reserve. He will never take an advantage of you, because he can do it secretly or safely. All his contracts he holds sacred, and fulfils them in their true intention, as well when the law cannot touch him, as when it can. He punctually performs all his promises and engagements. He ranks the demands of justice, before those of mercy, or liberality, and is therefore just before he is generous. Money that he owes, he never considers as his own. Money that is entrusted to his keeping, he feels no liberty, without the consent of the owner, to apply, in any way or degree, to his own benefit. In dubious matters he always endeavours, as far as possible, to keep on safe ground—knowing that, to a prudent man, it is much to be safe; and that to an upright conscientious man, it is much to be without fear or suspicion that he has done wrong. He discharges every official duty, and performs every professional service, and executes every public and private trust, diligently, faithfully, seasonably and fully; as “doing it to the Lord, and not to man.” Characters like this are indeed rare; but he who takes heed to his way according to the word of God, will demonstrate that such a character is not always imaginary. He will exhibit it in himself.

Farther; the man who makes the word of God his guide, will unite a steadfast adherence to what he believes to be truth and duty, with the exercise of *candour and charity* toward those who differ from him. We are commanded “to buy the truth and sell it not; also wisdom, and instruction, and understanding.” We are exhorted “earnestly to contend for the faith which was once delivered to the saints.” He who is obedient to these injunctions of scripture, never can admit that intellectual error is always innocent; that it is no matter what a man believes if his life be good; that any system of religious opinions which a man honestly holds, must be safe for him, and many sentiments of a kindred spirit with these. If these notions were just, it would be of comparatively little importance to discover truth or to embrace it; to contend for it would be folly; and to search much after it would be useless trouble. But the notions in question contravene, not merely particular passages, but the whole scope and spirit of scripture, which go to teach us the infinite importance of *true religion*, in opposition to that which is false and delusive. He, therefore, who is governed by scripture can yield to no such opinions as these, whatever currency they may obtain, or by whatever imposing appellation they may be distinguished. He will neither adopt these opinions, nor act so as to have it understood that he considers those who have embraced radical errors as being in a good and safe state. He cannot do this. Do you ask, then, in what respects his candour and charity will manifest

themselves? I answer; he will recollect that, although there are essential errors, yet that all error is not essential; he will make therefore the due allowance for what is invincible and involuntary, and of small comparative importance; for that also which is fairly imputable to education and to prejudice. Those who err through temptation, or any circumstances calculated to lead them astray, he will regard with compassion and treat with lenity. He will never contend about trifles. He will cordially embrace in his christian charity all who appear to hold the essentials of religion, and to love and serve the Lord Jesus Christ in sincerity and truth. He will even mourn for the divisions that exist among christians of this character, and do all that he can to heal them. And toward those who hold the most destructive errors, he will be careful to guard against all bitterness of spirit; all unchristian temper and language in his treatment of them. As he will not hate them, nor wish evil to them, he will show them every civility and kind attention which he can, consistently with steadfastness in duty; so that it shall be manifest that he differs from them on principle and with regret; and would be glad to see them renounce their errors, and take such ground as would permit him to receive and treat them as brethren. It is thus that he will unite inflexible attachment to essential truth, with the candour and charity which the gospel requires.

Again ; he who is careful to cleanse his way according to the word of God, will *most vigilantly guard himself against those “fleshly lusts that war against the soul.”* “Flee youthful lusts,” is the apostolick injunction delivered to a young man ; and he who makes the word of God his rule of action will regard it as strictly binding on the conscience. Though corrupted nature, therefore, plead for licentious indulgence ; though youth be the season when temptations to it are the strongest ; though fashionable opinion attach little or no infamy to such indulgence ; though even the sneer and ridicule of the licentious themselves must be borne by him who scruples it ; still, he whom we contemplate will say, with a young man of old, “how can I do this great wickedness, and sin against God !” He will, therefore, shun the places, the amusements, the visible objects, the company and conversation, the books, and even the cherishing of those imaginations, which put his chastity and personal purity at hazard. Agreeably to the Apostolick precept already recited, he will literally *flee* from all temptations which assail him on this quarter. Some vices may be boldly met, contended with, and conquered ; but from all provocatives of impure desire and indulgence, safety is to be sought, whenever it is practicable, by flight.

Again ; no one who takes the scriptures for a rule of life can indulge in *idleness*. It is so reproachful to those who bear the christian name, that when the church was gathered from amongst the heathen, the

apostle Paul gave commandment, that if any man would not work neither should he eat. No human being is entitled to be idle. His Maker has given him faculties which he is bound assiduously to cultivate, and appointed him duties, for the diligent performance of which he is strictly responsible. Society also has claims on all its members, from which no individual can plead an exemption. But, though idleness is criminal at any period of life, it is peculiarly so in youth. This is the period which specially calls for improvement and exertion, because, if neglected now, the neglect can never afterwards be fully repaired. Every subsequent period will have duties and demands of its own to fill it up : and if we have to prepare for action when we ought to be in action, we sustain a certain loss : we accomplish less than we ought to have accomplished, and we lose advantages which may never again occur.

All our faculties, moreover, become torpid by disuse and inaction. If this takes place in youth, it often proves entirely fatal to all improvement, usefulness, or respect : the idle youth becomes in manhood, a useless and contemptible drone. Generally, indeed, the event is even worse than this. Idleness is the inlet of every vice. Into the unoccupied mind every temptation easily enters, and seldom solicits in vain. The youth, therefore, who takes heed to his way according to the word of God, will never think it innocent to be idle. He will view his time as one of the most precious talents with which God has intrusted him, and he will occupy

with it unceasingly. He will make conscience of being diligently employed. He will beware, too, of a kind of busy idleness: that is, he will not only be always doing something, but something that will turn to account. He will be diligent in his proper employment, in acquiring the knowledge, the ability, the preparation, which his profession in life will require; or which will qualify him for the greatest usefulness in that sphere of life in which he expects to act.

Again; the young man who takes the word of God for his rule, will feel himself bound *to withstand the dictates of malignant and vindictive passions*, and to cultivate those of an opposite character. Envy, and anger, and malevolence, and revenge, he will never allow to harbour in his bosom. A false maxim of the world may tell him that “revenge is sweet,” and false honour may require that he should take personal vengeance for every insult. But the gospel will have taught him that forgiveness is sweet; that it is a duty which he who refuses to perform, forfeits his hope of salvation; that he is not to return evil for evil; that he is to love and pray for his enemies; and that “vengeance belongeth unto God.” He will, therefore, never be a duellist, whatever may be the consequences of refusing a challenge. The law of God is, with him, paramount to the laws of false honour—I say of *false* honour; for the law of God and *genuine* honour can never militate. And that surely must be false honour which requires a man, not only to disobey his Maker, but to

act in violation of the fundamental principles of society ; in a manner, too, which often destroys forever the peace of him, who, in the horrible practice alluded to, kills his neighbour ; and which frequently also, inflicts the most grievous and incurable anguish, and sometimes poverty and helpless wretchedness, on the innocent, amiable, and virtuous relatives of him who has fallen. Assuredly the man who takes heed to his way according to the word of God, can bear *any thing* that he may suffer with innocence, rather than incur the guilt and remorse which he must incur, by making himself responsible for such dreadful evils. But let a man act with entire consistency ; let him show himself a christian in his whole temper and deportment ; and he may decline peremptorily the murderous practice of duelling, without any real loss of character. The men of false honour cannot, if they try, make him infamous. With the exception of the most abandoned, they will themselves secretly respect and venerate him ; and the love and applause of the good and pious he will certainly secure. Nothing is more erroneous than to suppose that forbearance, forgiveness, meekness, gentleness and courtesy, are not consistent with the most genuine magnanimity. They are not only consistent with it, but they are its best support and its brightest ornament—In accordance with this,

I observe farther ; that the young man who takes heed to his way according to the word of God, will *aim to be distinguished for every excellent and praise-worthy*

attainment. Nothing is more injurious to ingenuous youth, than to imbibe the notion, that fervent piety is inconsistent with aiming at distinction in intellectual improvement, and honourable action. The enemies of religion are fond of inculcating this notion, but observe how the language of inspiration exposes its fallacy—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." What can any mind, influenced by a laudable emulation, desire more than this? What can it desire more than to aspire after all that is virtuous, and all that is worthy of praise?

The error on this subject may sometimes arise from the circumstance, that the gospel gives no countenance to that idolatry of fame and distinction, so often observed in mere worldly men, and which they sometimes openly avow. The gospel teaches us to make the glory of God and the good of his creatures the object of supreme regard; and that to these we must be willing to sacrifice every thing that comes in competition, even character and life itself. Now, as this is a requisition evidently reasonable in itself, so, I affirm, that it is one which points to an act of the most genuine magnanimity. It has been well said, that "nothing is truly great, the contempt of which is great." But, the slave of human opinion is always reckoned a despicable character; and

to rise superior to that opinion, however general, when it is manifestly wrong, as it is in the case contemplated, is the act and evidence of a truly great and elevated mind. And it is precisely this, which is required of the christian. But his rule of duty is, as we have seen, not hostile, but friendly and favourable, to all the habits, and all the exertions, which lead to high attainments in every thing excellent. Accordingly we find, in fact, that men of distinguished piety have often held the highest rank in literature and science, and in every honourable trust and employment. He, therefore, who takes the word of God as his rule, will find himself not only permitted but required, to cultivate his faculties with constant diligence, and to aim steadily and vigorously at the best attainments of which he is capable, that he may be prepared to serve God and his generation with the greatest effect, and the best title to reputation. He who thinks or acts otherwise, mistakes his christian duty, as much as he mistakes what is conducive to his interest or advantageous to his character.

This leads me to remark, farther, that the young man who takes the word of God for his rule of duty, will learn that he is bound to devote himself to *the promotion of the best interests of mankind*. We have already glanced at this; but it is a point which ought to be made prominent.

The example of Christ should be carefully studied and copied by all his disciples. He was the living Word of God; and the pious and elegant Horne seems to intimate that He is distinctly referred to in

the text. "He," says Horne, "who became man for our salvation, passed through this state of youth undefiled; that he might, as it were, reclaim and consecrate it anew to God. Let every young man often meditate on this circumstance."

To set us a perfect example was not, I apprehend, the only, nor the chief purpose, of our Lord's appearance in the flesh. Yet it was, doubtless, one purpose, and an important one. Now, this example, as it was exhibited in the active part of our Saviour's life, is thus epitomized by an inspired speaker—"He went about doing good." This, too, was eminently characteristic of his apostles, after his death; and it must, in their proper measure, characterize his sincere followers, in every age. I take it, indeed, to be one distinguishing feature of the Bible system of ethicks, that it inculcates a benevolence warmer, purer, more active, and more extensive than any other system. The influence of the gospel has abated the ferocity of war, and filled Christendom with hospitals, poor houses, and charitable associations; institutions unknown to the most refined nations of heathen antiquity. In a word, the gospel everywhere breathes a spirit and speaks a language like this—"Look not every man on his own things, but every man, also, on the things of others. Let this mind be in you, which was also in Christ Jesus." The young man, therefore, who takes his views of life as here directed, will perceive distinctly that his great object in living must be to do good: and this, if he drink deeply into

the spirit of the gospel, will be the ruling principle of his soul. Fame or reputation may follow him if it will, and it often will. But so far from making it the supreme object of his regard, he will be afraid of being unduly governed by it; afraid lest, by too much mingling with, it should debase, the high and holy motive which ought to influence him—a desire to imitate and obey his Redeemer, in glorifying God and in doing good to man. Feeling strongly this desire, he will consult how he may, in every way, most extensively promote the best interests of mankind; how he may advance both their spiritual and temporal happiness. The result will be a vigorous and persevering activity in endeavouring to extend the blessings of the gospel; to promote learning and science; to aid all charitable designs, and humane and benevolent enterprises and institutions; to ameliorate the condition of as many of his fellow creatures as possible;—of a few, if not of many;—of one, if not of more.

It seems scarcely necessary to guard what I have just said by remarking, that an ardent desire to promote the welfare of mankind at large, ought never to interfere with the reasonable claims of those who are more nearly connected with us. Till these claims have been fairly satisfied, or provided for, we are certainly not permitted to indulge in a diffusive liberality. He who is devoted to doing good, must never neglect to make a suitable provision for himself, for his family, and for all who are dependent on him, or who have a right to look

to him for support or assistance. These have been placed by the God of providence more immediately under his care; and it is by benefiting them, by promoting as far as possible their temporal and eternal well being, that a large and essential part of the good, which he can ever do in the world, must be done. And if every man would take effectual care of his own family, and do all that he might in the several smaller departments of society in which he has most influence, the demand for general beneficence would be greatly diminished. This is worthy of remembrance. But, in truth, there is comparatively little danger that a man will not reserve a sufficient portion of his property for the use of himself and his kindred. Almost the whole danger is of the other extreme—that he will be selfish, covetous and contracted. More than a hundred examples of this are seen, for one where a man defrauds or injures his family by giving too largely to charitable objects. *The duty that he owes to his family*, is the miser's standing plea for hoarding his wretched self. But he who takes the Bible for his guide will consider himself as the *steward of God's bounty* in all that he possesses; and he will give no more to his children, or relatives, than, in the exercise of his best judgment, he verily believes is likely to do them the most good; to make them the best and most useful members of society, and the fairest candidates for a heavenly inheritance. All the rest, be it little or much, he will, without grudging, expend in acts of beneficence; in propagating

true religion; in promoting good morals; in enlightening the ignorant; in relieving the sick, the poor and the needy; in protecting the helpless; in patronizing the worthy; in succouring the widow and the orphan; in diffusing happiness through every circle, great or small, in which he moves and acts: so that the world shall be the better for his being in it, and he be prepared to leave it without reluctance, whenever he shall be called to “enter into the joy of his Lord.”

Thus have I endeavoured to show how the young man who takes the divine word as his unerring counsellor and guide, will estimate and perform the several duties which he owes to God, to himself and to his fellow men. Let us now, very briefly consider—

IV. The means he must use to secure an effectual attention to his duty, and steadfastness in its performance.

When a good rule of conduct has been cordially and zealously adopted, an important point is gained; but a far more difficult thing is still to be effected, for such it will be found, to conform steadily and habitually to that rule, and to guard against every seduction from it. Here it is, indeed, that in every thing which relates to practice the danger of failure is the greatest. A young man may sincerely admit both the truth and the importance of all that has now been said on this subject, and yet his practice may be sadly at variance with it, in many particulars. In order actually to live as he admits that he ought, and in his

deliberate purpose is resolved that he will, he must constantly and emphatically "TAKE HEED." This is undoubtedly implied in the text. When we are directed to take heed, there is always an intimation that some danger, or inconvenience, or mistake, is to be watched against and avoided. To be *heedful*, is to be attentive, cautious, wary, circumspect, vigilant. To be *heedless*, is to be thoughtless, careless, and fearless. He, therefore, who, in the spirit of the text, "takes heed to his way," must be deeply sensible that the path of life is beset with dangers, snares, and temptations: that he is liable to be deceived and seduced from the right course; or to mistake it and depart from it through inattention, or because efforts may be required in pursuing it, which he will find too painful, and too frequent, for him to make.

In these circumstances, if he expects to pursue "the way" of duty steadfastly and successfully, let him daily read and ponder that unerring word which he has taken for his guide. Let him set before himself the rewards and punishments which it exhibits, and yield his mind to the hopes and fears which it addresses. Let him labour to impress its sacred truths, and maxims, and directions deeply on his memory. Let him resolve all doubtful points of duty by a recurrence to his infallible test. Let him cultivate a sense of his weakness and proneness to err, and pray, daily and earnestly, for the guidance and the aids of divine grace. Let him frequently and carefully examine and compare his temper,

and his whole conduct, by the standard which he has adopted. When he perceives, as he often will perceive, that he has wandered from the path of duty, or come short of its requisitions, let him lay himself open, honestly, to the reproof of the divine word. Let him humbly and earnestly seek forgiveness, and watch and pray against a repetition of his defection or offence. Let him be guarded in his whole walk, and careful of any unnecessary exposure to temptation. In fine, with the word of God imprinted on his memory and his heart, let him vigilantly and vigorously exert himself to perform his whole duty; looking for grace and strength from on high; trusting to the providence of God to order all his lot in life, and putting himself, in daily, solemn acts of devotion, into the divine keeping and protection. Doing this—though he will never be a perfect man, yet he will so walk by the word of God as to have an humble confidence before him, and “a peace” in his soul “which passeth all understanding.”

MY YOUNG FRIENDS—

Candidates for the honours of this institution, in the ensuing week—

It had been practicable and easy to address you in a far different manner from that which I have adopted in the discussion which has just been closed—possibly in a manner that would have been more acceptable. But at this time I did not feel at liberty to choose other ground, than that which I have taken. Your religious instruction in this

institution has been formally and solemnly committed to me. On this occasion I was to finish, as it relates to you, the discharge of this sacred trust. To the most of you, I shall probably never speak again on the concerns of your souls;—never, perhaps, after the ensuing week, meet you again, till I meet you in the final judgment, to render our mutual and solemn account;—I for the manner in which I shall have endeavoured to lead you to God and heaven, and you for the manner in which you will have received and improved my counsels and warnings. Fearful, indeed, had been my responsibility, if I had given you any superficial view of religion and morals;—any other view than that which, according to my best judgment, the Bible gives; and which you have now heard imperfectly delineated and explained. Your eternal salvation, I verily believe, depends on your having such a religion, in the main features of it, as I have now pointed out; evidenced, substantially, by such a conduct as you have heard described. Most earnestly and tenderly, therefore, I entreat and conjure you, to remember what has now been said, and to lay it seriously to heart. Suffer not the morning of life to pass, without seeking the effectual grace of God, and a vital union with Christ, as indispensable to your safety and happiness.

Genius and science sometimes seem as if they invited and hastened the approach of the king of terrors. Thus it was, you know, in regard to Barratiere, and Beattie, and White, and to their names, might parental partiality be

trusted, I should add another—the name of a son, whom I loved too much. That son, a few years ago, stood, exactly as you do now, to receive the farewell address of my eloquent predecessor.* But the speaker and the hearer are both gone. The president and the pupil are now together in the dust of death. Yes; and the president and pupils who are now standing face to face, must follow them speedily—God only knows how speedily—to “the clods of the valley.” Father of mercies! thy will be done. Prepare us for thy blissful presence, and send for us when thou wilt.

But, my young friends, not only did the high and awful concerns of your souls’ eternal welfare dictate this address, but a persuasion, also, that what you have heard, will, if duly regarded, best promote your happiness, your improvement, your usefulness, and your honour in the present life.

False or formal religion may, I know, bolster up the mind in a temporary peace. But, beside the all important consideration, that the destructive delusion must vanish at death, it is, even for the present life, a cold and precarious system. It imparts little positive pleasure, and the shocks and trials of life often shake it to pieces, scatter it to the winds, and leave its wretched victims without a refuge, when they need it most. True evangelical piety, at once rational and fervent, animates and elevates the soul; it affords, sometimes, a prelibation on earth of the pleasures of

* See note H at the end of the volume.

heaven ; it often causes its possessor to rejoice even in tribulation ; and it gives him, generally, a peace and serenity which the vicissitudes of life cannot destroy, nor lastingly impair. As, then, you would be happy, both here and hereafter, seek happiness in “ pure religion, and undefiled before God and the Father.”

In regard to improvement in all that is praiseworthy, who is so likely to pursue it steadily and successfully as he who adds to the ardent love and desire of it, which religion does not forbid, the strong motive of a conscientious discharge of duty ? Yes, my young friends, if you conduct your studies on the principles which have now been explained, you will consider it as a part of the duty you owe to God to improve your time and your talents to the utmost. You will certainly show, and I am peculiarly desirous that you should show, that orthodox principles and fervent piety are not hostile, but favourable, to the highest and most various attainments of science.

Usefulness, I am sure, will be best of all promoted by the system I have been recommending. We are ever most likely to reach that which we aim at uniformly and vigorously. Now, to be useful and to do good, is, you have heard, to be regarded as your great object in life. This will certainly gain you reputation, and ensure to you publick approbation and publick trust. In our free and happy country, the able man, the man of unbending integrity, the benevolent and useful man, will always be employed, and placed in publick and con-

fidential stations. He will be, at once, the happiest man in domestick and social life, and the fairest candidate for his country's honours.

In a word, the more you examine it, the more you will find that the system now laid before you, best consults your whole interests, both in time and in eternity. It is the Bible system—And in hope that what is done at this interesting moment of bidding you farewell, may impress and remain on your memory, I now hold up before you this sacred Volume, and solemnly charge you to receive and regard it as your guide through life; and may the God of all grace enable both you and me to cleave to “the way” in which this Holy Book directs us to walk, till we meet before his throne on high!—Amen.

DISCOURSE VI.

CHRISTIAN INTEGRITY EXPLAINED AND RECOMMENDED.

II CORINTHIANS, I. 12.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.”

IN this passage the apostle Paul points out the source, from which he and his fellow labourers in the gospel derived their support and consolation, amidst all the difficulties and dangers which they were called to encounter. He had just been speaking of “the trouble which came to them in Asia,” by which they “were pressed out of measure, above strength, insomuch that they despaired even of life.” In connexion with this, and the intimation that their deliverance was in answer to the prayers of the church, the apostle introduces the text—In discoursing upon it, my purpose is to show that what St. Paul experienced, will be the experience of all, who shall act upon the same principles and in the same manner that he did. With this view, I will endeavour

I. To explain what is implied in “having our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God.”

II. To show that he who has “the testimony of his conscience,” that the tenour of his life has been of this description will have a source of inward peace and satisfaction that nothing can destroy.

I. In explaining what is implied in “having our conversation in the world, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God,” I begin with remarking, that there is an opposition stated in the text between fleshly wisdom, and godly simplicity. By noticing this opposition distinctly, by attending carefully to the contrasted terms and phrases which occur in the passage, we shall be likely to obtain the clearest and fullest views of what the inspired penman desired to recommend.

What then are we to understand by “fleshly wisdom”? The phrase, I think, may designate two systems of conduct, both of which deserve our notice.

In the first place; flesh is a term sometimes used in scripture to express, generally, the state of those who are destitute of true religion. Thus we are told that “they who are after the flesh, do mind the things of the flesh,” and that “they who are in the flesh cannot please God.” Fleshly wisdom, according to this sense of the term *flesh*, may signify the same as unsanctified sagacity, or mere worldly prudence. A system of action in which men, from a regard to their temporal in-

terest solely, without any reverence for religion, may adopt and pursue, with much skill and success, the means of advancing themselves in the world, or of securing renown with succeeding generations. There certainly appear to be some, who, either from the sentiments of a mind which naturally abhors artifice, chicanery and disguise, or from the influence of education and example, maintain a character for open and upright conduct, in their intercourse with the world, while religious considerations have little or no influence on their minds. They have the good sense to discern that inflexible integrity is favourable to a high standing in society, as well as to a lasting fame. They have, also, a pride in their honesty, and they scorn to violate it. Fleshly wisdom, thus exercised, may lead, you perceive, to a degree of simplicity and sincerity of conduct, resembling that which proceeds from religious principle. The respects in which they differ, for differ they do, we shall afterwards consider.

But *secondly*; the term *flesh* is most commonly used in the sacred scriptures to denote, in a peculiar manner, the whole system of corrupt and mischievous propensities, passions and desires, of our nature. Thus it is used when it is said that “the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other:” and shortly after the inspired writer adds, “Now the works of the flesh are manifest, which are these, adultery, fornication,
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uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like.” Hence we are required to “crucify the flesh with its affections and lusts ;” and are informed that “if we live after the flesh we shall die ; but if we, through the Spirit, do mortify the deeds of the body we shall live.”

Fleshly wisdom, according to this sense of the term *flesh*, must mean that art and management by which a worldly and wicked man, seeks the gratification of unlawful or unworthy desires, under the mask of fair professions or appearances : or, more generally, it comprehends every dishonest principle or unrighteous plan, every species of deceit, fraud, duplicity and unlawful disguise, which a vicious man may adopt or pursue, for the attainment of his selfish or wicked ends. It is this kind of fleshly wisdom that instructs a man never to utter an unwelcome truth, whatever prospect there may be of doing good by it. It teaches him always to watch the current of popular and fashionable opinion, and turn it to his own fame or interest. It leads him to temporize, and accommodate himself to whatever sentiments or practice will, in his opinion, promote his worldly advantage. It enables and disposes him to mark the oversights and weaknesses of men and to profit by them. It prepares him, in a thousand ways, to overreach and make tools of others, so as to render them subservient to his own purposes, and it disposes him never to miss

the opportunity of doing it. In a word, having set up self as his idol, the man of fleshly wisdom most assiduously worships it, and uses all his prudence, talents, and invention, to make every thing serve or honour it. Now, to proceed in this manner successfully, requires great skill and management ; and hence the art is called *wisdom*. Its object is the flesh ; and hence it is called *fleshly*.

There is, you observe, a most material difference between this character and the one before described ; though both are destitute of religion. Both are formed by a supreme regard to the things of the present life. But the possessor of the former, chuses to prosecute his views along the high road of honour and integrity ; the possessor of the latter condescends to pursue them through all the windings and labyrinths of intrigue, cunning and deception. The apostle's character, in which simplicity and godly sincerity were conspicuous, differed essentially from both. It differed from the former, most manifestly, in *the principle* on which it was formed. While worldly prudence, as we have remarked, regards only the things of the present life ; christian simplicity is produced principally from a regard to God and eternity. You will take notice that the author of our text ascribes it to the grace of God, as the ultimate and efficient cause, that he had been enabled to pursue such a conversation in the world as he actually did. It was from this principle, as the vital root, that his unblemished integrity sprang up and was nourished. Hence it is

called a godly sincerity. The grace of God was both its origin and support. Divine grace, by transforming and renewing his mind, had taught him to “set his affections on things above, and not on things on the earth.” It had taught him to consider God as his portion, Christ as his Saviour, and the precepts of the gospel as his rule of life. It had taught him to do every thing with a view to the glory of his Creator, and with a reference to eternity. It had tinctured his whole soul with a warm love to his Redeemer, and the good of immortal souls. Divine grace, constantly afforded, had enabled him to maintain a perpetual sense of the divine presence; to remember that his soul was always naked and open to the eye of that God with whom he had to do; and that very shortly, he was to render a strict account for every deed done in the body, whether it were good or evil. By the grace of God he had been taught these things; and by the same blessed light and influence they had penetrated deeply into his mind, and formed all its principles and habits. Hence simplicity and sincerity, in all his conversation with the world, would naturally proceed. Hence, in fact, he delivered the unadulterated doctrines of Jesus, in all their extent and purity; without concealing any part of their nature, tendency or consequences. Confiding in the infinite power and wisdom of the Master whom he served, and that they would be exerted to give such effect to honest endeavours as was most desirable, he refused utterly the base aid of deception and dissimulation.

Impressed with the recollection that God was the God of truth, he would have trembled at the thought of employing any species of falsehood or delusion in his service. For the same reason, in all the common transactions which form what is here called “our conversation in the world,” simplicity and sincerity distinguished his thoughts, his words and his actions. His language was not a covert, dark, ambiguous set of words, that might take various senses, or be construed into any. It was the clear, plain and simple expression of what in his soul he believed, desired and pursued. His ends and designs were not disavowed, while he prosecuted them in secret. He professed them candidly, and followed them conspicuously. Such was the general conduct of the Apostle, as referred to in the text: and it differs, I repeat, from mere worldly honesty in its principle—in originating from a deep and tender sense of accountableness to God. The two systems produce, in a degree, the same external and visible effects. But the internal views and motives of the mind are exceedingly dissimilar. The honesty of worldly men takes its origin from a respect to the things of time, and is influenced chiefly by a regard to the opinions of men. Christian simplicity springs from the faith of things eternal, and regards above all things the command and authority of God. The former terminates its views in self applause or advantage; the latter in the approbation of the Most High. The one makes the concerns of the present state supreme; the other makes them

all subordinate and subservient to a better and an eternal state. This difference I thought it proper distinctly to exhibit, because it is real; because it is useful to see the various foundations on which conduct somewhat similar may rest; and because, if I mistake not, it shows that the sentiments of honesty, candour and integrity, which are founded on religious considerations, are incomparably the most stable, extensive and durable; and that they are those only which, with any propriety, can lead us to expect the divine approbation and reward. If we have no regard for God in our actions, let them be in their tendency what they may, it is absurd to suppose that He will accept them, in the same manner as if we had such a regard. With the heart-searching Jehovah *motive* gives its character to all that we do. “Their works,” said our Saviour, “they do to be seen of men, and verily I say unto you they have their reward.”

But having given this general view of the subject, and explained the origin or foundation of Godly sincerity; I am now to remark that it is, in a most peculiar manner, opposed to fleshly wisdom, considered as a system of deliberate deception, and was, I suppose, principally intended by the apostle to be so taken. Let us, then, for a few moments pursue this contrast, and mark a number of points in which it most remarkably takes place. These, indeed, have been in a degree anticipated. But the subject will justify a short presentment of the same ideas under different aspects, for the sake of a fuller illustration.

First; the ends, or objects, which fleshly wisdom pursues, are kept out of sight; while a man of real simplicity or sincerity fairly and frankly avows his aims and intentions. If the apostle had been under the influence of fleshly wisdom, as his enemies represented him to be, his object in preaching the gospel would have been personal applause, and the popular influence and respect which he might acquire by it. This would have been the real design of his labours, and his religious exhortations would have been no more than a covert vehicle, to carry him forward to this end. But, influenced as he was by simplicity and godly sincerity, he actually pursued those ends, and no other than those, which he professed to the world. An earnest desire to promote the cause of Christ and the salvation of souls, if you could have seen his naked heart, would have been found predominating there, directing his whole practice, engrossing his whole concern, and cheering and animating his whole soul. This contrast is the same in all cases. The man of fleshly wisdom conceals his ends. They are unlawful, or mean, or in some way dishonourable and he is ashamed to reveal them. They need disguise and must be covered. The man, perhaps, is, in appearance, a flaming patriot; while, in reality, he is only seeking power, or gain for himself. Or he is extremely civil or courteous; and yet has no other view than to make you instrumental to his own emolument. Or he appears very fair and obliging in his dealings, and yet his real object is only to get you fully in his

power and to defraud you of what you possess. But it would be endless to enumerate all the vile purposes, which this fleshly wisdom may suggest to different men, according to their various situations or employments in life. To all of them, however, a mind in which simplicity and sincerity reigns, will be irreconcilably opposed. It will fear, hate, and despise them all. It will permit a man to make no professions which are not sincere. Does he profess to be a christian? He is one in his heart. He allows himself in nothing secretly which he knows to be contrary to the gospel. He really loves religion, and from his inmost soul endeavours to obey and observe its dictates. Does he come forward as a friend to his country? His country's interest is what he truly and earnestly seeks; and no tide of popular opinion will warp him from it. He will sacrifice character and influence, when he might retain them, rather than dissemble in what he thinks would be for the public good. Does he profess benevolence? He feels what he professes. He treats all men with kindness, because the law of kindness is in his heart. Has he assured you of his friendship? You will never find him other than a friend; and the most so, when you need his friendship most. Does he seem to make you fair offers in merchandize or trade? He is what he seems. There is no trap, or catch, laid to ensnare and injure you. If you understand your own interest, it will never be disadvantaged by the treachery of his offers. He is a plain meaning and a plain dealing man. In a word, in whatever way

you take him, the man of simplicity and sincerity lets you see the ends at which he really aims, as far as it is proper to disclose them; and, without exception, he is careful not to beguile the innocent. If he has professed his views you always know where to find him.

Secondly, These characters differ as much in regard to *the means* they use as to the ends they pursue. Nay, it is here that the characteristic opposition is, perhaps, most frequently seen. Fleshly wisdom, if it can persuade its possessor that the end is lawful, or laudable, will teach him to seek it by all the means in his power. That the end justifies, or sanctifies the means, is its favourite, if not its avowed maxim; and it considers as an allowable, and even a commendable policy, every artifice or finesse, by which a favourite purpose may be accomplished. It even treats contemptuously, those scruples, which make men hesitate and refuse to adopt unfair or deceptive measures. It attributes such scruples to weakness of mind, to squeamishness of conscience, to ignorance of human nature, to the want of understanding the management of affairs, to the want of comprehensive views; and I know not to how many other wants which men of fleshly wisdom are always ready to impute to the man of christian sincerity. For such a man, believe it, must, and will forever, abhor and avoid all such disingenuity. He will esteem it a system of detestable craft and deceit, whatever specious names, or fair representations, its admirers may give it. His language will be—“O my soul, come not thou into their

secret; unto their assembly mine honour be not thou united." The man of sincerity will never admit that the most desirable and important end is to be sought by unlawful means. He will abhor the policy of doing evil that good may come; or of professing to aim at a point which is exactly opposite to that which it is his intention if possible to reach. He will do the thing that is right, and leave the event to God. And here, let me remark, is another advantage of those who found their integrity on the principles of true religion. They have a governing conviction that there is an Almighty power, which controls and directs the affairs of men. They know that God orders or over-rules all events, and that the hearts of all men are in his hand, and that he can "turn them as the rivers of water are turned." To Him they look to give success to a good cause, when they have done their duty in endeavouring to promote it. And they are confident that He both can and will give it the issue that is best. They remember that the issue belongs to him, and therefore to make use of forbidden or disingenuous means to bring about what they esteem desirable, would be at once to violate the laws of God, and to invade his prerogative. In many instances they are sensible that it is not for them to determine what event is actually the most desirable upon the whole, nor what means will most certainly promote it. Their concern, therefore, is to abide by the plain rules of duty, leaving all consequences to Him to whom it belongs to order them according to his sovereign will.

In a word, with a man of godly sincerity, there is no *price* that you can set upon his duty. Propose to him any object, however valuable or desirable in itself, if the means by which it must be acquired are not lawful, or even if they are very questionable, you will solicit him in vain. His language will be that of Job—"All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness nor my tongue utter deceit. God forbid that I should justify you. Till I die I will not remove my integrity from me. My righteousness I hold fast and will not let it go. My heart shall never reproach me as long as I live—For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

Thirdly, The contrast of which I am speaking, is apparent, not merely on some particular occasions, but it is manifest in the *general character* of the parties who exhibit it. Fleshly wisdom itself, taken in the worst sense in which the phrase can be used, may lead a man to act as if he were honest and upright, when his worldly interest draws in that direction: and it is a wise order of providence, no doubt, that not only his ultimate good, but his immediate benefit, should so frequently urge a man to his duty. But the real integrity of the heart is seen in the hour of trial, and in the general habits of life. It is habit, especially, that marks a man's true character. In particular acts, a good man, through the force or suddenness of temptation, may dreadfully transgress; and a bad man, as we have just

remarked, may, from a regard to his interest, appear to be honest. But it is “our conversation in the world,” as the Apostle calls it; our conduct taken in a complex view; our behaviour in the various circumstances in which we are placed, in all the business we are called to perform, in all the characters and relations that we sustain;—this it is that must give us the character of simplicity and sincerity, or the reverse. Here the contrast I would exhibit is clearly and strikingly seen. Here, on the one hand, you see a man who has “a darkness of character in which you can see no heart.” He is artful, sly, deceitful, slippery, cunning, insidious, full of intrigue, full of secret schemes and designs, now this thing and then another, but always prepared with a plausible pretext for the change; you never know what dependance to place on his professions, or whether what he appears to be aiming at, be the real object of his pursuit, or not. Here on the other hand is “an Israelite indeed in whom there is no guile.” He is a plain, undisguised, frank, fair, upright, thoroughly honest man, always the same, always candid and ingenuous, you rely upon him in every thing, and you feel as safe in trusting him as in trusting yourself. Even in times of the severest trial, or the greatest danger, his integrity is as inflexible as ever. He is then supported, and fortified, and comforted with the assured hope of a better state beyond the present: for the supposition is that he has such a hope to sustain and animate him. And indeed, at such times, what could he do without it? Yes, and

let me ask, in closing the contrast, what will the infidel do without it? How will he maintain his integrity when all prospect of worldly advantage from it is taken away? Consider him pressed by all the distresses of the present life, supported by no definite and cheering expectation in regard to futurity, having it entirely in his power to relieve himself by unlawful aid, perhaps invited and pressed to accept of that aid—will he, in such circumstances, be found inflexible? Ah! it is hazardous to trust him then. It is then that the unspeakable advantages of religious integrity are seen and felt.—Thus have I endeavoured to illustrate the character of him who has his “conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God.”

But, it is probable, that some of you may be ready to ask—Will not the character we have heard described and recommended, render its possessor the dupe and victim of those very men with whom he has been contrasted? Ought we not to make use of prudence on all occasions, and may we not employ skill and management on many? Is it not necessary frequently to conceal our intentions; and sometimes to accommodate ourselves to the time, the place, the company, and many other circumstances, in which we may be called to act?

In answer to these questions, let me distinctly observe, that the character I have drawn will be greatly misapprehended, if it be considered as hostile to the most wary, prudent, and guarded conduct or be-

haviour; and therefore that it will not expose its possessor, peculiarly, to imposition and deception from crafty and designing men. It is by no means to be supposed that a character for simplicity and sincerity implies either weakness of intellect, or ignorance of the world. This, as I have remarked, is the favourite representation of rogues and knaves; but it is just as false as the most of their other statements. Christian integrity admits, fairly, of the following things—

1. Of *forbearance*; that is, we may forbear to deliver our sentiments, or to avow our designs, when others have clearly no right or claim to know them; and we ought to do so, when it is probable that by declaring them we should injure ourselves and do no good to others. It is upon this principle that our Saviour has grounded the injunction—“Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” Upon the same principle we may in any case forbear to act, when action will plainly be without effect, and especially when it will probably increase rather than prevent or mitigate an evil.

2. *Compromise*, in a qualified sense, is consistent with christian integrity. In forming and prosecuting plans of benevolence or utility, in concert with others, mutual concession is not only lawful but commendable. Without it, indeed, such plans can never be extensively formed and executed. If each individual will insist on having every thing exactly as he wishes it, and will plead

conscience as a bar to uniting with others, there can be no union, no co-operation, and no great good effected. Having stated fairly our own views and wishes, if we judge that integrity requires such a statement, we may lawfully lend our aid to any design or enterprise which we think beneficial or commendable on the whole— Among things which are clearly morally evil, we are, certainly, to make no choice ; but among natural evils, or mere inconveniences, it may frequently be the part of duty, or of prudence, to choose the least ; and when we cannot effect much good, we ought always to be ready to co-operate cordially in effecting a little.

3. *Skill and address* in the use of lawful means are perfectly consistent with christian sincerity. It requires us neither to be blunt, nor rude. Decorum and true politeness never interfere with it, but may be made its powerful auxiliaries. It permits us to consult time, place and character. It even requires us to accommodate ourselves to the infirmities and weaknesses of mankind. That all this is allowable, or rather that it ought to be regarded as highly important, is manifest from what the author of our text tells us of himself. We learn from his own writings, as well as from what is related of his conduct and character in the Acts of the Apostles, that he was a man of the most consummate address ; that he paid all due deference to rank and station ; that he always consulted the characters of those to whom he spake ; that he condescended, and even conformed to many prejudices ; that he forbore to

do many things that were lawful because they were not expedient ; that, in a word, “ he was made all things to all men, that he might by all means save some.” Thus acted the apostle Paul ; and yet, under the guidance and sanction of the Spirit of infallible truth, he penned the solemn declaration which forms our text. His whole history and character serve to illustrate our subject, and to prove incontestibly that “ simplicity and godly sincerity” may be united with talents and accomplishments of the highest order and of the most various kinds ; that they consist with a deep knowledge of mankind and with the greatest skill in the management of every concern ; that they are frequently an overmatch for all the subtlety and malignity which can be arrayed against them ; and that they are not only defensive but highly ornamental to their possessor.

Let us now consider

II. That whoever has the testimony of his conscience, that he has had his conversation in the world in that simplicity and godly sincerity which has been described, will have a source of internal peace and satisfaction which nothing can destroy.

That the experience of the Apostle went fully to the support of this position we have his own explicit declaration, not only in the text, but in numerous other passages of his writings. Nor was his experience, let it be observed, that of a man whose life was destitute of those trials which should give it weight. On the contrary, there never, perhaps, existed a man, who had more

opportunities to know from experience, whether godly sincerity was a never failing source of peace and satisfaction. Educated with the fairest prospects of honour and distinction among his countrymen the Jews, he had for the sake of Christ, become an outcast from his nation, and was persecuted with the most deadly hatred. As to this world, “he had suffered the loss of all things.” The attainment of distinction and opulence, which his birth, talents and education, seem to have put in his power, he had resigned for contempt and poverty, and a life of incessant toil, anxiety and jeopardy. Hear his own account of this matter—and recollect too that it stands in the same address which contains the text. Speaking of those who insidiously endeavoured to misrepresent him with the churches, and which, in itself, was no inconsiderable trial, he says, “Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often,

in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Such were the unparalleled sufferings and trials in which was passed, not a short period, but the whole life of the apostle, after his conversion—the whole life of a man, who, as "a Hebrew of the Hebrews, brought up at the feet of Gamaliel," once had the most flattering prospects which the united influence of birth and erudition could give, of possessing power and honour and affluence, as great as his nation could bestow. This was the man who declared that the testimony of a good conscience that he acted with simplicity and godly sincerity in all his intercourse with the world, had not only supported him under all his changes, and sacrifices, and perils, and pains, and degradations, but had enabled him to rejoice and glory amidst them all. Such an example, surely, affords a powerful support to the doctrine I inculcate. But the truth is general. Every man who acts as the apostle acted, will also be enabled to rejoice as he rejoiced. Lend me your serious attention, while I briefly explain how this happy result will always be produced.

1. The testimony of a good conscience will not only preserve its possessor, in the most trying scenes of adversity in which he can be placed, from all self accusation or reproach, but will afford him the sweet solace, and the powerful support of self approbation. The faculty of our minds by which we both censure and approve our own motives and conduct is conscience.

But our supposition is that the party we consider has the testimony of his conscience full in his favour. It is impossible, therefore, that he should accuse or reproach himself, since the faculty from which alone accusation or reproach could come is employed, so to speak, in an opposite direction—in acquitting and approving him. This the apostle assures us was the cause of his rejoicing; and we see, from the very constitution of our nature, that the same effect must take place in every one who possesses the good conscience which he possessed.

Now, let a man be free from all self reproach; let him have the entire approbation of his own mind; let him, on the closest examination of himself and the most careful review of his conduct, see reason to rejoice, and actually rejoice, in the course he has pursued, the part he has acted and the motives by which he has been governed, and he is completely out of the reach of deep or lasting misery. Subject him to privations, burden him with cares, load him with contempt, expose him to dangers, inflict upon him bodily torments—he will feel them, he must feel them, but still he will rejoice. The surface of his sensibilities only will be touched. His inward man, the sensorium of his soul, will remain sound and whole, and full of delightful sensations. Or if, for a moment, he be shaken or agitated here, he will recover speedily, will rejoice with renewed joy, and meet the storm with increased strength and augmented firmness. It is the *soul* of man that feels, and the soul of this man will and

must have feelings which exclude misery and make it joyful.

It is in the season of severe trial, that the support which is derived from a good conscience is, at once, most needed and most sensibly experienced. While men are prosperous in the world they often find it practicable to lull their consciences, or to escape from them, or, by the aid of false principles, to accommodate them to their wishes or their passions. But in a time of deep affliction, when all outward circumstances are adverse, when the mind is cut off from all that is pleasing in the world, from all external and adventitious aids and objects, and is driven inward on itself, then it is not easy to escape from conscience, nor easy to maintain inward quiet with a misguided conscience. Then has come the hour for reflection, and recollection, and examination and inquiry, and wo to him whose peace and contentment have rested on the sandy foundation of carelessness, or forgetfulness, or falsehood, or mistake, or ignorance, or sophistry! He is now likely to discover that his refuge has been "a refuge of lies," that he has nothing stable to support or shelter him, nothing that can resist the storms and billows of adversity which threaten to sweep him—and happy is he if they do not now actually sweep him—into the abyss of despair and perdition.

On the other hand, the test to which adversity brings him who has the testimony of his conscience that he has

had his conversation in the world in simplicity and godly sincerity, only serves to satisfy him the more fully of the rectitude of his motives and actions, and to prove to him more unquestionably that he has an unfailing source of consolation. Examination and scrutiny are always favourable to truth. They ascertain it more clearly, and fix our confidence in it more firmly. Hence the man of godly sincerity, when he examines himself closely in the season of adversity, becomes more satisfied than ever that he has acted right; and the testimony of his conscience in his favour becomes of course more decisive, and powerful, and consoling, and enables him to say with emphasis, “I rejoice even in tribulation; yea, and I will rejoice.” For

2. What we believe, on the closest and fullest examination, to be right, we must conclude to be the object of approbation with the Deity, who is perfect rectitude. But on such examination, as we have just seen, the man of godly sincerity conscientiously believes that he has acted right. His course of action, therefore, he must conclude—he cannot doubt—is the object of approbation with his God. Yes, he is satisfied, he knows that God regards his uprightness with complacency. And can a mind fully persuaded of this be miserable? Can any thing destroy the pleasure and satisfaction arising from such a persuasion? No, brethren—Earth and hell may attempt in vain to render that man unhappy, who is justly and firmly persuaded that God is his friend. The approbation, the friendship, the favour, the love,

of the Supreme Being, when we are thoroughly satisfied they are ours, appear as much superior to any thing that creatures can give or take, as his nature and attributes are superior to theirs. Possessing these, the mind can look down with a holy indifference or disregard, on all the things of time; on all adversity, in whatever form it may come; while looking up to God it exclaims—"Thy favour is life, and thy loving kindness is better than life—My flesh and my heart faileth, but God is the strength of my heart and my portion forever." This leads me to remark

3. That the man of godly sincerity is comforted and made to rejoice at all times, and especially in the time of affliction, by the assured hope and expectation of future and endless happiness. Both the considerations already suggested are always and inseparably connected with this, and derive from it their principal force and efficacy. That virtue, indeed, should ever suffer under the government of an infinitely wise, powerful and good Being, is what we shall not find it easy to account for, on any other supposition than that there is a state of future and perfect retribution. But we are not left, on this subject, to the mere deductions of reason. "Christ hath abolished death, and hath brought life and immortality to light through the gospel." We know from the oracles of infallible truth that "God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained—that he will bring every work into judgment with every

secret thing, whether it be good or whether it be evil—that he will judge the secrets of men—that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; and that the wicked shall go away into everlasting punishment, but the righteous into life eternal.” Here is the description of those awful realities of a future state, those deeply interesting scenes and events, to which the man of godly sincerity is looking forward, through the whole of his christian course. His mind’s eye is often fixed on “the judgment of the great day.” How shall I answer then? is the solemn question which he frequently puts to himself. To answer then “with joy and not with grief,” is his great concern. This influences him to maintain “a conscience void of offence, toward God and toward man.” This determines him to preserve his integrity, though it should cost him his life; and to approve himself to the heart searching God, who is so soon to judge the secrets of his heart. And now we contemplate him as having the testimony of his conscience that he has, truly and prevalently, acted under the influence of these considerations. Amidst all the sin and imperfection of which he is conscious, for which he is deeply humbled, and which bring him to a simple reliance on the merits of his Redeemer, both for acquittal and reward, he still perceives that he has acted with sincerity; that he has habitually endeavoured to obey all the divine commandments; that he has not wilfully

or allowedly swerved from his duty ; that he has followed its dictates, in opposition to the frowns and the flatteries of the world ; that he has been ready to encounter, and is at this very moment willing to bear reproach, and persecution, and loss, and peril, and poverty, and death itself, rather than desert his duty, or dishonour his Saviour, or refuse him any service that he may require—He perceives this ; he is intimately and deeply conscious of it. He is therefore permitted—and oh how does he admire the ineffable grace and condescension by which he is permitted—to consider himself as a real disciple of Christ, as vitally united to him, as sure of his approbation “when he shall come to be glorified in his saints and to be admired in all them that believe.” He anticipates the day of dread decision, when his Saviour will acknowledge and honour him before the assembled universe, will turn all his infamy into honour and all his sorrows into joy, will place a crown of eternal glory on his head, and will say to him with all his chosen people, “Come ye blessed of my Father, enter into the joy of your Lord—inherit the kingdom prepared for you from the foundation of the world.”

And now say, my brethren, if the man who, with humble confidence, anticipates a participation in these glories of the final judgment, and the succeeding felicities of an eternal duration, may not, and will not, even exult and triumph amidst any sufferings—no matter of what kind or from what quarter they may come—

which the world can inflict. Yes, he may—He may, even in the view of certain martyrdom, say, as the author of our text actually said—“I am now ready to be offered; and the time of my departure is at hand. 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 righteous judge shall give unto me in that day; and not unto me only but unto all them also which love his appearing.”

MY YOUNG FRIENDS—WHOSE CONNEXION WITH THIS
INSTITUTION IS ABOUT TO BE DISSOLVED—

It was my design in selecting the topic you have just heard discussed, to lay hold on the present interesting occasion, to recommend, in the most powerful manner of which I am capable, the character you have heard described, to your attention and imitation. And if I shall be so happy as effectually to succeed in this, I shall be instrumental in conferring on you a benefit of the most essential kind; a benefit which will be as lasting as your existence. For if you possess that simplicity and godly sincerity of which the text speaks, and which you have heard discriminated from fleshly wisdom of every kind, you will possess true religion; and you will possess it, too, in its best, most lovely, and most useful form. This—observe it distinctly—is what I recommend. Never have I attempted—and God for-

bid that I ever should attempt—to make you, or others, believe, that a system of mere worldly prudence, and an amiable exterior, will secure the salvation of the soul. It certainly will not. God has to do with *the heart*; and your religion must begin by a change there, and be influenced by evangelical views and motives throughout, if it ever lead you to heaven. At the same time, these evangelical views and motives, as has been shewn in this discourse, will form the deepest, broadest and most solid basis, on which to rear the fabrick of integrity and honesty before the world. Build, therefore, on this foundation. Never be content, or think yourselves safe without it.

But having said this, I think it not improper, and hope it may be useful to add, that I know of nothing which affords so fair a hope that a man will eventually become truly pious, as that inflexible attachment to what he believes to be truth and duty, which may go into the character of a man of integrity, while yet he is not a man of practical piety; provided only that he avoids the danger of making a religion or righteousness of this character. If he have it, as he may have it, without building his hopes of heaven upon it, there is much reason to expect that the love of truth and tenderness of conscience, with which it is usually associated, will lead to true piety at last. The apostle who penned the text did make a righteousness of such a character, in his unconverted state. And though he was converted by miracle, yet he tells us himself, what

amounts to saying, that this miracle would not have been wrought if he had not possessed this character—if he had not “sinned ignorantly in unbelief.” If he had not “verily thought that he ought to do many things contrary to the name of Jesus of Nazareth”—if he had offended in the manner he did, against the convictions of his own mind, he would never have found mercy. But he always acted as he verily thought he ought to act; and therefore, though he acted very wickedly—and his case proves incontestibly that a man may act very wickedly when he fully believes he is doing right—yet his sins were forgiven; and he became, probably, the most useful mere man that ever lived. His case is exactly to my present purpose. If, then, you would hope to be truly pious, never trifle with truth; never use deceit; abhor all fraud; and maintain a character for uprightness and integrity: And yet, I repeat it, beware that you do not content yourselves with this; but seek the renovation of your heart and nature, and a vital union with the Lord Jesus Christ, making him your all in all.

But alas! it is painful to say, that there are men who profess religion, and who, on the whole, we know not how entirely to exclude from our charity, that are, nevertheless, grievously deficient in simplicity and godly sincerity. Without something of it, indeed, they cannot be christians, in any thing but in name. But there are degrees of this, as well as of every other ex-

cellence ; and it is a most lamentable reflection on religion, that its professors—yea, and its very ministers, are sometimes reproachfully defective in simplicity and sincerity of character. There is scarcely any thing which more than this, can injure the cause of Christ, diminish their own influence and respect, and in every way interfere with their usefulness. Let your religious character, my young friends, never be stained by this blot. Be, in all things, what you profess to be. And such of you as shall be called to preach the gospel, I now solemnly charge to preach it in purity and simplicity. Deeply abhor either to conceal the truth, or to deny, or disguise, or keep back, any important sentiments that you really hold. And in addition to this, always sustain a character—for you may sustain it if you choose—which shall free you from every just or credible charge of duplicity, insincerity, or want of candour.

My young friends—do not think that I press this subject upon you too much. It is not done from any particular distrust of your integrity. You have given me no cause for such distrust. But you do not know, and all I can say, without your own experience, will not make you sufficiently sensible, how important this subject really is. Much, you will recollect, you have heretofore heard me say upon it ; and you are also aware that it is a principle in the government of this institution, that frankness, truth and honesty, shall be

the best apology for every fault. But this is the last time I am to address you ; and I wish to send you into life under the full impression of the truths and principles, which I have now particularly explained and inculcated. I therefore leave it as my last parting charge to you all, to be honest—*thoroughly honest men* ; to begin life with this, and to carry it with you through the whole of life. You have been hearing of some of the advantages of doing this ; but the half has not been told you.

Integrity will stand your friend, and be your best recommendation, in a thousand ways and instances that cannot be specified. Sheer integrity is esteemed as the most precious quality in those who are to be employed and trusted in any business, station, and relation of life : and I heartily agree with a late popular writer, that “considering how high a price the article bears, it is wonderful that there is not more of it in the market”—which, indeed, is little else than giving point to the old proverb, that honesty is the best policy.

It is a recommendation, too, of this quality, that it does not require talents and genius to possess it ; though talents and genius are nothing but curses without it. All may be honest and upright : and whoever is characteristically so, will be trusted unboundedly, will be respected sincerely, and will be employed in preference to all others. I have shown you that this

character, rightly understood and sustained, will neither subject you to the charge of weakness, nor to the impositions of knaves. No assuredly ; but while it will make you honoured and loved by all honest men, it will make you respected and feared by knaves themselves. Above all, genuine, godly sincerity will, if you possess it, befriend you, when you most need to be befriended. It will, as you have heard, solace and support you in those dark hours of adversity in which the world will no longer have any power to help or comfort ; or when it shall turn against you, and inflict on you all its wrath. Then will godly sincerity raise you above all its rage, and fill you with “ a peace which passeth all understanding.” Yea, when you shall stand on the brink of the eternal world, it will still cheer you ; will make the hour of death a desirable hour, and antedate that bliss of heaven of which it will ensure the full possession.

To conclude all—Endeavour to excel in every thing that is praise worthy ;—in science ; in manners ; in acquaintance with human nature ; in a knowledge of the world and the characters of men. Be erudite, be courteous, be conciliating, be prudent, be guarded ; yet always be honest and upright. In every thing—in religion, in politicks, in you profession, in all your intercourse with the world, give yourselves for what you are. Never wear a mask. Show yourselves to be trust worthy, by actually being so—If you do this,

I repeat it, you will be honoured, you will be happy.—I have done—I commit you to God—praying that he may deeply impress on your minds whatever of salutary counsel you have now, and at other times, heard from these lips ; and grant us a happy meeting at his right hand above. Amen.

DISCOURSE VII.

A PLEA FOR EARLY PIETY.

ECCLESIASTES XII. 1.

“Remember now thy Creator, in the days of thy youth.”

THESE are the words of inspiration, recorded by the pen of the wisest of men—by the pen of a prince who, in circumstances peculiarly favourable to success, had tried to derive satisfaction from earthly possessions and pleasures; but who, having found and pronounced the trial vain, delivered the text as part of a different and a better method of seeking after happiness. The subject, therefore, claims our attention, on the highest authority both divine and human.

The true and obvious design of the text is to recommend and enjoin early piety. This, therefore, will be the distinct and single object of the ensuing discourse; which I propose to address immediately and exclusively—and I am sure it will be affectionately also—to the youth of my charge. In the prosecution of this design, I will endeavour

I. To explain the import of the precept, “Remember thy Creator.”

II. To specify and urge some important considerations which should engage those who are “now in the days of their youth,” to yield to this precept an immediate and cheerful obedience.

A few leading thoughts only, will be offered on the first of these divisions. Our time must be chiefly occupied with the second: for in regard to this subject, as to many others, instruction is less needed than persuasion; a knowledge of duty is not wanted so much as a disposition to perform it.

I. The precept, “Remember thy Creator,” must be considered as enjoining all that is comprised in genuine practical piety.

As forgetfulness of God is not only a sin in itself, but the cause of many other sins, so a due remembrance of Him is both an important duty, and the most powerful incitement to every other duty. The precept we consider plainly supposes, what experience uniformly attests, that he who lives habitually under an impressive recollection of the being and attributes of God—of his universal presence, his infinite majesty, his unspotted purity, his inflexible justice, his inviolable veracity, his boundless goodness, grace and mercy, and of the account which must shortly be rendered to Him of every deed done in the body—cannot be regardless of his commands, nor inattentive to any service which he requires.

Do you believe it would be possible for the daring blasphemer, the profane swearer, the careless sabbath breaker, the child whose undutifulness breaks a parent’s

heart, the murderer, the duellist, the drunkard, the adulterer, the thief, the prodigal, the perjured person, the griping miser—to rush forward, heedless and unconcerned, in perpetrating their several enormities and abominations, if they remembered God? if they believed and recollected distinctly, that “for all these things God would bring them into judgment?” What! could any one in the possession of his reason habitually do that, the penalty of which he knew to be eternal perdition! No, it would be impossible. Fear, although it would not change his heart, would restrain him from the acts of flagitious vice. Abandoned sinners are always practical atheists. This is the character given of them in holy scripture. There we are told that they “forget God;” that “God is not in all their thoughts;” that “the fool hath said in his heart there is no God”—Here is the exuberant fountain of licentious sinning.

On the other hand, when men are brought seriously to remember their Creator—to have some operative belief of his presence, of his inspection, and of their accountableness to Him, they immediately begin to think and act in a manner which usually terminates in true religion. The truth is, the Holy Spirit, the Spirit of grace, is the blessed agent, who both commences and perfects this momentous work. He it is who first brings men to consider their responsibility to their Maker, and then prompts, and aids and directs their minds, in that whole train of exercises, the issue of which is a sound conversion unto God. The process, indeed, by which this issue

is effected, is extremely various ; but the result is always the same. Fear of the divine displeasure is frequently the feeling which is first experienced, as it is that which is naturally produced, when the unsanctified mind obtains some just and impressive perceptions of the being and attributes of God. This is often followed, or accompanied, with a deep sense of guilt, misery and helplessness. The gospel offer of free salvation, through the atonement and righteousness of the Lord Jesus Christ, is now regarded as inestimably precious ; and he is, at length, received and rested on by faith, as the all in all of the soul. With this faith, by which alone the sinner is justified, true evangelical repentance for sin is always mixed. Sin, in its very nature, appears unspeakably odious, and it is mourned for, hated and renounced, without any exception for a favourite lust or indulgence. The law of God becomes the rule of life, his service the business of life, and his glory the great end of living.

An inward and effectual change, evinced by the exercises and temper now specified, will ultimately be productive of great inward peace, arising from a sense of pardoned guilt, of reconciliation with God through Jesus Christ, and from his love shed abroad in the heart by the Holy Ghost. Outwardly, this change will be manifested by a scrupulous and exemplary discharge of every duty which is due both to God and man—a discharge of duty proceeding from love and obedience to Him who has enjoined it, and from a desire “to adorn the doctrine of God our Saviour in all things.”

The import, then, of the precept, “Remember thy Creator,” is nothing less than an injunction to regard and reduce to practice, all that is comprised in the summary exhibition of genuine vital piety which has just been given. And as no religion short of this will save the soul, you will carefully keep in mind that in pleading with you to enter on a life of religion, it is a religion of this character and extent, that I always have in view. Lend me your serious attention, therefore, while I endeavour

II. To specify and urge some important considerations which should engage you, who are now “in the days of your youth,” to yield to the precept in the text an immediate and cheerful obedience.

Let it claim your particular regard that, in the precept we consider, the word *now* is peculiarly emphatick. “Remember *now* thy Creator in the days of thy youth”—*now* before the fleeting period of youth be past; *now* “while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;” *now*, without thinking of evasion or a moment’s delay.

Be reminded, too, that what I have said, in regard to the influence of the Holy Spirit and the aids of grace being concerned in the conversion of the soul, is by no means to be considered as discouraging attention and exertion, on your part. So far is this, indeed, from furnishing a reason against laying motives before you, and urging you to consider them, that it affords the most

powerful encouragement, both for me to speak and for you to hear. The doctrine of our dependence on the grace of God, ought ever to be viewed in an encouraging light; as inspiring hope, by pointing us to an Almighty Helper. Divine influence is not a blind impulse. It is God's own appointment that his grace should be looked for in the use of means. It operates along with considerations and motives addressed to our reason and conscience. While these considerations and motives are candidly and seriously pondered, divine grace inclines the will and affections, renewed by its power, sweetly to consent and obey—to choose and act aright. Endeavour, therefore, to open your minds to the full influence of truth; and lift up your hearts, at this moment, in fervent aspirations for the presence and assistance of the Holy Spirit, that you may hear effectually—sensible that you are hearing for the life of your souls.

1. The first consideration to which I would direct your attention, as calculated to engage you to enter on a life of true religion in your youth, is *the reasonableness of the thing itself*. Bend your whole attention to this for a moment. Say if it is not fit, and proper and rational, that the God who gave you all your powers, and made you capable of his service, love and enjoyment, should have those powers occupied in loving and serving Him, as soon as they are capable of this employment. Say if the reverse of this is not most unreasonable, base and rebellious. Is it not both irrational and wicked, in a very high degree, that you should give all the first exer-

tions and affections of your minds to objects which rival your Creator; which exalt themselves into his place, and are directly opposed to his claims and authority? To whom but to the God who made you, the Saviour who died for you, and the Sanctifier who must prepare you—if ever you are prepared—for heaven, should the morning incense of your whole souls be offered? With what language shall I show the reasonableness, and persuade you to the resolution, of making God your *first love*? You cannot deliberately intend to remain his enemies, and perish forever. Oh, then, be not so infatuated, so ungrateful, so impious, so unutterably base, as to refuse Him your hearts, till they shall, for a season, have been prostituted to the love of sin and the service of Satan! To God your Maker, let all your mental powers be consecrated, from the period of their earliest exercise. On this your ultimate salvation may depend. For

2. The faculties of the human mind are more happily adapted to religious exercises and duties in youth, than they usually are in after life. In youth the affections are more warm and tender, the conscience is more sensible and easily impressed, the rational faculty is more fresh and active, and the whole mind is more fair and less biassed against truth and duty, than it almost ever is at any subsequent period. From these circumstances, the principles of piety commonly find in the youthful mind a soil most favourable to their radication, growth and fruitfulness. At whatever period, indeed, the “good seed” may be sown, it will never “spring up

and bring forth fruit," unless it be quickened and cherished by the power of divine grace; and this effect, we admit, could as readily be produced by that God with whom all possible things are equally easy, in the old and rocky heart, as in the heart that is youthful and soft. But the God of nature is the God of grace; and both in nature and in grace, he commonly operates according to the fitness of things, and in a regular order established by himself. By his order youth is fitted and intended for improvement of every kind; for improvement in morals and piety, as well as in understanding and knowledge; and in youth, accordingly, the life giving power and effectual culture of his grace are oftenest witnessed. It is an indisputable fact, that of those who become pious, a large majority of the whole number become so before they are far advanced in life.

If then you would avail yourselves of an advantage in seeking the favour of God, from his own appointment, and from the very constitution of your nature, you must do it now—now before your hearts are doubly hardened and perverted by the habits and the deceitfulness of sin. You will be most likely to attain genuine piety, and to attain it with the least pain and difficulty, if you seek it in youth; and if the attainment be now made, you will perform the duties of religion far more comfortably and advantageously, than if this great concern be delayed till you reach a more advanced age. This will more fully appear, by considering

3. That in youth there is a freedom from that pressure of worldly business and cares, and from a thousand unavoidable avocations, which commonly occupy and engross the attention, when men have entered on active or professional life. Then, indeed, the cares of the world generally render it extremely difficult to keep up that fervour of piety which had previously been excited—To enkindle the flame is, often, in these circumstances, scarcely practicable.

With youth who have occasionally some serious impressions of religion, while yet the love of pleasure or the lure of ambition sways their minds, it is, I know, a favourite notion, which often serves to lull their consciences, that when they shall be established in business and settled in families, they will find a period far more advantageous than the present, for devoting themselves to the service of God. This is, in various respects, an awful delusion. Presumptuous youth! Your Maker requires you *now* to remember him. And do you deliberately resolve to remain, for years to come, in a state of disobedience to his command? Do you not know that “God is angry with the wicked every day?” and should not this awaken your fears, that you may be cut off in your sins, before the time which you have allotted for his service shall arrive? Have you not seen some examples, for they frequently occur, of this alarming dispensation? Examples of those who have been hurried out of life, before the time had come which they had proposed and

promised to devote to religion? And will you, in the face of such examples, venture on this tremendous risk?

Have you not, also, heard already in this address, and do you not believe, that the influences of divine grace must be afforded to you, if you ever truly repent of your sins and turn to God? And have you not great cause to fear, if you systematically resolve on continuing to offend Him for a season, that he may give you up to that final hardness of heart and searedness of conscience, which will as certainly be followed by perdition, as if it were already sealed by death and judgment? Alas! how many have I known—for my observation has long been directed to this very point—how many have I known who in youth seemed to be “not far from the kingdom of God,” but who were seduced from pressing into it, some by one temptation, and some by another, till they became at length hardened in impenitence. Some of them have already passed into eternity; some of them yet live; and some are, at this hour, numbered among infidels or scepticks. Let me warn and entreat you, to shun a course of such unspeakable peril—“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

But even on the supposition that your life shall be prolonged to the period which you have assigned for religion, and that the strivings of the Spirit of grace shall also be continued—for God is a sovereign, and it belongs not to us to pronounce with certainty on the limits of his forbearance and grace—still there is every reason

to believe that it will be far more difficult, then, than now, to enter on a life of devotion and piety. The oppression of worldly care and professional business, the deceitfulness of riches, the society and opinions of worldly men, the unpleasantness of making a change of character and adopting new habits of life, and the influence of family connexions decidedly hostile to religion, may all conspire to increase the difficulty we contemplate. They often have conspired, and some of these causes always will operate, to create obstacles, which require resolution and exertion of the most vigorous and determined kind to surmount or remove, from those who have to commence, if they ever do commence, a life of true religion, after they are immersed in the world.

On the whole, my young friends, be assured, as the result of much observation, that you are never likely to find so favourable an opportunity to attend effectually to the concerns of your souls, as you now have, within the walls of this house; and that you have serious cause to apprehend, if you go from this house without religion, that you will go through life and into eternity without it. "Behold, now is the accepted time; behold, now is the day of salvation—To day if ye will hear his voice, harden not your hearts."

4. Another motive or consideration, which should determine the young to remember their Creator in the days of their youth is, that by so doing they will obtain

the best and most satisfying evidence of the sincerity and reality of their religion.

There are seasons in the lives of almost all men, in which the mind turns on serious subjects, and looks to religion for consolation. But alas! melancholy experience demonstrates that all seriousness is not religion. In hours of danger and distress, or disgust at the world, thousands have professed, in the most solemn manner, and apparently with the most honest intention, to devote themselves to God, who have discovered, after all, that their hearts, although wounded, were not changed: for as soon as the cause that seemed to render religion necessary was removed, their seriousness vanished with it. All their goodness was “as the early cloud and as the morning dew.” The sun of health, or pleasure, or prosperity, converted it into vapour and scattered it to the winds. The knowledge of this has grievously distressed some, who have given the best evidence that affliction had been the season, or age the period of life, in which they had been brought home to God. “Ah!—says the afflicted penitent—how many have there been who in distress promised as fairly, and seemed to think as seriously as I do now; and yet all was temporary, all delusive? How can I know that I am at heart better than they! How can I be certain that I am sincere!”—“What evidence have I—says the hoary headed penitent—that I truly love God, and am not merely cloyed with the world! I did not choose religion till the world had, in a measure, lost its relish. The best part of my days, at any

rate, has been spent in disobedience to God. I can offer him only the remnant of life, and the leavings of sin; and I fear that it is by mere constraint that I profess to make even this offering.”

Those who have the least cause for these fears and jealousies of their sincerity, are the very persons who are the most apt to indulge them. And is it not desirable, my young friends, to escape the pain and perplexity of such a state of mind as this? Is it not desirable, not only to be truly pious, but to have the comfort of it too? If so, embrace religion while you are young. If you voluntarily choose it, while you are in youth and in health;—if when the world flatters, when the opportunity of sinful indulgence favours, when depraved appetite vehemently prompts, when all the enemies of your souls assail you with advantage;—if in these circumstances you choose the ways of true piety and godliness, you will have every possible evidence that you are sincere; that your hearts are given to God, and that your interest in his favour is sure. This advantage you now have, and you will not have it at a future day: if you lose it now it is lost forever. Yes, if you prefer God before the world, when the world is most inviting and attractive, you obtain an evidence that he is supreme in your affections, which otherwise you cannot have. Then, in the hour of danger and distress, he will be your sweet and comfortable refuge. You will go to him with a filial confidence. If spared to advanced life, when “the evil days come, and the years draw nigh when you shall say

I have no pleasure in them," you will have the satisfaction to know that in better days than these, you made the Lord your portion; and you will have the supporting assurance that "he will not cast you off in time of old age."

I cannot, indeed, adopt the unqualified language which some use, when they talk about the good deeds of a well spent life comforting an aged christian in the view of eternity; because I know assuredly that it must be, not his own merits, but the merits of his Saviour, that must afford him solid comfort then; yet this I may say, that a life of piety is the very best evidence that our union with Christ is real and sure. In this view exactly, it is mentioned by the Apostle—"I am now ready to be offered, and the time of my departure is at hand. 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 righteous judge shall give unto me at that day."

In a word, a life of piety begun in youth, from the circumstances of its commencement, and from the opportunity it affords to grow in grace, to be useful in the world, and to gain experience in religion, affords the best advantage for obtaining certainty, in a concern wherein certainty is most of all desirable; certainty that the soul is safe; certainty that everlasting happiness is your's. Inconsiderate youth! what would you not give to have your happiness for this world insured? Behold, I point you out a way to insure it for eternity!

5. What has just been said receives much force, from the consideration that early piety is, in every view, productive of pleasure and satisfaction, through life. This is a consideration suggested by Moses the man of God. In his remarkable prayer for the children of his people he says “O satisfy us early with thy mercy, that we may be glad and rejoice all our days.” Solomon recognizes the truth of the same doctrine when he says—“Wisdom’s ways are ways of pleasantness, and all her paths are peace.” And the Apostle Paul adds his testimony to the rest—“Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.” But although this sentiment be thus powerfully fortified by the authority of scripture, its justice is admitted by youth with more difficulty than almost any other. Religion, they will allow, is advantageous for a future world, but not for the present. “You may speak, say they, of its insuring happiness hereafter; but we cannot concede that it is favourable to present pleasure.” Nay, I suspect there is scarcely another idea which the adversary of souls presses on young minds so frequently and successfully as this, that religion would destroy their pleasures; or that it would prove hostile to their worldly interests. Let me beg your candid attention, then, for a few minutes to an argument on the point; and afterward judge for yourselves.

Shall I begin with speaking of persecution? To that persecution which destroys life and property, we, at present, are happily not exposed. But if we were, I should

tell you, that where religion has produced one martyr, the want of it has produced a multitude. Vice has her martyrs, and she has sacrificed at her shrine a hundred victims of sensual pleasure and lawless indulgence, where adherence to religion has been the cause of death to an individual. The victims of vice, too, have expired by deaths unspeakably more distressing, than the holy martyrs of evangelical truth have experienced. Do you think that the bloated wretch, who drags out a miserable existence of years of lassitude, langour, disgust and pain, the effects of intemperance and debauchery, and at last dies without hope—Do you think, I say, that the sum of this man's sufferings—leaving eternity out of view—is not unspeakably greater, than the amount of his who, with heaven in prospect, dies on a scaffold, or is consumed at the stake? I leave the answer to yourselves.

To the hatred of the profane, the sneer of the ungodly, and the persecution of the tongue, you must expect to be exposed, if you become truly pious; for “All that will live godly in Christ Jesus shall suffer persecution.” But is not the hatred and the sneer of unreasonable men easier to be born, than the agonizing remorse of your own consciences? Is it not more tolerable that the tongues of wicked men should persecute you for doing your duty, than that the prayers, the tears, the admonitions, and the entreaties of your pious parents and friends, should reproach you for neglecting it? And are you not chargeable with pusillanimity and inconsistency, if censure from those who differ from you on common sub-

jects affects you but little, and yet you are found to shrink from the revilings of a wretched infidel, or an impious blasphemer?

Or will you suggest that religion is the nurse of gloom and timidity? The justice of such a suggestion I must explicitly deny. Religion, like every thing else, has been abused, and the best things, when abused, usually become the worst. But religion, in its genuine spirit, is the consoler of the dejected: and, taken in experience, it is constantly found to be the cordial which keeps the souls of pious men from sinking, under distresses that overwhelm those who are not supported by its powerful and sacred influence.

Or do any of you suppose that true piety is unfavourable to a reputable standing in society? Nothing is more contrary than this, both to reason and experience. Religion in all ages and countries, has been considered as the guard of integrity and confidence. Without her oaths and sanctions society cannot exist. Hypocrisy itself bears testimony to the excellence of religion, in inspiring respect and confidence. Knaves become hypocrites that they may be trusted. Their pretence is detestable, but it proves that genuine piety is of acknowledged value, for nothing that is base is ever counterfeited. Let a man be believed to be really and deeply under the influence of religious principles, and he is trusted without reserve. It gives a dignity and a weight to his character which nothing else can confer.

Religion too is friendly to industry. Industry, indeed, is a part of religion. "He that provideth not for his own household," says an inspired apostle "hath denied the faith and is worse than an infidel." Now character, confidence, and industry, are confessedly favourable to worldly prosperity, and they are all unquestionably promoted by religion.

That religion preserves from vice and moderates the passions, is implied in its nature and name. A vicious christian is a perfect solicism. An ambitious, proud, revengeful, drunken, unclean, profligate christian, is language of which every one instantly perceives the absurdity. And does religion afford the best guard against all the evils that vice and intemperate passions and appetites produce? Assuredly it does. Look round then upon the world, and when you see—as you certainly may see—that the greater part of all the miseries of human nature proceed from these causes, confess that the remedy of these evils,—a remedy which heals the very fountain of them in the human heart,—cannot be hurtful to happiness, but must abundantly increase it.

Neither is religion injurious to the accumulation of property, to the comfortable enjoyment of our possessions, nor to a participation in any rational pleasure. The limits which it sets and the restraints which it imposes, in regard to these particulars, are precisely those which reason itself prescribes to every prudent man. Religion forbids avarice, but it also forbids prodigality. The beneficence and charity which it requires, are unspeakably

a lighter tax than that which dissipation and sinful indulgence levy on their votaries. The pleasure too, which arises from doing good with our substance to the bodies and the souls of men, is far greater than that which arises from splendor of equipage, from the indulgence of animal appetite, or even from the imitative arts.

Every gratification and pleasure of the senses, which does not weaken, degrade, or injure our nature, nor intrude on more important concerns and pleasures, religion permits. And who, that values himself on being raised above the level of the brutes, would wish for more than this? To “crucify the flesh with its affections and lusts,” christianity certainly requires; but this self command and self denial are really conducive to the greatest enjoyment on the whole. They render him, who complies with the precept, infinitely happier than the slave of appetite, even when appetite can be indulged. That man has not yet learned the laws of his nature, any more than the laws of the gospel, who does not know that moderation, forbearance, and even a degree of abstinence, is necessary to the highest gratification of his senses.

To all the pleasures of friendship and society true piety is peculiarly favourable. There is something in that softening which genuine religion gives to the heart, or affections, which peculiarly qualifies its possessor to be a friend. So true is this, and so much verified by experience, that I would beg you to make the observation for yourselves, whether in the sphere of your own acquaintance, the warmest, the tenderest, the most lasting, and

the most valuable friendships are not found among persons of piety, of both sexes and of every age.

Neither, in this place, is it improper to repeat the observation of one who had seen much of human nature and human life,* namely—that all that politeness and courtesy of manners, which bears so high a value in the world, is only the outward expression, and too often a mere expression, of that humanity, meekness, kindness, and benevolence of heart, which the gospel requires. To govern the heart and life, therefore, by the spirit and requisitions of the gospel, will give that very deportment which constitutes true politeness, in every thing but arbitrary forms and gracefulness of carriage.

But returning to things of more importance, how necessary is religion, both to dignity and happiness, in danger, disease and approaching death. Danger and death, I grant, are frequently braved without religion. But in every such instance, however a thoughtless world may dignify the daring deed with the appellation of heroism, reason and revelation pronounce it madness. To be fearless of eternal perdition, is never an exercise of rational courage. Yet, after all, the most of those who, unaided by religion, encounter imminent danger without dismay, do it on the calculation, or in the hope, that their good fortune, as they call it, will bear them safely through: Or else, their spirits are excited and supported by the animating influence of active and interesting scenes. Many a man has been, like Cromwell, a dauntless soldier

*Prince of Conti.

on the field of battle, who has been dreadfully terrified when he came to look deliberately into eternity, from a sick and dying bed. With few exceptions, when the hope of life is taken away, he who is unsupported by religion will tremble, as well he may; and he who is truly pious will then lose his previous fears, and be calm, if not triumphant. On the whole, therefore, that serenity and inward peace which genuine christian faith produces, by satisfying the believer that in all situations and events he is safe, must manifestly have a powerful influence in promoting the general happiness of life, and especially in seasons and circumstances of alarm and peril.

To comfort the afflicted is an office that the world itself commonly assigns to religion. It is indeed difficult for religion to perform this office when it is resorted to only in affliction; but when early piety has proved religion to be sincere, it is in affliction a comforter indeed—Ah! my dear youth, your anticipations of futurity often resemble the dreams of Joseph. He dreamed of his prosperity but not of his adversity—He dreamed that his brethren should bow down before him, and that his parents should do him homage. But he never dreamed of the cruel hatred of his brethren, the loss of his liberty, the effects of slander and jealousy. the gloom of a prison and the danger of an ignominious death. In like manner, but without his unerring guidance, you often picture to yourselves the pleasing prospects that, as you believe, lie before you; and you love to leave out, or to cast into shade, all the sorrows, and sufferings, and trials of life.

But you ought to be apprised, that if you live, it will not be long before you will find that to have support in distress, to have a balsam for a bleeding heart, is one of the most desirable of all possessions. This medicine of the soul you will ask philosophy in vain to administer. It must be found in "the balm of Gilead," applied by "the physician there." The efficacy of atoning blood, and the sympathy of that Saviour who, by shedding it, has reconciled the sinner to his God, and who is constantly "touched with the feeling of our infirmities," will be found a precious remedy for a wounded spirit, when the world has lost all its power to relieve or soothe. To be comforted by the love and favour of a covenant God in Christ, when all earthly comforts fail, and so comforted, "to rejoice in tribulation," is the high privilege of the christian believer alone.

But now, in addition to all this, remember that religion has, at all times, joys and pleasures of her own. Hope is the solace of human life. He who has the largest and best founded hopes is the happiest man. What think you then of the hope of the gospel? What think you of the happiness of him who habitually and assuredly hopes, after all the joys and sorrow of this fleeting and shadowy state are past like a fugitive vision, to receive a crown of glory that fadeth not away; to see God as he is; to be the companion of saints and angels; to grow in the capacity of enjoyment, and to have that capacity filled with unutterable bliss, to all eternity? What think you of *such* a hope? Is the situation of the

meanest saint who possesses it, to be compared with that of the most splendid sinner who wants it? Is the state of him who is afraid of hell, or if not afraid, constantly in danger of it, to be compared with his who cherishes an humble confidence that he is a sure candidate for heaven? Believe me, this hope of the christian frequently produces a present joy and peace, which are literally unspeakable; which are “exceeding great and full of glory.” When the light of God’s countenance is lifted on the soul, when his love is shed abroad in the heart, when the Saviour is beheld in his fullness and the believer embraces him in faith, when the divine glory is seen in the plan of salvation as ineffable and overwhelming, and when all the soul goes forth unto God its exceeding joy—then the christian experiences a felicity, one moment of which he would not exchange for ages of sensual delight. He will tell you that there is nothing on earth which deserves the name of happiness in comparison with this; that he never knew what happiness was till he tasted of this; that this fills the soul in all the extent of its powers and energies, and sweetly constrains it to exclaim, “Whom have I in heaven but thee, and there is none on earth that I desire besides thee.”

Thus, have I argued this point, and shown you, I think conclusively, that it is a just consideration and a powerful motive, to choose religion early, because it will increase and insure your happiness through the whole of subsequent life. Yes, I repeat it, I urge you to be-

come pious that you may be happy, in those various scenes and circumstances which may await you in your whole passage through the world. Be this passage longer or shorter—whether you live to old age, or die at an earlier period, there is nothing which will, at all times, and in all imaginable situations, contribute so much to your peace, your contentment, your respectability, your support, consolation and comfort, as unfeigned piety, reigning in the heart and governing all the life and conversation.

6. Another motive, or consideration, that should induce you to remember your Creator in the days of your youth is, that God has made peculiar promises to those who do so.

Unsanctified sinners, who have no just knowledge of God or of themselves, are apt to suppose that they may certainly obtain sanctifying grace and become truly pious, at any period that they may see fit to assign for the purpose. It is on this supposition that those unqualified promises of amendment and piety are made, which we sometimes hear from profligate men, when they are pressed by danger; and it is on the same ground that all those calculations of future repentance are founded, with which thousands, as you have already heard, deceive and ruin their immortal souls. They forget that their nature is depraved throughout; that to change their hearts must be the work of God; that faith and repentance are his gifts, and that they will never feel any thing but an insurmountable reluctance to attend to their

immortal interests, unless God shall be pleased to give them the inclination, and to help them by his grace. They forget all this, and full of a presumptuous reliance on themselves, they make engagements in their own strength, and form plans to offend their Maker, and provoke him to withhold that very grace which is absolutely necessary to the execution of their promises or purposes. He who has right views of religion knows that it is all a system of sovereign mercy, and that he must rely on the grace and promise of God, for all that he can hope to be or to do.

Here, then, is my argument—God hath said—“they who seek me early shall find me.” It is of infinite advantage to have this promise in your favour; you have it in early life, and you will not have it afterwards. If you avail yourself of it now, you may go to God, and humbly plead his own gracious declaration. He allows, he is pleased with this. You may tell Him that you rely on his own word, “on which he hath caused you to hope;”—that by special offers and engagements he has mercifully condescended to encourage and invite young persons to seek his favour; that you desire to make an argument of this in your own case; that you are now young, and would by his assistance and grace be consecrated and devoted to his service, glory and praise; and that you now look to Him to make good to you the precious assurance, that those who seek him early shall find him. Oh! lose not this advantage, I en-

treat you. Did you know how valuable a special promise of God appears to a soul which feels its guilt and its danger, you would think it an unspeakable privilege to have one exactly suited, as this is, to your state and circumstances. Risk not the danger of being brought into a situation, in which you may be harrassed with awful fears of the divine dereliction—fears that you will never find what you seek. Now you are assured that if you seek, with humility, and earnestness, and perseverance, you shall certainly find—find a reconciled God, and an eternal friend and portion. How great is this encouragement? Embrace it immediately, with earnestness and gratitude.

7. Another motive or consideration which urges to early piety is, that it affords the prospect of a higher degree of happiness in the world of glory.

The state of celestial glory is represented in the New Testament as an inheritance—“an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” This inheritance is the purchase and legacy of the Redeemer, and as such all his people receive it; and not, in any sense or degree, as what they have merited for themselves. Yet, in apportioning this inheritance, in bestowing a reward perfectly gratuitous, the richest allotment and the highest honours will be assigned to those who have loved and laboured most. We are told expressly, that “those who turn many to

righteousness shall shine as the stars forever and ever," and that "as one star differeth from another star in glory, so also shall it be at the resurrection of the dead." The whole parable of our Lord, in regard to those who received different talents, and who occupied with them or neglected them, goes likewise to confirm the idea, that future rewards will be proportioned to present advantages, exertions and improvements.

If, then, you begin the love and service of God in early life, you become candidates for distinction in the mansions of heaven. You may, indeed, die in early life, and in this event you will be safe and glorious. But if you are spared, and are diligent, active, and zealous in your Lord's service, you will, through endless ages, share in that "far more exceeding and eternal weight of glory," which is reserved for those who shall have done and suffered much for Christ. This is a consideration which, perhaps, you may never before have taken into view; but it is manifestly both just and important. Are the distinctions of this world the object of ambition? Do they now fill you with emulation, and kindle the ardent desires of your minds? This day I propose to you distinctions of an infinitely higher order; distinctions among the inhabitants of heaven; distinctions in the ranks of saints and angels. Here is an object for the efforts of a holy magnanimity, the contemplation of which may well make your souls burn within you. Enter early into the service of God; enlist this day under the great captain of salvation, and not only will he bring you off

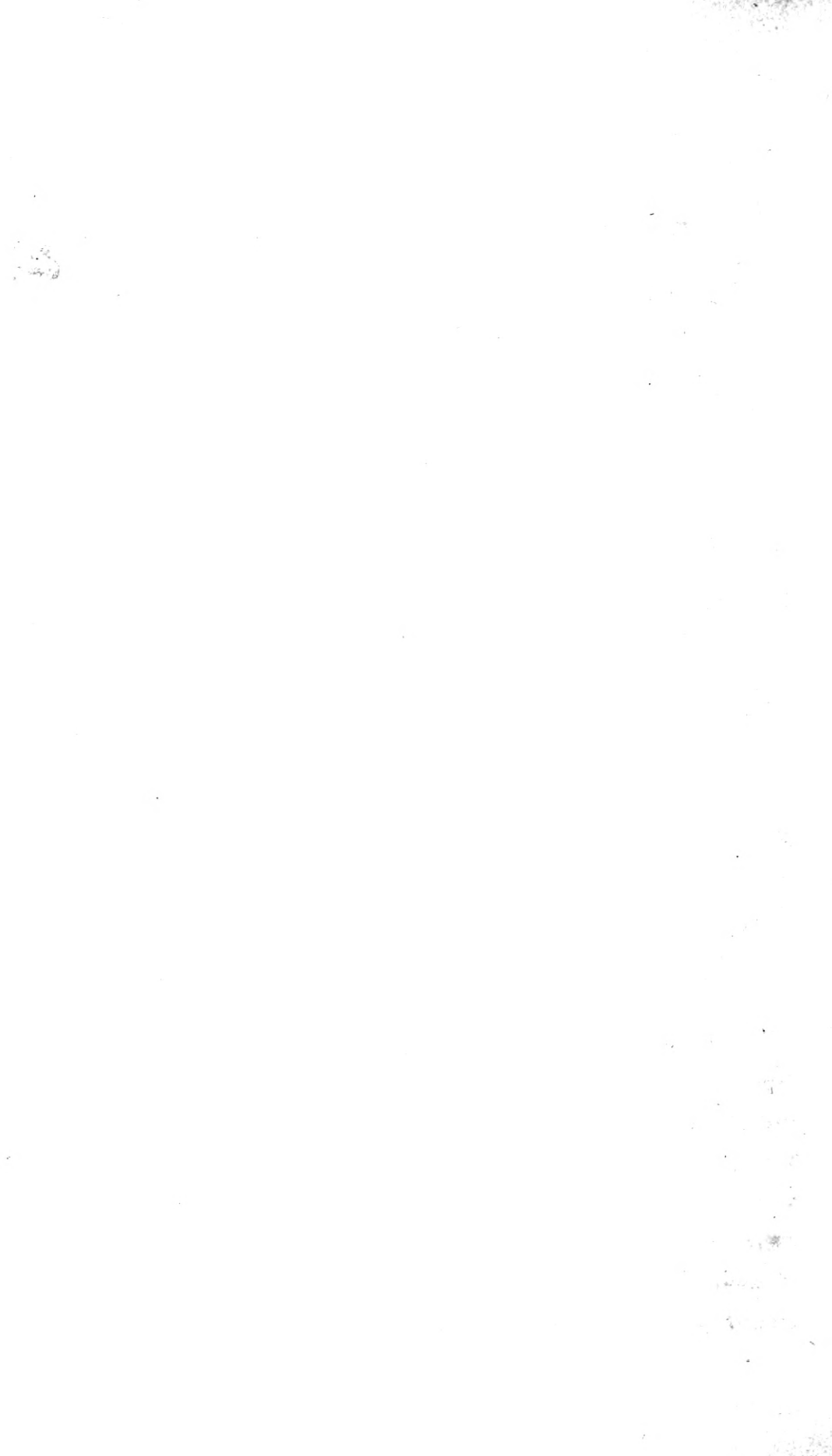
“conquerors and more than conquerors” over all your enemies, but you will be candidates for those palms of triumph, and those high and holy preferments in his heavenly kingdom, which are awarded to his most active servants and most zealous and faithful friends.

Let us now for a moment review the motives and considerations which have been specified. They are these—I have shown you that the early devotion of yourselves to the service of God is a thing perfectly reasonable in itself—That in youth the faculties of the mind are most happily adapted to the reception and the exercises of genuine piety—That then the mind is not burdened with those cares, engrossed with that business, nor exhausted with those anxieties and exertions, which are likely afterwards to occur—That early piety will give you the best evidence that your religion is genuine—That it will also qualify you to pass the whole of your after life with the greatest satisfaction, advantage and pleasure—That God has made peculiar promises to those who seek him early—And that, by entering on a life of religion in youth, you may become candidates for a higher state of glory and reward than you might otherwise attain, in the heavenly world. These considerations have been addressed—as all the considerations of true religion are addressed—to reason, to conscience, to a sense of gratitude and duty, to the judgment, the will and the affections. They all conspire to show you that you ought to choose, and to persuade you actually to choose, to devote yourselves to God.

But I am now, in concluding my address, to press on your undivided attention, what has constantly been supposed and occasionally inculcated, that this is not a matter in which you may choose on the one side or the other, as inclination may prompt, without any responsibility for the decision you make. No, verily—Let me speak it and you hear it with the deepest solemnity—it is the *command* of Almighty God, that you remember him in the days of your youth. It is a *positive precept* of the Lord Jehovah, that is now claiming your attention. He commands like a wise and equitable parent, he commands what is right, and reasonable, and for your own benefit, as has been fully shown. But he uses authority, as well as reason and persuasion. Be it, then, most deeply impressed on your minds, that if you this hour refuse to give yourselves to the Lord, and every day and hour that you shall refuse it, you will incur the awful guilt and danger of disobeying an explicit command of the most high God. You are his creatures, and he has the most perfect right, the most unquestionable and unlimited authority, to require that you give your hearts and services to Him, in the morning of life. He actually does require it: And I ask of you—and consider me as asking you, as particularly as if I called each of you by his proper name—whether you are prepared for an act of direct disobedience to the God who made you. If you are, the consequences will be inexpressibly fearful. You will remain under the divine displeasure, during the whole period of your disobedience. You will, every moment, be in dan-

ger of being cut off in your sins, and sent down to the abodes of eternal woe. If spared in life, you will still be in danger of growing more and more hardened in sin, of being left, in the righteous displeasure of God, to be filled with your own devices—to fill up the measure of your iniquities, and at last to perish with a more aggravated condemnation. Ah! why have I spent so much time on other and lower considerations? When we know what God commands, we have no need to reason, and no right to hesitate. Young people of my charge, you *must* remember your Creator—You must *now* remember him, or his wrath abideth on you—And to think of living constantly under the frowns of the Eternal; constantly in danger of perishing forever—the mind cannot bear it, the thought is intolerable! Hasten then to a compassionate and inviting Saviour. Behold I now present to you Christ Jesus, in the offer of the gospel, standing with open arms to receive you; and inviting you, by every tender and by every awful consideration, to come to Him for life and salvation. I conjure you, without a moment's delay, to accept his invitation. By his unutterable dying love, by the precious blood which he shed for your redemption, by all the worth of your own undying souls, by the fears of hell and the hopes of heaven, I conjure you—I conjure you this moment to form the solemn resolution, in a reliance on his grace and strength, that you will henceforth earnestly seek, till you satisfactorily find a saving interest in the dear Redeemer. May God of his mercy grant that this res-

olution may be formed in each of your hearts, and that you may now rise and accompany me to the throne of his grace, in fervent prayer that he may enable you to carry it into full effect! ——Let us pray.



DISCOURSE VIII.

THE MAN OF FALSE HONOUR.

MARK VI. 26.

“And the king was exceeding sorry; yet for his oaths’ sake, and for their sakes which sat with him, he would not reject her.”

THE world has seldom witnessed an exhibition of depravity more shocking, than that which is described in the narrative of which these words are a part. John, the fore-runner of Christ, with a fidelity and firmness becoming his character, had pointedly reproved Herod Antipas, king, or Tetrarch, of a part of Jewry, for a most flagitious immorality. Herod, as the historian Josephus informs us, had, without any just cause, divorced his lawful wife, and taken from her husband Herodias, the wife of his brother Philip, and espoused her as his own. On this, the Baptist, regardless of the monarch’s authority or displeasure, had given him a plain and severe reproof. He said—“It is not lawful for thee to have thy brother’s wife. Therefore,” continues the Evangelist, “Herodias had a quarrel against him, and would have killed him, but she could not. For Herod

feared John, knowing that he was a just man and a holy, and observed him, and when he heard him, he did many things and heard him gladly. And when a convenient day was come, that Herod on his birth day made a supper to his lords, high captains and chief estates of Galilee: and when the daughter of the said Herodias came in and danced, and pleased Herod and them that were with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give thee. And he sware unto her—whatsoever thou shalt ask of me I will give it thee, unto the half of my kingdom. And she went forth and said unto her mother—What shall I ask? and she said, the head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist. And the king was exceeding sorry, yet for his oaths' sake, and for their sakes who sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison; and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother."

What an unparralleled scene of complicated wickedness and cruelty is here! I cannot proceed to the discussion of the text, till I have given you the admirable and eloquent remarks of Dr. Doddridge, on this horrible transaction. "We see," says Doddridge, "in this dreadful instance of *Herodias*, what an implacable degree of *malice* may arise in the hearts

of sinners, on being *reproved* for the most scandalous and mischievous vices. Instead of owning the *obligation* to one that would have plucked her *as a brand out of the burning*, she *thirsts* insatiably for his *blood*; and chooses rather to indulge her cruelty and revenge in *taking away his life*, than to gratify her avarice and ambition in *demanding a gift*, that might have been equal to *the half of a kingdom*.

But how *mysterious* was that *providence* which left the *life* of so *holy a man* in such infamous hands, and permitted it to be sacrificed to the malice of an abandoned *harlot*, to the petulancy of a *vain girl*, and to the rashness of a foolish and perhaps an intoxicated *prince*, who made the *prophet's head* the *reward of a dance*! *The ways of God are unsearchable!* but we are sure he can never be at a loss to *repay* his servants in another world for the greatest *sufferings* they endure in this, and even for *life itself*, when given up in his cause.

We may reasonably conclude that *death* could never be an *unseasonable surprise* to this *excellent saint*. When the *executioner* came into the *prison* by night, perhaps breaking in upon his slumbers, and executed his *bloody commission* almost as soon as he declared it, a soul like his might *welcome the stroke*, as the means of liberty and glory; assured that the transient *agony of a moment* would transmit it to a *kingdom*, where *the least* of its inhabitants would be in holiness, honour, and felicity, *superior to John*, in his most prosperous and successful state on earth.

His enemies might a while insult over him, while *his disciples* were mingling their tears with his dust, and lamenting the residue of *his days cut off in the midst*. But his *death* was *precious in the sight of the Lord*, and *the triumphing of the wicked* was *short*. So will he ere long *plead the cause* of all his injured people, and give *a cup of trembling and astonishment* to those that have made themselves *drunk with their blood*. Let *cruelty* and *tyranny* do their worst, *verily there is a reward for the righteous*, *verily there is a God that judgeth in the earth.*”

After these impressive and edifying reflections on the whole narrative of which the text is a part, let us proceed to consider it separately; and to make a practical application of the instruction which it affords.

I. “The king—says the text—was exceeding sorry.” From this it appears that Herod, bad as he was, still retained no inconsiderable degree of sensibility. From some cause or other, he felt much—He was not only sorry, but “exceeding sorry.” Let us inquire into the probable causes of this sorrow.

1. He was probably sorry because the performance of his rash oaths would injure his character and reputation with the world. Although a despotick prince, still he would, no doubt, be rather loved and respected, than hated and detested, even by his own subjects. All tyrants, whether great or small, always wish to be feared by those who are dependent on them; but they do not wish to be hated and despised—They commonly desire and

expect to be revered and loved. In this, indeed, they must necessarily be disappointed, because servile fear and a degree of hatred are inseparable. Servile fear is a painful feeling, and we naturally hate that which gives us pain. Tyrants, however, the inconsistency notwithstanding, seldom fail to demand and expect that their dependents should dread them as masters, and yet love them as parents; and they are frequently angry, even to madness, when they find that their expectation cannot be realized. History informs us that the father of the Herod to whom our text refers, took the most effectual measures which a dying man could take, to have seventy elders of the Jews put to death, on the day of his own decease, that his departure from the world might be attended with mourning and not with rejoicing. What a wretch is a tyrant, with all his pomp and power! And how precious is that love and veneration which we delight to yield spontaneously to virtue and goodness, but which wealth cannot buy, nor power exact!

But if the Herod of whom the text speaks, and who too closely resembled his father, had so completely alienated the affections of his own subjects—as indeed seems to have been the fact—that he could have but little hope of regaining them, and therefore might pay but little regard to this consideration, still he was, no doubt, very desirous to have his character stand fair with the Romans, from whom he held his power, and who hated acts of wanton and individual cruelty. He would, therefore,

be exceeding sorry to do a thing which would injure him in the estimation of those to whom he owed allegiance; and whose good opinion he was most of all solicitous to secure and preserve.

He might also be sorry that he had sworn to do that which might brand his memory with infamy to the remotest ages. This, happily, is a consideration which sometimes has a degree of influence on those great and pestilent scourges of the world who are regardless of better motives. The disgusting transaction to which the text refers, has not only rendered the name of Herod an abomination with every reader of sacred story, but the Jewish historian, already named, has recorded it, to the endless reproach of his character with his own nation: And it is at least possible, that the anticipation of something like this, might mingle with other considerations, to render him exceeding sorry, at the perpetration of the detestable deed to which his oaths had pledged him.

2. We are warranted in saying that Herod was afraid that John's popularity would produce public disturbance and insurrection, if he were put to a violent death. One of the evangelick historians explicitly states, that "when Herod would have put John to death, he feared the multitude, because they counted him as a prophet." There is a certain point beyond which no people will bear oppression, nor suffer their feelings to be outraged; and when their oppressors, even in the most absolute governments, pass this point, they often do it at the expense of their whole authority and life together—They are

deposed and destroyed at once. Of this Herod appears to have been aware and fearful.

The Jews, although their fathers had slain many prophets, had still the highest regard for the prophetick character. They had now, for several centuries, been without a prophet in their nation. John had convinced them that the character, so long extinct, was revived in him: and his reproof of their cruel monarch, not only for incest, but “for all the evils which Herod had done,” demonstrated that he possessed the elevated and undaunted spirit of the ancient prophets, and must have endeared him greatly to the people at large. From these causes, they appear to have held him in such profound veneration, that their despotick prince himself, in his cooler moments, was afraid to provoke their rage, by taking away the prophet’s life. And when he found that he had, unawares, given his oath and pledged his honour to do this very act, he was of course exceeding sorry—exceeding sorry that he had brought himself into a situation in which he was to run the risk of exciting a public insurrection, by which both his power and his life might be endangered and lost. This kind of sorrow the vilest of men often feel. They are not sorry for the sin they commit, but sorry that they can not commit it without inconvenience and danger. But yet,

3. There seems to be good reason to believe that Herod had some very painful compunctions of conscience, on this occasion. It appears that he had, for a while, refused the entreaties of Herodias to put John to

death, not only because he feared the people, but because he feared the Baptist himself; feared him with that kind of dread which a wicked man, however dignified by station or clothed with authority, is often compelled to feel, in the presence and under the rebukes of a man of confessed and eminent holiness and virtue. Nay, we are assured, that there had been a time when the preaching of John had made a considerable impression on Herod. The context informs us that “Herod feared John, knowing that he was a just man and a holy, and observed him, and when he heard him he did many things and heard him gladly.” Now, although it is certain, that Herod had so far silenced or resisted the remonstrances of his conscience, as not only to imprison John, but to have resolved to destroy him, if the fear of the multitude had not restrained him; yet it is highly probable that when the matter came to a point, and he saw himself about to give the decisive mandate to take away the life of this holy man, whom he had once venerated, and to whose admonitions he had in many things yielded, his conscience awoke, and his mind was greatly disturbed and agitated.

We have the more reason to believe this, because we find that Herod’s conscience gave him dreadful disturbance after he had perpetrated the murderous act. He appears to have been a Sadducee; and of course he denied, as all the Sadducees did, the resurrection of the dead, and a future state of rewards and punishments. Yet so powerfully and painfully did the awakened con-

science of this professed infidel operate that, in opposition to all his avowed principles, no sooner did he hear the report of the miracles of Christ than he said—"It is John whom I beheaded, he is risen from the dead." What a fearful tormentor is a guilty conscience! And how often are infidelity and superstition united! He who had professed to believe that "there is no resurrection," apprehends the immediate and miraculous resurrection of the victim of his crimes. Alas! like innumerable infidels since, Herod did not really believe what he professed. He professed what he *wished* to be true, but what, after all, he grievously *feared* would prove to be false.

On the whole, from the facts just stated, we have good evidence to conclude that the mind of Herod shuddered at the prospect of taking the life of John; and that, on this account, as well as from the other considerations that have been stated, he was exceeding sorry to find that he had sworn to do what he dreaded to perform. Happy had it been for him if he had refused to redeem his impious pledge; if he had rather broken than fulfilled his wicked oaths; if he had rather lost his honour in the eyes of his courtiers than killed the prophet of the Lord. But he thought otherwise; and we are now

II. To examine the principles or motives from which he acted. What these were we are told in the text—"For his oaths' sake, and for their sakes who sat with him, he would not reject her."

1. "For his oaths' sake he would not reject her" It is easy to show most conclusively, that Herod's repeat-

ed oaths on this occasion were not obligatory. His sin—and a sin of no ordinary atrocity it was—consisted in making these oaths. Of this sin he ought to have repented, and not to have added to it, as he certainly did to a most awful extent, by performing his oaths. Circumstanced as he was, nothing was left him, in the way of duty, but to tread back the false and rash steps he had taken, by a full and frank acknowledgment of error and guilt, and by an absolute refusal to fulfil the engagements which he had unlawfully made. This is unquestionably the course which ought to be taken, by every man who has been led, by whatever cause, to bring himself under a promise, vow or oath, unlawful in itself.

One of the fathers of the christian church has made a remark to this effect—that the very terms of Herod's oaths, did not bind him to behead the Baptist: that he might and ought to have answered Herodias, that a prince was bound to regard justice more than *all* his dominions: that, in this view, the Baptist's head was worth, not only more than the *half*, but more than the *whole* of his kingdom; and therefore that he was not pledged to comply with her iniquitous demand.

It was, moreover, infinitely absurd for a man so abandoned as Herod was, to pretend to feel a moral obligation to do a thing most unrighteous in itself, after disregarding every obligation to do what was right. How was it, then, that “for his oaths' sake” he was induced to act as he did? Must we believe that he was left of God to such a perversion of mind as really to think, and

feel, and act, as if he were bound to keep bad oaths or promises, although he had violated, and was then living in the violation of the most sacred vows and engagements? Was he abandoned to such an infatuation, was he given up to such utter delusion, as actually to consider himself under some strange kind of obligation, to risk his reputation, to risk his life, and to act against the plainest principles of moral equity, rather than break the oaths he had made, or even give them another construction than that which his adulterous wife and her wicked daughter had chosen to put upon them? It certainly does appear, in fact, that such men as Herod was, will not unfrequently make an unlawful oath or vow, and keep it scrupulously, when they can be bound by no moral tie. They will bring themselves under an oath, or a curse, to do, or to forbear, a certain thing—a thing sometimes right and sometimes wrong in itself—and this engagement no consideration will induce them to violate. All this, however, may probably be resolved into that same *principle of false honour*, on which, as I apprehend, the whole conduct of Herod on this occasion must be explained.

I call that false honour which sets up a standard by which a man must think meanly or honourably of himself, and be so estimated by others, when, this standard is notwithstanding opposed to some plain and important principles of moral duty, as taught and sanctioned by reason, conscience and the word of God. *Honour* always purports to be something that is noble, dignified or

generous ; and nothing surely can be *truly* so, which is characterized by the contrariety I have mentioned. It may be called honour, but it must be called so *falsely* ; and therefore, without any harshness or exaggeration, it may be denominated false honour.

Now there have been men, in every age, who have been prone to establish such a false standard as we contemplate, and to make the point of honour consist in a strict conformity to it. Certain principles and practices, hostile to the duty which is due both to God and man, they, by a kind of tacit compact, agree to consider as marking the character of the man who acts honourably, spiritedly, nobly ; and who of course renders himself worthy of the esteem, countenance and company of those who, according to their classification, are men of honour. And on the other hand, those who will not conform to their principles and standard, they agree to consider and treat as mean spirited, contemptible and utterly disqualified for the regard and society of honourable men.

Some of the patrons of this system treat all religion with open contempt. But others profess to reverence its dictates generally ; and some of them, like Herod, retain no inconsiderable sensibility of conscience. In all cases, however, they are manifestly practical infidels. They attempt to abrogate the divine commands by requisitions of their own which diametrically oppose those commands. They establish a system of human opinion and a criterion of character, in direct hostility with that which God has prescribed, and which he has sanctioned,

not only in his word, but in the natural conscience of man. Practically, therefore, they entirely set aside the divine authority, and rebel against their Maker, by exalting a rule of action, formed by themselves, into a superiority to that which has been given by Him.

Nor do these men permit any one who claims to be of their number to falter, whatever may be the consequences, in pursuing the course which they have marked out. They are the most rigorous and unmerciful exacters on earth of a strict conformity and an unwavering regard to the rules which they have adopted. No matter if such a conformity and regard will, in any given instance, destroy a man's peace and happiness both for time and eternity, still they insist that he shall not hesitate; that he shall modify nothing; that he shall go straight forward; or else be branded as a man destitute of honour, and unfit for the society of gentlemen.

To this description of men it appears that Herod belonged, for their principles alone will explain his conduct. On his natal day, in a season of festivity, in which it was his object to make a pompous exhibition of every thing that might elevate him in that scale of estimation which measured the excellence to which he aspired, he had made such a promise as only a monarch could make, and had confirmed the promise by reiterated oaths. The fulfillment of these oaths was doubtless, in his expectation, to exalt him still more, and to make him the object of admiration and envy, with those whose opinion he most regarded. Such oaths

were not to be broken or modified, whatever might be the hazard, the pain, or the loss, which a strict compliance with them might produce. He could lose nothing that he valued so much as his honour. This is the standing remark which such men have ever made on such an occasion. What, therefore, though every principle of justice and morality, and every dictate of religion and humanity, forbade a compliance; what though he was “very sorry” that he had placed himself in this predicament, and perhaps would have given the half of his kingdom to be fairly delivered from it? still, when Herodias demanded the head of John, “for his oaths’ sake he would not reject her.” To have done so, while he retained his false rule of judging, would have sunk him in his own estimation, even though his power might have protected him, as probably it would have done, against the open sneers and insults of his associates. But their esteem and admiration was, in fact, the idol that he worshipped. Hence

2. It is added in the text—“For their sakes which sat with him, he would not reject her.”

It must be admitted that the circumstances in which Herod was placed were calculated to give the utmost force to his corrupt principles, to render any retraction peculiarly difficult and mortifying, and to urge him almost irresistibly, over the precipice which he had rashly and foolishly approached. Those who sat with him were “his lords, high captains and chief estates of Galilee;” the first men of his kingdom, both in civil and mil-

itary stations. They had been invited by their prince as his chosen companions, at his birth-day celebration. Sitting with him at a banquet, in which, doubtless, every effort was employed to give to conviviality and festive pleasure their highest zest, they were surprised by an unusual, voluntary and condescending act of the daughter* of the monarch's wife. Salome, possessing all the charms of youth and beauty, and all the grace which art could give them, enters the assembly, and exhibits, for the entertainment of the guests, her superior skill in dancing. Enraptured by this unexpected heightening of the gratification both of himself and his company, Herod repeatedly and publicly swears that he will reward her courtesy with any gift that she shall please to name, even to the half of his kingdom; and he appears to have urged her to put his sincerity and princely munificence to the proof. Here, then, were power, pride and gallantry, all put in pawn for the fulfilling of his promise, and all, of course, to be indelibly tarnished, if the pledge were not redeemed. What could he do, when the damsel, after retiring for a few moments to consult with her mother, "came in straightway with haste unto the king, and asked saying, I will that thou give me, by and by, in a charger, the head of John the Baptist?" What a moment was that for Herod! At that moment he probably saw that all which had been done by these artful and abandoned women, was the result of a deliberate and deep laid plot to ensnare him, and to

* We learn from Josephus that her name was Salome.

compel him to sacrifice John. But he saw himself completely taken in the snare. He saw the truth of what he might before have learned from Solomon, that “a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men.” But in his opinion he had made this discovery too late to be of use.

Will you say that he ought promptly to have exposed the detestable artifice by which he had been entrapped, and to have refused, decisively and firmly, to be made the instrument of a harlot’s murderous vengeance? Certainly he ought to have done so. But to do it his whole temper must have been changed at once; all his maxims of honour must have been abandoned, and his whole system of life and domestick arrangements must thence-forward have been completely changed. In a word, he must have taken shame and blame to himself before all the rank and fashion of his kingdom, knowing at the same time that they would not fail to despise him for doing it. To him, feeling as he did, this was worse than death itself. No—it was, without doubt, a prime object to dissemble and conceal his folly and his guilt. He had himself placed the wretched women who had beguiled him in the stations which they held, and in which he still intended to maintain them. He would, therefore, be the last man in the world to tell that they had over-reached him, and made him the tool of their base and malignant passions. The desire to conceal all this would be among his strongest temptations to fulfil, with apparent fearlessness, the pro-

mise which, in his heart, he was exceeding sorry that he had ever made. Ah! it is a dreadful situation when a man has gone so far in vice, that he is in a sort compelled to go farther;—that he cannot retreat without shame and confusion, nor go forward without increasing his guilt and sealing his perdition. How cautiously should the first steps be avoided, which may lead to such a fearful issue!

But an alternative, after all, it has been supposed and said, was left to Herod, by the adoption of which he might have waved a compliance with the revolting request of Salome, without forfeiting his honour, even in the estimation of his companions. He might, it has been suggested, have told her, that he felt himself at liberty to make her a gift *more* valuable than that which she asked, though certainly not to make one that was *less* so: that seeing her disposed to wrong herself, by asking what he was sure she would eventually regret, he must interpose to prevent it, and would do so by granting her what he knew would afford her the most lasting satisfaction: and then, that he might have made her a present which would have been a proud display of his royal power and liberality.

It is not certain, however, that Herod had time or sobriety enough to think of such an alternative as this; nor, if it had been suggested, that either he or his companions would have judged that its adoption would preserve his honour. It is true, indeed, that those who claim for themselves exclusively the character of men of honour, do seem, at times, to go a good deal farther than their

own principles require. But it must be recollected that those who have not been taught in their school, are probably not competent judges, either of their maxims or their feelings. The wretched monarch whose case we consider, had sworn to give Salome *whatever* she should ask. Now, to propose any thing else than what she did ask, might seem to reflect on her choice; and not to consist with that high and delicate regard to sex and rank, which men of honour always affect. It might also appear unprincely; as implying, either that he wanted the power, or else that he was afraid, to do what had been required: and to be afraid of any thing, except the loss of honour—afraid even of the wrath of Him “who is able to destroy both soul and body in hell,” is what—I speak it with horror—is never permitted to a man of false honour, when that honour is at stake. The fact undoubtedly was, that the fidelity of John had given an offence to Herodias, for which she was resolved that nothing but his blood should ever atone. No gratification could be put in place of this; Herod knew it well, and probably they who sat with him knew it too. When therefore, this was asked, his honour, he thought, was concerned to grant it, without hesitation or evasion; because to do otherwise, would be considered as a reproachful shrinking from his promise and oaths, by those with whom he was associated. Yes—though the plain truth must appear like paradox or irony—a nice sense of honour required, in his opinion, that he should immediately kill the best man in his kingdom, and cause his reeking head to be brought in a charger to a royal ban-

quet, and there that it should be formally delivered to the enchanting damsel, who had requested this princely present, and that she should take it and deliver it to her mother, who had prompted her to demand it. The point of honour required exactly this bloody proceeding, and admitted of no alternative. It was nothing, therefore, though the thing itself was shocking beyond all description—so shocking that we wonder how female lips could ever request it, or female hands help to execute it; nothing, though “the king was exceeding sorry” that he had sworn to comply with this request; nothing, though the compliance would strike at his character, safety and conscience, all at once; nothing, though it was forbidden by every law of God, of justice and of humanity—as a man of honour, he could not and would not refuse it. He did not refuse it—The holy Baptist was that night beheaded; and a sting was fastened in the bosom of this man of honour, which no time or efforts could ever extract, whose poison no art could mitigate, and whose corroding anguish, through the whole of subsequent life, was, we have reason to fear, the earnest only of the gnawings of that worm which should never die, and the torments of that fire which should never be quenched.

It now remains to close this discussion, by directing your attention to some important lessons of practical instruction, which, if I mistake not, it both teaches and enforces. It teaches us

I. To beware, generally, of imbibing and avowing false and dangerous principles; and particularly of the

perversion and abuse of the principle of honour and shame. The whole of Herod's guilt and misery might, probably, be traced to his Saducean tenets. And alas! how little, frequently, do the young and unthinking suspect, when, with heedlessness and levity, they drink in the principles of infidelity, or adopt any system of loose morals, that they are taking poison of the most fatal kind; a poison which, if not seasonably counteracted, may prove the bane of all their happiness, both in this world and the world to come. Before they are aware, they may find themselves pursuing a course, or pledged to actions, which lead directly to ruin. Yet retraction then will be all but impossible. They will have taken their side, and avowed, perhaps boasted and sworn, that in the circumstances in which they now find themselves they would risk every consequence. Pride, and the opinion of their associates, therefore, imperiously forbid them to retreat, and impel them forward, it may be against their present conviction and inclination, till they plunge into the gulph of final perdition. My young friends, you cannot be too vigilantly on your guard against adopting dangerous principles. Never hastily favour those that are even questionable or doubtful; and never, especially, pledge yourselves to *act* on any such principles. If you do, you may speedily find yourselves in so unhappy a dilemma, that you must either retreat with mortification, or persevere in guilt, till it end in destruction.

Let me particularly and earnestly caution you, as a matter of great moment, against the perversion or abuse

of the principle of honour and shame. A sense of honour and shame, whether rightly or wrongly directed, is exceedingly powerful in its influence; and the most so, commonly, in minds of the greatest natural sensibility and ingenuousness. This principle was doubtless intended by our Creator to be a guard to virtue, and ought always to be so conducted and limited as to answer this intention. But alas! when perverted or excessive, as it often is, it leads to the most awful and appalling crimes. Among others, it is frequently productive of suicide itself. Shame before men, is exchanged for the endless and inconceivable shame and anguish of the invisible world. See, then, the importance of regulating this principle by the unerring standard of divine inspiration. Adopt no principle, as a principle of honour, cherish no sentiment that can excite shame, if it contravene any thing in God's revealed will. Keep on this ground and you will be safe; depart from this, and you will certainly be in danger. Holy scripture will teach you, that the principle in question, excellent and useful as it is, within its proper limits, will lead to sin, and not to duty, when those limits are exceeded. When, therefore, you have done wrong, never refuse, through shame or pride, to acknowledge, forsake and amend the wrong. This indeed, if rightly viewed, is far less shameful than to persist, however undauntedly, in error and guilt; and it will be so estimated by all whose opinion is most deserving of regard. Policy, therefore, as well as duty, points to this course. The wise and the good will never reproach a man for transgressions, which he has frankly

confessed and penitently forsaken. None can do this, but the mean spirited and the hard hearted. But, what ought chiefly to be considered is, that the approbation of God is infinitely to be preferred before that of man; that we ought to dread the shame and contempt of the final judgment, unspeakably more than any which our fellow worms can at present inflict; that, in a few fleeting days, it will no longer affect us to be honoured or despised by mortals, but that, if we discharge our duty, we shall secure an eternity of happiness beyond the grave.

2. Learn from this subject the danger of intemperate indulgence—whether it be of particular appetites, or of a general love of pleasure.

Herod was probably under the influence of an intemperate use of wine, and he was certainly intoxicated with the pleasures of a feast, when he made the rash oaths which produced embarrassment, regret and murder. Nor was his case, let it be remembered, a singular one, except in the atrocity of his crimes. It is the common and general effect of intemperance, to produce guilt, remorse and infamy. The man who has drowned his reason in his cups, has sunk below the level of the brutes, and is often the worst of madmen. How then should every one who has any regard either to his body or his soul—to his personal dignity, to his reputation, to his health, to his substance, to his family, to his peace of mind, or to his eternal interests—how should he avoid the first and most distant approaches to inebriation? How watchful should he be against forming habits,

which tend to this destructive and almost hopeless vice? How resolutely should he withstand all temptations, or solicitations, to pass the bounds of the strictest temperance and self possession? Believe it, there is no vice into which men are oftener led by *insensible advances*, than into intemperance. A powerful propensity to it is frequently contracted, before the danger is so much as suspected. To guard against it effectually, I would recommend to you all to adopt, and inflexibly to adhere, to a whole *system* of practice, calculated not only to ensure your sobriety on particular occasions, but to preserve your habits from any tendency to its violation. In doing this, the most powerful of all considerations should be, that in the enumeration, by an inspired apostle, of characters which preclude all hope of salvation, *the drunkard* is one. While he remains such, he is one of those who “have no inheritance in the kingdom of Christ and of God.”

Against the indulgence of lewd propensities, as well as of intemperance, I am called by our text and subject to warn you distinctly. If Herod had been chaste, there is no probability that he would ever have murdered John. It was his adulterous connexion with Herodias, which originated the faithful reproof of the Baptist, so offensive to himself, and to the harlot whom he called his wife. It was her blood-thirsty malignity, aided by that art and subtlety which licentious women usually possess, that ensnared him effectually, and impelled him to the deed which has blasted him with eternal infamy. But Herod

is by no means a solitary instance of these effects of libidinous indulgence. History, both sacred and profane, and even your own observation, may furnish you with many examples, of at least similar effects, proceeding from the same cause. Perhaps, indeed, there is no one vice which, in its extreme, more debases and pollutes the mind, more brutalizes the whole man, leads him to more shameless, detestable and atrocious acts, and which oftener gives him a diseased body, as well as a degraded soul, than the very vice which we now contemplate. Nor is there any vice to which a man is more in danger of becoming enslaved, if he indulges in it at all. Yet this is a vice, my young friends, to which persons at your age are especially exposed, and against which they need to be peculiarly guarded. Difficult therefore as the subject is of being properly and profitably discussed in publick, I could not forbear to state to you what you have heard.—For the rest—and for the best description that was ever given of the arts and the dangers of a lascivious woman—I refer you to the seventh chapter of the book of Proverbs; and I earnestly exhort you to read it seriously, and to ponder it deeply, in your closets. In the meantime, I shall repeat in your hearing the solemn and impressive admonition with which that chapter closes—“Hearken unto me now, therefore, O ye children, and attend to the words of my mouth: Let not thine heart decline to her ways, go not astray in her paths: For she hath cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”

But, beside intemperance and lewdness, the excessive love of pleasure may lead to evils without number. Many, like Herod, become intoxicated with pleasure, when not entirely intoxicated with drink. Their spirits are so elevated, and their passions so excited, by the company and the pleasurable scenes around them, that they are set loose from all sober restraint. In these circumstances, they say and do many foolish and extravagant things, for which, on reflection, they are “exceeding sorry.” But they have so entangled themselves, their pride, their honour, their character, have become so enlisted or involved, that they persist, and add one vice and folly to another. Examine the sources and causes of violated friendships, of deadly offences, of bloody quarrels, of family as well as personal affronts, of pledges and promises regretted, of controversies and contentions which degrade the characters of all who are concerned in them;—examine, and you will find that a large part of them may be traced to taverns, to theatres, to parties of pleasure, to seasons of mirth and festivity, or of public display—to some place or occasion where the parties were stimulated by the observation of their companions, or intoxicated with the flow of their own spirits, so as to lead them to speak and act, as they never would have spoken and acted in their sober moments. There they committed their first error, there they pledged their character, and afterwards their pride would not permit them to correct the faults into which their precipitancy had led them. Listen to the admonition of the

apostle. "Young men exhort to be sober minded." Yes, and that you may preserve sobriety of mind, I do earnestly exhort you, to stand aloof from all places of unlawful pleasure. Shun them, as you would shun the pestilence. And even in scenes and seasons of pleasure which is lawful, at times and places of innocent indulgence or recreation, I counsel you to beware of too much excitement. Let not your spirits hurry you away into any excess, or extravagance, of speech or action. Guard especially against all hasty and rash expressions, all precipitate promises or engagements, which, in the hour of reflection, you will review with deep, and it may be, with unavailing regret.

3. From what has been said in regard to Herod, you may learn that the principles on which he acted, are the the very same on which men of false honour act at the present time.

Consider the duellist. He has adopted a standard of honour, in opposition to the dictates of revelation, reason and conscience. In a hasty or unguarded moment, or perhaps, indeed, with coolness and deliberation, he has given or provoked a challenge, and is pledged to a deadly combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours, may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to

receive its unchanging destination. Or suppose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this! The challenge has been given and accepted; and the man of honour has promised with an oath, never to refuse such a call as is now made upon him. Although, therefore, when he reflects on these things, he is "exceeding sorry" that he is thus circumstanced; yet, for his oath's and honour's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations—honour alone excepted—forbid him. Honour in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honour preponderates. He fights and falls; or he lives, to die a thousand deaths! And are these, O false honour! these the offerings that must be made at thy shrine? Thou bloody Moloch! thou fiend accursed! depart from earth to thy native hell! Precious youth of my charge—I charge you, in the name of Christ our Saviour, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less, in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains.

Let us next consider the gambler. He too claims to be a man of honour. His honest debts, it is true, he neglects or refuses to pay. His wife and children, likewise, often want their daily bread, and are likely to be turned houseless on the world. But he will sell or pawn his property, to the last farthing, that his debts of honour may be fully paid. He is, indeed, exceeding sorry that this necessity is laid upon him, but his honour he must sustain. Promises and obligations, of the most sacred kind, he will habitually violate; but a promise, or an oath, to pay a debt of honour, he will always fulfil.

My dear brethren, there is, in these two practices of duelling and gambling, all that is calculated to provoke not only our abhorrence, and indignation, and regret, but our scorn and derision too. If they did not involve such serious consequences, they would be the fittest of all subjects for ridicule and contempt. There is inherent in these practices something so infinitely absurd, and in the claims to honour, of those who indulge in them, something so perfectly preposterous, that it is difficult to expose them in their true colours—and I have sensibly felt this difficulty—without the appearance of a manner that savours of sarcasm, and borders on the ludicrous. But ah! their *consequences* are serious beyond the power of description. These consequences produce no smiles, but many tears. Every christian should weep over them. Every christian should do all in his power to prevent them. And every christian must, as things absolutely inconsistent with his character and profession, utterly

renounce and avoid these practices for himself. Remember this, my young friends—Remember that you *must* renounce them ; or as the dreadful alternative, renounce the gospel and the hope of heaven. Keep this alternative steadily and constantly before you. If you do this, and are not lost to reason as well as to religion, you can never be duellists or gamblers.

4. Finally—From the example of Herod, learn, on the one hand, the danger of losing the serious impressions of religion which, at any time, you may feel ; and on the other, the importance of cherishing them, till they deepen into permanent piety. When Herod heard the Baptist gladly, and did many things agreeably to his instructions and exhortations, there was a flattering prospect of his thorough reformation. Had he retained and cherished the impressions which he then felt, had he yielded to the dictates of conscience and gone the whole length which duty required, how happy had been the change which would have been effected in his character ! what an enormity of crimes and guilt would he have avoided ! how different would have been his condition on earth, and his prospects for eternity ! But he stifled the remonstrances of conscience, he resisted the Spirit of grace, he lost his regard for religion, he turned a deaf ear to his faithful reprove, he abandoned himself to his vices ; at length he became a murderer ; and at last, as history informs us, he lost his throne, was banished from his country, and with Herodias, the partaker and the prompter of his crimes, died a miser-

able death in exile. A course similar to this, if not its exact parallel, has often been witnessed, since the time of Herod. There have been many, who, in youth especially, promised to be examples of piety, the blessings and ornaments of society, who yet, in the end, became abandoned to every thing vicious and vile. For a time they were attentive to instruction, moral in their behaviour, did many things commendably, were seriously thoughtful about their eternal interests, nay, deeply anxious about their salvation, and apparently “not far from the kingdom of God.” But from sloth or carelessness, from a strong attachment to something inconsistent with religion and forbidden by it, from the seduction of bad companions, from imbibing corrupt principles, from the scoffs and sneers of the profane, from a desire to be rid of painful feelings and unpleasant duties, from the pleasures or the business of the world—from some of these causes, or from several of them united—a melancholy change took place; the voice of conscience was disregarded and suppressed, the mind was turned away from religious truth and duty, serious impressions were effaced, hardness of heart ensued, positive aversion to religion soon followed, indulgence in vice speedily succeeded, infidel sentiments were then adopted, and the apostacy became complete—The unhappy men lived in sin, sometimes with a degree of decency, but oftener as profligates or blasphemers; and they died without hope, perhaps in horror and despair. Be warned, my dear youth, for what I have told you is not fiction, but

fact, which I have witnessed for myself;—be warned not to trifle with serious impressions of religion; be afraid of losing them; be careful to cherish them; beseech God to strengthen and increase them—“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

A season of tenderness of mind in regard to the demands of religion, is a season awfully critical and important. Eternal consequences, happy or terrible, often follow from the manner in which a man acts at such a time. If it pass over without a thorough conversion from sin to holiness, it is frequently followed by great obduracy or stupidity; sometimes, as you have heard, by final apostacy. If, on the contrary, such a season be carefully, and watchfully, and prayerfully improved, it terminates in a renovation of the heart; in vital union with the Lord Jesus Christ; in genuine settled piety. Be not deceived: there is, be assured, no *entire* security against your ultimately becoming scepticks and profligates, unless you become real practical christians. You may think otherwise, and resolve to be regular and moral, and to treat religion with decency and respect, without embracing it cordially as a rule of life; and of all this, I readily admit, there are some examples. But I do affirm, that there are also many examples of those who set out in life on this plan, with as fair a prospect of success as any others, who, notwithstanding, have gone eventually into all the extremes of corrupt principles and licentious practice; and therefore

that no individual who adopts the plan, can have any security that he will not be added to the number. Ah! my young friends, we all depend for our safety on the preserving grace of God. Let Him remove the restraints of his grace from any man, and that man is undone. “He, therefore, who trusteth in his own heart is a fool.” If you would be secure, you must seek security by choosing the Lord as your portion, and by constantly imploring his grace, protection and guidance. He who does this, is the most promising candidate for happiness and usefulness on earth, and the only candidate for the bliss of heaven. “The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction—Hear, O my son, and receive my sayings, and the years of thy life shall be many. I have taught thee in the way of wisdom, I have led thee in right paths. When thou goest thy steps shall not be straitened; and when thou runnest thou shalt not stumble. Take fast hold of instruction; let her not go; keep her, for she is thy life.”

DISCOURSE IX.

THE DEVOUT MAN.

ACTS X. 2.

“A devout man—

THIS is the character of Cornelius, a Roman centurion, and the first convert to the faith of Christ, from among the Gentiles. It does not appear that he was a Jewish proselyte. Yet, having his military station in the land of Israel, he had no doubt derived great benefit from the Jewish scriptures; for it is certain that he was not only instructed in the knowledge of the true God, but a most fervent and acceptable worshipper of Him, even before he was visited by the apostle Peter. Till that time, however, he was but very imperfectly acquainted with some of the most important points of true religion. Men may sometimes have much grace, who have but little knowledge; especially when their defect of knowledge is not owing to neglect or indifference, but to a want of the means of information. It is always true, indeed, that when divine grace changes the heart, an ardent desire will be felt to know more of God and of his holy will; so that rapid and surprising advances in

knowledge will often be made, as soon as the opportunity of acquiring it is offered. But before this, the soul may be deeply sanctified; and then, as in the case of Cornelius, better information will be earnestly sought; and in the order of God's providence, it will usually not be long, before it will, in some good degree, be communicated. "Unto every one that hath—saith the Saviour—shall be given, and he shall have abundance—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself—He that followeth me shall not walk in darkness, but shall have the light of life."

It is, my brethren, the distinct object of this discourse to endeavour, in a reliance on divine aid, to give you the outline, and the chief features of such a character as that of Cornelius was—*the character of a devout man*; and then to make a practical improvement of the subject.

The characteristick distinction noticed in the text is, I am well aware, undervalued and despised by the profane and ungodly world. But let us be careful that we be not found among those to whom it is said—"Behold, ye *despisers*, and wonder and perish"! Assuredly the solemn hour is not far distant, when to have been a rich man, a powerful man, an influential man, a wise man, a learned man, will afford little consolation; but when to have been a devout man, will fill the soul with hope, and joy, and triumph. Yield me, then, your serious attention, while I endeavour to present such a man to

your view, as the object of your imitation ; as possessing distinctions at which we all ought to aim,—attainments which, in some measure, we must all make, or be undone forever.

I begin with observing, in general, that a devout man is the designation of an individual, not only of *real* piety, but of *eminent* piety ; of piety which is not merely or principally speculative ; or such as consists chiefly in a profound or accurate knowledge of the principles of religion. A devout man is one whose religion is eminently practical. It is seated in his heart, and constantly influences his affections and actions. It is continually leading him to humble intercourse with his Maker ; to commune with the Father of his spirit, through the mediation of his Redeemer ; to an impressive recollection of the divine presence ; to seek the light of God's countenance ; and to regard, as the highest happiness on earth, the comfortable assurance of his favour. In a word, his piety has a direct and constant influence on his temper and his life. He strives to imitate the perfect example of his Saviour, in spiritual mindedness, in devotedness and submission to the will of God, in meekness, in humility, in condescension, in kindness, in the forgiveness of enemies, in going about doing good.

The regard of the devout man to the law of God is peculiarly characterized by its being *impartial*, though imperfect. He feels his obligation to obey *all* the laws of God, and he steadily aims at such an obedience. Yet this obedience is not ostentatious ; not rendered that

men may observe and applaud it. It is an obedience which is humble, sincere, strict, simple, frank, cheerful, coming right from the heart,—dictated by cordial love to God, to the law which he has given as a rule of life, and to the grace of that gospel in which is all a sinner's hope. Nothing can be farther from the character of a truly devout man, than to take one part of religion and leave another.

A spurious and unfounded claim to this character, has indeed, sometimes been made, and has done infinite injury to religion, by bringing the truly devout man into disesteem and contempt with the world. There have been men who have professed and appeared to be very devout, to be much given to prayer, who have talked much of the spiritual part of religion, and of their own engagements and exercises in it; and yet, at this very time, as has eventually appeared, these men were living in the violation of all the moral laws. They were ambitious, or covetous, or dishonest, or unclean, or intemperate, or vindictive, or idle, or mischief makers, or liars, or whatever else, capable of disguise, is vile and impious. Certainly a more detestable race of hypocrites than these cannot exist: and we not only give them up freely to all the reproach and abhorrence of the world, but we claim to join in that abhorrence; to join in it with as much sincerity, and with far more regret, than they who sneer at all religion, because these men have assumed it as a cloak for their vices.

Yes, I repeat it, the man truly devout, is of all men the most careful not to neglect any part of his duty. He is what he appears to be. He lives as in the presence of Him “who seeth in secret,” and who will “bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” Of all hypocrisy, therefore, he is deeply afraid; not only of that which is intended to deceive the world, but of that also which arises from self-deception. He sacredly regards truth and uprightness in all his words and actions. He is exemplary in obeying the second table of the divine law, as well as the first. He is just and benevolent to man, as well as devout toward God. His piety sweetens his temper, instead of souring it; and in place of disposing him to omit any duty which he owes to his fellow creatures, it renders him doubly scrupulous in the discharge of all; teaching him to regard every duty, when seasonably performed, as equally a part of the service of God; and to do it “as unto the Lord and not to man.”

Having taken this general view of the character of a devout man, let us now consider it somewhat in detail, and examine its constituent parts.

1. First, then, a devout man is a *renewed man*. “Ye cannot gather grapes of thorns, nor figs of thistles. A corrupt tree cannot bring forth good fruit.” You may as well expect an effect without a cause; nay, you may as well expect a cause to produce that effect which is most unnatural, or contrary to its proper tendency, as to expect a holy temper and life to proceed from an un-

renewed human heart. "The carnal mind is enmity against God;" it is sinful and depraved throughout; and while it remains so, all its exercises will be sinful. It must therefore be renewed, before it can know a truly devout feeling. It is in renovation that the temper, taste and desire are implanted, out of which genuine devotion grows, and in which it has its root and nourishment. That "repentance unto life," and that "faith in Christ" for pardon and justification before God, which are the foundation of all holy communion with Him; that love to Jehovah and to his law, which is the vital principle of all genuine and acceptable obedience; all these, without which a devout life cannot exist,—all are the fruits, or products, only of a renewed nature. A renewed nature, therefore, is essential to a devout life, as a cause to an effect, as the root of a tree to its foliage and fruit.

But there is something farther, of high importance, that must be noticed here—Oh that I could state it in such a manner as suitably to impress your minds and my own. Shall I say, then, that some men are converted more than others? Yes; although every truly good man is a regenerate man, yet some good men are more thoroughly renewed, are far more extensively or deeply sanctified than others. Now a devout man, as we have already remarked, is a man of eminent piety; and therefore he who aspires to this character, must remember that he cannot possess it without a large measure of heart sanctification. Without this, all efforts at an ex-

emplary discharge of duty, will be difficult, feeble, and often omitted ; and all that will be done at last, if not entirely abortive, will be miserably imperfect. He that would be really and eminently devout, must be inwardly and eminently holy.

2. A devout man is *a man of prayer*. He of whom the text is spoken “prayed to God always.” The terms *devout* and *prayerful* are, indeed, very nearly of the same import. It is from his being much devoted to prayer, that the devout man, chiefly and primarily, obtains his distinctive appellation. Without this, therefore, no one can be devout. To pray much, and to have much real engagedness in prayer, is essential to the character. The devout man always considers his seasons of prayer, as among the most precious and pleasant of his life. Still, he knows that he is sanctified but in part, and that every christian is in danger of neglecting, or of becoming remiss in prayer, from temporary coldness, and a consequent indisposition to the duty. Christian prudence will therefore dictate, not only that he set apart a portion of time daily for secret prayer ; but that the time and place for engaging in it, be deliberately assigned and sacredly regarded ; and that such arrangements of secular concerns be made, that, in ordinary circumstances, the closet hour shall not be interrupted by company or worldly care, but be sacred to heavenly intercourse. The devout man will sooner lose a portion of his usual sleep, than lose the privilege and comfort of sweet communion with his

God. This is his spiritual nourishment, and he cannot live without it. Hence, though, to guard against neglect, he have set times for prayer, he will not confine himself to these. A devotional frame of spirit will lead him to seize many a secret opportunity to pour out his heart before God, beyond his twice or his thrice in a day; and to observe seasons of special prayer, sometimes accompanied with fasting, when peculiar providences, or his own state of mind, demand them.

Like the holy men of scripture, the devout man will be, in secret, a frequent and fervent intercessor for others; for his family and kindred; for all who ask his prayers; and for many who never ask, but who urgently need them. With the royal Psalmist he will also be able to say “My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my *bed*, and meditate on thee in the night watches.” He will likewise frequently use ejaculatory prayer—in business, in company, in travelling, in danger, in sorrow and in joy. Devout meditation will often precede, and often mingle with his prayers. On the sabbath of the Lord, especially, he will meditate much on the things of God, and his meditation will be accompanied with many devout aspirations of soul. In these exercises his thoughts and desires will ascend to heaven, and anticipate something of its employments and its pleasures.

The devout man will delight in social, as well as in secret prayer. With his family, with christian friends on many special occasions, with the sick and the afflicted, and in the public worshipping assemblies of God's people, he will not fail to join in this sacred exercise. A meeting for prayer *only*, that is, a meeting in which there are no other exercises than prayer and praise, will not, when properly conducted, be a dull and tedious meeting to him. Nor will he go to church merely to hear a sermon. The devotional exercises of public worship—prayer and praise—will be to him peculiarly sweet and refreshing.

In a word, the devout man lives a life of holy intercourse with Heaven. And as it is by prayer that this intercourse is most directly carried on and preserved, he will be ready and rejoice to engage in it, in every way and form, in which the duty is prescribed or sanctioned in the scriptures of truth—“Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.”

3. The devout man will earnestly desire *to understand and obey the revealed will of God*. So did Cornelius. He had, as we have already remarked, manifestly availed himself of his residence in Palestine, to obtain a knowledge of Jehovah, and of the manner in which his worship might be acceptably performed. He promptly obeyed the divine command to send for Peter, to tell him “what he ought to do.” And when the

apostle came, he said—"Now, therefore, are we all here present before God, to hear all things that are commanded thee of God."

No devout man, who has access to the Bible, will fail to become familiar with it. To him it will be emphatically *the book*. He will read and study it far more than any other book. He will make "the testimonies of the Lord the men of his counsel." Whenever he doubts or inquires in regard to duty, his appeal will be to "the law and to the testimony." In ordinary circumstances, he will suffer no day of life to pass, without reading a portion of holy scripture devoutly. He will treasure it up largely in his memory; and will meditate on its truths with great delight. They will furnish him with many a mental repast in solitude, and in the wakeful hours of night. He will know experimentally what the Psalmist meant, when he said of these truths, "they are sweeter than honey and the honey comb." He will taste no pleasure superior to that which he enjoys, when the word of God is set home on his heart, with power and sweetness, by the Spirit who endited it.

The devout man may occasionally read the scriptures of truth to observe the beauty and sublimity of their composition, or with a view to decide points of controversy. But he will oftener—far oftener—read them with all his attention engrossed to know the will of God, that he may do it; that he may apply what he reads to practice; that his temper and conduct may be improv-

ed and governed by it; that his devotion may be enkindled, and his affections be sanctified. Hence, with an honest and earnest desire, he will seek to know the real “mind of the Spirit,” in every part of his holy word. Every part he will esteem precious; and by comparing one part with another, and combining the whole, he will become a consistent, exemplary, bible christian.

The devout man will, also, be a diligent and serious attendant on the *preached word*. Knowing that “faith cometh by hearing,” and that the preaching of the gospel is a divine ordinance, he will never absent himself from it for a trivial cause: never because he thinks himself already better instructed than those who occupy the sacred desk; never on the pretence that he can read a better sermon at home, than he can hear at church. He knows that without the divine blessing, means apparently the best adapted to do good, will never produce that effect; and, on the contrary, that with the divine blessing, means which appear very imperfect or defective, will be completely efficacious; and that when men attempt to supereede an appointment of God by a device of their own, they have no reason to look for his blessing, but rather to expect his frowns. Nothing, therefore, but causes not to be controlled, will prevent the regular attendance of the devout man on the preached word. And when he hears it, his attention will not be occupied in criticising the speaker; nor in marking how fitly the discourse may apply to others; but in en-

deavouring to obtain spiritual edification for himself. This is his great object, and if he misses this, he cannot be satisfied. The preaching that is not calculated to give him this, he can never approve. He could not approve it, though it should exhibit the imagination of Milton, the reasoning of Locke, the learning of Cudworth, or the eloquence of Gabriel. He can take nothing as a substitute for the food of his soul. And what he desires and seeks he often finds. He is often fed and refreshed from the provisions of God's house. In the strength of what he there receives, in a single attendance, he sometimes goes forward with alacrity, for many days, in his christian course. He both remembers and anticipates sanctuary seasons, as among the most profitable and delightful portions of his earthly existence. On sacramental occasions, in particular, not only the sweet and heavenly communion which he holds with his dear and adored Saviour, at his own table, but the precious truths of his gospel, illustrated and enforced at the time, and deeply impressed by the solemnities of that sacred scene, produce a most lasting and salutary influence on his heart and life. In a word, by the preaching of the gospel and its accompanying ordinances, he is instructed, edified, warned, reprov'd, directed, humbled, encouraged, comforted, animated and quickened, as his various circumstances and exigences may demand.

4. A devout man will always be a man of *family religion*. Cornelius was "one that feared God with all

his house." He was not only devout himself, but he was desirous that all who were about him should be of the same character. Accordingly, we find that he had "a devout soldier, who waited on him continually," and whom he could trust with his confidential message to Peter. Nay, he was willing and desirous that his house should be a place of meeting for religious exercises; for we are told that when the apostle came, "he went in and found many that were come together." And a most happy meeting it was; for it was here that, "while Peter yet spake, the Holy Ghost fell on all them which heard the word." How often, since the days of Cornelius, have associations of devout christians found their Saviour's promise fulfilled—"where two or three are gathered together in my name, there am I in the midst of them."! Every devout man will love to live and breathe, as much as he can, in an atmosphere of piety. His religion is social and benevolent; and it will be among his highest gratifications to see many sharing with him in the benefits of redemption, and the pleasures of a holy life.

On his family he can never look, but with the tenderest concern for every individual, who, he has reason to fear, is yet in an unrenewed state; and for his offspring he will "travail in birth again, until Christ be formed in them." Like Abraham, he will "command his children and his household after him, that they keep the way of the Lord." Like Joshua, he will say—"as for me and my house we *will* serve the Lord." He will

carefully, tenderly and perseveringly instruct, converse and pray with his children and servants; and labour, by every proper method, to win them to the paths of piety and peace. He will, when the occasion demands it, mix authority and correction with persuasion and tenderness; that he may preserve them from vicious habits, and train them up “in the nurture and admonition of the Lord.” He knows the value of their souls; he feels responsible to do all in his power to save them; and he cannot be contented while he sees them in danger of endless perdition. My brethren, it is by family instruction, family religion, and family government, that more may be done to serve the best interests both of the church and of the state, than by all other means, while these are neglected; and no truly devout man can be habitually regardless of duties of such high importance and such extensive influence.

5. A devout man will, like Cornelius, be “*a just man.*” The duties of justice are of the highest obligation upon all men. And a foul reproach it is to religion, when men of the world, who make a righteousness of *doing justly*, can charge the professed followers of Christ, as, alas! they sometimes truly may, with being less exact in discharging the demands of justice, than themselves. But such a charge will never lie against a man whose piety is both genuine and eminent. He will be known as a man of strict honesty and honour. He will “abstain from all appearance of evil,” and of course will have nothing to do with disreputable, or

even with questionable dealings, or transactions. His probity will form a distinct and prominent feature of his character in the eye of the world. His integrity, therefore, will never be impeached, but by the grossest slander. He will be punctiliously careful to pay every man his due. He will never take the advantage of any one; never betray, or be unfaithful to a trust; never be litigious or contentious; never grind the poor; never be cruel or hard-hearted. In all respects, he will act uprightly and conscientiously; paying a sacred regard to the golden rule laid down by his Saviour—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

6. A devout man will not only be just, but, according to his ability, *liberal* also, in the distribution of his worldly substance. Of Cornelius it is particularly recorded, that "he gave much alms to the people;" and that his "*alms*," as well as his "prayers," came up "for a memorial" before God.

In the New testament, covetousness is declared to be idolatry. It is several times classed with the most atrocious and abominable vices, of the perpetrators of which it is expressly declared, that "they shall not inherit the kingdom of God." Yet the mournful fact must not be dissembled, that there is no inconsiderable number of professing christians, and some that seem to be devout, whom we cannot vindicate from the charge of manifest and habitual covetousness. What shall we think or say of such men? I profess, brethren, that I have found it

more difficult to form a favourable judgment of these men than of almost any other description of persons, who have any claim to be reckoned pious. On the whole, we must, doubtless, make some allowance for natural temper, and some, also, for the effects of long and bad habits in an unsanctified state. Yet, let us keep in mind, after all, not only that any indication of a covetous temper is peculiarly unamiable and unbecoming in a christian; but that he in whom it prevails and becomes characteristick—let other appearances be what they may—never can be a true disciple of Christ. In the man who is truly devout there will, I think, be but little temptation to this sin. The eminently devout and holy reformer Luther, is stated to have said, that he thought he had been tempted to almost every sin, except covetousness; but that to this, he had never known a temptation. This seems to me perfectly natural. The devout man is, in a high degree, weaned from the world as his portion. He lives above and beyond it. His heart, and his treasure, and his conversation are in heaven. He cannot, therefore, easily form an idolatrous attachment to things that perish in the using; and, least of all, to sordid pelf. Wealth, if he possess it, he will desire to make subservient to the interests of eternity. That use of worldly property, by which his “incorruptible inheritance” may be ensured or increased, or by which others may be brought to possess the same, he will consider as the best use to which it can possibly be applied.

He will, moreover, consider all his possessions as the gift of the God of providence; and himself as the responsible steward of his Lord's bounty. Hence, he will feel a sacred obligation to promote the glory of God, to the utmost of his power, by all that he holds in trust; and will think himself entitled to no applause for the distributions which he makes. He will, from the same principle, not think himself permitted to scatter his donations with a careless profusion, or an indiscriminate liberality; but to make them with discretion and care, that they may be productive of the greatest good of which they are capable.

In as much, also, as a devout man is a man of humane feelings, and of ardent and expansive benevolence, he cannot, see "his poor brother have need, and shut up his bowels of compassion from him;" nor see how hundreds and thousands of immortal beings like himself, may be essentially benefited, both in their bodies and their souls, by a part of his property, and not contribute for this purpose, to the very utmost of his ability. His inquiry will be, not how *little* will *suffice* for him to do, but how *much* he may *lawfully* do, in consistency with other obligations. His heart and his delight is in doing good; and he has infinitely more pleasure in his acts of beneficence, than a miser ever enjoyed in hoarding his wealth. The detail of his alms deeds, and of his other charities, I shall not attempt to give. He will consider

the relative importance of every claim on his liberality, and will answer to each, according to a conscientious estimate of its magnitude and moment.

7. Finally—A devout man will be a man of *good report*. Such was he whom our text commends. He was “of good report among all the nation of the Jews.”

You will not understand me here, as affirming that a devout man will never suffer from evil tongues. The venom of such tongues is often directed against the fairest characters. The best men that have ever lived, have been misrepresented and vilified. Nay, the spotless life of our Redeemer himself, did not exempt him from the vilest imputations and slanders. But truth is mighty in its influence, and will at length prevail over falsehood and malignity. In a diffusive publick, there is a love of truth and impartiality, which will ultimately do justice to innocence and integrity; so that a good man will, *eventually*, be of good report. Those who know him best, will always esteem and love him most. Inquiry, provoked by malignity itself, will serve to extend the knowledge of his real character. Thus, he will live down the lies and misrepresentations which did him a temporary injury; and his future reputation will become less vulnerable from all the attacks that have been made upon it.

Now, a devout man is, by our supposition, eminently a good man, a conscientious man, a just man, a liberal man. An evil report will not readily be credited to the disadvantage of such a man. At a distance, indeed, his character may suffer for a short time, but it will, in the

end, in spite of all the endeavours of the wicked to tarnish it, come forth like gold that has passed the fire. The God of providence is on the side of the devout man; and will “bring forth his righteousness as the light, and his judgment as the noon day.” If he live long, his worth will often be widely known and acknowledged. Sometimes a whole nation, as in the case of Cornelius, will speak his praise; and distant generations be taught to admire and imitate his virtues—“The memory of the just is blessed.”

Having now finished the delineation of the character of a devout man, let me remind you of what I have already intimated, that my design in doing it has been to hold up this character as worthy of general imitation; as an exemplar which every one of us ought to copy after. But to this application of what has been said I foresee an objection; an objection, not from those who directly and openly deny the excellence of the character itself; for to these I make no reply at present—The objection I anticipate will come from those who will admit, at least in words, that the character which has been exhibited is one of great excellence, and that it were well, perhaps, if the world could be peopled with those who possess it. But they will object that the character is rather ideal than real; that its colouring is far beyond the life; that men deeply engaged in the business and cares of the world, cannot be as devout as the representation given requires them to be: that, in a word, the character exhibited is *out of nature*; and that to busy men, especially, the im-

itation of it is not practicable. I wish to state the objection in all its strength ; and so stated, I admit that it is specious. But that it is *only* specious, I shall hope to satisfy you, if you will lend me your candid and serious attention.

Let it be carefully considered, then, whether the representation which has been given is not scriptural. If it be, it must be received as just, and the duties to which it points must be viewed as obligatory. We must be careful not to lower the *standard* of duty, because it transcends our practice or our inclination. Practice and inclination in that case should be raised to the standard, and not the standard be brought down to them. Now, let it be recollected that, in the representation given, the character of Cornelius, as set forth in the text and context, has been distinctly referred to, as affording a warrant for each particular we have gone over, except the first ; and that no more was asserted there, than what is true of every good man, and therefore must be true of him who is devout : and that in all the enlargments and illustrations, under the several particulars, the statements made have commonly been confirmed by plain passages of scripture, and have invariably, as far as I can judge, accorded with its scope and spirit. The speaker verily believes, that not one leading sentiment has been delivered, which might not be shown to be clearly supported and sanctioned by the authority of holy writ. If, then, what has been said be scriptural, and the scripture be, as it certainly is, our

standard of truth and duty, let us remember that every truth, and every duty, is consistent with every other truth, and every other duty. Falsehoods and vices often clash, but truths and duties never do. The inclination or practice, therefore, which keeps any man from being as devout as a scriptural statement requires him to be, must be wrong, and ought to be corrected, instead of being made the ground of a complaint that the statement itself is extravagant or unnatural.

The devout man has not been represented as perfect, or sinless. This he certainly never is; and there is no man who, so much as he, feels, confesses and bewails his imperfections. Nor has his life been represented as an uninterrupted succession of pleasurable exercises, or of holy joy. It is entirely consistent with all that has been said to admit—and I explicitly admit—that he may be acquainted with spiritual conflicts, and sometimes with a degree of dejection and fear. My subject and design required that I should describe the prevailing temper, the general character, and the leading duties which a devout man will always exemplify; and to exhibit these, not in the *lowest* degree in which it is possible for them to exist, but in as *high* a degree as that in which they may actually and frequently be found. Repeatedly have you been reminded that we were considering the character of one *eminently* pious. It is doubtless true, and important to be remembered, that genuine piety admits of many gradations; and that there may be a measure of true devoutness, in those who are sadly defective

in some lineaments of the character which has been portrayed. But, christian brethren, we ought to be very careful not to suffer this, or any similar concession, to render us content with our imperfections. Let us ever keep in mind that the man who wishes for no more religion, than exactly the lowest measure that will carry him to heaven, has, within himself, unequivocal evidence that he possesses no true religion at all. He manifestly views it as a sick man views a nauseous medicine; which he consents to take that it may preserve his life, but of which he desires to take not a particle more than is necessary to his safety. The man of real piety loves religion for its own sake. He who has “tasted that the Lord is gracious,” always desires to drink deeply of the “cup of salvation,”—to partake largely of “the water of life.” He is humbled while he contemplates his numerous short comings, and covets earnestly the attainments of those whose piety appears to be of a higher order than his own. He looks at their example with a holy emulation, and loves to dwell upon it, as an excitement and encouragement to himself, to press towards a higher mark.

But, with reference to the point now in discussion, facts probably will be considered as more decisive than arguments. To facts, then, the appeal is confidently made, that the character which has been set before you, taken in its full extent, was not only the character of Cornelius, and of other saints of whom the scripture gives us an account, but that it has often been realized in mod-

ern times—realized not only in ministers of the gospel, and in men of leisure and seclusion from the world; but in men whose professions or occupations were as little favourable to fervent and habitual devotion, as any employments can be, which are in themselves lawful: and in regard to whom it is also true, that they were as industrious, and as successful, in their several pursuits, as those who paid no regard to religion. Who, I ask, was a more eminent or occupied lawyer than Hale? Who was a more busy or a more distinguished physician than Boerhaave? Who was more incessantly devoted to science than Boyle? Who was a more wealthy and extensive merchant than Thornton? Who was a better soldier than Gardiner? Who was ever more unfavourably situated for devotion than Meikle? Yet these were all eminently devout men. And were it proper for me to name the living as well as the dead, I could, blessed be God, point you to busy men, in whom the character in all its parts is, at this moment, exemplified. Ah! my brethren, we want nothing but a *right heart*, to make it practicable, and pleasant too, to be devout, in any business or situation of life which is consistent with our christian character. The business or situation which really precludes, or habitually interferes, with devotion, is unlawful in itself, and ought immediately to be abandoned.

But it is only a few, after all, who can offer even a plausible pretence that their necessary business is more unfavourable to a devout life, than worldly concerns

always are. You whom I now address, have surely no ground for such a plea: and the mass of mankind have, clearly, no special hindrance to a holy intercourse with the Father of their spirits, but that reluctance to the duty which they carry in their own bosoms. Here, indeed, is the true *source* of the objection to which I have been replying, whenever it is made to bear on practice. As a point of speculation, or as a matter of temptation, it may occur to any one. But as a satisfying reason, a reason to be deliberately acted on, for not being devout, I truly believe it is pleaded only by those who, in seeking for an excuse, find, or rather fabricate it, here. My dear brethren, it is in this very point—and the truth ought to be plainly stated—that the characteristic difference is found, between those who are born of God, and those who are not. The children of God love devotion, and they who are yet alienated from Him never love it. Unsanctified men never love “to draw nigh unto God;” and hence they always find devout exercises inherently and irreconcilably offensive. They may love speculations on religion, they may learnedly advocate its divine origin, they may defend all its outworks, they may be critics in the languages of the sacred volume, they may understand its doctrines, they may attend on all the ordinances of the church, they may contribute to its support, they may zealously contend for forms—in a word, whatever is *external*, or merely *intellectual* in religion, may be tolerable, and even pleasing to them. But from their *heart and affections* religion is completely

excluded; and as these are essential to devout exercises, such exercises are always, to unsanctified men, the object of irreconcilable aversion. Hence it was necessary to show, at the very entrance of this subject, that a devout man must be renewed in the temper of his mind, as the ground work of all that is to constitute and complete his character.

It appears, then, that if we possess true piety, we not only *may*, but that, in some good degree, we *must* be devout. Yes, let it sink down into every heart, that he who has not a devout religion, has *no* genuine religion. He dislikes communion with God; and heaven itself, if he could be admitted there, would be found a place of no enjoyment to him. A devout spirit is essential to capacitate or qualify us for a participation in the exercises and employments of the kingdom of God above. And the more that any man possesses of this spirit while he dwells on earth, the more ripe has he become for heaven; and the more of its pleasures will he anticipate, before he rises to the mansions of the just.

Among the many considerations, brethren, which urge us to the cultivation of a devout spirit, that which I have last suggested is certainly one, which may and ought to have much influence. He, unquestionably, who shall possess the most of this spirit, will be the *happiest* christian. It will render all his duties easy and pleasant, it will alleviate all his afflictions, it will render him almost a stranger to fear, it will give him contentment with his lot, it will fill him with divine

consolations, and will often constrain him to say with the apostle, “I have a desire to depart and to be with Christ, which is far better.”

But *usefulness*, as well as happiness, will be increased, in proportion as a spirit of true devotion is augmented. Not only will the possessor of this spirit adorn and recommend religion, by the character which you have heard described, and strive to promote it by all those exertions for its direct advancement which constitute a part of that character, but the prayers of devout men have a mighty efficacy—a mighty efficacy in heaven—a mighty efficacy in drawing down blessings, not only on themselves, but on all around them; yea, on the cause of God throughout the earth. The prayers and alms of Cornelius brought an angel from heaven, to direct him where to find the instruction which he needed; and in the sequel, the miraculous influence of the Holy Ghost fell on him, and on all his friends who had assembled at his invitation. Brethren, we expect no miracles; but O! if we had more men like Cornelius; if the ministers of the gospel were more like him; if private christians more resembled him; if we had more of those who wrestle with God, more who are mighty in prayer—we should certainly see the blessed effects of their powerful and prevalent intercession. The Holy Spirit would descend in his saving influence. Revivals of pure religion would take place. Our houses would become Bethels; our children would become pillars in the church of the living God; our schools and

colleges would become nurseries of piety, as well as of science ; and means and instruments would be furnished for evangelizing the world. Yes—devout men are precisely those who must evangelize the world. Their alms must furnish the necessary funds, and their prayers must draw down the blessing of God on missions to the heathen, the Mahometans and the Jews. Here, at this moment, is the great want. We want more devout men ; and till we have them, the gospel will not obtain its most rapid and wide extension. Let every christian be sensible of this ; and as he values his own happiness ; as he desires the salvation of immortal souls ; and above all, as he would most extensively promote the declarative glory of his God and Saviour, let him aspire to more eminence in the character of a devout man.

In conclusion, I particularly call upon you, my young friends, to remember that you are now in the period of life most favourable to the formation of this truly excellent and sublime character. Listen to the observations of one of my venerable predecessors in office, distinguished for his profound knowledge of human nature, and accurate observation of mankind. “Suffer me—said Doctor Witherspoon, in addressing a class of youth in this college, as I now address you—“Suffer me, upon this subject, earnestly to recommend to all that fear God, to apply themselves from their *earliest youth*, to the exercises of piety, a life of prayer and communion with God. This is the source from which

a real christian must derive the secret comfort of his heart, and which alone will give beauty, consistency and uniformity, to an exemplary life. The reason why I mention it on this occasion is, that *youth*, when the spirits are lively, and the affections vigorous and strong, is the *season* when this habit *must be formed*. There are advantages and disadvantages attending every stage of life. An aged christian will naturally grow in prudence, vigilance, usefulness, attention to the course of providence, and submission to the divine will; but he will seldom attain to greater fervor of affection, and life in divine worship, than he had been accustomed to from his *early years*——And is it so, my dear youth, that if you are ever eminently devout, you must begin to be so now? Must this best of all attainments be soon made, or the hope of making it be resigned forever? I know you are ambitious to have influence on earth. But by being devout you will, as you have heard, have influence in heaven. Here is the highest, as well as the holiest distinction of mortals. Every devout man, like Jacob, “has power with God.” His prayers prevail where the issue of battles is decided; where kings receive their thrones or are hurled from them; where the destinies of empires are ordered; where nations are blessed or cursed; yea, where salvation is extended to immortal souls—one of which is of more value than the material universe, or than all the temporal felicities of man. O! if you aspire, aspire to do good; aspire to be prevalent intercessors before the throne of

God.—Blessed Spirit of all grace! breathe, O breathe, we humbly beseech Thee, on these precious youth. Transform and sanctify every heart. Make every spirit here devout. Thus shall we be prepared to serve God and our generation most extensively on earth, and then to rise and join in that perfect devotion, which saints and seraphs, in the temple above, offer, through the ages of eternity, to the Father, to the Son, and to the Holy Ghost. Amen.

NOTES

TO THE

PRECEEDING DISCOURSES.

NOTE A—Page 4.

AS it is the current opinion of the best critics that the Greek fragment, which exhibits the name of St. Paul and purports to be part of a lost work of Longinus, is genuine; the author considered himself as much at liberty to make the assertion to which this note refers, as if the passage alluded to had been found in the celebrated treatise on the sublime. In this fragment of Longinus, after naming certain Greek writers whose works afforded examples of the sublime in writing, he says—*πρὸς τούτοις Παῦλος ὁ Ταρσεύς, ὃν τινα καὶ πρῶτον φημι προισταμένον δόγματος ἀναποδείκτου.*—“And further, Paul of Tarsus, the chief supporter of an opinion not yet established.” SMITH’S translation.

NOTE B—Page 13.

IT is known to those who are acquainted with the state of religion in this country, about the middle of the last century, that a great and general attention to religion was, at that time, excited in a large part of what were then called the British provinces of North America. The population of the whole intervening region between Maryland and Massachusetts Bay, was, in a greater or less degree, affected by this excitement. The celebrated GEORGE WHITEFIELD, was chiefly instrumental in producing the religious impressions which were then so extensively and generally felt. He, however,

had many and active friends and coadjutors ; and he was also opposed and censured by many and bitter enemies. The author avows himself of the number of those, who believe that a great and glorious revival of religion then took place ; the happy effects of which, in a measure, remain to the present time. It is not denied, however, and it was admitted and deplored by the friends of the revival while it existed, that in many places and in numerous instances, there was much extravagance and delusion. And was it ever otherwise, among those who had been brought up in ignorance or formality, when suddenly and powerfully impressed with a sense of their dangerous state and the importance of their eternal concerns? Here was, in fact, the real cause of most of the excesses and errors which abounded, at the period contemplated. The proper remedy or preventive of these evils, so far as human efforts can remedy or prevent them, is a well educated ministry, a competent number of able and pious pastors, and a general diffusion of religious knowledge, and accurate doctrinal instruction, among the people at large.

The whole of the extraordinary attention to religion, of which the ministry of Mr. Whitefield and that of his fellow labourers had been the instrumental cause, was often and unsparingly reviled and ridiculed, by the enemies of vital piety. This, of course, rendered them the objects of deep abhorrence by those who were the subjects of their censure and sarcasm. But a worse effect was, that those who most needed to be instructed and reclaimed from error and extravagance, were rendered exceedingly jealous of friends as well as enemies ; jealous of almost every man who did not justify their excesses ; jealous of him as hostile to the whole revival, and to what they considered as the special work of the Divine Spirit. It was happy for the American church, at this time, that she possessed such men as Dickinson and Edwards. These men were well and widely known for their exemplary holiness of life ; and as the advocates of orthodox principles and vital godliness. They were, likewise, known to be the friends of Mr. Whitefield, promoters of the revival of religion, and vindicators of it, so far as it did not exceed what reason and revelation would justify. Their acknowledged talents, also, gave great weight to their opinions. They both came forward, most opportunely, and ultimately with great effect, to correct the errors and enthusiasm which attended the revival ; while they defended it generally, against the attacks of its adversaries. What was written by president Edwards, from his eminence as an author, and from being printed with his other works, is pretty fully and extensively known. This is not the case with the production of president Dickinson, on the same subject ; although no contemporaneous pub-

lication was probably as much read or had as much influence. It is the second edition of this excellent tract which now lies before the writer, and which bears the following extended title—

“ A DISPLAY OF GOD’S SPECIAL GRACE,

IN

A FAMILIAR DIALOGUE,

BETWEEN

A MINISTER AND A GENTLEMAN OF HIS CONGREGATION,

ABOUT

The WORK of GOD in the *conviction* and *conversion* of sinners, so remarkably of late begun and going on in these *American* parts.

WHEREIN

The objections against some *uncommon appearances* among us are distinctly considered,

MISTAKES rectified, and the WORK itself particularly proved to be from the HOLY SPIRIT.

WITH

An ADDITION, in a second conference, relating to sundry *Antinomian* principles, beginning to obtain in some places.

By the Rev. Mr. JONATHAN DICKINSON, Minister of the Gospel at Elizabeth-Town in New-Jersey.

PHILADELPHIA, printed and sold by WILLIAM BRADFORD at the sign of the Bible in *Second-street*, 1743.”

It appears that the pamphlet, the purport of which is stated in the preceding title page, was, at first, published without the name of the author. The reason for this we are not told. But it appears to have occasioned an attestation to the excellence of the publication, from the ministers of the town of Boston, which will be given at length. The second edition, after the author of the pamphlet was known, was, in addition to what had been said by the ministers of Boston, accompanied by an attestation from a number of Mr. Dickinson’s fellow presbyters. From this latter attestation, as it is in substance the same as the other, a few extracts only will be given.

It has been with mingled emotions of pleasure and regret, that the writer has read these attestations, and looked back to the period at which they were published. Retaining himself the sentiments of those eminent and venerable ministers of the gospel of Christ and fathers of the American churches, whose names are subscribed, he has contemplated with delight the agreement in views and opinion, which then existed among so many of the leading men in the church, in the Eastern and Western parts of our country. With deep regret he has contemplated the change, which has since taken place. But believing that it will give pleasure to some who may chance to read this note, to see the harmony which then prevailed, as well as to observe the estimation in which one of the publications of the first president of New-Jersey college was held; and that it will also exhibit a state of facts of some importance in the religious history of our country, and of some bearing on the history of the college; he has resolved to republish what he has already mentioned. Immediately succeeding the title page, which has been quoted, is the following

“ ATTESTATION.”

He must be *a stranger in Israel*, who has not heard of the uncommon religious appearances in several parts of this land, among persons of all ages and characters.

This is an affair which has in some degree drawn every one's attention, and been the subject of much debate both in conversation and writing. And the grand question is, *whether it be a work of God, and how far it is so?* The most serious and judicious, both ministers and christians, have looked upon it to be *in the main*, a genuine work of GOD, and the effect of that effusion of the *Spirit of Grace*, which the faithful have been praying, hoping, longing and waiting for; while at the same time they have looked upon some circumstances attending it, to be from natural temper, human weakness, or the subtlety and malice of Satan permitted to counteract this divine operation.

But here rightly to *distinguish* is a matter of no small difficulty; and requires both a scriptural knowledge of, and an experimental acquaintance with, *the things of the Spirit of God*.

Mr. *Edward's* discourse concerning *the distinguishing marks of a work of the SPIRIT of GOD*, has met with deserved acceptance, and been of great use.—The following performance, by another dear and Reverend brother, in a different part of the country, is also in our opinion, exceeding well adapted to serve the same design, viz. to help people to judge of the present work, *whether and how far* it is

of God; and to remove those prejudices, which may keep them from owning it to the honour of God, and from coming under the power of it to their own salvation.

Here the reader will see the ordinary works of the Spirit of Grace, in applying the redemption purchased by Christ to particular souls judiciously described, in several distinct parts of it *conviction, conversion, and consolation*: The necessity of regeneration and faith in order to final salvation, and the necessity of conviction and humiliation, in order to *these* clearly evinced, from the reason and nature of the thing, as well as the method GOD has established in his word: *mistakes*, which might prove fatal and undoing, carefully guarded against: And very safe and suitable *directions* given to one who is awakened to that enquiry, *What must I do to be saved?*

Whoever takes up this book and reads, has as it were in his hands a *glass*, in which he may behold *what manner of person he is*; whether a natural or renewed man, a hypocrite or a sound believer.

The form in which it appears, is *Dialogistical*; in the manner of a *conversation* carried on by persons under borrowed names; which makes it not the less pleasant, entertaining and instructive. It is a method the best suited of any to answer the *design*: for this way of instruction is the most easy and familiar; engages the attention more closely, strikes the mind more directly, and gets the nearest access to *conscience*, which the reader will easily discern to be the special aim of the *author*; whose name would have been a sufficient recommendation of the work had he thought it proper to have prefixed it to a performance of *this kind*.

But in the want of that, so many of us as have had the pleasure to read it in *manuscript*, do with freedom and satisfaction recommend it to those into whose hands it may come, and them to the blessed influences of the DIVINE SPIRIT in the reading of it. And if particular persons while they are reading it, would as it were *place themselves in the room of the enquirer* in the conversation thus represented, with an *open mind and a serious disposition*, the important things which are the subject of it, might by the blessing of CHRIST, be brought so close and home to them, as to put them into something of a like frame with that which the *two Disciples* were in, while they conversed with the risen SAVIOUR in their way to *Emmaus*, who said afterwards one to another, *Did not our Hearts burn within us by the way, and while he opened to us the Scriptures?*

And in recommending this book to the world, we would be understood as *owning and bearing a publick testimony* to what is called the present work of GOD in this land, as it is here *stated and distinguished* (separate from those *disorders, errors, and delusions*, which

are only the unhappy *accidents* sometimes accompanying of it) to be such a *glorious display* of the divine power and grace, as may well raise our wonder, excite our praises, and engage our prayers, for the preservation and progress of it.

May the children of God then unite in the prayer, *Let thy work appear more and more unto thy servants, and thy glory unto their children ; And the beauty of the Lord our God be upon us !*

Boston, August 10th, 1742.

BENJAMIN COLEMAN.
JOSEPH SEWALL.
THOMAS PRINCE.
JOHN WEBB.
WILLIAM COOPER.
THOMAS FOXCROFT.
JOSHUA GEE.

The extracts from the other recommendation, are as follow—

“A PREFATORY ATTESTATION.

We whose names are under written, with pleasure embrace the present occasion, to give a joint and publick testimony to the reality and truth of the late revival of religion in this land ; or what is called generally and justly the *WORK OF GOD*.

If any should enquire what we mean by the work of God? we think the judicious author of the following dialogue, has given a plain and pertinent answer to this enquiry, which we declare our approbation of. * * * * *

But here we must observe that divers false reports have been invented and spread industriously, both by word and writing, in order to blacken the character of several ministers, whom God has been pleased of his pure goodness to honour with success ; and other charges against their conduct, have been invidiously aggravated beyond their proper foundation and set in a false light, and some of the subjects of this work have been doubtless treated in the same manner. * * * * *

We think that our Rev. and ingenious brother, Mr. *Jonathan Dickinson*, of *Elizabeth-Town*, in *New-Jersey*, who is the author of the following dialogues, has, with much judgment and solid reasoning therein, baffled the common cavils of opposers against the work of God, and answered the objections of the scrupulous. We cannot but highly approve of his description of the nature and necessity of conviction, and establishing it upon the impregnable basis of scripture and reason. His account of regeneration, faith, and consolation, is likewise exactly agreeable to our sentiments.

We likewise concur with our Rev. author, in his reasonable effort against antinomian errors, expressed in his second dialogue; and declare to the world that we believe and maintain that sanctification is the evidence of our justification and indispensably necessary to our eternal salvation, and that assurance is not essential to faith, but only a separable fruit of it. * * * * *

And here we cannot but declare our great satisfaction with the concurring suffrage of those Rev. and worthy gentlemen, of a superior and distinguished character, (whose names are mentioned in the preceding preface) to the blessed work of God in this land.

We rejoice and give glory to God, that in this day of blasphemy, rebuke and insult, he is pleased to raise up witnesses in divers parts of the world to appear for his cause by publick attestations and defences, amongst whom we would mention with due honour and respect, the Rev. Mr. *Edwards*, of *Northampton* in *New-England*, in his sermon upon the distinguishing marks of the work of the true Spirit, and in his late book, entitled, *Some thoughts concerning the revival of religion in New-England*, and the way it ought to be acknowledged and approved, in five parts. Likewise the Rev. Mr. *Robe*,

And the Rev. Mr. *Alexander Webster*, of *Edinburgh*, in his book, entitled, *divine influence the true spring of the extraordinary work at Cambuslang*, and other parts of the west of *Scotland*.

Before we conclude we think it necessary to advertise the reader of this particular, namely, that though the Rev. author of the ensuing dialogues, did not think it proper to prefix his name to the first edition of them; yet, being now asked, he allows his name to be mentioned in this second edition; but we must not longer detain the reader from the performance itself: we therefore conclude and remain his friends and servants in Jesus Christ.

Philadelphia, June 1st, 1743.

GILBERT TENNENT.
WILLIAM TENNENT.
SAMUEL BLAIR.
RICHARD TREAT.
SAMUEL FINLEY.
JOHN BLAIR."

It seems surprising that the works of president Dickinson have never been collected, and printed in a regular series. Several of them have passed through a number of editions, in a detached form. It is to be hoped that they will yet appear in volumes. In addition to the excellence of the matter, their style is perhaps superior to

that of any other writer in this country, at the period of their first publication. It is remarkably easy and perspicuous; and, except that it is a little blemished by the colloquial abbreviations then in fashion, is in general neat and pure.

NOTE C—Page 21.

THE following sketch of the life and character of Governor *Belcher*, is taken from “An American biographical and historical dictionary—By WILLIAM ALLEN, A. M.”—now the Rev. Doctor Allen, president of Bowdoin college; a work to which the writer has been much indebted, and which he highly esteems.

“BELCHER, (JONATHAN) governor of Massachusetts and New-Jersey, was the son of the Honourable Andrew Belcher, of Cambridge, one of his majesty’s council in the province of Massachusetts Bay, and was born about the year 1681. His father took peculiar care in regard to the education of this son, on whom the hopes of the family were fixed. He was graduated at Harvard college, in 1699. While a member of this institution, his open and pleasant conversation, joined with his manly and generous conduct, conciliated the esteem of all his acquaintance. Not long after the termination of his collegial course, he visited Europe, that he might enrich his mind by his observations upon the various manners and characters of men, and might return, furnished with that useful knowledge, which is gained by intercourse with the world.

During an absence of six years from his native country, he was preserved from those follies, into which inexperienced youth are frequently drawn, and he even maintained a constant regard to that holy religion, of which he had early made a profession. He was every where treated with the greatest respect. The acquaintance which he formed with the princess Sophia and her son, afterwards king George II, laid the foundation of his future honours. After his return from his travels, he lived in Boston, in the character of a merchant, with great reputation. He was chosen a member of the council, and the general assembly sent him as an agent of the province to the British court in the year 1722.

After the death of governor Burnet, he was appointed by his majesty to the government of Massachusetts and New-Hampshire, in 1730. In this station he continued eleven years. His style of living was elegant and splendid, and he was distinguished for hospitality. By the depreciation of the currency his salary was much diminished

in value ; but he disdained any unwarrantable means of enriching himself, though apparently just and sanctioned by his predecessors in office. He had been one of the principal merchants of New-England ; but he quitted his business on his accession to the chair of the first magistrate. Having a high sense of the dignity of his commission, he was determined to support it, even at the expense of his private fortune. Frank and sincere, he was extremely liberal in his censures, both in conversation and letters. This imprudence in a publick office, gained him enemies, who were determined on revenge. He also assumed some authority, which had not been exercised before, though he did not exceed his commission. These causes of complaint, together with a controversy respecting a fixed salary, which had been transmitted to him from his predecessors, and his opposition to the land bank company, finally occasioned his removal. His enemies were so inveterate, and so regardless of justice and truth, that, as they were unable to find real grounds for impeaching his integrity, they forged letters for the purpose of his ruin. On being superseded, he repaired to court, where he vindicated his character and conduct, and exposed the base designs of his enemies. He was restored to the royal favor, and was promised the first vacant government in America. This vacancy occurred in the province of New-Jersey, where he arrived in 1747 ; and where he spent the remaining years of his life. In this province his memory has been held in deserved respect.

When he first arrived in this province, he found it in the utmost confusion by tumults and riotous disorders, which had for some time prevailed. This circumstance, joined to the unhappy controversy between the two branches of the legislature, rendered the first part of his administration peculiarly difficult ; but by his firm and prudent measures, he surmounted the difficulties of his situation. He steadily pursued the interest of the province, endeavouring to distinguish and promote men of worth without partiality. He enlarged the charter of Princeton college, and was its chief patron and benefactor. Even under the growing infirmities of age, he applied himself with his accustomed assiduity and diligence to the high duties of his office. He died at Elizabeth-Town, August 31, 1757, aged seventy-six years. His body was brought to Cambridge, Massachusetts, where he was entombed.

Governor Belcher possessed uncommon gracefulness of person and dignity of deportment. He obeyed the royal instructions on the one hand, and exhibited a real regard to the liberties and happiness of the people on the other. He was distinguished by his unshaken integrity, by his zeal for justice, and care to have it equally distribu-

ted. Neither the claims of interest, nor the solicitations of friends could move him from what appeared to be his duty. He seems to have possessed, in addition to his other accomplishments, that piety, whose lustre is eternal. His religion was not a mere formal thing, which he received from tradition, or professed in conformity to the custom of the country in which he lived; it was real and genuine, for it impressed his heart and governed his life. He had such views of the majesty and holiness of God, of the strictness and purity of the divine law, and of his own unworthiness and iniquity, as made him disclaim all dependence on his own righteousness, and led him to place his whole hope for salvation on the merits of the Lord Jesus Christ, who appeared to him an all sufficient and glorious Saviour. He expressed the humblest sense of his own character and the most exalted views of the rich, free, and glorious grace, offered in the gospel to sinners. His faith worked by love and produced the genuine fruits of obedience. It exhibited itself in a life of piety and devotion, of meekness and humility, of justice, truth, and benevolence. He searched the holy scriptures with the greatest diligence and delight, in his family he maintained the worship of God, himself reading the volume of truth, and addressing in prayer the majesty of heaven and of earth, so long as his health and strength would possibly admit. In the hours of retirement he held intercourse with heaven, carefully redeeming time from the business of this world to attend to the more important concerns of another. Though there was nothing ostentatious in his religion, yet he was not ashamed to avow his attachment to the gospel of Christ, even when he exposed himself to ridicule and censure. When the Rev. Mr. Whitefield was at Boston in the year 1740, he treated that eloquent itinerant with the greatest respect. He even followed him as far as Worcester, and requested him to continue his faithful instructions and pungent addresses to the conscience, desiring him to spare *neither ministers nor rulers*. He was indeed deeply interested in the progress of holiness and religion. As he approached the termination of his life, he often expressed his desires to depart, and to enter the world of glory.—*Burr's funeral sermon*; *Hutchinson*, ii. 367—397; *Holme's annals*, ii. 224; *Smith's New-Jersey*, 437, 438; *Belknap's New-Hampshire*, ii. 95, 96, 126, 165—180; *Whitefield's journal for 1743*; *Marshall*, i. 299; *Minot's Mass.* i. 61."

The first entry, in the first volume of the minutes of the Trustees of the College of New-Jersey, is a copy of the Charter. The next entry is the subjoined extract; which will show that Governor

Belcher was regarded as the founder of the college, and that the trustees entertained a very grateful sense of his services and liberality on that occasion.

“On Thursday Oct. 13th, 1748, convened at New-Brunswick—

James Hude, Andrew Johnston, Thomas Leonard, Esq's;— Messrs. John Pierson, Ebenezer Pemberton, Joseph Lamb, William Tennent, Richard Treat, David Cowell, Aaron Burr, Timothy Jones, Thomas Arthur, Ministers of the Gospel, William P. Smith, Gent.; thirteen of those nominated in the charter to be trustees of the College; who having accepted the charter, were qualified and incorporated according to the directions thereof; and being a quorum of the corporation, proceeded, as the charter directs, to choose a clerk—

Thomas Arthur, chosen clerk of the corporation.

Voted, That an address be made to the Governor, to thank his Excellency for the grant of the charter; and that at least one of our number be appointed to wait on his Excellency and present the same.

An address being drawn up by the Rev. Mr. Burr, was read and approved.

Ordered, That the Rev. Mr. Cowell wait upon his Excellency and present the address to him.

Ordered, That a copy of the address be taken by the clerks and inserted in the minutes.

TO HIS EXCELLENCY

JONATHAN BELCHER, Esq.

Captain General and Governor in Chief of the province of New-Jersey, and territories thereon depending in America, and Vice-Admiral of the same;—

The humble address of the Trustees of the college of New-Jersey;

MAY IT PLEASE YOUR EXCELLENCY—

We have often adored that wise and gracious Providence, which has placed your Excellency in the chief seat of government in this province; and have taken our part with multitudes in congratulating New-Jersey upon that occasion.

Your long known and well approved friendship to religion and learning, left us no room to doubt your doing all that lay in your power to promote so valuable a cause in these parts; and upon this head our most raised expectations have been abundantly answered. We do, therefore, cheerfully embrace this opportunity of paying our most sincere and grateful acknowledgements to your Excellency, for granting so ample and well contrived a Charter for erecting a seminary of learning in this province, which has been so much wanted and so long desired.

And as it has pleased your Excellency to intrust us with so important a charge, it shall be our study and care to approve ourselves worthy the great confidence you have placed in us, by doing our utmost to promote so noble a design.

And since we have your Excellency to direct and assist us in this important and difficult undertaking, we shall engage in it with the more freedom and cheerfulness ; not doubting but by the smiles of Heaven, under your protection, it may prove a flourishing seminary of piety and good literature ; and continue not only a perpetual monument of honour to your name, above the victories and triumphs of renowned conquerors, but a lasting foundation for the future prosperity of church and state.

That your Excellency may long live a blessing to this province, an ornament and support to our infant college ;—that you may see your generous designs for the public good take their desired effect, and at last receive a crown of glory that fadeth not away,—is and shall be our constant prayer.

By order of the trustees,

THOMAS ARTHUR, Cl: Cor.

New-Brunswick, Oct. 15th, 1748.

To which his Excellency was pleased to return the following answer.

GENTLEMEN,

I have this day received by one of your members, the Rev. Mr. Cowell, your kind and handsome address ; for which I heartily return you thanks ; and shall esteem my being placed at the head of this government, a still greater favour from God and the king, if it may at any time fall in my power, as it is in my inclination, to promote the kingdom of the great Redeemer, by taking the college of New-Jersey under my countenance and protection, as a seminary of true religion and good literature.

J. BELCHER.”

As Governor Belcher was the founder of the college, so it will appear by the following extracts that it was he who advised and urged the erection of the college edifice ; when as yet the funds of the institution were so scanty that, but for his countenance and zeal, the enterprise would have been deemed impracticable. This edifice was, for many years, the largest single building in our country.

“NEWARK, Sept. 27th, 1752.

* * * *

“His Excellency Governor Belcher was pleased to deliver in a speech to the board of the trustees, together with certain proposals respecting the important interests of the college: which being read, the trustees unanimously voted his Excellency their hearty thanks, for his kind regard for the welfare of this infant seminary;—that his Excellency’s speech be drawn into the college book, and said proposals be taken under immediate consideration.”

His Excellency’s speech was in the following words:

GENTLEMEN of the trustees of the college of New-Jersey. ’Tis with much satisfaction that I meet you this day (being the anniversary of our commencement) hoping we are come together, to act as with one heart and mind for the best establishment of our infant college, which I trust, by the favor of ALMIGHTY GOD, will become a singular blessing in this and the neighbouring provinces; to the present and future generations.

By the latest advices from England, I am sorry to find, that the difficulty we have been under of procuring a proper person to undertake a voyage to Great Britain, for soliciting our friends there to extend their good will and bounty towards us, has, at present, lost us a reasonable prospect of their assistance and benefactions; but which I still hope, may be obtained hereafter:

In the mean time, I think it our duty, to exert ourselves, in all reasonable ways and measures we can, for the aid and assistance of our friends nearer home; that we may have wherewith to build a house for the accommodation of the students, and another for the president and his family: And it seems therefore necessary, that, without further delay, we agree upon the place where to set these buildings. By the smiles of heaven upon this undertaking, the students have become so numerous as that “the bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it.” Besides, the way and method we are in, as to the place and manner of instructing the youth, looks to me like lighting a candle, and putting it under a bushel. Although every thing must have its beginning, and these things commonly advance by slow paces; yet we find by the neighbouring provinces, that seminaries of this kind have always increased faster, and been more useful to the world, after the building of colleges than before. I therefore hope you will closely apply yourselves, so as to come to a conclusion in this material article.

I have minuted several other things, which I think may be of good service to this society, and which shall be also read to you, in order to be got through at this time: And I wish we may patiently keep together till they are done.

It is almost needless to tell you, that (through the sparing mercy and forbearance of a gracious God) I have passed the stated period of human life; and I may say with that eastern prince of old "my days are extinct, and the graves are ready for me;" therefore before "I shall go hence and be here no more," if I may, by any ways or means, be serviceable to this seminary of religion and learning, it will give me pleasure in life and comfort in death.

J. BELCHER,

Newark, September 27th, 1752.

The trustees, taking into consideration that the people of New-Brunswick have not complied with the terms proposed to them for fixing the college in that place, by the time referred to in the offer of this board; now voted, that they are free from any obligation to fix the college at New-Brunswick, and are at liberty to place it where they please.

The trustees agree that it should be put to vote, in what place the college shall be fixed, upon such conditions as this board shall propose.

Voted, that the college be fixed in Princeton; upon condition that the inhabitants of said place secure to the trustees that two hundred acres of woodland, and that ten acres of cleared land, which Mr. Sergant viewed; and also one thousand pounds proc. money; the one half of which sum to be paid within two months after the foundation of the college is laid, and the other half within the next six months afterward; and that the people of said place comply with the terms of this vote within three months of this time, by giving in bonds for said money, and making a sufficient title for said lands, to be received by such persons as this board shall appoint; or also forfeit all privilege from this vote; and that the treasurer be empowered to give them a bond for the fulfilment of this vote, on the part of the trustees.

The trustees appoint Messrs President Burr, Samuel Woodruff, Jonathan Sergeant, Elihu Spencer, and Caleb Smith, to be a committee, to transact the above said affair with the inhabitants of Princeton; and that Elizabeth-town be the place for accomplishing the same."

The following extracts and remarks will exhibit the circumstances attending the permanent location of the college, the erection of the edifice, the liberality of Gov. Belcher in the donation of his libra-

ry, portrait, &c. the gratitude of the trustees, the refusal of the Governor to permit the edifice to be called by his name, and his reasons for giving it the name which it now bears.

“PRINCETON, January 24th, 1753.

* * * *

The committee appointed last meeting to manage the affair with the Princeton people, about having the college in that place, laid before this board what they had done in this matter; and it is now voted, that said people (when Mr. Randolph has given deed for a certain tract of land of four hundred feet front, and thirty pole depth, in lines at right angles with the broad street, where it is proposed that the college shall be built) have complied with the terms proposed to them for fixing the college in said place.

Voted, that Mr. Cowell and Mr. Hazard be desired to get a sufficient deed prepared for the conveyance of the above said land, to be laid before this board at their next meeting.

BURLINGTON, May 23d, 1753.

* * * *

Voted—That Mr. Pemberton, William Smith, Esq. William P. Smith, and Peter Van B. Livingston, be appointed to draw up an address, in the name of the trustees, to his Excellency Governor Belcher, humbly to desire that he would use his influence in Europe, recommending the affair of the college, by the gentlemen appointed to take a voyage there to solicit benefactions for it.”

The Rev. Gilbert Tennent of Philadelphia, and the Rev. Samuel Davies, then of Hanover, in Virginia, and afterwards president of the college, had been appointed, and had consented, to make a voyage to Great Britain, for the purpose specified in the foregoing minute. They went, with the warmest recommendations the Governor could give them: And it appears that it was chiefly from the liberal contributions which they obtained in England and Scotland, that the expense of building the college edifice, and a house for the president, was defrayed; and that a small fund was afterwards formed to assist in paying the salaries of the officers of the college.

“PRINCETON, July 22d, 1754.

* * * *

The trustees agreed to purchase ten acres of land from Mr. Horner, contiguous to the seven acres given to the college, and the treasurer is ordered to pay to Mr. Horner, fifty pounds proc. within two

months from this time, and fifty pounds within a year after; upon condition that Mr. Horner give a well executed deed for said land: And Mr. Cowell is desired to see the land surveyed, and receive the deed for it.

Voted—That Thomas Leonard, Esq. Samuel Woodruff, Esq. with Messrs Cowell, William Tennent, Burr, Treat, Brainerd and Smith, be a committee, to act in behalf of the trustees in building the college, according to the plan that shall be agreed on at this meeting; And also to proceed in building a president's house and kitchen, with all conveniences for accomodating college, as soon as they shall think necessary—Provided, that the plan for the president's house be agreed on by a majority of the trustees that shall be present at the next commencement at Newark; and that any three of the said committee be empowered to act, provided that a majority of said committee are duly notified of the time and place of the said meeting: And the said committee are hereby empowered to draw upon the treasurer for any sum or sums of money, for carrying on the said buildings.

Voted—That laying the foundation of the college be proceeded upon immediately. That the plan drawn by Doct. Shippen and Mr. Robert Smith, be, in general, the plan of the college. That the college be built of brick, if good brick can be made at Princeton, and if sand can be got reasonably cheap. That it be three stories high, and without any cellar.

Voted—That Mr. Samuel Hazard and Mr. Robert Smith, fix on the spot for building, and mark out the ground.

NEWARK, September 25th, 1754,

* * * * *

Voted—That the college be built of stone, and the president's house of wood."

There is no record that the latter part of this vote was rescinded; but the fact was, that the president's house was built of brick.

"Voted—That the committee appointed at Princeton to act in behalf of the trustees in building the college be continued, with all their power.

ELIZABETHTOWN, May 7th, 1755.

* * * * *

A catalogue of books belonging to his Excellency Jonathan Belcher, Esq." &c.—

Then follows a catalogue of the books of the Governor's library, which were formally made over to the college, in the subjoined in-

strument. This library consisted of 474 volumes. Many of the books were highly valuable; but such of them as remained, after the purloining of the British and American armies, when they successively occupied the college edifice, were nearly all consumed, with the edifice, on the 6th of March, 1802."

To all to whom these presents shall come, greeting, I Jonathan Belcher, Captain-General, Governor and Commander in chief of the province of New-Jersey, send greeting. KNOW YE, that I, the said Jonathan Belcher, as well for and in consideration of the regard which I bear to the interest of the college, lately incorporated in the province aforesaid, as also for the sum of ten shillings lawful money of New-Jersey, to me in hand paid, the receipt whereof I do hereby acknowledge; and for divers other good causes and considerations me thereunto moving, have given and granted, and do by these presents give, grant and confirm, unto the trustees of the said college of New-Jersey and their successors, for the use and benefit of the said college forever, all my library of books, a catalogue whereof is hereunto

* together with my own picture at full length, in a gilt frame, now standing in my blue chamber; also one pair of globes, and ten pictures in black frames, over the mantle piece in my library room, being the heads of the Kings and Queens of England; and also my large carved gilded coat of arms—To have and to hold, all and singular the said library of books, and other the aforesaid premises, unto the said trustees of the college of New-Jersey and their successors, to the only proper use and benefit of the said college forever; without any manner of challenge, blame or demand from me the said Jonathan Belcher, or from any other person or persons whatsoever, for me, or any of my heirs or executors, after my death; or without any money, or other thing, to be yielded therefor, unto me the said Jonathan Belcher, my heirs, executors and assigns; reserving for myself, nevertheless, the possession and use of all the foregoing premises during my natural life: And I the said Jonathan Belcher, all and singular the aforesaid articles of books, pictures, globes and coat of arms, to the said trustees of the college aforesaid and their successors, against all people will warrant and forever defend by these presents. And farther know ye, that I the said Jonathan Belcher, have put the said trustees in possession of all and singular the premises aforesaid, by the delivery of one volume of my library aforesaid, unto the trustees of the said college: in witness whereof, I have hereunto set my hand and seal,

* This blank is in the copy.

this eighth day of May, in the twenty-eighth year of his Majesties reign, and in the year of our Lord one thousand seven hundred and fifty-five.

Sealed and delivered in the presence

of us
ROBERT OGDEN,
JOHN GRIGG.

J. BELCHER.

Elizabeth-Town, New-Jersey, May 8th, 1755.

This day personally appeared before me, the above named Jonathan Belcher, Esq. and acknowledged the foregoing Instrument to be his voluntary act and deed.

MATTHIAS HETFIELD,
Justice of Peace for the province of New-Jersey.

NEWARK, September 24th, 1755. The trustees of the college of New-Jersey, met, according to adjournment.

* * * *

His Excellency Governor Belcher, having been pleased to make a generous donation of his library of books, with other valuable ornaments, to the college of New-Jersey, the trustees voted, that an address of thanks be made to his Excellency, and presented by president Burr, William I. Smith, Samuel Woodruff and John Brainerd, and that said address be in the following words.

To his Excellency Jonathan Belcher, Esq. captain-general, and governor in chief of the province of Nova-Cæserea, or New-Jersey, chancellor, and vice admiral in the same.

AN ADDRESS FROM THE TRUSTEES OF THE COLLEGE OF NEW-JERSEY.

MAY IT PLEASE YOUR EXCELLENCY:

'Tis with hearts warmed with the liveliest sentiments of gratitude, we take this occasion, to recognize that indulgent providence, which at first stationed your Excellency at the helm of this government; and still preserves a life so valuable in the eyes of every lover of learning and virtue.

By the skill and prudence of the measures pursued in your administration (through the smiles of heaven) harmony, good order, and tranquillity, are restored to a province, which, before your accession, was unhappily distracted with animosities, tumults and general disorders.

But what we are principally to commemorate, sir, is that glorious ardour you have always discovered, for the promotion of true piety,

and sound literature, among the inhabitants of New-Jersey. We are sensible how much, under God, the seminary of learning lately erected in this province, and committed to our charge, owes its influence and present flourishing state, to your Excellency's patronage and influence.

We heartily congratulate your Excellency, on the signal success with which Heaven has crowned your generous efforts, for the advancement of the interests of this noble institution: an institution calculated to disperse the mists of ignorance and error,—to cultivate the minds of the rising generation, with the principles of knowledge and virtue,—to promote the real glory and intrinsic happiness of society.

The extensive recommendations your Excellency was pleased to make in Great Britain, of the College of New-Jersey, and your countenance and encouragement offered our late mission, to solicit the benevolence of the friends of learning abroad, demand, at this time, our most thankful acknowledgments. We rejoice with you, Sir, on the favourable event of that necessary and laudable undertaking. An event which hath so amply enabled us to erect a convenient edifice, for the reception of the students, and hath laid the foundation for a fund, for the support of the necessary instructors.

The zeal your Excellency still unremittingly exerts, in favour of this seminary, language would fail us sufficiently to applaud. The late extraordinary influence of your generosity, in endowing our public library, with your own excellent collection of volumes, a set of globes, and other valuable ornaments, can never be mentioned by us without the most grateful emotions. With the highest pleasure we reflect, that one of the principal apartments of the building, will be adorned with the arms and effigies of its great patron and benefactor. Donations so seasonable and necessary, must add reputation to the society; enable us more effectually to promote the grand ends of its institution, and animate us with redoubled vigour, in the faithful discharge of our trust.

These, with a variety of instances of your Excellency's singular concern for the future prosperity of church and state, will engage *generations yet unborn to rise up and call you blessed.*

The disinterested motives which actuate every part of your Excellency's conduct, must be apparent to all, who are acquainted with your amiable character, and the conscious pleasure you find, in being instrumental of advancing the glory of the Deity, and the felicity of

mankind, is far superior to the transient satisfaction resulting from vain eulogiums and exterior greatness.

Though we are conscious, that the worthy and benevolent deeds, which have distinguished your Excellency's life, are abundantly sufficient to embalm your memory after death; yet suffer, sir, an attempt, suggested by the same dictates of gratitude, to transmit your name with adventitious honour to distant posterity. As the college of New-Jersey views you in the light of its founder, patron and benefactor, and the impartial world will esteem it a respect deservedly due to the name of *Belcher*; permit us to dignify the edifice now erecting at Princeton, with that endeared appellation, and when your Excellency is translated to *a house not made with hands eternal in the heavens*, let BELCHER-HALL proclaim your beneficent acts, for the advancement of christianity, and the emolument of the *arts and sciences*, to the latest ages.

Newark, September 24th, 1755.

NEWARK, September 29th, 1756.

* * * * *

The gentlemen who were appointed at our last meeting to deliver the address of thanks to his Excellency, for the generous donation of his library to the college, reported that his Excellency returned for answer as follows—

GENTLEMEN,

I give you my hearty thanks for this respectful and affectionate address; but ashamed and sorry I am, that I can make so slender a challenge to the merit of it.

When I first had the honour of his majesty's appointing me a Governor in his plantations (now nineteen years ago) I determined, as far as it would consist with his majesty's honour and interest, and with the welfare of the people, to look upon *moderation*, as a wise temperament for the easy and happy administration of government: and this I believe has greatly contributed to the present peace and tranquillity of this province, after the many tumults and riots it had been groaning under, for a long time before my arrival. Soon after which, it seemed to me, that a seminary for religion and learning should be promoted in this province; for the better enlightening the minds, and polishing the manners, of this and the neighbouring colonies: And to this end, that there should be a society under a good institution, for obtaining the desired success. This important affair, I have been, during my administration, honestly and heartily prosecuting, in all such laudable ways and measures as I have judged

most likely to effect what we all aim at ; which I hope and believe is the advancing the kingdom and interest of the blessed Jesus, and the general good of mankind. And I desire, in the first place, to give praise and thanks to Almighty God, and under him to the many generous benefactors who have contributed to the encouragement and establishment of the college of New-Jersey ; which affair I have been pursuing, free from all sinister views and aims, as a thing I believe to be acceptable in the sight of God our Saviour. And when, in God's best time, I must go the way whence I shall not return, I shall lay down my head in the grave, with the greater peace and comfort, in that God has spared me to live to see the present flourishing state of this college ; for whose future welfare and prosperity, I shall pray in some of my latest moments.

I take a particular grateful notice, of the respect and honour you are desirous of doing me and my family, in calling the edifice lately erected in Princeton by the name of Belcher-Hall ; but you will be so good as to excuse me, while I absolutely decline such an honour, for I have always been very fond of the motto of a late great personage, *Prodesse quam conspici*. But I must not leave this head without asking the favour of your naming the present building NASSAU-HALL ; and this I hope you will take as a further instance of my real regard to the future welfare and interest of the college, as it will express the honour we retain, in this remote part of the globe, to the immortal memory of the glorious King *William* the third, who was a branch of the illustrious house of NASSAU, and who, under God, was the great deliverer of the British nation, from those two monstrous furies, *Pofery* and *Slavery* : And who, for the better establishment of the true religion and *English* liberty, brought forward an act in the *British* parliament, for securing the crown of Great Britain to the present royal family, whereby we now become happy under the best of Kings, in the full enjoyment of *English* liberty and prosperity. And God Almighty grant we may never want a Sovereign from his loins to sway the *British* sceptre in righteousness.

J. BELCHER.

Whereas his Excellency Governor Belcher has signified to us, his declining to have the edifice we have lately erected at Princeton, for the use and service of New-Jersey College, to be called after his name, and has desired, for good reasons, that it should be called after the name of the illustrious house of NASSAU—It is therefore voted, and is hereby ordered, that the said edifice be, in all time to come, called and known by the name of NASSAU-HALL.”

It is not known to the author that any part of the foregoing extracts, from the minutes of the trustees of the college of New-Jersey, has ever till now been published. It was presumed that their publication would be gratifying to the alumni, and other particular friends of the college. They may also not be devoid of interest, to all who take pleasure in tracing the origin of literary institutions, as they afford authentic documents in regard to the foundation of Nassau-Hall. But the author's chief design in rendering these extracts so copious was, to pay what he deemed a just tribute of respect to the memory of Governor Belcher; and to hold up his example as worthy of imitation by all who occupy stations of power and trust; or who possess, in any way, the means of promoting religion and learning.

The college still needs a patronage which the spirit of Belcher would not fail to afford. It needs an enlargement of its library, of its philosophical apparatus, and of its cabinet of mineralogy and natural history. It needs an astronomical observatory. It needs the endowment of professorships, fellowships, and scholarships. The alumni of Nassau-Hall, who may read these notes, will permit the author to remind them, that if their *Alma Mater* is ever liberally endowed, it must probably be by them, or through their influence. It is believed that she has not forfeited their regard and attachment; nor that she deserves them less now than at any former period. But perhaps those of them who are wealthy—and many are so—have not considered what a service to science and religion they might render, by such endowments as have been specified;—made either by donations while they live, or by testamentary bequests at their death. Their memory too might be embalmed, like that of Belcher, as the patrons of piety and learning, and their example might incite others to acts of liberality and charity, in the highest degree beneficial to society.

But the author is sensible that he ought not to hold the language only of complaint and solicitation. He is called to acknowledge with gratitude—and he makes the acknowledgment with unfeigned pleasure—that the public liberality was promptly and kindly manifested when the college edifice was laid in ashes. By that liberality it was not only re-edified, but a professor's house was added to the establishment, with two large public buildings three stories high;—one on the East side of the front yard of the college, furnishing apartments for a refectory, a philosophical room, and a cabinet of Natural History;—the other, on the West side of the yard, containing the library, the mineralogical cabinet, the halls of the literary societies, and rooms for the recitations of the several classes,

By the same liberality a Library, more valuable than that which had been consumed was provided for the institution.

More than five thousand volumes were immediately obtained, either by purchase, or by the donations of liberal benefactors; and this number has since been increased to nearly eight thousand volumes; which, with the libraries of the literary societies, give the professors and pupils of the college access to more than twelve thousand volumes of the most select and valuable books. The same liberality, likewise, enabled the trustees to purchase a philosophical apparatus, which cost in London two thousand dollars; but which the use and accidents of nearly twenty years have considerably impaired.

By the order of the board of trustees, the names of all benefactors of the college, with the nature and amount of their donations, are recorded in books provided for the purpose, which are open to the inspection of all who visit the library, and who choose to examine them. The author regrets that it is not practicable for him to give, in these notes, a complete list of benefactors; nor even of those whose liberality has been considerable. Yet he hopes it will not be deemed invidious, to state the donations of those whose munificence, either by its amount, or by its adaptedness to the wants of the institution, has been most distinguished.

The family of Lieutenant-Governor PHILLIPS, of Boston, has been among the earliest liberal donors to Nassau-Hall. WILLIAM PHILLIPS, Esq. with two of his brothers, whose names have not been communicated, made a donation to the college, in 1769, of one thousand dollars in cash. The like sum of one thousand dollars in cash was given by the present Lieutenant-Governor PHILLIPS, in 1802, to assist in rebuilding the college edifice; which was the largest single donation, by more than one half, which was made for that purpose.

Mr. HUGH HODGE, of Philadelphia, and Mr. JAMES LESLIE, of New-York, the latter an alumnus of the college, left testamentary bequests to form a fund for the education in the college of poor and pious youth for the gospel ministry; by which, for many years past, from nine to eleven youth have been supported annually. Some of the most able and useful ministers of the gospel now in this country have been educated on this fund. And it is the deliberate opinion of the author, that among all the religious charities now patronized, and to which he cordially wishes success, there is not one by which the interests of true religion would be more immediately and effectually promoted, than by adding to this fund.

Colonel HENRY RUTGERS, of New-York, at the time a trustee of the college, gave to the institution, in the year 1811, the sum of five thousand dollars: one of his sisters Mrs. BANKER, the sum of one thousand dollars: another of his sisters Mrs. McCREA, five hundred dollars; for the purpose of establishing a fund for the support of a Vice-President. These sums have been on interest, and have been of great advantage to the institution, ever since the period above specified.

The venerable Doctor ELIAS BOUDINOT, lately deceased, and at the time of his death the oldest trustee of the college, founded in the year 1805, a cabinet of Natural History, which cost the sum of three thousand dollars: And by his will, he has added to his former bounty the two following liberal benefactions, viz:—1. Four thousand acres of land, in Luzerne county, Pennsylvania;—from the profits of which are to be appropriated one thousand dollars, in the first instance, for the improvement of the cabinet of Natural History; and the residue for the establishment of fellowships in the college; so that no incumbent, however, be allowed more than two hundred and fifty dollars per annum—2. After his daughter's death, ten thousand dollars to the trustees of the college; half for the use of the college, and half for that of the Theological Seminary.

The Honorable CHARLES FENTON MERCER, added, a few years since, to the Philosophical apparatus of the college, a set of instruments and articles for Galvanic experiments, of great use and value.

JOSEPH PITCAIRN, Esq. about five years since, presented to the college the splendid and expensive Astronomical Atlas of Bode; with the author's explanatory remarks, in Latin, French and German.

Doctor DAVID HOSACK, of New-York, an alumnus of the college, has recently laid the foundation of a Mineralogical cabinet, by the donation of about a thousand valuable specimens, and by taking on himself the expense of the cases in which they are exhibited to the greatest advantage—He has also generously promised to continue to make additions to this cabinet.

JONATHAN BAYARD SMITH, Esq. late of Philadelphia, and SAMUEL BAYARD, Esq. of Princeton, New-Jersey, alumni of the college, have made the largest donations to the library; and have their names inscribed over the compartment of shelves, on which are placed the volumes which they have presented—There are, however, many other donors to the library, whose munificence has been considerable, and whom it would be gratifying to mention, if the limits to which the author is confined would permit. He cannot, however, forbear to remark, that the college has been recently much indebted to authors for copies of their works, to printers for copies of new pub-

lications, and to private gentlemen for some exceedingly valuable donations of books. It is earnestly hoped that the institution may increase its debt of gratitude by many favours of a similar kind, hereafter to be received.

It may possibly be thought, by some who are not well acquainted with the nature and wants of publick literary institutions, that the preceding statement affords evidence that the endowments of the college are already sufficiently ample. They certainly are believed to be such, as to afford to the students of this college the means of acquiring as complete a course of academick education, as can be obtained in any other establishment of the kind in our country. But it should be observed that, with the exception of the donations to the Vice-President's fund, all the endowments, valuable and important as they are, are appropriated to increase the advantages of those who *receive* instruction, and not to the support of those who *give* it. In providing for the salaries of teachers, as well as for the erection and repairs of buildings, and the necessary additions to the Library and Philosophical Apparatus, the institution has but little aid, except that which it derives from the fees of its pupils. This not only imposes the necessity of keeping the number of professors and tutors so small as to render *their* labours exceedingly arduous, but also of increasing the expense to the students of the college. If professorships, to a considerable extent, were permanently endowed, the fees for instruction might be greatly reduced, and at the same time the course of education considerably improved. This is what the college urgently needs. It particularly needs the endowment of the following Professorships, viz.—of Classical Literature; of Mathematicks and Natural Philosophy; of Chemistry and Natural History; and of Belles Lettres. The endowment of any one of these Professorships would be of unspeakable benefit to the institution.—The donation of a sum of money to *begin* a fund, to which additions might be made by other donors, for the ultimate endowment of one of these Professorships, would be of great importance. The trustees have resolved, “That if any person, or association of persons, shall give the sum necessary for the establishment of a professorship, lectureship, fellowship, scholarship, exhibition or premium, such professorship, lectureship, fellowship, scholarship, exhibition or premium, shall be called after the name of the donor.”

NOTE D—*Page 22.*

IN THIS NOTE IT IS PROPOSED TO GIVE

A Historical Sketch of the Origin of the College of New-Jersey; a statement of its design and system of education; a short account of the Institution under the administration of its first five Presidents, and a Biographical Notice of themselves.

THE COLLEGE OF NEW-JERSEY was the fourth institution of the kind established within the present limits of the United States. Those which preceded it were, HARVARD, in Massachusetts, founded A. D. 1638; WILLIAM and MARY, in Virginia, in 1691; and YALE, in Connecticut, in 1701. In the British provinces lying between Connecticut and Virginia, that is, in New-York, New-Jersey, Pennsylvania, the lower Counties on Delaware, and Maryland, there was not, till the year 1746, any literary institution which was authorized to confer degrees in the arts. Within some of these provinces there had been, indeed, for many years, several academies or grammar schools, in which, to a certain extent, education had been well conducted, and a few excellent classical scholars had been formed; but there was no institution in which what is now considered a full course of liberal education could be obtained, or its honours be conferred.

In this state of things, it is natural to suppose, not only that there would be many individuals who would be very desirous to have a college nearer to them than any which had already been founded, but that each of the provinces, in which there was no college, would regard it as an object of considerable importance to be before the rest in establishing one within its own territory. The fact undoubtedly corresponded with what it was thus natural to expect. The existence of a college within its limits was considered by every province as highly desirable; as an honourable distinction in itself; as advantageous to its inhabitants, by affording facilities for the education of their own youth; and as a source of some pecuniary emolument, from the expenditures of youth drawn to it from the neighbouring provinces, for the purposes of education.

But beside the difficulty of procuring both funds and teachers for a literary establishment, in settlements still in their infancy, a charter for such an establishment was not then easily obtained. The interests and views of the court, in the mother country, were always to be consulted on such an occasion, and they often militated with

the interests and wishes of the colonies. The operation of these causes, appears to have prevented the founding of any college, in the British provinces intervening between Connecticut and Virginia, for the space of five and forty years. That New-Jersey was, eventually, the province in which the fourth college was established, must be attributed entirely to *incidental* circumstances. For the reasons already assigned, the better informed part of the community were doubtless willing to countenance and aid such an institution; so far as this could be done without interfering with considerations of a more commanding character. But such considerations existed. Court influence, on the one hand, and an ardent spirit of liberty and independence, on the other, with controversies relative to proprietary claims, had split the province into violent parties, in the conflicts of which the general good was often forgotten or disregarded; and it was enough to insure the rejection of almost any measure by one party, if it had been proposed, or was favoured by another. In these circumstances, the College of New-Jersey traces its *origin* to the *influence of religion*.

In the year 1741, the Synod of Philadelphia, representing the whole Presbyterian Church in the British provinces, after an ardent controversy among its members, of some years continuance, was unhappily rent in sunder. The causes of this rent, it is not necessary, in this place, particularly to explain. It may be sufficient to state, that two rival Synods were formed; that much acrimony was manifested on both sides; that the Synod of New-York reproached that of Philadelphia, with introducing men to the gospel ministry without a due regard to their personal piety; and that the Synod of Philadelphia recriminated, by charging that of New-York with favouring enthusiasm, and with licensing men to preach the gospel without adequate literary attainments. It ought also to be noted, that the clergy of the Synod of New-York were, to a man, the warm friends and coadjutors of Mr. Whitefield, heretofore mentioned; and that those of the Synod of Philadelphia were generally, if not universally, his decided opposers.

The members of these rival bodies were, by their local residence, mingled, in some measure, with each other. In the province of Pennsylvania, there was perhaps nearly an equal number of the members of each of the Synods. Yet they were, in a considerable degree, geographically separated. The mass of the Synod of Philadelphia lay to the West, and that of the Synod of New-York to the East of the Delaware river. In the province of New-Jersey it is not known that there was a single clergyman who belonged to the Synod

of Philadelphia. The whole Presbyterian population of the province was under the care and direction of the Synod of New-York, and zealously attached to its ministers and its measures.

Both Synods, from the time of their separation, made strenuous exertions to educate youth for the gospel ministry; not only from the laudable desire of extending the blessings of the gospel to those who, in every direction, were then destitute of them, but also from the less commendable motive of strengthening and extending each its own party. Thus circumstanced and disposed, it was to be expected that the members of the Synod of New-York would endeavour to organize their plans of education, in a province where their peculiar views were prevalent and popular. New-Jersey was, their undisputed territory; and here, if any where, they might hope to found an institution in which all their wishes might be realized. It happened also that in this province the ablest champions of their cause, and the man of their Synod who, in all respects, was the best qualified to superintend and conduct the education of youth, had his residence. This was the Rev. Jonathan Dickinson, of Elizabeth-Town, of whom notice has already been taken.

Nor ought it to pass without observation, that the members of the Synod of New-York were sensible that there was a degree of truth in the charge of their opponents, that they had introduced into the ministry some men whose literary attainments were of an inferior order. They believed and maintained that they were justified in what they had already done by the necessities of the country, and by the loud demand for preachers of the gospel. But they earnestly desired to remove the necessity for such a measure in future; and to free themselves from a charge which was calculated to diminish their respectability and influence.

Urged and encouraged by the motives and circumstances which have now been explained, the members of the Synod of New-York resolved to make a united and strenuous effort to found a college in the province of New-Jersey. But although their influence was considerable, and their exertions unwearied, the object which they sought was not easily or speedily attained. The Presbyterians were always objects of jealousy to the court party, from their known attachment to principles and measures which that party did not approve. A large proportion also of the population of the province consisted of other denominations, who took no interest in the feelings and wishes of Presbyterians, and in some respects were even hostile to them. Yet their unanimity, and zeal, and perseverance, aided by the consideration that it would, confessedly, be both honourable and advantageous to have a college within the province, eventually prevailed.

Complete success, however, was not obtained at once. The present charter of the college is not that which was first granted.

In Smith's history of New-Jersey, it is stated, that "President Hamilton gave a charter for a college in 1747, which was enlarged by Governor Belcher, in 1748." The first mentioned date in this statement, it will soon appear, is materially incorrect. Finding, indeed, no recognition or intimation of a charter, previously to 1748, either in the records of the college, or in a history of the institution written by Doctor Finley, and published in 1764, the author was led seriously to doubt, or rather entirely to disbelieve, that such a charter had ever an existence. But in a conversation on the subject with the late Doctor Boudinot, a few months before his death, he assured the writer that such a charter had been granted, and that Mr. Dickinson had acted under it, as president of the college. On an intimation given in the same conversation that the ancient records of the province would probably be found to contain a copy of this charter, the author engaged his friend, Charles Ewing, Esq. of Trenton, a trustee of the college, to make a thorough investigation. This he very kindly did, and the following extract of a letter from that gentleman will best explain the result.

"I have to day carefully examined all the ancient books of records in the office of the Secretary of State, which are there supposed, by any possibility, to contain a record of the charter under President Hamilton. All I have found is an entry in the following words—

"Mem. of a charter for a college.

A charter to incorporate sundry persons to found a college, passed the great seal of this province of New-Jersey, tested by John Hamilton, Esq. President of His Majesty's Council and commander in Chief of the Province of New-Jersey, the 22d October, 1746."

This entry is made in book C. of commissions, charters, &c. page 137—the same book in which, at page 196, the charter under Governor Belcher is recorded.

This entry fully establishes the fact that a charter under President Hamilton was granted. But I am fully satisfied from the search I have made, that it is not recorded at length in the books of the Secretary's office. Why it was not recorded can be now, per-

haps, only the subject of conjecture. Recording it, was, I presume, not necessary to give it validity ; but only to preserve evidence of its existence, in case of loss of the original instrument. The founders may have hoped to procure a more liberal charter, therefore left that already obtained unrecorded : and they may have accomplished their wishes under Governour Belcher. This conjecture finds some support in the passage from Smith's history—"enlarged under Governour Belcher." The charter of 1748 was not recorded until 4th October, 1750, as appears by the entry in the margin of the book where it is recorded."

There is no reason to doubt that the conjecture is well founded, which is expressed in the foregoing extract, that the founders of the college under the first charter forbore to record this instrument, because "they hoped to procure a more liberal charter." Not only from their omitting to record what they obtained, but from their studied silence, subsequently, in regard to the whole subject, there is every reason to believe that they were much dissatisfied with the instrument in question ; that it both contained restrictions which they disliked, and omitted to grant privileges which they wished to enjoy ; and that after their wishes were gratified, they were willing and desirous to consign this first charter to perpetual oblivion. As it was granted in less than a year before the accession of Belcher to the chair of government in the province, which was then vacant, it is highly probable that this accession was with them, at the time, a matter of full expectation ; and that from their knowledge of his character and views, they hoped to obtain, through his instrumentality, all that they desired. It was, however, only under this first charter that Mr. Dickinson acted as president of the college ; for he died October 7th, 1747, within a year after it was granted ; and nearly a year before the present charter, dated September 14th, 1748, was obtained from his Majesty King George II, by the agency of Governor Belcher. Willing as the original trustees were that the first charter should be forgotten, they always, and properly, claimed and registered the Rev. Jonathan Dickinson, as the first president of the college. There was probably no individual whose influence, so much as his, contributed to bring it into existence.

It was not the language of flattery, or empty ceremonial, but of sincerity and ardent feeling, when the original trustees under the present charter of the college, said in their first address to Governor Belcher—"We have often adored that wise and gracious Providence, which has placed your Excellency in the chief seat of government in this province, and have taken our part with multitudes in congratulating New-Jersey upon that occasion." No event in

providence could have more entirely corresponded with the wishes and prayers of these excellent men, than the appointment of Governor Belcher, at the time it took place. His sentiments and views accorded in all respects with their own. He was a man of fervent piety, an avowed friend and patron of Mr. Whitefield, an ardent lover of learning, and therefore an advocate for a learned as well as a pious ministry, a decided whig both in principle and action, and, to crown all, he was as zealously disposed to establish a college in the province, as any of those who had so long been labouring to effect it. He, also happened to be high in the favour and confidence of the reigning family in Britain; from whom he had early received tokens of particular regard, and recently, as the expression of it, the very appointment by which he was constituted governor of the province. That a liberal charter for a college would, in these circumstances, be speedily obtained, there was no reason to doubt. Accordingly it appears that the preparation of such a charter, under which the college of New-Jersey now holds its privileges, must have been—as in a former note we have seen he states it to have been—among the first acts of Belcher's administration. He came into office in 1747, and the charter, as already observed, is dated in September 1748. In the mean time, as it is given in the name of the king, and purports throughout to be his immediate act, it must, according to the established usage in such cases, have been transmitted to England, there have been considered and approved by the king in council, and afterwards returned to this country. And as all this must have taken place in about a year and a half, there could have been no delay in preparing the instrument for such a process.

The length of this charter forbids its insertion, entire, in these notes. Nor is it necessary—Several editions of it have been printed, and widely circulated. Copies of it, in a pamphlet form, are retained by the college, for gratuitous distribution to all who may wish to examine it. Some important extracts from it will soon claim the attention of the reader.

Thus, then, it appears, agreeably to the intimation already given, that the *origin* of the College of New-Jersey is to be traced to the *influence of religion*. A portion of the clergy and laity of the Presbyterian church, with a leading view to increase the number and the literary qualifications of candidates for the gospel ministry, made exertions which otherwise would probably never have been made, and continued them, notwithstanding many difficulties and discouragements, till they resulted in the establishment of a college, which, but for these exertions, there is no probability would then have been

founded. The zeal of Governor Belcher appears to have been prompted by the very same motives which influenced those to whom the charter was granted. But on the supposition that, without these motives, he might have been disposed to establish a college, still the history of the province will show to any one who shall consult it, that had it not been for the circumstances which have been explained, it would scarcely have been possible for him to execute his purpose ;—he would have found none to enter with earnestness and activity on the prosecution of such an enterprise. What he did in fact, was, with great readiness and pleasure, to give effect to exertions which had been making, in the face of much opposition and discouragement, for nearly seven years before he came into office.

The *design*, as well as the origin, of this institution, is manifest from the statement that has been made. It is apparent, not only from the motives which so powerfully influenced those who first projected the college, and who laboured so long and earnestly to establish it, but from the express and repeated declarations of Governor Belcher in his replies to the addresses of the original trustees, which may be seen in a former note, that this institution was intended, by all the parties concerned in founding it, to be one in which *religion* and *learning* should be *unitedly cultivated*, in all time to come. This ought never to be forgotten—it ought ever to be sacredly regarded. There is scarcely any thing more unrighteous in itself, or more injurious to society, than disregarding and perverting the design of the founders of charitable, religious, or literary institutions. It is doing base injustice to the dead, and at the same time presenting a powerful and often an effectual discouragement to those among the living, who might, otherwise, make exertions, and bestow their property, to found and endow establishments of the greatest publick utility. It is hoped that the guardians of Nassau-Hall will forever keep in mind, that the design of its foundation would be perverted, if religion should ever be cultivated in it to the neglect of science, or science to the neglect of religion—If, on the one hand, it should be converted into a religious house, like a Monastery or a Theological Seminary, in which religious instruction should claim, almost exclusively, the attention of every pupil ; or if, on the other hand, it should become an establishment in which science should be taught, how perfectly soever, without connecting with it, and constantly endeavouring to inculcate, the principles and practice of genuine piety. Whatever other institutions may exist or arise in our country, in which religion and science may be separated from each other by their instructors or governors, this institution, without a gross perversion of its original design, can never be one.

From the facts and statements now in the view of the reader, it is not unknown to the author, that inferences and representations, unfavourable to the college, have sometimes been made. He determined, however, that this should not prevent his giving a fair and full account of its origin and design; that others, who may hereafter wish to know them, may not experience the difficulty he has found in collecting information—favourably situated as he has been for the purpose, and living within eighty years of the remotest period to which his inquiries have extended. Accordingly, nothing has been, intentionally, either coloured or withheld. He is satisfied, moreover, that there is nothing which the friends of the college should desire to conceal; but that, on the contrary, it must be advantageous, and not injurious to the institution, that the truth should be fully known. He is persuaded that it may easily be shown, to the entire satisfaction of every candid mind, that the unfavourable inferences and representations to which he has alluded, are without any support from truth and fact; the offspring of misapprehension in some instances, and of hostility in others. On some of the mistakes and misrepresentations contemplated, he will now take the liberty to remark.

It has been represented that this college is a sectarian institution; that the peculiar dogmas of the Presbyterian church are inculcated in it; that youth of that denomination are the objects of particular regard and favour; and that there is reason to apprehend that youth of other denominations, if sent for education to this institution, may be proselyted from the religion of their parents. Now, it is unhesitatingly affirmed that any apprehensions or representations of this description are absolutely groundless.

Let it be well observed, that although the college was founded by the exertions and influence of Presbyterians, it never was intended to be an institution in which the pupils of that sect should be more favoured than those of any other; nor has the author heard that any specific example of such partiality has ever been so much as alleged. And when no specifications are made, it is not practicable, and therefore not reasonably expected, that he who makes a defence should attempt formally to prove that a general charge is not true; that is, to prove a negative. A charge which is unattended by proof or specification, is generally and justly suspected of springing from malignity, and not from the love of truth. In such a case, all that remains, in making a defence, is distinctly to state and assert the truth, with the facts and circumstances which go to establish it; and then to claim the common privilege that innocence shall be presumed till criminality shall be proved.

The author then asserts, that if the Presbyterians have derived more benefit from the college than those of other religious denominations, it has been solely because they have sent more pupils to it. That this was likely to be the case, at least for a time, was known when the charter was granted ; and to this alone is there an allusion in the page preceding that from which there is a reference to this note. Had all the Presbyterians in the province of New-Jersey, or in all the British provinces collectively, with Governor Belcher's court influence to aid them, petitioned the king in council to grant a charter exclusively, or avowedly Presbyterian, there is no reason to doubt that their suit would have been rejected with disdain. To be fully *tolerated*, was the utmost that this denomination then expected ; and to be allowed an institution of which its members should have, in fact, the principal management, but which should be at all times as fully open to all other sects as to their own, was considered and received as a precious boon. Nor is there the least evidence that either Governor Belcher, or the original trustees, indulged a wish for more than they obtained. They were men of truly liberal minds, and the professed and ardent advocates of equal rights. They did not desire any thing exclusive, but only to have a fair opportunity to prosecute their own views, while the same privilege should be as fully conceded to others as possessed by themselves. This is evident from the tenour of their petition for the charter, as recited in the instrument itself, in the following words—"The said petitioners have also expressed their earnest desire, that those of every religious denomination may have free and equal liberty and advantages of education in the said college ; any different sentiments in religion notwithstanding." Agreeably to this expression of the "earnest desire" of the petitioners, we find it afterwards ordained thus—"And we do farther, of our special grace, certain knowledge and mere motion, will, give and grant, and by these presents do for us, our heirs and successors, will, give and grant, unto the said trustees of the College of New-Jersey, that they and their successors, or the major part of any thirteen of them, which shall convene for that purpose above directed, may make, and they are hereby fully empowered from time to time, freely and lawfully to make and establish such ordinances, orders and laws, as may tend to the good and wholesome government of the said college, and all the students and the several officers and ministers thereof, and to the publick benefit of the same ; not repugnant to the laws and statutes of our realm of Great Britain, or of this our province of New-Jersey ; and not excluding any person of any religious denomination whatsoever from free and equal liberty and advantage of education, or from any

of the liberties, privileges or immunities of the said college, on account of his or their being of a religious profession different from the said trustees of the said college; and such ordinances, orders and laws, which shall be so as aforesaid made, we do, by these presents, for us, our heirs and successors, ratify, allow of and confirm, as good and effectual, to oblige and bind all the said students and the several officers and ministers of the said college, and we do hereby authorize and empower the said trustees of the college, and the president, tutors and professors by them elected and appointed, to put such ordinances and laws in execution, to all proper intents and purposes."

It is confidently believed that this provision of the charter has never been violated, either in the spirit or the letter.

It certainly has been no violation that the majority of the board of trustees has always been of the Presbyterian denomination; for of that denomination, as far as can now be ascertained, was every individual who was named and appointed in the charter itself. Their successors, notwithstanding, have not all been of that denomination. At a very early period, a clergyman of the Protestant Episcopal Church, and, shortly after, two members of the Dutch Church, were elected to supply the vacancies produced by death or resignation. At a later period, the writer himself acted in the board, for a number of years in succession, with a distinguished clergyman of the Episcopal church, now living; who eventually resigned his seat, on account of the inconvenience to himself, of attending the meetings of the corporation. The late excellent and venerated Judge Wallace, of the same denomination, was, for more than twenty years, one of the most active and influential members of this corporation, and held his seat till the time of his death. But will any one affirm that it is, in any respect, illiberal, for the denomination that did actually found the institution, and from which its principal support has always been derived, to retain a majority of its own members in the board of trust? Is it not, on the contrary, highly illiberal and unreasonable ever to complain of this? Is there any other denomination that would, or that ought, to do otherwise? Is not almost every college in our country, in fact, under the prevalent influence of some one religious sect? And is not this, on the whole, advantageous, as promoting that unity of design and that harmony in conducting the concerns of a literary institution, without which it can never prosper?

And as there has been nothing unconstitutional or unfair in the choice of trustees, so, it is believed, that the administration under them, in regard to the subject of religion, has been equally unexceptionable. The president of the college, to whom the religious instruction of the youth has always been specially committed, having,

in all time past, been a Presbyterian Clergyman, the publick worship on which the students have attended has, of course, been celebrated according to the order and usages of the Presbyterian church. But it is believed that, from the foundation of the college to the present hour, there has not been a discourse delivered that could, with any shew of justice, be denominated sectarian. So far as the author may be allowed to judge, he can most unreservedly declare that he has never heard one. The discourses in this volume afford a fair specimen of the doctrine and style of address which have characterized the sermons which he has constantly delivered. Nor has he heard any thing that savoured of Presbyterianism, more than will be perceived in these discourses, from the professors of the Theological Seminary, who, for several years past, have alternated with him, in performing the publick service of the sanctuary.

It ought to be mentioned here, that although the president of the college has always been a Presbyterian, the tutors have, in several instances, been of other denominations. Two clergymen, now living, of great eminence in the Episcopal church, after finishing their academical studies in the college, sustained the office of tutor in it, for two or three years; a period as long as that office is usually held by any individual.

In every institution there must be an established course of instruction. It is impossible to teach either science or religion without it. In forming such a course, for the instruction of the youth of this college in the principles and doctrines of religion, the greatest care has always been taken to make it, and to keep it, as free as possible from sectarian peculiarities. This course is publickly and fully known, and if parents think it exceptionable, they must be expected not to send their children to the college, or to withdraw them afterwards. An objection on this ground has, however, very rarely occurred. Two instances only have been known to the writer; one under the administration of his immediate predecessor, and the other under his own. In the one case, the parent insisted that his son should have nothing taught, or said to him, on the subject of religion; in the other, it was made indispensable that the pupil should not study the evidences of the christian religion. In both cases the pupils were withdrawn, and without any objection or censure from the government of the college. The course of instruction pursued at present, and for a number of years past, is the following: The youth are taught, from the treatises of Paley, the principles of Natural religion, and the evidences of revealed truth; they commit to memory the catechism, or creed, of the church to which their parents belong; they read and recite the Holy Scriptures; and they attend publick worship on the

morning of the sabbath, in the prayer hall, or chapel, of the college. The recitations on Paley are taken on secular days; the other exercises are all performed on the sabbath. The regular devotional exercises are, morning and evening prayers, daily; and the publick worship already specified. The days of thanksgiving and of fasting, publickly recommended, are also observed. Every thing of a devotional kind, more than this, is a matter of voluntary choice with every pupil. A publick religious lecture is delivered on every Thursday evening, on which such students as are disposed give their attendance; but without any censure, expressed or implied, on those who choose to be absent. Different opinions may, no doubt, be formed on what is sectarian zeal, and on what is an undue proportion of religious instruction, in a course of liberal education. But the information necessary to form a judgment on these points, in regard to what takes place in the college of New-Jersey, is fairly furnished in this statement.

Before the establishment of a Theological Seminary in the neighbourhood of the college, graduates who were preparing for the gospel ministry, frequently pursued their theological studies under the direction of the president, or of a theological professor; and these theological students were not seldom of different sects. The study of Theology, with a view to the ministerial office, is no longer pursued in the college, but only in the Seminary.

From the circumstance, probably, that these two institutions are situated within the limits of the same town, it has often been supposed, at a distance, that they are only different parts of the same establishment. But this is altogether a mistake. The Seminary has no *necessary* connexion with the college of New-Jersey, more than with any other college in the United States. The two institutions are, in their nature, design and government totally distinct. For the sake of mutual convenience and advantage, the trustees of the college and the directors of the seminary have entered into several stipulations with each other; and the pupils of both institutions, on the morning of the sabbath, worship together, in the chapel of the college. But there are no stipulations, or other circumstances, which would prevent the Seminary being removed to any other place, if such a removal should at any time be judged expedient. Considering the connexion in which these remarks have been introduced, it seems but justice to add, that although the Seminary is professedly a Presbyterian institution, the study of theology has been conducted in it on such liberal principles, that it has numbered several Episcopalians, Baptists and Lutherans, among its pupils.

In regard to the making of proselytes, the author, who has known

the college intimately for nearly forty years, more than half the period of its existence, does most explicitly affirm that he has never known or heard of an attempt to make one; or that one has actually been made. He can recollect but one instance of a student who changed the religious denomination of his parents; and this was attended with circumstances which, supposing them to have taken place, would have produced the change, if he had never seen the college. This note will probably meet the eye of a beloved pupil, who, on becoming practically pious during his collegiate course, seriously requested the author to give him advice, in regard to the religious denomination with which he should form a connexion. He was told that this was a point on which the author had no advice to give; that he was earnestly desirous to see all his pupils christians, in temper, heart and practice, as well as in name; but that seeing them thus, he must leave it entirely to themselves and their friends, to decide with what religious communion they would most properly associate. The matter was thus left; and this pupil is now a clergyman, of great promise, in the protestant Episcopal church. The author is far from wishing to insinuate that this was an act of singular catholicism in himself; for he believes that any of his predecessors in office would probably have acted—perhaps may in fact have acted—in the same manner. In a word, Jews, Roman Catholics, Episcopalians, Baptists, Methodists, Lutherans, Friends, members of the Dutch Church, and of the Congregational churches of New-England, have all, as well as Presbyterians, been educated in the college;—pupils of at least five of these denominations now belong to it; and they are fearlessly appealed to, to say whether they have ever known of an attempt to make a proselyte; or whether favour or partiality has been shown to any one sect, to the injury or disadvantage of another.

It has also been represented that Nassau Hall—to use a phrase which the author has heard employed—is a *clerical manufactory*; an institution in which the great object is to form youth for the gospel ministry, and in which the whole system of study and instruction is modified and conducted in subserviency to this object. In this representation there is as little truth as in any which has already been the subject of remark. That the founders of the college were influenced and animated, chiefly, by a desire to increase the number and qualifications of the candidates for the gospel ministry, has been distinctly admitted; and that the institution has, in a very high degree, answered the purpose which was so dear to their hearts, is held to be its glory and not its shame. To have been eminently instrumental in preparing men to preach the gospel with

ability and success—to find in the catalogue of its graduates that a very large proportion have dedicated themselves to the service of God in the gospel of his Son, will never, it is hoped, be otherwise viewed by its friends, than as one of its best and most honourable distinctions. But it was not the design of its founders, nor did they ever attempt, to introduce a system of instruction, which should not be adapted as much to the views and advantage of laymen, as of those who might devote themselves to the holy ministry; for to form a learned and pious laity, as well as clergy, these truly good and enlightened men regarded as an object of high importance. The system actually adopted and introduced was one which, in their judgment, was the best calculated to afford a solid basis, equally, for all the liberal professions; accompanied with such religious and moral teaching and discipline, and such only, as were equally proper for all youth, whatever might be their prospects or character in future life. Nor has there ever been a departure from such a system. Nothing has ever been taught, in the classes of the college, which a studious layman ought not to consider as a proper and profitable attainment. Some subjects of study, in every academical course, will necessarily prove more directly useful than others. Nor will this direct usefulness be found, by every student, in the same branches of study; but will greatly vary, according to the professional or favourite pursuit to which each may betake himself. To some the knowledge of languages, to others mathematical and philosophical attainments, to others chemical and mineralogical investigations, to others natural history in general, to others civil history, to others moral and metaphysical science, to others belles lettres and criticism, will be found most immediately demanded, or gratifying, or advantageous.—But a liberal scholar ought to be acquainted with the elements of all these kinds of knowledge. It is known that elementary knowledge, to such an extent as to qualify a student to be, in a considerable degree, his own teacher, and to pursue improvement with facility and success, is all that an under-graduate can hope to attain, in any of our colleges. This elementary knowledge, in the various branches of liberal study, it has always been the aim of this institution effectually to impart; leaving every pupil to improve and apply it afterwards, as his profession, taste or inclination, might demand or direct. And if fidelity, or efficiency, in communicating instruction, and in forming enlightened and useful scholars, is to be ascertained by their subsequent success and eminence in life, Nassau-Hall need not blush to compare her catalogue with that of any sister institution in our country. Perhaps her laymen, in their appropriate pursuits, have been more generally distinguished than her clergymen. In every

liberal profession of a secular kind, her alumni have stood as high in reputation and usefulness, as any of their countrymen; and in every gradation of honourable office and employment, from the lowest magistracy to the presidency of the United States, they will be found, in full proportion, to have held a place. Is this boasting? It is truth, stated in repelling a false and illiberal allegation.

But the college has been charged with political as well as with religious sectarianism. This was a charge brought against the institution at an early period. It was made before the American revolution, by the devoted partizans of royal power and prerogative, who were not friendly to the college, because they considered it as a nursery of principles to which they were hostile. And if this was a just ground of complaint, they certainly did not make it without cause. No party politicks, indeed, were ever professedly inculcated, or directly taught, in the institution. The warmest and sincerest sentiments of loyalty to the crown and constitution of England were, at all times, expressed, both by the trustees and presidents, and honestly cherished among all the students. But that this was an institution in which those which were denominated *whig principles*, were favoured by its guardians and teachers, and would therefore probably be imbibed by its pupils, was never denied or disguised;—it was openly avowed and gloried in. Of this, the very name which was given to the college was intended to be a publick declaration, and a perpetual memorial. The truth then, was, that loyalty to the government which existed was not, as had been insinuated, insidiously undermined among the students of this institution; but, on the contrary, it was as truly fostered as it was openly professed: And yet, it was unequivocally announced, that this was a loyalty which looked to the glorious English revolution under a branch of the house of Nassau, in honour of whom the edifice had been named, as the standard of its principles and the measure of its extent. To this cause it might probably be traced that the American revolution had no warmer, or more active, or more united friends, than the pupils and officers of Nassau-Hall. Its president, at that time, has his name enrolled among those illustrious men who subscribed the declaration of American Independence: and if it was a fact, as possibly it was, that a solitary individual of the sons of this college took part against his country in the trying conflict of that memorable era, it is certainly a fact which is utterly unknown to the writer.

Since the unhappy division of the citizens of our country into the political denominations of Democrats and Federalists, the charge of political partiality has been renewed. This, it is believed, has been

entirely the offspring of that very political zeal which has been charged on the institution;—a zeal which, at present, is happily much abated, and which, it may be hoped, will soon become extinct. Nor has this been a charge which has probably been much credited, or in any considerable degree injurious. Such a conjecture is countenanced by the fact, that, of each of these political parties, the number of students in the college has constantly been in a pretty exact proportion to the number which has existed in the country at large. It is not believed that any attempt has ever been made to induce a student to change his political opinions; or that favours on the one hand, or frowns on the other, have ever been experienced, on account of such opinions; or that any restraint, which was not equal and impartial, has ever been laid on those who have chosen to discuss political topics in their exercises of publick speaking. When the author came into office, he made it distinctly known, that all the students would be left at perfect liberty to hold and avow their political sentiments; subject only to this restriction, in all cases, that intemperate passion should not be indulged, nor indecorous language be used. By the printed statutes of the college, it is required of every student, “with a view to preserve the publick exercises from impropriety of any kind, to shew to the president the whole of what he proposes to speak.” In discharging the duty assigned him by this statute, the author has seldom had occasion to prohibit what has been submitted to him, on account of its violating the rule, or restriction, which has been mentioned. Some instances of such prohibition, however, have occurred; and as far as can be recollected, there have been as many on the one side as on the other.

The author has now finished his remarks on the mistakes and misrepresentations which have been made in regard to the origin, design, and administration of the college. He has said much more than he otherwise would, if, in making these remarks, he had not found it convenient to connect with them such statements as may serve to give the reader a just view, not only of the course of study pursued in the institution, but of the manner in which the most of its interior concerns have been, and still are conducted. The result of the whole is, that a system of liberal education, as extensive and as perfect as can be found in any sister institution in the United States, has been adopted, and now exists in this college; that in carrying this system into effect, religious principle and moral conduct have ever been regarded and inculcated, as infinitely important in themselves, and as the best auxiliaries to diligence in study, and to orderly conduct in general; but that neither in religion nor in politicks have proselytes ever been made, or pupils suffered any inconvenience, because

their creeds, or sentiments, did not exactly tally with those of their teachers.—Parents who dislike such a system, ought not to send their children to Nassau-Hall; and those who approve it, may be assured that here their offspring will feel its influence, so long as its guardians and teachers shall continue to carry into effect, as it is hoped they always will, the design of its founders.

It is now proposed to give some account of the state of the institution under its first five presidents, and a short biographical notice of themselves.

PRESIDENT DICKINSON'S ADMINISTRATION.

We have seen that Mr. Dickinson, was president of the college only under the first charter. Who were the trustees named in that charter, or appointed under it, when or where they met, or at what time and in what manner Mr. Dickinson was appointed president, cannot now be known, and it is useless to conjecture. It is not improbable that he had long been accustomed to receive youth for instruction in classical literature, and in such other branches of liberal study as the times in which he lived, and the circumstances in which he was placed, rendered proper and practicable. This is still done by many clergymen in our country; and at that time it was chiefly in this manner that preparation was, or could be made, in places remote from colleges, for entering on the study of any of the liberal professions. For this employment, Mr. Dickinson was better qualified than most of his brethren; and there is little reason to doubt that he had been engaged in it for a considerable time. But however this might have been, previously to the granting of a charter for a college, it is certain that he was so employed for the short period which intervened between the date of the charter and the time of his death. It is also certain that his pupils had made very considerable progress in the course of their education; for about a year after his decease, it appears that six individuals received their Bachelor's degree. This was under the present charter, which in the mean time had been obtained by Gov. Belcher, but it is probable that the whole of these youths had been previously in the training of Mr. Dickinson, and that by his instruction they had advanced so far as to be within a year of graduation.

How many pupils, in all, were under his care, at the time of his decease, can only be conjectured. From the number graduated, the author thinks it probable that the whole number did not exceed twenty. Some of them, it is likely, boarded with the president, and the others in families near to his dwelling, in Elizabeth-Town. No publick buildings had then been erected for their accommodation.

It is presumed that an usher, or tutor, was employed to assist the president, but the chief labour of instruction must have fallen upon himself—What must have been his activity and industry, when, to all his other occupations and engagements, were added the duties of a practising physician? Yet those duties he so performed as to obtain a considerable medical reputation.

“Mr. Dickinson was a native of Hatfield, in Massachusetts. His descent was from a reputable family. His parents were Hezekiah and Abigail Dickinson. The tradition is, according to a communication from the Rev. Dr. Lyman, that his mother was left a widow, married, and removed to Springfield, with her children; and that she educated her sons by the assistance of her second husband’s estate. Her son Moses was a clergyman of high distinction in his day, and was the pastor of the congregational church at Norwalk in Connecticut. Jonathan, as it appears by the town records of Hatfield, was born 22d April, 1688. He was one of the brightest luminaries of the American churches, at the period in which he lived.” [*Alden’s collection.*] “He was graduated at Yale College in 1706, and within one or two years afterwards, he was settled minister of the first Presbyterian church in Elizabethtown, New-Jersey. Of this church he was, for near forty years, the joy and glory. He had a mind formed for inquiry; he possessed a quick preception and an accurate judgment; and to a keen penetration he united a disinterested attachment to truth. With a natural turn for controversy, he had a happy government of his passions, and abhorred the perverse disputings, so common to men of corrupt minds. The eagerness of contention did not extinguish in him the fervors of devotion and brotherly love. By his good works and exemplary life he adorned the doctrines of grace, which he advocated with zeal. He boldly appeared in defence of the great truths of our most holy religion, confronting what he considered as error, and resisting every attack on the christian faith. He wished to promote the interests of practical godliness, of holy living, and therefore he withstood error in every shape, knowing that it poisons the heart, and thus destroys the very principles of virtue.

His writings possess very considerable merit. They are designed to unfold the wonderful method of redemption, and to excite men to that cheerful consecration of all their talents to their Maker, to that careful avoidance of sin, and practice of godliness, which will exalt them to glory. He published the reasonableness of christianity in four sermons, Boston, 1732; the true scripture doctrine concerning some important points of christian faith, particularly eternal election, original sin, grace in conversion, justification by faith, and the saints

perseverance, in five discourses, 1741, in answer to Mr. Whitby; a sermon on the witness of the Spirit, May 1740; on the nature and necessity of regeneration, with remarks on Dr. Waterland's regeneration stated and explained, 1743, against baptismal regeneration; a display of God's special grace in a familiar dialogue, 1742; reflections upon Mr. Wetmore's letter in defence of Dr. Waterland's discourse on regeneration, 1745. The above works were handsomely published in an octavo volume, at Edinburgh, in 1793. President Dickinson, published a defence of Presbyterian ordination, in answer to a pamphlet, entitled a modest proof, &c. 1724; the vanity of human institutions in the worship of God, a sermon preached at Newark, June 2d, 1736; a defence of it afterwards; a second defence of it against the exceptions of Mr. John Beach, in his appeal to the unprejudiced, 1738; this work is entitled the reasonableness of non-conformity to the church of England, in point of worship; familiar letters upon various important subjects in religion, 1745; a pamphlet in favour of infant baptism, 1746; a vindication of God's sovereign, free-grace; a second vindication, &c. against Mr. John Beach, to which are added brief reflections on Dr. Johnson's defence of Aristotle's letter to Authades, 1748; an account of the deliverance of Robert Barrow, ship-wrecked among the cannibals of Florida." [*Allen's biographical dictionary.*]

The above quotations contain the best published accounts of president Dickinson, to which the author has had access; not having been able to obtain a copy of the sermon preached at his funeral. It is known, however, that the enumeration here given of his printed works, is not complete. The author has in his possession an excellent discourse, not contained in this enumeration, which is entitled—"A sermon preached at the funeral of Mrs. Ruth Pierson, wife of the Rev. Mr. John Pierson, minister of the gospel at Woodbridge, in New-Jersey—By Jonathan Dickinson—New-York, printed by William Bradford, 1733." As president Dickinson, had rendered this tribute of affection and respect to his friend, Mr. Pierson, so that friend was afterwards called to the performance of a similar service, at the funeral of Mr. Dickinson himself. Between these two distinguished ministers of the gospel the most unreserved confidence, and intercourse, subsisted for many successive years. Their congregations, or parishes, joined to each other, and their ministerial services were often interchanged. They were nearly of the same age, both graduates of Yale College, and both pupils of the Rev. Abraham Pierson, the father of John, and the first President, or Rec-

tør, of that distinguished institution, then in its infancy. John Pierson was a minister of the gospel for 57 years, and died in the 81st year of his age, in August, 1770, at the house of his son-in-law, the Rev. Jacob Green, of Hanover, Morris county, New-Jersey. His remains were deposited in the burial ground of the church in Hanover, where a monumental stone, with a suitable inscription, is placed over his grave.

The feeling may claim a momentary indulgence which prompts the writer to record, that John Pierson, and Jacob Green, the latter his father, the former his maternal grand-father, and both of them original trustees of the college of New-Jersey, were the particular and intimate friends of its two first presidents, Mr. Dickinson and Mr. Burr. It was at the house of Mr. Dickinson, that Mr. Jacob Green was received with fatherly kindness, when he first came from Massachusetts, the place of his birth and education, with Mr. Whitefield, in 1745, about a year after he had received graduation at Harvard college. Under Mr. Dickinson and Mr. Burr, he pursued his theological studies, and under their patronage was introduced advantageously into the gospel ministry. Mr. Dickinson was soon removed by death; but to the counsel and friendship of Mr. Burr, he was deeply indebted for a number of years.—The memory of these men was, with him, inestimably precious. Through the whole of his life he loved to dwell upon their virtues, and to hold them up as examples to others. He died in May, 1790, in the 69th year of his age, and his dust mingles with that of Mr. Pierson.

The original trustees of Nassau-Hall, cherished for this child of their prayers and their hopes a most ardent attachment; and from conversations which passed under the paternal roof in his early years, and which were deeply impressed on his memory, the author has been enabled to furnish a part of the information, relative to the college, which is contained in these notes; and from the same source some additional items will be supplied.

President Dickinson left three daughters; one of whom was married to Mr. Jonathan Sergeant, of Princeton; one to a Mr. John Cooper, of whose residence the writer has not been informed; and the other to the Rev. Caleb Smith, pastor of the congregation of Newark mountains, a place which has since, by a vote of the inhabitants, changed its name for that of *Orange*. This Mr. Smith was early a trustee of the college, a man of talents and learning, and of distinguished piety. He died in the vigour of life, greatly beloved and lamented.

On the monumental stone which covers the remains of the venerable man whose memoir we are now closing, is the following inscription—

Here
Lies the body of the Rev'd
Mr. Jonathan Dickinson, Pastor
of the first Presbyterian church
In Elizabeth-town; who died October
The 7th, 1747; ætatis suæ 60—

Deep was the wound, Oh death, and vastly wide,
When he resigned his useful breath and died.
Ye sacred tribes, with pious sorrows mourn,
And drop a tear at your great pastor's urn!
Concealed a moment from our longing eyes,
Beneath this stone his mortal body lies;
Happy the spirit lives, and will, we trust,
In bliss associate with his precious dust.

PRESIDENT BURR'S ADMINISTRATION—

From 1747 to 1757.

The pupils who had been the charge of Mr. Dickinson, at Elizabeth-town, were, after his death, removed to Newark, distant about six miles, and placed under the care of Mr. Burr. He, therefore, was considered as the successor of Mr. Dickinson, in the presidency of the college, even under the first charter. Whether there was any formal appointment to that effect, is unknown. But it appears that he had the superintendance and instruction of the youth who had been collected as the beginning of a college, for about a year, before the charter was obtained under which they received graduation. It will be seen, by the following extracts from the minutes of the trustees, that a class was in readiness to receive their Bachelor's degree, within a month from the time that Belcher's charter took effect; and that under that charter the degrees were conferred by Mr. Burr, on the very day on which he was elected president. Every thing therefore must have been previously prepared and arranged with a view to this event.

The first meeting of the new corporation, as was shown in a former note, was at New-Brunswick, October 13, 1748—At that meeting nothing farther was done than formally to accept the charter, to present an address of thanks to the Governor, to receive his reply, and to pass a vote for another meeting, to be held at Newark, in the beginning of the following month. Of this meeting the whole record

will be given, except the part which contains a transcript of the laws for the government of the college, which were then enacted. No better statement can be made, than is made by the record itself, of the facts which it exhibits, and of the measures which were adopted by the founders of the college, for promoting the interests of their infant institution. The record is as follows—

“On Wednesday, November 9th, the trustees met according to appointment at Newark—

PRESENT

His Excellency GOVERNOR BELCHER, Esq.

James Hude,	} Esq'rs.	John Pierson,	} Ministers of the gospel.
Thomas Leonard,		Joseph Lamb,	
William Smith,		Aaron Burr,	
	Richard Treat,		
Peter V. B. Livingston,	} Gent.	Samuel Blair,	
William P. Smith,		William Tennent,	
Samuel Hazard,		David Cowell,	
		Tim. Jones,	
		Jacob Green,	
		Thomas Arthur,	

The following gentlemen* were qualified, according to the directions of the charter, viz—Governor Belcher, William Smith, Peter V. B. Livingston, Samuel Hazard, Samuel Blair, Jacob Green.

The Rev. Mr. Lamb opened the sessions with prayer.

The clerk certified to the board of trustees that he had duly notified every member of the corporation, of the time and place of meeting; and then took the oath the charter requires.

Agreed, that the method of choosing all officers in the college be by balloting.

The Rev. Mr. Aaron Burr, was unanimously chosen to be the president of the college: the vote of the trustees being made known to Mr. Burr, he was pleased modestly to accept the same, and took the oath required by the charter.

Agreed, that the commencement for graduating the candidates, that had been examined and approved for that purpose, go on this day.

It was accordingly opened this forenoon by the president with prayer, and publicly reading of the charter in the meeting-house.

Adjourned till two o'clock in the afternoon.

In the afternoon, the president delivered a handsome and elegant Latin Oration. And after the customary scholastic disputations, the

* These members had not been present at the first meeting.

following gentlemen were admitted to the degree of bachelor of arts, viz: Enos Ayres, Israel Read, Benjamin Chesnut, Richard Stockton, Hugh Henry, Daniel Thane.

After which his Excellency the Governor was pleased to accept of a degree of Master of Arts: this was succeeded by a salutatory oration, pronounced by Mr. Thane, and the whole concluded with prayer by the president.

Met this evening—A set of laws were laid before the trustees for their approbation; and after a second and third reading, and some alterations and amendments, they were unanimously received; and ordered to be inserted with the minutes, as the laws of the college of New-Jersey.

Voted, that the anniversary commencement, for the future, be held on the last Wednesday of September, and that the next commencement be held at New-Brunswick.

Voted, that the Honorable Andrew Johnston, Esq. be desired to accept the office of treasurer to the corporation.

Voted, that the seal prepared by Mr. P. Smith, be accepted as the common seal of the corporation, and that the thanks of the corporation be returned to Mr. Smith, for his care in devising the same:

And that he be desired to get two seals engraven, of the same device, for the use of the corporation; and that the trustees be answerable for the expense thereof.

Voted, that all diplomas and certificates of degrees be signed by the President, and at least six of the Trustees.

Voted, that William Smith, Esq. be appointed to draw up an account of the proceedings of the commencement, and insert it in the New-York Gazette, as soon as he conveniently can:

That Messrs. Pierson, Cowel, Jones, Arthur, be appointed to make application to the General Assembly of this province, now sitting at Perth-Amboy, in order to get their countenance and assistance for the support of the college.

Voted, that the following gentlemen be desired to take in subscriptions for the college, viz:

Messrs. Kinsey, } Hazard, } at Philadelphia.	Thos. Leonard, } John Stockton, Esq. } Princeton.
P. VanBrugh Livingston, } P. Smith, } N. York.	James Hude, Esq. & Thos. Arthur, at Brunswick.
Read & Smith, at Burlington.	Henderson & Furman, Freehold.
Read & Cowell, at Trenton.	John Pierson, Woodbridge.
John Stevens, Amboy.	Major Johnson, at Newark.
Sam. Woodruff, Eliz. Town.	

That all the trustees shall use their utmost endeavours to obtain Benefactions to the said college: and that this vote go into the New-

York and Philadelphia Gazettes. That this meeting be adjourned to the third Thursday in May next, to be held at Maidenhead.

Mr. Tennent concluded with prayer."

It may be proper to follow these authentick records, with an extract from "an account of the college of New-Jersey," already alluded to, "published by order of the trustees," under the direction of Dr. Finley, then president, in 1764—"to which regard is to be paid, as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides."*

It must be understood, however, that the account, given in this extract, of the interior of the college edifice, is not applicable to it at present. All the ornaments of the prayer-hall, or chapel, called in this extract "the Hall," as well as the organ which it contained, were destroyed by the British and American soldiery, in the war of the revolution. And when the structure suffered by the fire of 1802, nothing was left but the naked stone walls. On its being rebuilt, although the walls, which were not materially injured by the fire, remained as before, the whole interior of the house, except the chapel, was converted into lodging rooms—the library, refectory and other publick apartments, being provided for, as heretofore stated, in additional buildings. Yet it belongs to the history of the institution to make known what were the original arrangements, when every provision for the accommodation and instruction of the students was to be made in a single structure; and a record of these arrangements will probably be read with peculiar pleasure, by those alumni of the college, who can remember, and who delight to think of "the first house." The changes which have since taken place, and which have not been already noted, will be mentioned in their proper place. The account from which the extract is to be given, begins with stating the necessity which had long been felt for a college nearer at hand than any that had as yet been founded; it then recites a part of the charter, and afterwards proceeds as follows—

"Thus were the trustees possessed of a naked charter, without any fund at all to accomplish the undertaking. This, in the eyes of some, gave it the appearance of an idle chimerical project. Their only resource, indeed, under the smiles of Heaven, was the beneficence of the advocates and friends of learning. After various solicitations in *America*, the contributions, tho' often generous and worthy of grateful acknowledgment, were found by no means adequate to the execution of so extensive a design. Therefore, in the year 1753, two gentlemen were sent as agents to *Great Britain*, and *Ireland*,

* Johnson's life of Watts.

to solicit additional benefactions. There the institution was honoured, beyond the most sanguine expectations, with the approbation and liberality of several political and ecclesiastical bodies; and of many private persons of the nobility and gentry, among the laity and clergy of various denominations.

The students, in the mean time, who, in the beginning, were few in number, lived dispersed in private lodgings, in the town of *Newark*; at which place the college was first opened; the public academical exercises being generally performed in the county courthouse. The difficulties and danger of these circumstances, both with regard to the morals and literary improvement of the youth, could scarcely have been encountered so long, had it not been for the indefatigable industry and vigilance of Mr. PRESIDENT BURR, the first who officiated in that station. And it was much owing to his unremitting zeal and activity, that this college so suddenly rose to such a flourishing condition.

The trustees, thus generously assisted, immediately set about erecting a building, in which the students might be boarded as well as taught; and live always under the inspection of the college officers, more sequestered from the various temptations, attending a promiscuous converse with the world, that theatre of folly and dissipation. The little village of *Princeton* was fixed upon, as the most convenient situation; being near the centre of the colony, on the public road between *New-York* and *Philadelphia*, and not inferior in the salubrity of its air, to any village upon the continent.

The edifice being nearly finished, and considered as sacred to liberty and revolution principles, was denominated NASSAU-HALL, from that great deliverer of *Britain*, and assertor of protestant liberty, K. WILLIAM the III. prince of *Orange* and *Nassau*. It will accommodate about 147 students, computing three to a chamber. These are 20 feet square, having two large closets, with a window in each, for retirement. It has also an elegant hall, of genteel workmanship, being a square of near 40 feet, with a neatly finished front gallery. Here is a small, though exceeding good organ, which was obtained by a voluntary subscription: opposite to which and of the same height, is erected a stage, for the use of the students, in their public exhibitions. It is also ornamented, on one side, with a portrait of his late majesty, at full length; and, on the other with a like picture, (and above it the family arms neatly carved and gilt,) of his Excellency GOVERNOR BELCHER. These were bequeathed by the latter to this college. The library, which is on the second floor, is a spacious room, furnished at present with about 1200 volumes, all which have been the gifts of the patrons and friends of the institution, both in

Europe and America. There is, on the lower story, a commodious dining hall, large enough to accommodate as many as the house will contain, together with a large kitchen, steward's apartments, &c. The whole structure, which is of durable stone, having a neat cupola on its top, makes a handsome appearance; and is esteemed to be the most conveniently planned for the purposes of a college, of any in North America; being designed and executed by that approved architect, Mr. *Robert Smith*, of *Philadelphia*.

In the year 1757, the students, to about the number of 70, removed from Newark, the house being then so far completed, as to be ready for their reception. Experience soon taught the society, the superior convenience of their new circumstances. The numbers increased very fast. The country became more and more convinced of the importance of learning, in general, and the utility of such a seat of education in particular; both from the regularity of its administration, and the figure which several of its sons already made, in the various literary professions. But it was not long before it suffered, what was then looked upon, as an almost irretrievable loss. For this same year died, universally deplored, Mr. PRESIDENT BURR. Few men were possessed, in an equal degree, of such an assemblage of superior talents. He seemed to be peculiarly formed for that important sphere of action, which was assigned him in the latter part of his life. But the reader may see the lineaments of his character drawn, in striking colours, by a masterly hand, in a funeral eulogium, published soon after his decease. The same year died also his Excellency Governor BELCHER, who continued, to the last, a zealous patron of religion and learning. His library consisting of 474 volumes, together with several other useful and ornamental articles, he left to this college, of which he was himself the founder."

From what has now been stated, and from what will most properly appear in the biographical sketch of President Burr, the general state of the institution during his administration, may be seen. A cursory mention will be made of a few particular circumstances which may deserve a brief notice.

The number of pupils under the care of Mr. Burr, appears to have increased gradually and regularly, till it reached, as we have seen, 70, at the time of the removal from Newark to Princeton.

In conducting the instruction of the students the labour of teaching, at this time, fell principally on the president. He sometimes had but one tutor to assist him, and never more than two, while the college remained at Newark. He also had the charge of a grammar school, during the whole time he was in office, in which pupils

were prepared for the classes of the college. This was considered as a personal concern of the president, by whom the teachers in the school were employed. At the time of his death, the trustees took the grammar school under their care, as a part of the general establishment.

The conferring of degrees, or the publick commencements of the college, during the presidency of Mr. Burr, took place at Newark, with but one exception. The second commencement was held at New-Brunswick, before the permanent site of the institution was located, and when it was most probable that it would be fixed in that town—Perhaps it was intended, by this measure, to increase the zeal of the inhabitants to contribute liberally towards its endowment. After the commencement of 1756, the board of trustees, on the 29th of September, “voted that the president move the college to Princeton this fall; and that the expense thereof be paid by the treasurer.” Yet Dr. Finley’s account states that the removal was in 1757. It is believed that Dr. Finley probably spoke of what might be called a *collegiate year*—reckoning from one commencement to another: The college records are silent as to the precise time of the *actual* removal. The writer believes it was made in the time of vacation, succeeding the commencement of 1756; and that the college was opened at Princeton, in the month of November of that year—president Burr, having, in the mean time, removed to that place with his family. Be this as it might, he did not live to preside at the commencement of 1757—He died two days before it took place. The degrees of that year, were, by the appointment of the board, conferred by “the Hon. WILLIAM SMITH, Esq;” and it was ordered that “the two eldest ministers, being trustees, should begin and conclude with prayer.”

The largest donation recorded as having been made to the college, in this country, during the period under review, was by the Hon. *James Alexander*, afterwards Earl of Stirling—He gave £50 *proc*:

The college had also the benefit of a lottery which was drawn in Philadelphia.—“The General Court of the Colony of Connecticut” likewise granted to the trustees, who petitioned to that effect, the privilege of drawing a lottery, within that colony. Whether the lottery was actually made and drawn does not appear on the minutes of the board; although it is recorded that an address of thanks, to the General Court that had acted thus generously, was voted by the trustees.

Petitions of the most urgent kind were addressed to the legislature of the province of New-Jersey, in behalf of the college. But even a petition for a lottery was “absolutely rejected.” Whatever was the

influence of Gov. Belcher, or the popularity of president Burr, their united exertions could never prevail on the legislature of the province in which the college was founded, whose name it bore, and of which it was the greatest ornament, to show it patronage or favour of any kind. It is as grievous to the writer to record this want of liberality in a legislature of his native state, as it can be to any other inhabitant to read the record. But historical fidelity requires that the fact should not be suppressed. All the state patronage which the college has ever received shall, in its proper place, be faithfully stated. The writer has only to regret that the statement will so easily be made.

The funds from which the expense of erecting the college edifice was defrayed, were provided, as the trustees in their first address to Gov. Belcher explicitly state, by the benefactions obtained in Great Britain through the agency of the Rev. Gilbert Tennent, of Philadelphia, and the Rev. Samuel Davies, of Virginia, who went thither, for this purpose, in 1753; and returned in the following year. But the amount of these benefactions the author regrets that he has not been able to ascertain. The General Assembly of the church of Scotland, were addressed on this occasion; and after the return of Messrs Tennent and Davies, a letter of thanks was transmitted to the Assembly, for the aid which they had afforded in obtaining contributions.

The following sketch of the life and character of president Burr, has been taken almost wholly from Allen's Biographical Dictionary, whose author refers to publications, to the most of which the present writer has had no access. The sketch however has been so much modified, to prevent repetition, to supply some defects, and to render the dates correct, that it seemed more proper to make this general acknowledgment, than to give it as a quotation. It is very deficient, after all, in the arrangement of the parts. In forming it, a funeral sermon preached by the Rev. Caleb Smith, by the appointment of the trustees, and printed at their expense, was probably quoted; as well as the eulogium of Mr. Livingston, mentioned by Dr. Finley. In such compositions praise is often undeservedly or immoderately bestowed. In the present instance, however, if a little allowance be made for the feelings of friendship, and the excitement of unfeigned grief, it is believed that no ground will be left for the charge of extravagance. No clergyman in the state of New-Jersey, was probably ever more beloved, respected and influential, than president Burr. To the church of which he was a minister, and to the college of which he was the president, the loss and the regret which his death occasioned, cannot now be easily estimated. But in no service

probably, had it been left to his choice, would he more willingly have resigned his life, than in that which is believed to have hastened its termination. All accounts agree that the disease of which he died was greatly aggravated, if not entirely produced, by the exertions which he made, in a state of exhaustion and debility, to prepare and preach the funeral sermon of Governor Belcher. These eminent men and endeared friends expired within a month of each other: the Governor on the 31st of August, the President on the 24th of September, 1757. The shock which the college felt by the fall of these two pillars, on which it had seemed principally to lean, was feared at the time to threaten it with lasting injury, if not with entire prostration. But its establishment was more deeply and firmly fixed than was then perceptible; and the God of providence, amidst all the succeeding gloom, watched over and sustained the work, on which for ten successive years, its uninterrupted smiles had rested.

AARON BURR, the second president of New-Jersey college, was a native of Fairfield, in Connecticut, and was born in the year 1716. His ancestors, for a number of generations, had lived in that colony, and were persons of great respectability. He descended, it is believed, from the Rev. Jonathan Burr, of Dorchester. He was graduated at Yale College in 1735. In 1738, he was invited to take the pastoral charge of the Presbyterian church, at Newark, in New-Jersey, and was ordained as its pastor. Here he became so eminent, as an able and learned divine, and an accomplished scholar, that in 1748, he was unanimously elected president of the college, as successor to Mr. Dickinson. In 1754, he accompanied Mr. Whitefield to Boston, having a high esteem for the character of that eloquent itinerant preacher, and greatly rejoicing in the success of his labours. After a life of usefulness and honor, devoted to his Master in heaven, he was called into the eternal world, in the midst of his days, being in the forty-second year of his age.

President Burr was a person of a slender and a delicate make, yet to encounter fatigue he had a heart of steel. To amazing talents for the despatch of business he joined a constancy of mind, that commonly secured to him success. As long as an enterprise appeared possible, he yielded to no discouragement. The flourishing state of the college of New-Jersey, was much owing to his great and assiduous exertion. When his services were requested by the trustees of the college in soliciting donations for the purchase of a library and philosophical apparatus, and for erecting a building for the accommodation of the students, he engaged with his usual zeal in the undertaking, and every where met with the encouragement, which the design so fully deserved. Until the autumn of 1755, he discharged the du-

ties both of president and pastor of a church. At that time his pastoral relation to his people was dissolved; and he devoted himself wholly to the service of the college.

Few men were more perfect in the art of rendering themselves agreeable in company. He knew the avenues to the human heart, and he possessed the rare power of pleasing, without betraying a design to please. As he was free from ostentation and parade, no one would have suspected his learning, unless his subject required him to display it, and then every one was surprised that a person so well acquainted with books, should yet possess such ease in conversation, and such freedom of behaviour. He inspired all around him with cheerfulness. His arms were open to good men of every denomination. A sweetness of temper, obliging courtesy and mildness of manners, joined to an engaging candor of sentiment, spread a glory over his reputation, and endeared his person to all his acquaintance. Though steady to his own principles, he was free from all bigotry.

In the pulpit he shone with superior lustre. He was fluent, copious, sublime, and persuasive. Having a clear and harmonious voice, which was capable of expressing the various passions, and taking a deep interest in his subjects, he could not fail to reach the heart. His invention was exhaustless, and his elocution was equal to his ideas. He was not one of those preachers, who soothe their hearers with a delusive hope of safety, who substitute morality in the place of holiness, and yield the important doctrines of the gospel, through the fear of displeasing the more reputable sinners. He insisted upon the great and universal duty of repentance, as all were guilty and condemned by the divine law. He never wished to administer consolation, till the heart was renewed and consecrated unto God. When he saw the soul humbled, he then dwelt upon the riches of redeeming mercy, and expatiated upon the glories of Him, who was God manifest in the flesh. It was his endeavour to alarm the thoughtless, to fix upon the conscience a sense of sin, to revive the disconsolate, to animate the penitent, to reclaim the relapsing, to confirm the irresolute, and to establish the faithful. He wished to restore to man the beautiful image of God, disfigured by the apostacy. His life and example were a comment on his sermons; and by his engaging deportment he rendered the amiable character of a christian still more attractive and lovely.

He was distinguished for his public spirit. Amidst his other cares he studied, and planned, and toiled for the good of his country. He had a high sense of English liberty, and detested despotic power as the bane of human happiness. He considered the heresy of Arius as not more fatal to the purity of the gospel, than the positions of

Filmer were to the dignity of man and the repose of states. But though he had much of that patriotic spirit, which is ornamental even to a christian minister, he very cautiously intermeddled with any matters of a political nature; being aware of the invidious constructions, which are commonly put upon the most unexceptionable attempts, made by men of his profession to promote the public welfare. He was a correspondent of the Scotch society for propagating the gospel; and he thought no labor too great in the prosecution of an enterprise, which promised to illuminate the gloomy wilderness with the beams of evangelical truth.

He presided over the college with dignity and reputation. He had the most engaging method of instruction, and a singular talent in communicating his sentiments. While he stripped learning of its mysteries, and presented the most intricate subjects in the clearest light, and thus enriched his pupils with the treasures of learning, he wished also to implant in their minds the seeds of virtue and religion. He took indefatigable pains in regard to their religious instruction, and with zeal, solicitude, and parental affection, pressed upon them the care of their souls; and with melting tenderness urged the importance of their becoming the true disciples of the holy Jesus. In some instances his pious exertions were attended with success. In the government of the college he exhibited the greatest impartiality and wisdom. Though in judgment and temper inclined to mild measures, when these failed, he would resort to a necessary severity; and no connexions could prevent the equal distributions of justice. In no college were the students more narrowly inspected and prudently guarded, or vice of every kind more effectually searched out, and discountenanced or suppressed. He secured with the same ease the obedience and love of his pupils.

The year after he took his first degree he resided at New-Haven, and this was the period, when his mind was first enlightened with the knowledge of the way of salvation. In his private papers he wrote as follows: "this year God saw fit to open my eyes, and shew me what a miserable creature I was. Till then I had spent my life in a dream; and, as to the great design of my being, had lived in vain. Though before I had been under frequent convictions, and was driven to a form of religion, yet I knew nothing as I ought to know. But then I was brought to the footstool of sovereign grace; saw myself polluted by nature and practice; had affecting views of the divine wrath I deserved; was made to despair of help in myself, and almost concluded that my day of grace was past. It pleased God, at length, to reveal his Son to me in the gospel, as an all sufficient and willing Saviour, and I hope inclined me to receive him on

the terms of the gospel. I received some consolation, and found a great change in myself. Before this I was strongly attached to the Arminian scheme ; but then I was made to see those things in a different light, and seemingly felt the truth of the Calvinian doctrines." He was unfluctuating in principles, and ardent in devotion, raising his heart continually to the Father of mercies in adoration and praise. He kept his eye fixed upon the high destiny of man, and lived a spiritual life. The efficacy of his religious principles was evinced by his benevolence and charity. From the grace of God he received a liberal and generous disposition, and from his bounty the power of gratifying the desire of doing good.

At the approach of death that gospel, which he had preached to others, and which discloses a crucified Redeemer, gave him support. He was patient and resigned, and was cheered with the liveliest hope. The king of terrors was disarmed of his sting.

Mr. Burr married in 1752, a daughter of Jonathan Edwards, his successor in the presidency of the college. She died in 1758, the year after the death of her husband, in the twenty-seventh year of her age ; leaving two children, one of whom was Aaron Burr, late Vice-President of the United States, and the other a daughter, who was married to Judge Reeve, of Connecticut. She died a number of years ago. Mrs. Burr was in every respect an ornament to her sex, being equally distinguished for the suavity of her manners, her literary accomplishments, and her unfeigned regard to religion. She combined a lively imagination, a penetrating mind, and a correct judgment. When only seven or eight years of age, she was brought to a knowledge of the truth as it is in Jesus, and her conduct through life was becoming the gospel. Her religion did not cast a gloom over her mind, but made her cheerful and happy, and rendered the thought of death transporting. She left a number of manuscripts on interesting subjects, and it was hoped they would have been made public ; but they are now lost.

Mr. Burr published a valuable treatise, which displays his talents in controversial theology, entitled, *The Supreme Deity of our Lord Jesus Christ, maintained in a letter to the editor of Mr. Emlyn's inquiry*, re-printed at Boston in 1791. He published, also, *A fast sermon on account of the encroachments of the French, and their designs against the British Colonies in America ; delivered at Newark, January 1, 1755. The Watchman's answer to the question, "What of the night?" a sermon before the Synod of New-York, convened at Newark, September 30, 1756. A funeral sermon at the interment of Governor Belcher, September 4, 1757.*

On a marble monumental stone, placed over the grave of President Burr, in the burial ground at Princeton, by the order and at the expense of the corporation of the college, is the following inscription— :

M. S.

Reverendi admodum Viri,
AARONIS BURR, A. M. Collegii *Neo-Cæsariensis* Præsidis'
Natus apud *Fairfield, Connecticutensium* IV *Januarii*,
A. D. MDCCXVI. S. V.

Honesta in eadem Colonia Familia oriundus,
Collegio *Yalensi* innutritus,
Novaræ Sacris initiatus, MDCCXXXVIII.
Annos circiter viginti pastorali Munere
Fideliter functus.

Collegii *M. C.* Præsidium MDCCXLVIII accepit.
In *Nassoviæ Aulam* sub Finem MDCCLVI translatus.
Defunctus in hoc Vico XXIV *Septembris*,
A. D. MDCCLVII. S. M.

Ætatis XLII. Eheu quam brevis !
Huic Marmori subjicitur, quod mori potuit ;
Quod immortale, vendicarunt Cœli.
Quæris Viator qualis quantusque fuit ?
Perpaucis accipe.

Vir corpore parvo ac tenui,
Studiis, Vigiliis, assiduisque Laboribus,
Macro.

Sagacitate, Perspicacitate, Agilitate,
Ac Solertia, (si fas dicere)
Plusquam humana, pene
Angelica.

Anima ferme totus.

Omnigena Literatura instructus,
Theologia præstantior :
Concionator volubilis, suavis et suadus :
Orator facundus.

Moribus facilis, candidus et jucundus,
Vita egregie liberalis ac beneficus :
Supra vero omnia emicuerunt
Pietas ac Benevolentia.

Sed ah ! quanta et quota Ingenii,
Industriæ, Prudentiæ, Patientiæ,
Cæterarumque omnium Virtutum
Exemplaria,

Marmoris sepulchralis Angustia
 Reticebit.
 Multum desideratus, multum
 Dilectus,
 Humani generis Deliciæ.
 O ! infandum sui Desiderium,
 Gemit Ecclesia, plorat
 Academia :
 At Cælum plaudit, dum ille
 Ingreditur
 In Gaudium Domini
 Dulce loquentis,
 Euge bone et fidelis
 Serve!
 Abi Viator tuam respice finem.

PRESIDENT EDWARDS' ADMINISTRATION—1758.

The meeting of the board of trustees, which took place, as we have seen, ~~two~~ days after the death of President Burr, was not adjourned until a choice had been made of his successor.

The record of this transaction is as follows—"A choice of a President of the college being proposed to the board, it was ordered to be put to vote, whether the said President be now chosen or not; which being voted accordingly, was carried in the affirmative. Whereupon—after prayer, particularly on this occasion, and the number of the trustees present being twenty—the Rev. Mr. Jonathan Edwards, of Stockbridge, was chosen by a majority of seventeen: And this board requests that Messrs. Livingston and Spencer, of their number, would draw the draught of a letter, requesting that the said Mr. Edwards would accept of the said choice: and also of an address to the Honourable the Commissioners for propagating the gospel among the heathen in America, in the province of the Massachusetts, requesting that the said Commissioners would liberate the said Mr. Edwards from his pastoral charge of the Indian Congregation of Stockbridge, and the mission given him by the said Commissioners; and that the said letter and address be signed in behalf of this board, by the Clerk of the same.

It is ordered by the trustees, that twenty pounds be paid to the Rev. Mr. Edwards, for the expenses of removing his family to Princeton.

The committee appointed to draw the draught of a letter to the Rev. Mr. Edwards, and an address to the Commissioners in the Massachusetts, brought in the said draught; which being read were

approved of, and the Clerk is ordered to transcribe the same, and send them, as soon as may be, to the persons for whom they are designed."

It appears by a vote of the trustees, at a subsequent meeting, that they awarded "the sum of eleven pounds to be paid to the Rev. William Tennent, for his services in inspecting the government of the college." This inspection, therefore, appears to have been confided to that gentleman, during the period which elapsed between the death of Mr. Burr and the next meeting of the board; although there is no record of his appointment for that purpose. The instruction of the college, while destitute of a stated president, was almost wholly committed to the tutors; of whom there were three, and of these, John Ewing, afterwards the Rev. Dr. Ewing, for many years the distinguished Provost of the University of Pennsylvania, was the first in rank and in efficiency. He was graduated under Mr. Burr, had been for sometime in the tutorship, and had already given promise of that eminence in science and influence, to which he soon afterward rose.

Having taken the necessary measures for the instruction and government of the institution till they should meet again, the trustees adjourned, on the 27th of September.

The next meeting was "on Wednesday the 14th day of December, 1757."

The following extracts from the minutes of this meeting, will explain the measures which were then taken to secure the services of Mr. Edwards.

"The trustees considering the contents of the last letter received from the Rev. Mr. Edwards, particularly relating to his dismissal from his present pastoral charge, do vote, that it is highly proper that one of their members do endeavour, if possible, to attend the ecclesiastical council who are to convene for that purpose, and represent, in behalf of this board, the reasons for the propriety of such a dismissal. Voted, that if the Rev. Mr. Edwards come and take upon him the charge of the college this winter, that he be entitled to the president's salary for the whole of this year: and that he have the liberty of receiving one half of his salary, at the end of six months from the last commencement.

The Rev. Messrs. Caleb Smith and John Brainard, are requested immediately to proceed upon a journey to Stockbridge, if possible to attend the ecclesiastical council, to convene relating to Mr. Edwards' dismissal. And that the sum of twenty pounds be paid them for their services.

Voted, that the Rev. Mr. David Cowell be president of this college, until the next meeting of the trustees: And the choice of the said Mr. Cowell being made known to him, he was pleased to accept of the same, and was qualified as the charter directs.

Voted, that the president of the college, and the clerk for the time being, be a committee to transact the affair about Mr. Edwards's removal: and if there be necessity, that they may convene any three, or a lesser number, of members to assist them.

Voted, that president Cowell provide, as soon as possible, an Usher for the grammar school."

The next meeting of the board was "on Thursday the 16th day of February, A. D. 1758," when it was "Ordered, that the Rev. David Cowell be paid the sum of eleven pounds, for his services in inspecting the government of the college."

The following records relate to Mr. Edwards, and the general concerns of the institution—

"The Rev. Mr. Jonathan Edwards, at the repeated requests and invitation of this board, and agreeable to a vote passed at a meeting of the trustees in September last, attending, and having been pleased to accept the office of President of this college, so unanimously voted him, was qualified as the charter directs: and the said President Edwards was at the same time qualified as a trustee of the college, and took his seat accordingly.

Voted, that the law obliging the students to wear particular habits be repealed.

Voted, that if a new Governor be appointed and come into the Province before the next trustee meeting, that President Edwards and the Clerk be empowered to address the Governor, in the name of the trustees.

Voted, that President Edwards have the direction, care and government of the Grammar school, with its masters and ushers, and have authority to introduce the elements of Geography, History, and Chronology, if he judges proper; and that he have the profits of said school.

Voted, that Mr. Cowell and the Clerk be empowered to agree with a number of men to be managers of a lottery, to be drawn for the college, upon an island in Delaware river; to raise a sum not exceeding £600, besides the charges of management. The price of the tickets to be two dollars. The managers not to be paid any thing for managing, till the lottery be drawn, except the printing of the tickets.

Voted, that the treasurer pay for printing Governor Belcher's funeral sermon; and it is desired that Mr. Caleb Smith take care of

the sale of the said sermons, and return to the treasurer the money that arises from the said sale.

Voted, that there be a trustee meeting for the future at every commencement ; and that the clerk notify the absent members of this vote."—Before the passing of this last vote, although it was indispensable that all degrees should be conferred by a vote of the board, it was not considered as either indispensable or expedient that the board should always meet at the very time at which the degrees were conferred. This, however, has since been the uniform practice.

As dates and facts are best ascertained and authenticated by contemporaneous records, the author has determined to give them, as much as possible, from the minutes of the board of trustees, and in the very language of those minutes. In giving subsequently a connected view of these dates and facts, it may not be easy, or practicable, to avoid some repetition ; but this, it is believed, should be regarded as far more pardonable than the want of accuracy in the substance of the statement.

The college derived reputation from the election of Mr. Edwards as its president, and from his acceptance of the office, and his entrance on his duties as head of the institution. But his administration was too short to permit him to do it much service, by his instructions, or by his counsel. He did not act as president for a longer space than about two months ; and was not inaugurated till about five weeks before his death. On the pressing solicitation of the trustees he left Stockbridge and came to Princeton in the month of January, 1758. His arrival at the college must have been in the latter part of that month. He was inoculated for the Small Pox on the 15th of February following, three days before the meeting of the board at which he was formally invested with his office : and he died on the 22d of March. Of the short time that he spent at the college, the larger part was passed under the influence of the disease which terminated his life. The records say nothing of the manner in which his time was employed ; but an account which was published not long after his decease, and which there is no reason to doubt is authentick, gives some information on this subject, which will be found in the subjoined memoir.

The reputation of President Edwards, as an author and a divine, has long been high in Europe, as well as in America. It was to be expected that the life of such a man would be written at large, and by more than a single hand. Such has been the fact. In giving a biographical sketch, which the limits of these notes requires to be brief, the difficulty is not to find materials, but to condense and ar-

range them properly. In furnishing memoirs of the deceased presidents of the college, the author has never had an intention of doing much more than to republish the best accounts he could find already written ; with such corrections, or additions, as his personal knowledge might enable him to make. In pursuing this plan with reference to President Edwards, he has drawn from several sources—from an account of his life and writings, printed in Scotland, in 1764 ; from a similar account prefixed to the late edition of his works printed in this country ; and from Allen's biographical dictionary. In using these materials, although he has written but little, he has made such modifications of the statements of others as were necessary to adapt them to his purpose. His own sentiments, in contemplating the life and labours of President Edwards, are those of profound and affectionate veneration ; so much so, that he knows not that he has ever read or heard of a man, of whom he has been disposed to say with more truth and ardour, than of Mr. Edwards—I would wish to be *such a man*. He was certainly the possessor of a mighty mind. As such, his reputation has been steadily advancing ever since his death ; till at length the British writers, notwithstanding their tardiness in duly accrediting American genius and talents, have classed him among the great masters of reasoning. But the highest excellence of his character was, that his great powers of mind were deeply sanctified, and unreservedly consecrated to the glory of God and the good of mankind. He was, in the estimation of the writer, one of the most holy, humble and heavenly minded men, that the world has seen, since the apostolick age. His learning was not various. Having early devoted himself, in the most unreserved manner, to the service of God in the gospel ministry, his studies always had a reference, either direct or collateral, to Theology. But thus employed, such a mind as his could not fail to acquire science and erudition, to a considerable extent ; while, in its favourite pursuits, eminence of the first distinction would certainly be reached. In knowledge of the sacred scriptures, and in every thing relating to Theology, he had few equals—In reasoning on theological subjects he had, in the day in which he lived, no superior. By saying this, the writer does not mean to subscribe to every conclusion in Theology, at which this great man arrived ; any more than in expressing his admiration of the powers of Mr. Locke, he would be understood to adopt all that is said in the “ Essay concerning human understanding.” Mr. Edwards' manner or style of writing, has no claims to elegance. His language is not select ; he is utterly regardless of any thing like harmony in the structure of his periods ; and he takes little care to avoid a frequent repetition of the same words and phra-

ses. His whole attention is given to his thoughts. But in conveying these he is wonderfully successful. His meaning is clearly communicated, and carefully guarded. And in his practical writings, he is often both powerful and pathetick. Is not such a writer, all other considerations notwithstanding, really eloquent? That calm, and close, and patient thinking, of which his works give such abundant proof, would seem to indicate a temperament not easily excited. Yet the fact was otherwise. His resolutions and diary show that he was a man of great sensibility, and of ardent affections. When those whom he consulted on the propriety of his accepting the presidency of the college unanimously advised his acceptance, he burst into tears in their presence; and it appears that he frequently retired to his study, to conceal from others, the emotions which he felt.

Journal of Jonathan Edwards, 1720-1721, Conn. Coll.

The Rev. JONATHAN EDWARDS was born on the 5th of October, 1703, at Windsor, in the then Province of Connecticut. His father, the Rev. Timothy Edwards, was minister of that place, almost sixty years, and resided there from November, 1694, till January, 1758, when he died, in the 89th year of his age, not two months before this his only son. He had ten daughters, four of whom were older, and six younger, than the subject of this memoir.

Mr. Edwards entered Yale College, when about twelve years of age; and received the degree of Bachelor of Arts in September, 1720, a little before he was seventeen. While at college his character was marked with sobriety and improvement in learning. In the second year of his collegiate course, he read Locke on the Human Understanding, with much delight. His uncommon genius, by which he was naturally formed for close thought and deep penetration, now began to discover and exert itself. From his own account, he was inexpressibly entertained and pleased with that book when he read it at college; more so than the most greedy miser, when gathering up handfuls of silver and gold from some newly discovered treasure. Though he made good proficiency in all the arts and sciences, and had an uncommon taste for Natural Philosophy, (which he cultivated to the end of his life) yet Moral Philosophy, including Divinity, was his favourite subject, in which he made great progress in early life.

He lived at college nearly two years after he took his first degree, preparing for the work of the ministry. After which, having passed the usual trials, he was licensed to preach the gospel as a can-

didate. In consequence of an application from a number of ministers in New-England, who were intrusted to act in behalf of the English Presbyterians in New-York, he went to that city in the beginning of August, 1722, and preached there with great acceptance, about eight months. But on account of the smallness of that society, and some special difficulties that attended it, he did not think there was a rational prospect of answering the good end proposed, by his settling there as their minister. He therefore left them the next spring, and retired to his father's house, where he spent the summer in close study. He was earnestly solicited by the people to return again to New-York; but his former views were not altered, and therefore, however disposed to gratify them, he could not comply with their wishes.

In September 1723, he received his degree of Master of Arts. About this time several congregations invited him to become their minister; but being chosen tutor of Yale College, he determined to continue in that retirement, and attended the business of tuition there above two years. During his tutorship he was applied to by the people of Northampton, who had some powerful motives to offer, in favour of his exercising his ministry there, and especially that his maternal grandfather, Stoddard, then their pastor, by reason of his great age, stood in need of assistance. He therefore resigned his tutorship in September 1726, and accepted their invitation, and was ordained as colleague with his grandfather, February 15, 1727, in the twenty-fourth year of his age. He continued at Northampton twenty-three years and four months. His ministerial labours in this place, in 1734 and 1735, were attended with very uncommon success; a general impression was made upon the minds of his people by the truths which he proclaimed, and the church was much enlarged. At a subsequent period, also, in the years 1740 and 1741, there was a remarkable revival of religion, in which Northampton, in common with many other places, partook largely. For many years, Mr. Edwards was very happy in the love and esteem of his people, and there was, during that period, the greatest prospect of his living and dying so. Indeed he was almost the last minister in all New-England, that would have been thought likely to be opposed by his people. But the event demonstrated how uncertain is the continuance of popular esteem and favour; even when nothing is done that ought to diminish, but every thing to increase and perpetuate them. Mr. Edwards was dismissed from his people in 1750, at their own request, and with every indication of their alienation and resentment.

The circumstances which led to this dismissal were the following :

Mr. Edwards being informed of certain immoralities, in which some young persons, who were connected with the church, indulged themselves, thought that an inquiry should be made into their conduct. The church readily acknowledged the importance of strict discipline, and entered into the plan; but when the names of the persons accused were known, and it was found, that members of the principal families in the town were implicated, it was impossible to proceed. There were few in his church, who continued their zeal for discipline, when they perceived, that it would enter their own houses; and the hands of the immoral were strengthened by this defeat of an attempt to correct their errors and to bring them to repentance. After this event, which took place in 1744, Mr. Edwards' usefulness in Northampton was almost destroyed. A secret dislike was excited in the minds of many, and it was soon blown into a flame. When he was settled in this town, he was not perfectly convinced of the correctness of the principle, which was supported by his colleague, the Rev. Mr. Stoddard, that unconverted persons had a right, in the sight of God, to the sacrament of the Lord's supper. After diligent inquiry he was convinced, that the principle was erroneous and dangerous. His investigations led him to believe that the sacramental supper was instituted for the true disciples of Jesus Christ; that none but such could have a right to it; and that none but those, who were considered as such, should be permitted to partake of it. Adopting these sentiments, he had the courage to avow them. He considered it as an inviolable duty ever to vindicate the truth. He knew the zeal of his people for their loose principles, and expected to see that zeal bursting upon him, if he should dare to stand forward in opposition to their long continued practice. He anticipated a dismissal from Northampton, and a deprivation of the means of support. But in the full view of these consequences, he openly avowed his change of sentiment, cheerfully sacrificing every worldly interest to promote the purity of the church and the glory of the Redeemer. The evils, which he anticipated, came upon him. He was driven away in disgrace from a people, who once would almost have "plucked out their eyes, and given them to him." They would not even hear him in his vindication. Mr. Edwards had been instrumental in cheering many hearts with the joys of religion, and not a few had regarded him with all that affectionate attachment, which is excited by the love of excellence and the sense of obligations, which can never be repaid. But a spirit of detraction had gone forth, and a few leading men, of outrageous zeal, pushed forward men of less determined hostility; and in the hopeless prospect of conciliation he was dismissed by an ecclesiasti-

cal council June 22, 1750. In this scene of trouble and abuse, while the mistakes and the bigotry of the multitude had stopped their ears, and their passions raged without controul, Mr. Edwards exhibited a truly christian spirit. His calmness and meekness and humility, and yet firmness and resolution, were the subjects of admiration to his friends. More anxious for his people than for himself, he preached a most solemn and affecting farewell discourse. He afterwards occasionally supplied the pulpit, at times when no preacher had been procured; but this proof of his superiority to resentment or pride, and this readiness to do good to those who had injured him, met with no return, except a vote of the inhabitants, prohibiting him from ever again preaching for them. Still he was not left without a number of excellent friends in Northampton, who steadfastly adhered to him through all his trials; and his correspondents in Scotland, having been informed of his dismissal, contributed a considerable sum for the maintenance of his family.

At this time, the Indian mission at Stockbridge, a town in the western part of Massachusetts' Bay, fifty miles from Northampton, being vacant; the Commissioners for Indian affairs in Boston, who had the care and direction of the mission, applied to Mr. Edwards, as the most suitable person they could think of to be entrusted with it. He was invited, at the same time, by the inhabitants of Stockbridge, to preach the gospel and perform ministerial duties among them; and being advised by a council to accept of the invitation, he repaired to Stockbridge, and was introduced and fixed as missionary to the Indians there, by an ecclesiastical council, called for that purpose, August 8th, 1751.

When he first engaged in this mission there was a hopeful prospect of its being extensively serviceable, not only to the tribe of Indians which was settled at Stockbridge, but among the Six Nations; some of whom were coming to Stockbridge to settle, bringing their own, and as many of their neighbour's children as they could get, to be educated and instructed there. But although Mr. Edwards performed the business of his mission to the good acceptance of the inhabitants of Stockbridge, both English and Indians, and of the commissioners, who supported him honourably, and confided very much in his judgment and wisdom, yet his labours in this place were attended with no remarkable success. Stockbridge, however, proved to Mr. Edwards a more quiet, and on many accounts a much more comfortable situation, than he was in before. Here he followed his beloved studies more closely, and to better purpose than ever. In the six years, during which he remained in this place, it is believed that he made greater advances in knowledge than ever before, and

added more to his manuscripts than in any equal space of time. Probably, indeed, this was as *useful* a part of his life as any ; for in this place he wrote his treatise “ On the Will,” as well as that on “ Original Sin ;” so that when in his own judgment, as well as that of others, his usefulness seemed to be cut off, he found greater opportunities of service than ever.

The well merited celebrity which he obtained by his publications, particularly that on the Will, had, doubtless, no small influence, among other considerations, to induce the trustees of the college of New-Jersey to look to him as the most suitable successor to his son-in-law, Mr. Burr, in the presidency of the institution. Yet such was his humility that he looked on himself, in many respects, so unqualified for the business, that he wondered that gentlemen of such good judgment, and so well acquainted with him, as he knew some of the trustees were, should think of *him* for that place. He addressed a letter to the board, in which he laboured to satisfy them that their choice had not been properly made. An extract from this letter has been published ; and no one can read it without a conviction that Mr. Edwards was as much distinguished by genuine lowliness of mind, as by any other quality. He thought it right, however, to submit to the decision of some judicious friends, the matter of his duty in this interesting concern. And on their advising him to accept the presidency, although he received the decision with much emotion, he consented to be released from his charge at Stockbridge ; girded up his loins, and set off for Princeton, in January. He left his family at Stockbridge, not to be removed till spring. He had two daughters at Princeton, Mrs. Burr, and his eldest daughter that was unmarried. His arrival was to the great joy and satisfaction of the college.

While at Princeton, before his sickness, he preached in the college chapel several sabbaths, to the great acceptance of the hearers ; but did nothing in the way of instruction, unless it was to give out some questions in divinity to the senior class, to be answered before him ; each one having opportunity to study and write what he thought proper upon them. When they came together to answer these questions, they found so much entertainment and profit by the exercise, especially by the light and instruction Mr. Edwards communicated, after they had delivered what they had to say, that they spoke of it with the greatest satisfaction and wonder.

The Small Pox was at this time prevalent in the vicinity of Princeton, and likely to spread. Mr. Edwards had never had it, and by the advice of his friends and physicians, he was inoculated. He appeared to have it favourably, and it was thought the danger

was over. But a secondary fever set in, and by reason of a number of pustules in his throat, the obstruction was such that the medicines necessary to check the fever could not be administered. It therefore raged, till it put an end to his life, on the 22d of March, 1758, in the fifty-fifth year of his age.

After he was sensible he could not survive his sickness, a little before his death, he called to him his daughter, and addressed her in a few words which were immediately taken down in writing, as nearly as could be recollected; they were as follows—"Dear Lucy, it seems to me to be the will of God that I must shortly leave you; therefore give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us, has been of such a nature as I trust is spiritual, and therefore will continue forever: And I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father who will never fail you. And as to my funeral, I would have it to be like Mr. Burr's; and any additional sum of money that might be expected to be laid out in that way, I would have it disposed of to charitable uses."*

He said but very little in his sickness, but was an admirable instance of patience and resignation to the last. Just at the close of life, as some persons who stood by, expecting he would breathe his last in a few minutes, were lamenting his death, not only as a great frown on the college, but as having a dark aspect on the interests of religion in general; to their surprise, not imagining he heard, or ever would speak another word, he said, "Trust in God, and ye need not fear." These were his last words. What could have been more suitable to the occasion! And what need of more!

He appeared to have the uninterrupted use of his reason to the last, and died with perfect calmness and composure. The physician who inoculated and constantly attended him in his sickness, wrote to Mrs. Edwards, on occasion of his death, as follows—"Never did any mortal man more fully and clearly evidence the sincerity of all his professions, by one continued, universal, calm, cheerful resignation and patient submission to the divine will, through every stage of his disease, than he. Not so much as one discontented expression, nor the least appearance of murmuring

* Mr. Burr ordered, on his death-bed, that his funeral should not be attended with pomp and cost; but that the sum which would have been requisite for a modish funeral, beyond a decent one, should be given to the poor, out of his estate.

through the whole! And never did any person expire with more perfect freedom from pain; not so much as one distortion; but in the most proper sense of the words he really fell asleep."

The following is a list of the publications of President Edwards; with the dates at which the several publications were made.

- 1731 A Sermon preached at Boston, on 1 Cor. 1. 29, 30.
- 1734 do. at Northampton, on Matth. 16.—17.
- 1736 A Narrative of the work of God, &c.
- 1738 Five Discourses, at Northampton.
- 1741 A Sermon preached at Enfield.
- 1741 do. at New-Haven, on 1 John 4. 1.
- 1741 do. at Hatfield.
- 1742 Thoughts on the Revival.
- 1746 Religious Affections.
- 1747 On Prayer for a Revival.
- 1749 Ordination Sermon.
- 1749 Life of the Rev. David Brainerd.
- 1749 On Qualifications for Communion.
- 1752 A Reply to S. Williams' Answer.
- 1752 A Sermon preached at Newark, on James 2. 19.
- 1754 On the Freedom of the Will.
- 1758 On Original Sin.

[This last was in the press when the author died. All his other works were collected from his papers after his decease; the principal of which were published in the following order]—

- 1765 Eighteen Sermons, with his life prefixed.
- 1774 The History of Redemption.
- 1788 On the Nature of Virtue.
- 1788 God's Last End in the Creation.
- 1788 Thirty-three Sermons.
- 1789 Twenty Sermons.
- 1793 Miscellaneous Observations.
- 1796 Miscellaneous Remarks.

Mrs. Sarah Edwards, the amiable consort of President Edwards, did not long survive him. In September she set out from Stockbridge in good health, on a journey to Philadelphia, to take care of her two orphan grand-children, who were now in that city; as they had been since the death of Mrs. Burr. Having no relations in those parts, Mrs. Edwards proposed to take them into her own family. She arrived at Philadelphia, by the way of Princeton, September 21, in good health, having had a comfortable journey. But in a few days she was seized with a violent dysentery, which,

on the fifth day, put an end to her life, October 2d, 1758, in the 49th year of her age. She said not much in her sickness; being exercised most of the time with violent pain. On the morning of the day she died, she apprehended her death was near, when she expressed her entire resignation to God, and desire that God might be glorified in all things; and that she might be enabled to glorify him to the last: and continued in such a temper, calm and resigned till she died.

Her remains were carried to Princeton, and deposited with those of Mr. Edwards. Thus they who were in their lives remarkably lovely and pleasant, in their death were not much divided. Here are the father and mother, the son and daughter, laid together in the grave, within the space of a little more than a year, though a few months before their dwellings were more than 150 miles apart. Two presidents of the same college, and their consorts, than whom it would be hard to find four persons more valuable and useful, in a few months are cut off from the earth forever; and by a remarkable providence are put, as it were, into one grave! Mrs. Edwards was born in New-Haven, in Connecticut, January 9th, 1709.— Her father was the Rev. Mr. James Pierpont, who was long an eminent, godly and useful minister of the Gospel, at New-Haven. She was married to Mr. Edwards, July 20, 1727, in the eighteenth year of her age. She had eleven children, of whom three sons and five daughters, survived both their parents. Mrs. Burr died after her father, but before her mother's death.

At the expense of the trustees of the college, a marble monument has been erected in honour of all the Presidents, since Mr. Dickinson. The following is the inscription on the stone which covers the remains of President Edwards.—

M. S.

Reverendi admodum Viri,

JONATHAN EDWARDS, A. M.

Collegii Novæ Cæsareæ Præsidis.

Natus apud Windsor Connecticutensium V. Octobris.

A. D. MDCCIII, S. V.

Patre Reverendo Timotheo Edwards oriundus,

Collegio Yalensi educatus;

Apud Northampton Sacris initiatus, XV Februarii,

MDCCXXVI—VII.

Illinc dimissus XXII Junii, MDCCCL,

Et Munus Barbaros instituendi accepit.

Præses Aulæ Nassovicæ creatus XVI Februarii,

MDCCLVIII.

Defunctus in hoc Vico XXII Martii sequentis, S. N.

Ætatis LV, heu nimis brevis!

Hic jacet mortalis Pars.

Qualis Persona quæris Viator?

Vir Corpore procero, sed gracili,

Studiis intensissimis, Abstinencia, et Sedulitate,
Attenuato.

Ingenii Acumine, Judicio acri, et Prudentia,

Secundus Nemini Mortalium.

Artium liberalium et Scientiarum Peritia insignis,

Criticorum sacrorum optimus, Theologus eximius,

Ut vix alter æqualis; Disputator candidus;

Fidei Christianæ Propugnator validus et invictus;

Concionator gravis, serius, discriminans;

Et, Deo favente, Successu

Felicissimus.

Pietate præclarus, Moribus suis severus,

Ast aliis æquus et benignus,

Vixit dilectus, veneratus—

Sed ah! lugendus

Moriebatur.

Quantos Gemitus discedens ciebat!

Heu Sapientia tanta! heu Doctrina et Religio!

Amissum plorat Collegium, plorat et Ecclesia:

At, eo recepto, gaudet

Cælum.

Abi Viator, et pia sequere Vestigia.

THE INTERVAL between the death of President Edwards and the accession of President Davies—From March 22d, 1758, to July 26th 1759.

The trustees met within a month, after the death of President Edwards, on "Wednesday, the 19th day of April, A. D. 1758." The following extracts from their records, will show the measures which they adopted in consequence of that mournful event,

"It having pleased God to remove by death, the late Rev. Mr. Edwards, President of the college, a few weeks after he had taken upon him the charge of the college; It is ordered, that the treasurer pay unto the executors of the said Mr. Edwards, the sum of one hundred pounds, being the one half of his salary for one year, which he had a right to receive at the end of six months after the last commencement; the said six months being unexpired notwithstanding.

The Presidentship of the college, having become vacant by the death of the late President Edwards; the trustees, after prayers particularly on this account being made, and having taken deliberate consideration of the matter, do elect the Rev. Mr. JAMES LOCKWOOD of Wethersfield, in the Colony of Connecticut, to be the President of this college; and the Clerk is ordered to write a letter unto the said Mr. Lockwood, informing him of the said election, and requesting his acceptance: and Mr. Spencer, one of the members of this corporation, is desired to wait on the said Mr. Lockwood, and deliver him the said letter—It is ordered that the expenses, attending the moving of Mr. Lockwood's family to this place, be paid by the treasurer.

It is ordered, that Messrs. William P. Smith, Woodruff, Pierson, Johnes, Green, Caleb Smith and Brainerd, or any four of them, be a committee to transact the affair of Mr. Lockwood's removal.

The Rev. Mr. Caleb Smith, is appointed President of this college until the next trustee meeting; and the said appointment being made known to the said Mr. Smith, he was pleased to accept the same, and was qualified as the charter directs.

2d day 7 o'clock—The trustees met according to adjournment.

The Rev. Samuel Finley is appointed to take upon himself the charge of the college, and act as President thereof until the 22d day of May next, and the said Mr. Finley was qualified as the charter directs." This appears a singular appointment, after Mr. Smith, the preceding day, had been appointed President "till the next Trustee meeting." No reason is assigned on the record, but it is probable that Mr. Smith could not attend at the college till the 22d of May; and that Mr. Finley was therefore appointed to serve till that time.

The next meeting of the board was "On Wednesday the 16th day of August, A. D. 1758," when the following proceedings took place.

"His Excellency Francis Bernard, Esq. Governor of this Province, having been pleased to attend the present meeting of the trustees, was qualified as the charter directs, and took his seat, as President, accordingly.

The definitive answer of the Rev. Mr. Lockwood of Wethersfield, the President elect of this college, was read; by which it fully appears that the said Mr. Lockwood has refused accepting the Presidentship, agreeably to the choice of this board: Whereupon after mature deliberation, the board proceeded to the election of a President of the college, when the Rev. Mr. SAMUEL DAVIES of Virginia, was duly elected: On which the Clerk is ordered, as soon as

possible, to communicate notice of the said election to the said Mr. Davies, and desire his acceptance thereof, and request his answer as soon as may be, and if it suits his conveniency his attendance at the commencement : and the treasurer is hereby ordered to pay the expenses of removing Mr. Davies' family to this place.

The Rev. Mr. Smith is desired, and is hereby empowered, to preside in the college till the next commencement : and then to give the degrees to the candidates : and in case of his absence the Rev. Mr. Cowell, or Cummings, is hereby empowered to transact the said affair.

2d day, 8 o'clock, the trustees met according to adjournment.

It is ordered that Messrs. Caleb Smith, David Cowell, and Richard Stockton, or any two of them, be a committee to manage the affair of Mr. Davies' removal hither : and also to send to England for what books they may think necessary for the use of the college and Grammar school, not exceeding £40 sterling : and also to settle with Mr. Robert Smith, and the Executor of Mr. Burr, the matter relating to the surplus of the expense of the President's house, over and above £600, for which the said house was to have been built : and also to conclude about finishing the President's house and the college.

It is ordered that the pew rents in the Hall, for the last year, be immediately paid unto the steward of the college, and on failure of compliance of any person, that such person forfeit his pew"—At this time there was no church, or house of publick worship, in Princeton. The chapel of the college, here called "the Hall," was used for the purpose, by the inhabitants of the town, as well as by the students ; and the President of the college was always the stated preacher and pastor—The pews, it appears, were rented to the inhabitants ; and the above order was made to compel delinquent pew holders, to pay up their arrears.

"The Rev. Mr. Finley, is hereby authorized and desired to amend and prepare for the press the Newark Grammar, with all expedition possible, and transmit the same to the President of the college for the time being."—The "Newark Grammar" here mentioned, was a Latin grammar compiled, as the author has been informed, by President Burr, when the college was under his care at Newark. It was for many years the grammar most approved, and most in use, in the grammar school and college.

"It is ordered that the Rev. Mr. Finley be paid the sum of Ten pounds, and the Rev. Mr. Smith the sum of Forty pounds, for the time that they inspected the government of the college ; the said Mr. Smith's services being included.

The committee appointed at the last meeting to inspect the fund for poor scholars in the treasurer's hands, made report, that there is now in the treasurer's hands the sum of £500 proc: the interest to be computed from October next; which sum the trustees agree to be accountable for, to the Synod of New-York and Philadelphia: the common expenses and casualties to which their own fund is liable, excepted"—The fund here mentioned was formed by donations obtained in England and Scotland by Messrs. Tennent and Davies, for the education of poor and pious youth for the gospel ministry. It was loaned to the college, and was originally under the guardianship of the Synod of New-York, but was now transferred to the Synod of New-York and Philadelphia. The unhappy breach in the Presbyterian Church, of which an account has been given in a former part of this note, and which produced the rival Synods of New-York and Philadelphia, was healed in 1757, a little more than a year before this record was made. Both Synods were now formed into one body, which it was agreed should be known by the appellation of the Synod of New-York and Philadelphia; and from which originated the present General Assembly of the Presbyterian Church in the United States of America. The fund here referred to, was almost annihilated by the depreciation of paper money, during the revolutionary war. The interest, arising on the remnant of it, is now disposed of annually, for the benefit of some student in the college, by a committee of the General Assembly and a committee of the trustees.

The next meeting of the board of trustees was on the 27th of September, 1758, the day of the annual commencement. But the record of this meeting is so imperfect, that it does not appear by whom the degrees were conferred, or what other business was transacted, besides conferring the bachelor's degree on eighteen alumni of the college, and the master's degree on seven.

"On Wednesday the 22d day of November, A. D. 1758," there was another meeting, from the records of which the following extracts seem proper to be made.

"The committee empowered to transact the affair of Mr. Davies' removal, having produced his answer, and the trustees having considered the same, do adjudge that the said answer is final, in the negative.

2d day, 8 o'clock—

The board proceeded to the choice of a Vice-President of the college: Whereupon the Rev. Mr. Jacob Green was duly elected to serve until a President is chosen, and was qualified as the charter directs: And it is ordered that his salary be at the rate of Two

Hundred pounds per annum, for the time he shall serve in the above character ; and that he have the care and general government of the Grammar school.

“ It is ordered that there be a meeting of the trustees on the second Wednesday of May next, principally designed for the election of a President of the College.”

Accordingly there was a meeting “ On Wednesday the ninth day of May, A. D. 1759” from the minutes of which the following extracts will give information of the most important business transacted.

“ The Rev. Mr. Samuel Davies was proposed as a candidate for the Presidency of the college, and admitted Nem : Cont : and also the Rev. Mr. Samuel Finley, was admitted a candidate in the same manner. Whereupon, after mature deliberation of the premises, the said Mr. Samuel Davies was duly elected President of this college : and as this society has so long been destitute of a fixed President, and by means thereof its former flourishing state so greatly affected, the trustees desire, and do hereby appoint the Rev. Mess. Caleb Smith, John Brainerd and Elihu Spencer, of their number (who design to meet the Synod of New-York and Philadelphia on the next week) and any other gentlemen of this board who shall then be there, to request the said Synod to dismiss the said Mr. Davies from his postoral charge, that he may thereby be enabled to accept of the said office.

The Reverend Mr. Green having fulfilled the term of his former election of Vice-President of the college, he is hereby appointed to continue in his said office, until a fixed President can attend for the service of that office.

Mr. Caleb Smith produced a plan of union among the several colleges in these Provinces, drawn up by Mr. President Clap of Yale college in Connecticut, which being read was referred for farther consideration.” It does not appear that the consideration of this plan was ever resumed.

An extract from a subsequent meeting of the board, hereafter to be given, will show that Mr. Davies accepted his second election to the Presidency, and entered on his office July 26th, 1759.

Mr. Davies was settled in the ministry at Hanover in Virginia, about twelve miles distant from the city of Richmond. His sphere of influence there was wide, and his usefulness great. No minister of the gospel, perhaps, was ever more beloved and venerated by his people than he—To this day his name and memory are inestimably precious among the descendants of those who formed his pastoral charge, or who only occasionally sat under his powerful preaching.

It is not wonderful, therefore, that he refused the first offer which was made him of the Presidency. He thought that duty forbade him to leave his people, and the highly important station which he then occupied. Yet the claim and call of the college were ultimately yielded to and obeyed, sanctioned, as they were, by the explicit advice of the Synod to which he belonged.

In the mean time, however, the trustees were divided in opinion, on the propriety of his second election. He and Dr. Finley were both admitted as candidates. Davies was the more popular and eloquent man; Finley the more accurate scholar, as well as already practiced in the business of teaching. Neither of them coveted the office, and both of them eventually held it. The most ardent friendship subsisted between them, and was never interrupted or abated.

The reasons which induced Mr. Lockwood to refuse the Presidency cannot now be known. He was a man of great worth and high reputation. The trustees, however, were not unanimous in his election. This is not apparent from the minutes of the board; but Mr. Davies in writing on the subject, to his friend Doctor Gibbons of London says—"The trustees were divided between him, another gentleman, and myself, but I happily escaped."

It appears that "the former flourishing state of the college was greatly affected, by its being so long destitute of a fixed President." This, for obvious reasons, was natural and almost unavoidable. The college on its removal to Princeton, consisted, as we have seen, of about Seventy Pupils. This number, it is believed, was but little increased before the death of President Burr, and considerably diminished before the accession of Mr. Davies.

The trustees who, at different times, acted as Presidents, and one for more than half a year as Vice-President of the college, always preached to the students, and probably gave them some religious instruction of a more private kind. Beside this, Finley, Smith and Green, were employed as teachers in language and science. The others, probably, did little more than govern and preach.

This may be as proper a place as any, to insert an account of the first general revival of religion which took place in the institution. It will be observed that although the revival began about six months before the death of President Burr, its influence and effects must have extended into the period now under consideration. The account is from the pen of President Davies, in a letter to a religious friend in Great-Britain, about four years after his mission thither, to solicit benefactions for the college. It is dated "Hanover, June 3d, 1757;" and is as follows—

The best news, that perhaps I ever heard in my life, I lately received from my favourite friend Mr. Samuel Finley, minister of Nottingham in Pennsylvania, tutor of a large academy, and one of the trustees of the college of New-Jersey. I had sent him some extracts from my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy: in answer to which he writes thus:

— “April 16, 1757, I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says, He “never saw any in that case, who had more clear views of God, themselves, and their defects, their impotence and misery, than they had in general: that there never was, he believes, in any house, more genuine sorrow for sin, and longing after Jesus: that this glorious work was gradual, and spread like the increasing light of the morning: that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet so great was their distress, that he judged it improper to use any arguments of terror in publick, lest some should sink under the weight: that what makes the gracious visitation more remarkable was, that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them; a spirit of pride and contention prevailing, to the great grief, and even discouragement, of the worthy President: that there were no publick outcries, but a decorous, silent solemnity; that before he came away, several had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavour after universal holiness.”

‘Mr. Treat and Mr. G. Tennent tell me in theirs, that the concern appeared rational, solid and scriptural; and that in a remarkable degree. I was informed by some of the students, who had been my pupils, that this religious concern first began with the son of a very considerable gentleman of New-York. The youth was dangerously sick at college; and on that occasion, awakened to a sense of his guilt. His discourse made some impression on a few others, and theirs again on more; so that it became almost general, before the good President, or any others, knew any thing of it. As soon as it became public, misrepresentations were spread abroad; and some gentlemen sent to bring their sons home. But upon better

information, the most were sent back again. The wicked companions of some young gentlemen left no methods untried, to recover them to their former excess of riot, and with two or three have been lamentably successful.

‘Mr. Duffield (a worthy young minister) informed me the other day, that a very hopeful religious concern spreads through the Jerseys, especially among young people. In several letters from Philadelphia, from Mr. G. Tenment and others, I have assurance of a revival there, for which good people are blessing God. Lawyer Stockton* informs me, that he is certified by good authority, of a gracious work of God at Yale College in New-Haven.’

This, Sir, is some of the best news from one of the best of my correspondents. You will join with me in blessing God, and congratulating posterity, upon this happy surprising revolution, in a college, to which the eager eyes of so many needy churches look for supplies. Perhaps it may afford me the more pleasure, as my having taken so much pains to promote that institution, gives me a kind of paternal solicitude for it, though I live near 400 miles from it.

The finger of God is the more conspicuous in this affair, as the students, who had so often heard such excellent sermons from the worthy President, and from the many ministers from various parts, who have occasionally officiated there, without any general good effects, should be universally awakened by means of a sick boy. Though this college was well founded and well conducted, yet I must own, I was often afraid it was degenerating into a college of mere learning. But now my fears are removed, by the prospect that sincere piety, that grand ministerial qualification, will make equal advances.

PRESIDENT DAVIES' ADMINISTRATION—

From July 26th 1759, to Feb. 4th, 1761.

The following extracts from the minutes of the board of trustees, with the accompanying remarks, will exhibit the time of Mr. Davies' accession to the Presidency, the measures which were adopted at that time, and through the remainder of his short administration.

* This gentleman, the father of the present Hon. Richard Stockton, LL. D. was a member of the first class that was graduated in the college, the same day on which Mr. Burr was chosen President. He was, at this time, a trustee of the institution, and active and influential in all its concerns—For several years, he performed gratuitously, all the duties of Clerk of the board. He rose to great eminence in his profession; was a judge of the court under the royal government, and Chief Justice of the State of New-Jersey, after the declaration of American Independence. Of the Congress which declared that Independence he was a mem-

“Wednesday the 26th day of Sept. A. D. 1759.

The Rev. Mr. Samuel Davies having, pursuant to the measures taken by this board, arrived at Nassau-Hall in July last, and entered on his office of President of the college, upon the 26th day of that month, was now qualified by taking the several oaths as the charter directs. And the board unanimously voted that Mr. Davies' stated salary shall begin from the thirteenth day of May last, which was the day of the dissolution of the pastoral relation from the people of his former charge.

Ordered, that the treasurer of the college pay to Mr. Davies, the sum of £60. 17. 5, to defray the expenses of removing his family from Hanover to Princeton.

Ordered, that Mr. Davies' salary for the first half year be paid at the end of six months, and half yearly for the future, when practicable.”—The funds of the college at this time were so scanty and uncertain, that the trustees appear to have been afraid to pledge themselves for a punctual payment even of the President's salary, beyond the first six months.

“Voted, that the treasurer pay Mr. Green the sum of £100, for his six months' services in the college.

Resolved, that this board do entirely relinquish the Grammar School into the hands of President Davies, to be wholly his property, as it was formerly the property of the late President Burr.

Resolved, that if President Davies shall choose to give any of his sons an education in the college, that he shall have the liberty of educating them, free from the charge of tuition money.

Thursday, 8 o'clock, A. M.

Resolved, that President Davies be desired, as soon as he conveniently can, to take a methodical catalogue of the books in the college library, and order the same to be printed at the expense of the college.

Resolved, that Governor Bernard, Messrs. Davies, P. T. Smith, W. Tennent, Finley, Green, Cummings and Stockton, or any three of them, be a committee to draw up a system of regulations concerning admission into the college, with the necessary qualifications for degrees; and that all the other trustees, who choose to be present, have liberty of voting.

ber, and his name is inscribed in the imperishable roll that accompanies the instrument by which it was made known to the world. Nor was it the least of his honours that he was “not ashamed of the gospel of Christ:” but was, as the above article shows, a friend to revivals of religion. He publicly professed religion; adorned it by his life, and experienced its support and consolation in the solemn hour of death. On the occasion of his death, which took place in 1781, the late President Smith preached and printed a funeral sermon.

Ordered, that Messrs. Davies, Tennent and Cowell be a committee, to purchase a lot of land contiguous to the college, belonging to the estate of the late Mr. Samuel Hazard; and if they shall think proper they are hereby empowered to contract for the sale of any lands belonging to this corporation, in order to defray the expense of said purchase.

3 o'clock P. M.

Resolved, that Governor Bernard, Mr. P. T. Smith, William Smith, Esq. Mr. Woodruff, Messrs. Cowell, Treat, Tennent, Finley, Green, Cummings and Stockton, be a committee, any five of whom to be a quorum, to consider of proper measures to enlarge the fund, and extend the usefulness of the college—All other trustees present shall have votes in the above committee.

The board then adjourned to the last Wednesday in September next—to meet at Nassau-Hall.”

The committee appointed to devise measures to increase the funds of the college had a meeting at Amboy on the 24th of October of this year; but were not able to resolve upon any methods that they thought would have a probable tendency to effect that purpose, and resolved “to postpone the consideration of that affair.”

At the meeting of the board “on the 24th day of September, 1760—the committee appointed at the last meeting to draw up a system of regulations concerning admission into college, and to the degrees of bachelor and master of arts,” made a long report, which was amended, and adopted by the board—The substance of it was, that candidates for the second or master’s degree, if alumni of the college, should reside at college, in ordinary cases, for one week before the conferring of that degree, and submit to the laws and orders of the college; and be examined on such branches of literature as the trustees then present should think necessary; and make such preparation for commencement as the officers of the college should judge proper—That graduates from other colleges should be admitted *ad eundem*, without examination; but that it should be inserted in their Diplomas and publicly declared by the President, in conferring their degrees, that they were conferred “*honoris causa* ;” and that if they were candidates for a higher degree than they had elsewhere received, they should, like the alumni of the college, reside a week at the college, and submit to examination.—

That testimonials of good moral character, signed by two or more gentlemen of note and veracity in the place where they had resided, should be required from all who might be candidates for the master’s degree, unless personally known to the trustees, or officers of the college—

That any person might have liberty to offer himself, at the public examination, as a candidate for a bachelor's degree; and if approved that he should be admitted thereto accordingly, upon paying the sum of eight pounds, being the tuition money for two years, exclusive of degree fees.

That candidates for any class, higher than the freshman, should not only be previously examined as usual, but recite for two weeks upon trial, in that particular class for which they might stand candidates, and then should be fixed in that, or in a lower class, as the college officers should judge them qualified.

At this meeting it was "Voted, that for the future the President, or tutors who shall at that time officiate, have liberty to appoint any of the students to read a portion of the Sacred Scriptures, out of the original language, at evening prayers: and that when they think proper they may substitute psalmody, instead of reading the Scriptures, at evening prayers." It is believed that it was from the original language of the New-Testament only, that a portion of Scripture was read into the vernacular tongue, at prayers in the college chapel. This was a practice long continued, and which, in the judgment of the writer, would better never have been altered for the later practice of reading from the vulgar translation. Every thing which is calculated to promote and honour an accurate acquaintance with the ancient languages, is of high importance in a literary establishment. It was, however, the officiating officer, whether President or Tutor, that commonly read from the Greek New-Testament, on these occasions.

"Voted, that as to the laws which are enforced by pecuniary punishments, the President and tutors have discretionary power of inflicting those particular fines, or of substituting any other punishment, short of suspension or expulsion, in their stead—still so as to be accountable to the board of trustees for the use of this power." The practice of fining the students for small offences, or omissions of duty, continued till the time of Doctor Witherspoon, under whose administration it entirely ceased; and has never since been revived. This mode of discipline, however, was never much in use; nor were the fines ever permitted to rise to a large amount. Doctor Finley, in his account of the college, observes that "it would seem to be punishing parents for the offences of their children"—and apologizes for it, by the remark just made, that it was not often done, and that the fines were always small. He says that under his Presidency, at the time he wrote, no fine had ever been imposed.

“Voted, that for the future the President and tutors, in conjunction with any other gentlemen of liberal education who shall choose to be present, do, betwixt the examination and publick commencement annually, examine the several classes, and that such as are found unqualified shall not be allowed to rise in the usual course”—Mr. Davies is believed to have suggested this regulation, which has been regarded from his time to the present, and with increased strictness. For a number of years past, the whole college has been closely examined four times a year. Degradation from a class, however, has seldom taken place, except at the end of a term or session.

Nothing has more contributed to render education in this institution efficient, than the strictness of examinations, and not suffering those to advance who have been found grossly deficient in the studies of the class to which they have belonged; and of course, the refusing of degrees to those who have not had some fair claim, from actual qualifications, to receive them. It has never been supposed that the attainments of all would be equal. A very considerable disparity has always been expected and found, among the members of a large class. Yet reputable attainments have been demanded from all. And there have been a number of instances in which students, by being put back a year, have been roused to activity and diligence, and have eventually received their degrees with honour to themselves and to the institution. Besides, it seems not easily reconcileable with propriety and truth, to sign and seal such a testimonial of acquisitions in language and science, as forms the very substance of a diploma, when it is perfectly known, or ought to be known, that the acquisitions specified have not been made. Diplomas must cease to be valuable, when it becomes notorious that they are obtained without merit.

“Ordered, that Messrs. Davies, Wm. Tennent, Cowell and Stockton, draw up an historical account of the rise, progress and present state of the college, and print the same as soon as they conveniently can.” The importance of an historical account of the college was thus early seen. Subsequent events, however, prevented the execution of the order here given, for a considerable time. It was doubtless expected that Mr. Davies would be the writer of this history. But this was prevented by his death, shortly after the order was given. The labour of compiling the history was then assigned, in September 1762, to William Peartree Smith, Esq. The record on the subject is as follows—“Mr. William Peartree Smith, one of the members of this board, is requested by the trustees to draw up a full account of the college, from its foundation to this

time, giving therein a particular account of the state of its fund, the manner of education, the number of the students, and all other matters he may think proper, relative thereto, and print the same, at the expense of this board: And the President of the college is desired to furnish Mr. Smith a state of the facts necessary to that purpose." Mr. Smith declined the service here allotted to him, as appears by a record, at a meeting of the board in September 1763, in these words—"Mr. Wm. P. Smith having declined the service of drawing up an account of the college, the President of the college is desired to do the same, and have his draught ready to lay before this board at the next spring vacation." It appears that the requisite number of members to form a board did not attend at the spring vacation; and no notice is taken, in the subsequent minutes, of this whole business of a history of the college. Dr. Finley was President when Mr. Smith was appointed to draw up the account, and was to furnish that gentleman with the materials. The materials were probably collected, when the concern was confided to the Doctor himself; and as the board failed of a meeting in the spring, as they never mention the history afterwards, and as it was actually published in 1764, there is no reason to doubt that it was done in the summer of that year, by President Finley, without having been submitted to the inspection of the board, previously to its publication.

From this history very little can be learned of the *rise*, or origin of the college. Nor ought this to be regarded as a censurable defect. It was then "proper rather to say nothing that was false, than all that was true."* The schism in the Synod had very lately been healed, and both parties were still smarting from the blows inflicted while the unhappy contest had continued. It was, therefore, prudent to leave that subject untouched. The Province was still under a royal government, not partial to the Presbyterians, or to the college. For this reason it was proper to say nothing of the first charter; in which, probably, there were restrictions which it was wished should be forgotten. The account, after what has heretofore been quoted, consists chiefly of statements relative to the system of education pursued, the method of government, the expenses of the students, the want of funds, and the claim which the college had on publick patronage. It was accompanied by a very well executed plate, exhibiting a view of the front of the college edifice, the yard which lies before it, and a part of the President's house. An additional extract from it will hereafter appear—Of this former history of the college it seemed proper that the preceeding account should

* Johnson's life of Addison.

here be given, although extending considerably beyond the period of Mr. Davies' administration, since to him the business of compiling the history was first committed, and probably by him was first suggested.

President Davies died on the 4th of February, 1762; having remained in office but a few days more than eighteen months. But even during this short period his reputation, talents and services, were of incalculable benefit to the institution. His popularity in the church to which he belonged was great and unrivalled. He was highly respected by other religious denominations. He was well and personally known to the friends of the college in Britain, as well as in America. He was in the full vigour of life, with a mind capacious and ardent, and with habits of activity and energy fully established by time and use. He devoted all his time and faculties, unremittingly, to the service of the college. We have seen that he was instrumental in introducing into it one of the best permanent usages; and indeed every change that he made was a manifest improvement. A poet and an orator himself, he turned the attention of his pupils to the cultivation of English composition and eloquence, with great effect. He introduced the practice, ever since continued, of delivering monthly orations, by the members of the senior class. He presided at two commencements. At the latter of these, a poetick dialogue was publickly recited, as a part of the commencement exercises. It was afterwards printed in a handsome quarto pamphlet; and was read, in his boyhood, by the present writer, with great interest and pleasure; but he knows not whether a copy of it is any where now to be found. It is believed to have been the composition of the President himself, although this was not stated in the publication. The subject of the dialogue was, the glorious achievements of the British arms, both by sea and land, in the war with the French which then existed, but which was nearly terminated. By this war, conducted chiefly under the auspicious administration of the first William Pitt, afterwards Lord Chatham, it is known that the French power and influence in North America were nearly annihilated. That great minister, and the generals and admirals whom he selected, and whose successes were then recent and the subject of much popular exultation, were eulogized in this poetick dialogue, in very animated strains. If the writer's memory is correct, it was partly in blank verse, and partly in rhyme.

The number of students under the administration of President Davies cannot be exactly ascertained. It probably did not, at any time, exceed a hundred; and at his death it must have come very little short of that number.

In the following brief memoir of this distinguished man, the author has taken freely from various publications, and has inserted some well authenticated facts, which, so far as he knows, have never before appeared in print.

The Rev. SAMUEL DAVIES was, it is believed, of Welch descent, both by his father's and mother's side. His father was a farmer of small property, of intellectual endowments rather below than above the ordinary level, of unpolished manners, but of a blameless and religious life. His mother was a woman of very superior natural powers of mind, and of eminent and most ardent piety.

The subject of this memoir was born in the county of New-Castle, in what is now the State of Delaware, November 3d, 1724. His mother, after the birth of her first child, a daughter, had remained for five years, without the prospect of farther issue. Her desire to be instrumental in promoting the cause of the Redeemer, led her to pray with great fervour that she might be the mother of a man child; and solemnly to vow that, should her prayer be granted, she would, like Hannah of old, devote him to the Lord, for the service of the sanctuary, all his days. She believed that the son whom she soon afterwards bore, was given to her in answer to prayer; and she called him Samuel, that she might at once, as far as practicable, imitate the woman in sacred story, to whose circumstances she believed that her own were analogous, and whom she had taken for her example. The fact here stated is mentioned by Mr. Davies himself, in a letter to Dr. Gibbons of London, with this addition—“ This early dedication to God has always been a strong inducement to me to devote myself to Him, by my own personal act; and the most important blessings of my life I have looked upon as immediate answers to the prayers of a pious mother. But alas! what a degenerate plant am I! How unworthy such a parent, and such a birth!”

It may well be supposed that the mother of Mr. Davies would regard him with more than common maternal tenderness and solicitude, and would labour, from the first, to form him for that sacred service to which she had devoted him. At a very early age, she herself taught him to read, and his proficiency in learning, under his mother's instructions, is said to have surprised all who had the opportunity to observe it. He continued at home with his parents till he was about ten years old; and as there was no school in the neighbourhood, he had, till that age, no teacher but his mother. Nor does it appear that hitherto he had experienced any remarkable impressions of a religious kind. His character was merely that of a sprightly and docile child, under the influence of pious exam-

ple and instruction. At ten years of age, he was sent to an English school, at some distance from his father's residence, where he continued two years; and is said to have made rapid progress in his learning. He excelled in penmanship, in after life; and he probably acquired the elements of it in this school. But for want of the pious instruction with which he was favoured at home, he grew, according to his own statement, sadly careless of the things of religion. Yet he still made a practice of secret prayer, especially in the evening. The reason which he assigns in his diary for his punctuality in his evening attempts at devotion is "that he feared lest he should die before morning." But what is most observable in his prayers at this time is "that he was more ardent in his supplications for being introduced into the gospel ministry, than for any other thing."

At about twelve years of age, he was awakened to solemn thoughtfulness and anxious concern about his eternal state. And so deeply imprinted was the rational sense of his danger, as to make him habitually uneasy and restless, till he obtained satisfying scriptural evidence of his interest in the forgiving love of God. Yet he was, afterwards, exercised with many perplexing doubts, for a long season; but at length, after years of impartial, repeated self-examination, he attained to a settled confidence of his interest in redeeming grace, which he retained to the end of life.

A diary which he kept in the first years of his religious life, clearly shows how intensely his mind was set on heavenly things; how observant he was of the temper of his heart; and how watchful over all his thoughts, words, and actions. Did any censure his foibles, or juvenile indiscretions? They would have done it compassionately, had they known how severely he censured them himself. The tribunal erected in his own bosom, was more critical in scrutinizing, and more impartial and severe in passing sentence, than either his friends or his enemies could be.

The precise period at which he made a publick profession of religion, by joining in the communion of the church, the compiler of this narrative has not been able to ascertain. It is believed to have been in the fifteenth year of his age—perhaps a little earlier. It is likewise unknown, at what age he first entered on a course of liberal studies, or who was his first grammar master. It appears probable that, either with or without a teacher, he had acquired some knowledge, at least of the Latin language, before he was put under the care of the Rev. Samuel Blair, of *Fog's Manor*, in Chester county, Pennsylvania. Here it was, however, that he acquired the greater part both of his academical learning, and of his theological

knowledge. Mr. Blair was well qualified to be a teacher of both ; and several eminent men in the American church, beside President Davies, were his pupils. Mr. Blair was also an excellent and powerful preacher. Mr. Davies, on his return from Britain, told a clerical brother, who inquired with a good deal of earnestness about the eloquent pulpit orators whom he had heard abroad, that there was scarcely one of them who exceeded, and that most of them came far short of his old master, Mr. Blair ; both as to the matter of their discourses, and the impression produced by their delivery. Mr. Blair's academy was conducted on the same plan with that of many of the dissenting academies in Britain, at that time, as well as before and since. Men intended for secular business were not entirely excluded ; but the chief design of the institution was, to prepare youth for the gospel ministry. Hence the acquisition of Theological knowledge was an object of constant attention, throughout the whole academick course ; and when that course was finished, it was usually but a very short period that elapsed, before those who had passed it were licensed to preach the gospel. Yet it is not to be understood that, either as scholars or divines, those who were thus educated were generally men of inferior attainments. On the contrary, many of them were both good scholars, and profound Theologians. In knowledge of the ancient languages, and in acquaintance with the best and ablest writers on systematick Divinity, their successors, it is feared, have rarely been their equals. The powers of Mr. Davies, and his assiduous attention to study, would, of course, render his progress unusually great, for the time which he passed at Mr. Blair's academy. But his poverty, it is likely, prevented his spending as much time as was common, and as was earnestly desired by himself, in the acquisition of knowledge, before he began to preach. It is believed that the period of his residence at Fog's Manor was not greater than five years—probably it was something less. While pursuing his Theological studies, it is known that he received pecuniary assistance, by a sum of money raised among the very people in Virginia, toward whom he afterwards sustained the pastoral relation, but to whom at that time he was wholly unknown. They intended it, when raised, as some remuneration of the services of a Mr. Robinson, who had first preached the gospel among them. He refused to receive it for his own benefit, but on their insisting that it should be at his disposal, he told them that it should be applied to aid a promising youth, who was pursuing his studies for the gospel ministry. It was given to Mr. Davies ; and on his grateful and pious heart the donation made such an impression as was never effaced. There is every reason to believe that it had a

very considerable influence on his determination to settle in the ministry among this people, as it certainly was the occasion of his being sent to them at first.

Not having access to the records of the Presbytery of New-Castle, in which Mr. Davies was licensed to preach the gospel, the writer has not been able to ascertain the precise time of that licensure. In the monumental inscription, which will be given at length in the close of this memoir, it is said—"Natus est in comitatu de New-Castle, juxta Delaware 30 Novembris, anno salutis reparatæ, 1724, S. V. Sacris ibidem initiatus 19^o Februarii, 1747." As it is well known that his first visit to Virginia was in the spring of the year 1747, he was, no doubt, a little before, ordained—*initiatu sacris*—as an evangelist, or *sine titulo*, with a view to qualify him to perform pastoral duties, or to accept the pastoral office, if he should be called to either, or to both, in the mission on which he was about to enter. The probability is, that he had then been licensed but a very short time; for his intimate friend, Mr. Bostwick, in giving a sketch of his life and character, shortly after his death, says—"Scarcely was he known as a publick preacher, but he was sent to some of the distant settlements of Virginia;" and at this time, he was six months less than 23 years of age.

He remained in Virginia, on his first visit, but a few weeks, and then returned to New-Castle. The remainder of this year and the beginning of the next, were spent in preaching in Delaware, Pennsylvania and Maryland; and scarcely was there a vacant congregation in which his voice was heard, that did not desire and endeavour to secure his permanent services. In the mean time, he was attacked by a disease, which he supposed to be a mortal consumption of the lungs. But, although he believed himself to be on the borders of the grave, he determined to spend the little remains of an almost exhausted life, as he apprehended it, in endeavouring to advance his master's glory, in the salvation of souls. With this view, he went to a place at a considerable distance, which was destitute of the preaching of the gospel, where he laboured, in season and out of season, preached in the day and had his hectic fever by night, and that to such a degree as to be sometimes delirious, and to stand in need of persons to sit up with him. Nor did he thus labour in vain, but received, at this very time, some of the first fruits of his ministry, in several instances of the hopeful conversion of sinners, two of which he considered as very remarkable.

In the spring of 1748, he received a call from the people of *Hanover, Henrico*, and two other neighbouring congregations in Virginia, to settle among them, as their pastor. This call, in the

month of April of that year, he accepted, and immediately set out for the place of his future pastoral labours. At this time he had begun slowly to recover, from what he calls his "melancholy and consumptive languishments;" though he adds, "I then looked upon it only as the intermission of a disorder that would finally prove mortal. But upon the arrival of a messenger from Hanover, I put my life in my hand, and determined to accept of their call, hoping I might live to prepare the way for some more useful successor; and willing to expire under the fatigues of duty, rather than in voluntary negligence."

In the colony of Virginia, at this time, Episcopacy, according to the order of the church of England, was the religion established and supported by law; and "the act of uniformity" was enforced with even greater rigour than in the mother country. The "act of toleration" had been passed in England, expressly for the relief of protestant dissenters; but it was made the subject of earnest controversy in Virginia, whether this latter act was intended to have any reference to the colonies. Mr. Davies maintained that it was as applicable to the colonies as to the mother country; and that if the act of toleration was not law in Virginia, the act of uniformity was equally destitute of legal authority. On this point he had a long controversy with the king's attorney general, Peyton Randolph, afterwards the President of the first Continental Congress, and with the general court of the colony. On one occasion he appeared personally before the court, and replied in such a manner to the Attorney General, as to impress even his enemies with the highest respect for his knowledge, address, and eloquence. He maintained his cause inflexibly, till, when he went to England, to solicit benefactions for the college, he brought the subject before the king and council; and received from the Attorney General, Sir Dudley Rider, a declaration, under authority, that the provisions of the act of toleration did extend to the colony of Virginia.

Before this subject, however, had produced the excitement which afterwards took place, Mr. Davies, assuming what we have seen that he afterwards triumphantly maintained, that the act of toleration permitted dissenting ministers, going into Virginia, to qualify themselves according to the provisions of that act, was careful, on his first visit, to qualify himself accordingly. "Upon my arrival—he says—I petitioned the general court to grant me a license to officiate in and about Hanover, at four meeting houses, which, after some delay, was granted, upon my qualifying myself according to the act of toleration."

Upon his settlement in Virginia, in the spring of 1748, his stated preaching, for several months, was confined to the four places of worship, for which he had obtained license the preceeding year. The following extract from one of his letters to Dr. Bellamy, taken in connection with the extracts already made, will give the best account of his labours and success in the ministry, from the time of his settlement, till the year 1751. “ In October 1748, besides the four meeting houses already mentioned, the people petitioned for the licensing of three more, which, with great difficulty, was obtained. Among these seven, I have hitherto divided my time. Three of them lie in Hanover County, the other four in the counties of Henrico, Caroline, Louisa, and Goochland. The nearest are twelve or fifteen miles distant from each other, and the extremes about forty. My congregation is extremely dispersed ; and notwithstanding the number of the meeting-houses, some live twenty, some thirty, and a few forty miles from the nearest. Were they all compactly situated in one county, they would be sufficient to form three distinct congregations—Many of the church people also attend, when there is sermon at any of these houses. This I looked upon, at first, as mere curiosity after novelty ; but as it continues, and in some places seems to increase, I cannot but look upon it as a happy token of their being at length thoroughly engaged. And I have the greater reason to hope so now, as experience has confirmed my former hopes ; fifty or sixty families having thus been happily entangled in the net of the gospel by their own curiosity, or some such motive. There are about three hundred communicants in my congregation, of whom the greatest number are, in the judgment of rational charity, real christians. Besides some, who, through excessive scrupulousness, do not seek admission to the Lord’s table. There is also a number of Negroes. Sometimes I see an hundred and more among my hearers. I have baptized about forty of them, within these three years, upon such a profession of faith as I then judged credible. Some of them, I fear, have apostatized ; but others, I trust, will persevere to the end. I have had as satisfying evidence of the sincere piety of several of them, as ever I had from any person in my life, and their artless simplicity, their passionate aspirations after Christ, their incessant endeavours to know and do the will of God, have charmed me. But alas ! while my charge is so extensive, I cannot take sufficient pains with them for their instruction, which often oppresses my heart. There have been instances of unhappy apostacy among us ; but blessed be God, not many in proportion to the number brought under concern. At present there are a few under promising impressions ; but, in gen-

eral, security prevails. Oh ! for a little reviving in our bondage !— I might have given you a particular account of the conversion of some persons here, as indeed there are some uncommon instances of it, but I shall only observe in general, that abstracting from particular circumstances, the work of conversion has been carried on in such steps as are described by experimental divines, as Allien, Shepherd, Stoddard, Flavel, &c. And nothing confirms me more in the truth of their opinions concerning experimental piety, than this agreement and uniformity, as to the substance, in the exercises of those that can make the fairest claim to saving grace. Were you, sir, a narrow bigot, you would, no doubt, rejoice to hear that there are now some hundreds of dissenters in a place, where, a few years ago, there were not ten ; but I assure myself of your congratulations on a nobler account, because a considerable number of perishing sinners are gained to the blessed Redeemer, with whom, though you never see them here, you may spend a blissful eternity.—After all, poor Virginia demands your compassion, for religion at present is but like the cloud which Elijah's servant saw. O that it may spread and cover the land."

The home of Mr. Davies was in the county of Hanover, about twelve miles from Richmond ; but his occasional labours were extended through a considerable part of the colony ; and he acquired an influence, greater probably, than any other preacher of the gospel in Virginia ever possessed. It was the influence of fervent piety and zeal, directed by a mind of uncommon compass and force. He took no little pains to instruct the negroes, and a considerable number of them were seals of his ministry. Till this day, many of the descendants of his negro converts, manifest the happy effects of the pious instructions and example of their parents.

It has already been stated that in 1753, Mr. Davies accompanied the Rev. Gilbert Tennent of Philadelphia, on a mission to Great Britain, to solicit donations for the college. The Synod of New-York, which always regarded the college as its own offspring, and watched over it with parental care, provided for the supply of the pulpit of Mr. Davies, during his mission. The expense of this supply was borne by the trustees, and the stated salary which he received from his people, was continued to his family. The expenses of both the missionaries were defrayed by the board, but they received no other remuneration.

Mr. Davies left his home on September 3d, 1753, and came on to make his arrangements, preparatory to his voyage. He attended the commencement at Newark, where he delivered a Thesis—*Personales Distinctiones in Trinitate sunt æternæ*—and vindicated it, in

a public dispute, against three opponents ; and afterwards received the degree of Master of Arts. He then visited Mr. Brainerd, the Indian missionary, and “ took a view of the Indian town ; and was pleased at the affection of the poor savages to their minister, and his condescension to them.” A few days after this, the Synod of New-York, convened in Philadelphia. Here Mr. Davies met with his brethren, and appears from his journal to have enjoyed their society with the most exquisite relish. His principal business, however, was to obtain supplies for his people, during his expected absence. In this he was successful and says—“ I hope this will turn to the benefit of my dear congregation. O that God may go with his messengers thither.” He visited his early and very dear friend Mr. Rodgers, afterwards the Rev. Doctor Rodgers of New-York, at Saint Georges, in New-Castle, Delaware ; heard him preach and joined with him in receiving the sacrament of the Lord’s supper. On Saturday, November 17th, 1753, he went on board a vessel bound for London, with his friend Mr. Tennent, and on the next day they set sail. During a great part of his voyage he was much affected with sea-sickness. On the 19th of November he says in his journal, “ We are now out of sight of land—*Cælum undique, undique pontus*. It would be particularly pleasing to me to see the wonders of the majestick ocean ; but I have been confined to bed most of the day, and am so much out of my element, that I am neither fit for conversation nor curious observation—However, I feel calm within, and resigned to the divine will—O Lord bless my dear family.”

He arrived in London on the 25th of December, and with his associate was very kindly received. He prosecuted the object of his mission with great zeal and diligence, and with a success that surprised himself. His social intercourse was necessarily, for the most part, among the dissenters. He became acquainted with all their leading men of the clergy, whether Presbyterians, Baptists, or Independents. He preached frequently and with great acceptance and applause ; and as appears from a statement which he afterwards made to his people, when called to the Presidency of the college, was invited to settle in the ministry in Britain. The limits of this memoir do not permit much detail ; but the following extract from his diary, for Tuesday, March 19th, 1754, will serve to show the favourable manner in which his publick ministrations were received, and the humility with which he bore his popularity.—“ Went to the Amsterdam Coffee-House, among the Baptist and Independent ministers, where I enjoy most satisfaction. Received the thanks of the governors of the charity school in Bartholomew close,

for my sermon there, which were presented to me in a very respectful manner, by Dr. Guyse, as their deputy—Though it be hard to repress the workings of vanity, even in a creature as unworthy as I, under so much applause; yet I think my heart rises in sincere gratitude to God, for advancing me from a mean family and utter obscurity, into some importance in the world, and giving me so many advantages of publick usefulness—Indeed I think there is hardly a greater instance of this in the present age. Alas! that I do not better improve my opportunities.” From England he went to Scotland, where he was also well received, and met with considerable success in the business of his mission.

The precise time of his return to America is not known. Early in the year 1755, he was among his people in Hanover, labouring with his accustomed zeal and fidelity. But he did not content himself merely with the discharge of pastoral duties. The country was alarmed and agitated, to the highest degree, by a French and Indian war. There was even much talk of abandoning a part of the colony of Virginia to the enemy. On the 10th of July, 1755, General Braddock sustained his memorable defeat, and the remnant of his army was saved by the courage and skill of Colonel Washington, then only twenty-three years old. On the 20th of this month, Mr. Davies preached a sermon “On the defeat of General Braddock going to Fort Du Quesne.” In this sermon he calls on all his hearers, in the most empassioned and animating strains, to show “themselves men, Britons and christians, and to make a noble stand for the blessings they enjoyed.” It was feared that the negroes would rise up and join the Indians and French. His influence among the blacks, was greater perhaps, than that of any other man; and he used it all to persuade and deter them from any thoughts of joining the enemy. In August of the same year, he delivered a sermon, in Hanover, to Captain Overton’s company of Independent volunteers, under the title of “Religion and Patriotism the constituents of a good soldier.” It was in a note to this sermon, after expressing a hope that “God had been pleased to diffuse some sparks of martial fire through our country,” and appealing to the company of volunteers then addressed, as a proof of the fact, that he expressed the hope, or the prognostick, which has so often since been noticed, in regard to him who became “first in war; first in peace; and first in the hearts of his countrymen.” “As a remarkable instance of this (said Mr. Davies) I may point out to the publick that heroick youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved, in so signal a manner, *for some important service to his country.*” On another occasion he preached a sermon “to the militia of Har-

over county in Virginia, at a general muster, May 8th, 1759, with a view to raise a company for Captain Samuel Meredith." At the close of this discourse a company was made up in a few minutes, and many more offered their names than the Captain was authorized by law to command. The preacher repaired from the muster ground to the tavern, to order his horse; and the whole regiment followed him, and pressed round him to catch every word that dropt from his lips. On observing their desire, he stood in the tavern porch, and again addressed them, till he was exhausted with speaking.

The celebrated Patrick Henry of Virginia, is known to have spoken in terms of enthusiasm of Mr. Davies. And as that great statesman and powerful orator lived, from his eleventh to his twenty-second year, in the neighbourhood where the patriotick sermons of Mr. Davies were delivered, and which produced effects as powerful as those ascribed to the orations of Demosthenes himself, it has been supposed, with much probability, that it was Mr. Davies who first kindled the fire and afforded the model of Henry's elocution.

But Mr. Davies never permitted patriotism or politicks to interfere with his duties, or tarnish his character, as a minister of the gospel of Christ. With him every thing was subordinate to religion; or rather he did all that he did as a part of his religious duty. As such he regarded it, to exert himself to the utmost to preserve his country from the savage ferocity of the Indians, and the tyranny and popery of the French. But in the mean time, he preached the gospel with unwearied assiduity; and laboured incessantly among the negroes, as well as the white population, in winning souls to the Saviour, and in extending and establishing the institutions of religion. He is to be regarded as the founder of the first Presbytery in the State of Virginia. During his mission to England, the Rev. John Todd, his friend and class-mate, supplied his congregations, as a stated preacher. Shortly after the return of Mr. Davies, the Presbytery of Hanover was erected. The act of the Synod of New-York for this purpose, bears date September 3d, 1755. The ministers composing the body, and named in the minutes of Synod, are Samuel Davies, John Todd, Alexander Craighead, Robert Henry, John Wright, and John Brown. Mr. Davies was appointed to open the Presbytery, which was directed to meet in Hanover, on the 3d of December in that year.

The limits of the Presbytery of Hanover, originally comprehended the whole of Virginia, and a considerable part, if not the whole, of North-Carolina. Through this extensive region, there were scat-

tered numerous settlements of protestant dissenters, besides many who had originally belonged to the established church, but had chosen to leave it and to join the dissenters. Of this whole dissenting interest, Mr. Davies was the animating soul. He made his influence to be felt every where ; he transfused his own spirit into the bosoms of his associates, and roused them by the force of his example. His popularity in Virginia was almost unbounded ; so that he was invited and urged to preach, in almost all the settled portions of the colony. The Presbytery to which he belonged, willing and desirous to gratify the people as far as possible, directed him to supply the vacancies, with a frequency which at last became offensive to his own immediate charge. They warmly remonstrated with the Presbytery against being deprived of so much of their pastor's time and labours, unless, in his absence, his congregation should be provided with some one to supply his place. They obtained some relief of their grievance ; yet not such as to prevent an appeal to the Synod on the subject ; the issue of which is not known. To Mr. Davies himself, however, no blame was attached by any party. He appeared willing to spend and be spent, in any service to which his duty called him.

In this manner was he situated and employed, when he was called to the Presidency of the college. With what reluctance those who were enjoying his ministrations in the wide sphere which he filled, and by whom he was so beloved and admired, “ that if it had been possible, they would have plucked out their own eyes, and have given them to him,”—with what reluctance they would be finally separated from him as their pastor, teacher, counsellor and friend, may better be conceived than described. His attachment to them, likewise, was not less strong and ardent, than theirs to him. But he considered himself, as every minister of the gospel ought to consider himself, a *devoted man*—bound to serve his Lord and Master in whatever place, and in whatever manner that Lord and Master might please to appoint. After once and again refusing the call of the college, after deliberating on it maturely, and after it was enforced by the opinion and advice of his brethren, he obeyed. In his farewell address to his people, which is highly pathetick and tender, he explained to them the reasons and motives by which he had been influenced and governed, in his determination to leave them. He appears to have satisfied them that he acted agreeably to his own views of duty, as their affection for him was never withdrawn or diminished ; but if the decision had been left to themselves, it would probably have been different from that which, under the sanction of the Synod, was reluctantly formed by himself.

The services which he rendered in his official capacity, as President of the college, have already been stated. His popularity as a preacher, was equally great, wherever he went, or among whomsoever employed ; in Britain and in America, in the mountains and vales of Virginia and in the chapel of Nassau-Hall, among the negroes of the Southern colonies, the citizens of Philadelphia, and the students and graduates of the college. His were those powers of eloquence, connected with that manifest ardent desire to do good to the souls of men, which find their way to every heart which prejudice has not closed, and which accommodate themselves to every gradation of intellect, or rank in society. The writer has been informed, by one of his constant hearers at Princeton, that whenever he invited a brother clergyman to perform an occasional service, it was scarcely possible to prevent the manifestation of the disappointment and regret which were universally felt ; but that every indication of these feelings which was made known to him, he repressed with a decision and severity, which he discovered on scarcely any other occasion.

His death has been attributed to his being unskilfully bled. It was more probably precipitated by his unremitting application to study, and to the duties of his office. His previous situation had afforded little leisure, and comparatively few means, for the cultivation of general science. It was natural, therefore, that even his friends should have had some doubts of his complete preparation, to fill and adorn the new sphere in which he was called to move. To qualify himself for this, his application to study was intense and unremitting. He rose by break of day, and seldom retired to rest till midnight. The habit of his body being plethorick, his health had, for some years, greatly depended on the exercise of riding, to which he was, from necessity, much habituated in Virginia. This salutary exercise had, from the time he took charge of the college, been almost entirely relinquished. Toward the close of January, 1761, he was seized with a bad cold, for which he was bled. The same day he transcribed for the press, his sermon on the death of king George the second. The day following, he preached twice in the college chapel. The arm in which he had been bled—surely from a cause sufficiently obvious—became much inflamed, and his febrile disposition was much increased. On the morning of the succeeding Monday, he was seized, while at breakfast, with violent chills, succeeded by an inflammatory fever, which in ten days terminated his life.

A few days before the beginning of the year in which Mr. Davies died, an intimate friend told him that a sermon would be expected from him on new-year's day ; adding, among other things, that Pre-

sident Burr, on the first day of the year in which he died, preached a sermon on Jer. XXVIII. 16. “*Thus saith the Lord, This year thou shalt die :*”* and that after his death the people remarked that it was premonitory. Mr. Davies replied, that “although it ought not to be viewed in that light, yet it was very remarkable.” When new-year’s day came, he preached, and to the surprise of the congregation took the same text. When seized by a fever, about three weeks afterwards, he adverted to the circumstance, and remarked that he had been undesignedly led to preach, as it were, his own funeral sermon.

The violence of his disease deprived him of the exercise of his reason, through the most of his sickness. Had it been otherwise, his friends and the publick would, in all probability, have been gratified with an additional evidence of the transcendent excellence of the Christian religion, in supporting the soul in the near prospect of death and eternity. But he had preached still more emphatically by his life; and even in his delirium he manifested what were the objects which chiefly occupied his mind. His faltering tongue was continually uttering some expedient, to promote the prosperity of the church of Christ and the good of mankind.

The death of President Davies was no ordinary instance of mortality. It was generally and justly lamented, as causing a loss, almost irreparable, not only to a distressed family, and a bereaved college, but to the christian ministry, the church, the republick of letters, the community at large; in a word, to all the most valuable interests of mankind. It was, therefore, to be expected that it would, as it did, attract much publick notice. An affectionate tribute of respect was paid to his memory, talents and virtues, by Dr. Finley, his successor; in a sermon preached on the occasion, from Rom. XIV. 7, 8. and printed at the request and expense of the trustees of the college. The Rev. David Bostwick, minister of the Presbyterian congregation in New-York, the dear and intimate friend of Mr. Davies, had been entrusted by him with the printing of the sermon on the death of King George the second; the preparation, preaching and transcription of which had probably hastened the death of its author—Mr. Bostwick accompanied the publication of the sermon with a preface, in which the talents, piety and usefulness of Mr. Davies, were exhibited, and eulogized with great warmth. Dr. Gib-

* Doctor Witherspoon was in the practice of preaching on New-Year’s day: And the writer remembers to have heard him tell, that it had been remarked to him that he *avoided this text*; and that his reply was, that he avoided it, not because he feared that preaching on it would prove the precursor of his death, but because he considered it, in its connexion, as not affording a fit subject for the occasion.

bons, of London, to whom his manuscript sermons were entrusted for publication, and who had been for several years his correspondent, preached a funeral sermon, which he published with that of Dr. Finley, in the beginning of the first volume of the sermons, of his deceased friend. Nor has the lively recollection of his worth yet become extinct, especially in Virginia. Dr. Rice, the editor of "The Virginia Evangelical and Literary Magazine," has lately published "Memoirs of Mr. Davies," from which the present writer has borrowed a large part of the foregoing statement; and to those memoirs he with pleasure refers his readers, for the fullest and best account of this excellent man which he has any where found.

It is to be regretted that a complete edition of the printed works of President Davies, has not yet been published. Dr. Rice notices one or two important omissions; and to these should be added a very eloquent and interesting "Valedictory address to the senior class; delivered in Nassau-Hall, September 21st, 1760, the Sunday before the commencement;" which the writer has never seen, but in the pamphlet form in which it was first printed.

The collection of sermons, in three volumes octavo, published by Doctor Gibbons, has passed through very numerous editions, both in Britain and in this country. The edition possessed by the writer is the ninth; and it was published thirty years ago. Probably, indeed, there are no sermons in the English language which have been more read, or for which there has been so steady and unceasing a demand, for more than half a century past. Yet these sermons were almost wholly posthumous in their publication. They certainly are not distinguished by that minute accuracy of language, or those terse periods, which many later compositions of the same kind possess. Nor can they, in all their parts, be vindicated from the charge of something that appears loose, tumid and declamatory. The general run of the sentences, however, is harmonious: and they every where contain so much just thinking, such powerful reasoning, such pungent addresses to the conscience and the heart, with such an unction of piety and such a popularity of manner, as may well account for the favourable reception they have met with. The reader soon ceases to attend to any thing but the subject discussed, and is carried delightfully along, by the powerful charm of genius and piety in happy union.

President Davies was not more than fourteen years in publick life; for he probably began to preach in his twenty-third year, and died a little after he had completed his thirty-sixth. And when it is considered how imperfect was his early education, how numerous were the difficulties with which he always had to contend, and yet to

what eminence he rose, and what extensive and lasting good he effected, where shall we find an individual whose talents, or whose holy zeal and fidelity, we shall have greater reason to admire? That he possessed the advantage of superior genius there can be no question. But let it not be forgotten, that he was as much distinguished by laborious and incessant application to study, as by the facility with which he made his attainments. He dreaded to preach, if he could avoid it, without careful preparation. His intimate friend, Dr. Rodgers, told the writer, that when pressed to speak extemporaneously, he sometimes replied—"It is a dreadful thing to talk nonsense in the name of the Lord." Nor was he one of those who boasted how easily and rapidly his sermons were composed. He is known to have declared, that "every discourse of his, which he thought worthy of the name of a sermon, cost him four days hard study, in the preparation." It was by this combination of talent and diligence, that he became, probably, the most eloquent and accomplished pulpit orator that our country has ever produced; and what was infinitely more important and desirable, was more successful in winning souls to Christ, than almost any other individual of the day in which he lived:—for his sermons have been benefiting thousands, and tens of thousands, since his death; and are likely to do so, while the language in which they are written shall be in use. Let those who aspire to extensive usefulness, take the course which he took, if they hope to arrive at the goal which he reached.

Of the family left by President Davies, the writer is able to give but little information. The funeral sermon preached by Dr. Finley, is dedicated "To Mrs. Martha Davies the mother, and Mrs. Jean Davies, the widow of the late Rev. President Davies." Of his widow, it is only known that she returned to her friends in Virginia, and remained there till her death. His eldest son, Col. William Davies, was educated at Nassau-Hall, and graduated in 1765. He studied the law, and settled at Norfolk, in Virginia. In the revolutionary war he obtained the rank of a Colonel, in the American army; was an officer of distinguished merit, and possessed, in an eminent degree, the esteem and confidence of the commander-in-chief, the illustrious Washington. He was well known to the writer, and was unquestionably a man of powerful mind, highly cultivated and enriched by various knowledge. He died in Virginia, a few years since, and is believed to have left one daughter, as his only issue. John Rodgers Davies, was also educated at Nassau-Hall, and graduated in 1769. He likewise studied the law, and is supposed to be still living in Virginia, in the county of Sussex. Samuel Davies, the third son, was settled in Petersburg, and died there, several years

since. An only daughter of President Davies, never married, is supposed to be still living. It is also believed that two or three of his grand children, beside the daughter of his eldest son, are still in life. His mother, Mrs. Martha Davies, made a part of the President's family, at the time of his death. The writer has been well informed, that when the corpse of her son was laid in the coffin, she stood over it, in the presence of a number of friends for some minutes, viewing it attentively, and then said—"There is the son of my prayers and my hopes—my only son—my only earthly support. But there is the will of God, and I am satisfied!" This eminent saint was received into the family of the Rev. Dr. Rodgers, of New-York, and by him was treated with the utmost kindness and veneration, till the time of her death.

The monumental inscription, already referred to, is as follows—

Sub Hoc Marmore sepulchrali
Mortales Exuvia
Reverendi perquam Viri,
SAMUELIS DAVIES, A. M.
Collegii Nov-Cæsariensis Præsidis,
Futurum Domini Adventum præstolantur.
Ne te, Viator, ut pauca de tanto
Tamque dilecto Viro resciscas,
Paulisper morari pigeat.

Natus est in Comitatu de Newcastle, juxta Delaware,
III Novembris, Anno Salutis reparatæ,
MDCCXXIV. S. V.

Sacris ibidem initiatus, XIX Februarii,
MDCCXLVII,

Tutelam pastoralem Ecclesiæ
In Comitatu de Hanover, Virginiensium, suseepit.
Ibi per XI plus minus Annos,
Ministri evangelici Laboribus

Indefesse, et favente Numine, auspicato perfunctus.
Ad Munus Præsidiæ Collegii Nov-Cæsariensis gerendum
Vocatus est, et inauguratus, XXVI Julii,
MDCCLIX S. N.

Sed, proh Rerum inane! intra Biennium, Febre correptus,
Candidam Animam Cælo reddidit, IV Februarii, MDCCLXI.

Heu quam exiguum Vitæ Curriculum!
Corpore fuit eximio; Gestu liberali, placido, augusto.
Ingenii Nitore,
Morum Integritate, Munificentia, Facilitate,

Inter paucos illustris.
 Rei literariæ peritus; Theologus promptus, perspicax.
 In Rostris, per Eloquium blandum, mellitum,
 Vehemens simul, et perstringens, nulli secundus.
 Scriptor ornatus, sublimis, disertus.
 Præsertim vero Pietate,
 Ardente in Deum Zelo et Religione spectandus,
 In tanti Viri, majora meriti,
 Memoriam duraturam,
 Amici hoc qualecunque monumentum,
 Honoris ergo et Gratitude, posuere.
Abi, Viator, ei æmulare.

DOCTOR FINLEY'S ADMINISTRATION,

From June 1st, 1761, to July 19th, 1766.

The board of trustees did not meet, after the death of President Davies, in February, till the month of May following—In the interval the college appears to have remained under the care of the tutors; who, at this time, were eminently qualified for their station. The following extracts from the minutes of the board, and the remarks connected with them, with the statement which will be found in the extracts from Dr. Finley's history, and the subjoined account of a revival of religion, will give a full view of the state of the institution during the period now under consideration.

“At a meeting of the trustees of the College of New-Jersey, at Nassau-Hall, on Thursday the 20th day of May, 1761—A quorum of the trustees, not having convened, express messengers were despatched to several of the absent members; and on Monday morning June 1st, 1761, being called over, the following members appeared, viz. Messrs. William P. Smith, Samuel Woodruff, John Pierson, Gilbert Tennent, William Tennent, Caleb Smith, Jacob Green, John Brainerd, Samuel Finley, Elihu Spencer, Charles M'Knight, John Light, and Richard Stockton.—The clerk certified that he had given due notice of the present Meeting to each of the members.

It having pleased a sovereign God, since our last meeting, to remove by death the late Reverend and ingenious Mr. Davies, President of the College, the trustees proceeded to the election of a President; whereupon the Rev. Mr. SAMUEL FINLEY, of Nottingham, in the province of Pennsylvania, was unanimously chosen President of the College, in the room of the Rev. Mr. Davies; and the Rev. Mr. Finley, being informed of the above election, was pleased modestly to accept the same—Whereupon Mr. Treat, one of the mem-

bers of this board, is desired to attend the next meeting of the Presbytery to which the Rev. Mr. Finley belongs, to request that he may be liberated from his present pastoral charge.

It is ordered that Mr. Finley's salary, as President of the College, be the sum of £200 *proc. per annum*, with the usual privileges and perquisites; and that the expense of moving the Rev. Mr. Finley's family to this place, be paid by the Treasurer.

At a meeting of the trustees of the College of New-Jersey, at Nassau-Hall, on Wednesday the 30th day of September, A. D. 1761—The Rev. Mr. Finley, President elect of this College, having been pleased to accept of the presidentship, was qualified as the charter directs, and took his seat accordingly.

Voted, That the Treasurer of the College pay President Finley, the sum of £22 11, it being the expense of his removal to the College—Voted, that President Finley's salary begin from the third Wednesday in June last; it being the time of his dismissal from his people at Nottingham.

Ordered, That Mr. Stockton, the Clerk, be desired to return the thanks of this board to the gentlemen in Philadelphia, who have generously undertaken the management of the Lottery, now on foot in favour of the College." It is not believed that there was any legislative act of the colony of Pennsylvania, authorizing this Lottery. The probability is, that, at this time, lotteries in that colony, were not forbidden by law; so that they might be made and drawn without legislative sanction. This was not the case in New-Jersey, and in some of the other colonies.

“Ordered, That all monies arising from the Lottery, made in Philadelphia, for the benefit of the College, be deposited in the hands of Mr. Sergeant, the treasurer, as soon as possible; and that the monies be by him immediately put out to interest, as soon as opportunities present—Ordered, that Mr. Parker, be desired to print the numbers of the prizes in the Philadelphia Lottery, for the benefit of the New-Jersey College, in his Thursday paper; and that he be paid for the same by the Treasurer of the College.

Voted, That President Finley, be desired to print his sermon preached at the funeral of Mr. Davies, at the expense of the College, and that the copies be disposed of for the benefit of the institution.

At a meeting of the trustees of the College of New-Jersey, at Nassau-Hall, on Wednesday the 29th day of September, A. D. 1762.

His Excellency JOSHUA HARDY, Esq. Governour of this province, having been pleased to attend the present meeting, was qualified as the charter directs, and took his seat accordingly.

Voted, That in consideration of Mr. Halsey's extraordinary services the last year, he be paid the sum of fifteen pounds; and that fifteen pounds per annum be added to his present salary.

Voted, That the salary of the President of this College, for the time being, be from henceforth the sum of two hundred and fifty pounds proclamation money per annum, with the profits of the Grammar School; and that he have the same privilege of educating his sons at the College as was, in such case, given to the late President Davies; and that the President be paid his salary half yearly.

Voted, That the determination of the ten trustees, expressed in a paper signed by them, and dated April 1762, respecting the gift of a Lot of Land, for the erecting of the Church now in building, be confirmed."

Till this time there had been no house for publick worship in the village of Princeton. Worship was celebrated in the college chapel, the inhabitants of the village and vicinity met with the students, and as we have seen paid something for pew rent. The publick exercises of commencement were also performed in the chapel. Better accommodations for a numerous assembly were much needed, both by the college and the village. At this time it appears that a lot of land belonging to the corporation of the college was given to the inhabitants of Princeton and its neighbourhood, for the purpose of erecting a church.

"Voted, That Messrs President Finley, Wm. Tennent, M'Knight, the Treasurer and the Clerk, or any three of them, be a committee to erect a Kitchen, for the use of the college, in such place and manner as they think most convenient." The college edifice and the President's house, were, till this time, the only buildings erected on the grounds belonging to the institution. Some part of the main edifice had hitherto been used for culinary purposes. But a convenient house was now built, at the east end of the principal structure, which was used as a Kitchen, till the refectory was erected, after the burning of the main edifice, in 1802—The former Kitchen, somewhat enlarged and considerably altered, has been used, both before and since, as a Dwelling-house for the Steward.

"It is ordered that the President of the College, Doct. Harris and the Clerk, be a committee, to draw up and present the thanks of this board to the several branches of the Legislature of this province, for their having passed a law, enabling the trustees to erect a Lottery for the benefit of the College." Till this time, fourteen years after the founding of the college, it had never received a legislative favour in the colony of New-Jersey. We have seen that it had been patronized both in Connecticut and Pennsylvania. Whether this ope-

rated as a stimulus, at last, on the legislature of the colony in which the college was situated, or whether some other motive had influence at this time, is unknown to the writer. Permission to make a Lottery for the benefit of the institution was now granted. The sum to be raised was £3000 proclamation money. This sum, however, we shall see, was not fully realized. "Messrs Ezekiel Forman, Jonathan Sergeant, James Hude, jun. Moore Furman, William Thompson, Jonathan Baldwin, Joseph Woodruff, and Robert Ogden, are desired to be Managers of the Lottery, which the legislature of this province have been pleased to pass an act for, and that, if it be necessary, the President of the College, Dr. Harris and the Clerk, be a committee to make any alteration in the number or persons of the managers they may think convenient.

At a meeting of the trustees of the College of New-Jersey, at Nassau-Hall, on Wednesday the 28th day of September, A. D. 1763—His Excellency Governor FRANKLIN, having been pleased to attend this meeting, was qualified as the charter directs.

It is ordered that Mr. William P. Smith, Mr. Woodruff, Dr. Redman, Mr. Treat and Mr. Brainerd, be a committee, to settle with the congregation of Princeton, the matter respecting the lot of land, which this board heretofore has ordered to be conveyed to them, for the erection of a church, and for a burying ground; and that the committee have full power to offer the congregation such terms as they think proper, in consideration of their releasing their claim to the lot of land; and to make such other agreement with the congregation, touching the premises, as the committee shall judge proper." It appears from this minute, that the lot of land, granted by the trustees to the congregation of Princeton, for the erection of a church, and for a burial ground, was at this time expected to revert to the college. This, however, did not take place. The transactions between the trustees of the college and the congregation of Princeton, relative to this concern, were numerous and of long continuance. A particular detail of them will not be given. The result was, that in 1762 and 1763, a church was built on the lot originally given by the college; that the trustees of the college lent about £700 to the congregation, to aid in building the church; that a burial ground was obtained in another place, as a donation from Dr. Thomas Wiggins; that the money loaned to the congregation was eventually paid; that the inside of the church, as well as of the college edifice, was destroyed by the British and American armies, during the revolutionary war, and repaired at a very considerable expense; that the church was entirely consumed, except the walls, which were of brick, by a fire which took place by accident, in February, 1813;

that it was rebuilt at the expense of the congregation, with the aid of \$500, contributed by the college; that the college has, by contract, an exclusive right to the church on the day of commencement, on the evening that precedes it, and at such other times as the faculty shall state in writing, that it is needed for the publick exercises of the institution; and also a claim to one half of the gallery, for the use of the students, on the sabbath.

“ Dr. Redman, having informed this board that a piece of ground, adjoining the college, now belonging to Mr. Robert Smith, of Philadelphia, is to be sold, it is agreed, that the same be purchased for the use of this corporation; and it is desired that Dr. Redman, a member of this board, do immediately agree with Mr. Smith, and have a proper deed executed for the same; and the clerk is hereby directed to sign an order on one of the managers of the lottery lately drawn in Philadelphia, who may have cash in hand, for the purchase money.

It is ordered, that the salary of the President of the college, be the sum of £300 per annum, and that the salary of the present senior Tutor be £75, and those of the two junior Tutors be the sum of £65 per annum—It is ordered that an English school be forthwith erected in this college, which is to be under the inspection and government of the President of the college, for the time being.

At a meeting of the trustees of the College of New-Jersey, at Nassau-Hall, in Princeton, on Wednesday the 20th day of June, A. D. 1764.

The minutes of the last meeting were read; and it appears to the board that a quorum of the trustees not having met last April, according to an order made in September last, six of the trustees appointed a meeting on this day, agreeable to the direction of the charter in such a case.

The President of the college informed the board that he has erected an English school in the college, and employed a master for that purpose; of which this board approves, and desires the President to carry on the same, in such manner, as he shall think most advantageous to the college.

It appearing that there is a very large sum of money due to the Steward, from several persons who have been educated at this college, and all the orders of this board, which have been hitherto made, have been ineffectual for the recovery of the same, it is now ordered, that every student of the college shall hereafter pay off, and discharge his several debts to the Steward, and other collegiate officers, at the end of every fall vacation, or in default thereof, shall be dismissed the college; unless sufficient security be given to the

Steward of the college, that the same shall be fully discharged in six weeks ; and it is further ordered, that every student who shall not produce to the President of the college a certificate from the Steward, that all his arrears are paid off and discharged, two days before the commencement, such student shall have his name struck out of the printed Thesis and Catalogue, and shall not be admitted to perform any of the commencement exercises, or receive a degree." This minute will serve to show with what difficulty the dues of the students were collected, at the time the minute was made ; and the apparently harsh measures to which the trustees were obliged to resort, to prevent the loss of almost the only revenue on which they could calculate to pay the salaries of their officers. Nor did these measures, nor any other that they could devise, prove effectual ; till they resolved on that which is now in operation, namely, that every student shall pay, in advance, the whole charges of each session—the treasurer to refund equitably, if the student leaves the college before the end of the session.

“ At a meeting of the trustees of the college of New-Jersey, in Nassau-Hall, at Princeton, on Wednesday the 25th day of September, A. D. 1765.

The President of the college represented to this board, sundry inconveniences arising from the English school being kept in the college ; therefore the trustees request, that the President will please to carry on the same school, in some convenient place out of the college, in such manner as he shall think proper.

It is ordered, that Mr. Stockton and Mr. Berrien give directions for the digging another well, contiguous to the college, in case of fire ; and draw upon the treasurer for the expense thereof." An additional well has since been dug, for the particular use of the Steward ; but to which ready access may be had, not only in case of fire, but for the general accommodation of the institution.

It is ordered by this board, that hereafter no other articles whatsoever be kept in the buttery and sold to the students, save only bread, butter, candles and small beer." For many years past there has been no buttery connected with the college establishment. It has been the prevalent opinion, in the board of trustees, that a buttery would be rather injurious than beneficial to the institution.

It is ordered, that the Steward take the entire care of the bellfry, and appoint one of the servants constantly to ring the bell, for which he is to be allowed five pounds per annum ; that he keep the door of the Cupola constantly locked, and provide ropes and all things necessary, at the expense of this board ; and it is further ordered that the bellman shall not deliver the key to any person except the President,

tutors or steward." It was considered of great importance to prevent effectually an entrance to the bellfry, except in the presence of the officers of the college. Experience has shown the wisdom of this measure. Free access to the Cupola of the college, was probably the cause of its being burned in 1802; as it was in this part of the structure that the fire commenced.

"Whereas the quorum of the trustees of this college consists of a large number, and it is found very difficult to convene a sufficient number to transact the business of the corporation; it is therefore ordered, that for the future, every trustee who shall absent himself, for three years, from the meetings of the said trustees, and shall not send to the board such reasons of his non-attendance as shall be sustained, that in such case, his seat shall be judged vacant, and a new member be elected in his stead."

The difficulty of obtaining a quorum of the board of trustees, at the times appointed for their meetings, was, in the early periods of the college, great and highly embarrassing. This rule had a good effect—it has since been made more rigorous. An absence from three successive stated meetings, or for a year and a half, now produces a forfeiture of a seat at the board.

"It is ordered, for the future, that every student and graduate (the officers of college excepted) who makes use of the publick library, shall pay to the steward the sum of two shillings and six pence, every quarter of a year, to be expended for the use of the library.

It is ordered that no student of the college shall be allowed to have the key of the library; but that every person who is admitted there shall be introduced by one of the officers of the college.

It is ordered, that an addition of one hundred pounds per annum, be made to the present salary of the President of the college.

Mr. Ogden is requested to get sixty-two good leather fire buckets, and transmit them to the college as soon as possible; and it is ordered that the same, with those already here, be carefully deposited and locked up in the Engine-house." An excellent fire engine had, before this, been procured by the college, and a house erected for its preservation, which was now made the place of deposite for the fire buckets. The preparations for extinguishing fire are, at present, more extensive and complete than they were, at the time to which the above minute refers.

"At a meeting of the trustees of the college of New-Jersey, at Nassau-Hall, in Princeton, on Wednesday the 25th day of June, A. D. 1766.

The minutes of the last meeting were read, and it appears to the board, that a quorum of the trustees not having met last November,

according to an order made in September last ; six of the trustees appointed a meeting on this day, agreeable to the direction of the charter in such a case.

Whereas the trustees have received, by the hands of Dr. Redman, a certain order for one hundred pounds sterling, for the use of this college, in support of a divinity-professor, drawn by Mr. John Williamson, of Hanover, in Virginia, on Mr. Samuel Waterman, merchant, in London ; it is ordered, that the said order be immediately transmitted to Mr. Stockton, now at New-York, and bound for London ; empowering the said Mr. Stockton, under the seal of this college, to present the said order and receive the cash.—And Dr. Redman is also farther desired to return the thanks of this board to said Mr. Williamson, for his generous donation, and to request duplicates of his order, in case of the miscarriage of the one he has sent.” This is the first sum which is mentioned in the records of the college, as having been appropriated to the founding of a professorship of Theology. The President of the college, till the establishment of the Theological Seminary in Princeton, had commonly the conducting of the theological studies of such graduates as chose to pursue those studies at the college. A professor of Theology, however, the Rev. John Blair, was appointed, about a year after the above minute was made ; and continued in office till the accession of Dr. Witherspoon to the Presidency ; at which time Mr. Blair resigned, and the professorship was formally conferred on Dr. Witherspoon, in connexion with the presidency.

It being moved, that an address be drawn up and presented to his Majesty, on his late gracious condescension to these colonies in the repeal of the stamp act ; and also that a petition be at the same time presented, for the grant of sixty thousand acres of the land, lately added to the province of New-York, from the territory of New-Hampshire, or elsewhere in said province : It is hereby ordered, that the honourable Mr. Justice Smith, the Rev. Messrs De Ronde and Rodgers, be a committee, for drawing up the said address and petition, in such manner as they shall judge proper ; and that the same be signed with the name of Edward Shippen, Esq. the present President of this board, and when finished, that the said papers be transmitted to Mr. Stockton, one of our members, in London, with a letter to him, praying him to take such measures, and to engage such friends of this institution in London, to be assisting to him in this affair, as he shall be advised by Dr. Chandler, will be most expedient ; and the said committee are also desired, to transmit a letter, at the same time, to Dr. Chandler, in the name of this board, humbly requesting his advice and aid in the conduct and management of

this affair." The address and petition ordered in this minute to be presented to the king, were prepared and forwarded to Mr. Stockton, then in London. On his return he made the following report—"Mr. Stockton acquainted the board that the papers which had been transmitted to him, while in England, by order of the trustees, came safe to his hands. That being introduced by one of the king's ministers, he had the honour of presenting to his majesty the address of the trustees, on occasion of the repeal of the American Stamp Act, which was very graciously received. That the petition for a grant of lands was lodged in the plantation office; and that my Lord Shelburne, had promised him to lay the same before the king in council. The board then returned Mr. Stockton, their thanks for his services in behalf of this college, while he was in Great Britain." Nothing farther appears on the records, in regard to this petition for land. No land was granted; and probably the petition was never heard of, after it was lodged in the plantation office.

"The Rev. Mr. De Ronde, having laid before this board a plan for the introduction of a professor of divinity, to be obtained from Holland, for the service of the Dutch as well as English Presbyterian Churches in these parts; the trustees, having maturely considered the same, are of opinion, that the proposal is not yet ripe for prosecution, and therefore defer the farther consideration of it to the next meeting.

Whereas frequent complaints have been made to this board, that detriment does and is likely to accrue to this institution by means of the scholars boarding out of the college; and it appearing, that a considerable number are now out, it is hereby ordered that all the students, who do now board out of the college, return, within ten days from this time, unless a note be obtained from some physician, certifying, that it is his opinion that the health of such student or students requires that he should board out of the college, nor even then, till after leave obtained from the President, or in his absence from the tutors.

It is further ordered, that no student hereafter board out of the college without such certificate from a physician, and such leave from the President, or in his absence from the tutors, as is above-mentioned." The order here taken on this subject has, with some temporary variations, been that which has been observed till the present time. Students whose parents or guardians live in the town, or vicinity, reside with them—All others are required to board with the Steward, and to lodge in the edifice, except in case of sickness, when with the approbation of the President, they are permitted to go to private lodgings.

“As Dr. Finley, the President of this college, is now in a languishing state, and it is highly probable he will be removed by death before the next commencement, or, at least, that he will be unable to preside at the public exercises on that occasion; the trustees have unanimously appointed the Rev. Mr. Spencer, to preside on that day, and to confer the degrees in the usual manner; and the said Mr. Spencer, was pleased to signify his acquiescence in this appointment; And the trustees do farther direct, that in case of the President's death, the fees and perquisites, usually paid to the President, for the degrees, be received by the eldest tutor, to be disposed of as the trustees shall hereafter direct.”

Dr. Finley was at this time in the city of Philadelphia, whither he had repaired for the benefit of better medical attendance than he could obtain at Princeton. All efforts, however, were unavailing, to prolong his valuable life.

“It having pleased an holy God, to visit Dr. Finley, the worthy President of this college, with great and distressing illness, whereby he is at present, entirely unable to perform the duties of his important station, and it appearing necessary, for the welfare of this institution, that some person be invested with the power and authority of the President, in order the better to manage the affairs of the seminary; this board have appointed the Rev. Mr. Wm. Tennent, to act in the room and stead of President Finley, during his absence, and do hereby invest him with full power and authority to execute the said office, until next commencement; or during President Finley's absence and disability; and Mr. Tennent was qualified accordingly.” Dr. Finley died in Philadelphia, about three weeks after the meeting of the board at which this minute was made. Mr. Spencer, it appears, acted as President at the succeeding commencement; and the government of the college was committed to Mr. William Tennent.

The following minutes of the trustees were made at a meeting of the board, September 24th, 1766, after the death of Dr. Finley, and before the choice of his successor.

“The gentlemen appointed at the last meeting to draw up an address to his majesty and a petition, &c. report that they have transacted that affair agreeable to said order.

Dr. Redman having been appointed at the last meeting to transmit to Mr. Stockton a certain order, &c. it is reported that he has transacted that affair agreeable to said appointment.

The proposal which the Rev. Mr. De Ronde, laid before the board, at the last meeting, relating to the introduction of a professor of divinity, is again deferred to further consideration.’

The trustees also considering the great and important services that have been rendered to this institution by Mr. Jeremiah Halsey, over and above the necessary duties of his office as a tutor of the college, do, in consideration of his said extraordinary and faithful services, unanimously agree, that the sum of sixty-one pounds, being the graduation money, by calculation, now in his hands, be presented to him, or whatever the fees may amount to, be the same more or less."

Mr. Halsey held the office of tutor in college longer, it is believed, than any other individual. He was one of the best scholars that was ever educated in the institution. He was, at this time, a preacher of the gospel, was afterwards settled in the ministry, and for a number of years was a trustee of the college.

"Whereas sundry weighty and important reasons have induced this board to augment the late worthy President's salary, from time to time, to the sum of £400; but in as much as the occasion of the late necessary augmentation is removed, and the present low state of the college funds will not allow this board to continue that salary for the future, in its present circumstances; it is agreed, therefore, that the stated salary of the next President shall be £250, with the usual perquisites."

Some extracts will now be given from the history of the college composed by Doct. Finley, and repeatedly referred to already. They have been selected with a view to show, in as summary a manner as possible, the method of discipline or government, at this period; the course of study; the style of living; the expense of residence; the patronage that had recently been obtained; and the claims of the institution on the benevolence and liberality of the publick.

"In the exercise of discipline, the more usual process is this—The President or tutors, separately or in conjunction, privately reason with the offender, in order to make him sensible of his ill conduct; and endeavour by their manner of address, to convince him, that in their proceedings against him, they are actuated from motives of sincere regard to his own welfare, and that their severity is not the effect of moroseness, ill nature, or personal resentment. If the offence charged, be denied, evidences are adduced in proof of it. But if the youth discovers an ingenuous temper, by an open, frank acknowledgment, such a disposition is encouraged, by a mitigation of the punishment. On the other hand, all low and dishonest artifices, particularly lying and wilful equivocation, are resented as the highest aggravations. In the result, if found guilty, according to the nature of the offence, he is dismissed, either with a private reprimand, or required to submit to a public formal admonition; or, to make a

penitent confession in the hall, before the whole house ; or deprived of some of the peculiar privileges of his class ; or, for some limited time, prohibited a free conversation with his fellow students, and admission into their chambers, as unworthy of their society ; or suspended from residence, and all the privileges of the college, until the matter be laid before a committee of six of the trustees. In these several kinds and degrees of punishment, an impartial regard is had not only to the nature of the offence, but also to the disposition, age, rank in college, habitual conduct, and other circumstances of the offender. Suspension is the highest censure the President and Tutors can inflict. The power of expulsion is invested in any six of the trustees convened ; who, having had no connection with the offender, cannot be suspected of prepossession or partiality. * * * *

As to the branches of literature taught here, they are the same with those which are made parts of education in the European colleges, save only such, as may be occasioned by the infancy of this institution. The students are divided into four distinct classes, which are called the Freshman, the Sophomore, the Junior, and the Senior. In each of these they continue one year ; giving and receiving, in their turns, those tokens of respect and subjection, which belong to their standings ; in order to preserve a due subordination.

On the third Wednesday in August annually, the Senior class are examined by the trustees, the college officers, and other gentlemen of learning then present, throughout all the branches of literature they have been here taught. And if approved, as worthy of academical honours, the President assigns them the parts, they are respectively to perform at the anniversary commencement ; the general proceedings of which, are so publicly known, as to supercede all necessity of description. They are then graduated Bachelors of Arts. After an interval of three years, they are usually admitted to the Masters degree. But to this latter the terms of admission, for these few years past, have not been so lax and indeterminate as formerly. * * * *

We come now to give some account of the manner together with the expenses of boarding. It is true, so minute a detail of the little affairs of a college, affords but a dry and unentertaining story : and a relation of the economy of a kitchen and dining room, would be still more low and vulgar. But as the judicious reader must be sensible, that a proper regulation of these matters, is of more consequence to such a community, than a thousand things that would make a more shining figure in description ; it is presumed, that some account of them may be expected ; and that he will excuse the dullness of the narrative, for the sake of the importance of the informa-

tion, to those especially who may incline to educate their sons at this college.

It is the business of the steward to provide all necessaries for the use of the society, to employ cooks and other servants to cleanse the chambers, make the beds, &c. The tutors, and all the students, and sometimes the president, eat together in the dining-hall, always seated according to rank and seniority. No private meals are allowed in their chambers, except with express license, on special occasions. Tea and coffee are served up for breakfast. At dinner, they have, in turn, almost all the variety of fish and flesh the country here affords; and sometimes pies; every dish of the same sort, and alike dressed, on one day; but with as great difference, as to the kinds of provision and manner of cookery, on different days, as the market and other circumstances will admit. Indeed, no luxurious dainties, or costly delicacies, can be looked for among the viands of a college, where health and economy are alone consulted in the furniture of the tables. These, however, are plentifully supplied, without weight or measure allowance: and the meals are conducted with regularity and decorum; waiters being constantly in attendance. The general table drink is small beer or cider. For supper, milk only is the standing allowance, chocolate is sometimes served as a change. * * *

The annual charge of education, including tuition money, chamber rent, steward's salary, servants wages, washing, fire-wood, and candles, with contingencies, may amount, *communibus annis*, to about twenty-five pounds, six shillings, lawful money of New-Jersey; for the market rises and falls; and on some of those articles, the expenses are arbitrary. Hence, frugality in the student, may sometimes, without meanness, reduce the accompt. The particulars, as they stand for the most part, in the steward's books, are here specified, and charged upon an average.

Tuition money	£ 4 0 0
Boarding, steward's salary, and servants wages inclusive	} 15 0 0
Chamber rent	1 0 0
Washing	3 0 0
Wood and candles	2 0 0
Contingent charges	0 6 0
	<hr/> £ 25 6 0

* * * *

Though this institution has succeeded beyond the expectation of its warmest friends, notwithstanding the severe shocks it received, by the death of three Presidents, in so quick succession; and its un-

settled state, till the chair was filled ; yet it still labours under several deficiencies, which nothing but the beneficent hand of charity can relieve. With mathematical instruments, and an apparatus for experiments in natural philosophy, it is but very indifferently furnished. The library wants many of the most approved modern writers, as hath been already hinted. It would be also of eminent service, had it revenues ample enough to support professors in some of the distinct branches of literature ; who might each make a figure in his own province, could his studies and instructions be confined to his peculiar department. A professor of divinity, especially for the benefit of the theological students, would be of singular utility. At present, there are three tutors, besides the President. To those, the college fund, can as yet, afford but scanty livings ; the tutors particularly, unless they assume a vow of celibacy, are unable to continue in their offices for life. Hence it happens, that when a young gentleman has, by study and experience, thoroughly qualified himself for the employment, he often resigns it ; and the trustees are then obliged to elect another, perhaps not equally fit for it.

The fund, until within about a year past, hath not much exceeded £1300. But from a lottery, which was generously set on foot by a number of gentlemen in Philadelphia, in favour of the institution, it was increased to nearly £2800, the neat produce of the same, after necessary charges, and losses which usually happen, besides what was disbursed to pay urgent debts, being about £1500. Exclusive of the annual support of officers, the expenses from other quarters are not inconsiderable ; nay do yearly increase, as the number of students increases. * * * *

Indeed from the countenance of the General Assembly of this Province, in passing an act for a lottery of three thousand pounds, for the benefit of this college, some good addition will probably be made to its revenues. But the returns of this lottery, which was lately drawn, are not yet made ; the accompts being still unsettled. However, much, much greater losses have accrued therein, than might have been reasonably expected ; especially from the very unfortunate issue of the tickets left, on the risque of the college, at the time of drawing. So that the managers have reason to think, that, on the close of their books, the clear profits will not much exceed £2200. Such an accession can only enable the trustees to make some addition, perhaps to the annual allowances of the college officers ; though not such as will be sufficient to retain them for life, in the character of professors, much less to maintain a greater number. * * * *

———— Not long since, a very generous legacy was ordered in the will of the late colonel Alford, of Charles-Town, in Massachusetts-Bay : The sum designed for this college, is not yet precisely ascertained, that being left to the discretion of his executors : It is presumed however, from good intelligence, that the appropriation here will not be less in value than £500 sterling. Benefactions of this sort are peculiarly honourable—an indubitable indication of a warm regard for the interests of learning, and of the testator's high sense of the utility of this seat of education in particular. No actions of a man's life are more memorable, than his deeds of liberality, before the hour of death ; when chiefly he considers, what distribution of the gifts of heaven may be most agreeable to the will of his divine benefactor. May providence excite an emulation in the breasts of others, among the virtuous and opulent, to follow an example of such laudable and christian benevolence : A benevolence, which will extend its influence to remote posterity, and advance the genuine felicity of their country, when they are received into everlasting habitations, and are triumphing in the enjoyment of a glorious recompense of reward.

Thus is exhibited a faithful account of the origin and present state of the college of New-Jersey : A college originally designed for the promotion of the general interests of christianity, as well as the cultivation of human science. This end, therefore is kept in view, in all the instructions and modes of discipline. To inculcate or even recommend the discriminating opinions of any one protestant denomination, in preference to another, is carefully avoided. In these matters, the students are left without any bias offered to their private judgments, and are always allowed, without restraint, to attend the religious worship of any protestant society, whenever they have opportunity.

Upon the whole, it is presumed it must appear manifest upon reflection, to every serious observer, that providence hath, in a peculiar manner, superintended the affairs of this nursery, from its foundation to the present time. And indeed, it is esteemed by its directors their highest honour and happiness, that the Almighty hath vouchsafed so remarkably to countenance and succeed their undertaking, and thereby to encourage their humble expectations of his continued benediction. To the singular favour of Heaven on the means of instruction here used, it must be gratefully ascribed, that many youth who have come to Nassau-Hall for education, without any just sense of the obligations either of natural or revealed religion, have been here effectually reformed, become men of solid and rational piety, and now appear upon the stage of public action,

employing their talents to the honour of the Supreme Bestower, in promoting the good of mankind. Hence the managers of this seminary are emboldened to hope, that while the original design of its establishment is steadily pursued, the same indulgent providence which hath hitherto supported it, amidst the reproaches of envy, and the oppositions of malice, will still raise up benefactors to supply its deficiencies, and succeed their disinterested endeavours, to train up our youth in the paths of piety and erudition, for the future service of their country, in any civil or ecclesiastical employments."

In connexion with these extracts from Dr. Finley's history of the college, its alumni, and others who take an interest in the literature of our country, will, it is believed, be gratified with the perusal of what may not improperly be regarded as a *history of a Commencement*, during the Doctor's administration. For the manuscript copy of this literary curiosity, the writer is indebted to the late Doctor Ebenezer Finley, of Charleston, South-Carolina. About five years since, when that gentleman, then the only surviving son of President Finley, had two sons of his own at the college, he sent this manuscript, in the hand writing of his father, to the author of this note, with a request that it might be deposited among the archives of the institution. His request has been carefully complied with; but the preservation of ancient documents is best insured by the multiplication of copies, through the medium of the press. For this reason, as well as others, it has been determined to publish the following "process." It is scarcely necessary to remark, that each exercise announced by the President, must be supposed to have been performed, before the attention of the audience was called to that which immediately follows. The names of some of the speakers, for what reason is not known, are omitted.

THE
PROCESS OF THE
PUBLICK COMMENCEMENT
IN
NASSAU-HALL;
SEPTEMBER,
A. D. 1764.

—
THE PROCESS, &c.

The trustees being at the President's house, the candidates standing at the door, two and two, upon his saying—

Progredimini Juvenes,

They walk—

1. The Bachelor candidates.
2. The Masters.
3. The Tutors, and any Ministers present.
4. The Trustees.
5. The President—the Governor at his right hand.

All seated—Prayer succeeds.

Præses (capite tecto)—

“Auditores docti ac benevoli, Juvenes primam Lauream ambientes, cupiunt vos per Oratorem salutare ; quod illis a vobis concessum fidunt.”

Ascendat Orator saluatorius.

* * * * *

Distribuantur Theses.

* * *

Quoniam, docti Auditores, accurata disputandi Ratio ad verum a falso discernendum plurimum valet, Juvenes artibus initiati, parvula quædam eorum in ea Specimina, vobis jam sunt exhibituri.

Prima Disputatio, syllogistice tractanda—

Thesis est,

Mentiri, ut vel Natio conservetur, haud fas est.

Qui hanc Thesin probare atque defendere statuit, ascendat.

FOSTER.

Qui Thesin oppugnari judicavit, ascendat.

Primus Opponens—LAWRENCE.

Quanquam concederetur Sermonem ad felicitatem hominum provehendam constitutum fuisse, attamen non æque nobis constat quid semper ad eum finem conducit ; sed magis credendum est Mendacium nunquam ad eum facere ; dum Exemplum Virtutis omnibus prodesse potest.

2 dus Opponens—SMITH.

Determinatio.

Mentiri, quacunque de causa, ignobile et sua Natura pravum esse, res ipsa clamat, et ferme ab omnibus, præcipue Virtutem colentibus, conceditur. Quod si omnino fas esse possit, Deus comprobabat ; et si ille possit probare, non est necessario verax ; sed impossibile est eum mentiri, ergo et mendacium probare.

Nec ratio Veritatis ab hominum Felicitate, sed Dei Rectitudine pendet : et quoniam sibi semper constare necesse est, non potest non esse rectus. Ergo falsum necessario improbat, ut ejus naturæ oppositum : et vetat Malum facere, ut quidvis Bonum inde sequatur, etiam ut Natio conservetur.

* * * * *

The following is an English forensick Dispute, which for Reasons often mentioned, is introduced, viz—it entertains the English part of the Audience ; tends to the cultivation of our native Language, and has been agreeable on former occasions ; which I presume are sufficient apologies for continuing the custom.

The Thesis is,

Somnia non sunt universaliter inania, et nihil significantia.

In English—

All dreams are not useless and insignificant.

Who undertakes the defence of this position?—MILLER.

Whoever has any objections against what has been offered, let him speak—TREDWELL.

Who judges it fit to answer these objections?—McCRERY.

Determination.

Although I see no necessity of accounting for all dreams from the Agency of other Spirits, any more than to interest them in the Reveries of the mind, when lost in mere imaginary Scenes while we are awake, without reflecting that they are not realities : Yet that foreign Spirits have access to ours, as well when we are asleep as awake, is inconsistent with no Principle of Reason. And if some dreams cannot otherwise be accounted for, than by having recourse to foreign Spirits, we must then admit their agency ; since there can be no effect without a cause. And though it must be granted that our own Spirits at the same time think, yet there's no Inconsistency in supposing that other Spirits gave Occasion to their thinking of some Subjects rather than others, as is the Case in conversing together when we are awake.

What has been Matter of fact is certainly still possible : And we know that in some Cases infinite Wisdom chose to employ Angels to communicate divine Instructions in Dreams ; which establishes the general Doctrine. And Experience assures us that Impressions made on these Occasions, are very deep and lively : and as has been observed, those very Dreams that come from fulness of Business, or other Causes mentioned, show us the Temper of our Minds, and in that View are useful and significant.

* * * * *

To unbend the Mind by an agreeable Variety, as far as may consist with the Exercises of the Day, an English intermediate Oration is next to be delivered.

Ascendat Orator intermedius.

* * * * *

Thesis proxime discutienda, modo pene forensi, est,
Lux Rationis sola, Incitamenta ad Virtutem satis efficacia, non præbet.

Qui hanc Thesin primus defendere statuit, procedat—WOODHULL.

Qui primus opponit Thesi, procedat.

LAWRENCE.

LEAKE,

Qui Objectiones refellere, et Thesin firmare suscipit, procedat.

Determinatio.

Recte notatum fuit, quod Naturam Peccati probe scire necessarium est, ad Virtutem rite æstimandum. Peccato enim ignoto, odisse illud nequimus ; et sine Peccati odio, nulla datur Virtus. Et quoniam clarum est, quod homines, Luce Naturæ sola freti, ignorarunt quid sit virtus, et quales ejus Consequentia in Seculo futuro ; nesciverunt Deum, veræ Virtutis Exemplar, nec non Amorem et Satisfactionem Domini Salvatoris, quæ sola sunt Incitamenta ad Virtutem idonea ; Thesis Valet.

The next Thesis is,

Nullam veram Virtutem habet, qui omnes non habet.

In English—

He has not one true virtue, who has not every one.

Who undertakes to defend this position?—TUTTLE.

If any think fit to oppose it, let him appear—HAZARD.

Who judges he can confute these arguments let him speak—CLAGGET.

Determination.

That the Thesis is true, appears demonstrable both from the Simplicity of the Soul and the Nature of Virtue. As the Soul cannot be divided into any Parts, if one Vice is prevalent it possesses the Soul entirely, and the whole principle of action is vitiated. And as Virtue is a Disposition of Mind to whatever is morally good, and Goodness must be uniform, and of a piece, it can no more be dismembered than the Soul ; therefore whatever mixture of vice there may be with virtue, one of them must necessarily predominate ; for seeing that they are perfectly opposite to each other, it is as impos-

sible for a Person to be under the governing power of both at once, as for Fire and Water to subsist together, without the one's being extinguished, or the other evaporated.

Virtue consists in the Love of God and man, nor can it be separated: the Pretence is not tolerable, that a Hater of his Brother should be a Lover of God. Now 'tis certain that one cannot love and hate the same thing at the same Time, and in the same Respect. There must then be such a necessary Connexion of all virtues, that one cannot possibly be without all: consequently a single virtue, where any vice prevails, is but a counterfeit.

Exercitia quæ restant ad tertiam Horam P. M. postponuntur.

The remaining exercises of the Day begin at three o'clock afternoon.

* * * * *

Orator hujus Classis valedictorius ascendat.

Exercitia, quæ a Candidatis secundi Gradus præstanda sunt, jam sequuntur.

Thesis disputanda hæc est, scilicet:

Jephtha Filiam non immolavit.

Ascendat hujus Quæstionis Respondens—MR. KERR.

Ascendat primus qui hanc Thesin veram esse negat.

Determinatio.

Fatendum est, quod in hac Quæstione docti in Partes abeunt. Sed ut Theseos Veritas appareat, considerandum est quod fuit Jephthæ Votum—"Qui—vel, quodcunque—exierit e foribus Domus meæ, in Occursum meum, erit Domini, *et, vel*, offeram illud in Holocaustum." q. d. vel aptum erit ad Sacrificium, vel non: si prius, erit in Holocaustum; si non, erit Domino sacrum, devotum. Hebrææ Voces non aliter necessario significant: nam *Vau* sæpe disjunctive sumitur, ut multis exemplis patet. Adde, quod Deus detestatus est humanas Victimæ, et improbavit; quod cum Sacerdotes saltem norunt, non verisimile est Jephtham eos in tanta causa non consuluisset. Nec parvum habet momentum, Filiam ejus Spatium deflendi, non Mortem sed Virginitatem, petiisse; cum enim dicitur Jephtha fecisse quod voverat, sequitur, et non cognoverat Virum.

—

Descendant Candidati Honores hujus Collegii ambientes.

Ad CURATORES.

Juvenes, quos coram vobis, Curatores honorandi ac reverendi, jam sisto, publico Examine, secundum hujus Academicæ Leges, subjecti, habiti fuerunt omnino digni qui Honoribus academicis exornarentur: Vobis igitur comprobantibus, illos ad Gradum petitum, toto Animo admittam.

Eadem Auctoritate regia, virum Davidem McGregor, Novangliæ, de Religione et Literis bene meritum, ad secundum in Artibus Gradum, Honoris causa, admitto.

Eadem Auctoritate, Reverendum Nathan Kerr, Davidem Caldwell, Concionatorem Evangelii, necessario absentem ; Reverendum Johannem Strain, hujus Collegii alumnos ; ad secundum in Artibus Gradum admitto.

Hoc Anno etiam,

Jacobus Thompson, A. M. Thomas Henderson, A. M. Johannes Lefferty, A. M.

Forma constituendi A. B.

Auctoritate, regio Diplomate mihi collata, pro More Academia-rum in Anglia, vos ad primum in artibus Gradum admitto ; vobisque hunc Librum trado, una cum Potestate in Artibus prælegendi et docendi, quotiescunque ad hoc munus evocati fueritis : Cujus, hoc Instrumentum, Sigillo nostri Collegii ratum, testimonium sit.

Forma constituendi A. M.

Auctoritate, regio Diplomate mihi collata, pro More Academia-rum in Anglia, vos ad secundum in Artibus Gradum admitto ; vobisque hunc Librum trado, una cum potestate in Artibus prælegendi, publiceque profitendi ac docendi, quotiescunque ad hoc Munus evocati fueritis : cujus, hoc Instrumentum, Sigillo nostri Collegii ratum, Testimonium sit.

In constituendo A. M. honorarios, inseratur hæc Clausula, scilicet—
“ ad secundum in Artibus Gradum, Honoris Causa, admitto.

Orator magistralis valedictorius.

Rev. McGregor.

Rev. Nathan Kerr.

Dialogue.

Prayer.

It seldom happens that after the lapse of nearly sixty years a man is found who can speak of persons and things, from his personal knowledge in mature life. One such fortunate occurrence, however, the writer has met with. The Rev. Doctor John Woodhull, of Monmouth, in New-Jersey, at this time the oldest trustee of the college, was the pupil of President Finley. He, on being requested, has furnished a short sketch of his venerated teacher ; and an account of the revival of religion which took place in the college when he was a student. The communication is as follows—
“ Doctor Finley, was a man of small stature, and of a round and

ruddy countenance. In the pulpit, he was always solemn and sensible, and sometimes glowing with fervour. His learning was very extensive—Every branch of study taught in the college appeared to be familiar to him. Among other things, he taught Latin, Greek and Hebrew, in the Senior year. He was highly respected, and greatly beloved by the students; and had very little difficulty in governing the college. He died in my Senior year, in Philadelphia, of a complaint in the Liver; and requested to be carried to the grave by some of the Senior class. This was accordingly done, and I was one of those who were the bearers of his corpse.

“The number of students in college, at this time, was about one hundred. Thirty-one commenced in the class before mine, and the same number in the class to which I belonged. These were the largest classes that had commenced at that time. My class lost a good many from the time we entered Freshmen, to the time we commenced—say 13 or 14—yet none by expulsion.

“When I was in college, it was said there were about Fifty boys in the school. We supposed there were about One Hundred and Fifty in all, in the edifice. The School was under the care of the trustees. Most of the boys boarded in college, and ate in the dining room, at a table by themselves. The trustees appointed and paid the teachers. They were excellent ones in Dr. Finley’s time, namely, Joseph Periam and Tapping Reeve. The college and the school, I believe, had never before been in so flourishing a situation—The numbers had never before been so great.

“As to revivals of religion, there were some partial ones in college before Dr. Finley’s time; but in his time there was something general. It began in 1762, in the Freshman class, to which I then belonged. It was a pretty large class, containing between 25 and 30 members. Almost as soon as the session commenced, this class met, once in the week, for prayer. One of the members became deeply impressed; and this affected the whole class.—The other classes, and the whole college, soon became much impressed. Every class became a praying society; and the whole college met once a week, for prayer—There was, likewise, a private select society. Societies were also held, by the students, in the town and in the country. I suppose there was not one that belonged to college but was affected more or less. There were two members of the Senior class who were considered as opposers of the good work at first. Yet both of these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen, or about the half of my class, was supposed to be pious; and in the college about Fifty, or nearly one half of the whole number of students.”

The following memoir of President Finley has been extracted from the "General Assembly's Missionary Magazine or Evangelical Intelligencer;" with some corrections and additions by the present writer. The article was prepared for the Magazine by the late Ebenezer Hazard, Esq. of Philadelphia, at that time one of its editors; who had been the pupil of Doctor Finley, and to whom his memory was exceedingly precious. The principal materials of the memoir are believed to have been taken from the funeral sermon of the Rev. Dr. Treat—If the obituary part is long, let it not be forgotten that it exhibits a death bed scene, which every reader may well wish that his own may resemble.

The Rev. Dr. Samuel Finley was born in the year 1715, in the county of Armagh in Ireland, and was one of seven sons who were all esteemed pious; his parents possessed the same character. They gave him such an education as their circumstances permitted, and, in a country school, at some distance from home, he was early distinguished for close application, and uncommon proficiency in his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September 1734. It had pleased God to awaken and convert him very early in life, and by many and various dispensations of his Providence, to prepare him for those important stations which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text; and that from the day on which he heard the sermon, he conceived strong desires to be a minister of the gospel; and accordingly, almost as soon as he was capable of forming any resolutions respecting himself, he determined to devote himself to the service of the sanctuary. With this view, he had made considerable progress in classical learning before he left Ireland, and he spent several years, after his arrival in America, in completing his studies, during which time he was particularly attentive to Theology.—After a due course of presbyterial trials, he was licensed on the 5th day of August 1740 to preach the gospel, and was ordained on the 13th of October 1742, by the Rev. Presbytery of New-Brunswick. The first part of his ministry was employed in long and fatiguing itinerations, and the records of several of the churches which he visited contain honourable memorials of his diligence, fidelity and success. A little before this time a remarkable revival of religion had commenced, which still continued: in this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield, and others; and his labours were remarkably blessed at Deerfield, Greenwich, and Cape-May, in New-Jersey. He preached likewise to great ac-

ceptance for six months, as a stated supply to a congregation in Philadelphia, of which Mr. Gilbert Tennent afterwards had the pastoral charge. In June 1744 he accepted a call to Nottingham in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office; and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an Academy, which acquired great reputation, and attracted students even from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher. Under his instruction many youths received the rudiments of an education and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davies, the trustees of the College of New-Jersey elected Mr. Finley as his successor. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, was of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship; but a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove: he therefore accepted the invitation given him by the trustees, and removed to Princeton, in July 1761. Upon this event the hopes of the well-wishers to the college revived, and the clouds which had hung over that nursery of religion and learning began to be dissipated. Raised expectations were formed by Mr. Finley's friends, and they were not disappointed. Under his care the college flourished and acquired additional reputation, and his own fame became much more extensive: he was known in various parts of Europe, and corresponded with many eminent men there: among them was Dr. Samuel Chandler of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was the opinion his friends in Scotland entertained of him as a divine and a scholar that, without his knowledge, they procured for him the degree of Doctor of Divinity, from the University of Glasgow: he received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly affected Dr. Finley's health, and produced a fixed obstruction in his liver, which put a period to his life on the 17th day of July 1766, in the 51st year of his age, at Philadelphia, whither he had gone for medical assistance.

When the Doctor first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near, as it afterwards appeared: For he observed to his friends, "if my work is

done I am ready—I do not desire to live a day longer than I can work for God. But I cannot think this is the case as yet. God has much for me to do before I depart hence.”

About a month before he died his physicians informed him, that his disease appeared to them incurable: upon which he expressed entire resignation to the Divine will, and from that time till his death he was employed in setting his house in order—On being told by one of his physicians, that according to present appearances, he could live but a few days longer, he lifted up his eyes and exclaimed “then welcome Lord Jesus.”

On the sabbath preceding his death, his brother-in-law, Dr. Clarkson, (one of his physicians) told him that he perceived a visible alteration, from which he apprehended his death was at hand. “Then, said he, may the Lord bring me near himself. I have been waiting with a Canaan hunger for the promised land. I have often wondered that God suffered me to live. I have more wondered that ever he called me to be a minister of his word. He has often afforded me much strength, which though I have abused, he has returned in mercy. O faithful are the promises of God! O, that I could see him as I have seen him heretofore in his sanctuary! although I have earnestly desired death, as the hireling pants for the evening shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair.—Lord, let it suffice.” Here he sat up and closed his eyes, and prayed fervently that God would shew him his glory before he should depart hence:—that he would enable him to endure patiently to the end, and particularly that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows; “I can truly say that I have loved the service of God. I know not in what language to speak of my own unworthiness.—I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption.” Here he lay down and continued to speak in broken sentences as follows. ‘A christian’s death is the best part of his existence. The Lord has made provision for the whole way; provision for the soul and provision for the body. O that I could recollect sabbath blessings. The Lord hath given me many souls as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies, I was ashamed to take rest here. O that I could be filled with the fulness of God! That fulness which fills Heaven!

Being asked if it were in his choice whether to live or die, which he would choose, he replied, ‘to die, though I cannot but say, I feel

the same strait that St. Paul did, that he knew not which to choose ; for me to live is Christ, but to die is great gain : but should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me. I have loved it much. I have tried my master's yoke and will never shrink my neck from it. His yoke is easy and his burden light.' He then put his hand to his mouth and pulling out a loose tooth, said, 'here is one of the pins of the tabernacle ; the whole frame will soon fall to pieces.' You are more cheerful and vigorous, sir, said one of the company ; 'Yes, he replied, I rise or fall, as eternal rest seems nearer or farther off.' It being observed to him that he always used the expression, dear Lord, in his prayers, he answered, "O! he is very dear—very precious indeed!—How pretty it is for a minister to die on the sabbath! I expect to spend the remaining part of this sabbath in heaven! One of the company said to him, you will soon be joined to a blessed society: you will forever hold converse with Abraham, Isaac and Jacob, with the spirits of the just made perfect, with old friends, and many old fashioned people. 'Yes sir,' he replied with a smile, 'but they are a most polite people now.'—He expressed great gratitude to friends around him, and said, 'may the Lord repay you for your tenderness to me; may he bless you abundantly, not only with temporal, but with spiritual blessings.' Turning to his wife, he said, "I expect, my dear, too see you shortly in glory.' Then addressing himself to the whole company, he said, "O that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord, that each of you may be impressed, as I have been, with God's word; looking upon it as substantial, and not only fearing, but being unwilling to offend against it. "Upon seeing a member of the second Presbyterian church in Philadelphia, he said" I have often preached and prayed among you, my dear sir, and the doctrines I preached to you are now my support, and blessed be God, they are without a flaw. May the Lord bless and preserve your church, he designs good for it yet I trust.' To a person from Princeton, he said, "give my love to the people at Princeton, and tell them that I am going to die, and that I am not afraid to die."—He would sometimes cry out, 'the Lord Jesus, take care of his cause in the world.'

Upon awaking the next morning, he exclaimed, 'O! what a disappointment I have met with!—I expected this morning to have been in heaven!'—Great weakness prevented his speaking much this day, but what he did say was the language of triumph.

On the following morning, with a pleasing smile on his counte-

nance, and with a strong voice, he cried out, ‘O I shall triumph over every foe! The Lord hath given me the victory! I exult! I triumph! O that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell: I think I have nothing to do but to die; yet, perhaps I have: Lord shew me my task!’ After expressing some fears lest he did not endeavour to preserve his remaining life, through eagerness to depart, and being told that he did nothing inconsistent with self-preservation, he said, ‘Lord Jesus, into thy hands I commend my spirit, I do it with confidence;—I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time.’

When one who attended him, told him that his pulse grew weaker, he cried out, ‘that is well.’

In the afternoon the Rev. Mr. Spencer called to see him, and told him “I have come, dear sir, to see you confirm, by facts, the gospel you have been preaching; pray how do you feel?” to which he replied, “full of triumph! I triumph through Christ! Nothing clips my wings but the thoughts of my dissolution being prolonged. O that it were to-night! My very soul thirsts for eternal rest.” Mr. Spencer asked him what he saw in eternity to excite such vehement desires in his soul? he said, “I see the eternal love and goodness of God:—I see the fulness of the Mediator:—I see the love of Jesus:—O! to be dissolved and be with him! I long to be clothed with the complete righteousness of Christ.” He then desired Mr. Spencer to pray with him before they parted, and told him, “I have gained the victory over the devil; pray to God to preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death.”

He spent the remaining part of the evening in bidding farewell to, and blessing his friends, and exhorting such of his children as were with him. He would frequently cry out, “why move the tardy hours so slow?”

The next day, July 16, terminated his conflict. His speech failed him: although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know whether he still continued to triumph; whereupon he lifted up his hand and said, “yes.” In the afternoon he spoke several sentences, but little could be collected from them. Some of the last words he spoke concerning himself were, “after one or two engagements more, the conflict will be

over." In the evening, about 9 o'clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many days before. He continued to sleep without changing his position, till about 1 o'clock, when he expired without a sigh or a groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second Presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his being removed to Princeton, where the dust of his predecessors lay; but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living they admired and loved. Eight of them carried the corpse to the grave, and a sermon suited to the occasion was preached by the Rev. Richard Treat, of Abingdon.

Dr. Finley was remarkable for sweetness of temper and politeness of behaviour. He was given to hospitality; charitable without ostentation; exemplary in the discharge of all relative duties; and in all things showing himself a patron of good works. As a divine he was a Calvinist in sentiment. His sermons were not hasty productions; but filled with good sense and well digested sentiment; expressed in language pleasing to men of science, yet perfectly intelligible by the illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful.

He published a sermon on Matt. XII. 28. entitled, *Christ triumphing and Satan raging*, preached at Nottingham, January 20th, 1741; a refutation of Mr. Thomson's sermon on the doctrine of convictions, 1743; a charitable plea for the speechless, in answer to Abel Morgan's anti-pædo-baptism, 1747; a vindication of the preceding, 1748; a sermon at the ordination of the Reverend John Rodgers, at St. George's, in the county of New-Castle, in Delaware, March 16th, 1749; a sermon on the death of President Davies, prefixed to his works.

Dr. Finley was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly a help-met for him. By her he had eight children—She died in the year 1760. The year following he married Miss Ann Clarkson, daughter of Mr. Matthew Clarkson, who had been an eminent merchant in the city of New-York, and was a lineal descendant of David Clarkson, B. D. who was ejected for non-conformity in England. By his last wife, Dr. Finley had no issue. She survived her husband more

than one and forty years; and for more than half that period, belonged to the pastoral charge of the present writer, who attended her on her death bed, in January 1808, and witnessed the peaceful close of a life of eminent christian piety. She was entirely blind for a number of years before her death; but bore her affliction with cheerful patience, and in all her deportment exhibited a spirit of meekness, gentleness and kindness, rarely witnessed.

Doctor Ebenezer Finley, already mentioned, was graduated in this college, in the year 1772; and was at the time of his death a physician of reputation in Charleston, South-Carolina; and a man distinguished for his piety and moral worth. He was the last surviving child of President Finley; and has himself left several children, one of whom was graduated with great reputation in this college, in 1820. A daughter—the writer believes the only daughter—of President Finley, was married to Samuel Breeze, Esq. of New-Jersey. She left an only daughter still living—the wife of the Rev. Doctor Jedediah Morse, well known to the publick by many valuable publications.

A Tomb Stone with an English inscription was placed over the grave of President Finley, in Philadelphia—At Princeton the trustees of the college have erected a Cenotaph to his memory, inscribed as follows—

Memoria Sacrum
 Reverendi Samuelis Finley, S. T. D.
 Collegii Neo-Cæsariensis
 Præsidis.
 Armachæ in Hibernia natus, A. D. MDCCXV.
 In Americam migravit, Anno MDCCXXXIV.
 Sacris ordinibus initiatus est, Anno MDCCXLIII,
 apud Novum Brunsvicum
 Neo-Cæsariensium.
 Ecclesiæ Nottinghami, Pennsylvaniensium,
 Munus pastorale suscepit, XIV^o Kal. Jul. MDCCXLIV;
 Ibique, Academia celeberrimæ
 diu præfuit.
 Designatus Præses Collegii Neo-Cæsariensis,
 Officium inivit, id. Jul. MDCCLXI.
 Tandem, dilectus, veneratus,
 Omnibus flendus,
 Morti occubuit Philadelphicæ,
 XV^o Kal, Sextilis, A. D. MDCCLXVI.
 Artibus literisque excultus,
 Præ cæteris præcipue enituit

Rerum divinarum scientia.
 Studio divinæ gloriæ flagrans,
 summis opibus
 Ad veram Religionem promovendam,
 et in concionibus,
 et in sermone familiari,
 Operam semper navabat.
 Patientia, modestia, mansuetudo
 miranda,
 animo moribusque enituerunt.
 Ob charitatem, observantiam, vigilantiam,
 erga juvenes fidei suæ mandatos
 fuit
 insignissimus ;
 Moribus ingenuis, pietate sincera,
 Vixit omnibus dilectus,
 Moriens triumphavit.

THE INTERVAL between the death of Doctor FINLEY and the accession of Doctor WITHERSPOON—From July 17th, 1766, to August 13th, 1768.

The trustees of the college did not, as we have seen, proceed to the election of a President at their first meeting, September 24th 1766, after the death of Doctor Finley. But they then appointed a meeting to be held, expressly for this purpose, on the 19th of November following. From this, and several subsequent meetings of the board, such extracts will be made, and such remarks subjoined, as may serve to give a just view of the state of the institution, during the period now under consideration.

“ Wednesday the nineteenth day of Nov. A. D. 1766.

It having pleased a holy and wise God to remove by death the late Reverend and worthy Dr. Samuel Finley from the Presidentship of the college, the board proceeded to the choice of another to succeed him in that Office ; when, after mature deliberation, the Reverend Doctor WITHERSPOON, of Paisley in Scotland, was duly elected as the Charter directs, *nemine contradicente* : and it is ordered that a copy of this minute be enclosed and transmitted to the said Dr. Witherspoon, in a letter, to be signed by the President, from this board, praying his acceptance of the said office. And it is further ordered, that a letter, in like manner, be transmitted to Richard Stockton, Esq. one of the members of this board, now in London, enclosing the above to his care ; and requesting his personal application to Dr. Witherspoon, to solicit his acceptance, and in-

forming that this board will defray his, the said Mr. Stockton's expenses, in his journey to Scotland for the said purpose ; and also, that another letter, to be signed in like manner, be transmitted to Mr. Dennys De Berdt, Merchant in London, enclosing a duplicate of the letter to Dr. Witherspoon, in case the said Mr. Stockton should not happen to be in London, requesting the said Mr. De Berdt to forward the same ; and that he would be pleased to use his influence and interest for the same purpose. Ordered that Messrs. Spencer, Redman and Shippen, do prepare draughts of said letters, to be laid before this board to-morrow. Resolved—that in case of Dr. Witherspoon's acceptance of the Presidentship of this College, the sum of One Hundred Guineas be allowed to defray the expenses of his removal and voyage ; and that his salary commence on the day of his arrival in North-America.

Messrs. George Bryan, John Johnson, William Allison, James Meas, and Samuel Purviance, from Philadelphia, waited upon the board, and presented a petition signed by some gentlemen of Lewistown, in Pennsylvania ; and also a letter signed by twenty-six gentlemen of Philadelphia, requesting and recommending, among other things, the establishment of several Professorships in the college.

Ordered, that the said papers do lie on the table, for farther mature consideration."

In order to understand fully the nature of a negotiation of which this minute gives the first intimation, but which will afterwards be found to have occupied the most serious attention of the board, it will be necessary to recollect what has already been said, in regard to the rival Synods of New-York and Philadelphia ; and that the college was the offspring and favourite child of the former of these bodies. It has been cursorily mentioned that the schism was healed in the year 1757, and that the two Synods were again united. This notwithstanding, much of the spirit which had produced the separation still remained ; and indeed was not extinct till many years after this period. The cause and peculiarities of the Synod of Philadelphia had been denominated *the old side*, and those of the New-York Synod, *the new side* ; and these *Shibboleths* of party remained long after the formal union of the Synods. It is hoped that none of the acrimony with which they were once used any longer exists ; but they still serve as convenient designations of parties which once divided the Presbyterian church.

The college of New-Jersey, notwithstanding the adverse circumstances which it experienced in the deaths of four Presidents in less than nine years, had, on the whole, been advancing in reputation ever since its establishment ; and under Doctor Finley had proba-

bly risen higher than at any preceding period. At his death it was unquestionably the most reputable literary institution of which the Presbyterians could boast. This circumstance, it is believed, induced the old side party to seek an alliance with it: and if a cordial alliance could have been formed, it would, without doubt, have been an event highly favourable for the college, and for the Presbyterian church at large. That some of the leading men in each party hoped that this might be effected, and honestly laboured to bring it about, there is good reason to believe. But there was still too much of party views and feelings to admit of such an issue. The whole transaction bears marks of jealous caution and diplomatick management, on both sides. The college being now without a President, and known to be in great want of funds, the opportunity was supposed to be favourable for obtaining a participation, by the old side party, in the whole government and instruction of the institution, in consideration of the pecuniary aid which that party would engage to afford. But the board of trustees proceeded, as we have seen, to elect a President, even before they opened a negociation; and with a design, it is believed, to foreclose all interference or propositions, in regard to the choice of that officer. On the other hand, such representations were speedily made in Scotland of the state of the college, as were calculated to induce Dr. Witherspoon to refuse the Presidency; and which actually had that effect, till his misapprehensions were removed by an agent of the board. The writer has in his hands the unquestionable evidence of this fact, although it does not appear in the records of the trustees.

“ November 20th, 9 o'clock, A. M.

Messrs. Spencer, Redman and Shippen, pursuant to an order of yesterday, produced draughts of Letters to Dr. Witherspoon, Richard Stockton, Esq. and Mr. Dennys De Berdt, which were read and approved.

Ordered, That the said letters be transcribed and signed by the President of this board, who is requested to despatch the same by the first vessel bound from New-York to London.

Mr. Samuel Breeze, one of the Executors of the estate of Dr. Finley deceased, requesting an order of this board upon the treasurer, for the payment of the salary which became due to the said Dr. Finley at the time of his death, the clerk is directed immediately to make out and sign an order on Mr. Sergeant, for the payment of whatever sum remained due to Dr. Finley, as his salary, at the time of his death; together with the interest of the same from the day of his decease, and that he take a discharge for the same.

A letter was delivered into this board, signed by several gentlemen of Baltimore, in Maryland, on the subject-matter of those presented yesterday from Lewis-town and Philadelphia.

Ordered, that the said letter do lie with the others on the table, for farther consideration.

Resolved, that Messrs. Woodruff, Tennent, Spencer and Rodgers, be a committee, forthwith to wait upon the gentlemen from Philadelphia, who have signified it to be their desire to meet a committee of this board, in order to a free conference on the subject matter of the sundry letters, &c. which have been delivered in by them: and that the said committee do report the result of the said conference to this board.

The board taking into consideration the necessity of appointing a President of this college, *pro tempore*, while destitute of a fixed head, for the better care and government of the same, requested the Rev. Wm. Tennent, to take upon himself the charge and burden of that office, as he had been pleased to do heretofore, until the next meeting of the trustees. The said Mr. Tennent, being pleased to signify his acquiescence, was accordingly appointed President *pro tempore*, and qualified as the charter directs.

The committee appointed to wait upon the gentlemen from Philadelphia, being returned, reported, that they have had a full and free conference together upon the subject matter of the petitions and letters presented by those gentlemen. That the said gentlemen observed, that the proposals made to the trustees, being upon the footing that the President's chair was vacant, they were disconcerted in their general plan, by the election of Dr. Witherspoon to the Presidentship, before their proposals were presented—that the said plan being thereby altered, they were not authorized to determine absolutely, what would be done hereafter by their constituents, respecting the general object they had in view—that nevertheless they were truly desirous that some effectual method might be taken to complete the proposed design:—That a proposal was made by the said committee, viz. that on supposition of the nomination of two gentlemen for professorships, to wit.* the Rev. Messrs. Blair and M'Dowell, on condition that money could be raised by the friends of this institution to support them, whether their constituents would be satisfied, and they would undertake to promote a subscription for their support, to which the said gentlemen replied, that, however desi-

* These gentlemen, Mr. Blair of the new side and Mr. M'Dowell of the old side party, were both of high standing in the publick estimation, and of unquestionable excellence of character. Mr. Blair was afterwards professor of Divinity in the college.

rous they were to accomplish so excellent a design, they would not at present engage for the future conduct of their constituents.

The board taking into mature consideration the above report, came to the following resolution—Whereas it is an object of their greatest concern, that union and the strictest harmony among all the friends and patrons of religion and sound literature might be promoted by every proper method, and that this institution may have every possible advantage of increasing its reputation, and the cause of learning: and as there appears reason to expect great and happy consequences both to the interest of religion and of this seminary, from putting into execution the general design of the proposals made—they will gladly do every thing in their power to accomplish the said end: and accordingly declare themselves greatly desirous that a sufficiency of monies by subscription, or otherwise, might be obtained to accomplish this noble design; and are cheerfully willing to join in any particular method that can be devised for raising the necessary sums. For though this board would gladly proceed to the election of professors, without delay, were their funds sufficient to support such an additional expense; yet they judge it by no means expedient to take that step before they have a certain medium for their support.”

The trustees having elected a President without consulting with those who came to negotiate on that, as well as on other points, proposed to choose two professors, one from each party, and hoped by this arrangement to satisfy the gentlemen with whom they were in treaty. The proposed measure however was not satisfactory. To have a voice and influence in the choice of a President, as well as other officers, was manifestly a *causa sine qua non* with the old side party, in this whole concern. The historian is not prepared, either to censure them for maintaining this point, or to blame the other side for not conceding it. He will only remark, that *now* it is palpable, although it might not *then* have been apparent, that between parties so jealous of each other, no *cordial union* could take place, and therefore that it was well for the institution that all these attempts proved abortive. We shall see, however, that the idea of uniting the two parties, in support of the college, was not easily or readily relinquished.

“Whereas it appears that the grammar school now kept in the college by Mr. Avery is likely to become chargeable to the college funds—Resolved, that this board will no longer support the same, and do accordingly dismiss the said Mr. Avery from their service; but that nevertheless the said Avery may, if he thinks it expedient, continue to keep the school in the college on his own proper account and risque.

At a meeting of the trustees of the College of New-Jersey, at Nassau Hall, on Wednesday the 30th day of September, Anno Domini 1767. * * *

October 1, 9 o'clock, A. M.

Met according to adjournment. Mr. S. Smith communicated a letter to this board from the Rev. Dr. John Witherspoon, wherein that gentleman is pleased to decline an acceptance of the Presidentship of this college, to which he was elected in November last."

This refusal of Doctor Witherspoon to accept his first appointment as President of the college, was not occasioned by the discouraging accounts which had been transmitted to Scotland in relation to the state of the institution. His unfavourable impressions in that respect, which at first were strong, had been entirely removed. The reluctance of Mrs. Witherspoon to leave her native country was the chief, if not the sole cause of his refusal, at this time. She was afterwards perfectly reconciled to the idea of his removal; and with the affection and piety for which she was eminently distinguished, cheerfully accompanied her husband to a foreign country, with no expectation of ever returning to "the land of her father's sepulchres."

Mr. Stockton* acquainted the board, that there were several gentlemen from Philadelphia now in town,—viz. Messrs. George Bryan, William Allison, John Chevalier, John Boyd and John Wallace, who had informed him, that they had some things to offer to this corporation, and were desirous of being heard. Mr. Stockton was accordingly requested immediately to wait upon those gentlemen, and inform them that the trustees were now ready to hear them.

The Philadelphia gentlemen, being introduced by Mr. Stockton, begged leave to remind the trustees, that they had the last year presented sundry papers and letters, containing proposals relative to the establishment of a faculty in the college; that their constituents were still very desirous that the general plan should be carried into execution, if the circumstances of the college would possibly admit of it; and prayed that the same might be reconsidered. The said gentlemen were then assured, that this board would come to some determination thereon, as soon as possible.

Ordered, That the several letters and proposals above mentioned be again read and maturely considered; which were read and considered accordingly.

* This gentleman had now returned to the board, after an absence in Britain, of about a year.

Resolved, That Messrs. Stockton, Ogden and Shippen, be a committee to confer more fully with those gentlemen on the subject-matter of the said proposals.

Mr. Halsey, eldest tutor of this college, now thought fit to resign his office; and requesting testimonials in his favour from the trustees—it is ordered that an ample certificate be made out, to be signed by the clerk, in the name of this board, and sealed with the corporation seal, certifying the said Mr. Halsey's faithful services and good conduct, during his tutorship in the college, with recommendation of him as a gentleman of genius, learning and real merit.

Mr. Wm. Tennent produced draughts of sundry laws for the better regulation and order of the college, which were read, considered and amended, and the question being put whether the same do pass, it was unanimously voted in the affirmative.

Voted, That Mr. James Thompson one of the tutors of this college be the present inspector of the rooms, and that he be allowed the sum of five pounds per annum for his trouble in executing that office; and that, upon his resignation or removal, the President, for the time being, be empowered to nominate and appoint some other fit person to succeed in the said office."

This is the first appointment, on record, of an inspector of the college. The office has been found useful, and has been continued ever since.

"Messrs. Woodruff and Ogden, who were appointed this morning to examine into the general state of the College funds, now report that they find the sum total in the hands of the treasurer, in bonds, notes, &c. to amount to the sum of £2815 3 1—of which, they find only £950, or thereabouts, to be at present under actual improvement at interest.

The committee appointed to meet and confer with the Philadelphia delegates, being returned, report, that they find these gentlemen and their constituents still heartily desirous of concurring with the trustees of this college in the establishment and support of a faculty, and promising to unite their utmost endeavours to raise the necessary funds to carry the same into speedy execution—that the said gentlemen being asked by the committee, whether the appointment of all, or any of the particular persons, to professorships, in their proposals named and recommended, was intended as a term of their acceding to and assisting in the establishment proposed, replied, that it was not the intention to make the appointment of any of the particular persons named by their constituents, a term of the proposed union; but that any other gentlemen who might be deemed qualified for their offices, and indiscriminately chosen with-

out regard to party distinction, would be as acceptable to them— The board, taking the subject into mature consideration, were unanimously of opinion, that the constitution of a faculty, to consist of well qualified professors in the several branches of academical science, to be chosen without regard to any little party differences, would greatly subserve the interest of religion and learning in this seminary; and would tend to the better and more perfect instruction and government in the same; and it was accordingly resolved, that in pursuance of the said plan, the choice of a faculty, to consist of professors in some of the most essential parts of literature, be entered upon to-morrow morning.

October 2d, 9 o'clock, A. M. met according to adjournment, and present as yesterday. The trustees having now thought proper, pursuant to their resolution of yesterday, to enter upon the choice of a Faculty, to consist of Professors in the most necessary branches of education in the college, did, in the first place, proceed to the appointment of a Professor of Divinity and Moral Philosophy; when, after mature deliberation, the Reverend Mr. John Blair, of Fog's Manor in Pennsylvania, and one of the members of this board, was duly chosen to that office. Adjourned till 3 o'clock, P. M.

The trustees now proceeded to the choice of a Professor of Mathematicks and natural Philosophy, when Dr. Hugh Williamson, of Philadelphia, was duly elected to that office; and Mr. Jonathan Edwards, now a tutor in this college, was also duly chosen to the Professorship of Languages and Logick.

The Rev. Dr. John Witherspoon, having thought fit to decline the invitation of this board to the Presidentship of the college, the trustees proceeded to the choice of a President to succeed the late reverend and worthy Dr. Finley, deceased. After the maturest deliberation, the Rev. Mr. SAMUEL BLAIR, of Boston, in New-England, was duly elected President of this college, and also Professor of Rhetorick and Metaphysicks.

Voted, that the sum of one hundred pounds proclamation, be allowed to the Rev. Mr. Wm. Tennent, in consideration of his services to this college, as Vice-President pro tem. from the 19th of November last, to the present commencement: and, ordered that the treasurer pay unto the said Mr. Tennent, the said sum of £100, out of the first monies that he may have in hands.

Voted, that the annual salaries of the President and Professors now chosen, to commence from the time they shall respectively enter upon their several offices, shall be as follows:—

To the President and Professor of Rhetorick and Metaphysicks	£200
Professor of Divinity and Moral Philosophy	175

Professor of Mathematicks and Natural Philosophy	£150
Professor of Languages and Logick	125

The trustees having now, pursuant to the plan proposed, nominated and chosen several gentlemen of reputation in the literary world, and of undoubted skill in those branches of science to which they are designed, do find, that notwithstanding they have annexed the most moderate salaries to the respective officers, the present state of the college revenue renders it impossible for them to provide the sum total of the salaries; and that it is therefore not in their power immediately to invite and introduce together the four professors elect, to the actual execution of their offices, as a faculty; even should they all acquiesce in their present election, which is yet an uncertainty: and as four instructors are immediately requisite to carry on the business of the college, it is resolved to continue the present constitution under a Vice-President and three Tutors, at least during the year ensuing—that at the end of the year, the President elect be called to the exercise of his office; and if, in the interim, any means may be devised to enable the trustees to support the two other professors, (viz. the professor of Mathematicks and Natural Philosophy, and Professor of Languages and Logick) in that case the gentlemen now elected to those offices shall be called to enter upon the same, and the constitution by a faculty shall then take place.

Pursuant to the above resolution, the Rev. Mr. John Blair, who is pleased to accept the professorship of divinity and morality, was also chosen Vice-President, until the next commencement, and was accordingly qualified to hold those offices, as the charter directs.

Mr. Joseph Periam was also duly elected senior tutor of this college, in the room of Jeremiah Halsey resigned, and was qualified as the charter directs.

Mr. James Thompson, second tutor, and Mr. Jonathan Edwards, jun. tutor, whose services and conduct in their respective offices being much approved, were requested by Mr. Tennent, in the name of this board, to continue in their said offices for the year ensuing, to which they were pleased to signify their compliance.

Voted, That there be allowed the sum of one hundred pounds *proc.* to each of the tutors, as their respective salaries, for the year ensuing.

Voted, That the expenses that may accrue to the Rev. Mr. John Blair, in the removal of himself and family to Nassau-Hall, be defrayed out of the college treasury.

Dr. Shippen is desired to inform Dr. Williamson by letter, in the name of this board, of his election to the professorship of Mathematicks and Natural Philosophy, and to acquaint him with their

resolution to defer calling him to the exercise of the office, for at least one year, and until they are enabled to provide the support annexed to the same.

Mr. Spencer is desired to notify the congregation at Fog's Manor of Mr. Blair's election to a professorship in this college, and to pursue the necessary steps, in the behalf of this board, for obtaining the said Mr. Blair's discharge from his pastoral office, in order to his speedy removal."

Mr. Blair, agreeably to the arrangements here made, was released from his pastoral charge, and entered on the performance of his duties, as Vice-President and Professor of Divinity in the College. But none of the other professors ever accepted their appointments. By the conditions attached to these appointments, they were not to take effect till after the lapse of a whole year; nor even then, unless, in the mean time, funds should be collected adequate to the support of the professors to whom they related. These arrangements appear to have been proposed on the one side, and acceded to on the other, with a view to show a conciliatory disposition. One professor of the old side party was chosen; and at the same meeting one gentleman of that party was unanimously elected, to fill a vacancy which had taken place in the board of trustees. While this was done, however, effectual care was taken to give no pledges which could produce subsequent embarrassment. These measures were, perhaps, the best which the circumstances in which the board was placed would admit. Yet it seems strange that any one should seriously expect that they would ever be carried into effect. It is believed by the writer that many members of the board, at this very time, cherished a pretty sanguine hope that Dr. Witherspoon would yet become the President of the college. That event, whether expected or not, did at length take place; and not a word afterwards appears on the records, in regard to the appointments which were now made; nor in reference to any part of this negotiation and agreement relative to a faculty. There had never, indeed, been any *open* or avowed opposition to the election of Doctor Witherspoon. And when he entered on his office, his prudence, talents and weight of character, not only put an end to party measures in the board of trustees, but contributed greatly to produce the same effect in the councils of the church to which he belonged.

"Mr. Tennent communicated a letter from Mr. Stephen Sayre of London, merchant, wherein he is pleased to offer, if properly empowered, to exert his endeavours in England for obtaining benefactions in favour of this college. Resolved, that the thanks of this board be transmitted to that gentleman for his polite and generous

offer; and that Mr. Rodgers do write to the said Mr. Sayre, in the name of this board, expressing their grateful acknowledgments for his proffered services in England; and at the same time to enclose a general commission from the trustees of this college, to be signed by the clerk in their name and sealed with the corporation seal, empowering him to act as their agent and attorney, in soliciting and receiving benefactions in books, Philosophical Instruments, and subscriptions for the use of this College; and to employ any attorneys under him for the said purpose."

Stephen Sayre, the gentleman mentioned in this minute, was a native American, and graduated at Nassau-Hall in 1757. He was, at this time, an eminent London merchant, and afterwards became high sheriff of that city. His kind dispositions toward his Alma Mater were certainly commendable; but there is no record of any donations which he obtained for the college. Perhaps his expectations were disappointed by the ardent controversies which, about this time, took place, in regard to the claims of the mother country and the colonies. In those controversies Mr. Sayre participated deeply—He eventually left Britain, returned to his native country, and lived in retirement to a very advanced age. He died in Virginia about four years since.

"Voted, That there be allowed to Mr. Halsey the sum of forty pounds (including the graduation fees at this commencement) over and above his stated salary, in consideration of his extra services during the past year, and the treasurer is hereby directed to pay unto the said Mr. Halsey whatever sum the graduation fees may fall short of said forty pounds, over and above his stated salary, as soon as he conveniently can.

Resolved, That Messrs. Stockton, Berrien and Woodruff, be a committee for settling the accounts of the last college lottery with the managers thereof, and report the same at the next fall meeting.

Ordered, That the treasurer do collect in the out-standing debts of the last lottery, with all possible despatch.

At a meeting of the trustees—9th December, 1767—The clerk certified that, pursuant to an order to him directed and signed by six of the trustees of this college, he had issued regular and timely notifications of the present meeting, to all the members.

Mr. Smith communicated a letter from the Rev. Mr. Samuel Blair, to the Honourable William Smith, Esq. President of the trustees at their last meeting, wherein the said Mr. Blair declines accepting the Presidentship of this college, to which he was chosen; and the said office was accordingly declared to be vacant."

The Rev. Samuel Blair, afterwards the Rev. Doctor Blair, who is

recorded in this minute to have "declined accepting the Presidency of the college," was the son of the Rev. Samuel Blair of Fog's Manor, heretofore mentioned, and the nephew of the Rev. John Blair, professor of Divinity. He was graduated at Nassau-Hall in 1760; and afterwards served, for about a year, as a tutor in the institution. He was, at this time, settled in the ministry, in the town of Boston, as colleague with the venerable Doctor Joseph Sewall.

Mr. Blair must have been under thirty years of age, probably not more than twenty-eight, when he was chosen President. But at that time a youth of higher promise was probably not to be found in the American church. The writer has learned from good authority, that as soon as Mr. Blair had ascertained that a re-election of Doctor Witherspoon would insure his services and influence in favour of the college, a voluntary and prompt tender of the resignation here recorded, prevented the embarrassment in which the board of trustees might otherwise have been involved. Dr. Witherspoon has been known to mention this act, as an instance of disinterestedness and generosity, highly creditable to Mr. Blair.

This gentleman, shortly after his resignation of the Presidency, fell into a valetudinary state, which induced him to resign his pastoral charge in Boston; and which rendered his subsequent life little else than a long disease. He resided, for many years, at Germantown in the neighbourhood of Philadelphia, and performed such occasional ministerial services as his health would permit—For two years, he served as chaplain in Congress. The writer recollects many pleasant hours spent in his company, in an acquaintance of nearly thirty years continuance. He died about two years since.

"Mr. Stockton communicated to the board sundry letters he had lately received from Scotland, informing him that difficulties which had prevented Dr. Witherspoon's acceptance of the Presidency to which he had been chosen, were now removed; and that upon a re-election, he would esteem it a duty to enter into this publick service. The board, receiving the intelligence with peculiar satisfaction, proceeded immediately to a re-election, when the said Doctor Witherspoon was again unanimously elected to the said office.

Resolved, that the salary to be allowed Dr. Witherspoon, as President of this college, be according to the propositions made to him in the letter wrote him by the President of this board, upon his former election; together with the explanation thereof mentioned to the said Dr. Witherspoon, by Mr. Stockton, one of the members of this board, in his letter from Edinburgh, dated 2d March, 1767: And

that the same sum of one hundred guineas, as on his former election, be allowed him for the expenses of removing himself and family to this place.

Resolved, that the President of this board be desired immediately to transmit a copy of the above vote to Dr. Witherspoon; and also to send a duplicate of the same by the first opportunity, to be accompanied with his letter, requesting the said Dr. Witherspoon to hasten his coming over, as soon as he conveniently can.

The trustees from long experience having found the inconveniences and disadvantages to this institution, which have arisen from indulgences that have frequently been granted, by admitting and receiving scholars into one or other of the three higher classes, at their first coming to the college, upon their payment of certain fees as entrance money, it is therefore voted, that from and after the commencement which shall be held in the month of September 1769, no dispensation shall be granted by the President or officers of this college from the usual residence of four years, required by the standing laws of this and other colleges; and that no candidates shall be thenceforward received into this seminary, but as entrants into the lowest or Freshman class; allowing only the term of the first quarter, after the commencement vacation, to be regarded as days of grace, after which no scholar shall be admitted."

This order of the board was soon repealed: and after several modifications, the rule which for several years past has been established and acted on, in regard to the reception of students into the several classes of college, is, that no student shall be admitted to a higher standing than the beginning of the senior year; and that the tuition and room rent of two full years, shall be paid by every student, before he is admitted to his degree—Admissions to the senior class have very seldom taken place.

"Voted, that the practice of sending freshmen upon errands, or employing them as servitors, in any manner whatsoever, be from henceforward totally discontinued."

Previously to this time, the members of the freshmen class were accustomed to perform several menial services, when required so to do by the other students, especially by those of the senior class. By the passage of this vote, the absurd usage was abolished, and has ever since been discontinued.

"Mr. Stockton having informed the board, that he had received when in England, the sum of one hundred pounds sterling, which was given to the trustees of this college in trust for and towards the support of a Divinity Professor in the same, by Mr. Williamson of

Hanover, in Virginia—Resolved that Dr. Redman do transmit the thanks of this board, by letter, to the said Mr. Williamson, for his generous donation.

The trustees conceiving it to be a matter of real importance to the interest of this college, that the grammar school which was lately kept in this town should be again set up, under the countenance and patronage of this board, resolved that Messrs. Woodruff, Berrien, Tennent, Stockton and Smith, or any three of them, be a committee to consider of ways and means for setting up and promoting the same, and to procure a proper master, or masters, who may be willing to engage in that service, and report their proceedings at the next meeting.

The trustees having thought it expedient, in order to enable them to establish and support a number of Professors in this college, that subscriptions in this and the neighbouring colonies should be set forward, among the friends of religion and learning, and Mr. Smith presenting a draught of a preamble to said proposed subscription papers, the one designed to be subscribed by such persons as may choose to contribute a sum in gross, the other as an annual subscription, to continue for seven years, from 1st August 1768, the same were examined and approved; and Mr. Bryan is desired to order 300 of each sort to be forthwith printed at Philadelphia, and to distribute a number of each to every member of this board, who mutually engage to use their best endeavours to promote these subscriptions in the country. And the said Mr. Bryan is directed to draw upon the trustees for the expense of printing the same.

This board being informed that the Synod of New-York and Philadelphia, have lately appointed an annual contribution to be made in the several congregations throughout their bounds, for the laudable purpose of promoting christian knowledge, and conceiving that a yearly appropriation of some part of the said contributions, for and towards the support of a Divinity Professor in this college, would perfectly accord with the views of the Synod in the said appointment, as the well training up and instruction of our youth in the doctrines of christianity would be one of the most effectual means to accomplish the excellent purposes designed by said contribution; it is therefore ordered, that Mr. Rodgers do prepare a draught of a letter to said Synod, requesting an annual appropriation of part of those collections towards the maintenance of a Professor of Divinity in this college, to be laid before the board this afternoon.

Mr. Rodgers, pursuant to order, laid before the board a draught of a letter to the Reverend Synod of New-York and Philadelphia, which was read and approved—Ordered that the same be transcrib-

ed and signed by the clerk, and that Mr. Rodgers do present it at the next session of the said Synod.”

This application to the Synod was successful. A contribution was ordered to be made, in all the congregations under the care of the Synod, for the support of a Professor of Divinity in the college—to be annually applied by a vote of the Synod. In the mean time, the sum of fifty pounds was loaned, on the credit of the fund expected to arise from the contributions ordered, and was immediately paid to the college treasurer.

At the close of the meeting of the trustees, in December, 1767, from the minutes of which the preceding extracts have been made, the board adjourned till “the next commencement;” expecting probably that Dr. Witherspoon would not arrive before that time. He did arrive however in August of the following year, and a special meeting of the board was called on the 17th of that month, at which he was inaugurated.



The author of these notes has now shown the origin and design of the college of New-Jersey; and traced its history through the administration of its first five Presidents—a labour which he has found far greater than he anticipated when he entered upon it, and for the continuance of which he has, at present, neither strength nor leisure. The whole period, however, in the history of the college, over which a degree of obscurity had gathered, and which was every year increasing, has been explored and enlightened.—To accomplish this he was chiefly solicitous. For the period that remains, although more extensive, and in some respects more interesting, than that of which an account has been given, the materials for history are both ample and easily accessible. Perhaps the author, at a future day, may pursue and complete this history, and publish the whole in a volume by itself—For this, however, he can give no pledge.

In the mean time, that the readers of these notes may have a general view of the present state of the institution, and of the course of study pursued in it—he subjoins a copy of a circular letter, which is sent, twice a year, to the parents and guardians of the youth who belong to the college.

CIRCULAR.

The parents and guardians of the youth sent to a place of publick education, are naturally and properly anxious to know the charac-

ter, standing and proficiency, of their children or wards. To satisfy this anxiety, to prevent the necessity of frequent written communications, and at the same time to promote the welfare both of the youth and of the institution, it has been resolved to send, at the end of each session, a printed communication to every parent or guardian interested in the youth now at this college.

To make the information conveyed, at once concise and perspicuous, the following method has been devised: The class to which each student belongs has been divided, with reference to the articles specified at the bottom of this page, into three parts—The first part contains those who are considered as having the most merit in the class, in the several articles specified, and is marked No. 1.—The second part contains all those who have a medium share of merit, and is marked No. 2.—The third part, marked No. 3, contains those who are below the medium standing. When an individual is distinguished in any of the particulars which are numerically marked, the word *distinguished*, is added, in manuscript, to the number. And as distinctions, in the article of scholarship, are themselves various, the variety is also marked—Thus, if under the article *scholarship*, a student is marked No. 1. distinguished (1), he is to be considered as ranking among the first in his class—If he is marked No. 1. distinguished (2), he is to be considered as a degree less eminent than the former. So, likewise, in regard to (3) following the word distinguished. And if he is simply marked No. 1, he is to be considered as holding more than a medium standing in his class, yet not as equal to those who are distinguished. Those who, in scholarship, are ranked under Nos. 2 and 3, are never discriminated as standing high or low in those grades. The former No. as already intimated, indicates a good medium standing, and the latter a standing somewhat lower.

All who receive this communication may be assured, that the statement given, is made by the faculty with a sacred regard to truth and impartiality. They are sensible, however, that they may not always do exact justice, though they aim at it; and it will ever give them pleasure to correct, in a subsequent communication, an error made in a preceding one. They believe they are rather more in danger of mistaking on the favourable, than the unfavorable side; but they repeat, that they have been as cautious as possible, not to step from the line of truth, on the one hand or on the other. The article of *behaviour* is that in which they are most likely to err.

It is important to remark, that the character of youth often changes during the course of their education. Some who begin well, end ill; and some, on the contrary, who were once culpable, reform, and

take the highest standing. It therefore by no means follows, that each student will remain always what he is now. If parents, then, observe that their children are doing well, it will behove them to use all their advice and influence to preserve them in well doing. If deficiencies or faults are observed, the youth should be exhorted, and urged, and encouraged to repair them. The thing is perfectly practicable, and often takes place in fact. If industry has been greater than success, no fault is involved, and none ought to be charged: The youth is unfortunate, not blameable.

It is the earnest endeavour of the faculty to avoid all harshness, severity or rigor, in the administration of the government and instruction of the college, and to make all suitable allowance for the inconsiderateness of youth. Nothing servile, degrading or impracticable, is wished or demanded. It is the object to which they constantly look, to make their pupils happy, and to present them to their parents manly, well taught, and virtuous. But to the attainment of these ends, strict order, prompt obedience, unblemished morals, and constant industry, are considered as indispensable. No youth can long remain in this institution who is grossly deficient in any one of these particulars. Parents, therefore, will consult their own and their children's happiness, by inculcating, in the most impressive manner, an attention to these several points: And if those who have children now here, shall be consulted by others who may think of sending youth to this college, it will be accepted as a favour, if the inquirers be informed, that while we shall be glad to receive virtuous, orderly and industrious youth, it is not our wish to receive any of a different character; and that if others enter, a speedy reformation, or a speedy dismissal, must be the only alternative expected.

It has been found, by much experience, that nothing is more injurious to youth than an unrestricted use of money. It furnishes both the means and the temptation to idleness, dissipation and vice. The parent who is not guarded in this particular, need not be surprised at finding his child deficient in study, and falling under censure for disorder or mischief. The spending of much money here, beyond the stated expenses of college, is not necessary, nor honourable, nor in any respect useful. It would be well if every parent would require his child to keep an accurate and detailed account of his expenses—to demand this at the end of each session, and when excess is suspected, to consult the president of the college on the subject.

SCALE OF MERIT.

Name of the class.
 Behaviour, No.
 Industry, No.
 Scholarship, No.

Signed by order of the faculty,

Clerk.

NASSAU-HALL,

ADVERTISEMENT.

The stated expenses of the college, each session paid in advance, exclusive of books, clothes, candles, room furniture, and travelling expenses, are as follow, viz.

WINTER SESSION.

Board 22 weeks	\$55 00
Tuition	24 00
Room-rent	6 00
Wood	15 00
Library	1 00
Servants' Wages	4 00
Washing	7 00
Damages and Shoe-blackening	2 00
	<hr/>
	\$114 00

Extra Damages

SUMMER SESSION.

Board 19 weeks	47 50
Tuition	24 00
Room-rent	6 00
Library	1 00
Servants' Wages	4 00
Washing	7 00
Damages and Shoe-blackening	2 00
	<hr/>
	\$91 50

Extra Damages

New students pay, *entrance* \$5 00: and for 1 copy of the printed Laws of the college, 33 cents.

A student dismissed from college, for whatever cause, will have refunded to him the whole which he has advanced for board, from the time of dismission.

The annual commencement of the college is on the last Wednesday of September. The fall vacation begins the day after commencement, and expires in six weeks. The spring vacation begins on the first Thursday after the second Tuesday in April, and expires in five weeks.

No student will be admitted into the freshman or lowest class in the college, unless he be accurately acquainted with the grammar, including prosody, of both the Greek and Latin tongues; unless he be master of Cæsar's Commentaries, Sallust, select parts of Ovid's *Metamorphoses*, Virgil, the Orations of Cicero contained in the volume *in Usum Delphini*, the Evangelists of the Greek Testament, Murphy's Lucian or Dalzel's *Collectanea Græca Minora*, the first

three books of Xenophon's *Cyropædia*, and of Mair's or Clarke's *Introduction to the Making of Latin*; and unless he be well acquainted with *Arithmetick*, *English Grammar* and *Geography*.

The catechism of the church to which the candidate belongs is also required.

THE STUDIES OF THE SEVERAL CLASSES ARE AS FOLLOW:

FRESHMAN CLASS.

Winter Session.

Arithmetick,
Geography,
English Grammar,
Mair's *Introduction to the Making of Latin*,
Ovid,
Virgil,
Xenophon,
Composition.

Summer Session.

Arithmetick, Algebra,
Geography,
English Grammar,
Mair's *Introduction*,
Horace,
Xenophon,
Dalzel's *Collectanea Græca Majora*,
Composition.

SOPHOMORE CLASS.

Winter Session.

Arithmetick, Geography,
English Grammar, History,
Mair's *Introduction*,
Horace,
Collectanea Græca Majora,
Homer's *Iliad*,
Composition,
Algebra.

Summer Session.

Arithmetick, Geography,
English Grammar, Jamison's
Rhetorick,
Mair's *Introduction*,
Cicero,
Roman Antiquities,
Collectanea Græca Majora,
Homer,
Composition,
Algebra.

JUNIOR CLASS.

Winter Session.

Geometry—(Playfair's *Euclid*)
Plane Trigonometry,
Mensuration, Surveying,
Greek and Latin Classicks,
Composition, History.

Summer Session.

Spherical Trigonometry,
Elements of Astronomy,
Navigation,

Summer Session.

Conic Sections and Curve Lines,
Application of Algebra to Geom-
etry,
Fluxions,
Mechanicks,
Greek and Latin Classicks,
Composition,
Natural Theology,
Locke on Human Understanding.

SENIOR CLASS.

Winter Session.

Belles Lettres and Rhetorick,
 Composition,
 Moral Philosophy,
 Logick,
 Metaphysicks, Political Econo-
 my and Philosophy of mind,
 Mechanicks,
 Chemistry,
 Natural History,
 Experimental Philosophy,
 Greek and Latin Classicks.

Summer Session.

Belles Lettres,
 Composition,
 Mechanicks,
 Chemistry,
 Experimental Philosophy,
 Astronomy,
 Natural History,
 Evidences of the Christian Re-
 ligion,
 Greek and Latin Classicks.

All the classes read and are examined on a portion of the Holy Scriptures on the Sabbath.

At a meeting of the Board of Trustees of the College of New-Jersey, at Princeton, on the 13th of April, 1819, it was resolved that the following notice to the parents and guardians of the youth in this college, should be given through the medium of the public Newspapers, viz.

“As great complaints have frequently been made in regard to the amount of expense incurred by some of the youth belonging to this college; complaints arising wholly from *superfluous* expense, since the *necessary* charges of the institution are certainly moderate; and as all other means which have been used to correct this evil have been found inadequate; the trustees of this college give this notice to the parents and guardians of the youth, that they ought to pay no debt contracted in this town, which they have not explicitly authorized: And the trustees do earnestly request that no such debt may be paid by any parent or guardian. The trustees have, also, earnestly to request that parents and guardians would pay a special regard to the statement made to them twice a year, in the circular letters of the college, which is to this effect—That the spending of much money by the students of this college is not necessary, nor useful, nor honourable; but in all respects injurious: That whenever parents put considerable sums of money at the disposal of their children, they furnish the *means* of vice and the *temptation* to it, and have, in most cases, nothing to expect but that idleness, dissipation and dishonour, will be the consequence; and that whenever excess of expense is suspected, the president of the college ought immediately to be consulted on the subject.

The necessary annual expenses of this college, exclusive of clothes, books, and pocket money, amount to about \$225* ; and if an equal sum be allowed by parents who make all their purchases in this place, for clothes, books and incidental charges, so as to make the whole sum expended \$450, the allowance is not only sufficient, but ample. Many live with entire reputation on much less, and none ought to spend more.

Having given the statement, and made the request contained in this notice, the board must leave the concern with the parents and guardians of youth : It is impossible, either for the trustees or the faculty of the college, to prevent the spending of money when it is possessed ; or the contracting of unnecessary and unlawful debts, if, through a false principle of honor, these debts be paid.

Signed by order of the Board,

ISAAC H. WILLIAMSON,
Governor of the State of New-Jersey, and
Ex-officio President of the Board.†

NOTE E—Page 50.

In the passage of the discourse from which there is a reference to this note, the thought is borrowed from the conclusion of Dr. Arbuthnot's well known and justly celebrated epitaph on Francis Chartres ; the whole of which is here inserted, for the purpose of easy reference and as illustrative of the point discussed.

“ Here continueth to rot
The Body of FRANCIS CHARTRES,
Who, with an INFLEXIBLE CONSTANCY
and INIMITABLE UNIFORMITY of Life,
PERSISTED,
In spite of AGE and INFIRMITIES,
In the Practice of EVERY HUMAN VICE ;
Excepting PRODIGALITY and HYPOCRISY :
His insatiable AVARICE exempted him from the first,
His matchless IMPUDENCE from the second.
Nor was he more singular,
In the undeviating *Pravity* of his *Manners*,
Than successful
In *Accumulating* WEALTH ;
For, without TRADE or PROFESSION,
Without TRUST of PUBLIC MONEY,

* At present, only \$205 50.

And without BRIBE-WORTHY Service,
 He acquired, or more properly created,
 A MINISTERIAL ESTATE.
 He was the only Person of his Time,
 Who could CHEAT without the Mask of HONESTY,
 Retain his primeval MANNERS
 When possessed of TEN THOUSAND a year,
 And having daily deserved the GIBBET for what he *did*,
 Was at last condemned to it for what he *could* not *do*.
 Oh Indignant Reader!
 Think not his Life useless to Mankind!
 PROVIDENCE connived at his execrable Designs,
 To give to after-ages
 A conspicuous PROOF and EXAMPLE,
 Of how small Estimation is EZHORBITANT WEALTH
 In the Sight of GOD,
 By his bestowing it on the most UNWORTHY of ALL MORTALS.²³

NOTE F—Page 52.

The author here refers to Doctor Witherspoon's "address to the senior class, on the Lord's day preceding commencement;" which was first published in 1783. Ever since the writer has been in his present office, he has not only directed the attention of his pupils to this address, but in their senior year has prescribed it as the subject of study and examination, at the close of their course of Moral Philosophy. It is believed that it will not be easy to find elsewhere, within the same compass, so much useful and appropriate advice to liberally educated youth, as is contained in this address. Having experienced through the whole of his past life, the benefit of the deep impression which this excellent composition made on his own mind when entering on the world, the writer earnestly recommends its repeated and careful perusal to every youthful reader; especially to such as are looking forward to the liberal professions, or to literary pursuits of whatever kind. It is the matured production of a man of piety, erudition, knowledge of the world, and deep insight into human nature.

NOTE G—Page 88.

Deeply sensible, as the author is, that no attainment in science can ever compensate for the loss, or the lasting injury of moral principle and purity; still he is not prepared to go the length of those, who

would proscribe the reading of the ancient classick authors, in a course of liberal education. Without the careful reading of these authors, it is in vain to expect that classical literature will ever be fully acquired; and it is this literature which furnishes, at once, the best basis for the superstructure of all liberal knowledge, and the key by which many of the apartments must be unlocked, in which some of its richest treasures are lodged. Reasons of the most conclusive kind are necessary, to justify the rejection or disuse of the means, by which such advantages are to be acquired. Reasons of this character the writer has never yet heard alleged. The objection which is commonly taken from the heathen mythology, has with him little weight. He rather believes that a full acquaintance with that mythology, is not calculated to impress the youthful mind with any sentiments in its favour; but, on the contrary, to shew impressively the sottishness of idolatry, and the infinite importance and value of divine revelation. Some passages of gross impurity are very properly omitted, in the best editions of the ancient classicks which are intended for youth; and other omissions may be made, at the discretion of a judicious teacher.

The mischief chiefly to be apprehended from a familiarity with these writings, and to which there is a reference in the discourse, is believed to be the very same which may be produced, and often is produced, by reading many publications of literary merit, in our own language—The reader is in danger of imbibing the sentiments and spirit of the authors that he frequently peruses and greatly admires. From this cause, probably, it has not seldom happened, that an immoderate thirst of fame has been contracted; that the heroick military character, with all its vices and vileness, has been approved and emulated; that the principles of pride, of resentment and revenge, of worldly honour and unbounded ambition, have been implanted and strongly radicated; that licentious pleasures and indulgences have no longer been esteemed criminal, but have come to be regarded and sought, as the proper appendages of a fashionable character and an aspiring mind; in a word that a system of views and opinions has been acquired and cherished, directly and malignantly hostile to the entire spirit, principles and doctrines of the Gospel. Here, it is believed, is the real danger; and a danger it certainly is, of a very serious and alarming character. The inquiry is, how shall it be avoided or counteracted? Can it be avoided by always keeping youth, whose business it is to read and extend their knowledge, from perusing those writings from which the danger arises? Nay, if it be, as it certainly is, from educated men that we are to expect the correction of error and vice, how, it may be asked, can they be qualified to admin-

ister this correction, without some accurate knowledge of the sources and nature of the errors and vices which prevail? Ought not even a candidate for the Gospel ministry to be well acquainted with the heathen mythology, and with the spirit and opinions of the heathen writers generally? It will not be fair to say, that the answer which the author plainly intends should be given to these questions, will go to justify the perusal of all the books of uncleanness, or of blasphemy, to which a scholar may gain access. Such compositions, at least among us, must be *searched after*, or they will not be found. The authors and publishers of such works ought to receive the heaviest punishment due to the corruptors of society; and the youth who seeks for them, manifests a disposition to vice and a strength of depravity, which call for the most rigorous restraint and discipline. The reading from which the author believes that studious youth cannot, and ought not to be precluded, is that which has literary taste and reputation on its side, and without which the weapons of virtue themselves cannot be wielded to the greatest advantage. It is that, which the scholar who should attempt to avoid, must not merely shun the ancient classicks, he “must needs go out of the world”—

“Est modus in rebus; sunt certi denique fines,
Quos ultra, citraque nequit consistere rectum.”

If, then, it is no longer worth while to inquire whether it would not be better if a youth should never see a book of the kind contemplated, since the thing is impossible—the only remaining inquiry is, whether he would not better meet his danger under the guidance and protection of a discreet and pious leader, than be left to encounter it afterwards, by himself. The author thinks that it ought to be a part of his education, to show him his danger distinctly, and to teach him how to escape it; and he believes that the most effectual way to accomplish this, is to mingle the study of the Bible with the study of the Greek and Roman classicks.

If, indeed, scholarship alone were in question, why should not the oldest, and in every view the best book in the world, be studied, in a course of liberal education? Why should not the antiquities—the manners and customs, the history and poetry, of the Hebrews, as well as those of the Greeks and Romans, be considered as an important attainment for every scholar. Why should he not be made acquainted with the source from which many of the laws and usages, as well as the whole religion of his country, have been derived? Will he always acquire a sufficient knowledge of the sacred scriptures in his domestick education, or by a perusal of them as a matter of his own choice? Alas! it is a fact equally notorious and shameful,

that men of liberal education are sometimes more ignorant of the Bible, than of almost any other book of reputation.

As a corrective of the erroneous principles, not only of the Greek and Roman writers, but of many in our own, and perhaps in every modern language, the study of the Holy Scriptures is important beyond estimation. They afford a pure and perfect standard—the only one which exists—of moral principle and action. If the youthful mind be thoroughly imbued with the doctrines which they teach, and be rationally convinced—as it may, even without practical piety, be convinced, of the unspeakable superiority of the revealed system to every thing which is hostile to it in the productions of uninspired men, the best possible security will be provided against the danger in contemplation. Nay, we may safely go farther and affirm, that the very reading which otherwise might have been pernicious, will now, probably, become in a high degree useful. It may not only be the source of much valuable information and improvement, which every scholar ought to possess, but may serve strikingly to demonstrate the necessity of a divine revelation, by showing into what monstrous absurdities and errors the human mind has always been betrayed, on the subjects of religion and morals, when left to its own unaided efforts ; and how men of the most powerful intellect are sure to mistake, and to mislead others, whenever they are ignorant, or forgetful, or regardless of this unerring guide.

If during the whole period of a classical education, those parts of the christian Sabbath which are not occupied in publick worship, and in other exercises proper to the day of sacred rest, should be employed in the study of the sacred writings, as much knowledge of them would be obtained as would be amply sufficient for all the purposes to which the author has here supposed that the knowledge of them should be applied ; provided only that the application be immediately, and assiduously, and discreetly made, by the teachers of youth. Let the teacher remark to his pupils, in the most engaging and impressive manner he can devise, on all the erroneous principles and sentiments which occur in classical reading. Let him shew their unreasonableness and their evil tendency ; let him point out their contrariety and their inferiority, to the holy doctrines and precepts, and to the faultless morality of divine revelation. When the scriptures are recited, let obscurities and difficulties be explained, and the lessons of practical instruction, derivable from the particular portion before the student, be clearly educed and affectionately inculcated. Let the peculiar doctrines of the New Testament be often stated, and its pure, and meek, and gentle, and forgiving, and patient, and benevolent spirit, be set in contrast with the direct oppo-

sites of such a spirit, as exemplified and recommended in other compositions. Let the perfect character of the Redeemer of the world be often exhibited and dwelt on ; and let the example of the holy apostles and other eminent saints, as recorded in the sacred writings, be recommended to the attention and imitation of the young—Let this be done, with fidelity and perseverance, and it is believed that not only will the reading of the ancient classicks be without injury, but that the most effectual means will be used to neutralise all the deleterious matter which liberally educated youth will meet with, in the various books which they may and ought to peruse. A seed of divine truth will, moreover, be implanted in their minds, which, in some season of seriousness, and under the life giving influence of the Spirit of all grace, may spring up, and bring forth fruit unto life everlasting. That the plan here recommended will require patient and laborious efforts to carry it into effect, is admitted ; but the object sought is surely worth all the pains and endeavours which are necessary to obtain it.

In what the author has here said on the study of the Holy Scriptures, he has not been proposing a mere speculation, or an untried and uncertain theory. He has stated what he has, for himself, made a matter of experiment ; the good effects of which he has seen, and in which he hopes to rejoice in the most solemn crisis of his existence. He here bears his testimony to the practical efficacy and manifest utility of this plan, of mingling the study of the Sacred Scriptures with all the other studies of a literary institution. And with the utmost deference, he earnestly recommends the serious consideration of it, to all who have the sacred charge of directing the reading and forming the minds of youth. Among the means which are used to evangelize the world, it is his belief that one of the most powerful would be, to evangelize the course of a liberal education ; and he hopes the day is approaching when this will be generally seen ; when the salt of revealed truth shall so heal the fountains of science, that all the streams which issue from them “ shall make glad the city of God.”

NOTE G—Page 94.

[This letter, by an error of the press, is here used for reference a second time.]

The author had occasion, about sixteen years ago, to explain somewhat more at large, and in opposition to the militating errors, the principles which he maintains and inculcates in this part of his discourse ; and he has determined to insert in the present note what was then written. At the time referred to, he was en-

gaged, with a highly respectable coadjutor, to review those articles in Rees' Cyclopædia, which relate to moral and religious subjects; that the American edition of the work might, at least, contain an antidote to the Socinian poison, which was plentifully diffused through the first volumes of the English copy. It was under the article ANGEL, that the offensive paragraph appeared, to which the subjoined extract was introduced as a reply.—The paragraph is as follows :

“ According to the opinion of those who maintain the fall of angels, they are represented as being cast out of Heaven, abandoned to iniquity, and making it their business to seduce mankind, and taking pleasure in doing them all kinds of injury. Others, however, among whom we may reckon Dr. Priestley, consider the fall of angels as very problematical; and though it cannot be said that the thing is absolutely impossible, yet they conceive that it seems, upon the face of it, to be very improbable. Besides, if such exalted beings as these are supposed to have sinned, and to have thereby become obnoxious to the divine displeasure, what end, they ask, could it answer to them to be so assiduous in seducing mankind? Indeed, upon the supposition that their existence and torments were to be everlasting, it may be conceived to give them a kind of gloomy satisfaction to have “brethren in iniquity” for their companions in their sufferings. Priestley's Institutes, vol. ii. p. 433. Bekker, of Amsterdam, maintains, that the word translated “angels,” in Jude v. 6, and also 2. Peter ii. 4, should be “messengers; [alleging] that here is no reference to fallen angels, but to the history of the persons sent out by Moses to spy out, and make report of the land of Canaan, and to their false and wicked account, so as to discourage their countrymen from obeying the divine command.” On this paragraph the author made the subsequent remarks—

We are expressly told by Christ himself that at the general judgment he will say to the wicked, “Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.” To the Jews he said “Ye are of your father the devil—he is a liar and the father of it—a murderer from the beginning.” We are also informed that Christ was “led up into the wilderness to be tempted of the devil;” that “the tempter came to him;” and a detailed account is given of the very words and artifices that were used in the temptation, and of the replies and defeat which they received from the Saviour. The author of the Acts of the Apostles states, that it was a part of the work of Christ, when on earth, “to heal all those that were oppressed of the devil;” and a large portion of the evangelic history is employed in giving us an account of those who were

thus healed. By the apostle Paul, we are warned “not to give place to the devil;” taught how “we may be able to stand against the wiles of the devil;” apprised of the danger of “falling into the condemnation of the devil;” shewn how those who have fallen may “recover themselves out of the snare of the devil;” and told that there are certain doctrines which are “doctrines of devils.” St. James gives this admonition—“Resist the devil and he will flee from you;” he assures us that the “devils believe and tremble;” and that there is a kind of wisdom that is “earthly, sensual, devilish.” The author of the Epistle to the Hebrews declares, that Christ died “that he might destroy him who had the power of death, that is the devil.” The same thing is taught by St. John, who testifies, that “for this purpose the Son of God was manifested, that he might destroy the work of the devil;” and adds, that “he that committeth sin is of the devil.” St. Peter exhorts his brethren in this language: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith.” The same apostle, in his second epistle, informs us that “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.” This coincides exactly with what we are told by St. Jude, who is supposed by some to have quoted Peter, with a little amplification, where he says: “The angels which kept not their first state, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.” The writer of the Apocalypse speaks more than once of “the old serpent, which is the devil and satan,” of his influence and instruments, and of their final and eternal perdition. All this, and abundantly more than this, we are taught in the New Testament, about those apostate and fallen angels who are commonly called *devils*, and the chief or prince of whom appears to be denominated, by way of eminence, “the devil and satan.” The selections have been made with a particular view to shew that there is not a single writer of this part of the sacred canon who does not speak, in the plainest and most express terms, of these *evil spirits*, and in a manner which shews that their existence and agency is not to be doubted. And are we, notwithstanding this, to be gravely informed by writers professing christianity, that they “consider the fall of angels as very problematical; and though it cannot be said, that the thing is absolutely impossible, yet they conceive that it seems, upon the face of it, to be very improbable?” What! “very problematical,” and “upon the face of it very improbable,” when the fact is attested by Christ, and by all the writers of the New Testament! Yes, exactly so. But can

those who talk at this rate justly claim to be considered as christians at all? No, assuredly. And when men who must be active, have in their hearts taken the side, it is earnestly to be wished that they would openly appear in the ranks of infidelity: that thus they might no longer possess the advantage of thrusting at religion, under the guise of friendship; nor of betraying her sacred cause to the enemy by a pretended defence, or by weakening or throwing down the ramparts on which her safety depends.

Christians may reduce all questions of controversy in regard to their religion, to the two following, which they would do well often to place distinctly before them: First, is the Scripture the word of God?—Secondly, Is any doctrine, fact, or proposition, which is made the subject of inquiry or speculation, contained in that word? On the first of these questions believers have their controversy with professed infidels: the second furnishes the ground of many debates among christians themselves. But the matter which arises out of these questions, severally, ought never to be mixed. If a man profess to receive the Scripture as a divine revelation, he forecloses all controversy about its authority; because the word of God is a much better security for truth than any deductions of human reason. He may have difficulties in explaining or vindicating some truths which he receives under the sanction of a divine warrant, but still he is not to deny those truths. This appears, in fact, to have been the understanding of almost every writer of reputation on the subjects of christian controversy, till lately. Those who were supposed to wish for a greater latitude, did not choose openly to avow it. Within a few years, however, the Socinians, finding it impracticable fairly to defend their creed against the artillery of revelation, with which their opponents were likely to demolish it, have sought arms and aid from the camp of infidelity. They have contended, at one time, like christians, and at another, like deists, and often have alternately taken the ground, and used the weapons, of both parties in the same combat. This system they did not adopt all at once, nor without some caution and address. At first, they seemed only to be carrying to the point of perfection a plan on which they had, in some measure, acted, from the days of Socinus himself. They employed much art and assiduity to shew that the sacred writings had suffered greatly by some important interpolations, and by numerous and gross corruptions. Much, likewise, was said to inculcate the belief that a great part of the inspired volume ought to be considered merely as allegorical, or so highly figurative that no precise intellectual truth, or well defined doctrine, can satisfactorily be derived from it; that it admits of many interpretations, and may be made to consist with that which is given

by them, as well as with any other. These are the limits to which some of the corps still confine themselves. 'Others, however, among whom we may reckon Dr. Priestley, Bekker of Amsterdam,' and a host of German Socinians, have been less scrupulous, and have proceeded to far greater lengths. They do not all exactly agree in the same representations, for they love to appear not to act in concert. Among them, however, they have not merely insinuated, but professedly maintained, that Jesus Christ and his apostles, though they were honest good men, and at times much favoured of heaven, (Christ being the chief of the prophets) yet were not only liable to err, but did actually err and teach their errors to others; that they quoted Scripture, from the Old Testament, very incorrectly, and applied it very fancifully and absurdly; that they were taught many Jewish dogmas that were utterly false, which they either received as truths themselves, or else, knowing them not to be true, not only did not undeceive their followers, but inculcated falsehood as if it had been truth--and such a falsehood, they especially insist, is the doctrine, that there is a devil or evil spirit; that the apostle Paul is frequently a very inconclusive reasoner, adopting principles that are unsound, and forming conclusions that are untenable; that we have no reason to believe that there was any thing miraculous in the conception of our blessed Lord, but that he ought rather to be considered as the natural son of Joseph. We are too much shocked and disgusted to proceed with this detail, though there are ample materials for the purpose.

Thus, then, this class of Socinians claim to bring the whole Scripture before the bar of their own reason, and to pronounce the sentence of falsehood on as much of it as to them may seem meet—not because it is corrupted or interpolated, not because the writers are misrepresented, but because they actually taught what is erroneous, and, for that reason, ought to be corrected or condemned. The only point in which they differ from acknowledged infidels is, in admitting that the Scripture, after all, contains a revelation from God; though they will by no means consent to specify what are the particular parts which they will recognize as such, and by which they will abide as the divine word, and the umpire of controversy. Frequently and earnestly have they been pressed to do this, but they have never done it. Hence it is that controversy with them becomes endless, because it is impossible to terminate it, while the parties have no common authority or principles to which they may appeal. Hence, also, Deism, open and unreserved, has been most extensively propagated, through the medium of Socinianism. For, if the Bible be that interpolated, corrupted, allegorical and erroneous book,

which these men would make it, common sense revolts at the idea of receiving it as a revelation from God, and a guide to future happiness. If all its doctrines and principles are at last to be subjected to every man's own decision whether they shall be received or rejected, why not consult your reason alone and at once? Why bring the master to the scholar, when you know beforehand that much which he will say will be weak, and empty, and erroneous? It is easier, say infidels, to believe, not only all the mysteries, but all the superstitions, that christians ever received, than to believe that the infinitely wise and good God has given mankind the revelation of his will in such a form as this. And here, for once, we declare ourselves of their opinion. But, so far from rejecting revelation as the consequence, we contend for receiving and maintaining it simply and entirely as we find it in the Bible, in the originals of the Old and New Testaments. Let these originals be the subject of diligent study and of sound and reverent criticism. On the score of emendation, let them be treated as respectfully, at least, as the copies of the best heathen writers, than which they have been much better guarded against corruption. In this manner, let us discover what revelation teaches; and then let us receive it with docility, humility and thankfulness, as the word of life. Let us not bring to the study of the Scripture a system already formed in our own minds and fortified by prejudice; but let us go to it in the first instance, and without prejudice, to learn what is the system which we ought to receive. With the temper of children, let us sit at the feet of the Saviour, imbibe his instructions and obey his precepts. As far as we are able, let us explain what is difficult; but when we can go no farther let us treat the difficulties of revelation as we do those of the other works of God—as we do the profound, obscure and contradictory things which appear in creation and providence, and in regard to which the best philosophers are always the readiest frankly to confess their ignorance. Let us not be ashamed to acknowledge that there are certain things which, for the present, we do not fully understand; and let us wait for more light in this world, or for stronger faculties in the world to come. The maxims of sound reason and philosophy, not less than the injunctions of the Gospel, point out to us this course.

So much for this subject in general, which it seemed necessary a little to discuss, and for which this appeared as proper a place as any. Since, indeed, it has been determined that nothing which appears in "Rees's New Cyclopædia" shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed, the principles which will govern us in examining and remarking on the moral and theological

opinions which it exhibits. We are sensible that this is an arduous, an important, and a delicate duty. We have approached it, not without undissembled diffidence in our ability to discharge it worthily. In its execution we believe that we can promise *diligence* and *vigilance*, and we shall endeavour not to transgress the prescriptions of decorum, the laws of candour, nor the demands of christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little concern to us in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him who has touched irreverently the hallowed depository of God's revealed will. In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character; for we believe, with Young, that "with the talents of an angel a man may be a fool." Those who sympathize with heretics and infidels will in vain endeavour to turn us from our purpose. Our work is sacred, and we dare not slight it; our responsibility is not only to man but to God.

In regard to the section which has given occasion to this explanation, little farther need be said. As all who believe in the existence of fallen angels adopt "the supposition that their existence and torments will be everlasting," it is admitted by the sage objector himself, that "it may be supposed to give them a kind of gloomy satisfaction to have brethren in iniquity for their companions in their sufferings;" and consequently an answer is given to the question, "what end could it answer to them to be so assiduous in seducing mankind?" But to this we will add, that as these evil spirits are uniformly represented as being filled with malignity against God, so it is the natural expression of this infernal temper to endeavour to dishonour him in his works, one of the noblest of which is his creature man. As to the criticisms of Bekker on the passages in *Jude* and *Peter*, we think that whoever will consult the context of the places referred to will want no other evidence to convince him that the remark is wholly without foundation. The passage in *Peter*, particularly, cannot possibly admit of the construction that has been given it; as "the history of the persons sent out by Moses to spy out and make report of the land of Canaan," has no more to do with the subject which the apostle is there treating of, than the history of the American revolution.

NOTE H—Page 124.

The eulogy of deceased friends is often extravagant, and parental eulogy is more likely to be so than perhaps any other. Sensible of this, and yet resolved, in leaving a memorial of a beloved first-born

son, to indulge himself a little more in a note, than he thought proper to do in a sermon, the author has determined to make a brief statement of facts, and a short extract from his diary, written at the time of his son's death; and to leave them to be estimated by the reader, as he shall think right. There are many friends and associates of the deceased, who will be able to judge how much of what is said should be imputed to parental partiality, and how much might have been said by one who had no such bias. The writer can only declare, that the representation which is here made, is in strict accordance with his own apprehensions of the truth.

ROBERT STOCKTON GREEN was born in the city of Philadelphia, July 30th, 1787. He was educated at Nassau-Hall, and graduated in September, 1805. After an illness of about two weeks, he died in Boston, at the house of a most kind and sympathizing friend, Ebenezer Rockwood, esq. on a return from a journey, September 28th, 1813, in the 27th year of his age. His remains were deposited in the family vault of Samuel Dexter, esq. whose benevolence and generosity, in granting this honourable circumstance of sepulture, will ever be held by the friends of the deceased in the most grateful remembrance. The subject of this memorial experienced no pain in the sickness which proved mortal, and was not supposed to be dangerously ill, by his friends and physician, till a little before his death. He retained the exercise of his reason till a few hours before his dissolution, and was observed by his nurse, throughout his last illness, to be apparently engaged in frequent acts of devotion, as he lay on his bed. By the hand of a friend, he wrote to his father a most affectionate letter, a few days before he died, and with his own hand, the day before his death, he wrote a sentence or two, acknowledging his many obligations to his travelling companion, William Appleton, esq. and recommending him, in the most earnest manner, to the attention of his father. On being apprized of his death, the author wrote in his diary as follows:—

Doubtless I have the partiality of a parent; and affection, awakened by the death of a favourite child, is apt to magnify his amiable qualities. This, notwithstanding, I believe I may say with truth, that few parents could lose in a child, as much as I have lost in mine.— In his person he was tall and well made, and had a most expressive and pleasing countenance. He was distinguished by an amenity of temper, and a gracefulness and elegance of manners, very rarely seen. He was frank, candid, facetious, hospitable and kind. He had acquired more knowledge, and of more various kinds, than any other individual of his years, that I have ever personally known; not so much, however, as several extraordinary youth of whom I

have read. He was becoming eminent as a lawyer; and was, I believe, without a rival, of his own standing, both as to distinction and prospects. He was a critick in his own language, and a handsome and eloquent speaker.

He had a full belief in divine revelation; not the effect merely of education, but of close and profound examination, terminating in a thorough and unwavering conviction of its truth and authority. On the deistical controversy he had read much, and understood it familiarly in all its parts and bearings; so that he could sooner and more completely put an infidel to silence, than any other man whom I have ever known. He was well versed in the Holy Scriptures, and was orthodox in the great outlines of his religious creed. Talking to a friend, a little before his death, about the Unitarian system, he said, "take from the Gospel the divinity and atonement of Christ, and you leave little of importance behind." He was free from vice, and a constant and reverential attendant on publick worship. His seriousness was growing, and had manifestly increased within the last year of his life. Whether it had ripened into vital practical piety, is known to God, in whose hands I leave him—It certainly would now give me more comfort, if he had been unequivocally and eminently pious, than I derive from all the brilliant talents and attainments, by which he was unquestionably distinguished.

It is my purpose to erect a monumental stone, by the side of that which covers his mother's grave, and to inscribe it thus—

Parental affection
Erected this Cenotaph,
To the memory of a much beloved son,
ROBERT STOCKTON GREEN, Esq.
Counsellor at law ;
Who died suddenly
At Boston, in New-England,
September 28th, 1813,
In the 27th year of his age.
Distinguished
By amenity of temper,
By courtesy and elegance of manners,
By various and extensive knowledge,
By professional eminence and prospects,
By correct moral and religious principles,
By the warm attachment
Of an extensive and honourable
Acquaintance,—
He was "cut down like a flower!"

Youthful votary of Genius and Science,
Be taught at this stone,
That SIMPLE PIETY
May speedily be found
The most valuable of all thy possessions.

THE END.

Wm. Thos
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