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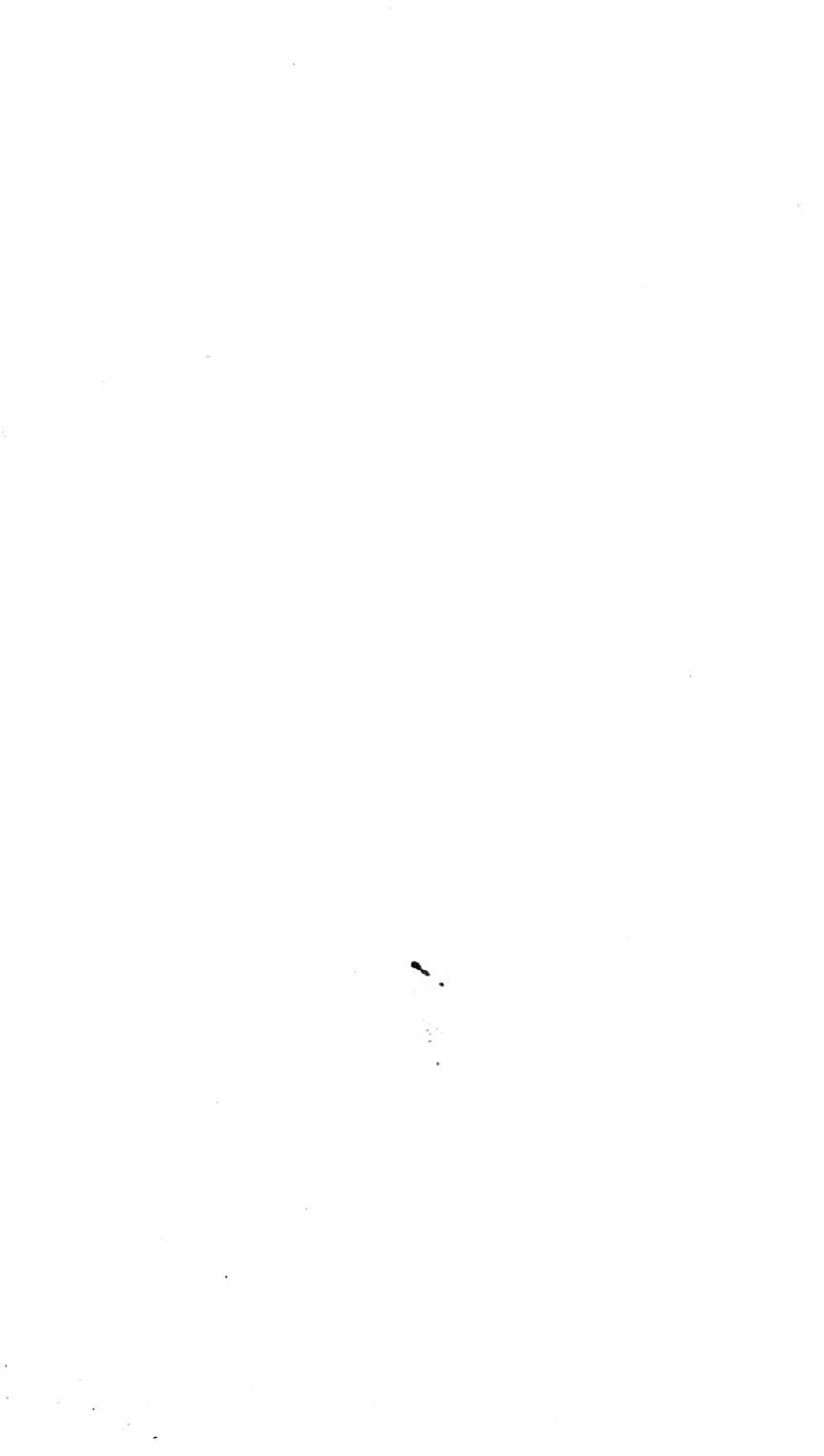
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DISCOURSES

ON

PUBLIC OCCASIONS

IN

A M E R I C A.

By WILLIAM SMITH, D. D.
Provost of the College and Academy of Philadelphia.

The SECOND EDITION.

C O N T A I N I N G,

- | | |
|--|---|
| <p>I. Sundry Discourses during the Ravages of the FRENCH and INDIANS, preached with a View to the explaining the Importance of the PROTESTANT CAUSE in the British Colonies, and promoting a general Zeal for their Defence.</p> <p>II. A Thanksgiving-Discourse from Exod. xv. 1. on the Reduction of Louisbourg, and Success of the Campaign 1758.</p> <p>III. * A Discourse in two Parts, from Ps. ii. 8. concerning the Conversion of the HEATHEN-</p> | <p>AMERICANS, and final Propagation of CHRISTIANITY and the SCIENCES to the Ends of the Earth. Part I. Preached before a voluntary Convention of Episcopal Clergy at Philadelphia, May 21, 1760. Part II. Preached at the first anniversary Commencement in the College there.</p> <p>IV. * A Discourse from 1 Kings, viii. 13, 27, 57, 60. at the Opening of St. PETER'S CHURCH, Philadelphia, Sept. 24th, 1761.</p> <p>V. TWO FUNERAL DISCOURSES.</p> |
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With an APPENDIX, containing,

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| <p>I. * A LETTER to a Clergyman on the Frontiers of Pennsylvania, on Braddock's Defeat; concerning the Duty of Protestant Ministers in Times of Public Danger.</p> <p>II. An Address to the Colonies, on the Campaign, 1758.</p> <p>III. * A GENERAL IDEA of the Culture of MIRANDA, and the Method of teaching Religion and</p> | <p>Science therein; first published as a plan for a College in New-York, in the Year 1753.</p> <p>IV. An Account of the College and Academy of Philadelphia.</p> <p>V. A CHARGE to the first Graduates in the said College.</p> <p>VI. A Philosophical Meditation and Address to the Supreme Being.</p> |
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L O N D O N:

Printed for A. MILLAR, D. WILSON, and T. BECKET and P. A. DE HONDT, in the Strand; and G. KEITH, in Gracechurch Street. 1762.

N. B. The Discourses and Essays that are marked with an Asterisk, in the foregoing Title Page, and also one of the Funeral Discourses, were not in the FIRST EDITION, and are to be had separately.

TO THE HONOURABLE
THOMAS PENN
AND
RICHARD PENN, Esqrs.

True and absolute PROPRIETORS * of
the Province of Pennsylvania; and
Counties of Newcastle, Kent and
Suffex, on Delaware, in America.

HONOURED GENTLEMEN,

THE following DISCOURSES, and most
of the Pieces in the APPENDIX, hav-
ing been originally compos'd and published
in that Province wherewith you are so close-
ly connect'd, with a view to promote its
best interests in the most difficult times;
you will permit me to prefix your names
to the present collection of them, and
humbly to acknowlege that kind coun-

* By Royal Charter, so made and constituted.

DEDICATION.

tenance which I have always found you ready to bestow upon every design for the good of the people there, and particularly your extraordinary munificence to that truly useful and extensive Seminary of Learning, over which I have the honour to preside.

To bear this just testimony, as far as any thing of mine can have a chance to be remembered, being the main design of this address; and knowing how disagreeable the too common language of DEDICATIONS would be to you—if it could possibly find a place here—I shall only beg leave to subscribe myself, with all gratitude and respect,

Honoured Gentlemen,

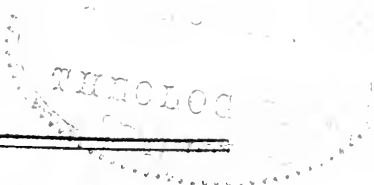
Your most obedient,

And most obliged

Humble servant,

London, August 3^d,
1762.

WILLIAM SMITH.



P R E F A C E.

THE kind reception which these DISCOURSES and ESSAYS have met with, as well in their original detached state, as in the former joint Edition of them, having in some degree relieved the Author from the anxiety which was at first natural on their account, he shall not now detain the Reader with a long Preface.

HE flatters himself, it will be allowed that neither the fondness of commencing Author, nor any vain confidence of superior talents, could have given birth to the present work, since every thing contained in it will appear to be *occasional*; arising either immediately from Calls of Office, or from other Public Calls, which could neither be slighted nor suffered to pass without Improvement.

SUNDRY of the Discourses, as well as Essays, were written and published by desire, in some of the most difficult and perilous times which the British Colonies ever experienced; with a view, in the Author, to set forth, according to his best abilities, the im-

mense value of the Blessings arising from the enjoyment of the PROTESTANT RELIGION and CIVIL LIBERTY, and to inspire a becoming Zeal for their Defence.

THE Remainder (excepting the two * FUNERAL DISCOURSES, and that which was delivered at the *opening* of ST. PETER'S-CHURCH) consists chiefly of such things as the Author hath had occasion to publish, in the Discharge of his office as Head of a seminary of learning; in order to advance the interests of SCIENCE, and therewith the interests of true CHRISTIANITY, in the remote Parts of the earth.

SUCH being the topics here handled, the Author entered upon them with his whole Spirit and Zeal; and provided that this Zeal shall be found "according to Knowledge," and tempered with Judgment, he thinks he never can have reason to be sorry for having employed part of his best days, on some of the most interesting subjects, that can

* It was intended to have printed these two Discourses next to one another; but as the Additional Part of this volume was to be done off separately, it was necessary to leave all the Discourses as they stood in order of time, which has no other inconvenience, but that one of the Funeral Discourses stands before those that relate to the war, all of which follow in due order.

possibly claim the attention of young and rising Colonies.

To recognize the glorious plan of public Liberty and Happiness, which we are there called to inherit as descended from the illustrious stock of BRITONS; to set forth the Importance of the PROTESTANT CAUSE in the immense regions of AMERICA, and the great things which the kind Providence of GOD seems there to have in view through us; to promote the good Education of Youth, and the establishing such foundations of useful literature, as shall not only be a means of cultivating Divine Knowledge among ourselves, but also of extending its sacred influence to others, and bringing the barbarous nations around us, within the pale of Religion and civil Life;—these are Designs, upon which (if laboured in with sincerity) a good man needs not fear to rest his character both as a Christian, and a member of Society, —Designs, which at all times would be important, but are more especially so, when Dangers press, when Violence is abroad upon the earth, when Popish and Savage Foes have combined against us, and when it behoves every Head to consult, every Hand

to act, and every Bosom to be animated, for the Public Safety.

IT may, indeed, be granted that there is, perhaps, no part of his Majesty's dominions where the inestimable Blessings of Liberty and a pure Religion are better understood, or more fully prized, than among men of rank and character in America, who have had due opportunities of improvement. But these are only a few compared to the body of the people, who live in a dispersed and retired state, and are still too much without the above advantages. Nevertheless, that they also should be possessed with some just notions on this head, is a matter of the very highest importance to the future safety and prosperity of the British Colonies.

WE are there on a very different footing from that of the mother-country here. Both we and our enemies are an increasing multitude of people, continually approaching each other in our frontier-settlements, and having no surrounding ocean, or impassible barrier, to divide between us.

NOTHING, therefore, but a high and commanding sense of the great difference between our Religion and theirs, between Liberty and Slavery, kept alive and propagated

on our part, can ever preserve us a separate people from them, or render us Brave by principle. When once the sense of this difference is lost, or ceases to have its influence on the conduct, all secondary considerations will lend but a feeble aid. When once we begin to consider our vast AMERICAN SETTLEMENTS, as given to us merely for advancing our secular interests, and not for enlarging the sphere of Protestantism and Humanity; we may have reason to fear that the good Providence of GOD would leave us to ourselves, and raise up worthier instruments for accomplishing its own eternal purposes of love towards those so long benighted and forlorn regions.

THIS is truly an interesting consideration to us; and if ever more than ordinary warmth be allowable, it is when such subjects as these come more particularly before us. It is on those solemn days, when the interests of a whole country, and the ways of Providence concerning it, are to be stated and set forth; and every individual in it strongly animated "to play the man for the
" people and cities of his GOD."

IN a letter to a Clergyman on the frontiers of Pennsylvania, on General Braddock's defeat,

feat, before any more than two of the following discourses were written, the author had so fully delivered his sentiments concerning the duty of Protestant Ministers in times of public danger, the subjects chiefly to be handled by them, and the zeal proper on such occasions, that when it became his own turn to handle the like subjects in the like emergencies, he could not but strive to come as near as possible to the rule he had before proposed ; and therefore he begs leave to refer the Reader to the said Letter (as contained in Appendix I.) for what may be further necessary by way of Preface to such of these Discourses as relate to the War.

BUT he would not hereby be understood as offering to excuse any faults that may be found in them, or any other part of this work. All he would say is, that he hopes the Occasion will generally justify the manner ; that he has always endeavoured to suit his language to his subject, and thinks he has no where offered to address the Passions without first striving to convince the Judgment. As for the rest, he has already experienced the kind indulgence of the public, and would not now doubt of its continuance.

T H E

T H E
C O N T E N T S.

DISCOURSE I. Page 1.

PERSONAL Affliction and frequent Reflection upon human life, of great use to lead MAN to the REMEMBRANCE of GOD. Preached in Christ-Church, Philadelphia; September 1, 1754. On the death of a beloved Pupil, from—

PSALM xlii. 6.

O my God! my soul is cast down within me, therefore will I remember thee.

DISCOURSE II. Page 27.

An earnest exhortation to Religion, Brotherly-love and Public-spirit, in the present dangerous state of affairs. Preached in Christ-Church, Philadelphia, June 24, 1755, from—

1 PET. ii. 17.

Love the brotherhood; fear God; honour the King.

DIS-

DISCOURSE III. Page 47.

Hardness of heart and neglect of GOD's merciful visitations, the certain fore-runners of more public miseries; applied to the Colonies, in a parallel between their state and that of the Jews, in many remarkable instances. Preached on the public Fast appointed by the Government of Pennsylvania, May 21, 1756, from—

JEREMIAH viii. 7, 8, 9, 10, 11.

Yea the stork in the Heaven knoweth her appointed times, and the turtle and the crane and swallow observe the time of their coming; but my people know not the judgment of the Lord, &c.

DISCOURSE IV. Page 75.

The Christian Soldier's duty; the lawfulness and dignity of his office; and the importance of the Protestant Cause in the British colonies. Preached in Christ Church, Philadelphia, April 5, 1757; at the desire of GENERAL STANWIX, to the forces under his command, before their march to the frontiers. With a PRAYER. From—

LUKE iii. 14.

And the Soldiers demanded of him likewise, saying —Master, and what shall we do? He said unto them, Do Violence to no man, neither accuse any falsely, and be content with your wages.

DISCOURSE V. Page 103.

The duty of praising God for signal mercies and deliverances. Preached September 17, 1758, on the remarkable success of his Majesty's arms in America, during that Campaign; from——

EXOD. xv. 1:

I will sing unto the Lord, for he hath triumphed gloriously.

DISCOURSE VI. Page 117:

Concerning the Conversion of HEATHEN-AMERICANS; and the final Propagation of CHRISTIANITY and the SCIENCES to the Ends of the Earth. In TWO PARTS.

Part I. Preached before a voluntary CONVENTION of EPISCOPAL Clergy, in Christ-Church, Philadelphia, May 2, 1760.

Part II. Preached before the Trustees, Masters and Scholars, at the first Anniversary Commencement, in the College there; from——

PSALM ii. 8.

Ask of me, and I shall give thee the HEATHEN for thine inheritance, and the uttermost parts of the earth for thy possession.

DIS-

DISCOURSE VII. Page 167.

The great duty of PUBLIC WORSHIP, and of erecting and SETTING APART proper places for that purpose. Preached in ST. PETER'S Church, Philadelphia, September 4, 1761, being the day appointed for the first performance of divine worship in the said Church: With an account of the whole Service used on that Occasion; from——

I KINGS viii. 13, 27, 57, 60.

*I have surely built thee an house to dwell in, a settled place for thee to abide in for ever!——
But will God indeed dwell on the earth? Behold the Heaven, and the Heaven of Heavens, cannot contain thee; how much less this house that I have build'd?——*

*The Lord our God be with us, as he was with our Fathers: let him not leave us nor forsake us.—
That all the people of the earth may know that the Lord is God, and there is none else.*

DISCOURSE VIII. Page 193.

The GOSPEL-SUMMONS; preached January 10, 1762, at the FUNERAL of the Rev. ROBERT JENNEY, L. L. D. Rector of CHRIST CHURCH, Philadelphia, from——

LUKE

LUKE xvi. 2.

*Give an account of thy Stewardship ; for thou mayest
be no longer Steward.*

A P P E N D I X F I R S T.

N U M B E R I. Page 3.

A Letter concerning the Office and Duty of
PROTESTANT MINISTERS, especially in times
of public Danger and Calamity ; written to a
Clergyman on the frontiers of Pennsylvania,
on General Braddock's defeat.

N U M B E R II. Page 21.

An earnest Address to the Colonies, at the open-
ing of the campaign 1758. Written at the
desire of Brigadier-General FORBES.

A P P E N D I X S E C O N D.

N U M B E R I. Page 39.

A general IDEA of the COLLEGE of MIRANIA ;
first published in the year 1753, as a plan for
a College in New York.

N U M.

(xvi)

N U M B E R II. Page 107.

Account of the College and Academy of Philadelphia.

N U M B E R III. Page 129.

A CHARGE delivered to the GRADUATES at the first Anniversary Commencement in the College of Philadelphia.

A P P E N D I X T H I R D.

Page 147.

A Philosophical Meditation, and Religious Address to the SUPREME BEING.

E R R A T A.

Page 12. at bottom ; *for Galat. read Ephes. &c.* p. 65. l. 26. *read* heathen.

Appendix, p. 28. l. 22. *dele,* and *safety* ; p. 45. l. 1. *for these, read his* ; p. 49. l. 4. *read* learned languages ; p. 80. *for cises, read exercises.*

D I S C O U R S E



DISCOURSE I.

Personal Affliction and frequent Reflection
upon human Life, of great Use to lead
MAN to the REMEMBRANCE of GOD.

PREACHED IN *LA*

Christ-Church, PHILADELPHIA ; Septem-
ber 1, 1754.

ON THE

DEATH of a beloved PUPIL



B

PRE-

THE following Verses, having been originally printed with this Discourse, ought not now to be separated from it. When the good-natured reader is acquainted that they are a Collection of the Tears of a few young Gentlemen, who were fellow Students of the deceased, the Author knows that he may depend on that Candour in favour of them, which he can only hope for, in favour of himself.

The truly promising Youth, who is the Subject of them, died at *Philadelphia*, August 28th 1754, being a Student in the senior Philosophy Class of the College there. He was the second Son of the Hon. JOSIAH MARTIN, Esq; of *Antigua*, and Cousin to SAMUEL MARTIN, Esq; Member of Parliament for *Camelford*, Treasurer to the Princess Dowager of Wales, and Secretary of the Treasury, to whom the following Discourse is most respectfully and gratefully inscribed.

T O T H E
A U T H O R,

On hearing his SERMON, upon the Death of his
hopeful Pupil, our dear Fellow-student, Mr.
WILLIAM THOMAS MARTIN.

I CALL no aid, no muses to inspire,
Or teach my breast to feel a poet's fire ;
Your soft expression of a grief sincere,
Brings from my soul a sympathetic tear.
'Taught by your voice, my artless sorrows flow ;
I sigh in verse, am elegant in woe,
And loftier thoughts within my bosom glow. }
For when, in all the charms of language drest,
A manly grief flows, genuine, from the breast,
What gen'rous nature can escape the wounds,
Or steel itself against the force of melting sounds ?
O ! could I boast to move with equal art
The human soul, or melt the stony heart ;
My long-lov'd friend should through my numbers shine,
Some virtue lost be wept in every line ;
For virtues he had many—'Twas confess'd
That native sense and sweetness fill'd his breast.
But cooler reason checks the bold intent,
And, to the task refusing her consent,
This only truth permits me to disclose, }
That in your own, you represent my woes ;
And sweeter than my song, is your harmonious prose !

*College of Philadelphia,
September 5, 1754.*

F. HOPKINSON.

On the same, by a Fellow-student.

AND is your MARTIN gone? Is he no more,
 That living truth, that virtue seen before?
 Has endless night already hid the ray,
 The early promise of his glorious day?
 That grief, great *Mourner!* in such strains express,
 Shews he was deep implanted in your breast.

Yet hark! soft-whispering reason seems to say.
 Cease from your sorrows, wipe these tears away.
 He's gone, he's past the gloomy shades of night,
 Safe landed in th' eternal realms of light.
 Happy exchange! to part with all below,
 For worlds of bliss, where joys unfading flow,
 And fainted souls with love and rapture glow. }

College of Philadelphia,
September 6, 1754.

S. MAGAW.

On the same, by a Fellow-student.

WHILE for a pupil lost, your sorrow flows,
 In all the harmony of finish'd prose;
 While melting crouds the pious accents hear,
 Sigh to your sighs, and give you tear for tear;
 We too, in humble verse, would treat the theme,
 And join our griefs to swell the general stream.
 For we remember well his matchless power,
 To steal upon the heart, and cheer the social hour.

Ah! much lov'd friend! too soon thy beauties fade!
 Too soon we count thee with the silent dead!
 Thou, late the fairest plant in virtue's plain,
 The brightest youth in wisdom's rising train;
 By genius great, by liberal arts adorn'd,
 By strangers seen and lov'd, by strangers mourn'd;
 Blest in a tender brother's friendly breast;
 And in paternal fondness doubly blest!

Art

Art thou now sunk in death's tremendous gloom,
 Wrapt in the awful horrors of a tomb?
 Ah me! how vain all sublunary joy!
 Woes following woes, our warmest hopes destroy!

But hark!—some voice celestial strikes mine ear,
 And bids the muse her plaintive strains forbear.
 “ Weep not, fond youths,—it cries, or seems to cry—
 “ He lives, your MARTIN lives, and treads the sky;
 “ From care, from toil, from sickness snatch'd away,
 “ He shines amid the blaze of heaven's eternal day.

College of Philadelphia,
September 7, 1754.

J. DUCHE.

On the same.

CHECK, mournful preacher! check thy streaming }
 woe, }
 Pierce not our souls with grief too great to know;
 He joys above whom we lament below.
 Snatch'd from our follies here, he wing'd his way,
 To sing HOSANNAS in the realms of day.
 With him, the fight of life and death is o'er,
 And agonizing throes shall pain no more;
 No more shall fell disease, with wasteful rage,
 Blast the fair blossoms of his tender age;
 Transplanted now, he blooms a heav'nly flow'r,
 Where spring eternal decks yon Amaranthine bower.

Thy pious sorrows, SMITH, to future days,
 Shall bear his image, and transmit his praise.

Still, still I feel what thy Discourse imprest,
 When pity throb'd, congenial, in each breast:
 When deep distress came thrilling from thy tongue,
 And sympathizing crouds attentive hung.
 To mourn for thy lov'd Pupil all approv'd;
 On such a theme 'twas virtue to be mov'd.

Whoe'er these tender pages shall explore,
Must learn those griefs the Pulpit taught before.

College of Philadelphia,
September 7, 1754.

T. BARTON,

On the same.

O DEATH! could manly courage quell thy power,
Or rosy health protract the fatal hour;
Could tears prevail, or healing arts withstand
Th' unsparing ravage of thy wasteful hand;
Then MARTIN still had liv'd a father's boast,
Nor had a mother's fondest hopes been lost;
Then, SMITH, thy darling youth, thy justest pride,
With virtue's first examples long had vy'd.

But he is blest where joys immortal flow;
Cease tears to stream, be dumb the voice of woe.
Releas'd from vice, in early bloom set free
From the dire rocks of this tempestuous sea,
The youthful saint, in heav'n's ambrosial vales,
With glory crown'd, ætherial life inhales.
No more let grief repine, or with his stay,
In this dark gloom, this twilight of our day.
Rather we'll hail him fled from night's domain,
Array'd in light to tread the azure plain.
There science dwells;—before the mental eye
Nature's stupendous works unfolded lie;
There wisdom, goodness, power diffusive shine,
And fire the glowing breast with love divine.

College of Philadelphia,
September 7, 1754.

P. JACKSON,

DISCOURSE I.

PSALM xlii. 6.

*O my God! my Soul is cast down within me,
therefore will I remember thee.*

IT is elegantly said by the author of the book of * Job, who seems to have experienced all the dire vicissitudes of fortune, “That man is born to trouble as the sparks fly upwards.”

THESE Troubles, however, as the same author further observes, serve the wisest purposes, inasmuch as they are not the effects of what is called blind Chance, but of that unerring Providence, which graciously conducts all events to the general good of the creature, and the final completion of virtue and happiness. “Affliction comes not forth from the dust, neither does trouble spring out of the ground.” Very far from it. At that great day, when the whole council of God shall be more perfectly displayed to us, we shall be fully convinced, that all his dispensations have been wise, righteous, and gracious; and that † “though no chastening for the present seems joyous, but grievous, never-

* Ch. v. 6.

† Heb. xii. 11.

theless it afterwards yields the peaceable fruits of righteousness to them that are exercised thereby."

OF the truth of this we might indeed soon be convinced, at present, were we but wise, and suffered ourselves to reflect on what we daily see. 'Tis with the greatest injustice, that men ascribe their sins wholly to worldly temptations, and inveigh upon all occasions against this life on account of its vanities. These, if well attended to, would perhaps put us on our guard against sin; and, upon enquiry, it will be found that the great and general cause of all iniquity, is a stupid listlessness, or want of consideration; which, like some vast weight, oppresses the more generous efforts of the soul, and bears all silently down before it, unless checked by the powerful hand of affliction.

I SINCERELY pity the man who never tasted of adverse fate; and were I capable of wishing evil to any person, I could not wish a greater to my greatest foe, than a long and uninterrupted course of prosperity. A flattering calm portends a gathering storm; and when the stream glides smooth, deep and silent on, we justly suspect that the sea or some declivity is near, and that it is soon to be lost in the vast ocean, or to tumble down some dreadful fall or craggy precipice.

SUCH appears his state to be, who never knew an adverse hour, nor took time to consider whence he came, where he is, or whither bound. There is room to be apprehensive lest, being
drunk

drunk with prosperity, he should swim smoothly from joy to joy along life's short current, till down he drops, thro' the pit of death, into the vast ocean of eternity! If we loved such a one, what more charitable wish could we indulge towards him, than that the chastening hand of heaven might fall heavy upon him, arrest him in his thoughtless career, and teach him to pause, ponder, and weigh the moment—the eternal moment—“of the things that belong to his peace, before they are for ever hid from his eyes?”

THAT there should be any persons, endued with reason and understanding, who never found leisure in this world to reflect for what end they were sent into it, would seem incredible, if experience did not assure us of it. There are really so many affecting incidents in life (undoubtedly intended to awaken reflection) that their hearts must be petrified indeed, one would think, and harder than adamant, or the nether millstone, who can live in this world without being sometimes affected, if not with their own, at least with the human, lot.

I HOPE it is far from being my character, that I am of a gloomy temper, or delight to dwell unseasonably on the dark side of things. Our cup here is bitter enough, and misfortunes too thick, for any one who loves his species to seek to embitter the draught, by evils of his own creation. But there is a time for all things;
and,

and, on some occasions, not to feel, sympathize, and inourn, would argue the most savage nature.

THIS day every thing that comes from me will be tinctured with melancholy. It is, however, a virtuous melancholy; and therefore, if publickly indulged, I hope it may be thought excusable.

You know it is natural for those, who are sincerely afflicted, to believe that every person is obliged to sympathize with them, and attend patiently to the story of their woe. But whether this be your present disposition or not, I shall say nothing, which you are not as much concerned to receive deeply into your hearts, as I am to pour it from mine.

THE GENERAL DOCTRINE which I would enforce from the text (previous to my intended application of it) is, that a constant feast was never designed for us here, and that it is the good will of our Father that we should be frequently roused by what happens *to* us and *around* us, to remember him, the great fountain of our being; and to cherish that serious reflection and religious sorrow, which may lead us to eternal joy.

THAT we should observe such a conduct appears highly reasonable in itself. For next to the immediate praises of our great Creator, there is not an exercise that tends more to improve and ennoble the soul, than frequently to cast an eye upon human life, and expatiate on the various scene, till we lead on the soft power of *religious*

religious melancholy, and feel the virtuous purpose gently rising in our sympathising breasts, thrilling through our inmost frame, and starting into the social eye in generous tears.

It would be affronting your understanding to suppose that you think the *melancholy* here recommended, in any manner related to that gloomy despondency into which some people fall. No; my beloved brethren: It is that *virtuous reflection*, *philosophic pensiveness*, and *religious tenderness* of soul, which so well suit the honour of our nature, and our situation in life. And much to be pitied is that man, who thinks such a temper unbecoming his dignity, and whose proud soul pretends never to be *cast down* from the lofty throne of *stoic* insensibility.

SUCH a one, in the sunshine of his prosperity, may arrogantly boast that nothing can move him; and while the world goes well with him, he may remain blind to his error. But let heaven strip him of his gaudy plumes, and throw him back naked into that world, where he had fixed his heart, he will find to his cost that, tho' he never had the virtue to be cast down and feel for others, yet he will have the weakness to be cast down and become the most abject despondent thing alive for himself.

WHEN his transient honors are thus fled, his haughty looks will be humbled. He will begin to contemn his past folly, and enter deeply into his own bosom. He will no more rely on the
the

the smiles of fortune, or the flatteries of men; but will acknowledge, from dear-bought experience, that, in this life, there is no sure refuge but God, nothing permanent but virtue, and nothing great but an humble heart, and a deep sense of the state of our mortality here.

BUT, besides PERSONAL AFFLICTION (which is perhaps a last means) the all-gracious governor of the world, still watchful to turn every event to the good of his creatures, without violating their moral liberty, has many other ways of leading them to the *remembrance* of him. Whether we look within or around us, we shall find enough in the prospect to humble our souls, and to convince us that, not trusting to any thing in a world where all enjoyments are fleeting, we shall then only be safe in it, “when we have put on the breast-plate of Righteousness, and armed ourselves with the sword of the spirit*.”

“FEW and evil are the days of our pilgrimage here †.” God never intended this world as a lasting habitation for us; and, on a just estimate of things, evil will be found so continually blended with good, that we cannot reasonably set our affections much upon it. Wailing, weak and defenceless, we are ushered into it. Our youth is a scene of folly and danger; our manhood of care, toil and disappointment. Our old age, if haply we reach old age, is a second childhood. Withered, weak and bowed beneath our infir-

* Galat. vi. 14, &c.

† Gen. xvii. 9.

mities, we become, as it were, a living hospital of woes; a burden to ourselves, and perhaps a nuisance to others.

THIS is the common state of our Being. But besides all this, the number of evils in each of these stages is greatly increased, partly by our own misconduct, and partly by our necessary connexions with others. For the equitable judgments of God are often general. "All things come alike to all men; and there is but one event to the righteous and to the wicked †?" Moreover, many of those evils are of such a nature, that no prudence of ours can either foresee or prevent them. All the stages of life necessarily subject us to pains and diseases of body, and many of them to the acuter pains of an anxious mind.

UPON the whole, we may pronounce from the highest authority, that "our life is but a vapour, which is seen a little while, and then vanisheth away, as a tale that is told and remembered no more; or as a wind that passes over and cometh not again."

THE man must be thoughtless, indeed, who is not humbled with these reflections. But suppose his own life should pass over as happily as possible, and he should feel but few of these evils himself; yet, unless he shuts his eyes and his ears from the world around him, he must still find something in it, which ought to move the

† 2 Eccles. ix. 2.

tender heart to religious Sorrow and Remembrance of God.

OUR blessed Saviour himself, tho' more than human, and conscious of no personal ill, cast his eyes upon Jerusalem and wept over it, on account of its impending fate. Just so, if we cast an eye upon the world, we shall drop a tear over it, on account of the unavoidable misfortunes that prevail in it.

DON'T we often see tyranny successful, ruthless oppression and persecution ravaging the globe, the best of men made slaves to the worst, and the lovely image of the Deity spurned, dishonour'd, disfigur'd! How many men, of genuine worth, are cast out by fortune to mourn in solitary places, unseen, unpitied; while wickedness riots in the face of day, or pampers in lordly palaces! How many pine in the confinement of dungeons; or are chained down, for offences not their own, to the galleys for life! How many bleed beneath the sword, and bite the ground in all the sad variety of anguish, to sate the cruel ambition of contending masters! How many are deprived of their estates, and disappointed in their most sanguine expectations, by the malice of secret and open enemies, or, which is far more piercing, the treachery of pretended friends! How many boil with all the tortures of a guilty mind, and the bitterest remorse for irreparable injuries! How many pursue each other with the most implacable malice and resentment!

sentment! How many bring the acutest misery upon themselves by their own intemperance! How many condemn their Souls to a kind of hell, even in their own bodies, by an unhappy temper, and the violent commotions of disordered blood! How many are completely wretched in their families, and constantly galled by the unavoidable misfortunes of their dearest friends!

ON one side the distress of the Needy, the injuries of the Oppressed, the cries of the Widow and Orphan, pierce our ears. On the other, we hear the Voice of Lamentation and Mourning; our friends and neighbours weeping for dear relations suddenly snatched away, and “Refusing to be comforted because they are not.” Here one’s heart is torn asunder by having a beloved wife or child snatched from his side! There another bewails the loss of an affectionate parent or brother! Here sturdy manhood drops instantly beneath the sudden stroke! There Blooming Youth—Ah! my bleeding heart, wring me not thus with streaming anguish—there Blooming Youth falls a premature victim to a doom seemingly too severe! Beneath the cold hand of death, the roses are blasted; restless agility and vigour are become the tamest things; and beauty, elegance and strength, one putrid lump!

SURELY, if we would think on these, and such things, which ought not to be the less striking for being common, and which render this life a scene of suffering, a valley of tears, we could

not

not set our hearts much upon it, but should be arrested even in the mid-career of vice, and trembling learn to weigh the moment of things, and secure “the one thing needful.” All the tender passions would be awakened in our bosoms. Our sympathizing souls would be *cast down* within us, and alarmed at their own danger, would fly round from stay to stay, calling incessantly for help, till they could find a sure and never-failing refuge.

BUT where is this never-failing refuge to be found? It becomes me now to point out some ever-flowing spring of comfort, some eternal rock of salvation, for the soul, after having thus mustered up such a baleful catalogue of certain miseries, to alarm and humble her.

Now, blessed be the Lord, this refuge is pointed out in the Text. In such circumstances, we shall never find rest, but in resolving with the Psalmist—“O my God! my soul is cast down within me, therefore will I Remember thee.”

WITHOUT *remembering* that there is a *God*, that over-rules all events, what hope or comfort could we have, when we reflect on all the afore-said common miseries of life, and many more that might be named? Did we, with the Atheist, believe them to spring up from the dust, or to be the blind effects of unintelligible chance, and of undirected matter and motion, what a poor condition should we think ourselves in *here*?

Would

Would not all appear as “ a land of darknefs, as darknefs itfelf, under the fhadow of death, without any Order, where the light is as darknefs †.

SURELY we could not wifh to live in the world, upon fuch a precarious footing as this. And yet we fhould not know whither to fly from it, unlefs into the darker ftate of dreary annihilation, at the thoughts of which the aftonifhed foul fhudders and recoils. Upon fuch a fcheme, all our hopes would be thin as the fpider’s web, and lighter than chaff that is difperfed through the air. Our Adverfity would hurry us into the moft invincible defpair, and our Prosperity would be as a bubble burfting at every breath. Philofophy would be a dream, and our boasted Fortitude meer unmeaning Pretention.

BUT on the other Hand, if, “ when our fouls are caft down within us, we will remember that there is a God,” whofe great view in creating was to make us happy, whofe defign in afflicting is to reclaim us, and who governs the world by his providence only to conduct all to the greateft general good—then, and not till then, we fhall have fure footing. We fhall neither raife our hopes too high, nor fink them too low. If fortune is kind, we fhall enjoy her fmiles without forgetting the hand that guides her. If fhe frowns, we fhall feel our woes as Men, but fhall nobly bear them as Chriftians. For if we are

† Job x. 22.

really Christians, our holy religion teaches us that this Scene of things is but a very small part of the mighty Scheme of heaven; that our present life is only the dim dawn of our existence; that we shall shortly put off this load of infirmities, and be translated to a state, where "every tear shall be wiped from our eyes, and where there shall be no more death, nor sorrow, nor crying, nor pain, because the former things are passed away*."

If we are thus intimately convinced that unerring Wisdom, Power, and Goodness, hold the reins of the universe, and are at peace in our own consciences, the storm of the world may beat against us; but, though it may shake, it can never overthrow us.

"ALTHOUGH the fig-tree shall not blossom, neither shall fruit be on the vines; though the labor of the olive shall fail, and the fields shall yield no meat; though the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will we rejoice in the Lord, and we will joy in the God of our salvation †." Altho' misfortunes should besiege us round and round; though woes should cluster upon woes, treading on the heels of each other in black succession, yet when we remember God, and fly to him as our refuge, we shall stand collected and unshaken, as the everlasting mountains, amid the general storm.

* *Rev.* xxi. 4.

† *Habbak.* iii. 17, 18.

WITH our eye thus fixt upon heaven, trusting in the mercies of our Redeemer, and animated by the gospel-promises, we shall urge our glorious course along the tract of virtue, bravely withstanding the billows of adversity on either side, and triumphing in every dispensation of providence. Though death should stalk around us in all his grim terrors; though famine, pestilence and fell war should tear our best friends from our side; though the last trumpet should sound from pole to pole, and the whole world should tremble to its Center; though we should see the heavens opened, our Judge coming forth with thousands and ten thousands, his eyes flaming fire, the planetary heavens and this our earth wrapt up in one general conflagration; though we should hear the groans of an expiring world, and behold nature tumbling into universal ruin; yet then, even then, we might look up with joy, and think ourselves secure. Our holy religion tells us, that this now glorified Judge was once our humbled Redeemer; that he has been our never-failing friend, and can shield us under the shadow of his wing. The same religion also assures us, that virtue is the peculiar care of that Being, at whose footstool all nature hangs; and that, far from dying or receiving injury amid the flux of things, the fair plant, under his wise government, shall survive the last gasp of time, and bloom on through eternal ages!

AND now, my respected audience, I think it is evident that if we search all nature through, we shall find no sure refuge but in keeping a *clear Conscience*, and *remembering* God. If we constantly exert ourselves to do our duty, and remember that there is an all-perfect Being at the head of affairs, the worst that can happen to us can never make us altogether miserable; and, without this, the best things could never make us in any degree happy.

IF, therefore, it is one great design of all affliction, to bring us to such a *Remembrance*, and make us examine into the state of our own souls, I think I may be permitted to beseech you, by your hopes of immortal glory and happiness, not to be blind and deaf to the repeated warnings given you by your kind Parent God. Tho' the afflictions do not happen immediately To you, they happen For you; and though all seems well at present, which of you knows how soon the Lord may visit you in his fierce anger? Which of you, young or old, can say that your souls will not next, perhaps this very night, be required of you? And think, O think, if you have never been led to *remember God*, by the repeated warnings given you in this world, how unfit a time it will be to remember him when you are just stepping into the next; when (as you have seen in the case of many younger and stronger than most of you here,) you shall be struck senseless on a death-bed at once, and
know

know not the father that begat you, nor are conscious of the tears of her that gave you suck?

IF you can but think on these things, the vanity of this world, and the eternity of the next; if you can but think on the value of those souls, for which a God incarnate died, and sealed a covenant of grace with his blood, into which you have solemnly sworn yourselves; surely you will stop your ears against the allurements of the Flesh, and the “Voice of the Charmer, charm he ever so wisely.” It may easily be gathered from what has been said, that this life has no continuance of unmixed pleasure for us; and that what alone can alleviate its Evils, or make its Goods give us any substantial joy, is a frequent reflection on the present state of things, and the drawing near to God, in holy *Remembrance* of his adorable attributes, and our own absolute dependence on him.

BEHOLD then once more this very God himself invites you to draw near to him, and commemorate him at his holy table*. Let him not, therefore, invite you in vain. Do not shamefully renounce your most exalted privilege, and wilfully cut yourselves off from the society of *God's universal Church*.

You all know what is required to make you meet partakers of this holy communion. It is a steadfast faith in the Gospel-promises and the mercies of God; a sincere Repentance for past

† Preached on a Sacrament Day.

offences; an unfeigned purpose of future Amendment, and an unbounded Charity and Benignity of Heart towards all your fellow-mortals, however seemingly different in sentiment and persuasion.

If you have these dispositions either begun now, or continued down to this day, from some earlier period of your lives, you need not fear, in all humility, to approach this holy communion.

“Up, escape for thy life; look not behind thee; stay not in all the plain; fly to the mountain, lest thou be consumed;” was the alarm rung in the ears of Lot by his good angels? Even so, permit me, in the sincerity of my heart, to alarm and exhort you. Up! fly for your lives to the mountain of your God. Let not your souls find any rest in all the plain of this life, till you have fixed on the everlasting rock of your salvation, and secured your interest in God, through Christ. Let no excuses detain you, nor linger while the danger is at hand.

I HOPE you will excuse my warmth on this occasion. I wish I had no ground for it. But the shafts of death fly thick around us. You cannot but miss many whom you saw here a few Sabbaths ago; and some of them younger and stronger than most of you, particularly that *dear Youth*, whose sudden and much lamented death has forced this train of reflection from me.

SUCH

SUCH a dispensation ought to give particular warning to all; but to you more especially his dear companions and school-mates, I would apply myself; not doubting but the *Moral* of his death will be acceptable to you, however unfavourably grave and serious subjects are generally received by persons of your years.

FROM the example before you, let me intreat you to be convinced that you hold your lives on a very precarious tenure, and that no period of your age is exempted from the common lot of mortality. But a few days ago, the *deceased* bore a part in all your studies and diversions, and enjoyed a share of health, strength and spirits inferior to none here. You all knew and loved him, and I beheld many of you bedewing his grave with becoming tears. Oh then! let it be your care so to behave yourselves, that, at whatever period you may be called from thence, you may fall equally beloved, and equally lamented.

INDEED, if any external circumstances could have arrested the inexorable hand of Death; if any thing that nature could give, or a liberal education bestow, could have saved such a rising hope of his country; late, very late, had he received the fatal blow! He bid fair to have been the longest Liver among us, and my eyes would have been for ever closed, before any one had been called to pay the tribute due to his memory. But the disease was of the

most obstinate kind. All the power of medicine, and all the love we bore to him, could not gain one supernumerary gasp. He fell in his Bloom of youth; and, as I long loved, so I must long remember him, with pious regard.

To the will of heaven, however, mine shall ever be resigned. "Shall we receive good at the hand of God, and shall we not receive evil also? The Lord giveth and the Lord taketh away, blessed be the name of the Lord?" I sincerely believe that my dear pupil, your deceased school-mate, is now in a far better state than this. He has happily escaped from a world of troubles. He has but just gone a little before us, and perhaps never could have gone more beloved, more lamented, or more prepared for an inheritance in glory.

WHAT stronger proofs of affection could any one receive than he did? Though at a distance from *his* immediate connexions, strangers tended his sick-bed with paternal care. Strangers closed his eyes, while their own trickled down with sorrow. Strangers followed him to the grave in mournful silence; and, when his dust was committed to dust, strangers paid the last tributary drop!

YET, after all, to have a son so loved and so honoured, even by strangers, and to be surprized with the news of his death before they heard of his sickness, must be a severe blow to the distant parents——

BUT,

DISCOURSE I. 25

BUT, why, alas! did this thought occur?
Again my Affections struggle with Reason—
again Nature, thou wilt be Conqueror—I can
add no more—I have now done the last duty
of love—let silent tears and grief unutterable
speak the rest!



A HYMN, comprising the chief Heads of the foregoing Discourse; composed to be sung after it.

FA T H E R of *all!* still wise and good,
Whether thou giv'ft or tak'ft away;
Before thy throne devoutly bow'd,
We hail thy *providential* fway!

SAVE us from fortune's hollow fmile,
That lures the guardlefs foul to reft;
A round of pleasure is but toil,
And who could bear a constant feaft?

SOMETIMES thy chaft'ning hand employ,
Gently to rouse us, not to pain!
Sometimes let sorrow prove our joy,
And scatter folly's noify train!

OFT let us drop a penfive tear,
O'er this much-suffering scene of man;
Acute to *feel* what others bear,
And *wise* * our own defects to scan.

TEACH us, while woes and deaths are nigh,
To think on thee, and weigh our dust;
Well may we mark the Hours that fly,
And still find leisure to be *just*.

* The learned reader need not be told that the author here had Mr. Gray's beautiful Hymn to Adversity before him.



DISCOURSE II.

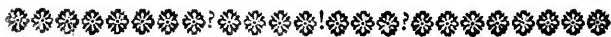
An earnest Exhortation to Religion, Brotherly Love, and public Spirit, in the present dangerous State of Affairs,

Preached, by particular Desire, in

Christ-Church, PHILADELPHIA;

ON THE

Anniversary of ST. JOHN the BAPTIST,
June 24, 1755.



A Few Passages in the former Editions of this Discourse, that related merely to those at whose Desire it was delivered, are now entirely left out, as having no immediate Connexion with the main Subject, or the design of the present Publication.

I PETER ii. 17.

*Love the Brotherhood; fear God; honor
the King.*

TO contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations and exigences, is an excellence peculiar only to God's holy-word. In the text, and verses preceding, the apostle has the following noble exhortation—

“WHEREFORE, says he, laying aside all malice, and all guile, and hypocries, and envies, and all evil speakings; be ye as *living Stones*, built up a spiritual house; *free* but not using your Liberty as a cloak of maliciousness. *Love the Brotherhood; fear God; honor the King †.*”

THE most excellent Doctrine contained in these words is not only highly suitable to the Purpose of those at whose Instance I now appear here, but likewise to every man among us of whatsoever Denomination or Degree. And this, I confess, was my chief Inducement to the Choice of them. It was reasonably apprehended that the Nature of this Occasion would draw together a very large and mixt Assembly, and therefore I thought it my Duty to select a Subject,

† Ver. 1, 5, 16, 17.

which

which might equally interest us all, both as *men* and as *Christians*, especially in the present dangerous State of our Affairs.

IN things of inferior moment, I doubt not; our Sentiments may differ; but in those principles which are the foundation of the text, 'tis to be hoped we all agree, namely in believing— That there is *one* God, the supreme Lord of the Universe; that the whole species is one Brotherhood, being one flesh, and the work of his hand; and that we were designed for social life, being by nature both fitted and disposed to encrease each other's happiness, and incapable of any tolerable happiness in a solitary state. These principles partly constitute a kind of universal Religion, of eternal and immutable obligation; and whatever Associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us the more effectually to act in conformity to this obligation, which no power on earth can release us from.

As long, therefore, as we believe these principles—and we cannot help believing them as long as we continue to be constituted as we are—it must, at all times, and in all circumstances, be our indispensable duty, to love this Brotherhood who are our own Flesh; to fear this God who made us for social happiness; and to honor those who, in a more eminent manner, concur with the benevolent purposes of Heaven, to promote the good of the Social system.

HAVING

HAVING thus said what seemed necessary by way of introduction, and having established the duties commanded in the text, by a brief deduction of them from first principles; I shall now lay before you some considerations to enforce the practice of them, taking them singly in their order.

FIRST, *we are to love the Brotherhood.* This fundamental precept has been so often recommended as the firmest link in the golden chain of all societies, that scarce any thing remains to be added upon it. “Change not a faithful brother, says the wise man*, for the gold of Ophir.” And one still wiser lays such stress on Brotherly Love, that he requires it as the test of our Christianity. “Hereby shall all men know that ye are my disciples, if ye have love one to another †.”

THE whole Gospel breathes the spirit of love. Its divine author is all love, and his true followers must be love. Love is the happiness of the saints in glory, and love only can render the christian life an imitation of theirs. Few motives, therefore, one would think, might suffice, to enforce the practice of such a godlike virtue.

WHEN we calmly consider whence we came, and what we are; when we find that the same goodness called us forth from dust “to bear our brow aloft,” and glory in rational existence; and when we reflect that we depend on the same

* *Eccles.* vii. 18.

† *John* xiii. 35.

paternal kindness for all we have, and all we hope to have, and that we are connected by the same wants and the same dangers, the same common salvation and the same christian privileges; one would imagine it scarce possible for our hearts to be unaffected towards each other! But when we enquire farther what is our destination, and whither we are going; when we extend the prospect beyond the grave, and stretch it down through vast eternity; how greatly does it endear the tie?

OUR hearts would venerate those who were to be the faithful companions of our good and bad fortune thro' some strange country; and shall not our very souls burn within us towards the whole human race, who, as well as we, are to pass through all the untried scenes of endless being?

GOOD heaven! what a prospect does this thought present to us? Eternity all before us! how great, how important does man appear! how little and how trifling the ordinary causes of contention! Party differences, and the vulgar distinctions between small and great, noble and ignoble, are here entirely lost; or, if they are seen, they are seen but as feathers dancing on the mighty ocean, utterly incapable to toss it into tumult.

IN this grand view, we forget to enquire whether a man is of this or that denomination! We forget to enquire whether he is rich or poor,
learned

learned or unlearned! These are but trivial considerations; and, to entitle him to our love, 'tis enough that he wears the human form! 'Tis enough that he is our fellow-traveller thro' this valley of tears! And surely 'tis more than enough, that when the whole world shall tumble from its place, "and the heavens be rolled together as a scroll," he is to stand the last shock with us; to launch out into the shoreless ocean beyond; to share the fortunes of the endless voyage, and, for what we know, to be our inseparable companion through those regions, over which clouds and darkness hang, and from whose confines no traveller has returned with tidings!

ANOTHER motive to Brotherly Love is its tendency to soften and improve the temper. When a reigning Humanity has shed its divine influences on our hearts, and impregnated them with every good disposition, we shall be all harmony within, and kindly affected towards every thing around us. Charity, in all its golden branches, shall illuminate our souls, and banish every dark and illiberal sentiment. We shall be open to the fair impressions of Beauty, Order and Goodness; and shall strive to transcribe them into our own breasts. We shall rejoice in the divine administration; and imitate it by diffusing the most extensive happiness in our power. Such a heavenly temper will give us the inexpressible meltings of Joy at seeing others joyful. It will lead us down into the house of

D

mourning

mourning to surprife the lonely heart with unexpected kindnefs; to bid the cheerlefs widow fing for gladnefs, and to call forth modeft merit from its obfcure retreats.

To act thus is the delight of God, and muft be the higheft honour and moft exalted enjoyment of Man. It yields a fatisfaction which neither time, nor chance, nor any thing befides, can rob us of; a fatisfaction which will accompany us thro' life, and at our death will not forfake us. For then we fhall have the well-grounded hopes of receiving that mercy which we have fhewn to others.

THE laft motive to Brotherly Love, which I fhall mention, is its being the joint command of him who made, and him who redeemed us. Seeing, therefore, a man can neither be "profitable to his Creator," nor make any immediate return for Redeeming Love, all that we can do for fuch unfpeakable kindnefs, is to honor the divine will, and co-operate with it in promoting the glorious fcheme of human felicity. To be infenfible to thofe emanations of goodnefs to which we are fo wonderfully indebted, or not to be charmed to the imitation of it, would argue the total abfence of every thing noble or ingenuous in our nature.

As long therefore as the Almighty Source of all Love continues to beam down his Love, in fuch exuberance, upon us; let us, like fo many burning and fhining luminaries, in a pure
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unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

SECONDLY, we are exhorted to *fear* GOD; by which is generally understood the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe farther, that if the Fear of God was set aside, it would be impossible to form any scheme either of private or public happiness.

WITH regard to individuals, where shall they find consolation under the various pressures of life, if they look for no GOD to rest upon? Whither shall they wander in search of happiness, if, in all the universe, they know not an object adequate to their most generous and elevated affections? How shall they fill up the mighty void within, if those ever-active powers of the soul, which are soon cloyed with the things of this diurnal scene, and still hankering after the Great, the Fair, and the Wonderful in objects, do not center in him who is the First Great, the First Fair, and the First Wonderful; in the contemplation of whom the mind may dwell, with astonishment and delight, through an unfailling duration!

WITH regard to the Public, the magistrate may fright vice into a corner, and secure the Being of societies; but their Well-being depends entirely on the universal practice of those silent virtues, which fall not under the sanction

of human laws. Nothing but the Fear of God, and religious sanctions, can take cognizance of the heart, and make us "subject for conscience sake." Nothing else can secure the practice of private veracity, fidelity, mutual trust, gratitude, and all the deep-felt offices of humanity, which are the main sources of public happiness.

It appears, then, to use the words of an ingenious divine, that in order to secure human happiness, "and make the whole chain of duties hold firm and indissoluble, the first link must be fastened to the throne of God, the consummate Standard of perfection," † "with whom there is no variableness, nor shadow of turning?"

THIRDLY, we are commanded to *honor the King*; that is, all those in general, who are lawfully vested with authority for the public good, as appears from the thirteenth verse. "Submit yourselves, says the apostle, to every ordinance of man, for the Lord's sake; whether it be to the King as supreme, or unto Governors as sent by him, for the punishment of evil-doers, and the praise of such as do well."

THIS Duty is founded on the former ones. For if we believe that God made us for happiness, and that our great happiness lies in friendly communion, we must think society, and whatever is essential to its subsistence, of divine Original. Government, therefore, in some form or

† SEED ON the Fear of God.

other, must be the will and appointment of God. But government, without honoring and regarding lawful governors, is impracticable. Hence, whatever the form may be, provided it is founded on consent, and a view to public good, the submission of individuals must be a most sacred duty.

NAY, though wicked men bear sway, as cannot fail sometimes to happen, yet still it must be a duty to honor them on account of their station, because through them we honor that constitution we have chosen to live under. This is clear from the apostle's injunction to the Christians, not to molest the government under which they were born, but to honor the King, who was then Nero, the most cruel of men, and their bitter persecutor. The reason is obvious. The Christians were but a few, and the constitution much older than their new sect, as it was then called. To redress grievances, and reform the state, was the business of the majority, who alone had power to make innovations; and any attempt in the Christians, however just, might have been construed into sedition, and would probably have been productive of more evil than good.

BUT it would be absurd to argue from thence, as some have done, that the apostle meant to enjoin a *continued* Submission to Violence; and that a whole people injured might, in no case, recognize their trampled majesty.

THE doctrine of Non-resistance is now sufficiently exploded; and may it be for ever treated with that sovereign Contempt, which it deserves among a wise and virtuous people. God gave us Freedom as our Birthright; and in his own government of the world he never violates that Freedom, nor can those be his Vicegerents who do. To say they are, is blaspheming his holy name, and giving the lie to his righteous authority. *The Love of Mankind*, and the *Fear of God*, these very principles from which we trace the divine original of just government, would lead us, by all probable means, to resist every tyrant to destruction, who should attempt to enslave the free-born soul, and oppose the righteous will of God, by defeating the happiness of man!

THIS, however, is to be a last resource; and none but the majority of a whole people, both in wisdom and force, can determine in what cases resistance is necessary. In the Scriptures, therefore, obedience is rightly inculcated in general terms. For a people may sometimes imagine grievances which they do not feel, but will never miss to feel and complain of them where they really are, unless their minds have been gradually prepared for slavery by absurd tenets.

FROM what has been said on these heads, I hope you will readily confess—that as soon might the rude Chaos, or jarring atoms of certain
phi-

philosophers, have jumbled into the Order of the universe, without the forming hand of the Almighty Architect, as men become fit for social happiness without Brotherly-Love, the Fear of God, and Regard for just Authority.

SUFFER me now to apply what has been said, by earnestly charging every one of this audience to a conscientious observance of these duties; for if there ever was a people, in a more peculiar manner, called to observe them, we who inhabit these colonies are that people. Being yet in our infancy, and surrounded with restless enemies, our strength, our success, and our future glory, depend upon our trust in God, our love and unanimity among ourselves, and obedience to that authority, which is necessary to collect our scattered rays, and pour them, with consuming force, upon the heads of our proud foes.

I SHALL not, at present, stay to exert you farther to the first of these duties; Trust in God. It is the business of all our Preaching; and the government of this province appeared of late so sensible of our entire dependence for victory upon the Lord of Hosts, that a day of public humiliation, to implore his aid and direction, was enjoined in terms that might do honor to any government. On that occasion, you heard how vain are all the inventions of men, when they seek not counsel of the most High. You heard how the Mighty have fallen,

and how weak their boasted strength has been found, when they did not rest upon the living God.

WHAT remains then, is to charge you, and I am bound to charge you, to a sovereign regard for your civil Constitution, and the just authority of your King. Without this we shall be as a body without a head, our strength uncollected, and ourselves an easy prey to every invader. And surely, if it be a duty in all cases for subjects to honor a king, vested with legal authority, and to support him in defence of that constitution they have chosen to be governed by, how much more must this be a duty to the best of kings, and best of constitutions! A king who is the father of his people, and the first friend of liberty! A constitution which is founded on common consent, common reason, and common utility; in which the governing powers so admirably controul, and are controuled by, each other, that it has all the advantages of all the simple forms, with as few of their inconveniences as can be expected amidst the imperfections of Things human.

IN a discourse calculated to render our benevolence as diffusive as light or air, it would ill become me to run into invectives, even against our worst enemies. But can we look round this great globe, and see such an immense majority of our species crouching under the galling yoke of a few human monsters; unmanned, sunk in misery

fery and baseness, their spirits broke, and a settled gloom in their countenances; can we see this, and not adore that Liberty which exalts human nature, and is productive of every moral excellence? Can we mark the desolating progress of slavery, or behold her gigantic approaches even towards ourselves, and not be alarmed and enflamed? and not feel the *Spirit of the Free* stirring within us?

To dream of accommodations with a perfidious nation, by leagues or imaginary lines, extended from claim to claim along a champaign country, is the height of folly. So opposite our views, so rooted their hatred, that unless the boundary between us be such as nature has fixed, by means of impassable mountains, seas, or lakes, one continent cannot hold us, till either one side or the other shall become sole master.

SHOULD it be our sad lot to fall under the dominion of such a haughty foe, farewell then, a long farewell, to all the happiness resulting from the exercise of those virtues which I have been recommending, from the text, as the true support of society!

WITH regard to Brotherly-Love, how, alas! in such circumstances, should we flourish, or be happy in the exercise of it? What love, what joy, or what confidence can there be, where there is no community; where the will of one is law; where injustice and oppression are liberty; where to be virtuous is a crime; where to be wise and
honest

honest are dangerous qualities ; and where mistrust, gloom, distraction and misery are the tempers of men ?

As to piety, or the Fear of God, what rational exercise of devotion could we propose in a religion obtruded upon our consciences ? A religion that must give us dark and unfavourable notions of the Deity, by making use of his holy name to justify oppression, and sanctify unrighteousness ! A religion, in short, that must be abhorred by men of good nature for its many cruelties ; by men of virtue for its indulgences of immorality ; and by men of gravity and sound philosophy, for its absurd pageantry, and sad degeneracy from its once pure institution, by the blessed Jesus and his holy apostles !

AND lastly, what joy could we look for in Honoring the King ? A king whose dominion over us would be founded in violence and blood ! whose reign would be a standing war against our souls and bodies, against heaven and earth !

SURELY the most distant thoughts of these dreadful calamities would alarm every person who had not drank in the very last dregs of slavish principles. And shall we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and enflamed, by our present danger, to secure a treasure which includes in it almost every human felicity ? Things of inferior concern may be adjutted at another season ; and those who pretend

to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for diffusions about matters of trivial moment, when the very vitals of Liberty are attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expence, when all lies at stake, for which a wise man would chuse to live, or dare to die!

IN times past, when Liberty, travelling from soil to soil, had deserted almost every corner of the world, and was prepared to bid an everlasting adieu to her last best retreat, the *British Isles*; our great FOREFATHERS (whose memories be blest) anticipating her departure, came into these remote regions. They encountered difficulties innumerable. They sat down in places before untrod by the foot of any christian, fearing less from Savage beasts and Savage men, than from Slavery, the worst of Savages. To preserve at least one corner of the world, sacred to liberty and undefiled religion, was their glorious purpose. In the mean time the storm blew over, and the sky brightened in the mother-land. Liberty raised her drooping head, and trimmed her fading laurels. Halcyon-days succeeded, and their happy influence extended even into this new world. The colonies rose and flourished. Our fathers saw it, and rejoiced. They
begat

begat sons and daughters, resigned the prosecution of their plan into our hands, and departed into the mansions of rest——

BUT lo! the storm gathers again, and sits deeper and blacker with boding aspect! And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of posterity? Shall we tamely suffer the pestilential breath of Tyrants to approach this garden of our fathers, and blast the fruits of their labors?

No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not, be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of liberty, and diffuse it through this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last *Freeman* hath filled up the breach——

SPIRIT † of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms! expel every narrow and groveling sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls,

† This was preached, when General Braddock was carrying on his expedition to the Ohio; and when that spirit, which has since been so much for the honor of many of our colonies, had scarce begun to exert itself.

thither

thither may we follow, whether to life or to death! May these inestimable blessings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak, or a hand to act!

As for you, my brethren, on whose account we are now assembled, let me intreat you to give your enemies no handle to accuse you of irreligion, or want of public spirit. Promote virtue, discourage vice, and be distinguished only by superior sanctity of manners. Pursue your private callings with industry and honesty. Be faithful to your promises, and let no rude gust of passion extinguish that candle of Brotherly-Love, which should illuminate your souls, and is the glory of your nature.

If you act thus, you shall be as a building, founded on everlasting pillars; fair to the sight, and never to be shaken! So strongly supported, so firmly united, so nobly adorned, is that Society which is supported, united and adorned by Wisdom, Strength and Beauty; that Wisdom which is the Fear of God, and Practice of Righteousness; that Strength which is Love, the Cement of souls, and Bond of Perfectness; and that Beauty which is inward Holiness, and an entire freedom from the turbulence of passion!

Now

Now, to Him who is able to keep you from falling, and conduct you safe to those happy mansions, where peace, joy and love eternal reign, be ascribed, as is most due, by men on earth and saints in heaven, all praise, power, glory, and dominion, for ever and ever !





DISCOURSE III.

Hardness of Heart and Neglect of God's merciful Visitations, the certain Fore-runners of more public Miseries; applied to the Colonies, in a parallel between their state and that of the Jews. in many remarkable Instances.

PREACHED

On the Public Fast, appointed by the Government of PENNSYLVANIA, May 21, 1756.



AFTER acquainting the Reader that this Discourse was first delivered, when the Province was groaning under all that load of Misery, which was the Consequence of Braddock's Defeat and the Inroads of the French and Savages on our distressed and helpless Frontiers, any Apology for the matter or manner of it would be needless.

J E R E M I A H viii.

- V. 7. *Yea, the Stork in the Heaven knoweth her appointed times, and the Turtle and the Crane and the Swallow observe the time of their coming, but my people know not the Judgment of the Lord.*
8. *How do you say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is vain.*
9. *The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them?*
10. *Therefore will I give their wives unto others, and their fields to them that shall inherit them. For every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.*
11. *For they have healed the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no Peace.*

B R E T H R E N,

WE are this day assembled, on one of the most solemn and interesting occasions, that we have ever beheld. We are called, by the authority of government, to prostrate ourselves before the almighty God, in humble confession of our manifold offences, both public and private; to implore forgiveness, and grace for amendment; to offer up our praises

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and thanksgivings for our deliverance from the fury of wide-spreading earthquakes; and to beseech him in mercy to avert those other awful judgments that now hang over us, threatening the subversion of all that is near and dear to us, as Britons and as Protestants.

RISING up to address you, on such an important occasion, it will become me to speak with the utmost freedom; and I am sure you yourselves would disapprove a timid or faint execution of this day's duty. You know the condemnation of the false Priests in the text, "who healed the hurt of the daughter of God's people slightly, and cried Peace, Peace, when there was no Peace." You know also that the Lord hath pronounced—"If thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hands." You have moreover heard the fate of the prophet Jonah, who vainly imagined to flee from the face of the living God, and avoid the execution of perilous duty. The very elements fought against him; the Whale of the ocean vomited him back on dry ground; and there his willing feet learned to pursue his Maker's will, and never again to wander from his way.

THE explanation of duty is a weighty charge, and it becomes those who are entrusted with it, to suit themselves to times and seasons, and to try every method of making impressions in fa-

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your of God and Goodness. Sometimes the Lord condescends to manifest himself in peculiar acts of mercy and loving-kindness; and then the hearts of men are to be won to gratitude by rapturous views of his eternal goodness. Sometimes again, he thinks fit to visit in terror and judgment, earthquakes, pestilence, famine, sword, and the like; and then his servants are to forego their usual methods of address, and assume a severe and bolder note.

I WOULD be far from multiplying Judgments, or magnifying into that class what may possibly be but the common result of things. But, on the other hand, to deny God's particular providence, and the occasional exertions of his power in an extraordinary manner, to answer extraordinary purposes in his moral dealings with free agents, would be to exclude him from the immediate government of that world which he has made.

THE history of all ages may convince us that he has often interposed to over-rule particular events, both in Judgment and Mercy; and to you who believe his sacred word, arguments on this head would be unnecessary. I, therefore, proceed to the main business of this discourse, and therein shall pursue the following method:

FIRST, I shall give some account of the state of the Jewish nation, with respect to those vices which drew down the judgments denounced in the text.

SECONDLY, I shall give some account of our own state by way of parallel, and conclude with an application of the whole to the business of the present day.

As to the vices of the Jewish nation, they are so fully and pathetically described, in the preceding chapters, by this prophet, who was one of the most zealous of God's servants, that I cannot forbear laying a few of the verses before you. I am sure, they are too plain to stand in need of a comment.

HAVING, in the first chapter, published his high commission, he proceeds with a noble and exalted vehemence, in the cause of his God, to expostulate with the people for their ungrateful returns to all the divine favours. He earnestly exhorts them to repent while the door of mercy was yet open, and strives to work upon them by every possible motive. In case of their compliance, he proposes to their hopes the most alluring rewards. In case of their neglect, he alarms their fears with a prospect of the most dreadful punishments.

BUT let us hear himself. Standing forth as the messenger of the great Jehovah, in the midst of his people, burning for their good, and deeply labouring with the vast weight of his subject, he proceeds as follows, in the adorable name of his maker——

“ THEN † said the Lord unto me—Out of

† Chap I.

the

the north an evil shall break forth upon all the inhabitants of this land; and I will utter my judgments against them touching all their wickedness, who have forsaken me."

"Go † cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember the kindness of thy youth, when thou wentest after me in the Wilderness, in a land that was not sown. Israel was (then) Holiness unto the Lord and the first fruits of his increase. And what iniquity have your fathers (or you now) found in me that you are gone far from me, neither say where is the Lord that led us through the wilderness, thro' a land of deserts, in which no man dwelt? I brought you into a plentiful country, to eat the fruits thereof. But, when ye entered in, ye defiled my land, and made my heritage an abomination. And the priests said not, Where is the Lord?"

Now let me plead with you, Oh my people! Pass over "the isles of Chittim; send unto Kedar," and all the country round about, "and see if there be such a thing" as this. Have these "nations changed their Gods, which yet are no Gods?" But my people have been more foolish still. "They have changed their Glory for that which doth not profit. Be astonished at this, O ye heavens, and be ye horribly afraid! For my people have committed two evils. They have forsaken me the fountain of living waters, and

† Chap. II.

hewn out for themselves cisterns, broken cisterns, that can hold no water."

Now, for these iniquities of Israel, "The young lions have roared upon him: They have made his land waste; his cities are burnt, without inhabitant. The children of Noph and Tahapanes have broken the crown of thy head. I have smitten your children, and they have received no correction. The * showers have been withholden, and there hath been no latter rain; but thou refusedst to be ashamed. Upon every high mountain, and under every green tree, thou hast played the harlot. And yet after all these things, I said return, O thou backsliding Israel; for I am merciful, saith the Lord, and will not keep anger for ever. I will take you, one of a city and two of a family, and bring you to Zion; and will give you pastors according to my heart, who shall feed you with knowledge and understanding."

Thus far the prophet, in a tender and affectionate strain, hoping to win and to allure his people to repentance. But finding all arguments of persuasion ineffectual to move their hardened hearts, he soon afterwards assumes the voice of terror and judgment, and breaks forth in the deepest agitation of soul, on a nearer view of that ruin which he saw ready to involve them.

* Chap. III.

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“MY * bowels ! my bowels ! I am pained at my very heart ; my heart maketh a noise within me ; I cannot hold my peace, because thou hast heard, O my soul, the Sound of the Trumpet, the alarm of war. Destruction upon destruction is cried, for the whole Land is spoiled--- I have heard a voice as of a woman in travail, and the anguish of her that bringeth forth her first child ; even the voice of the daughter of Zion, that bewaileth herself and spreadeth forth her hands ; saying, Woe is me now, for my soul is wearied because of Murderers !”

“ A † LION out of the forest shall slay my people. A leopard shall watch over their cities, and every one that goeth out thence shall be torn in pieces. I will bring a nation upon you from far, O house of Israel. It is a mighty nation whose language thou knowest not ; a people || that cometh from the north country ; rising up from the sides of the earth ; who lay hold of the bow and the spear ; whose voice roareth like the sea ; who are cruel and have no mercy ; at whose fame your hands shall wax feeble, § and they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat.”

“ AND when it shall be said, Wherefore doth the Lord these things unto us ? You shall answer—Like as ye have forsaken me and served strange Gods in your own lands ; so shall ye serve

* Chap. IV. † Chap. V. || Chap. VI. § Chap. V.

strangers in a land that is not yours. For, fear ye not me, saith the Lord? Will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it? But this people are more unruly than the sea itself." "They are revolted and quite gone. As a fountain casteth out her waters, so Jerusalem casteth out her wickedness"—* "They trust in lying words; saying the temple of the Lord, the temple of the Lord! They steal, they murder, they commit adultery, and swear falsely and walk after other Gods; and then they come and stand before me in this house, which is called by my name;" as if the bare profession of religion would justify them in "all these abominations—But I will cast them out of my sight, as I have cast out all their brethren, even the whole seed of Ephraim. Therefore, pray not thou for them; neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee—They † slide back by a perpetual back-sliding; they hold fast deceit, they refuse to return;" they are even more stupid than the brute creation——

"For the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgments of the Lord," nor regard the merciful visitations of my power! Why, then, should they say "we are

* Chap. VII. † Chap. VIII.

Wise, and the Law of the Lord is with us? Lo, certainly in vain made he it, and the pen of the scribes is vain." Where is their wisdom, when the very fowls of the air reproach them with folly; observing the times and the seasons; while this people is deaf to all the calls of my providence. They boast that my "Law is with them," and value themselves upon the many exalted privileges which I have given them. But what do these avail, unless to encrease their guilt? The Law is become as a dead letter, when it produces no effect upon the life and morals. In vain have I given it to them, and the pen of their scribes has preserved it in vain. For where are its fruits? Look at those who are called Wise Men. Behold, "they are ashamed; they are dismayed; they are taken;" All their schemes are unsuccessful. "There is no wisdom in them;" and how should there be any, seeing, "they have rejected the word of the Lord," which is the only foundation of all wisdom? They are all corrupt; "from the least even to the greatest they are given unto covetousness;" and, what is worst of all, the very priests and prophets, who should probe the sore to the bottom, are content with some transient or superficial cure. "They heal the hurt slightly," and leave it ready to break out again the next moment. They are either as corrupt as the rest; or, from sordid views of popularity, they are afraid to stem the torrent.

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Rather than offend, by an honest discharge of duty, they stoop to soothe the people in their folly. Instead of proclaiming the true doctrines of everlasting peace and salvation, they treacherously proclaim false peace, where there is no peace to be found.

SEEING, then, such is their state that all remedy is despaired of, and they wholly refuse to be instructed by all that has happened to them; what remains but a fearful looking for judgment and fiery indignation?—"My † Soul shall depart from them. Jerusalem shall be made desolate, a land not inhabited—I will give their wives to others, and their fields to them that shall inherit them"——

TREMENDOUS threatening! which was soon afterwards fulfilled, and is now recorded for our admonition. And Oh! that we may be enabled to make a right use of it; bringing it home to our hearts and our bosoms, in the present dubious state of our affairs; admiring and adoring that divine goodness, which thus calls us to avoid our own destruction, by placing before us the errors and example of others!

THE bounds which I have prescribed to this discourse would not permit me to enter into a more particular account of the Jewish nation; but the verses which I have selected are sufficiently expressive of their state and character, previous to their falling under those desolating

† Chap. VI.

judgments,

judgments, which the Lord thought fit do denounce against them in the text.

It remains, then, that we now proceed to make some enquiry into our own state by way of parallel; which was the Second thing proposed.

In doing this, let us follow the words of soberness and truth; equally abstaining from vain scepticism on the one hand, and weak credulity on the other; neither arrogating to ourselves virtues which we have not, nor terrifying ourselves with vices, to which our consciences may yet be happily strangers. I grant that prophecies are now probably ceased, and these verses may have had their accomplishment. But their spirit and meaning still remain; and the same causes will produce the same effects in every age. If, therefore, we find any similitude in them to our own state at present, we cannot be unaffected at the consequences; and we must be blind indeed, if we so far flatter ourselves as to think there is none. On the contrary, is it possible to read them, without imagining that we hear our heavenly Father kindly addressing a great part of them to ourselves, with little variation of words, in the manner following?

Oh *Britons* and *Protestants*! I remember, saith the Lord, the days of your youth, "when you went after me in the wilderness, in a land that was not sown. You were then holiness to me and the first fruits of my increase." I brought you

you forth into this remote country, as an infant people, as a chosen seed; purposing, through you, to extend my kingdom to the uttermost parts of this American world. "You have heard with your ears and your fathers have told you the noble works that I did in their days, and in the old time before them."

I PROTECTED you through the dangers of the ocean, and preserved "you in a land of deserts. I bade the solitary place be glad through you, and the desert itself to rejoice and blossom as the rose." When you were but a weak and helpless people, I made the Heathen your friends, who had power to destroy you. "I gave you a plentiful country, and bade you eat the fruits thereof"—You then saw that "this was my doing," and, in those early days, were not ashamed to confess that "the right hand of the Lord had brought mighty things to pass." When you looked back on the dangers you had escaped, your grateful souls were lifted up in praises to me, who spoke the fierce ocean into peace around you, and made the gloomy wilderness become the cheerful abode of men. When you saw the bounteous earth bring forth her willing increase, you acknowledged "that your lines had fallen in pleasant places; yea, that you had received a goodly heritage."

But you had not long entered in before "ye defiled my land, and made my heritage an abomination." I gave you Plenty; but Plenty be-
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gat Ease; and Ease begat Luxury; and Luxury introduced a fatal corruption of every good and virtuous principle; insomuch that you forgot the very hand from which you received all things. You forgot to say, "Where is the Lord" that hath done so much for us? Or where is he that brought us through the fierce ocean, that made the heathen our friends, that protected us in the wilderness, and caused the desert around us to smile?

For the space of an hundred years (a period of happiness which no nation before you could ever boast of) my patience bore with you, while you enjoyed a continual prosperity; being almost entirely strangers to the "found of the trumpet, the alarm of war, and the sight of garments rolled in blood." But, in proportion to my mercies, has your guilt encreased. You have become more and more forgetful of me, and of the exalted privileges I called you to enjoy.

"PASS over the Isles of Chittim; send unto Kedar, and see if there be any such thing as this." Look through all the countries of your Popish and Heathen neighbours; and see if the former have changed their Superstition, or the latter "their Gods, which yet are no Gods!" Such a change would have been wisdom in them; but what have you done? "You have even changed your glory for that which doth not profit! Be astonished at this, O ye heavens!
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and be ye horribly afraid ; for this people have committed two evils,” and have been guilty of double foolishness ! They have neglected the exercise of their holy Protestant Religion, trusting to the lying vanities of this life ; “ and have forsaken me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns that can hold no water.” In the midst of light they have chosen darkness, and corrupted their children by their sad example.

I HAVE warned you once for these things, and twice have I spoken unto you, saith the Lord ; but you have neither kissed my rod, nor humbled yourselves under my chastisements. “ The showers have been withholden and there hath been no latter rain ; yet you have refused to be ashamed. My Judgments have been abroad upon the earth, but you have not learned righteousness.”

WHEREFORE, the young Lions from the forest have roared upon you. They have made your land waste, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes have † broken the Crown of your head.” I have let the savages of the woods loose upon you. They rage in all your borders. Your

† This is otherwise rendered “ feed on thy Crown.” But, however it be understood, the words, and the whole description that follows, are too remarkable not to bring to our mind all the horrors of an Indian war, and the detestable custom of scalping, or cutting off the skin of the head, to be sold for a price.

country is depopulated, your villages burnt up, and thousands of your miserable brethren, tortured, murdered, or carried into barbarous captivity. "Destruction upon destruction is cried, for the whole land is spoiled." The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, "that bewaileth herself, and spreadeth forth her hands; saying, Woe is me now, for my soul is wearied because of Murderers.—I have sent a nation upon you from afar, whose language you know not; a mighty nation from the north country; rising up from the sides of the earth; that lay hold on the bow and the spear; whose voices roar like the sea; who are cruel and have no mercy; at whose fame your hands wax feeble, and one says to another, go not out into the field, nor walk by the way, for the sword of the enemy is on every side, and whosoever goeth out shall be torn in pieces. And behold! they eat up your harvest and your bread, which your sons and daughters should eat; and they eat up your flocks and your herds and your vines and your fig-trees; and they impoverish your fenced cities wherein you have put your chief trust."

AND should any one say, Why doth the Lord these things to his people? This shall be your answer. Like as ye have forsaken me, and shewn yourselves unworthy of your holy religion and exalted privileges, so I have forsaken you, and delivered you over to be chastised with an
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iron rod by these your fierce enemies. For will ye not fear me, saith the Lord, who have done so great things in your behalf? Will ye not tremble at my presence, whom earthquake, fire, and storm, and all the elements obey? Why will ye trust in lying words, saying "The temple of the Lord, the temple of the Lord;"—we are Britons, we are Protestants? What signify these names, when you have forgot the cause of your country, and made your religion a reproach among the Heathen around you? Will ye steal, will ye commit adultery, will ye defraud, will ye walk after covetousness, will ye profane my name, will you disregard my righteous judgments, will you remain indifferent to the preservation of your inestimable privileges; and then will ye come and stand before me, in my house which is called by my name, and say we are Britons, we are Protestants, as if this would justify you in all these abominations?

THE very fowls of the heaven act a more consistent part than you. They observe the signs and the seasons which the Lord hath appointed for them. But you have neither regarded my former judgments, nor have my latter more severe ones awakened your attention, and made you wiser. Even in the very sight of "Sinai's burning mount;" in the midst of the most complicated miseries; when blood and desolation are all around, you have neither reformed your lives, nor regarded the distress of your country.

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An evil spirit of unbelief hath gone forth among you, setting every present danger at a distance. You have refused to “play the man for the cities of your God,” or to defend that glorious plan of public happiness delivered down to you by your fathers. Strifes, discords, hatred, uncharitableness, licentiousness, civil broils, calumnies and contention about trifles, have been uppermost in your thoughts; while your most valuable and essential interests have been made a secondary concern, or perhaps no concern at all, or the concern only of those who wanted the power to serve them.

In such circumstances what doth it signify to say “The Law of the Lord is with us;” we are a distinguished people; ours is the reformed Religion, and ours the enjoyment of civil Liberty? Were you truly sensible of the immense value of these supreme of blessings, your practice would have been conformable; and your souls would have been enflamed with all the ardors of the brave, on the least approach of danger towards them.—You likewise say, you are wise; and boast of your superior improvements. But what marks of this can you shew? Even the Heathens themselves have outdone you in wisdom and stratagem. Your armies flee before them; your wise men are confounded; none of their devices prosper; seeing they have rejected the Lord, and have not sought council of the most high.

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WHAT, then, will be the end of these things? Hear it now from that wisdom which cannot err. “Unless you repent and return and amend your ways, the soul of the Lord will utterly depart from you. *He will give your wives to others, and your fields to them that shall inherit them.*”

THUS, my brethren, we see a striking similitude between us and the Jews in many strong and capital instances; and I am persuaded you will not think the picture exaggerated. Within the short period of one year, how many marks of God’s dealing with us have we seen? Not to mention excessive droughts, earthquakes, and other omens of his wrath, the troops sent to our protection have been most miserably defeated, and such scenes of barbarity, horror, and desolation have ensued, as human nature shudders to recount, and history can scarce parallel!

YET what have we profited by all this? Has it humbled us under our sins? Has it brought our civil discords to an end? Or has it eradicated those absurd principles of government that have brought our country to the brink of ruin? On the contrary, are they not inculcated among us with more zeal and industry than ever? Have we not many who have made it their business to restrain the ardor of God’s people in their righteous cause; to tie up the hands of the king’s best subjects in the hour of extremest danger, and cry “Peace, peace, when there is no peace?” Have we not many who
like

like the prophet Jonah in the storm, are gone down to the fast places, to indulge themselves in inglorious rest, when the poor shattered bark that carries them along is ready to be swallowed up of every wave?

YET I would hope that but small part of this guilt will fall to the charge of the Protestant ministry of this province. It would not become me, who am even less than the least of all God's servants, to stand forth the accuser of my brethren, on any occasion; and, on the present, I know many among them who have nobly exerted themselves in the cause of God, their king, and their country. Yet, perhaps, after all, there may be some who have been but too complaisant to favourite vices and opinions. If that should be the case, Oh! let them think how great their condemnation will be. For, if the guides be gone out of the way, how shall those that follow after be in the straight path? If the ministers of God's word have once learned to stoop to prejudices, or to suppress one needful truth, either through fear or favour, it is one of the worst symptoms of total degeneracy, and the hopes of reformation are utterly blasted.

How different a conduct did that zealous preacher of righteousness, the author of my text, observe? Though called to his sacred office when very young, yet he was not awed by the faces of men. He scorned either to sooth them in their folly; or to burn incense on the altar

of popular applause; or to sacrifice his virtue and judgment to prevailing errors. He sets out, in his first chapter, with a most fervent and enlightened spirit, declaring that he had it in charge from the living God to speak to his people, and not to be dismayed at their faces; for that the same God who had called him to be a prophet was able to support him in the execution of his high commission, and had made him as "a fenced city, as an iron pillar, as a brazen wall against the whole land," and all its corruptions.

TRUSTING to such a mighty support (and what preacher of righteousness may not trust to it?) he determined that no temporal consideration should awe or influence him from his duty. He appeared in the midst of his people, in the most perilous times, not like some wild impostor, foaming and tearing his own flesh, but like a prophet of the most high God, majestically composed, and awfully impressed with the whole weight of sacred and important truth. For the space of forty years, he continued a faithful messenger of his maker's will; pleading the cause of expiring righteousness and trampled virtue, among a back-sliding people, with an exalted vehemence and unremitting ardor, against far greater corruption than we have to struggle with. Ours, I trust, is not yet total like that of the Jews, for which reason I did not carry the similitude quite through; and, although we have many who are ready to tear our names in pieces when-

whenever we mention the cause of our country, especially if we are zealous in pressing home the great duty of Defending our inestimable rights against a Popish and Heathen enemy, yet we have also many who have laid the state of their country, and God's dealings with us, deeply to heart. Nay, I hope that even the worst of us have some virtues to put in the balance with our vices; that there is mercy with God for us all, if we earnestly seek it of him; and that the day of our entire desolation is not yet come! But let us remember that every neglect of his visitations is an approach towards that fatal day, and that if we continue longer hardened under the present severe chastisements of his hand, we have reason to fear that a worse thing will befall us.

It is the method of God's providence to bear long with his people, and to try all methods of reclaiming them consistent with their moral agency; such as by reproof, by example, by mercy, and by chastisement. But there is a time when his patience has had its full work, and " * there remaineth no more sacrifice for sins." There is a stage or crisis in the corruption of nations, beyond which it is as impossible for them to subsist, on any tolerable principles of social happiness, as for the body to move when the life and spirits are fled. It follows, then, that every neglect to improve by God's merciful

* *Heb. x. 26.*

visitations is an advance to this stage, and therefore a fatal symptom of approaching ruin.

To offer farther proofs of this would be needless. For if there be any meaning in all that I have laid before you; if the words of the text and the whole tenor of scripture be of any weight; if the voice of reason and the experience of ages be worthy of regard; then it is evident, past contradiction, that national vices lead to national misery. For a holy and just God must punish the flagrant abuse of his miseries; and when this abuse is by a whole people, or the majority of them, the punishment may well be expected in this world, seeing in the next all the present societies of men will be disbanded. Besides this, in the very nature of things, a general corruption of the several members must lead to a dissolution of the whole body.

IF we search all the annals of mankind thro', we shall find that no people was ever truly great or prosperous, but by supporting a sense of liberty, and upholding the majesty of virtue. Government cannot be maintained on any other principles than justice, truth, and sobriety. Vice is a standing rebellion against God and government, and a total subversion of all order and faith and peace and society among men.

LET me, then, my brethren, adjure and beseech you to improve this day of solemn humiliation before the Lord, to those pious purposes for which it was set apart. Let me call upon you,

you, by every dear and sacred tie; By all the deliverances which God hath wrought for you; By all the ineffimable blessings which you have received at his hand; By the glory and dignity of your immortal nature; By the sanctifying graces of his holy spirit; By the glorious coming of his everlasting Son from the bosom of his love; By his adorable plan of redemption and bloody cross; By the purity of his everlasting Gospel and your high calling as Christians; By all that you are, and all that you hope to be; By the slender thread of life that separates you from the dark mansions of the grave; By the sound of the last trumpet that will raise you to endless life; By the sun in darkness and the moon in blood; By Jesus the Redeemer seated on his awful tribunal; By the last solemn sentence and an eternity to come—or if these glorious and important considerations will not work upon you, let me call upon you by your dread of punishment and fear of ruin; By all the examples of divine vengeance that have been laid before you; By a regard to your posterity yet unborn; By the sighs and distress of your captivated brethren; and By the groans and miseries of your bleeding country—repent; be converted from every sin; humble yourselves in the dust before the Lord; cry earnestly unto him for forgiveness through the blood of Jesus, and stedfastly purpose to walk before him for the future, “in holiness and righteousness all the days of your lives!”

SUCH a conduct as this will equally entitle you to the character of good christians and good citizens. For whatever we may boast of public spirit and love to our country, it appears from what has been said, that he, and he only, is the greatest patriot, and manifests the greatest public spirit, who supports the majesty of religion, reverences the laws of his country, and keeps a conscience void of offence towards God and towards man. And happy is he, of all others most happy, whether in a high or low station, who, in the present confusion of our affairs, can lay his hand on his heart, and pronounce that such has been the steady tenor of his proceedings. For him there will remain the recompence of the Just, when all sublunary things shall have come to an end.

GRANT, O heavenly Father! that such may be the future conduct, and such the final recompence of every one of us here assembled before thee. Graciously accept this day's imperfect service, and the humble offerings of our praise for all thy unmerited mercies; and particularly for having saved us from the fury of those raging Earthquakes that have so lately whelmed thousands, perhaps less guilty than we, in one sudden ruin. Strengthen us with thy grace for the performance of those vows of amendment, into which we have now solemnly entered. Continue to us the pure light of the everlasting gospel, which thy justice might well remove from us.

Bring

Bring our civil discords and all erroneous doctrines to a speedy end. Hear the cries of our suffering and captivated brethren every where, and support them in thy Faith and Fear. Have pity on the general distress of this country; and Oh! thou whose Almighty power can raise even the dead from the grave, raise up leaders and champions among us for our holy Zion, in this day of peril; that even the bones which thou hast broken may hear of joy and gladness! Inspire us with a high and commanding sense of the immense value of what we are now called to defend; which will be the best foundation of true heroism and virtue. For could we be once so lost to goodness and wisdom as to apprehend the difference between one religion and another, one system of government and another, not worth the price of blood and treasure, the day of our desolation would not be far distant; and we and our posterity would soon be lost and blended among the nations around us that know not thee; from which unspeakable calamity good Lord deliver us to the latest generations, for the sake of our Saviour Jesus Christ! Amen.



DISCOURSE IV.

The CHRISTIAN SOLDIER'S DUTY; the
Lawfulness and Dignity of his Office;
and the Importance of the PROTE-
STANT CAUSE in the British Colonies.

PREACHED IN

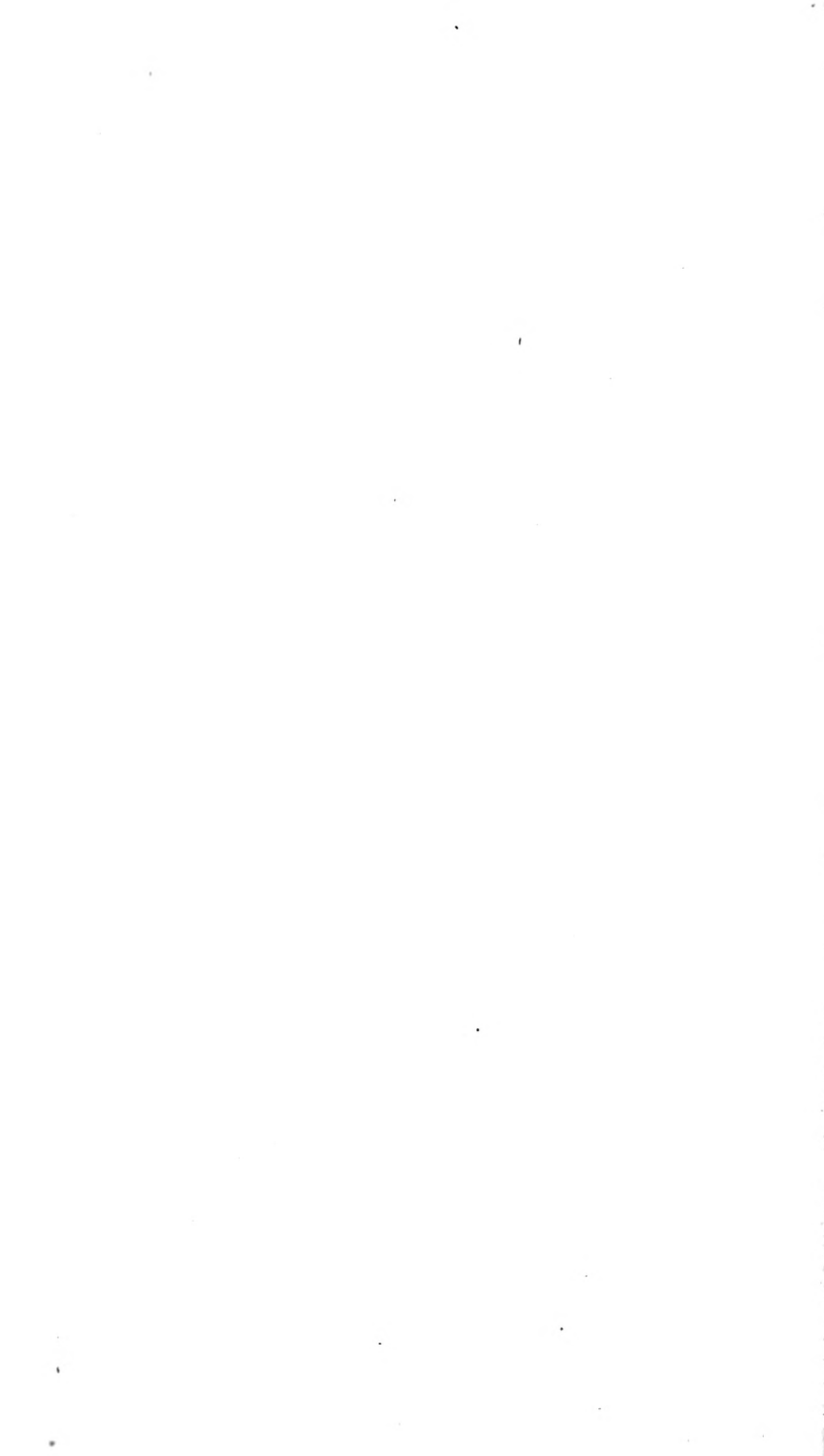
Christ-Church, PHILADELPHIA; April 5,
1757.

AT THE DESIRE OF

GENERAL S T A N W I X,

To the forces under his Command, before
their march to the Frontiers. With a
PRAYER on the same Occasion.





LUKE iii. 14.

And the Soldiers demanded of him likewise, saying---Master, and what shall we do? He said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

THIS chapter contains an account of the preaching of St. John the Baptist; who, being called of God in the wilderness, and duly commissioned for his high office, “came into all the country about Jordan, preaching to the people the Baptism of Repentance for the Remission of Sins.”

THE more thoroughly to awaken their attention, and evince the necessity of his doctrine, he appears in the most striking character; being, as was prophesied concerning him, “the voice of one crying in the wilderness; prepare ye the way of the Lord; make his paths straight! Every valley shall be filled, every mountain and hill shall be brought low; the crooked [*places*] shall be made straight; the rough ways smooth; and all Flesh shall see the Salvation of God!”

THESE words allude to a known custom of great kings, who, when they undertook any long journey, were wont to send forth their messengers before them; proclaiming to the people

ple to make their way plain. Now, as the Jews, at this time, daily looked for the coming of their King or Promised Messiah, such a proclamation, from so extraordinary a person, crying out to clear the way, "for that the Salvation of God was at hand," could not fail to excite their curiosity, and interest their affections!

EVERY heart was accordingly seized with an instant hope of beholding the Desire of Nations; with whom they expected to share crowns and empire and temporal glory. Nay, they began "to muse in their hearts whether John himself were the Christ *," or only his fore-runner. In either case, they were eager to embrace the baptism which he preached; as artful courtiers will strive to recommend themselves to the graces of an expected Master. Hence, "a Multitude of them came forth, to be baptized of him."

JOHN, who saw their carnal views, is not too forward in conferring his baptism upon them, without duly instructing them in the nature and conditions of it. "O generation of vipers! says he; who hath warned you to flee from the wrath which is to come?" Nevertheless, if you are really desirous to escape it, and to be admitted to the blessings promised in the Messiah, do not deceive yourselves in thinking that those

* They were, no doubt, some time in this suspense, before John resolves them, by telling them that he was not the Christ, nor even worthy to unloose the latchet of his shoes; but that the Christ was quickly to follow after him.

blessings

blessings may be derived to you by inheritance. They are not of a carnal but of a spiritual nature. Nor will it avail you any thing to say, “we have Abraham to our father;” and are thereby the children of promise. For I say unto you that unless you bring forth fruits meet for repentance; you can by no means inherit those Promises—“For God is able of these stones to raise up children to Abraham; and in them shall his promises be made good, if not in you. And you must now, without delay, make your choice.*” “For the ax is already laid to the root of the trees; and every tree that bringeth not forth good fruit is to be hewn down and cast into the fire.”

Such an alarming denunciation struck the people with double astonishment; and they pressed still more eagerly about John, crying—† “what shall we do then;” to escape this ruin and obtain this salvation? “He answered and said unto them, he that hath two coats, let him impart to him that hath none. And he that hath meat let him do likewise;” herein strenuously recommending the universal practice of that diffusive charity and benevolence, which are a main foundation of moral virtue, and the most acceptable service we can render to our adorable Creator!

Among others who pressed forward, on this occasion, came the Publicans, a set of men infamous for their illegal exactions upon the peo-

* V. 7, 8, 9. † V. 10, 11, 12, 13,

ple, crying--“Matter, what shall we do?” John, who knew their character, strikes boldly at their capital vice; charging them by their hope of salvation and their dread of Ruin,—“exact no more than what is appointed you” by law; for how shall you begin to be good, till you cease to be unjust?

LAST of all came the Soldiers †, “demanding of him likewise, saying—and what shall we do? he said unto them do violence to no man, neither accuse any falsely, and be content with your wages.”

SUCH are the words which were recommended to me as the subject of this discourse. And had I been left to my own choice, I could not have selected any more suitable to my purpose. For being delivered by divine inspiration, on a most important occasion; namely, when the soldiers themselves earnestly requested to know, by what means they might escape the threatened fire of God’s wrath, and obtain salvation through the Messiah, we may be sure they imply in them the fundamental parts of the Christian Soldier’s Duty; so far at least as relates to that particular character.

I SHALL therefore proceed upon them, in their natural order. With diffidence, however, I enter upon my subject. I know many of you to be men of distinguished understanding; conscious of the dignity of your own character, and of the

† V. 14.

glorious cause wherein you are engaged. And nothing but your own express desire, could give me courage to offer my thoughts concerning any part of your duty. But, being invited thereto, I shall proceed to the utmost of my abilities, as far as the time will permit. And, whatever may be the execution, I can safely say that I bring with me a heart zealous for the public—and regardful of you!

FIRST, then, the Christian-Soldier is to “do Violence to no man.”

THERE are two sorts of violence which a soldier may be guilty of. One is against those who are lawfully vested with command over him. This is commonly stiled Mutiny, and is a crime of the most atrocious nature; seldom to be expiated but by the Death of the offender. And as God is a God of order, it must be peculiarly odious to him.

ANOTHER sort of Violence, which a soldier may be guilty of, is against his Fellow-subjects. This is that violence more immediately meant in the text; the original word there, signifying the shaking or terrifying a man, so as to force money from him through fear. This we find expressly forbid by the spirit of Christianity, under pain of forfeiting the Salvation of God. And we may glory to say, that it is also forbid by the mild spirit of the British constitution!

OUR Soldiery are armed by the laws of their

country, and supported by the community; not to command, but to serve it; not to oppress, but to protect, it. Should they, therefore, turn their sword against those from whom they derive their authority, and thus Violate the just rights even but of one Freeman, who contributes to their support---what a complication of guilt would it imply? It would be treachery! It would be ingratitude! Nay, it would be parricide!

As for the tyrants of mankind, let them (belying heaven and pretending an authority from God) lead forth their armed slaves to plunder, to harass and to destroy those to whom they owe protection! Let them fill those lands with Violence and Blood, which they ought to fill with Blessing and Joy! "Verily I say unto you they shall have their reward." For, believe me, such actions are odious to heaven, repugnant to the gospel; and God will certainly avenge his own cause!

HAPPY for us, we rejoice under milder influences! our gracious sovereign, thro' a long and prosperous reign, has never, in any instance, offered violence to the rights of his subjects; nor permitted it in his servants. The Commanders placed over us, in our present distress, have signalized themselves as patrons of justice and lovers of liberty. Though appointed over great armies, among a people long accustomed to pro-

profound peace, jealous of their privileges, and some of them even unreasonably prejudiced against all Force and Arms; yet they have happily reconciled jarring interests, and, with all possible care, supported the Military, without violating the Civil, power.

As a signal instance of the harmony arising from this conduct, it will be but justice to mention you, gentlemen, whom I have now the honor to address. You have been among us for many months. Most of you were at first but a raw unformed corps; and, from the manner of your being quartered out in small parties among the inhabitants of this city, disturbances might have been expected. But quite the reverse has been the case. No deeds of Violence have been offered. No complainings have been heard in our streets. Your conduct has done honor to yourselves, and to those who have the Command over you.

ALL I shall add, then, on this head is, to beseech you, by your hopes of the Gospel-promises, to persevere in the same dutiful inoffensive behaviour towards your fellow-citizens, in all parts of your future conduct. And, as you can never be led to deeds of Violence by any authority appointed over you, let it never be said that your own choice or rashness engaged you in them; so as to subject you to the severe and shameful punishments denounced against

them, by the laws of your country in this world, and by the Gospel of Christ in the world to come.

THUS I have endeavoured to give the true meaning of the words "do violence to no man." I know there are some who affect to understand them in a more unlimited sense; as containing a general prohibition of all Force and Arms whatsoever. But, in this, they are neither warranted by scripture nor reason. Nay, the very reverse is evident from the text itself.

THE Soldiers, whom Saint John addresses, received wages for fighting and bearing arms against the enemies of their country. He expressly enjoins them to be content with those wages. But this he never would have done, if the service, which they performed as the condition of the wages, had been that identical Violence, which he so strongly prohibits in the former part of the verse. They must indeed be very bold, who can charge the spirit of God with such a Contradiction!

BUT the fact is that—to support Justice, to maintain Truth, to defend the goods of Providence, to repress the wild fury of lawless Invaders, and by main force, if possible, to extirpate oppression and wickedness from the earth, has never been accounted Violence in any language or country. On the contrary, it is duty to the public, and mercy to thousands!

IF Society is of God's appointment, every thing essential to its subsistence must be so too; for he that ordains the end, ordains the means. But how shall Society subsist, if we are to submit to the unrighteous encroachments of every restless Invader? If we are tamely to be plundered, tortured, massacred and destroyed by those who covet our possessions? has God given us his Gospel, endowed us with reason, and made us fit for society, only to put us in a worse condition than the roaming Savage, or the Beast of prey?

WE all allow, in common cases, that a public Robber may be subdued by force or death, if other means fail. We grant also that those who invade private property may be compelled to restitution at the bar of justice. But if independent states have injured us, to what bar shall we cite them? who shall constrain them to appear at our summons? or, if they should appear, who shall oblige them to abide by the sentence? open force, then, must be the dernier resort. And strange it is that those who are often so litigious in cases of private right, should affect to be the most passive in what concerns the rights of the community!

IN short, if human societies are instituted for any end at all, independent states may not only defend their rights when invaded; but if they are already deprived or defrauded of them, they may demand restitution in the loudest and most

importunate manner; even by calling for it in thunder at the very gates of their enemy. This is often the shortest and most merciful method. Nor is it doing Violence to our neighbours, but justice to ourselves, and to the cause of Right, Liberty, Virtue, and public Safety; which would otherwise be left unavoidably to suffer.

It were indeed sincerely to be wished that the Gospel of the blessed Jesus might have such an universal influence on the lives of all men, as to render it no more necessary to learn the art of war. But alas! this is a degree of perfection not to be hoped for in the present state of things, and only to be looked for in the kingdom of universal Righteousness. Were all men arrived to such a degree of goodness as to render force unnecessary, then also the magistracy, the laws, and every thing else belonging to particular societies in this world, would be a needless institution. But as long as particular societies are of any use, so long will force and arms be of use; for the very end of such societies is to unite the force of individuals, for obtaining safety to the whole.

WHAT I have already said will convince every reasonable person that the words---do violence to no man---were never meant as a general prohibition of all force and arms; so often necessary in this embarrassed scene of things. As for those who from views of interest, pretended scruples of conscience, and I know not what prejudices
of

education, still shut their eyes against the clearest light, I do not pretend to offer arguments for their conviction.

If the barbarities that have been committed around them; if the cries of their murdered and suffering brethren; if their country swimming in blood and involved in an expensive war—if these things have not already pierced their stony hearts, and convinced their deluded reason, that their principles are absurd in idea and criminal in practice, I am sure any thing I might say farther, would have but little weight. I shall only beg leave to remind them, that they will have this cause to plead one day more before a tribunal, where subterfuges will stand them in no stead; and where it will be well if they are acquitted, and no part of the blood that has been spilt is required at their hands.

HAVING found it necessary to dwell so long on the former part of the text, I shall be very brief on what remains.

THE Christian-soldier is forbid, in the Second Place, to “accuse any man falsely.”

To circumvent, to bear down, or to take away, the character of another, for the sake of revenge, profit or preferment, is indeed a crime of the most unpardonable nature. It seldom admits of any reparation, and strikes at the very root of all peace and faith and society among men. Surely, then, among a society of soldiers, whose strength consists in their harmony, and

whose peculiar character is their Honor and Veracity, such a pernicious vice should be discouraged in an eminent degree, as tending to their immediate ruin, and odious both to God and Man.

IN the Third and last place, the Christian-soldier is to be content with his wages.

THIS is also a very essential duty. Nothing ought to be more inviolable among men than the performance of their covenants. Now, between the British state and its soldiery, there is a covenant of the most sacred nature. They voluntarily enlist into a certain service for certain wages. These wages are sufficient for a comfortable subsistence. The British government has Mercy in its whole nature, and all its appointments are liberal. The wages of our common soldiery are almost equal to those of the inferior officers in many other services. Surely then, for them above all others, to be discontented with those wages, to neglect the duty annexed to them, or to be faint-hearted in its performance, would argue the highest baseness. It would be breach of Faith, breach of honor, and a total want of every generous affection.

MOREOVER, to be content with one's Wages implies also a faithful application of them to the uses for which they are given. They are not to be spent in riot and intemperance, but in keeping the body neat, clean, healthy, and vigorous for the discharge of its duty. Nastiness and slovenliness

floweliness in dress or behaviour are sure marks of a mean and dastardly temper. The man who disregards the care of his own person, which is the Image of his maker, can have neither spirit nor grace nor virtue in him. It will be almost impossible to exalt his groveling Soul to the performance of any great or heroic action.

AND as for intemperance in a soldier, a vice of more ruinous consequence cannot well be imagined; or rather it is a complication of all vices. For not to say that it generally leads to those acts of Violence, so fully mentioned above, it is in itself a manifest violation of every tie between the Soldier and his country.

THE Soldier, by the terms of his enlistment, consigns his health, strength, and service to the public, in consideration of his receiving certain wages. Now for him to spend those wages in enervating or destroying that very health and strength for which they are given him, would be robbery of the public! nay, desertion itself is not a greater crime; and nothing but the mercy of our laws, in compassion to the frailties of human nature, could have made the punishment of the one less than that of the other. For a soldier may as well be found absent from his post, or asleep on it, as be found on it in a condition which renders him unfit for the duties of it.

IN short, discontent, sloth, murmuring and intemperance, have been the bane of many a
powerful

powerful army, and have often drawn down the divine displeasure, by giving them up to certain ruin.

UPON the whole then, we may conclude from the text, that the particular duty of christian soldiers consists chiefly in—Obedience to those who are appointed to command them; a respectful inoffensive Behaviour to those who support and maintain them; strict Honor and unshaken Veracity towards one another; Temperance, Sobriety, Cleanliness, and Contentment in their private character; and a steady, bold and cheerful discharge of whatever service their King and Country may require of them.

I SAID that these things constitute the particular duty of soldiers, considered as such. But here let it be remembered, that no special injunctions of this kind to any certain order of men can possibly exempt them from the general precepts of the gospel. Though the text be addressed particularly to the soldiers, considered in that character; yet as they are also Men and Creatures of God, they are equally called (in the eleventh verse for instance) to the practice of universal benevolence and charity, with the whole body of the people, whereof they are a part, and to whom that verse is directed.

THUS I have finished what I proposed from the text.

AND now, gentlemen Officers, you will permit me to address the remainder of this discourse
more

more immediately to you. I know you love your King and Country. I know you regard those men under your command, and would wish to see them shining in the practice of those virtues which I have been recommending. But yet, after all, this must, in a great measure, depend upon yourselves.

IF, then, you would desire to have any tie upon their consciences; if you would wish to see them act upon principle, and give you any other hold of them than that of mere command—let me, Oh let me beseech you, to cultivate and propagate among them, with your whole influence and authority, a sublime sense of Religion, Eternity, and Redeeming-Love! Let the bright prospects of the Gospel of Jesus be placed full before their eyes; and let its holy precepts be inculcated frequently into their hearts!

BUT, above all things, let the adorable name of the everlasting Jehovah be kept sacred among you! Glorified angels fall prostrate before it! The very devils themselves tremble at it! And shall poor worms of earth; dependent on a pulse for every breath of being; surrounded with dangers innumerable; marching forth in the very “shadow of death;” to-day here, and to-morrow in eternity—shall they dare to blaspheme that holy name, before which all nature bends in adoration and awe? Shall they forget their absolute dependence upon it for all they have, and all they hope to have?

ALAS!

ALAS! when the Name of our *Great Creator* is become thus familiar, and prostituted to every common subject, what name shall we invoke in the day of danger? to what refuge shall we fly amidst the various pressures of life? to whose mercy shall we lift up our eyes in the hour of death? and into whose bosom consign our souls, when we launch forth into the dark precincts of Eternity?

ONCE more, then, I beseech you, let the name of the Lord be holy among you; else have you no sure foundation for virtue or goodness; none for dependence upon providence; none for the sanctity of an oath; none for faith, nor truth, nor "obedience for Conscience-sake."

NEXT to religion and a sovereign regard to the honor and glory of your great Creator, it will be of the utmost importance to cultivate, in yourselves and those under you, a noble, manly, and rational † Enthusiasm in the glorious cause wherein you are engaged; founded on a thorough conviction of its being the cause of Justice, the Protestant-cause, the cause of Virtue and Freedom on earth.

ANIMATED by this sublime principle, what wonders have not Britons performed? How have they risen, the terror of the earth; the protectors of the Oppressed; the avengers of Jus-

† The author hopes to be excused in the use of this word, as here restricted and explained. He does not know another, that would convey his idea, to substitute in its place.

tice,

tice, and the scourge of tyrants? How have the sons of Rapine and Violence shrunk before them, confounded and o'erthrown? Witness, ye Danube and Sambre, and thou Boyn, crimsoned in blood! bear witness and say—what was it that fired our Williams and our Marlboroughs to deeds of immortal renown? What was it that steeled their hearts with courage, and edged their swords with victory? Was it not, under God, an animating conviction of the justice of their cause, and an unconquerable passion for Liberty, and the purity of the Protestant faith †?

AND do you think now, gentleman, that the cause wherein you are engaged is less honorable, less important; or that less depends on the sword you draw? No, gentlemen! I will pronounce it before Heaven and Earth, that from the days of our Alfreds, our Edwards, and our Henries downwards, the British sword was never unsheathed in a more glorious or more divine cause than at present!

† Never were the noble effects of this sublime principle so conspicuous as at the glorious battle of the Boyn. Here our great deliverer king William, with a small army, routed a much superior, and perhaps otherwise a better one. There was only this difference. The one fought for liberty, for religion, and their country; and were ardent in their cause, from a conviction of its justice. The other fought in defence of tyranny, having little of their own to lose, and no steady principle to act upon.

LOOK

LOOK round you! behold a country, vast in extent, merciful in its climate, exuberant in its soil, the seat of plenty, the garden of the Lord! behold it given to us and to our posterity, to propagate Virtue, to cultivate useful arts, and to spread abroad the pure *Evangelical* Religion of Jesus! behold colonies founded in it! *Protestant* Colonies! *Free* Colonies! *British* Colonies! Behold them exulting in their Liberty; flourishing in Commerce; the Arts and Sciences planted in them; the Gospel preached; and in short the seeds of happiness and glory firmly rooted, and growing up among them!

BUT, turning from this prospect for a moment, look to the other hand! direct your eyes to the westward; there behold *Papish* Perfidy, *French* Tyranny, and *Savage* Barbarity, leagued in triple combination, advancing to deprive us of those exalted Blessings, or to circumscribe us in the possession of them, and make the land too small for us and the increasing multitude of our posterity!

OH Britons! O Christians! what a prospect is this! 'tis odious to the view, and horrible to relate. See, in the van, a set of fierce Savages hounded forth against us, from their dark lurking places; brandishing their murderous knives; sparing neither age nor sex; neither the hoary sire, nor the hopeful son; neither the tender virgin, nor the helpless babe. Ten thousand
furies

furies follow behind and close up the scene! grim Superstition, lording it over Conscience! bloody Persecution, shaking her iron scourge! and gloomy Error, seducing the unwary soul! while, in the midst, and all around, is heard the voice of Lamentation and Mourning and Woe; Religion bleeding under her stripes! Virtue banished into a corner! Commerce bound in chains, and Liberty in fetters of iron!

BUT look again, gentlemen! between us and those evils, there is yet a space or gap left! and, in that gap, among others, you stand; a glorious phalanx! a royal † Corps formed by the best of Kings for the noblest of purposes!—formed to be the avengers of Liberty and protectors of justice in this New world!

AND now is not my assertion proved? Considered in this light, does it not appear to yourselves that never, from the first of time, was a body of Britons engaged in a more glorious cause than you are at present; nor a cause on whose issue more depends? You are not led forth by wild ambition, nor by ill-grounded claims of right, nor by false notions of glory. But, consigned to you is the happiness of the present age and of late posterity. You wear upon your swords every thing that is dear and valuable to us, as Men and as Christians. And upon your success it depends, perhaps, whether

† This Corps consisted chiefly of the *royal American Regiment*.

the pure religion of the gospel, streaming uncorrupted from its sacred source, rational, moral, and divine, together with liberty and all its concomitant blessings, shall finally be extended over these American regions; or whether they shall return into the bondage of idolatry, and darkness of error for ever!

IN such an exalted and divine cause, let your hearts betray no doubts nor unmanly fears. Though the prospect may look dark against us, and though the Lord may justly think fit to punish us for our sins, yet we may firmly trust that he will not wholly give up the Protestant-cause; but that it is his gracious purpose, in due time, to add to the reformed church of Christ, “the Heathen for an inheritance, and the uttermost parts of the earth for a possession.”

Go forth, then, with humble boldness, as men conscious that their designs are approved of God. And oh! if perchance your feet shall touch those fields that have already drank in the blood of the Slain, and have beheld your brethren expiring in all the variety of woe—gently, oh gently tread among their † uncoffin-

† The body of men to which this discourse was delivered, were expected to have gone directly against Fort du Quesne on the Ohio, but were obliged to act only on the defensive for that year. A great part of them, however, were present at the reduction of the place the year following, under Brigadier General Forbes, who, to his immortal honor, literally fulfilled what is here hinted at. For, having happily got possession

ed bones! drop a tear over their scattered ashes; and give a moment's pause for reflexion! It will touch the heart with tenderness, and be a fruitful source of much useful thought. It will give fresh vigor to every arm, and new ardor to every breast!

To see one of our species mangled and torn in pieces is horrible! to see a Briton, a Protestant, our friend, our neighbour, so used, is more horrible still! but to think that this should be done; not to one but to thousands; and done in an unguarded hour; and done without provocation; and done with all the aggravation of infernal torture; and done by savages; and by savages whom we have cherished in our bosom; and by savages stirred up against us contrary to the faith of treaties; and stirred up by men

session of the Fort in November, 1758, a large part of his army was sent to Braddock's field on the banks of the Monongahela to bury the sad remains of the dead that had lain there upwards of three years. This was truly a moving and very solemn scene; made yet more so by the tears of sundries who had lost their fathers, brothers and dearest relatives in that fatal spot.

There is an account of such a burying as this in the Roman history, painted in very moving terms by Tacitus; who tells us that Germanicus and his soldiers, having come near the forest of Teutoburgium, where by report the bones of Varus and the legions had lain six years unburied, they became possessed with a tenderness to pay the last offices to their countrymen. In performing this sad duty, "no one, says he, could distinguish whether he gathered the particular remains of a stranger, or those of a kinsman; but all considered the whole as their friends, the whole as their relations, with heightened resentments against the foe."

professing the name of christians—good heaven! what is it? words cannot paint the anguish of the thought; and human nature startles from it with accumulated horror!

RISE Indignation! rise Pity! rise Patriotism! and thou Lord God of Righteousness, rise! avenge our bleeding cause! support Justice, and extirpate perfidy and cruelty from the earth! inspire those men, who now go forth for their King and Country, with every spark of the magnanimity of their forefathers! the same our cause, the same be its issue! Let our enemies know that Britons will be Britons still, in every clime and age! and let this American world behold also thy Salvation; the work of the Lord for his Inheritance! Even so; rise Lord God of Hosts! rise quickly! Amen and Amen.



A P R A Y E R

On the same Occasion.

FATHER of all! Preserver of all! Judge of all! thou First and Best of Beings! all praise and glory be ascribed unto thee, who hast made us capable of seeking and loving thee; and hast invited us to fly to the throne of thy Mercy for aid and direction in all our undertakings, and deliverance in all our dangers. Surely that heart must be lost to every nobler feeling, that does not see and adore thy unspeakable goodness towards the children of men—

WE see and we adore it, O thou King of Nations! struck with the transcendent Majesty of thy perfections, conscious of our own unworthiness, and relying on the merits of thy ever blessed Son, we prostrate ourselves in the dust before thy glorious presence; fearing, yet loving; trembling, yet adoring!

WE confess, O Lord! that thou hast done wonderful things for us and for our fathers! thou hast indeed given us a goodly heritage; and the power of thy glory hath often supported us signally in the days of our danger. But alas! our ingratitude has increased in proportion to thy Mercies, and all sorts of transgressions have spread themselves wider and wider among

us. Thou hast visited us for these things, and sent thy Judgments upon the earth, but still we have not learned Righteousness; and justly might our unworthiness provoke thee to remove from us our inestimable privileges, both civil and religious.

YET still, though we have sinned against heaven and before thee, we will trust in thy paternal mercy—and we know in what we trust. Thine ear is not heavy that it cannot hear, nor thy hand shortened that it cannot save; and there is sufficiency in the blood of the Redeemer! suffer us, therefore, O merciful Father, in this day of our visitation, to throw ourselves upon the merits of the ever-blessed Jesus; humbled under thy chastisements; confessing and bewailing our past offences, both public and private; and beseeching thy divine grace to revive among us a spirit of primitive piety, integrity and virtue!

BUT oh! above all, and as the foundation of all, inspire us with an awful reverence of thy glorious majesty. Give us an unshaken Loyalty to our gracious sovereign; and a prevailing love and veneration for our excellent Constitution, civil and religious! and as often as we are called more immediately to appear in defence of it, O grant that in such a glorious cause we may betray no unmanly fears; but act the part of Britons and of Freemen; going forth devoted either to death or to victory; and scorning a
 life

life that is to be purchased at the expence of the Protestant Religion and our National Privileges!

BLESS and long preserve our rightful sovereign King George! Bless his royal family and all his alliances! surround him with Counsellors of a true uncorrupted British Spirit; men sagacious to discover, and stedfast to pursue, their country's Good. Guard him from all conspiracies against his person and government; whether secret or more open. May his administration be steady! steady in the cause of liberty! steady in promoting the public welfare! steady in opposing the enemies of our Zion! and may the gates of hell never prevail against it!

FOR this end, O Lord, give success to his arms both by sea and land, and favour our righteous cause! give courage, conduct and integrity to our commanders, and "those who turn the battle from our gates." In a particular manner, bless all those who go forth for the Protestant-cause, in this American World! make them instrumental in preserving among us, and spreading abroad to the remotest parts of the habitable earth, the precious Blessings of Liberty and undefiled Religion. And thou that stillest the rage of the ocean, and the tumults of the people, speak peace to the rage of our implacable and savage foes, and bring this expensive war to a safe and speedy issue! May we soon be delivered

from all our fears, and peace be restored in all our borders.

MAY these men here present, who now go forth in our cause, be returned safe to our friendship, crowned with triumph and victory; that they and we together may afterwards serve and adore thee without fear, in holiness and righteousness before thee, all the remainder of our days! Hear us, O heavenly father, for thy son Jesus Christ's sake, to whom with thee and the Holy Ghost, one God, be the kingdom and the power and the glory, world without end!



DISCOURSE V.

The Duty of praising GOD for signal Mercies and Deliverances.

PREACHED, September 17, 1758.

On Occasion of the remarkable Success of
HIS MAJESTY'S ARMS in AMERICA,
during that Campaign.

EXOD. XV. 1.

I will sing unto the Lord; for he hath triumphed gloriously.

IF we look back to the records of antiquity, we shall find that some of the oldest and most exalted compositions of men, are Songs of praise and extasy to their great Creator.

THERE is something in Poetry and Music admirably suited to divine subjects; and it is natural for the soul, when struck with any thing surprizingly Great, Good, or New, to break forth, beyond the common modes of speech, into the most rapturous turns of expression; accompanied with correspondent attitudes of body and modulations of voice. Even the untutored savages around us furnish striking examples of this.

HENCE it is, that Poetry and Music were originally confined to the immediate praises of the Deity; and the best and wisest men, of all ages, have had recourse to divine Hymns and spiritual Songs, in the effusions of their souls before the almighty Lord of heaven and earth,

ERE yet temples were built, perhaps, or fixed hours of devotion set apart; when the voice of Conscience could be heard, and the busy scenes of art had not yet seduced away the attention of man; the great progenitors of our race, as they tended their flocks on from pasture to pasture, no doubt, often felt their hearts rapt into this kind of sacred extasy, and poured them forth in unpremeditated strains before the Lord. Whenever they received any signal instance of Almighty Goodness; whenever any surprising effect of Almighty Power struck their sight and kindled admiration; that auspicious moment, they, doubtless, embraced and adored the invisible hand from which the whole proceeded; the hand that formed the earth, the sun and moon, which they beheld; that hung the clouds in air; that charged their bosoms with treasures, and bade them drop down in fatness to rejoice herb and beast and man.

THESE sublime exercises may be considered as the express inspirations of God himself, being nothing else but the secret agency of his grace, through the means of his works, on the hearts of men, in these early days of simplicity; and, as this was the first source of Poetry, it
were

were to be wished that she had never descended beneath her high original. It were to be wished that, among all our other improvements, we had not too much improved away this pure primitive intercourse, with the Father of Light and Spirits! Yet still, we are to reflect that this is a world of imperfection; and that, as there are advantages, so there are also inconveniences, incident to every stage of its progress from original simplicity to its last state of refinement.

BUT, to proceed on our subject; some of the most beautiful pieces of divine poesy are left us by the eastern nations, and especially by the Hebrews; with whose compositions of this kind we are more directly concerned, as they are preserved for us in our Bibles.

Now, of all that we read there, one of the most exalted is the *Song of Moses*, from which I have taken my text; composed in a transport of joy, admiration and gratitude, when he beheld the Mighty One of Israel divide the great deep, and lead his people thro' on dry ground.

THIS was a subject marvellous indeed, and astonishing beyond a parallel! At the blast of the nostrils of the God of heaven, the course of nature was controuled. The waters divided before the Lord. They left their channel in the heart of the sea. They were gathered up, on either side, wave on wave, heap on heap; and stood congealed in liquid mountains at the nod of the Almighty. The Children of Israel passed through. Immediately the waters closed with

irresistible fury. Pharaoh's proud host was covered, overwhelmed, consumed; as a stone that sinks to the bottom—

“ THEN sang Moses and the Children of Israel this SONG unto the Lord, saying (each for himself) *I will sing unto the Lord, for he hath triumphed gloriously.* The horse and his rider hath he thrown into the Sea. The Lord is my strength, and my song; and he is become my salvation. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name!”

IN such strains as these did the raptured leader of Israel, and all his followers, celebrate the *God of their Fathers*, on their deliverance from the rage of Pharaoh, leaving an example for the imitation of all ages, on the like occasions; and, indeed, every civilized people, into whose hands this Song hath fallen, have been lavish in its praises. Its abrupt and beautiful beginning, its pious and fervent conclusion, and the sublime sentiments and grand imagery that prevail through the whole, justly render it a divine standard for all compositions of the like kind.

IN discoursing further from that part of it, which I have taken as my present subject, two things readily offer themselves to be done—

FIRST, to enforce the general duty of praising God at all times, for his general works of providence; and to point out the good effects thereof on the temper.

SECONDLY,

SECONDLY, to shew the particular duty of praising him on particular occasions, for signal mercies and deliverances.

THE latter of these is what I have now more immediately in view; the former being a main business of all our Preaching. But a few words, on that head, may not be improper, before we proceed to the other.

THE arguments to enforce the general duty of praising God are many and various. Favours conferred demand a return of gratitude; and we can scarce think of the man, who, even in his common dealings with men like himself, is insensible of favours, or returns evil for good, without abominating his character. But how is the guilt of such a conduct encreased, when it is towards that Being who gave us life, breath, and all things?

IF we consider the awful relation in which we stand to God, whether as our Creator, our Preserver, our Redeemer, or our Judge; much do we owe to him! much have we to hope, and much to fear from him! In all these relations, he is equally entitled to our warmest adoration and praise.

WHEN we consider him as rising up from his mysterious Eternity, to speak a whole world into being; when, through the eye of faith, we behold him seated on the throne of his omnipotence, dealing abroad happiness to his vast family of heaven and earth—Seraphs and Cherubs, Angels and Principalities, Men and living creatures

tures in proportion to their various capacities to receive it; when we behold him condescending to govern the affairs of the universe, and carrying on, from the beginning, one great scheme of providence for accomplishing his own divine purposes of love towards us; when, for this end, we find him vouchsafing the grace of his holy spirit to aid and support the Just, and not sparing even the Son of his bosom to redeem and restore the Fallen;—I say, when we consider these things, is it possible for us to withhold the just tribute of our wonder, love, gratitude and adoration?

BUT, besides these powerful arguments, we are likewise to remember that the immediate worship of the Deity is undoubtedly the noblest and most improving exercise of our rational nature. The soul of man, in this uncertain state of things, is as it were confined from home; and, unless when tending towards her center, by contemplating and adoring the great source and model of all perfection, she can find no lasting happiness, but is distracted by false hopes and false fears. There is not in all the universe, excepting God, an object capable of fully satisfying the intellectual and moral powers of the soul; and therefore it behoves her much to soar often above this ensnaring mass of earthly desires, and to strive for communion with him, who is her supreme good.

THE best of men have found their chief comfort to consist in exercises of this kind; and those elevated

elevated flights of the soul to God, when thus winged with love, joy and admiration, truly proclaim her divine original, her capacious powers and glorious destination for eternity. They expand and strengthen her faculties, improve and exalt the temper, and prepare her for the harmony of heaven!

Now these sacred exercises of praise to God must not be entirely confined to closets, and of a private nature. We are likewise obliged to praise him publickly “in the great congregation, and to reverence him in the assembly of his faints.”

MEN are all citizens of the world, as well as of particular societies. They are subjected to the same general laws; and, in many cases blended together in one common lot. We enjoy many Blessings in common, and in common have deserved many punishments. In common, therefore, we ought to deprecate the latter, and praise our great Benefactor for the former.

BUT, added to all this, the exercises of Religion are greatly quickened by friendly communion. Man is of a sympathizing nature; and, when a number of God's people are piously assembled before him, mingling hearts and voices in one solemn act of devotion, a kind of sacred flame is apt to catch from bosom to bosom, lighting up such rapturous strains of ardent praise, as no other circumstances, perhaps, could easily excite.

NOR are such religious exercises only calculated to improve our own natures, but likewise peculiarly delightful to God himself; and we may venture to affirm that, among all his works, there is not a sight more grateful to him, than a number of his dutiful children thus decently assembled before him, and catching, as it were, a few moments from the vanities of life, that they may devote them to serious reflexion, and fervently breathe up the humble desires and pious transports of their souls to His holy and exalted name.

THUS far with respect to the duty of praising God for his general works of kindness and love. But this is not all. I proposed, in the Second place, to speak of the great duty of praising him, on special occasions, for particular mercies and deliverances; and that not only privately in our closets, but in the public assemblies of his people.

ON this head, we have many illustrious examples before us. I have already mentioned that of Moses and the Israelites; and from their sublime song of thanksgiving, on their deliverance from the power of Pharaoh, I have taken my text. I shall offer only one example more. It is the great Festival-Sacrifice and Thanksgiving of David, on receiving back the † Ark of God.

ON that happy occasion, he and all the Elders of the people, and the Levites and the

† Chron. xv. xvi.

captains over thousands, appeared in solemn procession, with instruments of music, psalteries and harps and cymbals, and the sound of the cornet and of the trumpet, and the lifting up the voice with joy: And David himself came dancing and singing before them, insomuch, that Saul's daughter, beholding him out at a window, and not being animated with the same godly rapture, that actuated the pious monarch, despised him in her heart, as guilty of levity.

BUT why should I mention examples? The same reason that calls us to humble ourselves under the marks of God's displeasure, calls us to rejoice with thanksgiving on the marks of his favour. For a series of years past, we have had many days of Weeping and Sorrow and Fasting; and the hardest heart would bleed to recount the scenes of suffering and anguish and distress; which we have beheld. But, blessed be God! our affairs begin to wear a better aspect; and we may now come before his presence with songs of holy triumph and joy. Each of us for himself, and all for the public, may take up the elevated strains of Moses and of David——

“WE will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is our strength and salvation; and he shall be the subject of our song. He is our God, and we will prepare him a habitation; our fathers God, and

we will exalt him. The right hand of the * Lord is become glorious in power, and hath dashed in pieces the enemy. They said, We will pursue, we will overtake, we will divide the spoil—But thou didst blow thy wind, and the sea covered them; they sunk as lead in the mighty waters—† Sing unto the Lord all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations—When his people were but few, even a few and strangers in the land; when they went from nation to nation, and from one kingdom to another, he suffered no man to do them wrong; yea he reprov'd kings for their sakes—Blessed be the Lord God of Israel for ever and ever: And all the people said Amen, and praised the Lord”—

DELIVERANCES and blessings equal to these, have been received by us and by our fathers, both now and of old. The power of God's Glory hath often shone illustrious in behalf of the Protestant cause; and we trust it will yet shine to the remotest periods of time.

EARLY did the designs of our enemies appear against the religion and liberties of Britain. When our fathers had but just shaken off the yoke of spiritual bondage, and established the Religion of Jesus in its native purity, reformed from popish error and superstition; a bloody design was hatched by our restless foes to extin-

* Exod. xv.

† 1 Chron. xvi.

guish our name and religion together. Their vast Armado failed, exultant, before the gale. It covered the whole ocean, it approached the coast of Great Britain; and, in the pride of their heart, they said "What shall resist our power? We will pursue, we will overtake, we will divide the spoil." —The eternal God, who dwells in heaven, the protector of the Just, saw and heard them. He laughed their devices to scorn. Obedient to his nod, his Servant-Seas and Winds rose and raged. The proud hopes of the enemy were brought low; and all their stately castles, that rode awhile so triumphantly on the watery surface, were now dispersed before the breath of the Almighty, or whelmed to the bottom in the midst of his vengeance, as a stone that is dropped from the hand.

IN the fight of Britain, this Deliverance was wrought. Our fathers, from the shore, stood and beheld it. Their praises and shouts of triumph ascended to the sky. The God of Victory was their theme. Him they adored, and him they left it in charge for their children to adore, to the latest generations!

THE next attempt against our Protestant Faith was laid dark as Night, and deep as hell. In the bowels of the earth a Mine was placed, with a view to blow up the king, the royal family, both houses of parliament, and destroy at once the whole hopes and strength of our blessed reformation. But the all-seeing eye of God detected the black design, and his all-powerful

arm dragged the conspirators to light and deserved vengeance; thereby working a second deliverance as great as the former.

SINCE that time, many repeated attempts have been made to divide us from ourselves, and delude the unthinking multitude by means of a Popish Abjured pretender. But the Lord has rendered these as vain as all the others.

THUS defeated every where in the parentland of Protestantism and Liberty, our inveterate foes are making their last desperate push, against our holy establishment, civil and religious, in these remote parts of America. But we trust in that same power which has appeared so signally for our fathers—Thou, O God, hast been our trust; nor have we trusted in vain.

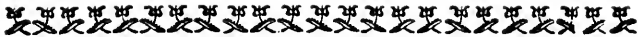
AFTER the days of mourning which we have seen, the short period of one year has produced such a turn in favour of the Protestant cause, as even astonishes ourselves, and among posterity will scarce be believed. The wonderful successes of the Prussian Hero, towards the close of the last campaign in Germany; and the successes which, in the present campaign, God has already been pleased to bestow on the British arms in America, by the reduction of Louisbourg and other important places, furnish a series of such happy events, that if any one had proposed them to our hopes a twelvemonth ago, we should have thought him mocking our credulity, or insulting our distress. But all things are possible to

God; and, when affairs are at the worst, then is often the time when the Mighty One of Israel is pleased to interfere, and therein “to triumph gloriously.”

IN such cases, it is our indispensable duty to mark the manifestations of his power with humble reverence, and to rejoice before him exceedingly; but still we must “rejoice with trembling.” Although the Lord hath brought down the proud hopes of our enemies, who like the Assyrian of old, began to lift themselves up and to boast of their victories; yet we are to remember that they and we are still held in the Balance of his Almighty power, and it is impossible to say which Scale he may finally cause to mount up, or which to preponderate.

BESIDES this, even the best fruits of victory are beset round with thorns; and what are days of rejoicing to others are but days of mourning to many, whose dearest Relatives have given up their lives, a sacrifice in the contest: This world is a chequered scene; and we are to expect no pure bliss in it: But let us act the part of good Subjects and good Christians, and then we may safely trust the issue to his direction, who is supremely just, wise, and holy!





DISCOURSE VI.

CONCERNING THE CONVERSION

OF THE

HEATHEN AMERICANS,

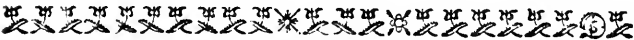
AND

The final Propagation of CHRISTIANITY and
the SCIENCES to the Ends of the Earth.

IN TWO PARTS.

PART I. Preached before a voluntary CONVENTION of the EPISCOPAL Clergy of PENNSYLVANIA, and Places adjacent, in Christ Church PHILADELPHIA, May 2d, 1760; and published at their joint Request.

PART II. Preached in the College of PHILADELPHIA, before the Trustees, Masters and Scholars, at the first anniversary Commencement.





To the most Reverend, His GRACE,

T H O M A S

Lord Archbishop of *Canterbury*, President;

A N D

To all the honorable and venerable Members of
the SOCIETY

For propagating the Gospel in foreign Parts.

My LORDS and GENTLEMEN,

AFTER the many excellent Sermons that have been preached and published by the members of your body, on the Propagation of *Christ's* religion through the untutored parts of the earth; the present publication may be thought to argue some degree of presumption. And this consideration, added to the difficulty of saying any thing new or interesting, on a subject so fully handled by many of the brightest ornaments of our church, would have deterred the author from letting the *first Part* of this Discourse appear in print; if, on the other hand, he had not been encouraged therein, by the express desire of his brethren who heard it, and the Hopes that his situation in *America* may have enabled him to place some particular points in a light, perhaps, somewhat new.

WITH respect to the *second Part*, it may be thought a very needless labour to attempt a proof—That the interests of Christianity will be advanced, by promoting the interests of Science. But it hath been the author's misfortune, in his

endeavours for the latter, to meet with men, who seeming to consider the advancement of Knowledge and *free* Enquiry as unfriendly to their dark System, have set themselves up, with rage truly illiberal, to stifle the infant Sciences here. For this reason, he thought he could not do a better service than endeavour to shew them at large that they were, in effect, waging war, not only with every thing elegant and useful in life, but even with the extension of our *Common Christianity* and the best interests of our species! And if, in the prosecution of this design, he hath been led into a more particular Analysis of the sciences than some may judge needful in a discourse of this kind, he hopes the circumstances of the case will be his plea. It may also be some Apology, that it was delivered in a Seminary of Literature, and before a learned Body.

He cannot conclude without taking this opportunity of expressing his gratitude to the venerable society in general, for the honor done him by their body; and to sundry illustrious Members in particular for the countenance* and protection they have always shewn him, in carrying on the sundry Concerns committed to him, in the distant Parts of the Earth. More especially, he owes most humble Thanks to that truly learned Prelate, hereafter quoted, who having himself written so excellently on the Accomplishment of the *Prophecies*, condescended to peruse and make some corrections in the first Part of this Discourse, before the present Edition was committed to the Press.

The AUTHOR.

DISCOURSE VI. PART I.

P S A L M ii. 8.

*Ask of me and I shall give thee the Heathen
for thine inheritance, and the uttermost
parts of the earth for thy possession.*

“ **I**F you would make the soul of man great and good (says a sublime † writer) give her large and extensive prospects of the immensity of God’s works, and of his inexhausted Wisdom and Goodness.”

Now, those divine attributes of Wisdom and Goodness are no where more gloriously displayed than in the Gospel-dispensation, and in those marvellous Revolutions and Workings of Providence, which the Almighty has performed, and will yet perform, for the Salvation of mankind, and the final extension of his Son’s kingdom to the ends of the earth.

WELCOME, therefore, thrice welcome the holy Scriptures, those living oracles of God, which can lend a clue to our meditations, and conduct them, by divine Grace, through these awfully improving subjects. Here is the “Mystery which was hid from ages and from generations,

† Dr. Burnet in his Theory.

but

but which God at length manifested to his Saints, with a promise that the riches of the glory thereof should be made known among the Gentiles." †

THIS latter part of the Gospel-dispensation, which relates to the final conversion of the Gentiles, even "to the uttermost parts of the earth," is that which, by the words of my text, and the present occasion of our meeting, I am more immediately led to consider. And, in doing this, I shall, by divine assistance, pursue the following Method.

FIRST, I shall endeavour to shew, from the general voice of Prophecy—That it is the gracious purpose of God, in his own good time, to bring the Heathen around us to the knowlege of his blessed Gospel, through the grace of our Lord Jesus Christ.

SECONDLY, I shall make some remarks on the present situation of things on this continent with respect to the Gospel-œconomy, and the probability of a speedy accomplishment of the Prophecies which relate to the final conversion of the nations.

LASTLY, from this view of things, I shall offer an humble Address to you, my Brethren, who are employed as instruments in the hand of God for carrying on this great work of Conversion, by the Preaching of the Gospel in these distant Re-

Colossians i, 26, 37.

gions,

gions, to which its joyful Sound hath so lately reached.

You see here, what a large field is opened; and would to God that I were endued with gifts and powers sufficient to acquit myself therein agreeable to your expectations. But I know the vast, the glorious importance of the subjects proposed; and I feel my own weakness. I beseech you, therefore, to send forth your prayers for me to the throne of grace, that these subjects may not suffer in my hands; and that I may be enabled to speak as becomes one called to the present office.

I AM, in the FIRST PLACE, then, to consider the general voice of prophecy, with respect to the Conversion of the Heathen around us. And among many other illustrious predictions of this event, the words of my text, and the verses preceding it, are full and strong.

“WHY do the Heathen rage, and the people imagine a vain thing?—Yet have I set my king upon my holy hill of Sion.—Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” The meaning of which is, according to all the commentators——

THOU art my son Jesus! This day have I anointed thee king over all the world, which thou hast purposed to *redeem*. Go on; complete the great eternal scheme, and thereby establish

tablish for thyself a kingdom of everlasting holiness. In vain shall the nations rage. In vain shall their proud leaders, Herod, Pontius Pilate, the Pharisees and rulers of Israel, combine themselves against thee. In vain shall they seek to dethrone thee, to cut thee off from the earth, and to crush thy kingdom in its birth. My eternal purposes are fixed. The right hand of my power shall be thy strength and guide. It shall defeat all the machinations of thy enemies, and raise thee even from the habitations of the dead, to thine inheritance in the mansions of glory. There shalt thou dwell for ever, and whatever thou shalt ask of me thou shalt receive, till the Heathen become thine inheritance, and the very ends of the earth thy possession.

HEREIN we see a most striking Prediction concerning the propagation and final extension of Christ's kingdom to the very remotest nations of the world. And indeed there is a beautiful harmony among all the prophetic writers, relative to the same event.

THE venerable Patriarch Jacob, in blessing his son Judah, gives an early intimation thereof; and tells him that the sceptre should not depart from his family till the immortal SHILOH should come, who was to erect an everlasting kingdom, unto "whom the gathering of the people was to be †."

BUT of all the Prophetic writers, the sublime

† Genesis xlix. 10.

Isaiah

Isaiah seems to have been favoured with the fullest view of the Gospel-state, from the very birth of the Messiah to that glorious period, whereof we are now speaking, when the “kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.” For this reason he has been called the Evangelical prophet, and has delivered many noble predictions concerning the extension of the Gospel, and the final conversion of the nations.

“THE * earth, says he, in a language peculiarly striking and emphatical, shall be full of the knowlege of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.”

AND again the spirit of God, speaking by the same Prophet concerning the Messiah, says---
 “It † is a light thing for thee, [or a small part of thy undertaking] that Thou [the saviour of the world] shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the GENTILES, that *thou mayest be my salvation unto the end of the earth.*

INDEED the last chapters of this book are only one continued prediction of this period, and the glorious circumstances attending it.

“I AM found, says he, of them that sought

* Isaiah xi, 9. † Chapter. xlix. 6.

me not: I said, behold me, behold me to a nation that was not called by my name *.”

NAY he even gives a Geographical division of the quarters of the world that were to receive the Gospel, wherein he has included the whole Four.

“ I WILL fend those that escape of them, says he, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the Isles afar off that have not heard my fame nor seen my glory; and they shall declare my glory among the Gentiles †.”

Now, according to our learned Commentators, Tarshish denotes the EAST, Pul and Lud the SOUTH, Tubal and Javan the NORTH, and the Isles the WEST. For, in holy scripture, the Isles, the Sea, and the West are frequently put for one another; so that “ the islands afar off which have not heard of God’s fame, nor seen his glory,” may well be understood to comprehend this AMERICAN CONTINENT, or WEST-INDIES generally so called, as the learned Dr. *Lowth* has observed in his accurate commentary upon this passage.

To the same purpose speaks the prophet Jeremiah, in his sixteenth chapter. Intending to reproach the Jews for their absurdity in apostatizing from the true God, after they had once known him, he tells them that, to their great disgrace, a time would come when the very Heathen themselves, who had never heard the name of God, would come to him even from the *uttermost parts of the earth*; and confess that the

* Chapter lxxv. 1. † Chapter lxxvi. 19.

gods which they had worshipped were no gods at all, but that they and their fathers had inherited lies from the beginning, and put their trust in things that profited not.

“O * Lord, my strength and my fortress and my refuge in the day of affliction; the GENTILES shall come unto thee from the ENDS OF THE EARTH, and shall say, Surely our fathers have inherited lies and vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?”

LET us hear also the prophet Daniel. † “The God of heaven shall set up a kingdom which shall break in pieces and consume all those kingdoms (i. e. the four monarchies) and it shall stand for ever and ever. || Behold, one like the son of man came with the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people and nations and languages should serve him.”

IN like manner speaks Malachi. “From § the Rising of the Sun to the Going-down of the same, my name shall be great among the GENTILES; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen.” All which is confirmed, with the utmost solemnity by the angel’s sound in the revelation, and the great voices from heaven, declaring—

“THAT the kingdoms of this world are be-

* Jeremiah xvi. 19, 20. † Daniel ii. 44. || VII.
13, 14. § Malachi i. 11.

come

come the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."*

Now, although these Prophecies may, in part, have had their completion, by the vast rapidity with which the Gospel spread itself into almost every known corner of the old world, soon after our SAVIOUR'S Ascension into heaven, yet, methinks, it is impossible that they should ever have their full accomplishment without the Conversion of the Indian Natives around us, and the propagation of Christ's kingdom to the remotest parts of this continent. We have many of the strongest arguments to induce this belief. For, in the first place, none of these Texts, which I have read, put any shorter limit to the spreading of the Gospel than the Ends of the Earth, and from the Rising of the Sun to the Going-down of the same. And secondly our Saviour himself, the greatest of all the Prophets, has expressly told us that "Jerusalem † shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Now Jerusalem is still trodden down by the Gentiles, and ‖ consequently their times are not yet fulfilled.

WE believe, therefore, on the most solid principles, that there is reserved by Providence some future period or crisis in the Gospel-œconomy, for a more remarkable and final § *Coming in of the Fulness of the Gentiles*, even to the ends of

* Rev. xi. 15. † Luke xxi. 24. ‖ See the learned
Bishop Newton's Dissertations N°. XX. § Rom. xi. 25.
the

the earth; and that it is the great and gracious purpose of God, in that day, to manifest himself to the “Heathen around us, and bring them to the knowlege of his blessed Gospel, through the grace of our Lord Jesus Christ;” which was the first thing I proposed to shew.

BUT here Infidelity usually urges the following questions, viz.

IF such be the intention of God, and so great the efficacy of his Gospel; what must become of those who have sat so long in darkness and the shadow of death? And why does he so long delay the accomplishment of his own eternal promises?

REVERENCE to the supreme Lord of heaven and earth, it might have been hoped, would have secured the advocates of the Christian Revelation against questions of such high presumption. For who shall say unto the Almighty, what dost thou? Or what man, of mortal descent, shall hope to unfold those secret reasons of divine conduct, which eternal wisdom hath not thought fit to reveal?

As for us, we shall only reply in general that as “Those * who have sinned in the Law shall be judged by the Law, so those who have sinned without the Law [*if they perish*] shall perish without it.” As the spirit of God hath not thought fit to declare how far the *Satisfaction* of CHRIST will be applied to those who never heard

* Romans ii. 12.

of his name, we must not presume to be wise above what is written. The nations that sit in darkness and the shadow of death must be left to God's *uncovenanted* Mercies, to judge them according to the measure of Knowledge and Light which they have received. The Tribunal of the Almighty is erected upon infinite Wisdom, Justice and Goodness—and infinite *Wisdom, Justice and Goodness* cannot commit Error or Wrong!

WITH respect to the second question—"Why doth the Almighty so long delay the accomplishment of his own gracious promises?" We must answer much in the same general manner. Known unto God, and him alone, are all his councils from the foundation of the world. Some Conjectures, however, we may humbly offer on this head, without incurring the charge of presumption.

EXCEPT in extraordinary cases, the supreme Being seems to conduct all his operations by general laws; and, both in the Natural and Moral world, the advances to Perfection are gradual and progressive. The Law and the Prophets, which were of old, were but a faint and mysterious Revelation of the will of God, compared to the full blaze of the Gospel, whereby his WHOLE † COUNCIL shone forth at last to mankind. The Lord spoke once in thunders and lightnings from Mount Sinai, § but now leaves the conversion of nations to the ordinary methods of his providence. God did not give the Christian Re-

† Acts xx. 27. § Exodu. xix. 19.

velation

velation itself, till the † Roman ambition had brought almost the whole world to a kind of similarity of language and manners, and had opened such an intercourse between distant nations, as made that one of the most favorable periods for spreading a new Religion. Countries were now accessible that had before been unknown; and universal peace, added to universal subjection to one common Empire, gave the Disciples of Christ and first *Preachers* of the Gospel a great advantage in travelling from Clime to Clime.

Now, who knows but almighty wisdom may have predetermined a period similar to this, in the situation of affairs in this New World, for spreading his glorious Gospel to the remotest parts of it?

AND the consideration of this leads me to the SECOND head of my discourse; which was “to make some remarks on the situation of things on this Continent, with respect to the Gospel-œconomy, and the probability of a speedy accomplishment of the Prophecies which relate to the *Coming in of the Fulness of the Gentiles*, and final Conversion of the Nations.”

AND here what a series of remarkable circumstances claim our most devout attention? Reasoning upon Moral as upon Natural things,

† See some fine remarks on this head by Dr. Robertson, the celebrated author of the history of Scotland, in his sermon before the society in Scotland for propagating Christian Knowledge.

what a beautiful analogy shall we find among all the operations of Divine Providence?

THE Sun, the glorious Luminary of Day, comes forth from his chambers of the EAST, and, rejoicing to run his course, carries Light and Heat and Joy thro' the nations to the remotest parts of the WEST, and returns to the place from whence he came. In like manner it doth appear that the Light of the glorious Gospel is to proceed, till it hath carried one bright Day over all the habitable world; and then will come the end of things. The inspired Writers, we have already seen, love to speak of the propagation of Christianity, under this figure; as proceeding from the RISING to the SETTING of the Sun; and this course we find it has pursued.

IN the primitive ages of Simplicity, the first indications of Divine Will were given to the Patriarchs of mankind in the EASTERN parts of the world, by God himself, conversing with them face to face, as they tended their flocks, or journeyed on from pasture to pasture. This was the *Dawn* of things. Soon afterwards followed the Law, and then the Prophets, advancing nearer and nearer to a full and perfect Revelation, till at last it broke forth in its *Meridian* glory, by the coming of the son of God, at that period already referred to, when the situation of the world had prepared the way for its more effectual reception. The Wisdom of God was visible in
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all this; and soon did the Christian Religion spread itself WESTWARD, till it reached the vast Atlantic ocean, and the Isles of the *Gentiles*, where the posterity of Japhet dwelt.

Now among these Isles, or places on the Ocean, or Western parts, as they are indifferently phrased, GREAT-BRITAIN, our Mother-country, that *ultima Thule* of the ancients, bore a principal figure. Early was the Gospel preached in her, if not by the Apostles themselves, yet certainly by some of their followers, in their days, and before the destruction of Jerusalem ||.

HERE the matter rested. This was the *first* Stage of the Gospel-progress. To the Westward of Britain the ancients seem to have known nothing. They considered these islands as the ends of the world; and extensive as the Roman empire was at our Saviour's coming, this American continent, more extensive than it all, lay entirely hid from their knowledge, and seems to have been reserved as the stage of a *second* remarkable

|| There is some probability that the gospel was preached in Great-Britain by St. Simon the apostle, there is much greater probability that it was preached there by St. Paul; and there is absolute certainty that it was planted there in their Days. Eusebius says that the apostles preached in all the world, and some of them passed beyond the Ocean, even to the Britannic isles ;---*trans Oceanum evasisse, ad eas insulas quæ Britannicæ vocantur. Demons. Evang. lib. 3.*

And Theodoret, among the nations converted by the apostles, reckons particularly the Britons :---*neque solum Romanos, sed et Britannos, atque, ut semel dicam, omne hominum genus.* Serm. 9. See Bishop Newton, Dissertation XVIII.

period in the Gospel-progress. Not a vestige, therefore, of Christianity was propagated hither, till after it had kept possession of the Old World, in various forms and under various corruptions, for at least fifteen centuries. But, at the expiration of that period, it pleased God to open the way to the discovery of new countries, which likewise opened the way to the establishment of the Gospel in them. For it is obvious to remark, that the nations, which were raised up for this purpose, were those among whom Christianity was openly professed, and consequently they carried their religion along with them. Being likewise superior to all the rest of the world in the arts of Commerce and every improvement of civil life, they were the fittest to explore new settlements, conciliate the affections of the natives, and push their discoveries to the greatest extent. This they did with remarkable zeal and success; and, tho' it must be confessed that they have made use of the advantages which they enjoyed, chiefly for the secular purposes of extending their Empire and Commerce, yet they have not been altogether negligent of the propagation of the sacred religion which they profess.

IN this divine work, our Mother-country, one of the purest branches of the Christian-church, always foremost in every pious and humane undertaking, has signally exerted herself. In her, even in an age wherein Christianity hath lost much of its influence on the lives of men, many
public

public Societies have been formed, and noble contributions made, with the glorious view of extending the Knowledge of God over this vast untutored Continent. At the head of these is justly placed that venerable SOCIETY, incorporated “for propagating the Gospel in foreign parts,” in whose service most of you, my brethren, have the Honour to be employed; and for promoting whose pious designs we are now voluntarily assembled together. This august and venerable body consists of the principal dignitaries of our church, fundry of the prime nobility of the nation, and many other pious persons of every degree. It has subsisted for near fourscore years, and, by the providence of God, has been remarkably enabled to support the great and growing expence incident to such an undertaking.

Two objects have most worthily employed the attention of this Society; the FIRST, to provide for the administration of religious ordinances among our Colonists themselves, who have hitherto been generally too thinly settled to be able to support a regular ministry without such assistance; the SECOND, to win over the Heathen-natives to the knowledge of God, and a firm attachment to our national interest. These two designs, however much evil men may strive to separate them, must necessarily go hand in hand. Should the Society employ themselves wholly to the business of converting the Indian

natives from Heathenism, while they suffered their own colonies to degenerate into a state little better than that Heathenism itself, the attempt would be equally vain and unjust. For it would be to little purpose for us to send out Missionaries among them to persuade them to embrace our Religion, unless “the Light thereof should so shine before them, that they seeing our good works may glorify our father which is in heaven. *”

THE support, therefore, of Christianity among ourselves, and the propagation of it among our Heathen Neighbours, are but different parts of the same undertaking; and tho’ we have not hitherto had any great success in the latter, yet it is our duty to continue our best endeavours. For who knows either the particular time when, or the means by which, the Lord may be pleased to accomplish his own divine Promises!

The Conversion of nations has often, before now, been brought about when but least expected, and by means which, to human foresight, seemed the least probable. One single Savage, fully convinced of the Truth of Christianity, and truly animated by its sublime spirit, may perhaps, thro’ the power of the living God, at some future period, be rendered an Apostle to the rest, and an instrument of turning thousands from the ways of Darkness and the “power of Satan, to the marvellous light of Christ, that

* Matthew v. 15.

they

they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Him." †

INNUMERABLE methods, besides this, are in the providence of that God, whose power who shall tell? And it is impossible but, in his own appointed time, he must give the promised blessing to the pious endeavours which are continually used for the propagation of his Gospel in this Western world.

MANY obstacles, which formerly lay in the way of this great work, seem now to be almost entirely removed. We were, heretofore, but a small people, possessing an inconsiderable spot of this Continent. Our access to the Heathen nations was difficult and dangerous. Our knowledge of their country was but very limited; and the arts of our busy enemies had sown many prejudices among them to our disadvantage.

BUT now the case is much altered. We are become a great and growing people; extending, and likely to extend, our empire far over this continent. The present war, which we short-sighted mortals considered as one of the greatest evils, is like to be productive of the best of consequences. With the deepest adoration, we behold the hand of Providence in it. A series of unlooked-for successes has blessed our arms, for which we and our posterity, throughout all generations, ought to offer up continual Hymns

† Acts xxvi 18.

of gratitude and praise to the Giver of all victory. The Protestant interest in America has now received such signal advantages, and obtained such sure footing, that we trust neither the machinations of its inveterate enemies, nor even *the gates of hell* itself, shall ever prevail against it. Our credit with the Indian natives begins to stand in a high point of light. A more thorough knowledge of their country and manners is obtained than ever we had before. Strong fortifications are fixed, which will always facilitate our access to them. The attention of all ranks of men is now more turned to the prosecution of our interests on this continent than ever was known at any former period; and if it shall please God to direct the hearts of our Rulers to a Peace which may in any degree be answerable to our former successes, then will be the time when we may expect to see Christianity propagated to advantage.

By our connexions with our Mother-country and the productions of our own happy climate, we are the only people of all the European nations, settled in America, that are able to feed the Hungry and cloath the Naked. When our enemies shall be confined within their due bounds, we shall thus have obtained a more natural and lasting dominion over the Heathen natives of this continent by our Arts and Manufactures, than the Romans did over the old world by the terror of their arms. Every river, creek, inlet,
lake

lake and settlement, will be open to our Commerce; and when we stretch forth food and raiment, and practise the other arts of Humanity, to the glad inhabitants, it is hoped that we shall not be wanting to stretch forth also the *bread* † *of life* to their famished souls. The present spirit and disposition of our nation give us a well-grounded assurance that the means will never be wanting for carrying on such benevolent purposes; and when all these things shall conspire, we may trust that the promised period, when *the Fulness of the Gentiles shall come in*, and the Nations be converted, “even to these remotest parts of the earth,” cannot be far off.

ONE circumstance more, which bears the most favourable aspect towards the accomplishment of this event, ought not to escape our notice. It is the spirit which now displays itself, through these American colonies, for the founding semi-

† Old HAKLUYT, in his dedication to Sir FRANCIS WAL-SINGHAM, has a fine thought to this purpose; which shews that our endeavours for the propagation of Christianity in these parts, are only a necessary result of our first plan in making new discoveries; and that our Public Faith, in conjunction with our Duty to our God, engages us to the continuance of these endeavours.

“For mine own part I take our traffick with the borne naturals, (meaning the Indians) as a pledge of God’s further favour, both unto us and them; but to them especially, unto whose doors, I doubt not, in time shall be by us carried the incomparable Treasure of the Truth of Christianity and of the Gospel, while we use and exercise common Trade with their merchants.

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raries of Learning and the advancement of useful Science. Such pious designs as these, aided and improved by a *preached Gospel* and the divine blessing, cannot fail of spreading the rays of heavenly knowlege far over this untutored continent. The consideration of this hath ever been an interesting topic with me; and, therefore, I have thought it worthy of being separately handled †. In the mean time, the bare mention of this Circumstance, added to the Arguments already laid before you, will be sufficient to establish the “probability of a speedy accomplishment of the prophecies which relate to the final Conversion of the nations;” which was the SECOND Head of my Discourse.

I PROCEED, therefore, in the LAST PLACE, “from this view of things, to offer an humble Address to you, my brethren, who are employed as instruments in the hand of God, for carrying on this great work of conversion, by the preaching of the Gospel in these remote and heretofore untutored Regions; whither its joyful Sound hath so lately reached.”

AND this part of my subject I enter upon with that diffidence and humiliation of heart, which become one who is speaking to men of known capacities and integrity; and among whom we fundry of my seniors in the sacred office of the ministry. Added to this, a series of necessary avocations hath, for some years past, drawn a considerable part of my attention from the immediate

† See Part II of this Discourse.

study of that Divine Science, which both duty and inclination would induce me chiefly to cultivate; and nothing but your express injunctions, joined to a persuasion that it will not be necessary for me to say much on this subject, could give me the Freedom to proceed.

Is it so, then, my brethren, that God hath chosen the British nation, above all others, to settle the most important part of this continent? hath he prospered their arms, and extended their empire in the most signal manner, thro' a series of hazardous events? Doth he seem to have purposed through us the extension of his everlasting Gospel 'to the ends of the world, and are you charged with the ministration of that blessed Gospel, and severally capable of contributing somewhat, under divine assistance, to the hastening of that happy period, wherein "the Knowledge of the Lord shall cover the whole earth as the waters cover the sea?" Are these things so; and can we ever be without the most animating motives to support and encourage us in so noble an undertaking, how inconsiderable soever the temporal advantages may be, which are annexed to it? Considered in this light, how divinely important does your MISSION appear? You may look upon yourselves as *fellow-Labourers* with the best and greatest men of every Age, in that glorious Work for which the Prophets prophesied; for which the Lord Jesus descended from Heaven—for which he toiled, and for which he bled—even the great Work of propagating

pagating Wisdom and *saving* Knowledge, to the very Ends of the habitable World! Every advantage you gain this way, you may consider as an Enlargement of your Master's Kingdom, and a Glory far superior to that of temporal Conquests and Foundations!

IN so noble a work, therefore, the conduct of that first of *Missionaries*, the great Apostle of the Gentiles, our illustrious predecessor in the business of preaching the *Gospel* among uncultivated nations, ought to be our rule and model. "When it pleased God, says he, to reveal his Son in me, *that I might preach him among the Heathen*, immediately I conferred not with flesh and blood." This zealous servant of Christ had formed a just idea of the work he had undertaken, and considered it as a field wherein he was to encounter many difficulties, and reap but few worldly advantages. He therefore proposes to himself advantages of a more durable nature, and strives to raise himself above this world, and all its clogs and attachments. For this end, he holds daily intercourse with the Father of Spirits, and was frequent in prayer and meditation. And certainly if ever men ought to be serious, humble, abstracted from worldly embarrassments, and dependent upon divine assistance in any office or trust in this world, it ought to be in the Exercise of the *Ministry*, and dispensation of the glorious Gospel; for who is of himself sufficient for these things?

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BUT together with Seriousness, Prayer, Meditation, and dependence upon God, an ardent Zeal and Fervor of Spirit are most necessary qualifications. In any undertaking, where the world has but few advantages to sollicit perseverance, nay where many inconveniencies must necessarily be surmounted, it is well for a man to have within himself a fervent principle of action. Indeed, indifference in the discharge of any duty is a great error, but in things of the highest moment it is unpardonable. It was a severe rebuke to one of the churches, that she was luke-warm; for which she was threatened to be spued out. † “I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot,” saith the spirit of God to her. Whoever considers the immense value of human souls; whoever is impressed with a just sense of our present degeneracy; whoever contemplates the vast goodness of God, and believes the Gospel to be the produce of the greatest Love which heaven could shew, or a corrupt world receive—must needs be inanimate indeed, not to glow with an unquenchable ardour for its universal extension to all the sons of men!

TOGETHER with zeal for Religion, “pure and undefiled before God and the father,” || a zeal for Civil Liberty, its inseparable companion, will be truly commendable. It is the peculiar glory of the British Nation to strive not only to en-

† Rev. iii. 15. || James i. 27.

lighten, but to ennoble, the Human Race; not only to break afunder those *spiritual* Fetters which the Dominion of ANTICHRIST hath established over the Souls of men, but likewise *to let the oppressed go FREE*, and to strike off those *bodily* Fetters under which so great a part of the human Species groans.

IN so righteous a cause, it becomes the Ministers of God's Word, which is founded on Liberty both of Body and Mind, to stand among the warmest Champions; and therefore should ever another period come, when a cruel enemy is advancing to rob us of all that we account dear and sacred, let us *cry aloud and spare not*. Being placed on the walls of our Sion, and glowing sublimely with the spirit of Gospel-truth and Freedom, let us be earnest with our country, as we have been heretofore, warning, exhorting and animating all around to "play the men for the people and cities of our God." †

THIS is agreeable to the injunctions of our benevolent superiors in such cases delivered to us. We are charged to enforce Loyalty, public Spirit, Submission to just government, and the Payment of necessary tribute and taxes. Designing men may insinuate, as they have done, that this is going beyond our sphere, and they may oppose and injure us by every device in their power. But ten thousand such attempts and insinuations ought not to deter us from our duty.

† 2 Sam. x. 12.

Our Civil and Religious rights are inseparably connected; and whatever hurts or destroys the former must, in the issue, hurt or destroy the latter.

BUT further, to a commendable Zeal in every thing praise-worthy, we must add Prudence and Decorum of conduct; and, above all, a generous Spirit of *Forbearance, Toleration, and Charity* to our Protestant brethren of other denominations. These are Duties peculiarly incumbent on the Ministers of so benevolent a Religion as that of JESUS, and so generous a Church as that of England. Matters of Conscience come not under human cognizance. The catholic and free spirit of the British Government and Protestant religion disdains to erect a tyranny over the minds of men, or to reign over uninformed zeal. Religion can be founded on nothing else but every man's private conviction. 'Tis to God, in the end, that we must all answer; and from our own Consciences, in the mean time, that we must receive remorse or satisfaction. Another man cannot interfere, nor feel for us, nor judge for us, in this matter.

ONE thing further is absolutely necessary for us as Ministers of God's word; and that is great care and industry in the composition of our Sermons. We have many eyes upon us; and certainly it is treating a sensible audience with a very great degree of disrespect, for any man to step into a

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pulpit to entertain them with what bears all the marks of want of Study and Care.

“IT is an unseasonable piece of Vanity (says a learned || Prelate of our church) for any preachers to offer their own crudities, till they have well digested and ripened them. I wish the Majesty of the Pulpit were more looked to, and that no sermons were offered from thence, but such as should make the hearer both wiser and better.”

WE do, however, readily acknowledge that a man vitally good, much with God, rich in Grace, fervent in Spirit, a master of literature and expression, powerful in Eloquence, and above all, *mighty in the Scriptures*, may be well warranted, as circumstances may require, to speak without any immediate study or preparation. But, in a general way, this method argues so much want of care and deference; it is withal so dangerous in its use; and these divine Gifts mentioned above fall so seldom to the share of any one man, and it is moreover so easy to mistake or substitute the wild Ebullitions of a heated Imagination, or Pharisaical Pride, in their room; that our Church supposes no Preaching of this sort. And whatever a man of the most extraordinary virtues and talents may be able to do in an unpremeditated manner, he will certainly do much more by study, meditation and accurate composition.

|| Bishop Burnet.

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GREAT care is also requisite in the choice of our subjects. The whole circle of Gospel-truths is before us; but some require to be more frequently pressed home than others. Subjects of Litigation, however, and points of Controversy, are to be avoided; unless in times of extremest danger, when Fundamentals and Essentials may be attacked.

SOME men there are who, in their Preaching, betray a marvellous Littleness of Genius, and Barrenness of matter. They are ever upon minute distinctions, Party-Shibboleths, perplexing definitions, and nice modes; ten thousand of which, if put in the balance with true Religion, and the *weightier matters of the Law*, would not weigh a single grain, especially when attended (as they generally are) with Revilings and Cursings and Anathemas against all others differing the least from them in persuasion, to the breach of that HEAVENLY Charity, which is the very essence of Christ's Gospel, and the height of religious perfection. We may well suspect such men to be but Smatterers in the Divine Science of Religion, much like those bold Pretenders in the other Sciences, who finding it a work of hard labor to obtain a thorough knowlege of their profession, or peradventure not having the capacity for it, are therefore obliged to hide their own ignorance, and supply the want of real skill, by arrogant pretensions-to some new discovery,

or an affected singularity in the treatment of some common points.

BUT not so the man of comprehensive knowledge. Not so the Preacher who has a clear and glowing view of his Master's religion in general. He will not endeavour to divide and perplex mankind by vain and insignificant distinctions, but to unite and animate them all in the exercise of true vital and evangelical piety. He will not multiply notions, or delight to dwell on trifles, that tend to sow animosities and create confusions among the same Species; but to enforce universal Virtue, and light up the lamp of heavenly Charity, to adorn and gild this gloomy vale of life.

SUCH a one will first endeavour to obtain, for himself, just and elevated notions of the supreme Being, together with a masculine devotion of heart, by approaching in frequent acts of contemplation to the fountain of all grace; and what he himself *is*, he will strive to make others *be*. When he steps into the pulpit, he will carry no schemes or views thither with him that are short of his Master's Glory. He will appear as one standing in the presence of the great Jehovah, glowing for the good of his species, and impressed with the vast consequence of eternity. On every subject, he will *speaks* what he *feels*, and strive to make others *feel* what he *speaks*.

BUT, in his more solemn addresses, when he
finds

finds it particularly necessary to reluminate the dying spirit of Freedom and Religion here on earth; or when the glorious prospects of a better world and the amazing Goodness of Redeeming Love are his theme, he will then be great indeed! He will seem all on fire. His very face will speak a soul of rapture. He will be borne along with a winged ardor of Genius, pouring forth a torrent of sacred Eloquence, which some will call Enthusiasm; but, if it must be so called, it will be the noble Enthusiasm of Truth and Reason—a pure and transcendent flame, bearing all down before it, and burning still clearer and stronger to the very last—

THE fallen and sinful estate of man; the Grace and Goodness of God; the wonders of his Love; Christ crucified; the Purity of his everlasting Gospel; Charity and Virtue; Righteousness, Temperance and a Judgment to come, together with an Eternity afterwards—who, my brethren, that has these subjects before him, would stoop to any thing of trivial moment, or disgrace them by a crude and unworthy management?

MAY the God of heaven give all of us the grace of his holy spirit to manage them as we ought, and conduct us in every other part of our duty “* for the edifying the body of Christ.” Being possessed with a just conception of the dignity of our holy Profession, and a thorough

* Ephes. iv. 12.

eneration for the Saviour of the world, may we strive, in our several spheres, with an earnest contention of soul, for the establishment of genuine piety, and to make “his ways known on Earth, and his saving health among all Nations.” May our Lives be a convincing argument to the Heathen around us, that our Religion is something more than a name, and that we are in good earnest ourselves, concerning that which we would persuade them to embrace!



P A R T II.

Delivered before the Trustees, Masters, and Scholars of the College and Academy of Philadelphia, at the first anniversary Commencement in that place.

PSALM ii. 8.

Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

A FULL explanation of this text, compared with fundry others, that foretel the final Conversion of the Heathen, and seem to have a particular reference to our situation on this Continent, hath been already attempted.

CHRISTIANITY, we observed, was first revealed in the EASTERN parts of the world. Like the Sun, there it rose; and, like him, advancing WESTWARD through the nations, diffused light and love and joy, wherever it came. At length, it crossed the vast Atlantic; and, in the settlement of these colonies, a way was opened for adding a large inheritance to the Kingdom of Jesus, in the remotest parts of the West.

'Tis true that no great progress hath hitherto been made in this work. There is yet an immense depth of this continent, whose forlorn inhabitants never had any opportunity "to hear the glad tidings of salvation;" and, of those who have been blest with such an opportunity, few, very few, have turned a listening ear to the joyful sound.

BUT "† the Promises of God in Christ are all Yea and Amen." A careful examination of his revealed word hath thoroughly fixed our belief that the time will come, when the Heathen around us shall be gathered into his fold, under the great shepherd and bishop of souls. Nay many auspicious circumstances in the present situation of things on this continent, already enumerated, give us reason to expect that the accomplishment of this event is now not far remote. And oh! what a triumphant consideration is this, to those who believe the Gospel of Jesus "to be the power of God unto salvation?"

Now, one of those circumstances, which was but slightly mentioned before, I have at present the most favorable opportunity of considering more at large. It is "the spirit which displays itself, through these American colonies, for the founding seminaries of Learning; and the great influence which the advancement of the Sciences has on the advancement of Christ's Gospel.

In order to do justice to this subject, it will be

† Corinth. i 50.

necessary

necessary to give some account of the Human Sciences, as well as of the sublime Science of Christianity; to shew the subserviency of the former to the advancement of the latter, and thereby to engage your continued favour and protection of this infant Seminary. And that I may proceed with the greater precision and clearness, I shall recur to first principles.

IF we consult the constitution of our nature, we shall find ourselves, in every pursuit, actuated by the desire of Happiness, and determined to account every thing more or less valuable, as it tends more or less to that end.

HAPPINESS, however, is a complex thing, compounded of many ingredients; and the road to attain it has its labyrinths and windings, not to be travelled, but with caution and foresight. For man, being made up of soul and body, sustains a double relation, and is capable of a double kind of pleasure; there being a variety of objects suited to the variety of his affections, passions and tempers, when in their sound moral state. His Happiness, therefore, must evidently depend on making a right estimate of these objects, and maintaining this sound temperament of constitution; so as to pursue each of them with a degree of force commensurate to their respective values, or tendencies to give pleasure.

HENCE, then, whatever enables a man to make a right estimate of things, and to frame his conduct agreeably, must be considered as an engine of his happiness, and is to be valued proportionably.

tionably. It follows, therefore, that those researches which bring him acquainted with himself, the ends, uses and measures of his several powers and movements, together with the ends and uses of the various objects with which he stands connected, must be a main spring of his happiness; and, in this view, may be denominated his *true Wisdom*, the *first and great Philosophy*; or that glorious System of Knowledge, which gives him his chief preheminance over the brutes, and exalts him to the supreme perfection and highest enjoyment of his nature!

OTHER Sciences may have their use, as matters of ornament or amusement. But whenever they interfere with this grand Science of Life and Manners, they are to be disregarded as empty trifles; subjects at best but of vain curiosity, or unavailing speculation.

I SHALL, therefore, endeavour to distinguish the True from the False, the spurious parts of Knowledge from those of genuine growth, by pointing out to you the essential branches of this great Master-science. In doing this, let us never lose sight of the fundamental principle already laid down, namely that every part of knowledge, (human knowledge I speak of) derives its value from its tendency to inform us---What || we are, and whither destined; what our constitution and connexions; and what our Duties in consequence thereof.

|| *Quid sumus, et quidnam victuri gignimur.*

WHO-

WHOEVER sets out on this enquiry will, in the first instance, be struck with the vastness of the undertaking, and the insufficiency of his own abilities. Human nature, and the various natures around it, are a copious subject. Life is short, and each man's own experience too scanty to trace for himself the relations and fitness of things; to examine into all Moral and Physical Qualities; and, from thence, to deduce the Rules of Conduct, and ascertain the true Path of Happiness. Like a traveller in a strange country, he will, therefore, be glad to enquire his way of others; and make all possible use of the Experience of those who, with honor and success, have travelled the path of life before him. He will endeavour to avail himself equally of the good and bad fortune of those whose course is finished, and strive to bring all Antiquity under Contribution to him for wisdom.

BUT how could this be done, if there were not some method of preserving, and possessing ourselves of, the experience of others? And here we see the use of Languages and Writing. Nevertheless, an acquaintance with all sorts of languages would be almost as difficult an acquisition, as the particular examination of all sorts of things. Hence then, it became necessary for the Learned to fix on some Universal Language or Languages, as the grand channel or instrument of conveying their experiences, observations and conclusions, concerning the Conduct of Life and the Truth of Things. Now

Now Greek and Latin have been chosen for these purposes, on several substantial accounts. For, not to mention that many of the noblest productions of ancient genius were originally written in these languages, it is to be observed that dead languages are more durable, and less fluctuating, than living ones; and, besides this, living nations, jealous of each other, would think it too great a mark of distinction to chuse the language of any particular nation among them, as the grand channel of knowlege and experience.

WE see, then, that an acquaintance with what is called the Learned Languages is still justly considered as a part of liberal Education, and a necessary introduction to the Sciences. For, though words, abstractly considered, cannot in themselves add to our knowlege, yet as the Means of conveying and acquiring knowlege, they will be studied by all those who, to their own experience, would add the experience of those who have lived in former ages; or, living in the present, can no otherwise render the fruits of their enquiries useful to mankind, than by Language and Writing.†

† The author found it necessary to be thus particular in explaining the use of the Learned Languages; some regarding them as a needless part of education, and others considering them as all the education necessary to a scholar— Opinions equally prejudicial to the advancement of Sound Knowlege. Under this head, it is obvious that he means to include History, both natural and civil; i. e. whatever can be obtained from the Experience of others.

NEVER-

NEVERTHELESS, a person, who knows himself endued with reason and understanding, will not be content to take his knowlege entirely at second hand. On subjects so important as the nature and fitness of things, and the Summum Bonum of man, he will not rely wholly on a Historical knowlege, founded on the Experience and Testimony of others; however much his labors may be shortened thereby. He will think it his duty to examine for himself, and to acquire a Moral and Physical knowlege; founded on his own Experience and Observation.

THIS is what we call Philosophy in general; comprhending in it the knowlege of all things Human and Divine, so far as they can be made the objects of our present enquiries. Now, the genuine branches of this Philosophy, or great system of practical Wisdom, together with the necessary instrumental parts thereof, may be included under the following general heads; it appearing to me that the nature of things admits of no more.

1. LANGUAGES, &c. which have been already mentioned rather as an Instrument or Means of Science, than a Branch thereof.

2. LOGIC and Metaphysics, or the Science of the Human mind; unfolding its powers and directing its operations and reasonings.

3. NATURAL Philosophy, Mathematics, and the rest of her beautiful train of subservient arts; investigating the Physical properties of Body,
ex-

explaining the various phænomena of Nature; and teaching us to render her subservient to the ease and ornament of Life.

4. MORAL Philosophy; applying all the above to the business and bosoms of men, deducing the laws of our conduct from our situation in life and connexions with the Beings around us, settling the whole Œconomy of the Will and Affections, establishing the predominancy of Reason and Conscience, and guiding us to Happiness, through the practice of Virtue.

5. RHETORIC, or the art of masterly Composition, just Elocution, and sound Criticism; teaching us how to cloath our wisdom in the most amiable and inviting garb; how to give life and spirit to our ideas, and make our knowledge of the greatest benefit to ourselves and others.

THIS last mentioned part of literary accomplishment, like the first, I grant, is to be considered rather as an Instrument, than a Branch of Science. But if the above definition be just, you will not wonder that we separate it from Languages, as being of a much higher nature than they; and even place the study of it after all the other Sciences, seeing they are || necessary and subservient to its perfection.

THESE are the capital branches of Human Science, as taught in every liberal institution; and were there no connexion between them and

|| See Appendix II. Number I.

the

the knowlege of Christ's religion, or did we stop short at the former without bringing them home to the latter; we should then indeed be build-up to ourselvs structures of emptiness on foundations of rottenness. But it is impossible that ever Sciences, so liberal as those mentioned above, tending so directly to elevate and enlarge the mind, should be at enmity to the divine Science of Christianity, and the great mystery of Godliness; that sublimest system of Philosophy, into which even the Angels themselves desire to be further initiated! A little learning, may possibly have the Effects which a great † genius ascribes to it. But such an acquaintance with the sciences, as is described above, will be so far from damping the ardor of religious knowlege, that it will be more and more inflamed thereby; which is a most convincing argument of the strong and immediate connexion between them.

WERE it necessary to be particular on this head, I might mention the example of the greatest and best Philosophers of every age; who have always been the most devout men. Far from being puffed up with the pride of human Learning, or "ashamed of the Gospel of Christ," they have made it their glory, and acknowledge it to contain the only infallible rules of their conduct in this life, and the only foundation of their hope in that which is to come. It is said of the great Sir Isaac Newton, that, tho'

† Bacon.

he entered further into the depths of Philosophy than ever mortal before him, yet he accounted the Scriptures of God to be the most sublime Philosophy; and never mentioned his Creator's name without an awful pause of adoration, wonder and self-abasement!

THE further we push our enquiries into nature, the more we shall be convinced of the greatness of its author, and the insufficiency of unenlightened Reason. We shall find many things of the utmost importance for us to know, which yet will baffle all our efforts, and elude our most eager researches. The creation and various revolutions of the world, the fall and redemption of man, the last judgment and an immortality to come, are subjects in which no human wisdom could instruct us, unless the Lord had been pleased to reveal himself concerning them.

AND yet what is all the Philosophy in the world compared to a knowledge in these points? Where is its sublimity, or what is its significancy to us, if it affords us no infallible rule of duty at present, and no ground of hope hereafter? If it leaves us in the dark concerning our own original, the means of salvation from sin and misery, and the immortal state of our souls in the untried periods of eternity?

WHAT joy, then, must it yield a sincere Enquirer, to be sufficiently informed upon these important subjects, by a revelation from God

himself? Can he neglect or despise such an awful system? Or will he not rather take it to his bosom, search into its depths, and reverence it as “containing the words of eternal life,” and being the richest legacy which heaven could give, or earth receive?

SUCH a Revelation and such a Legacy are the Scriptures of God. In all the simplicity of truth and beauties of majesty, they deliver those rules by which we are to live here and be judged hereafter. Containing doctrines the most rational and exalted, precepts the most humane and important, a style the most rich and persuasive, abounding in all the variety of tropes and figures, and “sharper than a two-edged sword,” the Scriptures are calculated to seize and purify the affections; to enlighten and exalt the understanding; to alarm and rouse the conscience; to confirm our hopes and remove our fears; to banish superstition and cast down the idols of the nations; to mitigate lawless power and humanize the rage of barbarism; and to call men off from a vain dependence on external ceremonies, to a trust in the Living God, obedience to his moral laws, repentance for past offences, an acceptable and manly devotion of heart, a longing after Immortality, an union with the divine nature, and an exaltation to the life of Angels and felicity unspeakable!

EVERY thing which human reason would desire to be informed in, is fully brought to light in the

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Gospel. Here the Origin, Connexions and Duties of man are amply described! Here his departure from his first Innocence and rectitude, the degradation of his nature, and all the marvellous workings of omnipotence to reclaim and save him, are distinctly recorded! Here we see the Prophets prophesying for his sake, the old world drowned, another fitted up, and last of all the Lord of Glory descending from heaven, to accomplish the amazing Plan of Redemption, and restore him to the divine favour! Here also Life and Immortality are brought to light, and the Future displayed! Here the solemnity of the last Judgment, and the astonishing scenes of the general Consummation, are laid before us! Here Death is disarmed of his Sting, and the Grave of Victory! Here the gates of Heaven are set open—and Oh! what an unutterable weight of Glory, thro' all the ages of eternity—

SAY, then, ye Wise Ones of the earth! ye Sages, ye Philosophers, or by whatever other names ye would be called! say now, what is the amount of your knowledge, if it resolves you not on such subjects as these? Can an acquaintance with human Science render you indifferent to such an exalted system of heavenly Wisdom as this? Surely not. The one will only inflame your thirst for the other, and make you pursue it as the finishing and most durable part of the whole.

“FOR, whether there be Tongues, they shall cease;

cease; or whether there be Knowledge, it shall vanish away." This vain world itself, all its gay scenes, every thing that we account wise or curious in it, shall come to an end and please no more. But the sublime subjects of the Gospel will still be New. They will be the object of our endless enquiries, and constitute a Philosophy, the Marvellous of which eternity cannot exhaust, nor the longest periods of duration bring to decay.

AND now, having shewn the subserviency of Human Science to the advancement of Christianity, and that a liberal Education is a means of spreading a thirst for heavenly wisdom; what need I add more to bespeak your continued favour and protection of this Seminary? Surely it cannot be indifferent to us, whether the knowledge of Christ and his blessed Gospel shall be spread over this continent, or not? Surely it cannot be indifferent to us, whether our own children should be bred up in ignorance; or whether they shall shine in every moral excellence, the glory of their country and a light to the world around them? We must know the relation in which we stand to them, and the account which we shall one day be required to give of their tender years.

For whatever business a man may be designed, a liberal education will not only prepare him for that, but also for a life of general virtue.— If intended for the noble Profession of the Law, to be the protectors of the innocent and advoca-

ates of justice; the best foundation will be a love of humanity, and a thorough knowledge of the laws of nature, and general rights of mankind. If for the service of the state, the same will hold good. The man best acquainted with the nature of civil government, the just bounds of authority and submission, and the universal principles of equity and virtue, will always be the ablest Politician and firmest Patriot. Again, if intended to follow the healing art of Physic, the knowledge of Mathematics and the various branches of Natural Philosophy, will be the best introduction. If proposed for the Ministry of the blessed Gospel, every human Science ought to lend its aid, and kindle a love of wisdom.

IF other arguments were necessary to induce you to the cultivation of knowledge and the support of such useful seminaries as this, I might display to you the wonderful change which the Sciences have produced in the state of every country, where they have been received. Though they have not been able wholly to eradicate Tyranny, yet they have always checked and mitigated its influence; inspiring humanity, love of moral excellency, and every softer virtue.

BUT why should I bring instances from other countries, when one of the most illustrious is before our eyes? This polished and flourishing City! what was it fourscore years ago? Even its foundations were not then laid; and in their place was one depth of gloomy wilderiness! This
very

very spot, the Seat of the Muses—where I have now the honour to stand, preaching the Gospel of Jesus, surrounded with men excelling in every valuable accomplishment, and youths rising after their great example—had I seen it then, what should I have found it? A spot rank with weeds perhaps, or the obscure retreat of some lawless and uncultivated savage!

O GLORIOUS change! O happy day! that now beholds the Sciences planted where barbarity was before! that now sees this Institution at length brought to such perfection, as to extend the Laurel to its first worthy sons! how ought such advances in knowledge to rejoice every heart among us; but especially those whose pious labors have contributed eminently to that end!

OH! heaven-born Wisdom, and thou divine Science! proceed, still proceed! let other Seminaries such as this rise, where other deserts now extend; and, beyond these, let others and still others rise, through the remotest depths of this continent; till Christ's kingdom is made universal, and "the Heathen be given him for an inheritance, and the uttermost parts of the earth for a possession!"



DISCOURSE VII.

The great Duty of public Worship, and of erecting and setting apart proper Places for that Purpose.

P R E A C H E D

In St. PETER'S Church, PHILADELPHIA,
September 4th, 1761.

Being the Day appointed for the first Performance of Divine Worship in the said CHURCH.

With an Account of the SERVICE used on that OCCASION.



*At a Meeting of Vestry, held at St. PETER'S
Church, September 7th, 1761.*

RESOLVED, that the Thanks of this Board be given to the Rev. Dr. SMITH, for his excellent *Sermon* preached at the Opening of St. PETER'S CHURCH, the 4th Instant; and the *Church-Wardens* are ordered to return him the Thanks of this Board accordingly, and to request the Favour of him to furnish a Copy of the said Sermon to be printed.

TRUE Copy from the Minutes.

A. STEDMAN, Church-Warden.

P R E-

P R E F A C E.

IT was an ancient Custom not only among the Jews, but even among the Gentiles, long before CHRISTIANITY, to *separate* from common Use, by certain formal Rites of *Dedication*, their Temples, Altars and Places of religious Worship. And we find God himself expressly approving this Custom in Respect to the Jews (who were his peculiar People, and blessed with a more adequate Knowledge of his Name) inasmuch as he vouchsafed his special Presence in the Places so separated and dedicated by them. Of this, the Chapter, from which the Text of the following Discourse is taken, furnishes sufficient Evidence; and, in the third Verse of the succeeding Chapter, God expressly tells Solomon---“ I have heard thy Prayer and thy Supplication—I have hallowed this House which thou hast built, to put my Name there for ever; and mine Eyes and mine Heart shall be there continually.”

AGREEABLE to this, the primitive Christians, even in the most difficult Times (as we have the utmost Reason to believe) did not resort to any Place for stated Worship, till they had first *separated* or *set it apart*, if not by public Rites, yet at least by peculiar Thanksgivings, and Prayers for a sanctified Use thereof. And in the more
prof-

prosperous Days of Christianity, when Kings and Potentates became Converts to its Truths, these *Separations* were performed with far greater Ceremony, and distinguished by the more pompous Names of *Dedications*, *Consecrations*, and the like; in all which acts, “the common Prayers of the Church were not looked upon as sufficient, without special Panegyricical Orations, and Forms of Adoration and Praise more peculiar to the Occasion.”*

THIS Custom was very early introduced into our Mother-Country; for we find Austin himself, who has been styled the Apostle of our Ancestors, agreeable to his instructions, converting such Idol-temples, as were fit for Use, into Christian Churches, by the Rites of *Consecration*. And in after-times it was expressly provided, that all Churches, &c. should be *consecrated* within two Years after they were finished; † nor do our Laws take any Notice of Churches or Chapels, as such, till they are formally consecrated. ||

Now, it is to be presumed that, in these Laws and Regulations, our Fore-fathers were actuated by the same pious Motives that influenced the primitive Christians; namely the Hopes (ground-

* See *Bingham's Eccles. Antiquities*, who gathers this from *Eusebius*, who has preserved an Oration delivered on one of these Occasions.

† ---ut omnes Cathedralis Ecclesie, et Conventuales, ac Parochiales, a tempore Perfectionis ipsarum, infra Biennium, per Dicesanos ad quos pertinent, vel eorum Auctoritate per alios, *Consecrationes* acciperent.

|| V. Coke Inst. 4.

ed on the *old* Testament, and more particularly on the *new*) that God would be specially present with them, to hear their Prayers and pardon their Offences, in those Places thus *separated* to his Service, and *dedicated* to his Name. And thus run the Preambles of these very Laws themselves---“*Domus Dei, materiali Subjecto non differens a privatis, per Mystrium Dedicationis invisibile, fit Templum Domini, ad expiationem Delictorum & divinam Misericordiam implorandam*”---||. And therefore it was but fit that the Performance of a Service so solemn and ancient, agreeable to the same Laws, should be reserved to the highest Dignitaries of the Church, namely the Bishops, or those having their immediate Authority.

IN this Country, then, where our Church is far removed from the Government of her Bishops, and where it hath not yet been the Method (nor indeed would Circumstances always admit) before a stated Use of our newly-erected Places of Worship, to solicit a special Authority for *separating* them to God's Service, in the express Manner of any approved Ritual; all we can do is to preserve so much of the original Design of the thing as Presbyters may warrantably perform, and which, in such Circumstances, may be thought more immediately necessary for Edification. We may meet on a fixed Day; and, in Conjunction with the common Service of the Church,

|| Vid. De Consecr. & Reform. Stat. Eccles. 52 Hen. 3. *Gilson's Cod.*

may

may use fuch particular Forms of Prayer, and Sermons, as may be fuitable to the Occafion; profefling before God and the World, our humble Defire of *setting apart* fuch Places to his Service, and keeping them continually facred to that pious End.

THUS much is in the Power of every religious Society; and thus much, at leaft, as Members of the Church of England, it is our particular Duty to do, with all poffible Solemnity, Gravity, and Love to God, whensoever we *devote* any particular Place to his Service; in Order that for ever afterwards, when we enter therein, we may confider ourfelves as entering into the Place, where he hath promifed to manifef his more immediate Prefence, and behave ourfelves when there (as the primitive Chriftians are || faid to have done in their Places of Worfhip) with the utmoft Reverence and Devotion, as in the Palace of the GREAT KING.

THESE were the Principles kept in View at the OPENING of St. PETER'S CHURCH in this City; and the beft Testimony for the Conduct of that Solemnity is the Approbation it met with, even from fome who came prejudiced againft every Thing of that Kind. And here it is but Juftice to the officiating Minifters to fet down the whole Order and Choice of the Service, made by them on this Occafion.

I. A beginning was made, with pronouncing the following Sentences.

|| Chryfoftom.

“ Thus

“ Thus saith the Lord : The Heaven is my Throne, and the Earth is my Footstool. Where is the House that ye build unto me ? and where is the Place of my Rest ? *Isaiab.*”

“ FROM the rising of the Sun, to the Going down of the same, my Name shall be great among the *Gentiles* ; and in every Place Incense shall be offered unto my Name, and a pure Offering ; for my Name shall be great among the *Heathen*, saith the Lord of Hosts. *Malachi.*”

“ THE Wilderneis and the solitary Place shall be glad, and the Desert shall rejoyce and blossom as the Rose. *Isaiab.*”

“ WHERE two or three are gathered together in my Name, there am I in the midst of them. *St. Matthew.*”

2. AN occasional Prayer from the Reading-Desk.

3. MORNING Prayer of the Church, as usual.

4. PROPER Psalms. 84th. 122d. 132d.

5. The Lessons, viz. } 1 Kings, Ch. viii.
 } St. Matthew, Ch. xxi. to
 } ver. 14th.

[N. B. Thus far (except reading the Absolution) by the youngest officiating Minister.*]

6. AN occasional Prayer, with a Baptism, at the Fount. [By the Author of the following Sermon.]

7. THE Remainder of the Morning Service (using only, instead of the Collect for the Day,

* Rev. Mr. Doucké.

that for St. *Peter's* Day, and the last for good *Friday*) by the † eldest Missionary present.

8. OCCASIONAL Prayer, with the Communion Service.

9. THE Collects, as above.

10. THE Epistle. *Haggai*, Ch. 2d. to ver. 10th.

11. THE Gospel for St. *Peter's* Day.

[N. B. *This part of the Service was performed at the Altar, by the § eldest officiating Minister.*]

To this succeeded the following SERMON; and if a Judgment might be formed from the Attention wherewith it was received by a very crouded Audience, the Author may flatter himself that now, when it appears from the Prefs, and sollicit a candid Perusal in the Closet, it may be of some Service; more especially that part which regards our neglected Sabbaths, and public Ordinances.

THE Author's engagements allow him but few Opportunities of addressing the World in this Way; and those hitherto have chiefly arisen out of public Occasions, where the Calls were sudden, and where he hath only had Leisure to shew the Warmth of the HEART, and not the labour of the HEAD---Happy always if, with a Desire to serve his Friends, he can give any Testimony of a Zeal for Truth, and for that Church whereof he is a Member!

† Rev. Mr. *Neill.* § Rev. Mr. *Sturgeon.*

I KINGS

I KINGS, Chap. viii. 13, 27, 57, 60.

I have surely built thee an House to dwell in, a settled Place for thee to abide in for ever!—But will GOD indeed dwell on the Earth? Behold the Heaven, and the Heaven of Heavens, cannot contain thee; how much less this House that I have builded?---

The Lord our God be with us as he was with our Fathers: Let him not leave us, nor forsake us—That all the People of the Earth may know that the LORD is GOD, and that there is none else.

My BRETHREN;

ALTHOUGH I have only read to you the foregoing verses, as being those which I am more immediately to insist upon, yet the greatest part of the chapter from which they are taken, containing the history of Solomon's DEDICATION of the Temple, and which has been already read to you as the first Lesson for this day's service, will be the subject of my following discourse.

BUT, before I proceed, it may perhaps be expected that I should carry you back into remote antiquity, to investigate the origin and shew the reason-

reasonableness of CONSECRATING, DEDICATING, or SETTING APART, particular places for the more immediate and public worship of the supreme God. And such an enquiry, it must be confessed, would furnish out a most interesting detail; no way unsuitable to this day's solemnity. But the time being short, and having another plan in view, I shall touch but slightly on these matters.

THE great Progenitors of our race, ADAM and EVE, when they first sprung from the forming hand of their munificent Creator, no doubt, felt their hearts bound with joy and gratitude unutterable. Every thing within and without them contributed to heighten this joy into the most transcendent extasy. The curiosity of their own structure, the Paradise that surrounded them, the unfading beauty, the eternal verdure and yet continual novelty, of its scenes (while they continued in their state of Innocence) led them, doubtless, at all times and in all places, into the most fervent acknowledgments of that Goodness from which the whole proceeded. Nevertheless, it is no way improbable but that they had some CONSECRATED place, some chosen Bower, by brook or by fountain, adorned with all the bloomy honours of Paradise, whither (at stated times, and at proper intervals) they might retire from the heat of the day, to offer up their more immediate praises for Creating Love and Preserving Goodness.

BUT

BUT whatever may be in this, one of the first things we find their Descendants employed in, after the Fall, was their solemn offering up “the fruits of the earth, and the firstlings of “their flocks,” in places set apart for that end; and, after the Flood, NOAH no sooner descends from the Ark than he is found erecting an altar unto the Lord. Abraham too planted a Grove in Beerseba, where he called on the name of the everlasting God; and this God himself, through four whole chapters of Exodus, is found instructing Moses how to erect and adorn that glorious Tabernacle which we read of there.

Now these places of worship were agreeable to the state of a people, in those early ages, migrating from place to place. But when nations were settled, and distinct societies formed, in the place of Groves and temporary Tabernacles, superb Temples were erected. And thus it was with the Jews, at the time of erecting that Temple of unparalleled magnificence and architecture divine, whose Dedication or Consecration my text refers to.

AFTER journeying for many years thro’ the wilderness, after sustaining many bloody wars with their fierce enemies, that people had now got full possession of the Land of Promise, and enjoyed that happy tranquillity, which their souls had long and earnestly wished for.

AND now, what improvement doth their illustrious monarch make of this occasion? Doth he

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forget

forget the GOD OF ISRAEL, that had led his people through so many dangers? Doth he turn the fruits of PEACE entirely to works of secular import, or of low selfish enjoyment? No! but he remembers the intimation given by the prophet Nathan to his father David, how that his son after him should build an House (not a moveable and temporary Tabernacle, but a fixed and settled House) to the name of the Lord for ever †. Accordingly, with his whole heart and spirit he sets about this divine work, and writes to distant places, for an amazing store of materials of every sort. To this purport is his letter to Hiram, king of Tyre and Sidon ‡.

“ Thou knowest, says he, how that David
 “ thy father could not build an house (or fixt
 “ temple) unto the name of the Lord his God,
 “ for the wars that were about him on every
 “ side, until the Lord put them under the soles of
 “ his feet. But now the Lord my God hath given
 “ me rest on every side, so that there is neither
 “ Adversary nor evil occurrent: and behold, I
 “ purpose to build an house to the name of the
 “ Lord my God; as he spake unto David my
 “ father, saying, Thy son, whom I will set upon
 “ thy throne in thy room, he shall build an
 “ House unto my name. Now therefore, com-
 “ mand them [thy servants] to hew me cedar
 “ trees out of Lebanon; for thou knowest that

† 2 Sam. i. 13.

‡ 1 Kings v. 2,—7.

there

“ there is not among us any that can skill to
 “ hew timber like the Sidonians §.”

SOLOMON having procured his materials, and at length finished his house with such a profusion of ornament and eastern magnificence, as far excels all the pomp of modern times; having been favoured with the divine direction in planning and carrying on the work; having built the walls with hewn stone, and lined them with cedar; having carved and adorned the doors and linings with gilded Cherubims, and palm-trees, and knops and full-blown flowers; having overlaid the holiest places, such as the Oracle, the Altar and the Sanctuary with plates of massy gold; having furnished the whole house with tables, and candlesticks, and lamps, and tongs, and basons, and bowls, and censers, made also of gold, and curiously embossed with flowers; together with such an immense quantity of basins, and lavers, and pots, and other vessels of polished brass-work as was not to be weighed †; --- the day was now come when this superb Edifice, with all its costly apparatus of furniture, was to be DEDICATED, CONSECRATED

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and

§ These are the same *Sidonians* whom *Homer* calls πολυδιδαλεις, much skilled in divers arts; which particular character of them is mentioned to shew that *Solomon* sought out the most excellent artists in the world for the work of the temple; and that the Bible account of them corresponds exactly to that given of them, in some of the most ancient profane writings which we now have.

† 1 Kings, ch. vi. vii.

and SET APART for ever to the name of the Lord!

ON that memorable day, the Elders and Judges of cities, the Heads of tribes and Chiefs of families, assembled themselves before king Solomon, and began the solemnity with a grand procession from Jerusalem to Mount-Sion, in order to bring from thence the ARK OF THE COVENANT, containing the two TABLES of the LAW; which had been deposited there by David (when he brought it from the House * of Obed-Edom) in a temporary Tabernacle, until a fixed House should be prepared for its reception.

IN the like solemn manner did they return from Mount-Sion, to the Mount of the Temple at Jerusalem, the Priests bearing the ARK with the LAW, and the Levites the TABERNACLE in which it had been placed, with all the holy vessels of the sanctuary †; that there might remain no occasion for Idolatry, nor pretence for schism, or worship in any other place save that which was now dedicated to the Lord.

SOLOMON and his grand retinue being now arrived at the temple, in the midst of sacrifices of sheep and oxen innumerable; the priests, whose privilege it was (leaving their attendants in the outer courts, and before the house) entered first into the holy place, and then into the most Holy, and there with solemn awe they deposited

* 2 Sam. vi. 12, 17.

† 1 Kings, Ch. viii.

posited the Ark in the place prepared for it, under the wings of the golden Cherubims, that expanded themselves from wall to wall, shading the MERCY-SEAT and the Cherubims of Moses.

BUT behold now a most stupendous appearance! No sooner had the priests retired from the most holy place to begin the service at the Altar; no sooner had the trumpeters and singers become as one, and lifted up the voice in full chorus with § Trumpets and Cymbals and Instruments of music, to be heard in praising and thanking God, than lo! a cloud of thick darkness, declaring the immediate presence of the glory of the Lord filled the whole house; so that the priests durst not stand to minister by reason thereof, but retreated to the outer courts with the utmost consternation.

AND here let us pause, ponder and reflect on the nature of this wonderful phænomenon. Strange it may seem that a GOD, who is Light itself, should appear in thick darkness. But, as he knows whereof we are made, this is in compassion to our weakness.

WE are not, however, to think that this DARKNESS was nothing more than the Pillar of Cloud, in which the † SCHECHINAH, or presence of the

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divine

§ 2 Chron. 6, 13.

† As the SON of GOD, when he came into the World to redeem Mankind, did, of his infinite Condescension, take upon him their Nature as a Vail to his Divinity, that he might thereby converse with them Face to Face; so the great JEHO-

VAH,

divine GLORY, usually manifested itself; for this, it is to be presumed, would not have terrified to

VAH, in conversing with the *Israclites*, did it by his divine SCHECHINAH, or the Presence of his *Glory*, abiding under the Form of a Pillar of Cloud and Pillar of Fire.

THIS well-known Appearance it was that went before the *Israclites* in the Wilderness; that called *Moses* up into the Mount; that spoke to † *Aaron* and *Miriam* in the Door of the Tabernacle; and that finally rested “over the most holy Place within the veil; and thence spoke from off the Mercy-seat, that was upon the Ark of the Testimony, from between the two Cherubims.” || And this former Dwelling of God among the *Israclites* by the SCHECHINAH, was all along a most luminous Type of his Son’s future Dwelling in human Nature.

Now, outwardly this Habitation of the Presence of the Divinity looked as a Cloud, but inwardly as a FIRE; and the *Fire*, or inward Part, was that which was more immediately termed the GLORY, and put on different appearances according to different Circumstances. Sometimes it shone through the Cloud in such serene and softened Lustre, that it might be looked upon by common Eyes. Sometimes it prevailed so much over the Cloud, that only the Eyes of a favoured few could behold it, and that too by repeated Efforts and by gradual Approaches. And sometimes it broke out so intensely strong, eclipsing the Sun, the Cloud and the whole Face of Things, that no human Eye could behold it, or any thing else that fell within its overwhelming Splendors.

BEAUTIFULLY has the *Jewish* Rabbi, *Jehudab*, expressed himself on this Subject, as he is quoted by Bishop *Patrick*. “Of the GLORY mentioned in Scripture, there is one (saith he) which all the ISRAELITES saw, such as the CLOUD and consuming FIRE; another of such a Nature that the Eyes of the Prophets could sustain it; but another so pure, and bright to such a Degree, that no Prophet is able to apprehend it, but if he venture to look on it, his Composition is dissolved.”

OF the *First* or milder GLORY, I have mentioned sundry Instances; and it seems referred to in Psalm xcvi. 2. 3. “CLOUDS and DARKNESS are round about HIM, and FIRE goeth before HIM.---Of the SECOND Kind, where the FIRE or GLORY so far prevailed over the VAIL or CLOUD, that only a favoured Few could behold it, and that at a Distance, or by gradual

† *Numb.* xii. 5. || *Numb.* vii. 8, 9.

Ap-

to the degree here spoken of. No, my brethren. But, on the contrary, as we know that the GLORY

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Approaches, we have a most grand Description in *Exodus* xxiv. 10. as it was seen by *Moses* and *Aaron*, *Nadab* and *Abihu*, and the seventy Elders---“ And they saw the GOD OF ISRAEL, and there was under his Feet, as it were a paved Work of Sapphire-Stone, and as it were the Body of Heaven in his Clearness”- - or the united Splendors of all the heavenly Luminaries. And when *Moses* was to be called nearer to this glory, the others being commanded to remain afar off, six Days was he in his Approach to it, while the Lord kindly veiled it before him, nor was it till the seventh Day that he was taken into the midst of it; while it appeared like a devouring *Fire*, on the top of the mount to those at a distance.

BUT as to the THIRD GLORY, which, in its unvailed Splendors, eclipses all the created Luminaries of the Universe, seeing no human Eye has been able to behold it, so no human Language has been able to describe it, otherwise than by the Negative Terms of DARKNESS, or “ Light which no Man can approach, or behold and live.”† For that which overwhelms and hides the View of all things else, and yet is itself beyond the Power of all View, must, in respect to us, be the same as total DARKNESS.

THIS high Degree of GLORY is that in which the more immediate presence of the Godhead seems to have been manifested on special Occasions. This it appears to be that broke in upon *St. Paul* at Noon-Day, so intensely strong, that the Sun shone to him in vain; for “ he could not see for the Glory of that Light, but was led by the Hand of those that were with him,” who, it is presumed, saw only a lesser Degree of this astonishing and overwhelming Light. This too it was that filled the whole Body of the Tabernacle, at the *Consecrating* thereof, so that *Moses*, who had entered into the second Glory and beheld it, was not able to enter into this.

CAN we doubt, then, but that it was the same Superior GLORY, dazzling and overwhelming all things besides, that astonished the Priests at the Consecration of the Temple? Had it been the more usual Appearance of the Cloud and the the Glory together, it is not to be imagined that they would have been driven by it from the Service at the Altar as the

† 1 *Tim.* vi. 16. *Exod.* xxxiii. 18.

on this occasion was superior to that of former ones, so we may believe its veiling darkness was superior also; or peradventure, if entirely unveiled, the same would be the effect of the unsufferable power of LIGHT itself, and the DARKNESS be such as our sublime poet speaks of—

“DARK with excessive BRIGHT”—

SUPPOSE a person long pent up in a gloomy dungeon, where scarce a single ray had penetrated to cheer his lonely hours; and suppose

now were;---with a View, no doubt, in the Conduct of Providence, to “intimate that their Ministry and Way of Worship should cease when the Messiah came, in whom the Fulness of the Godhead dwelt bodily.” Indeed, we are expressly told that the Glory did, on this Occasion, break entirely out of the Cloud; and after it had filled the whole House, “dazzling rather than enlightening (saith the learned Bishop *Patrick*) so that nothing else could be seen” while it continued there, it settled at last in the most holy Place.

No Person seems to have had more beautiful and accurate Conceptions on this Subject than our sublime Poet *Milton*, in the Passage already referred to.---

“Fountain of Light! thyself invisible
 “Amidst the glorious brightness where thou sit’st
 “Thron’d inaccessible; save when thou shad’st
 “The full Blaze of thy Beams, and thro’ a Cloud,
 “Drawn round about thee like a radiant Shrine,
 “DARK WITH EXCESSIVE BRIGHT, thy Skirts appear,
 “Yet dazzle Heaven, that brightest Seraphim
 “Approach not, but with both Wings veil their Eyes!”

THESE Remarks, as far as the Author’s Knowledge extends, he thinks sufficiently warranted. But, if he should be mistaken in any of them, they contain no hurtful position, and therefore may be submitted with all Deference to the Correction of those, who have had more Leisure, than hath ever been his Lot, to attain an exact and critical Skill in Oriental Literature.

him

him liberated at once, and turning his eye to the Noon-day Sun; would not the whole Face of things appear to him Dark and without distinction, till by repeated efforts he had accustomed himself to bear the redundant blaze? Or suppose ten thousand Noon-day Suns should now unite their splendors, and burst instantaneously upon us who enjoy but one, would not our weak organs be wholly overpowered, and all things around us be lost in darkness visible and sensible? And yet what are these compared to the immediate breaking in of the presence of God's glory, before one single ray of which ten thousand Noon-day Suns themselves would hide their diminished heads, and be lost in total obscurity? Could mortal eye look at this and live? Even the burning Seraphims cover themselves before it, and "with both wings veil their eyes!"

THE wise Solomon, on this occasion, having either more presence of mind than the astonished priests, or rather being the instrument whom God had chosen to proceed with the remainder of this solemn service, cries out—"The Lord hath said that he would dwell in thick darkness;" and no man can behold his Glory without a Vail. Be not afraid ye Priests and Ministers of God, at what has now happened! Do you not know, from the book of your own Law, that the high Priest durst not approach the Mercy-Seat, without making a Cloud of Incense before him, lest he should be struck blind, or

lose his life with the splendor of the divine Glory? Know ye not that at the || Consecration of the Tabernacle, in like manner as now, the majesty of the divine Glory broke out so strong, beyond what ever it had done before, filling the whole house, that “Moses was not able to enter into the Tent of the Congregation.” Look therefore on this sudden and alarming appearance, that drove you from the Altar, as a sure token of God’s immediate Presence, overwhelming with Light that cannot be beheld, accepting our solemn Dedication of this House, and acknowledging it to be the place where his Glory will dwell for ever!

TRIUMPHING in this idea, and raised almost into Raptures divine, the pious monarch now turns his speech from the Priests and People immediately to JEHOVAH himself, in that sublime Apostrophe of my text.—

“I HAVE surely built thee an House to dwell in, a settled place for thee to abide in for ever!”—

Now do I assuredly know, O thou holy One of Israel, that my labours of love to thee are not in vain! Now am I convinced that I enjoy that honor which I have long wished for—that supreme honor of building thee an House (not a temporary tabernacle, like those of former times, in which thou wilt sojourn only for a season, but a fixed place, an House of ages) in which, I trust, thou wilt abide for ever!

|| Exod. xl. 35.

THEN

THEN turning himself back to the people, he began to bless them, and to give Thanks to God, and to recount before him the many instances of his kindness in the carrying on this work for the reception of his Glory.

BUT suddenly recollecting himself, and being struck with the vanity of thinking that the tremendous majesty of Heaven could be confined to time or place, he breaks out into a second Apostrophe more grand than the former still, and exceeded by nothing that is to be found in all the volumes of the world!

“ BUT will God indeed dwell on the earth? Will HE at whose footstool ten thousand worlds hang and are as nothing—will HE who walks on the whirlwind’s wing, and passes from one end of creation to the other, swifter than the lightning’s glance—will HE be limited to any particular abiding place? How vain the thought, O thou Being superlatively raised above all Beings! Behold! the whole immensity of space, nay the very “ Heaven, and Heaven of Heavens, cannot contain thee; how much less this House that I have builded?” Yet, though in a literal and local sense, thou wilt not be confined here, we know that thou wilt nevertheless in a special manner be present—“ to have respect to the supplication, and to hearken unto the cry and to the prayer which thy servant and thy people shall make towards thee in this place.” ||

|| V. 28, 29.

CONVINCED, therefore, of this, the rest of the chapter and Service dedicatory, is chiefly SUPPLICATION and PRAYER; two verses of which I have also taken into my text as a model for us on the present occasion.

HAVING thus laid before you the design and occasion of the text, with as much brevity as circumstances would admit, I come now to make an application of the whole to the purpose of this day's solemnity.

WE too, my brethren, have been building a HOUSE to the Lord; not a superb and magnificent ONE, fitted to the ostentatious Worship of the LAW; but a HOUSE decently neat and elegantly plain, || fitted to the Simplicity of that GOSPEL-WORSHIP which must be performed in "Spirit and in Truth." We too are here assembled, in the presence of Almighty God, and in the sight of Men and Angels, to make a solemn OFFERING of THIS HOUSE to the name of the Lord; and to *set it apart* to the purposes of Religion for ever.

BY this work of ours, we pretend not to confer any peculiar Sanctity on particular places, or portions of inanimate nature. What we do is only declarative of our own fixt Intention of endeavouring, through God's Grace, to sanctify ourselves in this place, in the full hopes of meet-

|| The House here spoken of well deserves the above Character, being a very elegant Building, executed in the best Taste. Its Dimensions are Ninety-one Foot by Sixty-one.

ing

ing the spiritual Consolation of his divine presence therein; and entering into a solemn engagement, for ourselves and our posterity, of keeping it for ever sacred to these pious uses, agreeable to the pure Model of that most excellent Church, whereof we are members.

THIS labor of our love, however unworthily performed, and by however mean instruments, we hope will be accepted in and through the mediation of Christ Jesus. A sign from Heaven to confirm this hope, we must not expect! a CLOUD OF GLORY, declaring the immediate Presence of God among us, we look not to see! Types and shadows and the burden of ceremonies are done away. But behold, a greater evidence is here! The son of God himself hath been among us, and hath left in our hands the GOSPEL of salvation, the words of eternal truth, declaring that—"Where two or three are gathered together in His name, there will he be in the midst of them." By the eye of scripture-faith, that fast anchor of the Soul, we can see him, we can feel him vitally present with us! we can enjoy union and communion with him; and, in our most holy Places, we can behold him seated on another Mercy-Seat than that of the Temple and the Law, and hear him speaking in another manner than from within the Vail! We can behold him seated on the Mercy-Seat of REDEEMING LOVE, and hear him speaking in the comfortable overtures of the Gospel of Peace!

THESE

THESE interesting Truths being premised, and having the well-grounded assurance that “God will indeed dwell on the Earth”—even in the midst of the truly religious Meetings or Societies of his people; it behoves us next to consider what conduct such Societies ought more especially to observe, in order to expect so great a blessing.

AND first, then, if we, as a religious Society, would hope that God would continue among us in this Place which we have dedicated to his name, we must be careful to improve ourselves in “all manner of holy conversation and godliness, not forgetting the Assembling ourselves together, as the Manner of some is.” ‖

AND here, as this neglect of “Assembling together,” in the place where God’s honour more immediately dwells, is an evil of the most ungrateful kind, and which cannot but provoke him above any other, to withdraw his more immediate presence from a people, it may not be amiss, with all candor and affection, to address a few things to those whose “Manner” this is; although it must be confessed that it is hard even for Charity herself to imagine any plausible pretext for their conduct.

THERE is not, I am certain, a person among us that will not acknowledge some sort of Homage to be due to the supreme Lord of heaven and earth. Even the DEIST himself will be fond of owning this to be a natural Dictate of eternal Reason, founded on the immutable relation be-

tween the Creature and its Creator. But then he will say that this Homage is a tribute of the Heart, better to be performed in the retirements of the Closet, than amidst the avocations of a public Assembly. And the kindest thing we can suggest is, that this sentiment (it is to be feared) is too much adopted by many men, in other respects of strict honour, fair morals and useful members of society; who, although they profess to believe in the Religion of Jesus Christ, and would scorn the imputation of Deism, yet still continue in the neglect of that public worship and those sacred ordinances which this religion hath enjoined. Instead of approaching the Courts of the Lord, with their respective families, on those days that are consecrated to his more immediate service, they either sequester themselves from the rest of mankind in unsocial retirements; or, if Decency obliges not to this, "one goes to his farm, and another to his merchandize."

Now, we will allow such persons, all that they themselves can ask. We will in Charity suppose that they are as regular and fervent in Private devotion as they can possibly pretend to be. Yet still we say that the neglect of Public worship contradicts their profession of Christianity, and is a public breach of duty to God, to Society and to their own Souls. And would to Heaven that what may be offered on this head might gain their attention; seeing no terms of asperity and reproach

reproach shall be used, unbecoming the spirit and temper of that religion, to the public exercise of which, we would woo and win them.

AND first they are intreated to consider that, from the whole tenor of Scripture, the public observance of a Sabbath, in places set apart for that purpose, appears to have been God's own appointment, and has the promise, both of this life and that which is to come, annexed to it. Eternal Wisdom gave an early intimation of it, while our first parents were yet in Paradise, by blessing the Seventh day. Our first parents delivered it in Tradition to their posterity, who (as we have seen) had their places of public worship, approved by God's immediate appearance among them; and at length when these Traditions were either darkened or destroyed, the Lord solemnly republished the same institution or ordinance from mount Sinai, in the Law, saying—"remember the sabbath day to keep it holy."

JESUS CHRIST, who came not to destroy but to fulfil the Law, frequented the places of public worship, and sanctified the Sabbath by his example. The very form of prayer, given by him to mankind, at the instance of his disciples, is a public form. Nay the great design of his coming into this world and leaving his Gospel behind him, was to accomplish a plan of Redemption for lost mankind, to plant a CHURCH for himself upon earth, and form his disciples into one public body, whereof himself is the head.

BUT

BUT how can there be a CHURCH, where there is no Membership, no Communion, no "Assembling ourselves together," agreeable to his appointment? How can those be his Disciples now, who do not imitate his first Disciples, and join together "in || Doctrine, Fellowship, in Breaking of Bread, and in Prayers?" These first Disciples certainly knew their master's will as well as we do now; and if one sett of men, who call themselves Christians, may withdraw themselves from public ordinances, another may do the same; and, as example is powerful, the time may fast come, when in vain shall we build Churches—nay, in vain should we open the doors of those that are already built!

WE do most readily allow the Private worship of a man's own heart, its full commendation; and God forbid that any thing here said should be understood as derogatory from that worship, or tending to set in opposition to that which is Public. It is most sincerely to be wished that no man ever pretended to it, who did not heartily practise it. All true devotion must begin in the heart; but then it must not end there. God not only calls us to acknowledge him in our own minds, but openly and avowedly to acknowledge him before men; that they, seeing our good works, may be stirred up to give him the greater glory.

OPENLY do the CELESTIAL CHOIRS pour forth

|| Acts ii. 42.

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their

their triumphant HALLELUJAHS to his adorable name! Openly do they cast their crowns at his feet, saying—"Worthy art thou, O Lord! to receive glory, and honour, and power!"

AND shall MAN be silent, or wholly selfish, in his worship? Man, so highly favoured! Man, the REDEEM'D OF GOD! Man, made social in his nature; endued with voice articulate, and appointed to lead the Chorus of this lower world! Shall he forsake his post, and neglect those public praises, which his tongue was framed to utter? Should he do this, the very Brute and even the Inanimate creation, openly and incessantly declaring God's glory day and night, would shame him for his sad desertion!—And shame him they do, while he confines himself to a worship merely selfish or solitary, hides himself from the § world, absents himself from the *great Congregation* of God's people, and blushes to utter forth his maker's praises before heaven and earth!

By a Worship merely solitary, a man may perhaps somewhat improve the state of his own mind, and serve himself; but, by Public Worship, "a man not only serves himself, but, as far as poor dust and ashes can, promotes God's glory also, by acknowledging him before the

§ THERE may have been instances, where some of God's Servants have been suffered to withdraw from the World, to a Life merely solitary. But these are rare Cases, not intended for common Use, or common Example; nor do we speak to any who pretend to a Life of that Sort.

whole

whole world. The height of religious perfection is when both sorts of Worship have their due place; and however much a man may boast of the Devotion of the Heart, if he keeps it there, the world will be apt to suspect him, and to ask of him a sign for the edification of others.

UPON the whole then, it appears that a neglect of the Public Ordinances of Religion, in one professing to believe the Gospel, is a plain contradiction of that profession, and a breach of that duty which we owe to God. And oh! that it might never be forgotten by any one who *names the Name of Christ*, that it is only to those who “confess him before men,” that he hath given the most comfortable promise of “confessing them before his heavenly father,” in that awful day of accounts, when he is to sit absolute judge of their conduct.

AND yet still, if such be the case in respect to those who, though they neglect the Public Worship of God, nevertheless pretend to a more Private and Spiritual Worship of him; what must it be with such as are avowed enemies to both? Would to God that they would put the matter to their own Souls in their serious moments; if, peradventure, they ever leave themselves leisure to be serious.

BUT, to proceed—we were next to shew that the neglect of Public Worship is also a breach of Duty to Society. Much of what might be offered on this head is anticipated on the former;

mer; for so kind hath God been to us, that whatever he hath commanded us to do for his Glory, is likewise for our own Good. Many arguments might also be drawn from the nature of society; our common wants, our common dangers, our common Redemption, and our common dependence for happiness here and hereafter, on the same Parent-God. But these may be passed over at present; it being generally acknowledged that government and society cannot be maintained on any other principles than justice, sobriety and obedience. And these principles cannot be maintained, in any tolerable degree, but "for the Lord's sake," and by means of Religion and its divine sanctions. And Religion cannot be maintained without a due regard to its public ordinances.

THERE is something as lovely and venerable, as it is truly ancient, in the appointment of a Sabbath, or one day in Seven, for "assembling ourselves together." By this means, people are brought forth and associated in their most decent attire. They are humanized and polished and made better acquainted. They provoke one another, as the apostle expresses it, to love and good works. Nay, as the same apostle further testifies, much greater fruits than these may be expected. For, "if † the whole church be come together in one place, and there come in one that believeth not, or one unlearned; he is convinced

† 1 Cor. xiv. 23, &c.

of

of all, he is judged of all; and so, falling down on his face, he will worship God, and report that God is of a truth" in that place.

WHENCE it appears that the neglect of public worship is also a breach of duty to Society, and a bar to the reformation and good order of mankind. It was next to be proved a breach of duty to our Own Souls. And here little need be said.

WHATEVER is a neglect of duty to God, whatever obstructs the good of Society, must necessarily be prejudicial to the Individual. Were men wholly composed of soul and made entirely for themselves, a refined selfish and solitary religion might possibly suit them. But, as the matter now is, they stand in need of all social helps to enflame their devotion; and it is found by experience that in public assemblies, when all things are conducted with decency and order, a kind of holy fervor is apt to kindle from † bosom to bosom, rising to heights which the solitary worshipper cannot easily reach or conceive. In a word, 'tis to social and public worship, as hath been already hinted, that our blessed Saviour hath given many of the Gospel-promises. For he hath assured us that if even so small a number as "two shall agree on earth, as touching any thing that they shall ask, it shall be done for them of his father who is in heaven." ||

† See some Arguments on this head in Discourse V. || Mat. xviii 19.

THESE arguments, 'tis to be hoped, may convince those who neglect or scorn our Sabbaths and public Meetings, that they are, in Reality, acting contrary to their Duty to God, to Society, and to Themselves; and that if it were not for the wise ordinance of a Sabbath, true religion would scarce be found upon earth. And if Religion were gone, Society could not long subsist, or at least it could not subsist on the principles of Virtue, Freedom and Safety.

AND this leads me to one argument more, which, as it is of a worldly nature, may perhaps be better heard. If we would wish to live happy and see good days; if we would wish to see our Children dutiful, and our Families in Subordination round us; if we would wish to have our Property safe, and our persons free from Violence; we ought to support the credit of Religion, and set forward the Public Worship of God, by our whole influence, our example, and every other means in our power.

So far in general. As to you, my brethren, to whom this Discourse is more particularly addressed, it is to be hoped that you will be persuaded to a conscientious attendance upon the public Worship, the Prayers, the Festivals and the Sacraments of our CHURCH, not only from the above motives, but from the nobler motives first mentioned to you, namely as a means of continuing the divine Presence among you, and obtaining that Spiritual Consolation and Fellowship
with

with God, which, it is to be believed, were your sincere desire in contributing of your substance to the erecting of this House.

ANOTHER thing I must recommend to you, if you would expect God to dwell among you, as a Religious Society. 'Tis UNION and CHARITY with one another. For St. Paul tells the Corinthians, that where Divisions are among a people, they will come together in the Church, "not for the better, but for the worse."* It is impossible, indeed, in this world, while men have their passions, their vanities, their interests, and their ambitions, but such offences will come; and a good man will be apt to cry out---"Is there no balm in Gilead," no sovereign method to prevent or heal these painful wounds? The best way, indeed, is to practise all Christian FORBEARANCE, and to leave the rest to God's Providence; ever bearing in mind that the glory of a Church consists not in the ostentation of numbers, but in the strict Union and Fellowship of its members.

THE same Charity, Love and Candor, that you extend to one another, let me beseech you, in a particular manner, to extend to those who are appointed to minister among you. Judge of them with impartiality. Bear in mind the difficulties of their office. Consider that they are men of like infirmities with yourselves, placed by their station in a very public point of

* 1 Cor. xi. 17.

view; and thereby what failings they may have are rendered the more conspicuous.

WHEN you enter God's Houſe, let your minds be impreſſed with a deep ſenſe of his awful preſence, and "keep your feet with all diligence." Examine carefully into the motives of your appearing there; whether it be from an idle Curioſity, or to have a momentary warmth raiſed in you merely by PREACHING; or whether it be, in good earneſt, to humble yourſelves before the throne of God, and to join with your fellow Chriſtians in the ſolemn acts of Devotion; "in Supplications, Prayers, Interceſſions, and Giving of Thanks for all men," agreeable to the moſt compleat form of our excellent Liturgy?

PREACHING, my brethren, was originally a wiſe inſtitution, to inſtruct the Ignorant, to rouſe the Dull, to confirm the Wavering, and to animate All in the diſcharge of their duty; and, as ſuch, is ſtill retained by our Church as a very neceſſary addition to her public ſervice, and is moreover warranted by the example of our Saviour and his Apoſtles. But then, here lies the fault, that many will conſider this PREACHING as the principal part of the Public Worſhip itſelf; and no PREACHING will be acceptable to them that does not, as it were, hurry them out of themſelves, by captivating the Paſſions, as if that was a nobler and more uſeful work than to
convince

convince the Judgment. Preachers there are, indeed, who can do both in an eminent degree; and their success in this respect is a blessing to the societies to which they belong. But what we complain of is this---that the excellent Liturgy of our Church should be no motive, or only a secondary motive, for frequenting her Service; and that this wrong taste of Hearers is apt to lead to a wrong taste in Preaching, and draws men of warm tempers, small abilities, and fond of pleasing, into extravagances of heat and zeal, which Reason cannot justify, and CHRISTIANITY requires not at their hand.

As the result, therefore, of what has been said, let me, in the next place entreat you, as a religious Society, to “hold fast the profession of your Faith without wavering,” without levity, and without being “blown about by every Wind of Doctrine.”

I mean not, on this occasion, the least reflection against any of those who differ from us in their persuasion. They have, no doubt, fully examined and convinced themselves in the Faith they hold; and the same indulgence which we freely extend to them, we do but claim for ourselves. Seeing we also, as well as they, have embraced the Faith of a particular Church, we also must be supposed to have sufficient conviction in our own minds for the choice we have made. We must be allowed to think the faith

of that Church the same that “was once delivered to the Saints.” We must be allowed to consider her Worship as social in its nature; plain yet solemn, and keeping the golden mean betwixt those idle pegeantries that distract the attention to things purely sensible, and those illusive reveries that pretend to refinements which human nature cannot reach. We must be allowed to pay a due regard to her ancient discipline, her venerable order, and her wise constitutions, that were planned by men of superior eminence, and have stood the test of ages. And, lastly, we must be allowed to look upon these things as matters, not lightly, wantonly, or rashly, to be given up.

I shall only detain you while I recommend one thing more to you, as a Religious Society; and that is, a liberal and beneficent spirit in contributing to all works of CHARITY and Common Concern. And, on this head, it is with pleasure that I confess myself almost absolved from the necessity of saying any thing. I am rather called to congratulate you on the excellent spirit that hath already been shewn, than to doubt of its continuance.

THIS House hath been almost wholly built within yourselves; by the free, voluntary and cheerful contributions of your own members. Some have spared in their exigence, and some out of their abundance, and that too with sur-
prising

prising liberality. Blessed are ye “for this loan
 “ that ye have lent unto the Lord*. May God
 “ remember you concerning this, and wipe not
 “ out your good deeds that you have done for
 “ the House of your God and for the Offices
 “ thereof.”†

PROCEED with the same liberal and pious spirit, in what remains of this good work. Remember that God hath blessed you with every instance of prosperity, in times of extremest danger. And surely, when our harvests have been multiplied, and our cattle and our fields encreased;--when we behold our children growing up and prospering round us, and even wanting room in the House of the Lord, then, oh then! it is one of the noblest CHARITIES to offer back to God a part of what He has so liberally bestowed, and to make a provision for continuing the Worship of His adorable name among our posterity to the latest generations! Whatever we may give this way, according to our best abilities, God will accept as an offering of our Love to Him; and let us look what we lay out, and it shall be returned to us “after many days” ||

I come now to the last verses of my text, which were these--“ The Lord God be with us,
 “ as he was with our fathers. Let him not leave
 “ us nor forsake us---That all the people of the
 “ earth may know, that the Lord is God, and
 “ there is none else.”---And the very tenor of

* 1 Sam. ii. 20. † Nehem. xiii. 14. || Eccles. xi. 1.

these words, as well as the nature of this occasion, calls us to conclude in the most humble and supplicant manner with----

P R A Y E R.

BUT with what language shall we address thee, O thou most holy and exalted Being! our God and our Fathers God----who inhabitest eternity, and art the Life and Light of the world! What shall we render unto thee for ten thousand times ten thousand mercies, which language would fail us to express, and the whole period of our lives to recount! Above all, what shall we render unto thee for the Knowledge of thine everlasting Gospel, and those glorious privileges to which we are called as members of thy Church militant on earth--even to that exalted Privilege of Angels---the Privilege of enjoying Union and Communion with thee! Oh then, that our hearts could now conceive, and our tongues could utter, such strains of praise and adoration and thanksgiving to thee, as Angels, and glorified Spirits, and the Church triumphant, pour forth to thee in Heaven above!

It is good for us, O Almighty Father, that thou hast called us to this Knowledge, and hast vouchsafed us these Privileges! It is good for us that thou didst put it into our minds *to build*
thee

thee an house to dwell in, and hast permitted us to DEDICATE and set it apart (as we hope) to the glory of thy name for ever! Yet, inasmuch as we are taught not to put our trust in these outward marks of Devotion, but that each of us must prepare for thee an habitation inwardly, and a temple in our Hearts; we do, therefore, now come to make a nobler and more important DEDICATION unto thee! We come, as is our bounden duty, thro' the merits and intercession of our blessed REDEEMER, to DEDICATE OURSELVES, our Souls and Bodies, our whole Lives, to thy service. And, O thou who art the Hearer of Prayer, "to whom mercies and forgivenesses belong, tho' we have rebelled against thee," we most earnestly pray that our past offences may be blotted out, that we may be washed in the Blood of Christ, and that the vows and offerings which we now make may be accepted in Him, and rendered effectual to our everlasting salvation.

For this end, O merciful God, let the Grace of thy holy spirit assist and strengthen us in all our Supplications and Prayers, that we shall thenceforward offer up to thee in this Place; and be thou graciously pleased to vouchsafe us thy Presence therein continually. *As thou wert with our FATHERS, O Lord our God, so be thou with us. As thy mighty power brought them (like the Israelites of old) thro' the perils of another raging Sea; as thou didst support them in a remote*
Land,

Land, while it was yet another Wilderness; as thou didst at length give them goodly habitations therein, and, in thy divine favour, made choice of them and their children after them, to plant and propagate thy everlasting Gospel to the ends of the earth---as thou wert with them in these things, so be thou with us. Let not our unworthiness provoke thee to “leave us nor forsake us;” but let our light shine continually forth, till *all the people of the earth shall know*---till the HEATHEN around us know---*that the Lord is God, and there is none else*; till they know and confess that the GODS whom they have served are no GODS; that they and their Fathers have inherited Lies and Vanity from the beginning; and that there is none in whom Salvation may be found, save in thee, O Lord most mighty and most high!

AND in order to hasten this happy time, when all the ends of the earth shall bow down to thy Majesty, and Kings and Princes cast their Crowns before the throne of the Lamb, we pray that thou wouldst give success to all foundations of useful Knowledge, and to the blessed GOSPEL, wheresoever and by whomsoever it is truly PREACHED. In a particular manner, be pleased to give continual success to the PREACHING thereof in this House, which we have now openly and solemnly *set apart* to that sacred purpose. May all who are called to minister therein, put off their own Righteousness, nor seek the applause

plause of Men ; but may they be cloathed with the Humility of Christ, rightly and duly administer his Sacraments, explain his Word, and be anxious for nothing so much as to advance his Glory, and *preach him crucified*. May this place never be prostituted to the purposes of Vanity and Ambition, Error or Enthusiasm, Coldness or Lukewarmness. May it continue the Habitation of the “God of Jacob for ever ; a Place where Prayer shall ever be made unto him, and where daily shall he be praised !” May it continue a place where the Service of our Church, the Preaching of the Word, and the Administration of our Sacraments, may be rendered effectual, thro’ the atonement of Christ, to the Salvation of thousands !

FINALLY, O Lord, we pray that Love and Union may prevail among all the Members of this Church thro’ life ; and, at their death, may they be translated into the general Assembly of the Church of the *first-born* that are written in Heaven ; where, being freed from all human frailties, and admitted to the beatific presence, they may offer up unwearied Hallelujahs to him that sitteth on the Throne, and to the Lamb for ever and ever !*

* A conclusion was made by singing the words of the text, as an Anthem.

DISCOURSE VIII.

The GOSPEL-SUMMONS.

Preached in Christ-Church PHILADELPHIA ;
 January 10, 1762. At the FUNERAL of the
 Rev. ROBERT JENNEY, L. L. D. Rector of the
 said Church.

LUKE, xvi. 2.

*Give an Account of thy Stewardship ; for thou mayest
 be no longer Steward.*

RENDER up your Stewardship—give an
 Account of your Conduct--thundered forth
 by some powerful Superior, that will brook no
 delay--what a tremendous SUMMONS is this ?

HEAR it ye rich, and ye poor ; ye rulers, and
 ye subjects ; ye pastors, and ye people ! Whe-
 ther there be committed to you ten Talents,
 or one ; whether your Stewardship be in things
 spiritual, or things temporal—hear it and be in-
 structed ! The last Knell of expiring Time ; the
 trump of GOD calling us to his judgment-seat ;
 ought not more deeply to alarm us, than this
 awful Summons of the Gospel ; which, though it
 is daily heard by us, has its Moral but too much
 daily neglected.

VARIOUS are the methods by which God's

P

wisdom

wisdom thinks fit to call sinners to repentance, in the scriptures. Sometimes in language, soft as the breathings of love divine; sometimes in notes, severe as the voice of offended majesty; sometimes by the gentle allurements of promised rewards; and sometimes by the awful denunciations of a judgment to come.

OUR blessed Redeemer, in the preceeding chapter, had been Preaching up the most comfortable doctrine of his *Father's free Grace*, manifested in the remission of sins, and his readiness to receive and embrace returning penitents. The love of God in this, and his planning from eternity a method of bringing home *lost Souls* to himself, through the all-perfect Satisfaction of a Saviour, are most beautifully and tenderly set forth in sundry instructive Parables; such as a Shepherd's leaving ninety-nine of his sheep in the wilderness, to look after one lost, and calling all his neighbours to rejoice with him on finding it! Such as a Woman's searching carefully for a piece of lost treasure, and communicating her joy to all around her on the recovery thereof! And, above all, such as that of an indulgent Parent, receiving back to his bosom even a Prodigal Son that had wasted his substance in riot and intemperance.

BUT all these soft and winning descriptions were lost upon the hardened Pharisees. Our Saviour, therefore, addresses them in a very different strain. He lays before them this Parable of the Steward, called suddenly to account
before

before his Lord and Master; thereby intimating to them, in colours the most striking, that however light they might make of the Gospel Overtures in the *Day of Grace*, a time would come, and that suddenly too as a thief in the night, when they would be called to give a severe account of the improvements they had made of such signal blessings!

I HAVE not chosen these words, as thinking that this congregation could be moved by nothing but arguments of terror; nor because there is the least similitude between the character of the Steward in the text, and that character which is the occasion of the present mournful solemnity. To argue thus, would be a perversion of all Parables, and the design of all Preaching. The Scripture-Parables are generally written for the illustration of some important point of Doctrine, or Morals; and do not require a particular application of every particular circumstance.

THE words which I have read, “give an account of thy Stewardship, for thou mayest be no longer Steward,” are to be taken, as they stand, in their single and irrelative sense, being equally applicable to accountable creatures of every degree. And the doctrine I would infer from them on the present occasion is—

FIRST, That every thing we possess in this
P 2 world

world is given us in Trust, and for Improvement.

SECONDLY, That there will be a day of final Reckoning; and that as the Account stands at the hour of Death, so will it be produced in the day of Judgment.

THIRDLY, That the only reflections which can give us hope, as accountable creatures, in the hour of death, and the resignation of our Stewardship, are to be derived from the gospel-prospects and promises.

And FIRST, then, it is evident, from the whole tenor of God's holy word, that whatsoever we possess in this life is given us in Trust and for Improvement. The unprofitable servant, who laid up his Pound in a napkin, had a severe sentence passed upon him by his returning lord-- "Take † from him the pound, and give it to him that hath ten pounds;"—to him that hath made a due improvement of what was formerly committed to him. The like sentence was denounced against the fruitless Fig-tree—"Cut || it down, why cumbereth it the ground?"

MANY more Scripture-proofs might be adduced; but the point in question does not seem to need them. To a man who lives a life of Reason and of Virtue, few things are sufficient to satisfy the calls, nay to answer the conveniencies of life. Could it be agreeable then, to the ordinance of a wise and just God, for one to

† Luke xix. 24. || xiii. 7.

grasp a thousand times his proportion of the Goods of this world and to hoard them up without improvement for the public? Why should different talents be assigned to different persons, if they were to be employed solely for their own private use? Why should one wallow in wealth; one be exalted to the summit of power; one rejoice in bodily strength; one enjoy faculties of mind almost angelic; if the separate possessors were to use these separate gifts only for themselves, without regard to the community?

THROUGH all nature, there is incessant energy, action and communication of powers. Nothing seems to exist on its own single account. The very Stars, that spangle the face of night, are bound to their orbits by mutual action on each other, and on the common center of the system!

WHY, then, should those divine gifts and endowments, which providence showers so profusely on individuals of the human system, be left without their full use? Why should they be suffered to stagnate, as it were, like waters emitting only a noisome vapor in the summer's drought? Ought they not rather to flow irri-
guous, like the refreshing Rills, rejoicing the country around? Most undoubtedly, my brethren, they ought! And such would be the improvement which we should make of every thing committed to us if, instead of looking upon it as peculiarly our own, and so much added to our

private felicity, we would consider ourselves only as God's Stewards for the same; and more especially reflect that there will be a day of final reckoning, when we shall be called to give an account of our Stewardship, before men and angels, at the bar of omnipotence. And this was the SECOND topic of my discourse.

Now a Day of Accounts is inseparable from the very notion of a Stewardship; and the sacred scriptures, pursuing the metaphor, have placed this matter beyond Contradiction. We are there told that all our actions are registred in a Book, written with a pen of iron and with the point of a diamond. We are also told that our omnipotent judge will open this awful book and proceed against us by regular process—"I || saw a great white throne and Him that sat on it; from whose face the earth and the heaven fled away, and there was no place found for them. And I saw the Dead, small and great, stand before God; and the Books were opened and the Dead were judged out of those things which were written in the Books, according to their works."—

Ah! then, my Fellow-Christians! how many thousand thousand secrets shall be laid open before an assembled universe? Then, and not till then, shall we thoroughly see and understand the sum and scope of God's eternal plan, without those intricacies wherein it is now involved! Then shall the account between virtue and vice be finally stated and balanced! Then shall hypo-

|| Rev. xx. 11, 12.

crify

crisy be obliged to lay down its mask, oppression his rod, dominion his sceptre; and all to appear naked and on a level, at the bar of the Almighty, to give an account of their Stewardship, each for himself, and none by another!

THEN shall it be seen how every one of us has used the gifts committed to us in our several spheres. Then shall it be known for what end Wealth or Power, or great Talents were variously bestowed. If the former was our portion, it will be known, whether we hoarded it up with a mere sordid view of Self-enjoyment? Whether we suffered it to draw off our attention from things celestial, to extinguish the social and public affections; and to debase us into a literal affinity with the beasts that perish? or whether, if we did bestow any thing out of our abundance, it was done with a spirit of ostentation to be seen of men; or done, in the true Gospel-sense, to feed the hungry and cloath the naked, after answering all the domestic Charities of father, son and brother, and the sacred calls of the Community, which includes the whole?

AGAIN, if Power and Government fell to our share, it will be known—Whether we bartered our favours away for vile gain? whether we were open to the allurements of vice, the blandishments of flattery, and the intoxications of party? or whether we made use of our influence to support justice, to protect innocence, to encourage virtue, and to reward humble merit?

IF wisdom and great talents were bestowed upon us, it will be known—Whether, with a noble Disinterestedness of soul, unawed by power and unbribed by wealth, we have steadfastly exerted these divine gifts for the illumination of mankind, for the advancement of God's glory, for the propagation of civil Liberty, and for the support of whatever else is valuable in society?

THEN, at length, it shall be known—from what secret motives the labors of the reputed Patriot took their rise? Whether the loud Declaimer in senates and public assemblies sought his own glory or the glory of the public? Whether his many laboured and popular harangues have flowed from partiality to his friends, opposition to his enemies, or peradventure from both? Whether they were calculated in good earnest to reluminate the dying spirit of virtue and freedom; or to raise himself, on the wings of a temporary fame, to the summit of earthly power?

THEN too it shall be known—Whether he that ministered at the altar, ministered for himself, or for his Lord and Master? Whether he was more anxious for the reformation of mankind, or to appear and sparkle, for a moment, in the public eye? Whether the spirit of the gospel, entered always into the spirit of Preaching? Whether the fierce zeal, often shewn for particular points, was a zeal according to knowledge? Whether it hath tended more to instruct or to distract the world? Whether the divisions, separations and

contentions among Christians, have been made leisurely and upon cool reflexion? Whether pride, passion, resentment and wilful narrowness of mind, had any share in forming them?

THESE things, and ten thousand more, which it would be impossible to recount, will be known at that day; in which there is nothing now hid that shall not be made manifest!

HAPPY the man, then, and thrice happy he, who, anticipating this tremendous scene, can give an account of his Stewardship to his own conscience! Happy the man in public life, who shall be able in that awful day to appeal to his past conduct, and say--“Whose ox have I taken? Whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind mine eyes therewith? Even the Lord (my judge himself) is witness this day that ye have not found ought in my hand!”

HAPPY too the minister of God's word, who can call his people to witness for him in that day, and say, in the words of the blessed apostle Paul---“I † take you to record that I am pure from the blood of all men; for I have not shunned to declare to you all the council of God; and I have kept back nothing that was profitable to you; but have shewn you and taught you publicly from house to house; taking heed to the flock over which the holy Ghost hath made me overseer; feeding the Church of God which he hath purchased with his own blood.”---

SUCH being the case, then, my brethren; and

|| 1 Sam. xii. 3 --5. † Acts xx.

since as the tree falleth, there it will lie ; since as death leaves us, judgment will find us ; what an awful and important moment must the moment of our dying be ? It is like entering, through a dark portal, into the great mansion-house where we must render up our Stewardship. Having once passed the threshold, there is no way for retreat left ; no way to alter or amend one jot of our account ; for “ there * is neither work nor device in the grave.”

No wonder, then, that to die, should be reckoned a thing exceeding solemn ! A day of accounts, and the vast ocean of eternity before us—Oh ! how the soul shudders on the brink, and fain, very fain, would cleave to this evanescent speck of earth, loth to quit her hold, till the God of grace comes with his divine consolations, and cheers the recoiling spirits !

AND this leads me, in the THIRD place, to observe that our only hope in the hour of death, is to be derived from the Gospel-prospects and promises.

BEFORE the Christian Revelation was made known, the Death of the best of men was only a leap into the Dark ; a wrench from the precincts of day, and a sorrowful parting with all that they placed their hopes upon. The Wisdom of the World could even go but a little way in teaching men how to LIVE, but when it came to lay down lessons how to DIE, it was found to be perfect Foolishness. It gave them no solid assu-

* Eccles. ix. 10.

rance of a future state, the remission of sins, and a glorious reward for the just. After all the arguments that unassisted reason and philosophy could bring, the fears of having the Body laid down in the clay tomb, and the thoughts of dreary Annihilation, startled and astonished the soul on the one hand. Or, on the other, if there were any more enlightened, who believed, or rather hoped, the Body's Resurrection, and the Soul's continuance after death, they were still at a loss how to regain the favour of their offended gods. In short, all was doubt and distraction and despair † among them, at that last period, when it most behoves the Soul to be left easy, tranquil and recollected.

BUT how different is the matter under the Gospel of Christ? We are there taught that what we falsely call the hour of our Death, is but the hour of our Birth to Life eternal. We there learn the true meaning of these ancient expressions—"I* will ransom them from the power of the grave---I will redeem them from death; O Death, I will be thy plagues—O Grave, I will be thy destruction.---"

THE gospel lifts our eye to immortal scenes. It shews us a reconciled God, and Jesus the Mediator seated at his right hand. It teaches us a method by which the account of our Steward-

† "The great, th' unbounded prospect lay before them,

"But clouds and darkness hung upon it—" ADDISON.

* Hosea xiii. 10.

ship may be settled even in this life; by which our sins may be blotted out of the registry of Heaven, even tho' they be written with a pen of iron, and graven with the point of a diamond.

To the Christian a light has arisen in darkness; and his prospects are extended beyond the grave, and stretched down thro' immeasurable Eternity. Herein is the vast superiority of our Religion above all others, in that it hath not only taught us how to Live, but likewise how to Die. Our blessed Saviour, having published Life and Immortality to all such as repent, believe and obey his Gospel, has, in respect to them, taken away the sting and removed the fear of Death.

ANIMATED with the celestial views of Futurity, the sincere Christian, who has seen and felt the vanity of all earthly things; who has meditated much upon Time and Eternity, the enjoyments of this world and the next; he who is fully convinced of the truth of God's promises; who has with all good conscience endeavoured to do his duty here; who has sincerely lamented the errors he may have committed, and embraced the terms of pardon and salvation offered by God in Christ, with an awful conviction of their truth and efficacy---He, I say, who has done these things, can have but little left to do when he comes to Die.

Such an one, my brethren, will appear in a very superior light to the greatest of those who have died

died without these advantages. He will be free from their doubts, their distractions, and their horrors; and will enjoy a soul-felt recollection and trust, which the enemies of religion cannot easily be made to conceive. When all is sorrow and mourning around him, he will be superlatively raised above the general weaknesses. Heaven and glory will begin to open upon him, and he will be in the midst of his comforters (to borrow an image from a pious and sublime † writer) like some lofty mountain, serene and bright, retaining the splendors of the setting sun, while damps and shades have covered the vales below!

I doubt not, every person present has already anticipated my intended application of this discourse. We are here met to perform the last obsequies to the body of our deceased Pastor—a man venerable in years, and who was a striking pattern of Christian resignation, under a long and severe illness. Those who knew him best in that situation, know that his chief concern was not for himself, but for the distressed and perplexed state of his congregations.

CHARACTERS, my brethren, in funeral sermons, in these days, lie under some disgrace; being too often the productions of men willing to shew their own eloquence; or perhaps too complaisant to the tenderness of mournful relatives. But, without incurring either of these

* Dr. Young.

imputations, I can with truth say of your deceased minister, that he was a man of strict honesty, one that hated dissimulation and a lie, exemplary in his life and morals, and a most zealous member of the church.

These were some of his virtues as a Christian, and they were useful in his generation. Frailties he, no doubt, had too, as a man; but as they were never injurious to others, so we may well believe that they have long before now found shelter in the bosom of divine mercy; and what mortal shall seek to draw them from that sacred refuge? He had full time given him to prepare for his death, and it came at last, earnestly wished for by him; so that he cannot so properly be said to "have been taken away, as to have tarried till God came."

AND NOW, my brethren, a new scene opens to you who are members of these congregations; or, at least, to you who are the representatives thereof. Behold the breathless clay of your late pastor placed on the brink of a grave. In a few moments, its yawning jaws will be closed over him, and thus will the scene between him and you be for ever shut!

THINK, then, what a weight has fallen upon you? There is a Stewardship in your hands, of a peculiar sort, for which you are accountable both to God and man; and which I forbore to speak of till now. 'Tis the stewardship for this church and for this people—a church conspi-

cuous in her situation, and a people daily increasing in multitude. Consider that what you may do, and my plan in this respect, is a work which may affect you and your children, and the cause of religion, for generations to come; and what is once done, is not easily to be recalled.—Proceed, therefore, we pray you, coolly, justly and deliberately, in this great matter. Let neither sollicitations, nor prejudices, nor any wrong passion, be able to bias you.

THE Gospel of Christ (says a great * divine) can only be propagated “by the same means and the same temper, wherewith our blessed Saviour began to propagate it;” not by noise and bustle, not by vain words and empty sounds; but by a noble spirit of charity towards the persons of men—by strength of reason, clearness of argument, and an example of virtue and righteousness. If men of these qualities be encouraged to minister among you, then we may hope that the Vine, which God’s right-hand has planted in this remote corner of the earth, will “† send out her boughs unto the sea, and her branches unto the utmost rivers.” The contrary, we trust, will never happen, through any fault in your Stewardship.

THESE counsels, I hope, you will take in good part from me, at a time when I am sure I cannot be suspected of any interested views. God knows but this may be my last opportunity of

* Dr. Clarke. † Psalm. lxxx. 2.

ever speaking to you from this place.—My heart is full on the occasion;—and had not my notice* been so very short, and the time urgent, I should have enlarged farther. But I shall sum all by exhorting you to stand firm in your Faith, and above all, to cultivate that Divine Charity, which is the very perfection of Christianity. The other virtues and graces bring us near to God by distant approaches. But, by this divine virtue of Charity, we are not merely led and drawn unto Him; but we press, as it were, into his presence by it, and are thereby prepared for his eternal society. Our Faith, after death, shall be swallowed up in Vision, and our Hope in Fruition; but our Charity shall live for ever, and be a main ingredient in our happiness thro' the endless ages of eternity.

THAT every bosom among us may be found glowing with this celestial virtue, at the hour when we are called to give an account of our Stewardship, may God of his infinite mercy grant, for the sake of Jesus Christ. Amen.

* The Author had but a day or two to prepare this discourse, and no leisure to revise it before it was first published; being immediately obliged to embark for England. This, it is hoped, will be his apology, if it should be found less perfect than the subject requires; for it cannot now be much improved without drawing it too far from its original plan.

END of the DISCOURSES.

APPENDIX FIRST.

N U M B E R I.

*A Letter concerning the Office and Duty of PROTESTANT MINISTERS, especially in Times of public Danger and Calamity; written to a * Clergyman on the Frontiers of Pennsylvania, on General Braddock's Defeat; and first published in August 1755.*

MY DEAR SIR,

I HAVE carefully read the sermon that came enclosed to me in yours of the 15th instant; and cannot but think the subject well chosen and highly seasonable. The thoughts you have chiefly dwelt on are truly interesting; and their frequent intrusion shews a mind more deeply impressed with

* The reverend Mr. Barton.

its subject, than attentive to external niceties and method. But, for this very reason, perhaps, the sermon may be more generally useful to such readers as want to have the same truths set in various points of view; so that I have been very sparing in my proposed alterations of method. Some transpositions and abridgments I have, however, offered to your consideration, agreeable to the confidence you are pleased to repose in me.

THERE is, if we could hit upon it in composition, a certain incommunicable art of making one part rise gracefully out of another; which, although it is to be *seen* by a critic only, will yet be *felt* and *tasted* by all. To please in this respect is well worth our warmest endeavours. We are debtors alike to the wise and the unwise; the learned Greek and the foolish Barbarian. None but a few choicer spirits have sense and goodness enough, to be captivated by the naked charm of RELIGION. Vulgar souls need to be roused from the lethargy of low desire, and to have their love of God and goodness excited and enflamed. Hence, Religion must be taught, as it were, to breathe and to move before them, in all the grace and majesty of her most winning and attractive form.

WE shall, therefore, err greatly, if we flatter ourselves that it will cost us less labour to preach or write to the Ignorant, than to the Intelligent. To please and profit the latter, requires Sense only. To please and profit the former, requires Sense and Art both.

I AM obliged to you for your kind expressions towards me. An intercourse of compliment would ill suit the seriousness of our characters; and, in regard to any small services I have been able to do you, I am more than repaid in observing that I have, in some measure, been instrumental in supplying our poor back-settlers, with a minister of the blessed Gospel; who, in this day of our visitation, will, to the best of his abilities, stem the tide of popular vice and folly, and disdain to appear cold to the cause of his God, his king, or his protestant country.

I KNOW, however, that your appearing warm in these grand concerns will even procure opposition to your ministry, as well as objections to all sermons of this kind. You will hear it said—"That a minister professing to be a disciple of the meek and blessed Jesus, should confine himself to subjects purely spiritual and eternal. What have the clergy to do with civil and temporal concerns? And as to blowing the trumpet of war, and declaiming against popery, a subject so long ago exhausted, what purpose can it serve but to kindle the flame of persecution, and banish christian charity from the habitations of men?"

THESE objections will seem plausible to many, tho' they will not so much be levelled against any particular performance, as against every protestant minister in general, who shall have the noble resolution to discharge the important duties of his office, in the present emergency. I shall, therefore,

endeavour to strip such objections of their false varnish, and shew that to admit them in their full force, tends clearly to involve the world in error and slavery.

It is indeed a melancholy consideration that such a task should be necessary at this day, even under the happy auspices of Liberty and a *reformed* Religion. But I know that, in the course of your duty here, you will find arguments still wanting to combat prejudices of this kind, and even to plead before very partial judges the cause of a protestant ministry. And it is our good fortune that such arguments may readily be produced, even upon principles of reason and good policy, if those of a higher nature should be refused.

WE may grant that, in the infancy of time, when men lived in a dispersed state, it was possible that every one might be Priest as well as King in his own family. Not being as yet collected into larger societies, men were not then engaged in that constant round of action, which hath since been the lot of their short-lived posterity. Their manners were more simple; the distinctions between right and wrong were less perplexed; and they had leisure to attend not only to the dictates of a heart less corrupt, but also to those positive injunctions, received occasionally from God himself, conversing face to face, or handed down from their first parents, in pure and faithful tradition.

BUT altho' in these times of simplicity, as they are described to us, we may suppose every man capable

pable of discovering his own duty, and offering up the pure and spiritual worship of his own heart; yet such a worship was too refined, abstracted and solitary, to last always. Human affairs soon became more complicated. Societies were necessarily formed; and this sacred intercourse of individuals, with the FATHER of LOVE, soon began to decay. The avocations of life made many forget it; and many more were too much sunk in ignorance and indolence, to mark those displays of wisdom, power and goodness, which ought to raise it in the breast. Such persons could see the sun set and rise, and could turn their sight upon the spacious sky, without adoring the Maker's greatness, or extolling his wisdom. They could wander, with unconscious gaze in the midst of nature, neither listening to her voice, nor joining in her grand chorus to creative goodness.

Now it was easy to foresee, that this defection of individuals from their Almighty Parent, might not only spread itself into general corruption, but involve particular societies in temporal misery. It therefore became necessary to institute a social worship, by which all the members of a community might be assembled, in one solemn act, to give some public mark of that homage of heart, which was universally agreed to be due to the supreme head of the social system.

FROM this time, then, a chief ruler, to administer law and superintend the public weal, was not a more salutary institution, than the separate insti-

tution of an order of men to preside in these solemn acts of devotion, and to form the minds of the people to the knowledge both of law and duty. For action follows opinion; and, in order to act right, we must first learn to think right.

THUS, the Priesthood seems to rest on the same foundation with Society itself, and takes its rise from the necessity of human affairs, which requires some institution for assisting the Busy, rousing the Indolent, and informing All. Without this, every other institution for the good of mankind would be found imperfect; and there never was a society of any kind that did not find it necessary, under some name or another, to appoint certain persons, whose particular business it might be, to study and explain what was conceived to be the great interests of that society, especially to such of its members as had less opportunity or ability of informing themselves.

WE see, then, that the office of such an order of men (call them priests, or by any other name) is important in its original, and noble in its design; being nothing less than the great design of making men wise and happy—wise in *knowing* and happy in *doing* what God requires of them.

BUT what is it that God requires us to know and to do as the means of happiness? Is it not to know and do homage to him as our supreme good, and to know and do our duty in the several relations he hath appointed us to sustain?

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SHALL those, then, who are called to instruct mankind be told after this, that things belonging to civil happiness fall not within their sphere? Hath not God himself joined the table of *social* duties to that of Religious ones? Hath he not, in his benevolent constitution of things, made temporal wisdom and happiness introductory to that which is eternal? And shall we perversely put asunder what God hath so kindly joined? Or is it not evidently our duty, as Teachers, to explain to others their great interests, not only as they are creatures of God, but also as they are members of a particular Community?

THE contrary doctrine would soon pave the way to entire wretchedness. For what nation hath ever preserved a true sense of virtue, when the sense of liberty was extinct? Or, in particular, could the protestant religion be maintained, if the spirit of protestant liberty were suffered to decay? Are they not so intimately connected, that to divide them would be to destroy both?

INDEED, languid and remiss as many of our profession are said to be, yet to them is greatly owing what sense of virtue and liberty is still left in this remote part of the globe. Had not they, or some of them at least, from time to time, boldly raised their voice, and warned and exhorted their fellow-citizens, mixing temporal with eternal concerns, most certainly popish error and popish slavery (perhaps heathen error and heathen slavery) had long ere now overwhelmed us! Where, then,
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would have been the blessings purchased by our reformation and glorious revolution? Or, where would have been that inestimable liberty of conscience, which, as the best things may be most readily abused,——

“ Now views with scornful, yet with jealous eyes,

“ Those very arts that caused itself to rise ?

POPE.

BUT further, in favour of the point in question, I might here also bring the sanction of God himself, and plead the example of our blessed Lord and master, that great high-priest and best preacher of righteousness, who had a tear—yes, a heart-shed tear—for the civil distress incumbent over the very country that crucified him, and would have led its inhabitants to shun their temporal as well as their eternal misery.

BUT this I pass over, as I know you will have to deal with those who will be for trying every thing at the bar of what they call impartial Reason. I have, therefore, hinted such reasons as I think will hold immutably true, in societies of every kind, even in the most enlightened, and far more so in those that are circumstanced as we are at present.

WE are a people, thrown together from various quarters of the world, differing in all things—language, manners and sentiment. We are blest with privileges, which to the Wise will prove a Sanctuary, but to the Foolish a rock of offence. Liberty never deigns to dwell but with a prudent, a sensible and manly people. Our general conduct,

I fear,

I fear, will scarce entitle us to this character in its proper degree. We are apt either to grovel beneath the true spirit of freedom; or, when we aim at spirit, to be borne, by an unbridled fierceness, to the other extreme; not keeping to that rational medium, which is founded on a more enlarged and refined turn of sentiment. Add to all this, that an enterprising enemy behind us is ready to seize every advantage against us. We are continually advancing nearer to one another in our frontier settlements, and have here no surrounding ocean, or impassible barrier between us.

Now, in such a situation, what can ever unite us among ourselves, or keep us a separate people from our crafty foes, but the consciousness of having separate interests, both civil and religious? It should, therefore, be the constant endeavour of the clergy, in all their public addresses, to inspire every bosom with a rational zeal for our holy Protestant Faith, and an utter aversion to all sorts of slavery, especially in the present emergency.

How far a just sense of our inestimable privileges, will contribute to exalt the genius of one people above another, is evident from the conduct of our brave countrymen, in the colonies to the northward. Their preachers have been long accustomed to dwell much upon the rights of Britons and of Protestants. In consequence of this, to their immortal honour, they are now

acting, as one man, like Britons and Protestants, in defence of those rights.

AMONG us, on the contrary, where the *few*, who ought to explain those noble subjects, labour under many disadvantages, which I need not mention to you, a quite different * temper and spirit are to be seen. We either think it unlawful to act at all in the assertion of these sacred rights; or if we act, it is only with half a heart, as if but half informed with that sublime spirit, which is kindled by the love of Truth and Freedom, and burns in the bosom, like some pure ethereal flame, lighting the soul to deeds of virtue and renown.

EVERY endeavour, therefore, to kindle up this all-enlivening flame, and exalt our country's Genius, is truly worthy a Preacher's character, notwithstanding ten thousand such frivolous cavils as those above-mentioned; every one of which falls of course, on the removal of the fundamental one. For, having already shewn, that it becomes those who are placed as Watchmen on the walls of our holy Zion, to "cry aloud and spare not," on the approach of every thing that can "hurt or make us afraid," either

* This was the state of things at the time of writing the above, when some unhappy disputes and prejudices greatly retarded the public service of the country. But these being at length done away, it must in justice be owned that full compensation hath, in the issue, been made for this first delay.

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in our civil or religious capacity; surely no warmth can be unseasonable at a time when all that we account dear or sacred is threatened with one indiscriminate ruin.

THOSE who are in good earnest, in the great work of instructing others, will suit themselves to seasons and occasions; and for a Preacher to neglect the present opportunity of making impressions of holiness, and diffusing a just sense of those excellent privileges, which are but too little understood, though fully enjoyed among us, would be the most unpardonable breach of duty.

It were, no doubt, sincerely to be wished, that the harsh voice of discord, and the clangor of the trumpet, could be for ever hushed in the world. And we, in particular, who preach the Kingdom of the MESSIAH, cannot but prize and even adore Peace, as it is the chief of blessings, and auspicious to Religion and all the best interests of mankind. But the greater this blessing is, the more necessary it often becomes to assert it against those who delight in violence and blood. There is no unmixed felicity in this imperfect state. It was only in Eden and the state of Innocence, where the rose bloomed without its thorn; and till we are admitted into a kingdom of universal righteousness, we must not look for the blessings of peace, entirely free from the miseries of war. While we have public sins, we must expect public chastisements.

WITH

WITH regard to the last objection, which I said might probably be levelled against such sermons as yours, I would observe, that I think the subject of Popery can never be exhausted, while the danger of it remains; and tho' it may be a subject well understood by those who have been long blessed with faithful Protestant pastors, yet this cannot be the case with those who have had so few advantages of this kind as your infant congregations.

INDEED, that you should be more than ordinarily alarmed at this most singular crisis, is not to be wondered at. For, while we sit as yet safe in our metropolis, your situation on the frontiers is most dreadful; and our last accounts from you are truly distressing to humanity——The army sent to your protection, defeated, retreating and leaving you defenceless behind them! Murderers stealing thro' midnight darkness, and polluting the bed of rest * with savage death! Our poor Back-settlers, who, after much hardship and toil, had just begun to taste ease and comfort, daily forced from their habitations, leaving their *unreaped* Harvests to the spoiler; and—what is far more severe——leaving, some a beloved wife, some an affectionate husband, some a tender parent, a brother or a son,—leaving them bleeding beneath the unrelenting hand of merciless barbarians!

* The inhuman butcheries and outrages of the Indians.

IN such a case, shall we be silent to avoid the imputation of too much warmth? Shall we expose ourselves to worse than persecution, for fear of stirring up a persecution of others? The rest of the foregoing objections would only lead us to give up all concern for the civil rights of our fellow citizens; but this goes farther, and, under an extraordinary shew of benevolence, would induce us tamely to yield up our sacred Truth and religious rights also, for fear of being thought rude and uncharitable to such as seek to rob us of them. Surely we may guard against *slavish* and *erroneous* doctrines, without any breach of our Christian charity towards those who have unhappily embraced such doctrines. And surely we may strive to awaken in every protestant bosom a due sense of our exalted privileges, and a noble resolution to defend them against every foreign invader, without kindling the flame of persecution against any of those who have peaceably sheltered themselves amongst us, upon the Faith of a rational Toleration.

MORE certainly, my Friend, all this may be done; and I think it has been clearly shewn that all this ought to be done by every minister, and more especially those of our national church, which is the great bulwark of the protestant interest. And, indeed, we who belong to that church, can want no farther arguments on this head when we have the example of that great and good prelate

prelate * who now presides over it. In his *civil* capacity, I need not mention the noble stand which he made in his diocese of York, during the late rebellion. It will never be forgotten by Englishmen. And, in his *episcopal* capacity, when that danger was over, if you read his sermon preached at Kensington, on the Fast-day, January 7th, 1747, you will there find him as strenuously engaged for the preservation of the public Virtue of his country, as he had been before for the preservation of its public Liberty; considering the one as inseparable from the other, and breathing forth that candid benevolence to his species, together with that tempered zeal for the protestant religion, and the rights of the British nation, which distinguish his character.

AND here I cannot forbear the transcribing a paragraph of a late most excellent letter, which I had the honour to receive from him by your hands. It is not foreign to the subject we are now upon; and I persuade myself that you will make the same good use of it, which, by the help of God, I shall strive to do.

“ You will, says he, not only maintain, but
 “ certainly encrease your credit, by promoting
 “ the interest of your country and the honour of
 “ religion; in which I will venture to call it the
 “ *golden rule* of conduct, to keep strictly to the

* Archbishop Herring.

“ spirit of Protestantism, and to preserve the dignity of our establishment, in the temper of every reasonable degree of Liberty.”——

THIS is a *golden rule* indeed; and while we frame our conduct by it, we need not be awed by the faces of men, but boldly proceed to warn and exhort them in every species of duty. 'Tis true, we have but few temporal advantages, in these parts, to support us in such a noble cause, but yet we are not left destitute of the most animating motives. Whilst others are proposing, and justly proposing, to themselves the palm of high renown, for bravely subduing and maintaining a rich and spacious country for the name of Britain and Liberty, we may consider ourselves even in a still higher light, as subduing it to the Name of CHRIST, and adding it to his everlasting kingdom! Compared to this, the glory of temporal conquests and foundations is but unsubstantial air, and short-lived renown!

HENCE, then, my Friend, were it my lot to be in your situation, at this perilous season, methinks I should consider myself as one who had advanced to the very frontiers of those places to which the gospel hath yet reached, and among the first who had unfolded its everlasting banners in the remotest parts of the West. Recede * I
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* The gentleman to whom this was addressed, as well as some Ministers of other denominations, did a few months after this find it necessary to appear at the head of their people,
and

would not, nor give back a single inch to the gloomy reign of Heathenism and Error; but would strive to subject still more and more to the kingdom of God and his Christ. To see the fire and vigour of youth spent in such a work, is indeed a most lovely spectacle, because they are spent in his service who gave us both youth and fire! And if we exert ourselves manfully in such a cause, who knows, but at length, through Almighty assistance, a flame may be kindled which shall not only exalt every bosom among us to an equality with the foremost of our neighbours, but shall also burn, and catch and spread, like a wide conflagration, till it has illuminated the remotest parts of this immense continent!

I WOULD not, however, be understood from any thing here said, to think it expedient for Ministers of the Gospel to interfere any farther in civil concerns than is just necessary to support that spirit of Liberty, with which our holy Religion is so inseparably connected; for such a conduct might engage us in broils, ruffle our tempers, and unfit us for the more solemn part of our duty. Nor do I think we ought to dwell any farther on the errors of others, than just to enable those, with whom we are connected, to shun them; lest, instead of the spirit of

and were signally instrumental in preventing some of the Frontier-counties from being totally abandoned by their inhabitants.

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true holiness, a spirit of Vain-glory, Self-righteousness, and Hypocritical-pride, should be promoted.

'Tis true, as hath been already said, that we can never be too much upon our guard against the growth of a corrupt and slavish religion among us, but we may be in as much danger, on the other hand, from Infidelity, a morose and censorious spirit, and a neglect of the practice of all Religion. Hence, then, tho' on proper occasions, we are to rise with a noble contention of soul, against Vice and Error; yet still our favourite subjects ought to be on the brighter side of things—to recommend the love of God and our neighbours, together with the practice of every social and divine virtue.

I WOULD just observe farther, tho', in such circumstances as the present, Sermons from the Pews may be sometimes both necessary and reasonable, yet I am far from thinking that this will be our most effectual method of serving Religion, in general. We shall be vastly more useful in this cause, by being much among the people committed to our care, and knowing how to accommodate our private as well as public instructions to their various dispositions and necessities.

THAT the Author of every good gift may enable you to be more and more useful in this and every thing else that can adorn the character of a Preacher of Righteousness, is my sincere wish, as I cannot think myself indifferent to any thing that affects the credit of your ministry. I am, &c.

Philadelphia, 21st August, 1755.

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NUM.



N U M B E R II.

An earnest Address to the Colonies, particularly those of the Southern District; on the opening of the Campaign, 1758: Written and published at the Desire of Brigadier-General FORBES, when levying Forces for the Expedition against Fort Du Quesne, which was afterwards taken by him.

BRETHREN and COUNTRYMEN,

I AM now to address you, in the most solemn manner, on the present posture of affairs, and the duty we owe to his sacred majesty, to our holy religion, and to our latest posterity, on this important occasion. As I would be understood by all, I shall not affect a vain parade of words, or pomp of stile. Brevity and perspicuity shall be my principal aim.

THE almighty author of our nature has thought fit to create man a needy and dependent being, incapable of subsisting in a solitary state with any degree of happiness. In order to his well-being a mutual interchange of good offices with his fellow-creatures is absolutely necessary.

HENCE the origin and foundation of civil societies, which are nothing else but certain bodies of men linked together by common compact or agreement, for the better securing themselves against Want, and defending themselves against Danger. In consequence of this compact, every individual is under the most solemn obligations to contribute what he can, for the general welfare and preservation of the community, whereof he is a part; and when this is done with zeal, fidelity, and an elevated sense of duty, it is denominated public Virtue and Love of our Country; than which, human nature boasts of no qualities that are more amiable or more divine. Both reason and religion inculcate this in the strongest terms. A narrow selfish spirit is odious to God and Man; and no community ever subsisted long where such a spirit disgraced its members. It is scarce to be conceived how great a difference public virtue makes in the state of nations. Animated by it, the smallest remain powerful and safe; while, without it, the most populous are the most despicable and weak.

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THE little state of Sparta was an illustrious proof of this. To acknowledge no lord or master; to live independent and free; to be governed by their own laws and customs; to preserve themselves from corruption, selfishness and effeminacy; and to be the avengers of justice and the scourges of tyranny—were the highest blessings which Spartans knew; and whenever they were called to exert themselves on this score, they declined neither toils nor dangers nor sufferings. The blaze of public spirit then shone illustrious from bosom to bosom, till it had effectually subdued and consumed the enemies of their country. Their very women shared the general contagion; and whenever the trumpet sounded the alarm of war, one fitted out a husband, and another a son; charging them, by all the ties of love and honour and duty, not to disgrace the dignity of the Spartan name, and either to chastize the insolence of their enemies, or perish in the glorious attempt.

SEEING then, my countrymen, such was the virtue of a Spartan, and even of a Spartan woman, what may not be expected from Britons; who, added to all the advantages which the former enjoyed, have that of the christian religion and its everlasting prospects to animate and inflame their conduct? We are, or might be, the happiest and most enlightened people in the world; and, by consequence, we ought to be the bravest.

WERE we to cast our eyes over this globe, and to take a view of the condition of our fellow-creatures in other countries; how should we bless our lot, and how dear would the name of Britons become to us!

NOT to mention many parts, even of Europe itself, where the common people are in a manner the property of their lords, and on a little better footing than their cattle themselves; I might carry you through Asia and Africa, to shew you the deplorable state of human nature in those countries, groaning under a race of monsters that disgrace their very shape, and in a condition so compleatly miserable, that you have neither seen nor can imagine any thing of the kind. The wild savage, that roams the wilderness, is infinitely happier than they.

BUT I shall not take up your time with these eastern scenes of servitude and woe. Thanks be to God! we are as far removed from the danger of them, as we are from the place of their existence. Our apprehensions are from another quarter. Our ambitious French neighbours are the only people on earth, from whom we have any thing to fear. It may, therefore, be proper to give you a sketch of the situation we should be in, under their government and power.

AND, on this head, I would observe first that among them, you would in vain look for that happy equality and security which you enjoy here.

here. All the property of the subject lies there at the absolute disposal of the sovereign; and the poor labourer has no encouragement to be industrious or get before hand in the world, since he can neither be certain to comfort himself thereby, nor those with whom he is most nearly connected.

YOU have frequent opportunities of being informed of the manner in which the French are forced to live near ourselves in Canada. You know on what poor fare all, who can bear arms among them, are obliged to follow their arbitrary leaders through these inhospitable American woods; seldom enjoying a comfortable meal, unless by chance they can seize it from us, which makes them the more eager to dispossess us of these happy settlements, and to reap the fruit of our labours.

BUT, added to all their other miseries, the greatest is, that they are not only deprived of freedom of Body, but even of Mind. Instead of being permitted to pour forth the genuine Worship of the Heart, before the great Creator of Heaven and Earth, they are obliged to pay a mock adoration to those "who are no Gods!" Instead of putting their trust in his mercies, thro' the only Mediator Jesus Christ, they are taught to put a vain confidence in relicks, and departed spirits, and those who can afford no help. In-
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stead of following the plain dictates of common sense and the light of their own understandings, they must submit to be hood-winked, and to have their consciences ridden, by a set of priests and jesuits and monks and inquisitors, swarming in every corner !

BUT how different is the case among us ! we enjoy an unprecarious Property ; and every man may freely taste the fruits of his own labours, “ under his Vine and under his Fig-tree, none making him afraid.” If God has blessed us with the good things of this life, we need not fear to make an appearance answerable to our condition ; and what we do not spend ourselves, the laws will secure to our children after us. The king, upon his throne, cannot exact a single Farthing of our estates, but what we have first freely consented to pay by laws of our own making. We cannot be dragged out, in violation of Justice and Right, to wade in seas of blood, for satiating the avarice or ambition of a haughty monarch. We need not fear Racks, nor Stripes, nor Bonds, nor ARBITRARY IMPRISONMENTS, from any authority whatsoever ; or could such prevail for a time *above Law*, yet, while the constitution remains sound, we may be sure the very act would soon destroy itself, and terminate at length in the utter ruin of the projectors.

’Tis our happiness too that our Minds are as Free as our Bodies. No man can impose his
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own Dogmas or notions upon our Consciences. We may worship the God of our Fathers, the only living and true God, in that manner which appears most agreeable to our own understandings, and his revealed Will. The Bible is in our hands; we are assisted by an orthodox gospel-ministry; we may search and know the Words of eternal Life; and, what is equally valuable, we may convey what we know to our children after us, no man having it in his power to wrest their Education from us.

THIS, my dear countrymen, is happiness indeed! and what still enhances it, is the consideration that we are not only called to enjoy it ourselves, but perhaps to be the instruments of diffusing it over this vast continent, to the nations that sit "in darkness and the shadow of " Death."

SURELY the thought of this ought to rouse every spark of virtue in our bosoms. Could an antient Spartan rush into the field of death, upon the motives mentioned above; and is there any danger which a Briton ought to decline for the sake of these inestimable privileges? Or shall a French slave and popish bigot, at this day, do more for the glory of his tyrannical Lord, than a Freeman and Protestant for the best of Kings, and the Father of his people?

THIS land was given to us for propagating Freedom, establishing useful Arts, and extending
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ing the kingdom of Jesus. Shall we, then, be false to such a trust, or pusillanimous in such a divine cause? We have hewn out habitations for ourselves in an uncultivated wilderness; and shall we suffer them to fall a prey to the most faithless of enemies? We have unfurled the Messiah's banner in the remotest parts of the earth; and shall we suffer the bloody flag of Persecution to usurp its place? We have planted the blessed Gospel here; and shall we suffer Heathen error to return where the glad Tidings of Salvation have once been preached?

No, countrymen! I know your souls disdain the very thought of such a conduct; and you would rather suffer ten thousand deaths (were so many possible) than be guilty of that which would entail infamy on yourselves, and ruin on your latest posterity.

Your readiness to join in the measures concerted for your safety, and to strike a decisive blow against the enemy, may much determine your future happiness and safety as a people; and I may well trust, when so much is at stake, you will not be backward in offering your service for a few months, under a General of humanity, experience, and every amiable accomplishment. I hope even to hear that our Women will become advocates in such a cause, and entitle themselves to all the applauses so long ago paid to their Spartan predecessors!

I WOULD

I WOULD not now wound you, with a disagreeable recapitulation of our past misconduct and fatal indolence, especially in these Southern colonies. Many a time has it been in our power to crush out this dangerous war with a single tread of our foot, before it blazed up to its present height——But this we sadly neglected; and, perhaps, the all-wise disposer of events meant to shew us that, when our affairs were at the worst, he was Mighty to save.

NEVER was the Protestant Cause in a more desperate situation, than towards the close of last campaign. The great and heroic King of Prussia stood ready to be swallowed up of the multitude of his enemies. The British Nation was torn to pieces by intestine divisions; its helm continually shifting hands; too many bent on sordid views of self-interest; too few regarding the public good; Minorca lost; Hanover over-run; our secret expeditions ending in disgrace; our forts in America destroyed; our people captivated or inhumanly murdered, and our fleets dispersed and shattered before the winds——

YET, even then, when no human eye could look for safety, the Lord interposed for the Protestant Religion. In the short space of two months, the king of Prussia extricated himself out of his difficulties, in a manner that astonished all Europe, and will continue to be the admiration

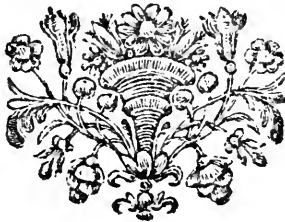
of ages to come! And had we only done our parts in America at that time, the pride of France would have been effectually humbled, and we should probably now have been rejoicing in an honorable peace.

BUT as that was not the case, the nation, in concert with the king of Prussia and other Protestant powers, has been obliged to make one grand push more for the general cause in the present campaign; and if that is unsuccessful, God knows what will become of our liberties and properties. This we may lay down as a certain truth, that the expence of the present war is far too great to be born long by the powers concerned in it. The British nation is labouring under a heavy load of taxes. These colonies are likewise drained to the utmost, and sinking under the burthen, as we all feel. Peace, then, of some kind or other, must be a desirable event; and upon our success this campaign it may depend, whether we shall dictate a peace to the French, or they to us. Should the latter be the case, (which God forbid!) it would be a fatal peace to us.

RISE then, my countrymen! as you value the blessings you enjoy, and dread the evils that hang over you, rise and shew yourselves worthy of the name of Britons! rise to secure to your posterity, peace, freedom, and a pure religion! rise to chastize a perfidious nation for their breach of treaties,

ties, their detestable cruelties, and their horrid murders! remember the cries of your captivated brethren, your orphan children, your helpless widows, and thousands of beggar'd families! think of Monongahela, Fort-William Henry, and those scenes of savage death, where the mangled limbs of your fellow-citizens lie strewed upon the plain; calling upon you to retrieve the honour of the British name!

Thus animated and roused, and thus putting your confidence, where alone it can be put, let us go forth in humble boldness; and the Lord do what seemeth him good!



APPENDIX SECOND.

NUMBER I.

A

GENERAL IDEA

OF THE

COLLEGE

OF

M I R A N I A.

The SECOND EDITION, corrected.

Quid Leges sine Moribus vanæ proficiunt.

HOR.

P R E F A C E.


THE following IDEA of a Seminary of Learning, adapted to the circumstances of a young colony, was drawn up and published, near ten years ago, at the desire of some gentlemen of New York, who were appointed to receive proposals relative to the establishment of a COLLEGE in that province; and as it contains a pretty exact representation of what the author is now endeavouring to realize in the seminary over which he has the honor to preside in another colony, he thought that it might be no improper introduction to the subsequent account of that seminary.

IN a performance written in so early a period of life, and designedly offered as a plan for improvement, the reader will not look for perfection. In this edition, however, some redundancies are retrenched, and some faults corrected, into which want of experience, hasty publication, and too easy assent, had drawn the author

A GENERAL IDEA of the
COLLEGE of *MIRANIA*.

To the Trustees by Law appointed, for receiving Proposals, relating to the Establishment of a *College* in New York.

GENTLEMEN,

 O every one that has the interest and reputation of this province at heart, particularly to you, it must give a very sensible satisfaction to find, at length, the general attention drawn towards the establishing a public seminary in it, under the patronage of the government, for the institution of youth in the liberal arts and sciences.

The day appointed for the meeting of the general assembly now draws near; when, in consequence of a vote of last sessions, this important affair will be the subject of their deliberations. And, as the plan or idea of the whole institution ought, first of all, to be fixed, that every step they take may uniformly tend to the execution of the same, I thought it my duty to contribute my best endeavours to this end, as well on account of what I owe to the public, as to satisfy the expectations of some gentlemen

who have, at all times, a right to command me.

While I was ruminating on the constitutions of the several colleges, which I had either personally visited, or read of, without being able to find any, which I could wholly recommend as best for us at present, I chanced to fall into the company of a valuable young gentleman, named *Evander*, who is a person of some distinction of the province of *Mirania*. After some conversation on learned topics, he was led to give me an account of a feminary established about twelve years ago in that province, which I thought admirably well suited to our circumstances, and therefore I have offered it to your consideration and improvement.

Mirania, Gentlemen, is one of the provinces of the New World, first settled by our countrymen, the English, about a century ago. In what degree of latitude it lies is of no importance. I am not to write its history, but only to give a general account of its college, and the method of education practised in it; which, as nearly as I can remember, I shall do in *Evander's* own words, being sensible that every deviation from them would be a defect. After a modest apology, with which I shall not trouble you, he began as follows.

EVAN-

EVANDER'S *Account of the College*
of MIRANIA.

IT had been the peculiar happiness of my countrymen, ever since their first settlement, to enjoy an uninterrupted tranquillity; at peace with their neighbours, unrival'd in their trade, and blest in the administration of a succession of mild and just governors, who had the real interest of the province at heart. These favorable circumstances had, from time to time, besides constant supplies from the mother-country, invited over vast numbers of foreigners, who, quitting their native land, sought a calm retreat in *Mirania*; where, under the protection of wise and equal laws, they might enjoy the rights of conscience, and the fruits of their own labor.

Thus, about twelve years ago, the *Mirani-ans* saw themselves a mighty and flourishing people, in possession of an extensive country, capable of producing all the necessaries and many of the superfluities of life. They reflected that the only method of making these natural advantages of lasting use to themselves and posterity, the only infallible source of tranquillity, happiness and glory, was to contrive and execute a proper scheme for forming a succession of sober, virtuous, industrious citi-

citizens, and checking the course of growing luxury. They were convinced that, without a previous good education, the best laws are little better than *verba minantia*, and would often be infringed by powerful villainy; that the magistrate can at best but frighten vice into a corner, and that 'tis education alone which can mend and rectify the heart.

They saw also, that, among the foreigners, who were as numerous as the English themselves, many distinctions were forming upon their different customs, languages and extractions, which, by creating separate Interests, might, in the issue, prove fatal to the government. They wisely judged, therefore, that nothing could so much contribute to make such a mixture of people coalesce and unite in one common interest, as the common education of all the youth at the same public schools under the eye of the civil authority. By these means, said they, indissoluble connexions and friendships will be formed, prejudices worn off, and the youth will, in time, either forget their extraction, or, from a more liberal education, and manly turn of thought, learn to contemn those idle distinctions that arise among the vulgar, because their fathers first spoke a different language, or drew air in a different clime.

With these views the *Miranians* applied themselves to project a plan of education; every
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person of genius, learning and experience offering his impartial thoughts on this subject, whether in a private or public capacity; as being sensible that an undertaking of such lasting consequence demanded the united councils, the heads and hearts, of a whole country.

The object they kept always in sight, was the easiest, simplest, and most natural method of forming youth to the knowledge and exercise of private and public virtue; and therefore they did not scruple to reject some things commonly taught at colleges, to add others, and shorten or invert the order of others, as best suited their circumstances. They often had this sentence in their mouth, which I think, in other Words, I have read in TILLOTSON, That the knowledge of what tends neither directly nor indirectly to make better men, and better citizens, is but a knowledge of trifles. It is not learning, but a specious and ingenious sort of idleness.

We must not then, said they, bewilder ourselves in the search of truth, in the vast tomes of ancient schoolmen; nor in the more refined speculations of modern metaphysicians, nor yet in the polemic writings of subtle casuists. Life would be far too short to attain any proficiency in all the disputes and researches of this kind, which have so long puzzled the learned world, and are still as
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much undecided as at first. Almighty God seems to have set the knowledge of many things beyond our present reach, on purpose to confound our pride, and whisper to us continually the degeneracy and imperfection of our nature; and when we consider such things in this light, we make the only wise use of them. For, suppose we could live long enough to obtain the exactest proficiency in all these points, what would it contribute to the main design of making better men and better citizens? Why, just nothing at all! We ought then, continue they, rejecting things superfluous and hypothetical, to mount directly up to fundamental principles, and endeavour to ascertain the relations in which we stand, that we may sustain, with dignity, the rank assigned us among intellectual natures, and move in concert, with the rest of creation, in accomplishing the great end of all things.

To satisfy ourselves of this, *Quid sumus, & quidnam victuri gignimur*, requires no such depth of understanding, no such subtle reasonings and tedious researches, as some would persuade us. For, besides his revealed will, God has given intimations of his will to us, by appealing to our senses in the constitution of our nature, and the constitution and harmony of the material universe. We have only to reason by analogy, and correct our reasonings by these

these holy oracles. Then the least attention will convince us, that what God chiefly expects of us here, is to love him, and all his creatures for his sake; to view, through the medium of benevolence and charity, those inconsiderable differences, which, in a state of imperfection, must subsist among free Agents, and which God himself, perhaps, views with pleasure; to do always the greatest good in our power, whether to ourselves or fellow-creatures, of whatever country, sect, or denomination, they may be; to act a just and honest part in our social capacity; and, lastly, as much as possible, to repair the ruins of our nature, by improving and enlarging our faculties, and confirming ourselves in habits of virtue, that thus we may, in some sort, be qualified to be replaced in our original high rank, to which, through the Redeemer's merit, we may yet aspire to rise, and be advanced from stage to stage of perfection and bliss, through all the endless periods of our Being.

To say, or even think, our present span is too short for these purposes, is to charge the most High with injustice in the constitution of things. We have, in reality, not only time enough to obey the dictates of reason and religion, by learning and discharging the duties we owe to God and man, but sufficient left for
recrea-

recreation, and innocent amusement; unless we will make life too short by creating business for ourselves, which no way concerns us, and turning our attention to subjects which, after all our searches and researches, will make us neither wiser nor better than when we first set out.

Hence it appears, continued they, of what lasting importance it is, to accustom youth early to distinguish the true from the false, by directing their studies to such things as come more immediately home to their business and bosoms. Were men as generally agreed what these things are, as they soon would be, if passion and prejudice were laid aside, then indeed the business of education would be short, easy and pleasant; and the *Mirarians* would have found no difficulty in fixing on a proper and unexceptionable plan for this purpose. But they saw, with concern, that while there were human infirmities, and different opinions to struggle with, the best scheme they could concert, would not be alike acceptable to all, and would be liable to many exceptions and misconstructions. No matter: that did not deter them from their duty. They had the noble resolution to follow the unbiassed dictates of their own good sense, conscious that, though they could not project an unexceptionable, far less a perfect, plan, they should acquit themselves

selves to GOD, and the uncorrupted judgment of posterity, by rendering it as perfect as they could, and delivering it down in a condition of being improved as often as circumstances might alter, and experience discover defects in it.

But it would be needless to trouble you with all the difficulties and toils they encountered, before they brought the scheme to the point of perfection aimed at. I shall therefore give you an account of the whole, as it now stands; in which you will not expect that I should be very particular, as a full detail of every thing worth notice in such an institution, would furnish matter for a volume.

With regard to learning, the *Miradians* divide the whole body of people into two grand classes. The first consists of those designed for the learned professions; by which they understand *divinity, law, physic*, and the chief offices of the state. The second class consists of those designed for the mechanic professions, and all the remaining people of the country.

Such a division is absolutely necessary; for, if the shortest way of forming youth to act in their proper spheres, as good men and good citizens, ought always to be the object of education, these two classes should be educated on a very different plan. The knowledge of the learned languages, as the means of acquiring
other

other useful knowledge, is indispensibly necessary to the first class. To the second, the time thus spent might be otherwise employed, as they never have occasion to make use of those languages. A less extensive acquaintance with the sciences, except arithmetic and mathematics, will also serve their purpose.

Any scheme, then, that either proposes to teach both these grand classes after the same manner, or is wholly calculated for one of them, without regarding the other, must be very defective. And yet so it is, that public seminaries are almost universally calculated for the first class; while a collegiate school for the instruction of the latter, is rarely to be met with. This class of people, by far the most numerous, and also the hands and strength of every government, are overlooked, and have nothing but this alternative left them, either to be satisfied with what small portion of the arts and sciences they can glean at private schools, or to go through a course of learning at colleges, for which they have neither time nor use.

These considerations gave rise to what is called the *Mechanic's School*, or *Academy*, in this seminary, which is no other way connected with what is called the College, (by way of distinction) than by being under the inspection of the same Trustees, and the government of
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the same Body of Masters. Most of the branches of *science*, taught in the college, are taught in this school; but then they are taught without languages, and in a more compendious manner, as the circumstances and business of the common class of people require. This school is so much like the *English* school and academy in * *Philadelphia*, that a particular account of it here is needless.

Nine years are sufficient to compleat the mechanic's education in this school; proportionable to which are nine forms or classes. In the three lowest, *English* is taught grammatically, and as a language, with writing. In the six higher classes, *English* and writing are continued, at the same time that accompts, mathematics, oratory, chronology, history, the most plain and useful parts of natural and mechanic philosophy, are taught; to which is added, something of husbandry and chymistry, which, as improved of late, they esteem a very useful branch of instruction.

Thus, at about fifteen years of age, the mechanic's education is finished; and he comes out well qualified to make a good figure in every profession, wherein languages are not required. The *Miradians* value themselves highly on the institution of this school; and often tell strangers, that, as a trading people, it is
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* First sketched out by the ingenious Dr. *Franklin* of that Place.

of as great importance to them, as the college for breeding men for the learned professions; of which I proceed now to speak. But, preparatory thereto, I must give some account of

The LATIN SCHOOL.

This school is divided into five great forms, or classes, corresponding to the five years the youth continue in it; which, in a general way, is found to be long enough. Such of the youth as are intended for the learned professions, are moved into this school from the third form of the academy, or *English* school mentioned above, provided they be nine years of age, can write tolerably, and can read and articulate the *English* Tongue. The first four years are wholly given to the *Latin* tongue, and improving the youth in *English* and writing at leisure hours. The fifth year, the highest class divides the day between *Latin* and *Greek*; proceeding thro' the *Greek* Declensions and Conjugations, *St. Luke's Gospel*, *Lucian's Dialogues*, &c. Thus, at fourteen years of age, well versed in the *Latin* tongue, with some foundation in the *Greek*, the youth are entered into

The FIRST CLASS of the COLLEGE.

This is called the *Greek Class*; in which, as in every other class, the youth remain one year.

year. In the forenoon they read *Theocritus' Idyllic*, with some select pieces of *Hesiod*, *Homer* and *Xenophon*. In the afternoon they learn arithmetic, vulgar and decimal; merchants accompts, some parts of algebra, and some of the first books of *Euclid*.

The SECOND CLASS.

The next year is spent in this class; the master of which is styled *Professor of Mathematics*. He carries the youth forward in algebra, teaches the remainder of the first six books of *Euclid*, together with the eleventh and twelfth, and also the elements of geometry, astronomy, chronology, navigation, and other most useful branches of the mathematics. So much of logic and metaphysics as is useful, is joined with mathematics; but a small space of time serves for these studies, logic in particular, as commonly understood, being in some disrepute among them. They, therefore, bend their chief attention this year, to the more advantageous study of mathematics, which, by the bye, they esteem the best system of logics that can be given to youth. The evolution of mathematical truths, through a chain of propositions, contributes more, in one year, say they, to expand the faculties of the mind, and accustom it, by a just attention to intricate subjects, to reason closely and in train, than a life spent in

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the usual school-logic. At proper seasons, when the weather permits, this class is exercised in practical geometry; in surveying lands and waters; and in plotting and ornamenting the maps of such surveys. There is a weekly exercise for their further improvement in Greek and Latin.

The THIRD CLASS.

The Master of this class is called *Professor of Philosophy*. The day is divided between the studies of ethics and physics. Under the latter, the *Miranians* comprehend natural history, with mechanic and experimental philosophy; for the illustration of which, they are provided with a complete apparatus. With regard to ethics, they seem to think that a full yet compendious system, calculated by some sound philosopher for youth at colleges, is a book still wanted. They own, that the *English* excel in detached pieces on all moral subjects; but these, say they, are only the---*disjecta membra ethices*; no one author having handled the subject of ethics, in all its ramifications, with an immediate view to the use of youth.

In this class, at present, they read the philosophic books of *Plato* and *Cicero*, in their originals, with *Locke*, *Hutcheson*, *Puffendorff*, &c. the professor, taking care to guard the youth against every thing in which any of these authors are singular. But they have another
method

method of improving the youth in ethical knowledge, upon which they lay great stress, and that is by historical facts; of which I shall afterwards speak. The private reading of various ethical writers is also recommended for the greater improvement of the youth in the studies of this class; the professor, from time to time, satisfying himself, by proper questions, what advantage they reap from such reading. I do not mention *Keil*, *Gravesand*, *Newton's Principia*, &c. because classical books, and supposed in the study of natural philosophy.

The FOURTH CLASS.

The Master of this class is styled *Professor of Rhetoric and Poetry*. As it is in this and the following class, continued *Evander*, that my countrymen bring all that has been before taught home to the business of life, and are more singular in their method; I must beg to be something more particular in the account of it. A great stock of learning, without knowing how to make it useful in the conduct of life, is of little significancy. You may observe that what has chiefly been aimed at, in the foregoing classes, is to teach youth to *think well*, that is closely and justly. When this is attained, it is a noble basis, but would, however, be useless without its superstructure; without teaching them to call forth and avail themselves of their thoughts, in *writing, speaking, acting* and *living*

ing well. To make youth masters of the first two, *viz.* writing and speaking well, nothing contributes so much as being capable to relish what has been well written or spoken by others. Hence, the proper studies of this class, are Rhetoric and Poetry; from which arise Criticism and Composition.

I shall speak first of Rhetoric, as it is the first study. The professor begins with giving the students a general notion of the precepts and different kinds of *Rhetoric*. He then proceeds to make them read *Tully's* oration for *Milo*, leisurely in its original; applying, as they go along, the precepts of oratory; and making them apprehend its plan, series, delicacy of address; the strength and disposition of the proofs; the justness of the tropes and figures; the beauty of the imagery and painting; the harmony and fulness of the periods; the pomp and purity of the diction; and, in fine, that grandeur of thought, that astonishing sublime, that torrent of eloquence, which, moving, warming, seizing the soul, sweeps all irresistably down before it. After this, *Demosthenes's* harrangue for *Ctesiphon*, which *Tully* (I think) calls the model of perfect eloquence, is read in the original, and explained in the same manner.

These two celebrated orations, thus explained and apprehended, are judged sufficient to give youth a right idea of oratory, and fix its pre-
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cepts in their mind, which is not to be done so much by reading many orations, as by studying a few thoroughly; and therefore, only three more orations, one in Greek, one in Latin, and one in English, are read in the school through the whole year. These are successively handled thus. In the Evening, the professor prescribes a certain portion of the oration, and appoints the students to write out their observations upon its conformity to the laws of rhetoric; the plan, thoughts, &c. by way of criticism. This they bring with them next day, when the part prescribed is read over, and this criticism of theirs examined and corrected. A new portion as before is prescribed against next meeting, till in this manner they have finished the whole three orations.

In the same manner is poetry studied, which is, indeed, rather the same than a different study; poetry being nothing else but the eldest daughter of eloquence. The arrangement of the fable in the one corresponds to the plan and series of the other. Tropes and figures they have in common; and where, in the peculiarity of her dress, and the more frequent use of imagery, &c. Poetry affects to differ, the youth are not unacquainted with it; as they have been made to observe it in reading the classic-poets. The rules, together with the nature and design of the several kinds of poetry, are, in the first

place, explained; after which, as in the study of rhetoric, the youth privately write a piece of criticism upon each, beginning with the lesser kinds, as the ode, elegy and satyr, proceeding to the drama, pastoral and epopæa. All these criticisms are carefully revised and corrected by the professor, which is all the public business of the class. The reading of *Aristotle*, and the best French and English critics, is allowed, and even recommended, to assist and direct the judgment of youth in this exercise.

Here I interrupted *Evander*, by telling him, that I thought this study alone, might require half the year. No, replied he. They don't spend above two months in the study of all the kinds of poetry. This is owing chiefly to the placing the study of poetry after philosophy and rhetoric, which makes it exceeding easy. It is also partly owing to the age of the youth, they being now, at least, in their 18th year, and capable of greater application; partly to the delight they take in the study, and partly to their having read most of the different kinds of poems as classic exercises, which renders the review of them pleasant, in order to apply the rules of criticism. About a fortnight is enough for all the inferior species. The same space of time serves for the drama and pastoral, and, lastly, about a month for the epic poem.

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The remainder of the year, which is about six months, is spent in composing and delivering orations; and 'tis no wonder that this exercise is attended with great success, when deferred to this its proper season. Philosophy, rhetoric and poetry, being sufficiently tasted and admired; the youth cannot but be animated, in their compositions, to imitate those bright models that gave them so much pleasure in the reading. The study of poetry, in particular, elevates their thoughts, warms their imagination, leads them to give lively descriptions, inspires them with strength, variety, copiousness and harmony of style, and diffuses a delicacy over every thing they compose.

In this exercise of composition, they begin first with smaller essays on proper subjects; thence proceed to frame orations according to the precepts, and on the models, of perfect eloquence. These the professor corrects, and carefully points out where the subject would have required more conciseness; where more copiousness; where the figurative style, and graces of speech; where the plain and simple; where they ought to have risen; where fallen; where they have given conceit instead of wit; the forced and far-fetched, instead of the easy and natural; bombast and swelling, instead of the sublime and florid. Thus to correct one oration, and to hear another (that has been corrected before) delivered with proper grace and
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action, is all the business of the class at one meeting or diet. Of this the youth have their turns, so that when the class consists of twenty boys, each of them composes and delivers an oration once in * ten days. And as they must thus all be present at the correcting and delivering two orations each day, they profit as much by the faults or beauties found in the compositions of their school-fellows, as by their own.

In correcting the compositions of youth, however, the professor is sensible, that great judgment and art are required. Always remembering that they are youth, he is greatly careful not to discourage them by too much severity. If ever he seems displeas'd at any thing, it is when he discovers stiffness, affectation, and signs of coldness and sterility in their pieces; while, on the other hand, redundancy of thought, and sprightly sallies of imagination, share his distinguished indulgence. These he calls the blooming shoots of genius; and, though exuberant, thinks they are no more to be lopped off at an improper season, or in an unskilful manner, than the luxuriant growth of a thriving young tree. It is dangerous for any hand, but that

* When we allow but ten days to compose an oration, besides attending the duties of the class, we must suppose their pieces short.

of time, to reduce these wholly within their proper bounds.

I am persuaded, continued *Evander*, that you will think it no objection against the study of rhetoric, that it has often been prostituted to the vilest purposes. What is there that may not be abused by *bad men*? But, in the possession of a *good man*, eloquence is the most glorious gift of nature. It makes him the sanctuary of the unfortunate, the protector of the weak, the support and praise of the good, and the eternal terror and controul of the bad. In a word, we must often address the passions, in order to reach the heart.

It must be observed, however, that the *Mirani-ans* do not propose to make orators and poets of all their youth, by these studies. They are sensible, that both the orator and poet must be born, not made. But, say they, those to whom nature has given a genius for composition, either in poetry or prose, will be thus put in the method of improving that genius to the greatest advantage; and those who have no such genius, will, however, be enabled, by these studies, to write elegantly, or at least correctly, in the epistolary way, and on the common and most important concerns in life.

Unless the taste is thus formed, and youth taught to be sound critics on the beauties of those celebrated pieces that have challenged the
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the admiration of all mankind and stood the test of time; what is the amount of their learning? Nay, without this * taste, or relish for the pleasures of imagination; how joyless in many instances is life itself? Nature has given the rudiments of it to every man. But if we compare the man who has perfectly cultivated it, with him who has not, they seem almost of a different species. To the latter are entirely lost, the *gay*, the *tender*, the *easy*, the *natural*, the *sublime*, the *marvellous*, and all the nameless *graces* of a finished piece! Should solitude, should want of business, or misfortunes of any kind, force such a man to seek relief

* In support of *Ewander's* sentiments in this paragraph, suffer me to quote the following beautiful Verses from Dr. *Armstrong's* Epistle on *Benevolence*:

“ ’Tis chiefly Taste, or blunt, or gross, or fine,
 Makes Life inspid, bestial, or divine.
 Better be born with taste to little rent,
 Than the dull monarch of a continent. ---
 Without fine nerves, and bosom justly warm’d,
 An eye, an ear, a fancy to be charm’d;
 In vain, majestic Wren expands the dome;
 Blank as pale Stucco, RUBENS lines the room;
 Lost are the raptures of bold Handel’s strain;
 Great Tully storns, sweet Virgil sings in vain.
 The beauteous forms of nature are effac’d;
 Tempe’s soft charms, the raging watry waste,
 Each greatly-wild, each sweet romantic scene,
 Unbeeded rises, and almost unseen.
 Yet these are joys with some of better clay,
 To sooth the toils of life’s embarrass’d way.” ---

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from books, alas! he finds them “but formal dulness, tedious friends!” He may read; but he will be as unconscious of the masterly and delicate strokes of what he reads, as the mountain is of the ore lodged in its caverned side. A stupid sort of admiration is the highest pleasure he is capable of receiving; while, on the contrary, the man who has been taught to take the full gust of the generous pleasures arising from the contemplation of *beauty, order, harmony, design, symmetry of parts, and conformity to truth and nature*, finds, within himself, an inexhaustible fund of the most noble and rational amusement. No moment of time, I speak it feelingly, said *Evander*, no moment of time needs hang heavy on his hands. No situation, no circumstances, † either at home or abroad, neither in youth or old age, in prosperity or adversity, but can be rendered more agreeable, while he can taste the intellectual joys of his darling studies.

Suppose, then, that youth should reap no other advantage from the studies of this class, but the power of filling up those vacant hours to advantage, which those, who want such a taste,

† *Hæc studia adolescentiam alunt, senectutem oblectant; secundas res ornant, adversis perfugium & solatium præbent: Delectant domi, non impediunt foris; pernoctant nobiscum, peregrinantur, rusticantur.*

usually spend in trifling visits, cards, hunting, drinking-matches, and other hurtful pleasures, we have reason to think a few months properly spent in forming this taste, a very essential part of education. But further, the *Miranians* say, that this taste for polite letters, not only teaches us to write well, and renders life comfortable to ourselves, but also contributes highly to the cement of society, and the tranquility of the state. They do not hesitate to affirm, that they think it almost impossible for a man, that has a taste for the imitative arts, and can feel the noble charms of rhetoric, poetry, painting, music, sculpture, &c. to be a boisterous subject, an undutiful son, a rough husband, an unnatural parent, a cruel master, a treacherous friend, or an unruly and turbulent man. These studies enlarge the mind, refine and exalt the understanding, improve the temper, soften the manners, serene the passions, cherish reflection, and lead on that charming pensiveness of soul and philosophic melancholy, which, most of all, dispose us to love, friendship, and every tender emotion. But I will conclude this article, with which, as it treated my favorite studies, I have perhaps tired you.

The FIFTH, or highest CLASS.

The Principal of the college, whose name is *Aratus*, instructs this class in the study of agriculture and history. The knowledge of physics, acquired

quired in the third class, contributes greatly to make the study of agriculture easy at this time. In some previous lectures *Aratus* resumes this subject; and, particularly, gives the youth a good knowledge of the animal structure and anatomy, which is not only of great use to teach them the proper care of their own health and bodies, but highly necessary by way of analogy to explain the œconomy and mechanism of plants, the structure of their vessels, their generation, manner of life and accretion, perspiration, circulation of sap, &c. After this he examines, with the youth, the mineral strata of the earth; enquires into the nature of those saline and aqueous juices that constitute the nutritious matter or food of vegetables; and of those other fossils, which, being either heterogeneous to the vegetable substance, or too gross to enter the roots of plants, serve, however, to soften and separate the concremented parts of the earth, and prepare it for *vegetation*. The whole is illustrated by a course of chymical and statical experiments.

The theory of vegetation once explained, and tolerably understood; what remains in the study of husbandry is not very difficult. For, after obtaining a good insight into the vegetable œconomy, the quality of soils, &c. by the analysis of plants and fossils, as above, the youth
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may be enabled to judge what effect every manure will have on every soil; what is the proper manner of preparing the ground for the seed; and what seed or plant should be assigned each natural earth; in which chiefly consists the husbandman's art. After this foundation is laid, they proceed to read *Varro, Columella, Tull, Bradley, &c.* assigning, as they go along, the rationale, for the natural phenomena and rules of tillage, recorded in these authors, upon the principles and philosophy of modern naturalists.

One part of the day is given, through the year, to the study of agriculture, as laid down above. The remainder is assigned to the study of history; by which, it is plain, I do not mean the reading of history to satisfy the curiosity for a moment, with the knowledge of single and irrelative facts; which, it must be owned, is all that youth generally profit by history, at the age, and according to method, it is commonly handled. In the course of the above-mentioned studies, and from their private reading for amusement, the *Mirianian* youth, I need not tell you, must, by this time, have obtained a pretty full knowledge of the principal events that happened in the world before they were born. The business of this class is of a far more noble and extensive nature

ture than this. It is to review those events in the calm *light of philosophy*, when related in their full extent, attended with a deduction of their immediate and remote causes and consequences, in order to make them a lesson of *ethics* and *politics*, and an useful rule of conduct and manners through life.

It is dangerous to send raw and unpractis'd virtue abroad into a world, where right and wrong are too often confounded; and nothing can obviate this danger, but the giving youth a previous acquaintance with the world, and making them behold virtue and vice, with all their consequences, painted in genuine colours by the historian. Numerous are the evils that arise in society when youth are sent into it, especially in any high station, without this knowledge. In such case, neither logics, mathematics, physics, rhetoric, nor all the branches of speculative knowledge they are capable of attaining, can direct their conduct, nor prevent their falling a prey to designing men. These sciences, however, if we do not stop at them, are highly useful, and render the studies of this class pleasant and profitable. As the study of agriculture was made easy, by a previous knowledge in natural philosophy; so is the previous knowledge of the fundamental principles of ethics, a fine introduction to the philosophical study of history. This subject *Ara-*
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rus resumes before entering upon history. He considers man, in the solitary state of *nature*, surrounded with wants and dangers, and nothing secure to any of the species, but what can either be acquired or maintained by force. From thence he takes occasion to shew the necessity mankind lay under of entering into society, and voluntarily resigning some share of their natural freedom and property, to secure the rest. Then he explains the different forms of government, with the advantages and inconveniencies in the administration of each.

This being premised, the youth enter upon the study of the *Grecian* history in the following manner. *Aratus* prescribes a portion of it, which, against next day, they must read in their chambers, and abridge the substance of it into writing, about twice or thrice as large as a copious argument of any chapter. This fixes the facts deeply in their minds, teaches them, moreover, to express themselves in a short and nervous manner, as occasion may require it; and, when the whole is finished, serves as a recapitulation of the history, to which they may always have recourse through life, and bring the facts fresh into their memory. These summaries are revised in the class by the Principal, who is careful to make them apprehend the blameable and praise-worthy, in the constitution of the several states; and, in the familiar way of
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dialogue, to make them give their opinion upon the facts mentioned, the manners and customs of the people, &c. drawing proper moral inferences from the whole. In this manner a portion is abridged, and descanted upon, every day, till they have gone over the history of the flourishing ages of Greece; which they perform in about the space of a month. The history of Rome (Mr. Hooke's judicious collection of it) is studied, in the next place, down to the days of Augustus. This requires about two months more.

All between this period and the beginning of the sixteenth century is past over, the remainder of the year being spent in the study of modern history; from some good introduction to which, they first take a general view of the principal states and kingdoms in Europe, that now divide that power among them, upon which depends the whole system of police operating at present. After that, they descend to study the history of England, from the beginning of the said century, in the same manner that they had before studied the history of Greece and Rome; the Principal taking care, as they go along, to note the rise, interests, dependencies, and constitutions of the several nations and states, whose histories are interwoven with that of England. They conclude the whole, with a view of our colonies in this hemisphere; their

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state, produce, interests, government, &c; taking some notice as they go along, of the French and Spanish settlements that we are chiefly concerned with in trade. Every Sunday night, about an hour is spent in the study of the bible history.

Though this is but a small part of the history of mankind, yet it is as much as can conveniently be brought, and much more than generally is brought, into a scheme of public education. The youth are thus sent into the world well acquainted with the history of those nations they are likely to be most concerned with in life; and also with the history of Greece and Rome, which may be justly called the history of heroism, virtue and patriotism. This is enough to prepare them for society, and put them in a method of studying the history of any other nations they think proper, in a philosophical manner, whenever their inclination and leisure shall prompt them to it.

This, continued Evander, is a sketch of the studies of the several classes; which I could with pleasure, in this account, pursue through all their different ramifications. But as this is inconsistent with my designed brevity, I have only mentioned the general heads of science, wholly neglecting such branches as are either included in, or necessary to, the knowledge of those I have mentioned.

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In the second class, you will observe I have said nothing of plain trigonometry, because it is supposed in the study of geometry. Neither have I mentioned perspective, because connected with the beautiful sciences of optics; nor even optics themselves, nor spherical trigonometry, as they are all supposed in the general study of astronomy. In like manner, I have not mentioned dialing, because after being taught astronomy, and the use of the globes, the whole theory of dialing is learned in a few hours; and thus of all the other classes, which I take notice of expressly, that you may not judge the studies of any one class disproportioned to the rest, without taking into the account all their branches, præcognita, and the like.

Here I told Evander, that I was fully satisfied that the studies of the classes were very well proportioned, as they become still more extensive the farther the youth advance in years; but that I thought the studies of every class were more than they could probably become sufficiently acquainted with in the time allotted to them.

He replied, that if the Miranian youth did not attend the duties of the college longer than the ordinary terms, my observation would be just. But vacations and holy days in this college don't exceed two months. Besides, continued he, my countrymen don't propose any

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thing more than to give the youth a general knowledge of these studies. This is all that can be done at college. For as bent of genius will not carry all the youth of a class the same lengths in every study; that scheme of education is sufficiently perfect, by which all the students may become ordinary proficient in all the studies; and are put in a method of excelling in those particular branches to which nature has given them a genius. The * age of the youth contributes highly to aid the execution of such a scheme; and I can assure you, from experience, that by attending even eight or nine months in the year, all that is narrated above may be done by youth of ordinary genius, without making it any burden to them.

You will, no doubt, take notice that the number of masters are fewer than ordinary by this scheme; and the œconomy different from that of most colleges, which have a distinct professor for every branch of science, as a professor of anatomy, botany, chymistry, civil law, &c. so that the students must attend a great many different masters and studies at different hours. But though my countrymen could afford salaries for such a number of professors, they do not seem disposed to this method; for they think it a

* They must be at least in their 14th year when entered into these classes, and in their 19th when they leave them, as may be gathered from what is said above.

great disadvantage to youth to be concerned with too many masters and studies at the same time. They judge it a much better method, that such branches of science as are related to one another, should be wholly finished under one and the same master, before the youth proceed farther; and that the whole studies or branches of science, should be ranged in their natural order; that those of each lower class may be an introduction to the class above it, and the youth thus raised by a chain of easy steps to the summit of their education. Hence a Professor serves, by the above scheme, for all the branches of knowledge that can be acquired in one year; which makes the number of classes and masters equal to the number of years, and renders the whole plan simple and regular.

That the studies laid down for the five foregoing classes, are ranged in their natural order, will best appear to those who are best acquainted with the nature and object of them. With regard to the three lower classes, there can be no objection of this kind, as mathematics go before philosophy in every seminary; and are so necessary to it, that the best writers advise the study of mathematics, suppose we should propose no other advantage by them than to strengthen the reasoning faculty, and prepare the mind for the study of philosophy, by accustoming it to

think closely, and to call forth those thoughts in a clear and regular manner.

That rhetoric, criticism and composition, should be placed after philosophy, seems decided also by the authority of the greatest orators and poets. *Scribendi recte, sapere est & principium & fons*, says Horace; and Tully blames the orators of his time for neglecting the study of philosophy and polite literature. *Nemo videtur exquisitius quam vulgus hominum studuisse literis, quibus fons perfectæ eloquentiæ continetur; nemo qui philosophiam complexus esset, matrem omnium bene factorum, beneque dictorum.* Quintilian every way is of the same opinion. And Pliny advises in express terms; --- *Mores primum, mox eloquentiam discat, (Puer) quæ male sine moribus discitur.*

But, without any authorities, the thing is self-evident; it being idle to think of writing or composing philosophically till we are philosophers, or till we have acquired a taste for polite letters. And as to speaking, no man but he who can distinguish philosophically between right and wrong, and who is possessed of the moral virtues, can have long success in this way, because no man can move others, unless it appears that he himself is moved with what he says. A bad man may, to give his words force, affect to be moved when he reasons of virtue; but when ever his character is
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fully detected, all his most artful pretences this way will, in the issue, only so much the more hurt his own cause.

Here I asked Evander, why rhetoric was so commonly placed before philosophy, if the latter was so necessary to it? He answered, that as far as he could learn, the difference between the method of his countrymen, and that of the best modeled colleges, was not material. 'Tis true, said he, these colleges begin the study of rhetoric in the lower classes, but they continue it through the higher ones. Thus the first year, perhaps, the youth learn no more than the figures of speech and the precepts or rules of oratory. The knowledge of logic and grammar is enough for this purpose. Composition, criticism, and that part of rhetoric to which philosophy and polite letters are necessary, fall of course after the study of philosophy, &c. in the generality of seminaries, which is the same thing upon the whole; only that my countrymen, as hath been observed, think it best for them, never to engage youth in more than one or two studies till they are fully masters of them; and to keep their plan as simple as possible, that they may stand in need of no more professors and tutors than their circumstances enable them to employ; which are the sole considerations that would ever make them depart in the least from
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the practice of nations more learned than themselves.

I presume, I need offer no reasons for placing the studies of agriculture, history and politics in the highest class. As these studies seldom enter much into the scheme of education, but are left for every man's private reading after his education at the university is finished, it is plain that they should be last, if they are at all brought into such a scheme. They are indeed the studies of men, and require a ripe judgment. But besides this, all the former studies, as I have observed already, are necessary and subservient to them. Even the knowledge of rhetoric itself is of great use in reading a well-wrote history, as many of the chief beauties thereof would otherwise be lost and untasted. And if this was not the case, yet still, methinks, history and agriculture should be placed last, in order to send youth abroad into the world, warm (if I may so express it) from those studies which their own interests and the service of their country will generally require them chiefly to cultivate.

The next thing to be spoken of is the public exercises of these classes; for the Miranians are fully convinced of the great advantages of bringing youth early to speak in public, and therefore have set all the Saturdays of the year wholly apart for this Purpose.

Upon

Upon these days, the masters, scholars, and as many of the citizens as please to attend, being assembled in the chapel after morning prayers; one of the students in the first or Greek class appears as respondent with an opponent or interrogator from the third class. The latter pitches upon any Greek author, which the respondent has read during the course of the year in his class, and prescribes a passage in it to be rendered into English extempore. This the respondent does, pointing out the author's beauties, clearing up his obscurities and difficulties, and giving an account of the case, tense, mood, derivation, construction, &c. of every word. The opponent takes care to set him right where he errs; and gives him an opportunity, by proper interrogations, to display his skill and improvements to the best advantage. The master of that class to which the opponent belongs, superintends these exercises, and may interfere with his assistance if there should be occasion. But this seldom happens.

After these, one of the 2d class appears as respondent, with an opponent from the 4th, who endeavors to impugn a thesis given out and defended by the other. Then he changes the subject and interrogates him concerning his skill in such branches of the mathematics as he (the respondent) has learned in his class.

In the next place, a respondent appears from the third class with an opponent from the 5th. The method of exercise the same as above. The subject ethics and physics.

Besides bearing a Part, as interrogators, in the foregoing exercises, the 4th and 5th classes have an exercise of declamation peculiar to themselves. First one of the youth in the class of rhetoric delivers a speech with proper grace and action on any philosophical subject, or on the nature, rules and advantages of eloquence and poetry, which are the studies of the present year.

Lastly, one of the 5th or highest class delivers an oration, framed according to the exact rules of rhetoric, upon any civil topic that is, or may be, disputed with regard to the interest of their country. And such harrangues I have often known to be of very public service, not only when delivered, but when thought worthy of being published. Sometimes too their subject is the usefulness of history and agriculture; the pleasures of retirement, or any moral topic. Thus when there are not above twenty boys in each class, every boy in the three lower classes appears in public twice a year, and those of the two higher classes four times. There are exercises of the same kind in the higher classes of the academy and mechanic's school.

And,

And, in the latin school, there are quarterly examinations, and proper rewards distributed to excite emulation.

There is one thing peculiar to the Miranians in these exercises, which I had almost forgot to mention ; viz. that they are most commonly in the English tongue. No people are more careful than they to teach youth to translate Latin readily, as may appear in the course of the foregoing studies, where every author is read in the original : But, when this is attained, they aim at nothing more. They are sensible, that there is a great difference between being able to explain a classic author extempore, and being able to write with as much purity as that author. Almost any person may attain to the first ; but only a few have attained to the perfection of writing pure classic Latin, unmixed with barbarisms and foreign idioms, since it became a dead language.

They don't however deny, but learned men, to render their works more universally useful, may write in the Latin tongue, though they cannot write with classic elegance and purity. But they greatly condemn the practice of neglecting the mother-tongue, and embarrassing a young student, by obliging him to speak or compose in a dead language. While he is hunting after words to convey his ideas, he is continually on the rack ; one half of his sentiments,

timents, one half of the sprightly fallies of fancy which would otherwise shine through his compositions, must escape his memory before he can find language to express them. The consciousness of speaking improperly, often barbarously, must damp his ardor, and restrain him from delivering himself with that becoming ease and confidence, that grace of voice and action, that propriety and harmony, which he could not fail of, by applying that time and pains to composition in the English tongue, which is often without success given to the Latin. Besides, my countrymen seem to think it in some sort dishonourable to declaim only in a foreign tongue, before an English audience. In particular, my friend, continued Evander, very gaily, to speak in Latin, we think, would be an affront to our ladies, who often honor us with their presence on those occasions. Yet still, to shew that it is not for want of ability to speak in Latin that this method is in general discontinued, there are always some Latin orations and disputations at the anniversary commencements, and on other private occasions.

There are likewise masters in the college for teaching the French, Italian, Spanish and German tongues, at private hours; and a fencing master, who, besides the use of the sword, teaches the military exercise. There
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is, lastly, a dancing-master, whom I should have mentioned first; as this art is learned by the boys when very young, *viz.* in the lowest classes of the latin and mechanic's school. None of the youth, however, are obliged, by the statutes of the college, to attend these masters; and if they do attend them, it must be before they are entered into the fourth or rhetorical class, because they will not suffer any thing to interfere with the duties of the two higher classes; which, as you will remember, consist chiefly in reading and writing in private.

The students in these two classes are esteemed men; and it is reckoned shameful for them to be ignorant of dancing, fencing, and modern languages till that time. None of these masters are included in the institution, in any other thing, but that the governors or trustees, upon any complaint that their characters are bad, and their example dangerous, may deprive them of the benefit of teaching the youth;---a punishment great enough. For, tho' they have no salaries from the public, yet as each of them has generally thrice the number of boys that are in any of the classes, their income is nothing inferior to the income of the masters that are upon the establishment. And the college also gives such of them, as behave well, a handsom gratuity yearly; as a testimony of their being willing to encourage the
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the acquisition of all polite arts, and manly sciences among the youth.

Here Evander paused, as if in expectation of some remarks from me upon the excellency of the institution he had given me an account of. I told him, that as far as he had yet proceeded, I greatly approved of it: But that I thought the study of religion, without which no scheme of education could be of advantage to the State, or private persons, did not sufficiently enter into his account; and that if the Miranians did nothing more this way than he had spoken of, I judged their scheme deficient in the most interesting Article.

He resumed, that my observation was just; and that it was for this very reason he had left the account of their method of inculcating religion and morals to a separate article; as well, because of their importance, as because they are the chief object of the studies of every class, and consequently could not be brought into the account of any particular one.

My countrymen, proceeded he, are fully persuaded that those, who are entrusted with the education of youth, can do more lasting service to the interests of religion and virtue, at a time when the heart is susceptible of every impression, than all the good men, armed with all the power of a country, can do; if, for want of education, the heart is suffered to become

come callous, as it were, and obstinate in the habits of vice. They were therefore extremely careful to look for something still better than learning in all the masters they chose into this seminary, admitting none but men of irreproachable characters; men whose lives should be a daily comment on their precepts, and their genuine goodness of heart a constant pledge for the morals of the youth committed to their care; men indefatigable in the discharge of their duty, from a consciousness of the weighty trust reposed in them, and an unfeigned zeal for the present and future interests of their pupils; men, in a word, formed to command love and reverence, and, from their sweetness of temper, disposed to strew the path to science with roses. They prudently foresaw, that upon their meeting with men of this character at first, not only depended the reputation of the College, but, in a great measure, the morals and genius of their country to the latest generations.

Such men it was their happiness to meet with; and it will prove a pleasing speculation to take a more particular view of the method of inculcating *virtue*, which is practised by them, and may be practised by every good master, in the course of these studies. Some may be ready to imagine that they bestow a great deal of labor this way; but, on the contrary

trary, though religion and goodness be a subject always in their eye, it is not always in their mouth. They know well enough that youth are apt to give but a cool attention to whatever has the appearance of set lectures, and formal discourses on morality; while a word dropt, as it were casually, by a skilful master, in a proper season, shall strike so much the deeper as it was not expected, and make an impressiion perhaps never to be erased.

His great Business then, who would train up youth to the love of religion, seems to consist, in the first place, in getting the entire possession of their hearts, in keeping a watchful eye over them, in preventing the approach of every thing that is of a noxious quality, in making all around them breathe innocence, purity and truth; and, lastly, while the heart is in this sound state, in watching the proper opportunities of dropping into it the seeds of goodness, which will not fail to bring forth an hundred-fold; provided he adds to the whole his own example, and seems fully persuaded of the truths he would impress upon them, never mentioning religion and virtue, but with the utmost devotion and fervor of soul.

Opportunities of this kind will never be wanting to the master, who has himself a good heart. I shall take notice of a few of them; and though every classic author may be made

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thorns; but, as bees from poisonous herbs extract healing liquids, he taught us even to reap advantages from those absurdities, which were more the fault of the age than of the poet. Such are the monstrous fictions about the nature of the Gods, their jars, thefts, robberies, rapes, incests, drunkenness and the like; from which Aratus would take occasion to teach us the just value of those sacred volumes, which have rescued us from such superstition and blindness.

In the second class, what fresh opportunities did he find of leading us from wonder to wonder, and bringing the *Deity* as it were before our eyes, in the study of his stupendous works! How were our minds dilated and exalted when he led us to consider the heavenly bodies, and put them in competition with what we usually called great! Even the terraqueous globe on which we dwell, with all its kingdoms and boasted grandeur, seemed in our eye but a point in the solar-system! The solar-system itself dwindled into a narrow spot, when compared with the numerous systems of those stars that in a clear night stud the Cerulean! All these systems again were lost in the vast expanse when compared with that infinity of systems, which philosophy's purer view can descry beyond the reach of all optics.

Thus

Thus, having raised us from system to system, beyond all definite space, till he perceived us lost in the imagination, and, as it were, labouring under the weight of our own conceptions; the good Aratus, knowing his opportunity and exulting in his success, would turn his address immediately to us in words like these.

“ My dear youths! I think it not strange that
“ such speculations should fill your minds with
“ wonder and amazement. Yet be assured,
“ (if we may use the inadequate language of
“ men) that so far are we from having even in
“ thought reached the limits, that we are still
“ but on the frontiers, of the CREATOR’s king-
“ dom. How much, then, ought we to be
“ astonished at our own *littleness*, and his *gran-*
“ *deur*, whose * hand framed all those clusters of
“ systems, kindled all their *suns* and feeds their
“ immense fires from age to age? How
“ daring is it for us, the atom-lords of
“ this atom-world, to exalt ourselves against
“ the great *Sovereign* of such an incomprehen-
“ sible domain! How ridiculous to strut about
“ in pride, and boast that all these systems

* Whose arm almighty put these wheeling globes
In motion, and wound up the vast machine!
Who rounded in his palm those spacious orbs;
Who bowl’d them flaming thro’ the vast profound,
And set the bosom of old night on fire.—*Dr. Young.*

“ were made for us !---Certain I am, that very
“ different sensations must now actuate your
“ bosoms. Doubt’ess, you have already, in
“ your own imaginations, peopled all these
“ various systems with ten thousand various or-
“ ders of *being*, rising rank above rank in the
“ scale of intelligence. Nay, if I deceive
“ myself not, your very souls are now ardently
“ affecting that period when, shaking off this
“ cumbrous vehicle of flesh, you shall soar per-
“ haps through the wide realms of nature, see
“ all things as they are, and be indulged in a
“ correspondence with all those systems, and
“ all their inhabitants.---Such affections as these,
“ my dear youths, are from above;---they are
“ divinely inspired;---O check them not! They
“ speak the worth and immortality of your
“ Souls! If a God, that does nothing in vain,
“ has endowed you with desires so incommen-
“ surate to all terrestrial objects, and a capacity
“ of soaring so far beyond them; if he has
“ given you such a restless curiosity of prying
“ farther and farther into the boundless scheme
“ of nature; be assured that this curiosity will
“ not be frustrated. There are in reserve for
“ you future periods of existence, when all
“ these noble desires will be fully satisfied, and
“ superior *displays* be eternally opened upon you,
“ as your powers are for ever enlarging.”

But

But it was not alone, by ascending in the scale of nature, that our amiable *Tutor* taught us to admire the *Creator's* goodness. We were forced to acknowledge him still greater, if possible, in the smallest than in the greatest things, when in the THIRD CLASS we descended in the study of nature towards its other extreme.

To speak only of that single branch of physics called *micrography*, how did it surprize us to discover living creatures, thousands of which would be imperceptible to the unassisted sense, swarming by legions in each leaf and grain; animating our choicest viands, mantling our purest liquors, and crouding even the transparent atmosphere? But when we were convinced that these animalcules are so far from being the last degree of smallness, that there are others as much smaller than them as they are smaller than us, we were then as much lost in the divisibility of matter, as formerly in its multiplicity. As in the one case, we could conceive no end of the magnitude and addition of heavenly bodies, so in the other we could conceive no end of division and smallness. On either side of us, the gradation exceeds all our conceptions; and, astonished at ourselves, we now saw man in a different light. He that but a little before seemed only an atom of an atom world, almost imperceptible in the bosom of the universe, seemed now distended into a world,

even into an universe, when compared but with the last degree of perceptible *smallness*. Taking the view, therefore, on both sides, we were naturally led to assign him his proper place as the ---*nexus utriusque mundi*.

But, to proceed. How greatly was our astonishment increased, when we were convinced that the minutest of these animals is formed with as exact proportion, nicety and design as man himself! That they have their distinct joints, limbs and vessels, all disposed in number, weight and measure; and that---

Each within this little bulk contains,
 An heart to drive the torrent thro' its veins;
 Muscles to move its limbs aright; a brain,
 And nerves disposed for pleasure and for pain;
 Eyes to distinguish; sense, whereby to know
 What's good or bad, is, or is not, its foe!---
 They too are pain'd with love---address the *fair*,
 And, with their rivals, wage destructive war.

UNIVERSE.

Such speculations, conducted by the pious and fervent *Aratus*, did not fail to impress us with grand and elevated conceptions of the Deity!

“ Think, my dear youths (he would say to us) “ Oh! think how wonderful, how incomprehensible must that *God* be, whose works
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“are so amazingly various! Who performed
“all these minute operations, who made the
“small heart, and poured the exceedingly sub-
“tile liquids into the small vessels, of these dimi-
“nutive animalcules---all with the very same
“right hand, wherewith he rounded those im-
“mense orbs, and launched forth all those
“systems of worlds through immeasurable space,
“whose magnitude and numbers so lately con-
“founded us!”

Forgive me, my Friend, said Evander, if in this part of my narrative, I should seem tedious, or discover any unbecoming raptures. The time spent in these studies was the happiest period of my life; a period which I can never reflect upon, without having before me the idea of the good *Aratus*, pouring forth important truths to us, and leading us imperceptibly from the visible to the invisible things of God.

It is impossible to express what a foundation in piety may be made, on such occasions, by a good and fervent man, whose person and character we love, and whom we suspect of no design upon us but our own welfare; and he who fails to make a due improvement of such opportunities of infilling goodness into youth, doth indeed neglect one of the most essential designs of education. He neglects to form that relish for the devout contemplation of God's works, which is not only capable to give us
joy

and satisfaction in all conditions of life; but will, no doubt, constitute a part of our pleasure, and be the subject of our contemplation and wonder, for ever and ever! On the contrary, he who embraces such opportunities, with judgment and discretion, will have no reason to complain that youth are unsusceptible of serious impressions; or that true *philosophy* is unfriendly to *religion*. Perhaps, it may be true of philosophy, as the poet beautifully expresses it from *Bacon*,---

“ That shallow draughts intoxicate the brain;
 “ But drinking largely sobers us again.”

So far in respect to the THIRD CLASS. As to the FOURTH, I have already hinted how far the studies of *Rhetoric*, *Poetry*, and what is commonly called the *Belles Lettres*, tend to soften the heart, and serene the temper. I pass on, therefore, to the FIFTH, or highest class.

And here, what need I speak of *Agriculture*; which is only a capital part of natural knowledge reduced to practice? Indeed Tully* and Columella† have expressly honoured this study

* *Venio nunc ad voluptates Agricolarum, quibus ego incredibiliter delector; quæ nec ulla impediuntur senectute, & mihi ad sapientis vitam proxime accedere videntur.*

† *Res rustica, sine dubitatione, proxima & quasi consanguinea sapientiæ est.*

with

With the name of Wisdom and the life of a wise man ;---a study that hath given that happiness to the most renowned names in story, which the world could not give, and afforded them solid pleasures in their declining years, after being cloyed with all that mankind call great! Indeed, it would be endless to enumerate all the opportunities which *Aratus* here found of improving our religious sentiments. He could not explain the theory of vegetation, without exhibiting whole worlds of wonders. He could not examine the structure of the most indifferent plant, without making us perceive in it the same wisdom and design that appear in the structure of the most perfect animal. He could not examine the fossil and mineral kingdoms, without pointing out to us the same agreement, fitness and design in the disposition of things, even amid the dark recesses and secret bowels of the earth, as on her beautiful surface. And her beautiful surface he could not survey without filling our hearts with wonder, love and gratitude.

In this class, having now arrived to the last stage of our studies, and just entering into manhood, *Aratus* treated us more as his bosom-friends and companions, than as his pupils or scholars; and often, when the season permitted, would lead us to the adjoining fields,
to

to make the proper remarks on the different plants, trees, &c.

Early, one morning, he appointed us to meet him in the public garden, where, being convened, he told us, that the plant which he proposed to shew us was not there, but that it grew wild near the top of a mountain at about a mile and a half distance to the northward of Mirania. To this place, therefore, he invited us to walk, expressing his hopes that he might be able to furnish amusement for us, sufficient to compensate the toil. Having reached the summit, and found what he was in search of, he seated himself beneath the shade of an ancient oak, and began his remarks on the curiosity of the plant he had mentioned to us.

The morning was serene, and the prospect around us enchanting. The city lay open to the view, and the sun was just darting his first beams to gild its various turrets and spires. Two mighty rivers, whose sources are among nations and regions yet unexplored, embracing each other before us, rolled their united flood in silent majesty to the main. On either bank vast woods and forests, planted by nature's own hand, time immemorial, waved their graceful verdure to every gale; while, between these woods, at different distances, vales and savannahs, opening interminable, gave a beautiful diversity to the scene --- Here gentle brooks meandering

andering along their peebly channels, to pour their tributary urns into these larger rivers; and there a rich profusion of hillocks, tufted with various trees, among which groups of tame animals fed in mingled peace and happiness with their wild brothers of the woods, as yet undisturbed by the barbarous huntsman's toils. The whole rural prospect was closed by vast mountains, piled into the clouds, whose enormous height even ake the beholder's eye, and charm the soul with delightful grandeur.

Turning to this landscape, and dropping the small plant that he held in his hand, "Look round you, my dear friends! look round you, said Aratus! Who can confine his attention to a single production of nature, when such immense scenes lie before him? How inseparably connected are *beauty* and *utility*, *magnificence* and *frugality*, in all the works of God! These inequalities and varieties, on the surface of the earth, not only serve to form those prospects, which now enchant us, but also to fructify and enrich the soil! These hillocks and lesser vallies form rivulets, and drain off the supervacaneous moisture. These rivulets form rivers; and these rivers supply the expence of evaporation from the ocean. These evaporations form magazines of dews and rains; and, lastly, these magazines of dews and rains are
"condensed

“condensed, and brought down upon the earth,
 “by the help of the high mountains. Thus
 “the globe is ever supplied with fresh recruits
 “of moisture, and saline juices. And thus,
 “though all things differ, all agree to promote
 “the same wise ends. Order walks hand in
 “hand with variety. The mountains but
 “stand the lofty ministers of the vales. Unless
 “they thus reared their gelid crests into the
 “sky, to arrest and condense the fluctuating va-
 “pors, the hotter countries would probably
 “be left destitute of rain, and the whole moi-
 “sture of the globe might, by degrees, eva-
 “vagate towards the colder regions, and be
 “at length congealed round the poles; not to
 “mention that the mountains also produce
 “many curious minerals and vegetables of so-
 “vereign use, which are not to be found else-
 “where. Such, for instance, is this plant,
 “which we ascended hither in search of, and
 “which I shall afterwards give you a further
 “account of. But let us, in the mean while,
 “return homewards, to avoid the encreasing
 “heat of the day.”

Aratus having finished, and taken a few of
 the plants with him, which he might readily
 have procured with less labor to himself, we
 were at no loss to guess what had been his
 principal motive in leading us to this delightful
 place.

But

But you will excuse this digression, if you should esteem it such. The last study to be spoken of is HISTORY, which, as Aratus managed it, is nothing else but *religion* and *philosophy* taught by examples.

When the mirror of ages was held up to us, and all the celebrated names of antiquity made to pass in bright review before us; when we beheld the glorious effects of virtue, with the train of private and public miseries, which have always been the consequence of vice; when we saw the public villain branded with eternal infamy, and delivered down as a malefactor to all posterity, while the patriot's name is embalmed, and rendered for ever illustrious, by the concurring plaudits of the world; could we, do you think, forbear, in our own imaginations and resolutions, to enlist ourselves for life, under the banner of virtue? Could we forbear to glow with a generous desire of earning the fair esteem of good men, and partaking some share of fame with those venerable worthies we read of? Or could we once think of committing a base and dishonest action, without shrinking from it with horror, at the apprehension of the lasting reproaches of mankind?

The study of history, and a view of the greatness, illustrious achievements and manners of other nations, may, in some degree, supply the place of travelling, and make youth shake
off

off that narrowness of mind, which is apt to substitute the customs, manners and actions of the small spot wherein they were born, as the standard of right and wrong, the model of every thing great and good. It begets in them a more noble and generous turn of thought, extends their views, and teaches them, as citizens of the world, to do impartial justice to the virtues of every people and nation.

Indeed there is some danger, that history, with all its advantages, should go too far in this respect, and beget a love of false magnificence and external shew. The partiality of historians to their own great men, the pompous accounts of victories and triumphs, with the colorings often employed to heighten actions that have little or no intrinsic greatness, are apt to dazzle the eyes of unwary readers. But here it was, that Aratus, ever watchful and sagacious, took particular care to make the proper distinctions, and to cultivate in us the taste of solid glory.

He would ask us, whether, in our own private judgment, Timoleon, when he declined all the dignities offered him by a grateful people, and retired to practise in silence the virtues of a private life, only saving to himself the pleasure of seeing thousands happy by his means, did not appear as venerably great, as when he came at the head of an army, resolv-
ed

ed either to die, or rescue that people from slavery and oppression? Whether Curius, when he rejected the vast sums offered him by the Samnite ambassadors, though they found him so poor as to be cooking his own supper, did not shew as much magnanimity, as when in the front of dreadful war he conquered wherever he came? Whether Fabius hath not been as much applauded for saving from destruction his rival and adversary, *Minucius*, who had endeavoured to supplant him in the esteem of the people, as for defeating the great Hannibal, and saving the Republic? Whether Cincinnatus deserved more praises for his triumph over the *Æqui*, or his immediate abdication of the dictatorship (when he could be of no farther public service) and stealing away from the acclamations of his fellow-citizens, to manure his little farm, and cheer his lovely *Racilia*, to whom in his absence he had committed the care of it? Whether he might not appear as great, when seated on an humble turf he decided a difference among his neighbour-peasants, and restored peace to a poor family, as when seated on the high tribunal of Rome, and vested with uncontrollable authority, he gave law and peace to half the world?

These renowned worthies (Aratus would observe) when they conquered nations, saved their country and triumphed over its enemies, did
that

that which was great indeed! Nevertheless many others have equalled them in this. But when they conquered themselves; when they saved their bitterest enemies; when they triumphed over poverty, and would not stoop to gather gold, diadems and kingdoms, for their own private emolument;--they did that in which they have had but few equals.

By contrasts like these, and questions frequently asked, I have known *Aratus* labor to form and improve our notions of true greatness. By laying before us those bright examples of public virtue, who managed the treasures and filled the most eminent posts of their country with unfulled integrity; who conquered the most opulent kingdoms without adding a single drachma to their private fortune; and, whenever their country's service did not require their immediate presence, descended voluntarily from the command of mankind to manure a few private acres, and trace the divine wisdom in the works of nature;---I say by laying such bright examples as these before us, he led us naturally to this conclusion -----That nothing can be honourable but integrity and the approbation of good men; nothing shameful but vice and communion with the bad; nothing necessary but our duty; nothing great and comfortable but the conscientious discharge of it; and that true glory does not consist in
breathing

breathing the fiery spirit of war, and thirsting eagerly after dominion; but in delighting to see the world happy and unalarmed, in fervently striving to promote this happiness, in cultivating the arts of peace, encouraging agriculture and manufactures, educating children aright as the rising hopes of the state, and serving God in tranquility of mind and purity of heart. History shews that none but those who acted thus, have either been happy in their life, or esteemed after their death.

I shall only mention one advantage more proposed from this philosophical review of the history of mankind; namely, that to behold the dreadful effects of tyranny and religious imposture in other countries, and the numberless scenes of great and real distress to be met with in their history, not only teaches the youth to set a just value on the British constitution, and that glorious plan of civil and religious liberty which it secures to us, but also tends more to humanize the breast and to purge and regulate the affections, than all the imaginary distress of the best conducted Drama.

In this concluding lecture, Aratus, ever fervent, seemed animated with more than ordinary warmth. After a thorough survey of that servitude and wretchedness under which the far greater part of the human species groans,---

“ Turn we, my dear friends (he would say) turn

“ we from these unhappy regions, that pre-
“ sent nothing to the view but scenes of the
“ most complicated misery, and whose history
“ is little else but the history of human vio-
“ lence and human wickedness, however dis-
“ guised by names and sanctified by custom!
“ Let us cast our eyes homewards, on more
“ joyous prospects;---a Land of Liberty; life
“ and property secure; a people busy to im-
“ prove their unprecarious fortune; cities
“ teeming with wealth; commerce extended as
“ far as winds blow and waters roll; every gale
“ and tide wafting riches into port, and bear-
“ ing forth the fruits of industry in fair ex-
“ change; arts and letters flourishing; reli-
“ gion pure and uncorrupted; the lowest sons
“ of labor glad; the very earth delighting to re-
“ ward their toils, and the sun shedding on it his
“ choicest beams---while above all, a KING who
“ is the common father of his people (and as
“ such reigning in their hearts) is seen watching
“ over this happy constitution even with a
“ patriot’s zeal; and using every generous ef-
“ fort to rescue the wretched of other climes
“ from slavery, and to place them also in
“ the lap of Freedom to enjoy the same un-
“ speakable happiness! *O nomen dulce liber-*
“ *tatis! O jus eximium nostræ civitatis!* Oh!
“ how delightful the name of liberty! How
“ tran-

“ transcendent the prerogatives of the community
“ to which we belong! Happy you, my dear
“ friends! and thrice happy, who are now going
“ to be enrolled active members of that very
“ society, in which, above all those you have
“ read of in the volumes of *story*, you would have
“ chosen to live and to die, if the choice had
“ been now left to you! Oh then! let nothing
“ ever deter you from acting a part worthy of
“ the knowledge you have received, and worthy of
“ the inestimable privileges you are now called
“ to enjoy! If there be any thing on earth that
“ deserves your attention, and is suited to the
“ native greatness of the human mind, it must
“ be---To assert the cause of religion and truth;
“ to support the fundamental rights and liber-
“ ties of mankind; and to strive for a consti-
“ tution like this---a government by *known*
“ *laws*, not by the *arbitrary decisions* of frail
“ impassioned Men!”

Thus have I given you a brief sketch of the method of teaching the sciences and inculcating natural religion and virtue in this seminary. There is only one thing wanting to complete the whole; namely, the study of *revealed religion*. And for this purpose the Sunday evenings are set apart thro' the year, when a lecture is read in all the higher classes on the fundamental principles of our COMMON CHRISTIANITY; this being all that my

countrymen can mix with their public plan of Education, as well on account of the various religious persuasions subsisting among them, as the various professions for which the youth are designed. As for those who are intended for the sacred office of the ministry, private opportunities are given them for studying their own particular systems of Theology under such of the masters as are of their own persuasion. For though the *Principal* is a clergyman of the established religion, which was thought but a reasonable complement to the constitution of the country, it was nevertheless found expedient to leave the other offices open to men of any other protestant denomination. And it is a truly edifying sight to behold, in this instance, to what an amiable height the divine virtues of Charity and Forbearance may be carried, upon the Christian principles, by men blest with an enlarged and liberal turn of mind!

And now, my friend, continued Evander, by this time I hope you are fully satisfied, that the study of Religion, both natural and revealed, enters sufficiently into the plan of this seminary. For surely, when such care, as is abovementioned, is taken through the week, to embrace every opportunity of laying a foundation of natural religion and goodness, the great truths of Christianity cannot fail of a favourable reception on the Sundays, whether they
come

come from the masters in the evening classes, or from the pulpit in the time of divine service.

Easy and delightful must the task of the Clergy be when, by the regulations of society, the whole instructors of youth go thus hand in hand with them in advancing the interests of virtue and piety! Happy, continued Evander, (his face brightening with a laudable fondness for his country) happy are the people that are in such a case! What can we figure to ourselves more noble than the whole wisdom of a community, thus using every human effort to train up and secure to the state a succession of good citizens to the latest generations? What can we conceive more lovely than the youth of a country thus collected into one great school of virtue, and striving, in the sight of the public, with a noble emulation to excel each other in every thing that does honour to their nature? Can any thing be more praise-worthy than to contrive and execute proper means for exciting and encouraging this noble contest among youth? Considered in this light, well might Tully call Education a divine work! Well might Plato call it a godlike one!

Here Evander concluded his account of this seminary; and how far it may be imitated or improved by you, Gentlemen, in this Province, is entirely submitted to your wisdom.

POST-

P O S T S C R I P T.

SO far, on a careful review, the author thought the foregoing IDEA worthy of being preserved in this collection; as well for the reasons already given, as because it contains sentiments on Education, which, 'tis hoped, may be of use in other young settlements where the like designs may be set on foot. There were some other Papers attending it, which related to the plan of the buildings at New York, the choice of situation, the method of raising money and carrying the whole into speedy execution there, with other matters merely occasional, thrown together indeed hastily, and of no use now, as the design of them hath long since been answered. A very laudable and promising seminary was opened about six months afterwards in that province, on a plan somewhat different from what is proposed above, and nearer the model of our illustrious English universities, without taking the inferior and preparatory schools into the design. Nevertheless, something of this kind is still intended to be added, when convenience will allow, in order to adapt it more fully to the circumstances* of the country.

* In the mother country, where there are so many noble foundations for grammar learning, and so many private academical institutions to raise youth for the universities, there is no occasion for such preparatory schools in them. But the case is very different in the Colonies.

In

In a neighbouring colony, however, there is a seminary (namely, the COLLEGE AND ACADEMY OF PHILADELPHIA, which I am now going to give an account of) that approaches very nearly to the foregoing IDEA, as hath been before hinted. At the time of framing and publishing this IDEA, the author had only read the printed account of that seminary, so far as it had then advanced, but had never visited it; nor was it till a year afterwards that he undertook the care of it. Being then in its infancy, and but of four years standing, it consisted only of the inferior schools, properly called the *Academy*. These were an excellent foundation to proceed upon; and, as such, are mentioned above, p. 49. The remainder, which composes the chief part of the foregoing IDEA, was the superstructure to be added; and as the doing of this was to require time, the author exhibited his *imaginary seminary* at twelve years standing, that he might have an opportunity of representing it compleat.

Now twelve years happens at this time to be just the age of the Philadelphia-Seminary; and as it hath fallen to the author's share to preside over it during the last eight years, when the superstructure of the sciences and the collegiate part were to be engrafted on the former foundation, the reader may see from the
follow-

following account, how far the *real* seminary, as it now stands, corresponds to the *ideal* one.

The chief difference, it is presumed, will be found in the time allotted to the sciences and higher branches of literature; the most material parts of what is proposed to be done in five years in the *ideal* plan, being reduced to three years in the other. But this was matter of necessity, not choice. In the present great demand for young men of education in our colonies, and the ready settlement to be obtained for them in all the ways of genteel employment, it was not found possible to retain them at college for the full term proposed; more especially while the expence is so considerable, and to be wholly borne by themselves. But when this demand shall be somewhat abated; when the expence can be reduced, by some proper exhibitions or provision to aid those of confined circumstances as in other colleges, and by bringing the youth into a collegiate manner of living (which will be when the buildings now on foot are finished) it is hoped the term of years may then be lengthened. In the mean while, it is the duty of those concerned, by diligence and every other means in their power, to bring as much as possible into the time allotted; and this will appear, from the following account, to be their earnest endeavour.

N U M B E R I I.

N U M B E R II.

*Account of the College, Academy and Charitable
School of Philadelphia, in Pennsylvania.*

IN the Year 1749, a few private Gentlemen of Pennsylvania, observing the vast accession of people to that place, from different parts of the world, became seriously impressed with a view of the inconveniencies likely to arise from their being destitute of the necessary means of Instruction. As sundry circumstances rendered it improbable that any thing could be speedily done among them, in a public way, for the advancement of Knowledge, and at the same time but very few of so great a multitude could afford the expence of educating their children in distant places, they saw with concern that their country was not only in danger of wanting a succession of fit persons for the public stations of life, but even of degenerating into the greatest Ignorance.

To prevent these dreadful evils, they published proposals for erecting the English, Latin, and Mathematical Schools of this institution, under the name of an * ACADEMY; which was considered as a very proper foundation, on which to raise something farther, at a future period, if they should be successful so far. And in order to carry this design into execution, twenty-four persons joined themselves together as TRUSTEES, agreeing never to exceed that number.

THE scheme being made public, with the names of the gentlemen concerned in it, all was so well approved of, that in a very short time the subscription for carrying it on, amounted to Eight Hundred Pounds per annum, for five years; a very strong proof of the public spirit and generosity of the inhabitants of that place!

IN the beginning of January 1750, the three schools above mentioned were opened, namely the Latin, the Mathematical and English School. For it had always been considered as a very leading part of the design, to have a good school

* Many gentlemen of the first rank in the province gave their countenance to this design, as soon as it was mentioned to them, and afterwards became Trustees for it; but those on whom the chief care of digesting and preparing matters rested, were—Thomas Hopkinson, Tench Francis, Richard Peters, and Benjamin Franklin, Esqrs; by the latter of whom the original proposals were drawn up and published.

in the mother tongue, and to have a person of abilities entrusted with the care of it.

ORATORY, and the correct Speaking and Writing of English, are branches of education too much neglected, as is often visible in the public performances of some very learned men. But, in the circumstances of this province, such a neglect would have been still more inexcusable than in any other part of the British dominions. For being made up of so great a mixture of people, from almost all corners of the world, necessarily speaking a variety of languages and dialects, the true pronounciation and writing of our own language might soon be lost, without such a previous care to preserve them in the rising generation.

AT the opening of the above schools, which were intended to be preparatory to the higher parts of learning, a suitable sermon was preached, by Mr. PETERS, provincial secretary, from St. John viii. 32. "And ye shall know the Truth, and the Truth shall make you Free."

THIS reverend and worthy gentleman (who, amid all the labours of his public station, as well as the many private labours in which his benevolence continually engages him, has still made it his care to devote some part of his time to Clafical Learning, and the study of Divinity, to which he was originally bred) took occasion, from these words of our blessed Saviour, to shew the intimate connexion between Truth and Freedom,

dom, between Knowledge of every kind, and the preservation of Civil and Religious Liberty.

THE institution, thus begun, continued daily to flourish; and at length the Trustees applied for a charter of incorporation, which they obtained in July 1753, from the honourable Proprietors; who, at different times, have contributed in lands and money, to the amount of **THREE THOUSAND POUNDS STERLING**, for carrying on the design—a very noble and even princely benefaction, truly worthy of persons so closely concerned in the essential interests of the country!

THINGS having proceeded thus far, it was soon found that many of the youth, having gone thro' their course of Grammar Learning, would be desirous of proceeding to Philosophy and the Sciences; and this being represented to the Trustees, they began to think of enlarging their plan, as they had promised at the beginning. They were very sensible that the knowledge of Words, without making them subservient to the knowledge of Things, could never be considered as the business of education. To lay a foundation in the Languages, was very necessary as a first step, but without the superstructure of the Sciences would be but of little use for the conduct of life.

IN consideration of this, they determined to complete the remainder of their plan, and applied for an Addition to their charter, by which

a power of conferring degrees and appointing Professors in the various branches of the Arts and Sciences, was granted to them. By this means, a College was added to, and ingrafted upon their former Academy; a joint government agreed upon for both; the style of the Trustees changed to that of—"Trustees of the College, Academy and Charitable School of Philadelphia, in Pennsylvania;" and the Professors constituted under them into one body or Faculty, by the name of "The Provost *, Vice Provost and Professors, of the College and Academy of Philadelphia." This charter bears Date May 14th 1755.

HAVING given a short account of the rise of this institution, I proceed now to give a view of the different Branches thereof, as they are at present; and shall begin at the lowest, which consists of two Charity Schools. In one of them forty girls are taught Reading, Writing, Sewing, &c. In the other, eighty Boys are taught Reading, Writing, and Arithmetic, in order to fit them for the various sorts of business and mechanic Arts.

THE Second branch is properly an English Academy, and consists of two parts; an English and Writing school, and a school for the

* It was about a year before the obtaining this additional charter, viz. May 25th, 1754, that the author was settled as Head of this seminary.

Practical branches of the Mathematics, Drawing, &c. In the Former, besides Writing, the Pupils are taught the Mother-tongue Grammatically, together with a correct and just pronounciation. For attaining this, a small rostrum is erected in one end of the school, and the youth are frequently exercised in *reading aloud* from it, or in *delivering short orations*; while the Professor of English and Oratory stands by to correct whatever may be amiss, either in their Speech or Gesture.

BESIDES this rostrum, which is in their private school, there is also a large stage or oratory erected in the College-hall, where the Speakers appear on all public occasions, before as many of the inhabitants as please to attend.

THIS part of the institution is of singular benefit. It corrects unbecoming bashfulness, &c. gives the youth presence of mind, habituates them to appearing in public, and has been the means of producing many excellent young Orators, that have occasionally entertained large audiences*; and it is hoped will soon become an honour

* A number of the students and scholars, with very just applause, performed the Masque of Alfred by way of Oratorical Exercise, before the Earl of Loudon and the Governors of the several colonies, who met at Pailadelphia in the beginning of the year 1757.

The choice of this performance was owing to the great similarity of circumstances in the distress of England under the Danish Invasion, and that of the Colonies at this time under the ravages and incursions of the Indians. The whole was applied

honour and an ornament to their country, in the various stations to which they may be called. This attention to public speaking, which is begun here with the very rudiments of the mother-tongue, is continued down to the end; and especially in the philosophy schools, where the youth frequently deliver exercises of their own composition, at commencements, examinations, and other public occasions.

applied in an occasional prologue and epilogue: and at any time a sufficient number of speakers may be found to perform any piece of this kind, in a manner that would not be disagreeable to persons of the best taste and judgment. Mr. Sheridan, it is to be presumed, never heard of the constitution of this seminary, when he asked the following question in his introductory Discourse to Lectures on Elocution, &c.

“ To instruct our youth, says he, in the Arts of Reading and Writing, there are many seminaries every where established, throughout this realm; but who, in these countries, ever heard of a master for the improvement of Articulation, for teaching the due proportion of sounds and quantity of syllables in the English language, and for pointing out to his pupils, by precept and example, the right use of accents, emphases, and tones, when they read aloud, or speak in public?”

Now the Professor of English and Oratory mentioned above, is exactly such a Master of Articulation as this, and has been employed in the College and Academy of Philadelphia from its first foundation. And if the many advantages, that have arisen from this part of the plan, were sufficiently known, they would furnish one very convincing argument in favour of the point, which Mr. SHERIDAN is so worthily striving to accomplish, in behalf of the language and elocution of his country.

THE Third and highest branch of the institution is the College, in which the learned languages and the sciences are taught, as in other Colleges and Universities, tho' on a plan somewhat different. It consists of the Latin and Greek schools, and three Philosophy schools. An account of the whole follows.

LATIN and GREEK SCHOOLS.

1st FORM or STAGE. Grammar. Vocabulary, *Sententiæ Pueriles*. Cordery. *Æsop*. Erasmus.

N. B. The youth to be exact in declining and conjugating; and to begin to write exercises, for the better understanding of Syntax. Writing, Reading and Speaking of English to be continued likewise, if necessary.

2d STAGE. *Selectæ e veteri Testamento*. *Selectæ e profanis Authoribus*. Eutropius. Nepos. *Metamorphosis*. Latin Exercises and Writing continued.

3d STAGE. *Metamorphosis* continued. Virgil with Profody. *Cæsar's Comment*. Sallust. Greek Grammar. Greek Testament. Elements of Geography and Chronology. Exercises and Writing continued.

4th STAGE. Horace. Terence. Virgil reviewed. Livy. Lucian. Xenophon or Homer begun.

N. B. This

N. B. This year the youth are to make Themes; write letters; give descriptions and characters; and to turn Latin into English, with great regard to punctuation and choice of words. Some English and Latin orations are to be delivered, with proper grace both of elocution and gesture. Arithmetic begun.

SOME of the youth, it is found, go thro' these stages in three years, but most require four, and many five years; especially if they begin under nine or ten years of age. The masters must exercise their best discretion in this respect.

THOSE who can acquit themselves to satisfaction in the books laid down for the fourth stage, after public examination, proceed to the study of the sciences, and are admitted into the Philosophy Schools, by the name of Freshmen or Noviciates, with the privilege of being distinguished with an under-graduate's gown. The method of study prosecuted in these schools for the term of three years, follows; and the portion of reading allotted for each month is particularly distinguished.

VIEW of the PHILOSOPHY-SCHOOLS.

		F O R E N O O N.			
		I N S T R U M E N T A L P H I L O S O P H Y.			
		L E C T U R E I.		L E C T U R E II.	
FIRST YEAR.	FRESHMEN May 15.	Lat. & Engl. Exercises continued.		Common Arithmetic reviewed.	
	First Term.	—	—	—	Decimal Arithmetic.
	Three Months.	—	—	—	Algebra.
	Second Term.	The same.		Fractions and Extract. Roots.	
	Three Months.	—	—	—	Equations, simple & quadratic.
	January.	Logic with Metaphysics.		— — — —	
	Third Term.	—	—	—	Euclid a second Time.
	Four Months.	—	—	—	Logarithmical Arithmetic.
	Remarks.	N. B. At leisure hours Disputation begun.			
SECOND YEAR.	JUNIORS. May 15.	Logic, &c. reviewed.		Plain & Spherical Trigonometry.	
	First Term.	Surveying and Dialling.		— — —	
	Three Months.	Navigation.		— — —	
	Second Term.	Conic Sections.		Euclid, 11th Book.	
	Three Months.	Fluxions.		— 12th Ditto.	
		— — — —		Architecture, with Fortificat.	
		MORAL PHILOS. begun.		NAT. PHILOSOPHY begun.	
	January.	Viz. Compend. of Ethics.		Viz. General Propert. of Body.	
	Third Term.	—	—	—	— — — — Mechanic Powers.
	Four Months.	—	—	—	— — — — Hydrostatics.
		—	—	—	— — — — Pneumatics.
	Remarks.	N. B. Disputation continued.		N. B. Declamation and public Speaking continued.	
THIRD YEAR.	SENIORS. May 15.	Ethics continued.		Light and Colours.	
	First Term.	—	—	—	— — — — Optics, &c.
	Three Months.	Natural and civil Law.		Perspective.	
	Second Term.	Introduction to Civil History.		Astronomy.	
	Three Months.	— — — — to Laws and Government.		Nat. Hist. of Vegetables.	
		— — — — to Trade and Commerce.		— — — — of Animals.	
	January.	Review of the Whole.		Chemistry.	
	Third Term.	—	—	—	Of Fossils.
	Four Months.	Examinat. for Degree of B. A.		Of Agriculture.	
		—	—	—	— — — —
		N. B. Thro' all the Years, the French Language may be studied at leisure Hours.			

	AFTERNOON.	PRIVATE HOURS.
FIRST YEAR.	Classical and Rhetorical Studies.	Books recommended for improving the Youth in the various Branches.
FRESHMEN, May 15.	LECTURE III.	
First Term.	Homer's Iliad.	Spectators, Ramblers, &c. for the Improvement of Style, and Knowledge of Life.
Three Months.	Juvenal.	Barrow's Lectures. Pardie's Geometry. Maclaurin's Algebra. Ward's Mathematics. Keil's Trigonometry.
Second Term.	Pindar.	Watts's Logic, and Supplement.
Three Months.	Cicero, select Parts.	Locke on human Understanding.
	Livy reform'd.	Hutcheson's Metaphysics. Varenius's Geography.
January.	Thucydides, or	Watts's Ontology and Essays.
Third Term.	Euripides.	King de Orig Mali, with Law's
Four Months.	Wells's Dionysius.	Notes. Johnson's Elem. Philof.
Remarks.	N. B. Some Afternoons to be spared for Declamation this Year.	
SECOND YEAR.		
JUNIORS, May 15.	Introduction to Rhetoric.	Vossius. Bossu. Pere Bohours.
First Term.	Longinus, critically.	Dryden's Essays and Prefaces.
Three Months.		Spence on Pope's Odyssey.
Second Term.	Horace's Art of Poetry, critically.	Trapp's Praelect. Poet. Dionysius Halicarn. Demetrius Phalereus. Stradae Prolusiones.
Three Months.	Aristot. Poet. &c. critically.	Patoun's Navigation. Gregory's Geometry—on Fortification.
	Quintilian, select Parts.	Simon's Conic Sections. Maclaurin's and Emerson's Fluxions.
	COMPOSITION begun.	Palladio by Ware.
January.	Cicero pro Milone.	Helsham's Lectures. Grave-
Third Term.	Demosthenes pro Ctesiphon.	lande. Cote's Hydrostatics. Def-
Four Months.		aguliers. Muschenbroek. Keil's
Remarks.	N. B. During the Application of the Rules of these famous Orations, Imitations of them are to be attempted on the Model of perfect Eloquence.	Introduction. Martin's Philosophy. Sir Isaac Newton's Philosophy. Maclaurin's View of Disto. Rohault per Clarke.
THIRD YEAR.		
SENIORS, May 15.	Epicteti Enchiridion.	Puffendorf by Barbeyrac.
First Term.	Cicero de Officiis.	Cumberland de Leg. Sidney.
Three Months.	Tuiculan Quaest.	Garrington. Seneca. Hutcheson's Works. Locke on Government.
Second Term.	Memorabilia Xenoph. Greek.	Hooker's Polity.
Three Months.		Scaliger de Emendatione Tem-
	Patavii Rationar. Temporum.	porum. Preceptor. Le Clerc's
	Pluo de Legibus.	Compend. of History—Grego-
	Grotius de Jure, B. & P.	ry's Astronomy.—Fortescue on
January.		Laws. N. Bacon's Discourses.
Third Term.	Afternoons of this 3d Term, for Composition and Declamation on Moral and Physical Subjects.—Philosophy Acis held.	My Lord Bacon's Works. Locke on Coin. Davenant. Gee's Comment. Ray. Derham. Spectacle de la Nature. Religious Philofophy— HOLY BIBLE , to be read daily from the Beginning, and now to supply the Deficiencies of the Whole.
Four Months.		

CONCERNING the foregoing plan, it is to be remarked that life itself being too short to attain a perfect acquaintance with the whole circle of the Sciences, nothing can be proposed by any scheme of Collegiate-Education, but to lay such a general foundation in all the branches of literature, as may enable the youth to perfect themselves in those particular parts, to which their business, or genius, may afterwards lead them; and scarce any thing has more obstructed the advancement of sound learning, than a vain imagination, that a few years, spent at college, can render youth such absolute Masters of Science, as to absolve them from all future study.

THOSE concerned in the management of this Seminary, as far as their influence extends, would wish to propagate a contrary doctrine; and tho' they flatter themselves that, by a due execution of the foregoing plan, they shall enrich their country with many minds, that are liberally accomplished, and send out none that may justly be denominated barren, or unimproved; yet they hope, that the youth committed to their care, will neither at college, nor afterwards, rest satisfied with such a general knowlege, as is to be acquired from the public lectures and exercises. They rather trust that those, whose taste is once formed for the acquisition

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tion of solid Wisdom, will think it their duty and most rational satisfaction, to accomplish themselves still farther, by manly perseverance in private study and meditation.

To direct them in this respect, the last column contains a choice of approved writers in the various branches of literature, which will be easily understood when once a foundation is laid in the books to be used as classics, under the several lectures. For these books will not be found in this last column, which is only meant as a private library, to be consulted occasionally in the lectures, for the illustration of any particular part; and to be read afterwards, for compleating the whole.

IN the disposition of the parts of this scheme, a principal regard has been paid to the connexion and subserviency of the Sciences, as well as to the gradual openings of young minds. Those parts are placed first, which are suited to strengthen the inventive faculties and are instrumental to what follows. Those are placed last, which require riper judgment, and are more immediately connected with the main business of life.

IN the mean time, it is proposed that they shall never drop their acquaintance with the *classic Sages*. They are every day called to converse with some one of the ancients, who, at the same time that he charms with all the beauties of language, is generally illustrating that particular

cular branch of philosophy or science, to which the other hours of the day are devoted. Thus, by continually drawing something from the most admired masters of sentiment and expression, the taste of youth will be gradually formed, to just Criticism, and masterly Composition.

For this reason, Composition, in the strict Meaning of the term, cannot well be begun at an earlier period than is proposed in the plan. The knowledge of Mathematics is not more necessary, as an introduction to natural philosophy, than an acquaintance with the best ancient and modern writers, especially the Critics, is to just Composition; and, besides this, the topics or materials are to be supplied, in a good measure, from Moral and Natural * Philosophy.

Thus, it is hoped, the student may be led thro' a scale of easy ascent, till finally rendered capable of Thinking, Writing and Acting well; which are the grand objects of a liberal education.—At the end of every term, some time is allowed for recreation, or bringing up slower Geniuses.

No doubt, those who compare this plan with what is laid down in the preceding essay, will think the term of three years too scanty a period for the execution of every thing here proposed. And it must be acknowledged that a longer pe-

* See Discourse vi; and also the foregoing number of this Appendix.

riod would be necessary. But circumstances must always be regarded in the execution of every plan; and the reason of confining the execution of this to the term of three years hath been mentioned in the postscript to the former number.

The Whole in one VIEW.

	Schools.	Masters.	
College.	Three Philosophy Schools.	The Provost and Vice-provost, The Professor of Languages, 3 Tutors, a Writing-master, &c.	— — — 100
	Latin and Greek Schools.		
	Students and Scholars in this Part about		
Academy.	English School.	The Professor of English and Oratory, with one Assistant and a Writing-master, The Professor of Mathematics.	— — — — — 90
	School for practical Branches of Mathematics.		
	Scholars in this Part about		
Charity Schools.	School for Charity Boys.	One Master and one Assistant. One Mistress.	— — — — — 120
	School for Charity Girls.		
	Scholars in this Part		
		In all,	<u>310</u>

The chief Masters are——

William Smith, D. D. Provost of the Seminary, and Professor of Natural Philosophy; Francis Alifon, D. D. Vice-Provost, and Professor of Moral Philosophy; Ebenezer Kinnerley, M. A. Professor of Oratory; John Beveridge, M. A. Professor of Languages; Hugh Williamson, M. A. Professor of Mathematics.

The present Trustees are——

Richard Peters, Esq; President of the Board, by annual Election.

The

The Honourable James Hamilton, Esq; Lieutenant Governor of the Province.

The Hon. William Allen, Esq; Chief-Justice.

William Coleman, Esq; Third Judge of the Supreme Court.

Alexander Stedman, Esq; First Judge of the Common Pleas.

Edward Shippen, Esq; Judge of the Admiralty.

Benjamin Chew, Esq; Attorney-General.

Benjamin Franklin, Esq; L. L. D. }

Joseph Turner, }

William Plumsted, }

Abraham Taylor, } Esqrs;

William Cox, }

Thomas Willing, }

Aldermen of
the City of
Philadelphia.

Drs. { Thomas Cadwalader, }
 { Thomas Bond, } Physicians.
 { Phineas Bond, }
 { William Shippen, }

Messrs. { John Inglis, }
 { Thomas Leech, } Gentlemen.
 { Thomas White, }
 { Samuel M'Call, }
 { Philip Syng, }

The Reverend Mr. Jacob Duché, one of the Ministers of Christ-Church.

One Seat vacant.

Thus we see that this institution is placed on a most enlarged bottom, being one great Collection

tion of Schools, under a general government; in which all the branches and species of education are carried on that can be conceived necessary for any community, whether in the *learned Professions*, in *Merchandise*, in the *mechanic Arts*, or inferior *callings*. It may, therefore, be proper now to give a short sketch of the methods, by which discipline and good order are preserved, among such a variety of schools, students, and scholars.

THE chief power is, by Charter, lodged in twenty-four Trustees, who must all be resident not only within the province, but within five miles of the City. All matters of higher import are to be decided by their council and direction; and all laws are either to be made by them, or receive a final sanction from them. No student can receive the honours and ordinary degrees of the college, without a previous examination in their presence, and a Mandate under their privy-seal and the hands of a majority of them. Nor can even an honorary Degree be conferred without a like Mandate, under the said privy-seal and the hands of at least two thirds of the whole body; which regulations must always be a means of preventing a prostitution of those degrees and honours to the Illiterate and Undeserving, which should be the reward of real Learning and Worth.

In order to do their duty as trustees more effectually, they set apart the second Tuesday of every month, for visiting and examining the

schools, conversing and advising with the masters; encouraging the students according to their several degrees of merit, and making such regulations as may be thought necessary. All the schools have their turns of these visitations; which are truly calculated to keep up the spirit of the institution, and promote diligence, emulation and good behaviour among the scholars.

BESIDES these stated meetings, their president, who is chosen annually, has a power of calling other meetings on any particular occasion.

UNDER these trustees, the principal masters are constituted into a Faculty, or common body, with all the powers necessary for the ordinary government of the schools and good education of the youth. They are to meet, in Faculty, at least once in every two weeks, and at such other times as the Provost, or senior member present, shall think fit to call them, or any two members desire him so to do. At these meetings they are to enquire into the state of the schools, and see that the several parts of education be regularly carried on, and the laws of the institution duly executed and observed. They have also power to enact temporary Rules and Ordinances, to be in force as Laws, till the first ensuing meeting of the Trustees; before whom they are then to be laid, in order to be altered, amended or confirmed, or left probationary for a longer period, or wholly laid aside, as they shall think fit.

By this method, all Laws either do, or may, take their rise from masters, who being daily present in the institution know best what regulations and orders may be wanted. At the same time, as these regulations are to receive their last sanction from the Trustees and Visitors; who are men of experience, influence and probity, and have children of their own to educate, we may be certain that nothing can obtain the force of a standing Law, but what is found salutary and good upon trial.

By the present rules, the faculty of masters meets every Thursday noon, and all the schools are assembled before them that they may examine the weekly roll, and call delinquents to account. As many of the youth are too big for corporal punishment, there are small Fines by the laws agreeable to the nature of the offence, and the custom of other colleges. Whatever money is thus raised from the slothful and refractory in Fines, is appropriated in Rewards to the diligent and obedient; so that any youth, who has once been a delinquent, may have an opportunity of getting back, by future care, what he forfeited by former neglect.

THESE Rewards and Punishments are both administered in the most public manner; and, in short, the whole discipline is so reasonable and just, that any youth who might desire to break thro' the rules of this institution in his younger

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years;

years, can hardly be expected to submit to the rules of civil Society itself when grown up.

As to the plan of education, great care has been taken to comprehend every useful branch in it, without being burdensome, or launching into those that are unnecessary.

THE principal masters are men who have severally given specimens of their skill, in those particular parts of literature which they profess. Nor is it any objection, but rather an advantage, particularly to the youth intended for business and public life, that the building is within the city. By good rules and good example, the Morals of youth may be as easily preserved, in a great and well-policed city, as in a small village; if we can suppose any place to continue small where such a seminary is once founded. When I speak so, I would be understood to mean, when the youth all lodge in the houses of their parents, or in lodgings within the walls of the college; a proper number of which are now erecting, at a very considerable expence.

IN this institution, there is a good Apparatus for experiments in Natural Philosophy, done in England by the best hands, and brought over from thence, in different parcels. There is also, in the experiment room, an Electrical Apparatus, chiefly the invention of one of the * Professors,

* Mr. Kinnersley.

and perhaps the completest of the kind, now in the world.

THIS is a faithful, tho' brief, account of the whole seminary; and what a blessing must it prove to the continent of America in general, as well as to the province in which it is founded? What advantages may not the youth reap, amid so many opportunities of improvement, and so many incitements to industry; where the masters transact every thing by joint advice; where all possible regard to religion and morality is kept up, and the whole open to the visitation and frequent inspection of a number of gentlemen of rank and character?

MAY there never be wanting a succession of such gentlemen to take the trust and care of it; and may it continue, to the latest times, a shining light to the world around it and an honour to the province, as long as any memorial of virtue and letters shall remain among mankind!





N U M B E R III.

*A CHARGE delivered to the GRADUATES at
the first Anniversary Commencement in the
College of Philadelphia.*

GENTLEMEN,

YOU now appear as Candidates for the first honours of this institution. The free spirit that it breathes permits us not to bind you to us by the ordinary ties of oaths and promises. Instead thereof, we would rely on those principles of virtue and goodness which we have endeavoured to cultivate. Suffer me, therefore, ere you go, to sum up all our former labours for you, in this place, by one last and parting charge.

SURELY—to live is a serious thing! And you are now about to step into life, and embark in all its busy scenes. It is fit, then, that you should make a pause—a solemn pause—at its por-

tal, and consider well what is expected from you, and how you are prepared to perform it.

ON the one hand, you will have all the dangers and indiscretions of youth to grapple with, at your first setting out in the world. Raw and unexperienced in its ways, you will be apt to consider yourselves as set loose from the reins of discipline, and to look abroad in it with conscious rapture, and the most buoyant hopes. The fullness of blood, the strength of passion, the constant call of pleasure, and the harlot-form of vice, will be apt to bear down that sober wisdom and cool reflection, which are your best guard. At every glance, elysian scenes and fairy prospects will open before you; seemingly so variegated with beauty, and stored with pleasure, that the choice will perplex you. But alas! these lead not all to the bowers of joy! many will only seduce you from the path of virtue, by false appearances of happiness, and draw you on, through meads of unreal bliss, to the fool's paradise; a deceitful region, which proves at last to be but the valley of the shadow of death, where snakes lurk under the grass——

And, mid the roses, fierce repentance rears
Her horrid crest——*

ON the other hand, you will find the world inclined to make but small allowances for the

* Thomson.

ships of youth. Much—very much—will be expected from you. Your superior opportunities of knowledge, the many specimens of genius you have already exhibited, will give your friends and country a right to expect every thing from you that is excellent or praise-worthy.

OH! then, let no part of your future conduct disgrace the lessons you have received, or disappoint the hopes you have so justly raised! Consider yourselves, from this day, as distinguished above the vulgar, and called upon to act a more important part in life! strive to shine forth in every species of moral excellence, and to support the character and dignity of beings formed for endless duration! The Christian world stands much in need of inflexible patterns of integrity and public virtue; and no part of it more so than the land you inhabit.

REMEMBER that superior talents demand a superior exercise of every good quality; and that, where they produce not this salutary effect, it were far better for the world to be for ever without them. Unless your education is seen conspicuous in your lives, alas! what will be its significancy to you, or to us? Will it not be deemed rather to have been a vain art of furnishing the head, than a true discipline of the heart and manners?

IF, then, you regard the credit of this institution, which will travail in concern for you, till
you

you are formed into useful men; if you regard your own credit, and the credit of the many succeeding sets of youth, who may be fired to glory by your example; let your conduct in the world be such, at least, as to deserve the applause of the wiser and better part of it. Remember you are the first who have received the honours of this seminary. You have been judged doubly deserving of them. O! think, then, what pain it would give us, should we be disappointed in you, our first and most hopeful sons! What a reproach would it be to have it said that, under us, you had obtained all sorts of learning, and yet had not obtained Wisdom——especially that Wisdom, which has for its beginning the Fear of God, and for its end everlasting felicity!

BUT we have every reason to expect far better things of you. And, in that expectation, I shall beg leave to propose a few rules, which, being well observed, will contribute greatly to your success in life. They shall be confined to two heads.

1st, How to live with Yourself, and your God.

2dly, How to live with the World.

PERHAPS this may be deemed a very needless work at this time. But my heart yearns towards you. I cannot easily part with you. And though I should only repeat what you have often heard in the course of our lectures in this place; yet, being laid together in one short
view,

view, and delivered before such a number of witnesses, 'tis probable the impression may be so much the deeper. And, that it may be so, I shall not amuse you with high drawn characters and visionary precepts; the creatures of fancy's brain, worked up beyond the life. Such may allure the eye, but they will not sway the practice. They may induce despair, but they will not quicken industry. I shall, therefore, confine myself to the *living Virtues*, as they are within the ordinary reach of humanity, when assisted by divine grace and goodness. For 'tis they alone that can influence the conduct, and excite to imitation.

FIRST, then, in Living with Yourself and your God, let it be your primary and immediate care, to get the dominion of your own passions, and to bring every movement of the soul under subjection to Conscience, Reason and Religion; those three lovely guides, set over the human conduct. Let your wishes be moderate, solicitous about nothing so much as the friendship of your God, and the preservation of your virtue and good name!

ACCUSTOM yourselves to an early industry in business, and a wise reflection upon human life. Beware of idleness, and the pernicious influence of bad habits. Possess yourselves of just and elevated notions of the divine character and administration, and of the end and dignity of your
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own immortal nature. Oh! consecrate to your God the first and best of your days! When you enjoy health of body, strength of mind, and vigour of spirits, then is the heart a noble sacrifice, and best worthy of being presented to the great Creator of heaven and earth!

BUT, alas! when the prime of our years have been devoted to the ways of pleasure and folly, with what confidence can we offer to our God the dregs of vice and iniquity; an old age broken with infirmity, and groaning under the load of misery? Tho' heaven be all merciful, and even this last offering not to be neglected; yet, to a generous mind, there is something peculiarly painful in the thought. And certainly, when the soul is fittest for pleasure, then also it is fittest to be lifted up, in manly devotion, to its adorable Maker!

THAT your souls may be the more disposed to this exalted intercourse, continue to adorn them with every divine grace and excellence. As far as your circumstances will permit, continue thro' life the votaries of Wisdom; and never drop your acquaintance with those Sciences into which you have been initiated here. But, in the prosecution of them, weigh well the strength of the human understanding. Keep to subjects within its reach, and rather to those which are useful than curious. In your enquiries, never suffer yourselves to be drawn from the main point, or lost in a multitude of particulars.

culars. Always keep first principles in view ; life is short ; we can go but little farther, and that little will then only be of use, when clearly deduced from them.

FOR this reason, beware, above all things, of valuing yourselves much on any temporary acquisitions, or falling into the error of those who think they shew the depth of their wisdom, by disregarding that sublime system, brought down from heaven by the Son of God. Poor is the extent of human science at best ; and those who know the most, know but just enough to convince them of their own ignorance. Vain, then, must they be who would be thought wise for despising the dictates of eternal wisdom, and would build up the pride of knowlege upon their ignorance of things of the most lasting consequence.

IN my Discourse before you this day, I shewed that such empty smatterers could have but small pretensions to common wisdom, much less to the exalted name of Philosophy. The true votaries of this divine science will ever disclaim them ; and I am persuaded you will heartily join in the suffrage.

THO' we honor human Reason, and think human Virtue the glory of our nature, yet your education here will teach you to fix your hopes on a far more solid foundation. It will convince you that reason, when unenlightened, may be fallacious ; and consequently that virtue, by it

alone directed, will be devious. There are mists, diffused before the temple of happiness, which are only to be penetrated by the purer eye of Religion.

HENCE, then, you will be disposed to seek a sublimer wisdom than any that is to be attained by mere human efforts, confined to the works of nature alone, those fainter exhibitions of the Deity! You will see the necessity of studying his character, as exhibited in his holy oracles. There you will receive such august impressions of him, as will correct your philosophy, humble the pride of reason, and lay you prostrate at his feet. You will be taught to renounce your own wisdom, however excellent; and your own righteousness, however distinguished. You will be made to rejoice in the name of Christians, and triumph in the glorious relation you bear to Jesus, as shedding the brightest lustre round the human character. And consequently you will love to inculcate his holy religion, as a scheme of wisdom salutary to mankind, unfolding their best interests, training them up for eternity, and conducting them to the supreme felicity and perfection of their nature!

THRICE happy you, when by Divine Grace you shall have obtained this dominion over yourselves, and thro' the Redeemer's merits are thus united to the supreme Good; every wish resigned, and every passion raised to the throne of your father and your God! then, and not till then;

then, you will have truly learned to Live with Yourself, and with Him that made you; till, after the close of your pilgrimage here, you are finally admitted to live and rejoice with him for ever!

I AM now, in the SECOND place, to offer you a few plain directions, how to Live with the World. And on this subject I shall be but brief. For, being once initiated into the true enjoyment of your own nature, and actuated by a deep sense of God's universal presence, all your other actions will be duly influenced thereby.

WITH regard to Benevolence, that great law of Christ, and fruitful source of all social virtue, why should I recommend it to you? If you truly love God, you must necessarily love all his creatures for his sake, and disdain a narrow unfeeling heart, coiled up within its own scanty orb. Your Charity will be of the most exalted and fervent kind; extending itself beyond the vulgar attachments of family and friends, embracing the whole human species, and ready to sacrifice every temporal consideration to their good.

ACTUATED by such liberal sentiments as these, you will always be ready to do good and communicate freely your superior knowledge. Your council and your assistance, your hand and your heart——will never be refused, when demanded for the benefit of others, and in a virtuous cause. Or rather, you will never let them be demanded,

but freely prevent the readiest wish. Modest merit will be the object of your peculiar regard; and you will always rejoice when you can produce it to public view, in an amiable and advantageous point of light.

BELIEVE me, my dear youths, you can acquire no authority so lasting, no influence so beneficial, as by convincing the world that you have superior talents, joined to inflexible virtue, and unconfined benevolence. Compared to such a foundation as this, the proud structures of vulgar ambition are but rottenness, "and their base built on stubble." A confidence placed as above, will give you a kind of dominion in the hearts of others, which you will, no doubt, exert for the noblest purposes; such as reconciling differences, enforcing religion, supporting justice, inspiring public virtue, and the like.

To this Benevolence of temper, you are to add Prudence, and a strict regard to the grace of character and proprieties of life. If you would be very useful in the world, beware of mixing too indiscriminately in it, or becoming too cheap in the vulgar eye. But, when you are in it, be affable to all, familiar with few, cautious in contracting friendships, steadfast in preserving them, and entering into none without the clearest virtue for their foundation and end.

MAINTAIN such dignity of conduct, as may check the petulance of vice, and suffer none to contemn you; yet shew such modesty of temper,

per, as may encourage virtue, and induce all to love you. Preserve a chearfulness of countenance, never affecting to appear better than you are; and then every good action will have its full weight. 'Tis dishonouring God, and discouraging goodness, to place virtue in a downcast look, or in things external. The christian life, far from being gloomy and severe, was meant to exalt the nature of man, and shew him in his best perfection—happy and joyful!

WHEN you mix in company, you will often have occasion to be disgusted with the froth and levity—'tis well if not the vice—of the general run of conversation. Strive, therefore, as often as you can, to give it a chaste and instructive turn; regarding always the propriety of time and place. And if, on any occasion, an ingenuous honesty of nature, and an abhorrence of vice and dissimulation, should oblige you to bear your testimony against what you hear; let it be evident to all that you are offended, not at the persons but at the things. Great delicacy is requisite in such cases; and you must blame without anger, in order to remove the offence, and not to wound the offender.

'Tis true, sometimes an animating conviction of a just cause, an undisguised love of divine truth, and a consciousness of superior knowledge, will, in the best of men, on such occasions, produce a seeming warmth of expression, and

keenness of expostulation; especially when heated by opposition. But if, from the general tenor of your conduct, you have convinced the world of the goodness of your heart, such starts of passion will be forgiven by your friends, or considered only as the fire from the flint; “which, being smitten, emits its hasty spark, and is straightway cool again.”

IT will be your wisdom, however, to preserve the serenity of your temper; to avoid little disputes; and to raise yourselves above the world, as much as possible. There are really but few things in it, for which a wise man would chuse to exchange his peace of mind; and those petty distinctions, that so much agitate the general run of mankind, are far from being among the number.

BUT some things there are, nevertheless, which will demand your most vigilant attention; and some occasions, when to be silent or consenting would be a criminal resignation of every pretension to Virtue or Manhood.

SHOULD your Country call, or should you perceive the restless tools of faction at work in their dark cabals, and plotting against the sacred interests of Liberty; should you see the corruptors or corrupted imposing upon the public with specious names, undermining the civil and religious principles of their country, and gradually paving the way to certain Slavery, by spreading

de-

destructive Notions of Government—then, Oh! then, be nobly roused! Be all eye, and ear, and heart, and voice, and hand, in a cause so glorious! “Cry aloud, and spare not,” fearless of danger, undaunted by opposition, and little regardful of the frowns of power, or the machinations of villainy. Let the world know that Liberty is your unconquerable delight, and that you are sworn foes to every species of Bondage, either of body or of mind!

THESE are subjects for which you need not be ashamed to sacrifice your ease and every other private advantage—For certainly, if there be aught upon Earth suited to the native greatness of the human mind, and worthy of contention; it must be—To assert the cause of Religion and Truth; to support the fundamental Rights and Liberties of mankind; and to strive for the Constitution of our country, and a Government by Known Laws, not by the Arbitrary Decisions of frail impassioned Men.

If, in adhering to these points, it should be your lot, as alas! it has been the lot of others, to be borne down by ignorance, to be reproached by calumny, and aspersed by falsehood, let not these things discourage you—

All Human Virtue, to its latest breath,
Finds Envy never conquer'd but by death.
The great Alcides, every labor past,
Had still this monster to subdue at last.*

* Pope.

While you are conscious of no self reproach, and are supported by your own integrity, let no earthly power awe you from following the unbiassed dictates of your own heart. Magnanimously assert your private judgment where you know it to be right, and scorn a servile truckling to the names or opinions of others, however dignified. With a manly and intrepid spirit, with a fervent and enlightened zeal, persevere to the last in the cause of your God, your King and your Country. And, tho' the present age should be blind to your virtue, or refuse you justice, let it not surprize you——

The suns of glory please not till they set ;*

and the succeeding age will make ample amends to your character, at a time when the names of those who have opposed you will be forgotten, or remembered only to their lasting dishonour.

NEVERTHELESS, though you must not expect to escape envy, or to receive the full applause of your virtue in your own day ; yet there will always be some among the better few ready to do you justice, and to judge more candidly. Perhaps, it may be your lot to be singularly favoured by your friends, in this respect. But be not too much elevated thereby. The real good Man, as he will never be more undaunted than when most reviled and opposed in his great

* Pope.

career of justice, so he will never be more humble than when most courted and applauded.

THE two great rocks of life, especially to Youth, are Prosperity and Adversity. If such meet with any degree either of Success or Difficulty in the world, before they have learned great self-denial, they are apt, in the one case, to be blown up by an overweening conceit of their own importance; and, in the other, to be borne down by a timid distrust of their own abilities. Both dispositions are equally prejudicial to virtue—the former so far as it tends not to excite emulation, and inspire to worthy actions; and the latter so far as it checks the native ardor of the soul, and ties it down to inglorious pursuits. But the same means will correct both. A larger commerce with the world, and a frequent viewing ourselves through a more impartial medium, compared to others of equal or greater merit, will bring down the one, and raise the other, to its just and proper standard. What was pride before, will then be converted into a sense of honour, and proper dignity of spirit; and what was timidity or self-distrust, will be turned into manly caution, and prudent foresight.

TIME will not permit me to add more. Happy shall you be, if, by attending to such maxims as these, you can pass your days, tho' not with the highest approbation of others, at least with full satisfaction to yourselves! Happy, if

in the eve of life, when health and years and other joys decline, you can look back with conscious joy upon the unremitting tenor of an upright conduct; framed and uniformly supported to the last on these noble principles—Religion without Hypocrisy, Generosity without Ostentation, Justice tempered with Goodness, and Patriotism with every Domestic virtue!

ARDENTLY praying that this may be your lot, I shall take leave of you in the words of old Pollonius to his son——

The friends you have, and their adoption try'd,
Grapple them to your soul with hooks of steel.
But do not dull your palm with entertainment
Of each new-hatch'd unfledg'd comrade. Beware
Of entrance to a quarrel——
Give every man your ear, but few your voice.
Take each man's censure, but reserve your judgment.

'This above all—to your own selves be true,
And it must follow, as the night the day,
You cannot then be false to any man.*

THESE things I have sketched for you as the out lines of your duty. I pretend not to go farther. It is not my present business to offer a perfect plan for the conduct of life. Indeed my experience in it has been too small for such an arduous work. And I hope to be judged rather

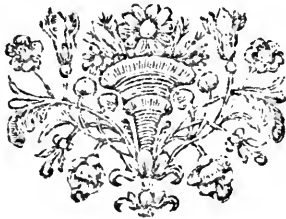
* Shake'speare.

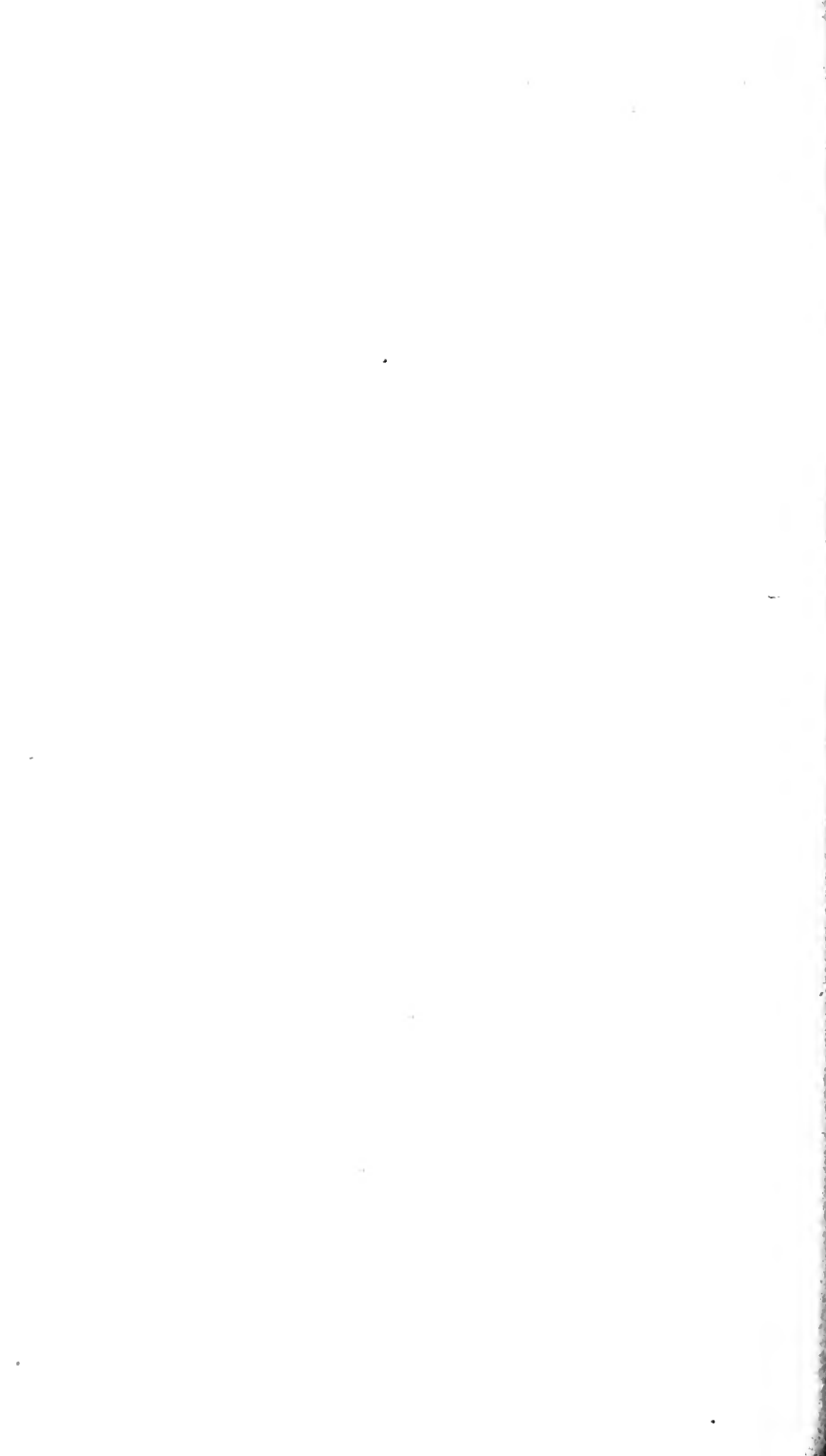
by what I have said, than by what could not properly be said, on such an occasion.

As for the rest, I shall commit you to the best of masters. Be sure, in all things, to learn of Christ. In following him you cannot err. And to do so will be your interest, and your greatest glory, at a time when human wisdom shall fail, and of the things that now are, Virtue—immortal Virtue—shall be the great and chief survivor!

Farewel! my Blessing season these things in you.*

* Shakspeare.





A P P E N D I X III.

A PHILOSOPHICAL MEDITATION, and
RELIGIOUS ADDRESS to the SUPREME
BEING *.

PREPARATORY ADDRESS.

O ETERNAL Source of Life, Light and
Love; that permittest thy reasonable
creatures to open their souls to Thy divine influ-
ence by prayer! compose my thoughts, raise
my affections, and grant that I may approach
Thy awful presence, with a humble sense of my
own indigence, and with worthy apprehensions
of

* This piece was first composed for the use of young Students in Philosophy, and published in London 1754, at the end of a book of Ethics, written by the Rev. Dr. Samuel Johnson, president of the college of New York; and the design of it was explained as follows—

“ The author having been entrusted with the publication of these Ethics was of opinion, that a Meditation and Address on this model, which might be a summary recapitulation of the work, and also contain Petitions for the divine aid in discharging the duties discovered and laid down in it, would be of great use to the young student.

“ Hence

of Thy all-sufficiency. As thou hast given me the means of knowing, in some degree, the relations which I sustain, and hast also given me reason to deduce from thence my various duties; permit me to fly to Thine almighty grace and aid, to enable me to put these duties in practice: For, without this, I know how insufficient I am, by my own natural strength, to do any thing that is truly acceptable to Thee.

The speculative Part of Christian Philosophy.

I. IN the course of my researches, what first
1. Truths of all appears to me is—that Thou
 with respect art from everlasting to everlasting,
 to God. completely happy in Thyself, perfect
 in Goodness, Power and Wisdom.

“ Hence this Composition consists of the same parts with the treatise itself, viz.

“ First, Speculative and Religious truths relating to God, which make the Address and Acknowledgement of him; and truths relating to ourselves, which make the Confession.

“ Secondly, The Practical duties that result from these truths, which are Moral, Divine and Social. Petitions for grace to discharge these might make the Petitory parts.

“ The author, however, does not offer this as a complete firm. For Intercession, Thanksgiving, and some other parts of Prayer, could no otherwise make a part on this plan, than by petitioning for the regular discharge of them, considered as duties.”

Having explained the first intention of this piece, the author is now willing to preserve it in a collection of his own; hoping that the same candor, which he will stand in need of for the other parts of the present work, will suffice for this.

THY

THY Goodness spoke creation into birth, with no other view but to communicate to finite natures, from that unbounded ocean that flows for ever undiminished round Thy throne, the greatest possible sum of Happiness that such natures can possibly share! Thy power governs Thy universal family of heaven and earth as best suits the ends of their various natures, and Thy gracious designs towards them! And Thy Wisdom so conducts the eternal scheme, that, however it may now appear to Thy short-sighted creatures, it will at last unfold itself in a perfect consistent whole, whose invariable object has all along been the greatest good of Thy whole family; and thus open a new scene to make them for ever happy in the contemplation of such boundless love and perfection.

THOU hast portioned out thy gifts and favours in various degrees among thy creatures. To * me Thou hast given the noble Faculties of reason and understanding. “Thou hast made me but a little lower than the Angels, and crowned me with glory, honour and immortality.” Thou tookest me from the womb, and hast tenderly preserved and provided for me to this very moment. Thy unwearied patience has born with all my failings,

* Me, in the first person, is here put for the human species.

and

and Thy overflowing love has even loaded me with undeserved favours and advantages——

BUT what language can speak Thee as Thou art? Thy goodness towards me rises far above all expression, far above all thought. When I had strayed from Thee and was sunk in ignorance, thou thyself vouchsafed to speak to me, rising up early and speaking. Thou didst also send thy servants the prophets, rising up early and sending them. Last of all thou sentest the Son of Thy bosom with his holy apostles to save me from merited destruction; to restore my ruined nature; to instruct me in my duty, and guide me to endless rest. “How precious are thy thoughts unto me, O my God! How great is the sum of them! if I should count them, they are more in number than the sand!”——

2. ALL this, O heavenly Father, I know Thou art; and all this I know Thou hast done for me! But when I enquire, in the next place, what I myself am, and what I have done in return; alas! my conscience tells me that I have not always considered and acknowledged Thee as being what Thou art. I have often counterworked Thy gracious purposes towards me, and sinned against Thy holy and equitable laws. Forgetting my high preheminance of birth, I have often perversely abused, or ungratefully neglected the proper use of,

2. Truths
with respect
to man.

of, those noble powers with which Thou hast crowned my nature. “ My iniquities have taken hold of me so that I cannot look up. They are more in number than the hairs of my head ; therefore my heart faileth me.” Yet still, when I reflect on Thy paternal love, my hope is in Thy mercy, through the Redeemer, “ That Thou wilt hide thy face from my sins, and blot out all my transgressions.”

IN this sacred hope, I humbly prostrate myself before Thee, sincerely confessing my repeated trespasses, earnestly imploring Thy forgiveness of them, and stedfastly purposing, as far as in me lies, to amend my future conduct—

Look down then, O Thou First and Best of Beings ! From eternal splendors and glories unutterable, look down with compassion on a sinful, but penitent, creature humbled in dust ! For thy dear son Jesus Christ’s sake, save me from the consequences of mine iniquities. Pardon what is past, and vouchsafe me the aid of Thy holy spirit to lead me thro’ all future trials in the steady exercise of those virtues, Moral, Divine and Social, which in the course of my researches, assisted by Thy Spirit and Revealed will, I have discovered to be my Duties, towards Myself, towards Thee, and towards my Fellow-Creatures.

The Practical Part of Christian Philosophy.

I. WITH regard to Myself, may I, for the future, practise the great virtue of Temperance, and preserve my body chaste, as the temple of the Holy Ghost. May I discipline my Passions and regulate my Affections aright, that so I may never be subjected to inordinate desires and violent commotions of Soul; but pass my time in Tranquillity, Sobriety, Frugality and Industry.

1. Petitions for the practice of private Moral Duties, respecting one's Self.

BUT may I always remember that my care is to reach beyond my body to my better part. Hence, may I strive, above all things, to improve the divine faculties of Reason and Understanding; employing them, according to Thy design, as the means of searching and knowing the truth, and conducting myself towards my true happiness. And whatever acquisitions of knowlege I may through Thy aid attain, may I never be puffed up; but refer all to Thee, and in all my researches be self-diffident, from a sense of the extreme scantiness of the highest human Attainments.

YET, O my God! while in the pursuit of true knowlege, I abstain from sinful pride, on the one hand; may I also, on the other, abstain from a narrow despondent undervaluing of those powers which thou hast given me, even in their present impaired

impaired state. For though they are not the highest in the scale of being, neither are they the lowest; but are, indeed, noble when considered in their proper place, and with regard to their proper end. There is something grand and august even in the present fallen state of human nature, which speaks its Almighty Author; and those must grovel beneath their native destination, without exerting their strength, or aspiring at any thing that is generous, elevated or greatly good, who have not a just sense of this grandeur—May I have a just sense of it, and reverence my nature! May I consider myself as Thy image, and strive to act up to my dignity in the humble imitation of thy divine perfections.

To dispose me to do this, may I look deeply into myself, and frequently employ my thoughts at home. May I attentively listen to the still voice of a well-informed conscience, which is thy vicegerent within me. What it warns me not to do, may I ever sedulously fly from, however dear; and what it dictates to be done, may I ever resolutely atchieve, however hard!

2. WITH regard to Thee, O my God! may I make it the chief aim of my life to discharge the Duties of Piety and grateful Praise. May I always acknowledge Thee to be, the sovereign object of all Love; for surely there is nothing that can satisfy the

2. Petitions for the practice of the Divine Duties, respecting God.

6 human

human soul but Thee. When I stray from the love of Thee, I find within myself a frightful void, and nought of solid happiness to fill it up. All my powers are dissipated with false hopes and false fears; nor can I support the lingering torment of society with myself. But when I return to Thee, sighing and thirsting after Thy divine fellowship, my soul is abundantly satisfied, and filled with inborn tranquillity and Joy in the Holy Ghost. Nought can disturb its peace, while it feels Thy presence, exults in Thy favour, and, in all things, quietly resigns to Thee, who art infinitely Wise to contrive, Good to incline Thee, and Powerful to execute what is best for me in the whole——

O, THEN! may I always love and obey Thee, without the least murmuring or distrust; and consider whatever befalls me now, as meant to discipline and prepare me for future happiness. May I bear every thing with Contentment, Fortitude and Equanimity; neither too much elated or dejected at any thing which this scene can give or take away, since I am not qualified to judge of the tendency of things in the whole.

GIVE me a lively faith in thy promises, and save me from all irreligion and profanation of thy holy name; for thou art the all-seeing Governor and tremendous Judge of the world, and wilt not hold them guiltless who profane or neglect the awful reverence of thy glorious attri-

butes—May I never neglect it, and never forget the worship and grateful praises which are due to Thee, both in private and public; for I can never be without a prompter!

ALL thy works, with unceasing voice, echo forth thy wondrous praises. The splendid sun, with the unnumbered orbs of heaven, thro' the pathless void, repeat their unwearied circuits, that, to the uttermost bounds of the universe, they may proclaim Thee the source of justest order and unabating harmony. This earth rolls round the various seasons of the year, that, in all her changes and appearances, she may speak Thee the original of all beauty; and every other creature that lives thereon seems to rejoice in its state and be happy, that it may pronounce Thee the parent of all wisdom and goodness!

SHALL I then, who am favoured above them all with reason and voice articulate, mar the grand Chorus? Shall I be the only peevish string in the tuneful instrument?—Oh no!—save me, Thou Sovereign Power! Thou Universal Good! save me from such a perverse ungrateful conduct. Let not Me, Me alone, who am here so highly endowed, wander as if deaf, blind and dumb, in the midst of Thy applauding works; but may I walk forth with the morning sun and under the evening sky, while my feeling soul attends, and my consenting heart beats unison, to the voice of nature; for the

same is Thy voice sounding aloud in the ears of the wife.

THUS may I go on my way through life, corresponding with the general harmony, and praising Thee for all things—for my reasonable being, for my preservation; and above all for the light of thy gospel, and my redemption through Christ Jesus. This is that astonishing plan by which thou hast reconciled Justice with Mercy; and while all superior beings, inhabiting wide thro' nature, make every sphere vocal in praises to Thee for it, let not Me, for whom the wonderful work was wrought, be the only reasonable creature that is silent about it, and that perceives nothing grand or august in it. Sooner let me forget to breathe, than forget to extol Thee for it. May I mingle in frequent worship with the hosts of Heaven, and swell their universal anthem, adoring its depth, adoring its sublimity, adoring its riches! Often may my raptured heart break forth to thee in strains like these—

“BLESS Jehovah, O my soul, and all that is within me bless his holy name! Bless Jehovah, O my soul, and forget not all his benefits; who forgives all thine iniquities, and heals all thine infirmities; who redeems thy life from destruction, and crowns thee with loving kindness and tender mercies. For ever bless Jehovah, O my soul; His name is excellent in all the Earth; His glory is far above the Heavens.” He, only
He,

He, is worthy to be celebrated with eternal praises!

3. WITH regard to others, teach me an un-
bounded Love and Benignity of heart.
3. Petitions for the practice of the Social Duties, respecting others. Save me from that meanest of all vices, a selfish unfeeling soul, coiled up within its own narrow orb. May I consider myself as related to that universal republic of being, whose common parent thou art; and, in a particular manner, feel for all my own species; weeping the lovely tear of sympathy with those that weep; and mingling the generous joys of congratulation with those that joy.

MAY I consider each individual in this world as having his infirmities and wants; and let this dispose me tenderly to bear with all, and be ever ready to alleviate the burdens of my fellow-exiles, in our common journey to the land of promise. May it be ever present in my thoughts, how many more deserving than me mourn around in "deep retired distress," and drink the bitter draught of misery, while I abound and am glad; and may this consideration induce me to do good and communicate to the utmost of my power, lest in the day of final retribution they should be comforted, while I am doomed to sorrow in my turn.

BUT, when I have done all in my power to relieve others, let me not think that I have ac-

quitted myself of all my duty towards them. May I also assist them with my advice, and intercede for them in my prayers, that thou wouldst grant them resignation and patience, till, consistent with the just purposes of thy moral government, thou shalt be pleased to put an end to their troubles.

MAY it be the chief triumph of my soul to see the world holy as well as happy; and especially to see the Society, to which I more immediately belong, a holy and happy one; established upon the everlasting foundation of Truth, Righteousness and Peace. For this cause, having first warmed my own heart with thy love, and satisfied myself of thy eternal goodness, as I now have done, may my benevolence prompt me to lead as many of my fellow creatures, as I can, to the same temper; striving to make Thee more adored, and them more in love with one another. But may no misguided zeal, or difference of sentiment, induce me to the least breach of Charity, much less to the Persecution of others; especially those who profess the same general Faith, and with whom I should live as with brethren, heirs of the same common Salvation.

IN general, save me, O my God, from all Violence, Cruelty, Hard-heartedness, Slander, Covetousness, Deceit, Infidelity, Moseness, Disobedience, and every Unsocial Disposition.

May the sovereign Love of Justice, my Country and Mankind, regulate all my Social Conduct, and inspire me with all noble sentiments and heroic virtues. Let me give every man his Due, and do to him, as I wish to be done to by others. To my Inferiors, let me be condescending, affable and kind; to my Equals, respectful, mild and engaging; to my Superiors, submissive, dutiful and obedient; to my Enemies, forbearing, placable and forgiving; to my Friends, affectionate, sincere and faithful; and, in a word, to All Mankind, humane, just and amiably courteous, from that inward sweetness and benignity of soul, which are the Elder-born of Charity.

The C O N C L U S I O N.

AND now, my God! grant for Christ's sake, that I at least may spend my time in the faithful discharge of all these my duties, and whatever else may be so. And having thus done all the Good in my power, throughout the whole course of my continuance in this world; having endeavoured to improve my better part in all virtuous habits and useful knowledge in this life, to capacitate myself for happiness in the next, may I calmly and decently take my Departure from this present stage; nor let me, when I have
endea-

endeavoured to act up to my character in every former scene, flag under the last.

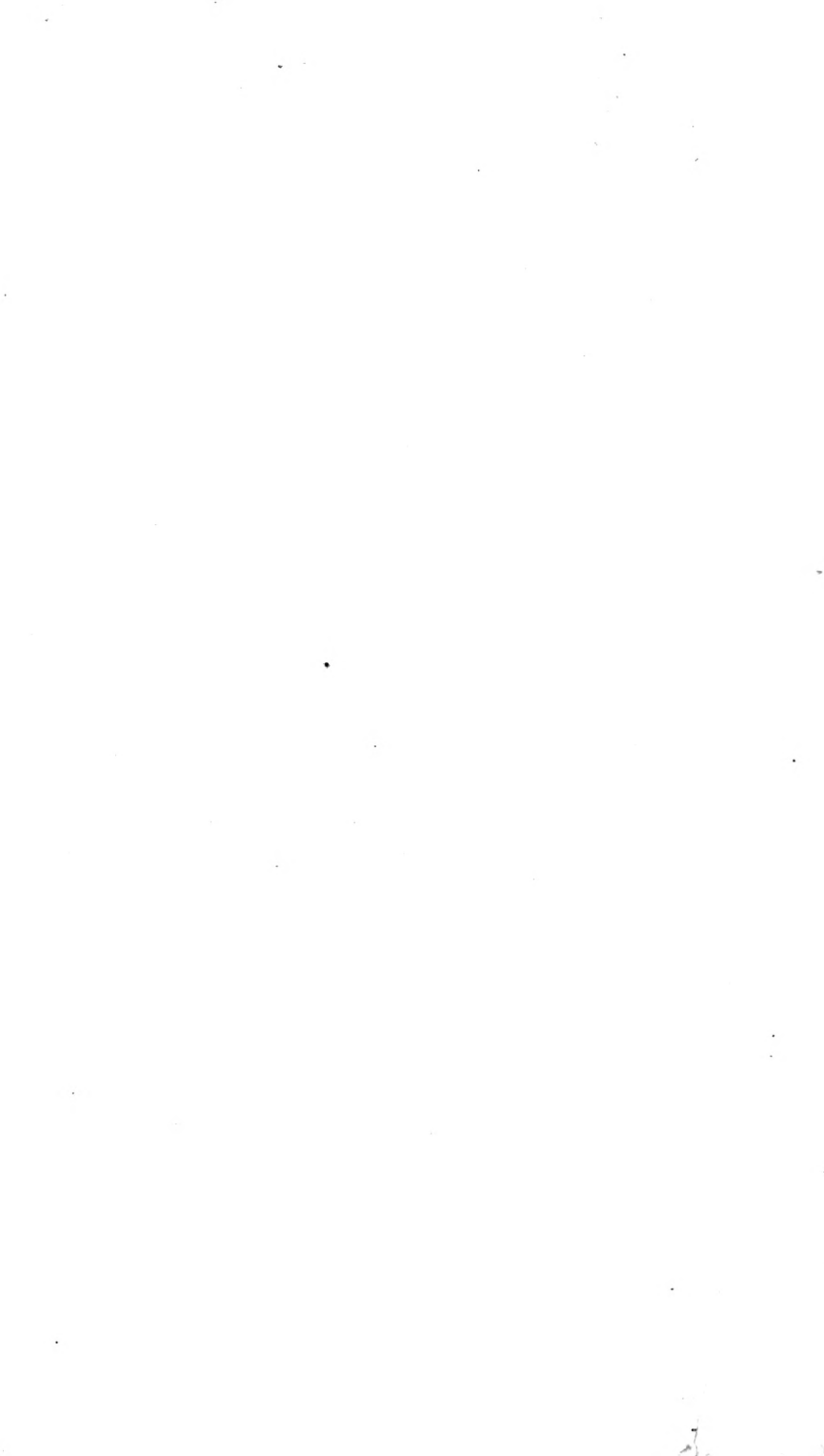
LET me rather, O God! confront the king of terrors with Christian resolution, in the hopes of being placed with the righteous at Thy Son's right-hand, in that terrible day, when He shall come in all His glory to judge the world; and in the hopes of returning with him thro' the gates of the New Jerusalem, amidst the shouts and congratulations of all the hosts of heaven, with them to celebrate the praises of the God-head in that endless state of unmixed joy, which is to be the consummation of virtue and happiness!

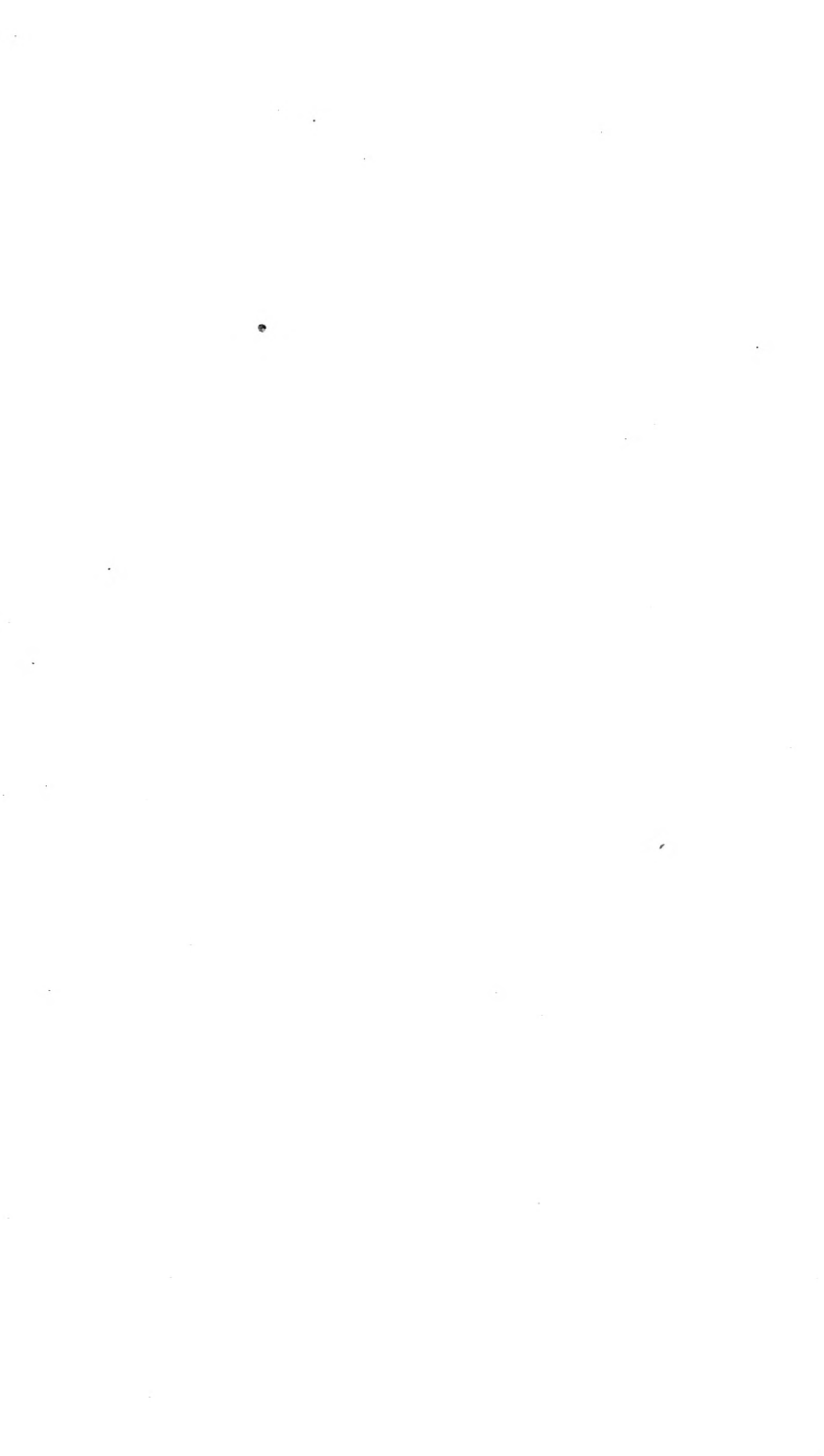
THAT this may be my blessed state, I beg thro' the merits and mediation of the same Jesus Christ, who has taught me to sum up my imperfect Petitions, by saying;—

Our Father, &c.












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