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AN ESSAY

ON THE

LIFE

OF

THE RIGHT REVEREND

THEODORE DEHON, D. D.

LATE BISHOP OF THE PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF SOUTH-CAROLINA :

WITH AN

APPENDIX.

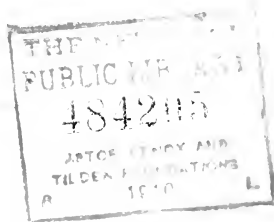
BY **C. E. GADSDEN, D. D.**

RECTOR OF ST. PHILIP'S CHURCH, CHARLESTON.

CHARLESTON:
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(Dehon
41)



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PREFACE.

No species of reading is so interesting as Biography. None can be more instructive, and more useful, when its subject is a good man. The goodness of the individual now before us, was reflected from a variety of stations. It has guided and quickened a number of persons, both of the clergy and the laity, among the young and the mature. And shall the benefit be confined to his cotemporaries? Is it not right to attempt to embalm his excellence? If these pages shall reflect a few only of the rays which beamed from his living example, the author will be glad and thankful. It may be said that the Sermons of Bishop Dehon, now before the public, sufficiently illustrate his character. It is indeed true, that his distinguishing virtues exhibit themselves in his writings; and that we trace there the strength and tendencies of his mind, and the extent and variety of his attainments. But there are delicate features of the heart which are developed by occurrences; and there are valuable opinions, not only on life and manners, but respecting religion, for expressing which the Sermons afforded no opportunity. In our volume are several of his papers which have not until now been published; and, may I be permitted to add, some particulars stated, which were known to a few persons only. The public will judge whether the author has overrated their value.

The Episcopal office is not sufficiently estimated by the mass of our countrymen. It has been misunderstood. Could its usefulness be exemplified more satisfactorily than by the life of a person who understood its design, and, by divine grace, was enabled to fulfil its arduous and very important duties? The memoirs, however imperfectly prepared, of one who gave himself wholly to the work of the Christian ministry, and in these latter days blessed our eyes with the sight of a primitive deacon, a primitive presbyter, and a primitive bishop, cannot but be instructive and animating to his brethren of the clergy. We have many invaluable treatises on the "sacred office;" but "the voice," we also say

The pen "is but an instrument on which a man
Can play what tune he pleases;
In the deed—the unequivocal, authentic deed—
We found sound argument, we read the heart."

We have been told from infancy, and we know, that "example is more effectual than precept;" we may add, that there are facts valuable to the Church, if not to the community in general, for making which public, the present essay affords the most favourable opportunity.

Conscious of his insufficiency for the due execution of this undertaking, the author entirely adopts the language of Bishop Burnet as applied to Boyle: "When I remember how much I saw in him, and learned, or at least might have learned, from him; when I reflect on the gravity of his very appearance, the elevation of his thoughts and discourses, the modesty of his temper, and the humility of his whole deportment, which might have served to have forced the best thoughts even upon the worst minds; when, I say, I bring all this together into my mind, as I

form upon it too bright an idea to be easily remembered by such as did not know him ; so I am very sensible that I cannot raise it equal to the thoughts of such as did.”

It cannot be unbecoming, and the author does, in all sincerity, invoke the divine blessing on this work, that it may promote, in some degree, the imitation of its admired and beloved subject, and the sacred cause to which he was devoted.



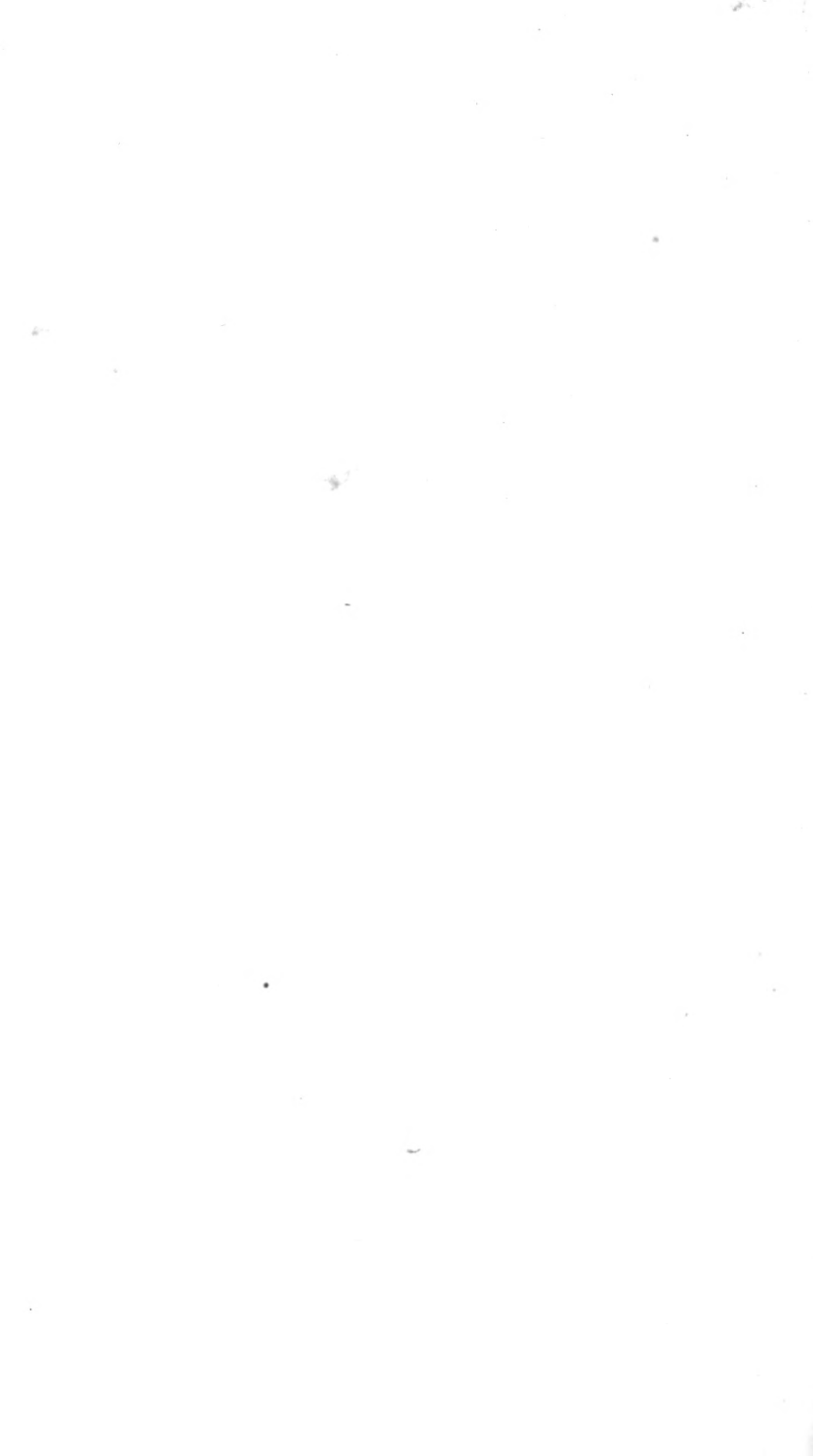
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AN ESSAY,

&c.

PRELIMINARY.

*Brief Notices of the Protestant Episcopal Church, from
1606 to 1778.*

IT is not uncommon to attribute the merit, whatever it may be, of having settled North-America, exclusively to dissenters from the Church of England. But this is a mistake. In New-England, at Salem, as early as 1629, that is only nine years after the first landing at Plymouth, there were persons attached to the faith of that Church, and there is no doubt that, in all the provinces, some of the original adventurers held the same religious principles. They were decidedly the majority, among those who first came to Virginia, and a very large proportion of the founders of Maryland. The original grant for South-Carolina was made to members* of the Church of England, and it contained a provision that sectaries, though tolerated, should not “in any-wise scandalize or reproach the liturgy, forms and ceremonies, or any thing relating thereunto.”

The history of the Protestant Episcopal Church in the United States of America, in substance, is contained in

* Lord Ashley, a Deist, is an exception.

“Humphrey’s Historical Account of the Society for the Propagation of the Gospel in Foreign Parts;” in the printed abstracts of the proceedings, and the anniversary sermons, for the first eighty years, of the said Society; in the life of the Rev. Dr. Johnson, first president of King’s College, N. Y.; in the “Historical Account of the Church in South-Carolina,” by the Rev. Dr. Dalcho; in the Memoirs by Bishop White; in the Journals of the General, and of the Diocesan Conventions; and in the recently published “Memorial of Bishop Hobart.” With respect to some of these documents, viz. the anniversary sermons, and abstracts of the Society above-named, if accessible,* they do not appear to have been thoroughly examined by our historians. What we have gleaned from them, and from a few other sources, will shew, that in some parts of our country, our fathers in the faith were much, and for a long time, persecuted; that many of them were distinguished by their fortitude, firmness, zeal, and liberality, and the clergy, in particular, by a disinterestedness, a devotedness, and a courage worthy of the days of “the glorious company of the apostles, and the noble army of martyrs.” It will be seen also, that our Church has been, ever the same, as to her principles, characterized by a “zeal according to knowledge,” by walking in the “old paths,” and by a piety ardent, yet rational and sober, equally distant from the opposite extremes of superstition and enthusiasm. It is delightful to mark, in seasons of religious commotion, sober-minded Christians, of every name, retreating, as to an ark of peace and safety, within her pale. It ought to be more generally known, that Sunday schools, bible, and book distributing societies,† and measures for christianizing the Jews, the Indian tribes, and

* A complete set, within a few years, has been imported for the library of the “Society for the Advancement of Christianity in South-Carolina.”

† Perhaps we ought to insert in this list, Theological Seminaries, since such an institution for missionaries was projected by the Bishop of Sodor and Man as early as 1710.

the negro slaves, are not of as *modern* date as most persons suppose; that, in the last named class, according to the experience of our fathers, subordination* and general good conduct were essentially promoted by a knowledge of the gospel; that the growth of our Church was much retarded by the want of Bishops, and advanced by placing the prayer-book, in the hands of the uninformed, and the disaffected. But we will not any farther anticipate the facts which we now proceed to lay before our readers, chronologically arranged, and in general narrated in the words of the original recorders.

1606. The King gave orders as follows, that “the President, Council and Ministers should provide, that the true word of God should be preached, planted, and used in the colonies, according to the rites and doctrines of the Church of England.”

1609. In the new charter for the first colony in Virginia, it was declared, that “to prevent the superstitions of the Church of Rome, none should pass into Virginia but such as shall have first taken the oath of supremacy.”

1620. There were five clergymen of the Church of England in these provinces. The Virginia company had ordered, in each of the eleven boroughs, one hundred acres, to be set apart for a glebe; and, for the farther maintenance of the minister, required of each planter a certain portion of tobacco. The Bishop of London had collected, and paid in £1000 towards a college in Virginia. He was applied to, to procure ministers. Here are interesting examples of zeal in the cause of religion and learning. This province had been settled not more than thirteen years,† when the Bishop was applied to for duly qualified ministers; and previously, provision was

* See in these annals 1712.

† The first permanent settlement was in 1607.

made for their comfortable support.* That the country might have a succession of able ministers educated among the people whom they were to instruct, the Bishop of London wisely and generously pursued the plan which was adopted by Bishop Middleton in India, and laid the foundation of a college. This £1000, raised by him, most probably was a part of the fund of William and Mary college.

1629. Among the new comers at Salem, Massachusetts, were two named Brown, men of note,† who objected to the mode of procedure in forming a Church on the independent plan. They called the members of this Church separatists from the Church of England, and endeavoured to introduce the book of common-prayer. For this conduct, they were called to an account, and were informed, by the governor, that New-England was no place for such as they, and therefore, within the same year, at the return of the ships he sent them both back to England.‡ This fact satisfactorily explains the preference for the colonies, other than New-England, which was generally entertained by those early emigrants who were attached to the Church of England. It was half a century after this before any Episcopal Church was erected in New-England.

1639. Virginia retaliated on New-England by passing severe laws affecting puritans.

1650. Additional provision for ministers was made in Virginia. Gov. Berkley gave orders that each minister should have a convenient house, and two hundred acres of glebe-land. And he instructed his officers to be careful that Almighty God be duly and daily served according

* Bishop Sherlock's Memorial on having Bishops in America.

† "Two of the first patentees," says Marshall.

‡ See in Churchman's Magazine, vol. ii. an extract from "the New-England Memorial by the Secretary of Plymouth Court"—a book not at all partial to the Church of England

to the form of religion established in the Church of England, and that every congregation should have an able minister, not only "sufficient," but "conformable."*—The Rev. Mr. Boucher, of Maryland, author of "Discourses on the American Revolution," states, that in the middle of this century, there was not in the whole colony of Virginia, a single dissenting congregation.

1661. A company was incorporated "for the propagation of the gospel amongst the heathen natives of New-England, and the parts adjacent in America." The first Governor of this association, appointed by the King, was Robert Boyle. He makes reference to this company in his last will, in which he settles an annual salary for some learned divine to preach eight sermons in the year, for proving the Christian religion against notorious infidels, and requires the said preachers to be assisting to all companies for propagating the Christian religion in foreign parts. "In humble imitation of those lectures founded by the Hon. Mr. Boyle," (as he modestly expresses himself) the Hon. Chief Justice Pinckney, who died in 1758, by his will, founded two semi-annual lectures, to be preached in St. Philip's Church, Charleston, on "the greatness and goodness of God." The Church of England was established by law in Virginia this year.

1670. About this time, the Rev. Dr. Alexander Murray was nominated for the Episcopate in America. But the coming in of the new ministry, called "the Cabal," defeated the measure.†

1679. About this time, the first Episcopal Church was erected in Boston, and the Episcopalians petitioned the Bishop of London for a minister. The Bishop of London instituting an inquiry, found that there were only four‡

* Bishop Sherlock's Memorial.

† "Free Examination," by the Rev. Dr. Chandler, published in 1774, who refers to the original papers in the Duke of Bedford's office.

‡ One of these probably was in South-Carolina, the Rev. Atkin Williamson, who came to the province about that time.

ministers of the Church of England in all North-America. To encourage the emigration of this useful class of men, Charles II. offered a bounty of £20. Queen Mary gave £200 per annum to support missionaries. To the same object several of the nobility, clergy, and gentry, contributed generously. Chiefly to forward the education of candidates for holy orders, a liberal charter and endowment for a college were given by William and Mary, after whom it was in gratitude named.†

1681-93. The first Episcopal Church in South-Carolina, in Charleston, was built on the site of the present St. Michael's Church, and was called St. Philip's. As the congregation must have been small and not wealthy, it may have been thought suitable to name their Church after a deacon, rather than any superior character, or the name may have reference to the fact, that it was Philip who preached the gospel and baptized the pious stranger in a foreign land. We can form no conjecture respecting the choice, if it was Philip the apostle, and not the deacon, in memory of whom the name was selected.

1691-92. Maryland was divided by law into parishes, and a maintenance established for the respective ministers.

1695. It was determined in that province to have some one clergyman to preside over the rest, and they petitioned William and Mary to make the judicial office of commissary purely ecclesiastical, in order to provide a fund for the support of this presiding clergyman. The judicial office of commissary was valued at £400 per annum. They also wrote to the Bishop of London requesting him to send over a suitable character for this office. He forthwith appointed the Rev. Dr. Bray, who was so distinguished for his zeal that he has been called the Howard of religion. He was the founder of sixty parochial and eighty-three lending libraries at home, and of thirty-nine

parochial libraries* in the colonies, of these thirty were in Maryland. It was the exclusive object to collect such theological books as might assist the clergy in their vocation. Thirty-four thousand religious books and tracts were sent to America for distribution, by the benevolent exertions of this individual. How much good may be effected by the enterprize and industry even of one man! Here we behold a whole continent, and generation after generation essentially, probably everlastingly blessed, by the beneficence of this one person! After several ineffectual attempts to procure from government, funds for the propagation of the gospel in America, he suggested, and was principally instrumental in rearing the "Society for the Propagation of the Gospel in Foreign Parts." Indeed, he may justly be considered the founder of this incorporated Society, as well as of another association called the "Society for Promoting Christian Knowledge," which gave birth to the former,† though only of a few years earlier date. This latter Society has principally laboured at home and in India, whither it has sent missionaries, bibles, and religious books.‡

1696. The Rev. Samuel Marshall was appointed the minister of St. Philip's Church in Charleston. He is represented to have been a learned, pious, and worthy man, who was induced to leave a considerable benefice and come to the province, by the Rev. William Burkitt, author of the "Exposition of the New Testament," and the Rev. Dr. Bray. By this benevolent man he was furnished with a library which he brought out with him. He was so acceptable that the flock increased from fifty to nearly seven hundred, and a Church was built, and

* One of these, consisting of two hundred and twenty-five volumes, was in Charleston.

† General Account of the Society.

‡ "The associates of Dr. Bray," a Society so called in England, are still engaged in prosecuting his two favourite objects, viz. the founding of parochial libraries, and the christianizing of negroes.

a new brick parsonage-house. The General Assembly moreover settled on him and his successors, £150 per annum, two negroes, and a small stock of cattle. A farm of seventeen acres was generously given to the Church by Mrs. Afra Coming. About the same time, the Rev. Dr. Bray induced the Rev. Mr. Clayton, who was the first minister of the Church in Pennsylvania, to come to that province, who was provided by him with a library. Under his ministry, a handsome Church was erected, and the congregation increased from fifty to seven hundred. He died in 1699 of yellow-fever, taken in visiting the sick, deservedly regretted as a most amiable and pious character. It is remarkable that the Rev. Mr. Marshall, who came out about the same time, died this year also in South-Carolina of a contagious distemper, taken in visiting the sick.

1698. Public worship, after the Episcopal manner, was first introduced into Rhode-Island. The Rev. Mr. Vesey, first minister in New-York, is thus commended in a letter to the Society by Caleb Heathcote—"He hath ever continued with great faithfulness in the discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish as to his morals. He is not only a very excellent preacher, but was always very careful never to mix in his sermons, any thing improper to be delivered out of the pulpit. It is the good providence of God, he is continued so long among us, for the thorough settlement of the Church in this place." Of this Mr. Heathcote, it is said, "by his prudent zeal, and wise conduct he was a chief instrument in settling the Church of England, in New-York, Connecticut and New-Jersey."

1700. The Rev. Mr. Evans came to Philadelphia. He was the second Episcopal minister who was settled in that place. Within two years he introduced to the faith of the Church above five hundred persons, chiefly from among those who had separated in 1691 or 1692 from the Foxian

Quakers. These separated Quakers went at first by the name of Keithians, their leader being a Mr. Keith. This was the same Mr. Keith who, subsequently taking holy orders, was appointed a missionary of the Society. His coming among his old friends in this character was very agreeable to them, and he was the means of inducing many to become members of the Episcopal Church. He and his companion in the mission, the Rev. Mr. Talbot, baptized at least two hundred in Pennsylvania, Jersey, and New-York. In the two former provinces, the Rev. Mr. Evans baptized, of the Quakers, about five hundred adults and children. In New-Jersey, a considerable proportion of the earliest members of the Church were converts from Quakerism. In New-York, many of the converts were from among the Dutch, for whose accommodation the liturgy and sermon were in that language. The younger people, however, were taught the Church catechism in English. At Albany, about 1712, there were one hundred and sixty children so taught, of Dutch descent. The first minister settled in this province was the Rev. Mr. Vesey, who was chosen by the vestry before his ordination, for which purpose he soon after went to England. He is reported to have been a truly pious man, and a faithful, discreet, and useful minister. Catechising on week days, in places remote from the residence of the minister, was at that time practised, and found of great service. Might not this custom be revived with advantage, and especially in those extensive parishes, both in the old and new States, which often embrace a circuit of twenty miles or more?

1701. The "Society for Propagating the Gospel in Foreign Parts," which contributed more than any other to the planting and nurture of the Church in this land, commenced its operations. It received in 1702 a benefaction of £1000, and year after year other benefactions, with an accession of annual subscribers. The first proceedings of this Society were the entering into a correspondence with

intelligent men resident in the different colonies, as to their religious condition, and the sending forth two missionaries, the Rev. Messrs. Keith and Talbot, who were directed to travel through the whole of them. The first named, landed at Boston, June 11, 1702, and visited ten of the provinces as far south as North-Carolina inclusive. The friends of the Church being stirred up, as well as some of the governors, anxiously petitioned the Society to send out ministers, promising a hearty co-operation in making the necessary provision for their maintenance. Excepting Virginia and Maryland, in which the clergy had salaries settled on them by acts of assembly, every one of the old United States participated in the bounty of this Society. To each missionary, they committed £5 worth of small tracts, besides bibles, prayer-books, the *Whole Duty of Man*, and other books of devotion or instruction, to be dispersed among the people, and among the children by their schoolmasters. Within the first twenty-five years they had distributed above eight thousand volumes and one hundred thousand small tracts, in South-Carolina £300 worth of tracts, and above two thousand volumes. In the instructions to their missionaries, one is to this effect: That they shall, to the best of their judgment, distribute those small tracts among such of their parishioners as shall want them most and appear likely to make the best use of them; and that such useful books of which they have not a sufficient number to *give*, they be ready to lend to those, who will be most careful in reading and restoring them. In New-York, they distributed the prayer-book in Dutch, which had the effect of removing some prejudices which had existed against the liturgy. To the young, of Dutch extraction, English prayer-books proved a means of improvement in our language, and also induced them to attend on English preaching. The Society were informed that the books proved very useful in leading many into a due knowledge of the duties of a Christian life, and

particularly that the prayer-books had influenced many to come to Church. Thus it appears that bible, prayer book, and tract societies are not a modern invention, as has been asserted. Whatever merit belongs to these methods of propagating the gospel and of building up Christians in their holy faith, this Society must be recognized as having originated, or at least availed itself of, them, long since. I know not but it may also rightfully claim the credit of having revived* Sunday schools. It was not until 1782 that Robert Raikes, a member of the Church of England, formed a Sunday school. But it was as early as 1720 that Mr. Huddleston, a teacher in New-York supported by this benevolent corporation, used to teach every Sunday at Church before, and at his house after, sermon. Besides his own scholars, other children, and many of them African slaves, attended this Sunday school. The whole number was about one hundred.† The Society had several great purposes. It was a missionary, education, bible, prayer-book, and tract Society. As an encouragement to pious ministers to enter the arduous service, the Society presented their faithful missionaries considerable gratuities, when they were pressed with distressing circumstances, and on occasion of any public calamity, as war with the Indians, and the like. They also made handsome presents to the widows and orphans of the missionaries who were left unprovided for. On one occasion it is recorded, and probably there were other instances, that they extended their liberality to ministers who were not in their employ. When South-Carolina had been ravaged by the Indians, they voted to each minister in the colony who needed it, a bounty of £30. Two French

* The expression is chosen because Sunday schools are regarded as being substantially the same as the catechetical schools conducted by pious laymen and women in the first ages of the Church.

† The kindred Society, that for Promoting Christian Knowledge, in a subscription roll, dated 1699. say "We do subscribe for promoting Christian knowledge, as by erecting *catechetical* schools."

ministers, the Rev. Messrs. Lapierre and Richbourg, who, on account of their circumstances, were just preparing to quit the country, were prevented by so seasonable a relief.

1703. The Rev. Mr. Blair, first missionary to North-Carolina, was sent out.

1704. Attempts were commenced by the Society, and others of the Church, to convert the Indians. The Church minister at Albany often preached to the Indians at Schenectady. By direction of Queen Anne, a chapel was built at the Mohock's Castle, and a parsonage-house. With the minister, a schoolmaster was also sent out to teach the children English. The Indians objecting to this, they were taught in their own language. They would not suffer their children to be corrected. For their use, translations were made of the daily morning and evening prayer, the litany and the catechism, also family prayers, St. Matthew, several psalms and chapters, particularly the fifteenth of the first epistle to the Corinthians. But their roving disposition, and the suggestions of Jesuits, and of other Indian tribes caused the whole benevolent plan to fail. They at last withdrew their children, mocked the missionary, and forbid him to come to their abode. But, however discouraging these facts may seem, the charity was not wholly in vain. Mr. Davis, who was among these Indians as late as 1823, relates that they revert with pleasure to that period, when the Society in England for propagating the gospel sent a faithful labourer among them, who reared the standard of the cross, and planted the apostolic Church in the bosom of their nation. He states that the chiefs and warriors, and indeed the whole people, are zealously attached to the Episcopal Church, viewing it as the Church of their forefathers. Thus we find the declaration of holy scripture verified—"Cast thy bread upon the waters, for thou *shall find it* after many days."

1707.* The Rev. Mr. Muirson, who appears to have been the first Church minister who laboured in Connecticut, was called on at Stratford, and a paper read to him by a magistrate, purporting that he had done an illegal thing in coming among them to establish a new way of worship, and forewarning him from preaching any more. Ministers and magistrates went from house to house to persuade the people not to attend his preaching, and threatening with imprisonment and a fine of £5, those who should do so. There was quoted to him a law to this effect. "There shall be no ministry or Church administration entertained or attended by the inhabitants of any town or plantation in this colony, distinct and separate from and in opposition to that which is openly and publicly observed and dispensed by the approved minister of the place." They who strove to have the Church worship settled at Stratford were about fifteen families, most of them tradesmen, some husbandmen who had been born and bred in England. Their discourses about the *Church service*, first turned their neighbours thoughts this way. Here, we may remark, is another evidence, if evidence were wanting, of the value of our liturgy, as a bond of union to her members, and a means of recommending her institutions. Those societies whose design it is to defend and propagate Church principles cannot be insensible to the great importance of disseminating the book of common-prayer.† Service according to our way was first held in Connecticut in 1706, but no Church was built there till 1723.

1710. An old wooden Church, on the present site of Christ Church, was built in Philadelphia. At the anniversary meeting of the "Society for Propagating the Gospel," a poor person laid at the vestry door a small

* A Carolinian may be permitted to extract this in a note: a new Church built this year at Rye, New-York, has "a handsome altar-piece made of Carolina cedar."

† See, in these annals, 1722.

parcel of Church catechisms, with a note desiring they might be accepted and sent to the plantations. An order of the board was made accordingly. The Bishop of Sodor and Man proposed to set on foot a sort of perpetual seminary to educate persons in the Isle of Man, in order to be sent abroad for the propagation of the gospel, it having been found difficult to obtain missionaries: young men naturally declining a mission if they have any tolerable prospects nearer home.

1711. Upon renewed instances from governors, ministers, vestries, and people, the "Society for Propagating the Gospel," alleging there were many ministers who required spiritual governors, petitioned the Queen that four Bishops (one of them for Barbadoes) should be sent to America. She approved the measure, and a bill was ordered, but her death intervened. The Society also suggested means by which they might be supported. A similar petition was also addressed to her successor, and favourably received. But the rebellion prevented the measure. The plan was to have one Bishop for the continent, and another for the isles of America, who were to have no temporal power. Archbishop Tenison favoured the design, and at his death left £1000 to aid in their support. About this time, the Society purchased a house at Burlington, New-Jersey, for the residence of a Bishop, at the cost of £600. The instructing of the negro and Indian slaves belonging to the plantations and families of any of her majesty's subjects, and so to prepare them for conversion, baptism and communion, was a charge given to every missionary, to a particular catechist for slaves, and to all schoolmasters, according to their opportunity and power. The missionary to the Indians writes that he instructed them every Lord's day and Wednesday. He took the catechetical way, and had gone through briefly the chief fundamentals of religion.

1712. When the conspiracy in New-York was discovered, many persons spoke against giving the negroes in-

struction, and the Society's catechist was much blamed. But upon the trial of these insurgents, there were but two of his school so much as charged, and only one a baptized man. The latter was acknowledged to be innocent by the common voice. The other was concerned in the plot, though not in the murder that followed. The most guilty negroes belonged to those persons who had been the declared opposers of making them Christians. The Governor, Robert Hunter, publicly declared his approbation of the design of christianizing the negroes. In a proclamation he recommended the object to the clergy, having previously visited the school. He, the council, the mayor, recorder, and two chief justices, gave to Mr. Neau a very ample testimonial, setting forth: That he had demeaned himself to the great advancement of religion in general, and the particular benefit of the free Indians, negro slaves, and other heathens in those parts. In Albany also, the endeavours to christianize the negroes, made by the Church minister, were crowned with success. This subject appears from the beginning to have engaged the attention of those interested in the religious condition of the colonies. It was a special object with the Rev. Dr. Bray, and his associates. They caused to be printed, and dispersed in the West-Indies, an abridgment of Bishop Wilson's Instruction for the Indians, justly regarding this as equally suitable for the negroes, and Lectures for the Negroes, by the Rev. Mr. Duke, late rector of St. Thomas, in Barbadoes. It appears from the will of Dr. Bray, that he had prepared several catechetical pieces for the conversion of the negroes, which he directs to be transmitted to certain persons for their use. Mr. D'Allone, private secretary to King William, bequeathed to Dr. Bray and his associates £900 towards erecting a capital fund for converting the negroes in the British plantations. Out of the interest of this fund an annual stipend was paid for several years towards the support of a catechist, to teach

the negroes in Georgia. These associates, in 1760, opened schools for negro children in different parts of America, under the care and inspection of worthy persons, who charitably engaged to see that the children were properly instructed in the principles of Christianity, and that the great and necessary duties of obedience and fidelity to their masters, and humility and contentedness with their condition were duly impressed on their minds.* In these schools, very many were brought up in the fear of God and the faith of the gospel, and approved themselves good Christians, and of steady fidelity to their masters. They now have three such schools in Nova-Scotia, one at Nassau, and two in Philadelphia. The latter are supported by ground rent from a lot purchased in the year 1774. Bishop White is one of the trustees of this property. In an eloquent essay on the christianizing of negroes, by Bishop Porteus, who must have had a more than common solicitude on this subject, having the spiritual superintendence of the West-Indies, we find these judicious observations: "It is to the education of the young negroes that we are principally to look for the success of our spiritual labours. These may be brought up from their earliest youth in habits of virtue, and restrained from all licentious indulgences: these may have the principles and the precepts of religion impressed so early upon their minds, as to sink deep and to take firm root, and bring forth the fruits of a truly Christian life."

1713. A schoolmaster sent to Long-Island. The vestry write to the Society, "without your bounty and charity, our poor children would undoubtedly want all education; our people are poor and settled distantly from one another, and unable to board out their children." The Society sent for the school, catechisms and prayer-books. £500 were given by the lords-proprietors towards the building of the Church at Charleston, South-Carolina.

1714. Archbishop Tennison bequeathed £1000 towards settling two bishops, one for the continent, the other for the isles of America, and till such bishops be settled, that the interest be divided, among the disabled and superannuated clergy. The Society recommended to a very worthy member, that he compile a small treatise, which may incline all such patrons, masters, or merchants (who are still averse thereto) to bring their slaves to the saving ordinance of baptism, and not to suffer so many poor souls for whom Christ died, to be left without the pales of his holy catholic Church, as standing blemishes on the *protestant* name, for uncharitableness and want of mercy. This recommendation produced the desired effect. Particular instructions on the same point were given to the missionaries, and printed in the annual report. Among the impediments to the success of missions in America, there is mentioned, as the first and chiefest, the want of a bishop, which some letters thence exceedingly bemoan. In the evening of the Lord's day not only Mr. Huddleston's scholars, but several of the young people of New-York were stately instructed. To this Sunday school (for such it was, though it might not have been so called) the Society furnished twenty-four common prayer-books, and as many of Lewis' explanation of the Church catechism, twelve bibles, &c. The Society has been at a great charge for the instruction and maintenance of Prince George, son of a Yammonsea Sachem, for some time in England, who may, in the hands of God, become a healing instrument for cementing those late breaches which have been fatally evidenced between the English, and their neighbours on the frontiers of Carolina.

1721. Fifteen churches, very decent structures, were in Pennsylvania. It is said, the people make no account of riding twenty miles to Church. Two thousand volumes and £300 worth of small tracts had been distributed in that province by the Society. The Church at Bristol was called St. James', because opened near that day.

1722. At a public commencement at Yale College in New-Haven, several persons who had been brought up in the independent way, and were either candidates or ordained ministers of that persuasion, and among these, the president of the College, Dr. Cutler, Mr. Brown, a tutor in the same, and Mr. Samuel Johnson, who was afterwards president of King's College in New-York, declared their conformity to the Church of England, laid down their preferments, and went to England for Episcopal ordination. Previous to this, they held a conference with the trustees, at which their new views were discussed with considerable earnestness on both sides. This change was chiefly attributed to the reading of ecclesiastical history, and of some of those works in vindication of the Church, which had been introduced into Yale College library, by benefactors in Great-Britain, particularly "Slater's Original Draught," and "Potter on Church Government." Mr. Johnson was enlightened by "Archbishop King on the Inventions of Men in the Worship of God," and by a copy of the prayer-book loaned him by a pious member. Here we have another instance of the usefulness of the prayer-book as a guide to the Church, and her defender and expounder. Dr. Cutler having for conscience sake forfeited his presidency, was soon after appointed rector of a Church at Boston. There are lately come over from Connecticut, in order to receive Episcopal ordination, Mr. T. Cutler, late president of Yale College, Mr. D. Brown, late tutor of the same, and Mr. S. Johnson, late pastor of West-Haven, whom, as they appear to be persons of distinguished merit, and have been received with favour by the Bishop of London, the Society proposes, when qualified by ordination, to receive into the mission.

1723. Two Jacobite bishops came over to America privately, upon which Dr. Gibson, newly made Bishop of London, took occasion to urge the necessity of sending over such bishops as were well affected to the govern-

ment. One of these is said to have died in New-Jersey.* The first Episcopal Church in Connecticut was erected at Stratford. The motto of the Society for Propagating the Gospel in Foreign Parts was, "*Transientes adjuvate nos, pene infideles.*" Mr. Huddleston teaches the negroes in the steeple of the Church every Sunday before sermon, and after sermon at his own house. The Rev. Mr. Macsparrow from Narragansetts writes, that during Lent, several children come to Church every Sunday and publicly repeat the catechism, which they perform with such decency and distinctness, that the people are wonderfully enamoured with that method of training up children.

1725. A patent was given to Bishop Gibson, in which his whole power and jurisdiction were confined to the clergy only. Dr. Chandler in his free examination states, "that the members of the Church in the colonies have contracted a general aversion to the control of Episcopal authority; therefore, Dr. Secker proposes, and indeed it has long been agreed on all sides, that the jurisdiction of our future bishops shall not extend to the laity, but be confined to the clergy of our Church. Such an alteration in order to render the Episcopate agreeable to our own people as well as unexceptionable to others, is an improvement which it may fairly be presumed Dr. Tennison would himself greatly approve of, were he now living." The idea of ministerial, spiritual authority not extending to the laity, is not easily understood. The fact is remarkable as an evidence of the strong current of prejudice which, in this country, set against the distinguishing institutions of our Church. Notwithstanding the high authority in favour of this alteration, to make Episcopacy palatable, it may be made a question, whether the concession was not too broad, and the temporizing doctrine carried too far. It must be admitted, however, that

* A Free Examination of the Critical Commentary.

as we have neither the whole plan before us, nor are acquainted with all the circumstances, we cannot conclusively decide the question. The Society being exceeding desirous to promote to their utmost, the instruction and conversion of the poor negroes, have not only appointed the Rev. Mr. Colgan to carry on the good work as catechist, at New-York (where are said to be fourteen hundred negroes and indian slaves) but have also written to all their missionaries to use their best endeavours every where to persuade the masters to suffer their negroes to be instructed, and to take all convenient opportunities to do it, and especially to take care to instruct such slaves as they may have belonging to themselves, and to fit them for receiving baptism. They have appointed a person well recommended to them (Mr. T. Wilkie) for the employ, to be the catechist of the slaves on their plantations, and use all diligence to teach the negroes the principles of Christianity, and to prepare them for baptism: his salary is £100.

1727. Christ Church, Philadelphia, was built.

1728. A benefaction of £56. 14s. 6d. was received, being the produce of rice shipped by the Rev. Mr. Guy of South-Carolina, a part of the estate of Mr. George Boyle, bequeathed to the Society. £103. 3s. was paid to the treasurer, towards raising a fund for the maintenance of catechists to instruct negroes in the plantations. The Rev. Mr. Johnson of Stratford, reports, among other things, that he had baptized Mr. Mordecai Marks, a Jew, who is a very worthy proselyte and steady communicant. It is about thirty years since the building of the first Church in Pennsylvania, and there are now fifteen churches, very decent structures, for celebrating public worship; and in New-York province, sixteen or seventeen, of which eleven are in the city alone; in the colonies generally, above sixty churches are now erected. Adverting to these times, the Rev. Dr. Humphries remarks—"The colonists deserve the help of their countrymen, for those who were rich

showed a very earnest and sincere zeal to have the Church settled among them, and many poor inhabitants who had scarce built themselves houses contributed towards building churches. They have been liberal in their poverty, and that providence which hath, in so early a season, disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people." When we recollect that this was penned before the year 1730, it appears somewhat prophetic.

1729. £152. 15s. given for the maintenance of catechists to instruct negroes.

1731. Bishop Berkley, in his sermon before the Society, says—"The French and Spaniards have bishops, and it is not found that their colonies are worse subjects, or depend less on their mother country on that account."

1732-33. In the sermon it is said—"It is a constant direction to every minister employed abroad, to instruct the negroes that belong to the inhabitants allotted to his care. Peculiar teachers or catechists are likewise appointed for this good purpose, nor have the endeavours used for instructing these poor creatures been without success. The annual accounts of the proceedings of the Society, furnish frequent instances of their conversion. To carry on the good work more effectually, a particular fund is appointed for that purpose."

1738. The report says—"Many thousands of our people, infants and adults, and many indians and negroes, have been baptized, and instructed in the true faith of our Lord Jesus Christ; and more than eight thousand volumes of bibles, common prayer-books, and other religious and useful books, with above an hundred thousand small tracts of devotion and instruction, have been dispersed in foreign parts, and there is now a very hopeful appearance of religion," &c. The Rev. Dr. Cutler, minister of Christ Church in Boston, writes, among other things—"There are three congregations of the Church of England, and nine large congregations of Independants, one

of Presbyterians (not very large) a small one of Anabaptists, a smaller yet of Quakers, and he fears infidelity spreads among them by a denial or corruption of the great principles of Christianity, and by a disregard to revelation, with too much of a wilful captiousness, and *criticism upon the sacred text*, cherished in private cabals, and by the use of bad books in great number brought over to them." The Society say—"They have launched out so far as to have established ministers, catechists and schoolmasters in our colonies, to the certain amount of £3090 per annum upon only the certain income of £638 7s.

1739. The annual subscriptions of the Society for the Propagation of the Gospel, amount to but little above £600, and two-thirds of this sum are subscribed by the clergy.

1740. In the sermon by Bishop Secker, he says—"The success of catechists, among the negroes, where it was least has not been inconsiderable; and so great in the plantation belonging to the Society, that out of two hundred and thirty, at least seventy are now believers in Christ. In one considerable province, the members of our Church lie under peculiar burdens. In New-England they are rated to the support of what the Independants, who are the greater part, call the Established Church. And the goods of many have been seized, and their bodies imprisoned for non-payment. The Anabaptists, on their petition, were exempted from paying the rate, and the Quakers without petitioning; but the petition of the members of our Church was rejected." Rev. Mr. Arnold writes, that at West-Haven, some have been sufferers for their religion, having been fined for not going to meetings, and others thrown into jail for not paying contributions to the Independent teachers. The fund for the instruction of negroes consists, at present, of about £2500. In South-Carolina, the Society had, says Dr. Chandler, ten missionaries at an expense of £450 per annum. This year a large number of congregations appear to have been

formed, and churches erected in various parts of Connecticut. Previously, notwithstanding the interest that must have been felt when Dr. Cutler, president of Yale College, Dr. Johnson, and others in high repute changed their sentiments, there were not more than three or four congregations. The accession to the Church at this time is easily accounted for. The boisterous and theatrical manner of preaching of Whitfield, attempted to be imitated by his followers, who were far inferior in genius, disgusted many persons of sober intellect, who looked rather for the still small voice heard by the prophet, than the thunder and storm of enthusiasm. The strange and almost frantic actions frequently exhibited at their evening lectures, put them upon inquiry. And this terminated in a conviction that even the calmer but rigid doctrines of Calvin, concerning predestination, in which they had been instructed, were not founded on the word of God.

1741. The Rev. Mr. Johnson, missionary at Stratford, writes, "that a variety of travelling, enthusiastical and antinomian teachers so affrighted the people with their dismal outcries, that their bodies have been frequently affected with surprizing convulsions; and these convulsions have sometimes seized on those who came as mere spectators, and are no friends to the new methods, even without their minds being at all infected; but the Church hath rather gained than suffered by these commotions, and three or four families in the parish have already come over to it upon these distractions."

1742. Commissary Price, dated Boston, writes, "that the assembly of Massachusetts, under the influence of their new governor, Shirley, passed a law which frees the members of the Church of England, in that province, from paying to the support of what the Independants there call the established religion." But by the letters from Connecticut, it appears, that the magistrates of it continue their former violent methods, especially against our new conformists, and not long since committed four of them.

contributors towards building a Church, to jail, for not contributing towards building a meeting-house, at the same time that the province was much disturbed through the extravagances of enthusiastic teachers, more especially of one Davenport. Not only teachers, but tailors, shoemakers, and other mechanics, and even women, boys, and girls, were become (as their term is) exhorters. The Rev. Mr. Roe, at Boston, writes—"that he attended a conference with the indians about one hundred and fifty miles from Boston, and that most of the indians (about four hundred in all) had small brazen crucifixes about their necks, but in all other respects appeared true savages, and upon his talking to them about their crucifixes, one of their young men smartly replied in French, 'let every one take care of his own religion.'" The Rev. Mr. Backhouse, Chester, Pennsylvania, writes—"that for want of Episcopal ministers, many join with the dissenters in worship, and that one of their teachers being asked how his congregation stood affected in these unsettled times, answered, he was happy in having his congregation chiefly consisting of Church of England people, who gave themselves up to none of those wild notions, and enthusiastic ravings, which some people practised so much, and were so fond of.

1743. Teachers were appointed for the college at Barbadoes, founded by Gen. Codrington.

1744. The Rev. Dr. Cutler of Boston, writes—"that endeavours were by no means wanting for the spreading of infidelity, and so large a number of books for that purpose had been lately imported to Boston from London, that the freight came to £45, that currency. At Derby, all such justices of the peace are put out of commission as conform to the Church of England. The Rev. Mr. Backhouse, Chester, Pennsylvania, writes—"that he hath been constrained to teach school, to prevent the children of his congregation from going for education to such as might pervert them in their religious principles."

1745. Dr. Cutler writes—"that scarce a Sunday passes without the company, at his Church, of some dissenters, multitudes being now inclined to examine and look into both sides of a question, which few comparatively could be persuaded to do heretofore, till the late revival of enthusiasm among them, and some hundreds have thereupon been added to the Church."

1746. The Society received a valuable collection of books, from the Rev. William Dehaire, for a parochial library in some part of America—it is ordered to be placed at Christ Church, Boston. At Newport, the congregation is said to be very large, not of whites only, but of blacks also. Mr. Wetmore writes—"that he had the satisfaction to find at Yale College five bachelors of arts of this year openly professing themselves of the Church of England."

1748. Whitefield, Tenant, and other warm preachers, came through Connecticut, and fired the people with enthusiasm, which occasioned one of the most wealthy, and intelligent, and zealous Congregationalists at Stratford (Col. Burr) to join the Episcopalians, and assist in building the Church at that town.

1749. In New-England, even the ignorant negroes and indians have set up preaching and praying by the spirit, and they have their meeting-houses, in which such of them as can neither write nor read, hold forth in their turns. This hath brought many serious-thinking dissenters to consider more attentively the decency and order in the Church of England, and to join themselves to it. The Society (the Bishop of Cloyne furnishing the means) having sent some valuable theological books to Harvard College, a letter of thanks was sent them by President Holyoke.

1749-50. The Bishop of London (Sherlock) presented a memorial in favour of having bishops in America. It came from him with great propriety, as having the spiritual jurisdiction of the Church in these provinces. He recommends the appointment, not for Pennsylvania or

New-England, but only for those colonies in which the Church was established; and proves, by quotations from public acts, that it was so in Maryland, Virginia, North and South-Carolina. For their maintenance, he suggests private contributions, as the crown could not afford to maintain them, and a tax might raise opposition to their settlement, and cause the bishops to be regarded as excisemen. He attributes the prejudices which existed in some degree against bishops, to the people having been destitute of them for so many years. Bishop Butler drew up a plan for having bishops in America, and Archbishop Secker addressed a letter on the same subject to an American clergyman, setting forth the arrangements determined on to remove prejudices, &c. As Moravian bishops were authorized by act of parliament, he complains that as much was not done for the American Episcopal Church. The Society return thanks to the Rev. Mr. Bacon, rector of St. Peter's, Talbot County, Maryland, for twenty-five copies of his sermon preached to a congregation of black slaves, and twenty-five copies of his four sermons preached there upon the great and indispensable duty of all Christian masters and mistresses to bring up their negro slaves in the knowledge and fear of God. The Rev. (now Bishop) Meade had these admirable sermons reprinted about 1816, and they have been since republished in Charleston. Mr. Ogilvie, missionary to the Mohawk Indians, reports, that he administered the sacrament to thirteen indians, but that too many others are so far degenerated into drunkards, that his chief hopes are placed on the rising generation, the children being universally disposed to learn.

1752. The commissioners for building the Church of St. Michael, Charleston, having waited on his Excellency the Governor, to desire that he would be pleased to lay the first stone; on Monday last (February 20) his Excellency (Governor James Glen) attended by several of the members of his Majesty's honorable council, and of the

assembly of this province, with the commissioners and other gentlemen, was pleased to proceed to the spot, and lay the same accordingly, and thereon a sum of money; a stone was then laid by each of the gentlemen that attended his Excellency, followed by the loud acclamations of a numerous concourse of people that had assembled to see the ceremony; after which the company proceeded to Mr. Gordon's, where a handsome entertainment was provided by the commissioners. Dinner over, his Majesty's health was drank, followed by a discharge of the cannon at Granville's bastion, then the healths of all the royal family, and other loyal toasts; and the day was concluded with peculiar pleasure and satisfaction. This Church will be built on the plan of one of Mr. Gibson's designs, and it is thought will exhibit a fine piece of architecture when completed. The steeple being designed much larger than that of St. Philip's, will have a fine set of bells.*

1753. Twelve persons agreed that they and their families should form a congregation at Roxbury (Connecticut). Having no prospect of soon obtaining a minister, they made choice of one of their number, Captain Hawley, to be their reader. The congregation grew, and it was not long before they found themselves in a capacity for building a Church. The original twelve belonged to four contiguous towns, New-Milford, Southbury, Woodbury, and Roxbury, and met in the latter as the most central place. Captain Hawley officiated for twelve years, and this is one among the instances of the utility of lay-reading, where circumstances do not admit of the people having a minister, which of course will always be preferred where practicable. According to the computation of the Rev. Dr. Johnson of Stratford, no less than five out of twenty-five candidates for holy orders from New-England have lost their lives in the attempt. Three candidates intended for

* Timothy's Gazette, February 22, 1752.

the town of Hebron, successively died in consequence of going to England—one drowned, and two by small-pox.

1754. In 1701, when this Society was chartered, there were not more than five churches of the Church of England, though much more than half of the inhabitants were of that denomination. Now more than one hundred churches or chapels are built, near seventy missionaries and catechists are employed, schools are established, bibles and books of devotion dispersed. The inhabitants are said to amount to eight hundred thousand, besides three hundred and fifty thousand negroes.

1756. Their children (*i. e.* Episcopalians) are debarred the privilege of a liberal education, unless they will submit to accept it on such conditions as dissenters require, which, in Yale College, is to submit to a fine as often as they attend the worship of the Church of England, communicants only excepted, and those only on sacrament days.

1757. Mr. Barton, missionary to York, Pennsylvania, is said to have often, at the head of his congregations, gone to oppose the savage and murderous enemy, which has had so good an effect, that they are verily persuaded, that he hath been instrumental, under God, in preventing many families from deserting their plantations, and having the fruits of many years gathered by the hands of rapacious and cruel murderers. A letter to Mr. Penn says—"Mr. Barton has put himself at the head of his congregations, and marched either by night or day on every alarm. Had others imitated his example, Cumberland would not have wanted men enough to defend it; nor has he done any thing in the military way but what hath increased his character for piety, and that of a sincerely religious man, and zealous minister."

1758. The dissenters prevailed by their majority in the vestry at Jamaica, Long-Island, to present one Simon Horton, a dissenting teacher, for induction into the parish, but the governor would not admit him into that cure.

1759. One-half of the money raised in New-York by public lottery for the Episcopal college, was, by the assembly of the province, applied to another purpose. The Society voted £500 to the building and support of the same. The Rev. Mr. Bristowe left it his library of near fifteen hundred volumes.

1760. St. Michael's Church being now almost finished, we hear that a subscription is set on foot for purchasing a set of bells for its steeple, the cost of which will be about £400 or £500 sterling.*

1761. The Society had, in New-England, twenty-seven missionaries; and as one of the reasons for having but few in North-Carolina, the unhealthiness of the climate is mentioned. St. Peter's (Philadelphia) was built this year. Mr. Ogilvie, missionary at Albany, writes—that "he is informed that there is no nation (indians) bordering on the five great lakes, or the banks of the Ohio, the Mississippi, and all the way to Louisiana, but what are supplied with priests and schoolmasters, and have decent places of divine worship, with every splendid utensil of their religion." They had been instructed by the priests of the Roman Catholic religion. The Rev. Mr. Macdowell, Brunswick, North-Carolina, agreed with the vestry, in every year, to reserve to himself four Sundays, to be employed in other parishes, besides the places which he can attend on common days: for two or three weeks he has been employed every day, preaching and baptizing.

1762. The Rev. Mr. Langinau, Newfoundland, writes—"In Whitlass Bay are eleven poor families, all Irish Roman Catholics, where the few Potestants there are in danger even of their lives." The Rev. Mr. Bass, Newberry, New-England, writes—that "the dissenters, upon his refusing to give them leave to hold their religious meetings in his Church, till they could build a meeting-

* Timothy's Gazette, July 19, 1760.

house, had forcibly entered into it." Governor Bernard recommended, and the Society directed, him to permit the dissenters to use the Church for a limited time; provided they disclaim all manner of right to it, &c. The Rev. Mr. Beach, Newtown, writes—that "of eight hundred members in his cure, two hundred and forty are communicants." The Rev. Mr. Apthorp, missionary at Cambridge, writes—as he had hitherto been of little service to the Society, not as yet residing at Cambridge, he cannot accept the salary for 1759 and '60, but begs leave to grant it towards the building of the Church. Agreed to. The Rev. Mr. Chandler, New-Jersey, writes—that "the dissenters are become so charitable as to think there is no material difference between them and us; and such is the moderation of some churchmen as to return the compliment in their opinion of the dissenters." The Rev. Mr. Morton, New-Jersey, writes—his communicants last Easter were only five, the people having been taught by dissenting ministers, that they must arrive at almost a state of perfection before they can be worthy partakers. The Rev. Mr. Barton, Lancaster, writes—that in his mission (about twenty-four thousand souls) he has avowedly no infidels. The poor people in Pequee and Caernarvon, contented to dwell in the meanest huts, contributed handsomely to the building of two stone churches, which they did at their sole expense. The Rev. Mr. Stewart, North-Carolina, writes—that "when he mentions baptizing a person by immersion, he would be sorry to have it thought affectation of singularity in him, and assures the Society he did it only to keep people from falling off from the Church. That province, he observes, has lately been overrun with a people, who at first called themselves Anabaptists, but who, refining upon their scheme, have run into many errors, and bewildered the minds of the people. A notion of inspiration, visions, and of their sect being the elect of God, is gone out amongst them." The

Rev. Mr. Martyn of St. Andrew's, South-Carolina, resigned the Society's salary, thinking he was sufficiently provided for by the parish.

1763. The Rev. Mr. Fayerweather, Massachusetts, writes—"some persons take too many occasions of expressing great bitterness against the Church of England." He finds immersion preferred by many, and administers in that way when requested. The Rev. Mr. Browne, New-Hampshire, informs the Society, that Governor Wentworth has interested them (by grants) in one hundred and twenty towns, and will interest them in every one he shall hereafter grant. The interest in each of these towns will amount to three hundred acres or more. Besides, the governor has set apart glebes in each of them. He has in vain endeavoured to procure a gentleman to go to England for orders, to become an itinerant. The small-pox, and the danger of the sea, are insurmountable difficulties and show the necessity of an American bishop. The Rev. Mr. Punduin, Connecticut, writes—that he has entered upon the thirtieth year of his service to the Society, and during that long term, has been enabled to officiate every Sunday, except one. By the blessing of heaven he has raised up eleven churches. The Rev. Mr. Milner, West-Chester, petitions the Society to continue their bounty to a schoolmaster, as the school is a nursery for the Church. The Rev. Dr. Johnson writes—that a Mr. Bennet, aged fifty, has an earnest desire to spend the remainder of his days in converting the Mohawk, and other indian tribes. He only desires so much salary as to support his own person, having a competent estate which he would leave with his family. The Rev. Mr. Campbell, New-Jersey, writes—that his congregation at Mount Holly, which was very flourishing, has been hurt by some enthusiastical people, who pretend that Mr. Macclenaghan is the only preacher of Christ in America, and all the rest are Arminians, &c. Arthur Dobbs, Governor of North-Carolina, suggested, that it is of infinite consequence to appoint

bishops for the colonies. The several parishes provided only *annually* for the incumbent, alleging, that so the clergy may be obliged to better duty, which for want of Episcopal jurisdiction they might neglect. The Rev. Mr. Carter, Bahama, writes—that the profanation of the Lord's day, by negroes working, is an evil which he has hitherto in vain endeavoured to suppress—a practice which has its sanction from custom, and the indulgence of the owners, who have assigned them that day to work for themselves, which God intended as a day of rest from bodily labour, and to be employed in his more immediate service.

1764. On the 15th September, arrived in the Little Carpenter, Captain Muir, a fine peal of bells, and clock, for St. Michael's Church in this town. An act was passed for allowing an assistant to the rector of St. Michael's parish, for the time being; for settling an allowance, or salary, of £200 sterling, or the value thereof in current money, per annum, on the said assistant; and for settling the same on the assistant of St. Philip's, in lieu of the £50 sterling, and subscription allowed, such assistant; also, for allowing £200 currency, per annum, for the repairs of St. Michael's Church, and for enabling the churchwardens and vestry, for the time being, of St. Michael's parish, to sell the old and purchase a new parsonage-house and land for the said parish of St. Michael. The General Assembly adjourned October 6, upon which joyful occasion the guns at Granville's bastion were fired, and St. Michael's bells rang.* In the Gazette of February 19, 1763, a native Carolinian, at that time a merchant in London, is highly applauded for his zeal in promoting a subscription in London, to procure a clock, an organ, and a peal of bells, for St. Michael's Church in Charlestown. When the town of Claremont, New-Hampshire, was granted, one share containing three hundred acres, or more, was

* Timothy's Gazette, October 1-8, 1764.

reserved as a glebe to the Church of England, as by law established, and one to the Society for the Propagation of the Gospel,* &c. The Rev. Mr. Bennett, Nova-Scotia, writes—"he finds it expedient to lay aside all thoughts of advantage from occasional fees, that he may avoid the least appearance of lucrative views, which, in present circumstances, might prevent the success of his ministry." The Rev. Mr. Barton, Lancaster, desires to introduce to the notice of the Society, Mr. Nathan Evans, an old man, whose generosity to the Church is, perhaps, unequalled in this part of the world. Though he acquired his estate by hard labour and industry, he has given to the congregation, of which he is a member, £100 towards finishing the Church, purchased a glebe of forty acres, and obliges himself and heirs to pay to the present minister £3 a year, and to his successors £1 a year, forever. He promises to assign a bond of £100 more for the benefit of the minister.

1765. Various pamphlets, issued in favour of, and in opposition to, the introduction of bishops into America. A convention of the Episcopal clergy of New-York and New-Jersey, was held at Perth Amboy, and they petitioned the King to appoint bishops for these colonies. They disclaim any interference with civil rights. They also addressed, on the same subject, the Archbishop of Canterbury. It appears some of the members of the Church were opposed to having bishops, influenced by a dislike of discipline, the fear of the expense, or the suggestions of the other sects. The Rev. Mr. Aphorp, Cambridge, recommends relief to Harvard College, their library having been totally burned. The Society agreed to present £100 worth of books. The Rev. Mr. Beach, Newtown, writes—that his hearers are continually increasing by additions from the Independants, who attend the Church from a disgust to the Antinomian doctrines of

* Churchman's Magazine, vol. ii. p. 175

their teachers, till at length they are reconciled to the liturgy. He has never failed, through sickness, but two Sundays in thirty-two years. The Rev. Samuel Seabury, Jamaica, Long-Island, acquaints the Society with the death of his father, who was their missionary at Hampstead. He also mentions they had had a long visit from Whitfield, whose tenets and method of preaching have been adopted by many of the dissenting teachers. Col. F. Philips of Philipsburgh, New-York, represents that he and his family had erected a handsome stone Church, and prepared every thing necessary for the decent performance of divine service, also given a glebe of two hundred and fifty acres, on which he will build a house, to cost £400 currency. The board appointed the Rev. Mr. Munro to this station. The Rev. Mr. Auchmuty, New-York, states that not one single black that had been admitted by him to the holy communion, has turned out bad, or been, in any shape, a disgrace to our holy profession. He and the Rev. Mr. Barclay baptized four hundred and thirty-one adults and children in the last year. The Rev. Mr. Chandler, New-Jersey, complains that the tranquillity of his mission has been somewhat disturbed by his having refused Mr. Whitfield his pulpit, knowing the very exceptionable point of light in which Whitfield formerly stood with his superiors at home, through his undutiful and schismatical behaviour, and having no evidence of his reformation. The Rev. Mr. Carter, Bahamas, writes—that the inhabitants of Harbour-Island neither work themselves, nor suffer their slaves to work, on the Lord's day, but allot them another day in every week to work for themselves—that at Eleuthera, even adults of both sexes submit to be publicly catechised without reluctance.

1767. The Rev. Mr. Moreau, missionary to the French, at Lunenburgh, Nova-Scotia, writes—"that the indians have shewed him the copy of a letter, which they are told was written by Jesus Christ, to the Bishop of Liecon in France, to be sent to them. It is signed by two persons,

who say they have received it from the said bishop, to be distributed among the savages. Each of them have a copy of it, which they wear next their heart. The letter is filled with the grossest absurdities imaginable. They are there threatened with eternal damnation, if they fail in any point of the Romish religion, and, on the contrary, are promised endless happiness, if they separate from those of a different opinion. They are never to die a sudden death, nor be drowned, nor perish in war, so long as they have this letter next their heart." The Rev. Mr. Bailey, Massachusetts, writes—that the indians are taught by the Romanists to believe that it is necessary to their eternal salvation to extirpate the English, because they cruelly murdered the Saviour of mankind. He states, that Dr. Gardner, a physician at Boston, has generously given the use of a house and farm seven years, for the missionary at Pownelborough; subscribed largely, and is soliciting a subscription, for building them a parsonage-house and Church; has published, at his own expense, an edition of "Bishop Beveridge's Sermon on the Excellency of the Common Prayer," which has been dispersed to good people; and intends to give a glebe, build a Church and parsonage-house, and endow it for the support of an Episcopal minister at Gardner's Town.

1770. Dr. Chandler writes—that the Society had this year, in North-Carolina, as many as twelve missionaries. The corporation for the relief of the widows and orphans of clergymen of the Church, in the three provinces of New-York, New-Jersey, and Pennsylvania, had their first meeting October 10, 1769. The Society agreed to give them £60.

1771. There were twenty churches in Massachusetts, and a still larger number of Episcopal congregations. Of Connecticut, Dr. Chandler says—"I cannot, at present, recollect an example, in any age or country, wherein so great a proportion of proselytes has been made to any religion in so short a time, as has been made to the

Church of England in the western division of that populous colony, unless where the power of miracles, or the arm of the magistrate was exerted to produce that effect." The Society has but one missionary in South-Carolina, "as the Church there has become able to stand upon its own legs, and to support itself." In the colonies in general, it is estimated, and the Rev. Dr. Chauncey admits it, that the number of churchmen is two hundred and seventy thousand, exclusively of the islands, after reducing the number as low as possible.

1775. Previous to this year, the governors and council of New-Hampshire granted to the "Society for the Propagation of the Gospel in foreign parts," a share of land in seventy-three townships in that State. The Society, in 1788, vested these lands in certain trustees for the support of a bishop and ministers in that State.* There are about eighty clergymen in the States north of Maryland, all supported *chiefly* by the Society in England, excepting those in the four cities, Boston, Newport, New-York, and Philadelphia. The Rev. Mr. Stuart, New-York, writes—that such is the sterility of the Mohawk (though the most copious of any indian language upon the continent) that a person who is not entirely master of it, cannot convey to them any distinct ideas on divine subjects.

1776. The Rev. Mr. Usher, New-England, is stated to have been fifty-two years in the employment of the Society. The controversy on the subject of having bishops, which was begun in 1765, was revived this year, the dissenters being very much opposed to the measure.

1777. While the war lasted, many churches were closed, many of the clergy having either quit the country or objecting to use the liturgy, unless permitted to pray for the King. At one period there was in Pennsylvania only one officiating clergyman. In the Archbishop of York's sermon,† we read, that when the Society was chartered, "one half of the inhabitants of the colonies were said to be of the Church of

* See Churchman's Magazine, vol. ii. p. 212. † p. 13.

England, and, excepting Virginia and Maryland, throughout the whole continent they had only fifty-six churches." A lay committee in Nova-Scotia attempt to amalgamate the Church with other denominations. The clergy resist, and the Society approve of their conduct. Dr. Caner is denominated "the father of the American clergy." The Rev. Mr. Inglis writes—"that *all* the clergy in New-Jersey, New-York, Connecticut, and, so far as he can learn, the rest of New-England, have proved faithful, loyal subjects, and were often maltreated." The venerable Mr. Beach declared, "that he would do his duty, preach and pray for the King, till they cut out his tongue." The provincial convention of Virginia published an edict, by which some collects are to be wholly omitted, and others altered, the word "Commonwealth" being substituted for the "King."—One of the American generals told Mr. Inglis that "General Washington would be at Church, and would be glad if the prayers for the King and royal family were omitted." He paid no regard to the message, and not long after told General Washington, "that it was in his power to shut up their churches, but by no means in his power to make the clergy depart from their duty." One hundred and fifty armed men came into his Church while he was officiating on a Sunday, several women fainted, but he went on with the usual service. Several of the American officers sent to him for the keys of the churches, that their chaplains might preach in them. He peremptorily refused to comply, and let them know, that if they would use the churches, they must break the doors and gates to get in. He accordingly took possession of all the keys, lest the sextons might be tampered with, and to threats his answer was, that he would adhere to his duty be the consequences what they would. Upon this they desisted, and did not occupy any of the churches. Trinity Church was burned this year by incendiaries. Mr. Avery was murdered in a most barbarous manner, for refusing to pray for the Congress.

1778. The Rev. Mr. Batwell of Yorktown, or Carlisle, Pennsylvania, was plunged into a stream several times, because he was a tory.*

1783. The clergy of Connecticut addressed a letter to the Archbishop of York, requesting him to consecrate the Rev. Dr. Seabury. They declare it is “an application which we consider as not only seasonable, but more than ever necessary, at this time; because if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen.† We think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.” In their letter, for the same object, to the Archbishop of Canterbury,‡ they say—“a further reason that induces us to take this early and only measure we can devise for the purpose is, effectually to prevent the carrying into execution a plan of a very extraordinary nature formed in Philadelphia. To what degree such a plan may operate upon the minds of the uninformed, unstable, or unprincipled part of the Church, we can, at present, form no opinion; equally unable are we to conjecture what may be the lengths to which the rage for popular right, as the fountain of all institutions, civil and ecclesiastical, will run: sufficient for us it is, that while we conscientiously reject such a spurious substitute for Episcopacy, we also think it our duty to take every step within our power to frustrate its pernicious effects.” They are said, by the author of the pamphlet referred to,§ to have

* Many of the Episcopal clergy took part with the country, against the British government.

† Churchman's Magazine, vol. iii. p. 212.

‡ Ibid, vol. iv. p. 38. In Annals of Scottish Episcopacy, p. 72, is a letter of Bishop Seabury objecting to the revised prayer-book, and to the admission of laymen into convention.

§ See White's Memoirs, p. 82.

been under a mistake. But it is evident their opinion of it led to the prompt measures relative to Dr. Seabury's mission. "It is worthy of remark, that his consecration first introduced me (says Bishop Skinner) to the acquaintance of some eminent divines of the Church of England, and they were the men who thenceforth interested themselves so much in the repeal of the penal statutes, and in the grievously depressed situation of the Episcopal Church of Scotland." This was followed, as is known, by the happy union of that Church and the Church of England. Immediately after the peace, some went to England for holy orders, and while their application was under consideration, the Danish Church, which is Episcopal, offered to ordain them. An act of parliament, allowing the bishop to dispense with certain political requisitions, having been obtained, they were admitted to holy orders by the Bishop of London.

1793. Bishop Douglas states, in his sermon preached before the Society, that when the troubles in America began, nearly one hundred missionaries were in actual employment.



ESSAY

ON THE LIFE OF THE

RIGHT REV. THEODORE DEHON.

CHAPTER I.

His Childhood, Youth, and early Manhood.

THE father of Theodore Dehon was a French emigrant, who settled at Boston some years before the American revolution. He was remarkable for those ardent feelings of loyalty, which in this country are scarcely understood, for he is said to have been so deeply affected by the murder of the "amiable Louis," as to have lost his senses. He was a protestant, and decided in his attachment to the Episcopal denomination. It is known that the usurpation of one of its churches in Boston, was viewed by him with merited indignation. He died in the year 1796, leaving six daughters, and four sons. Theodore, the eighth child, and third son, was born on the 8th December, 1776. His mother, on whom now devolved the sole care of the family, was a lady of many and rare virtues. "She* was married before she had completed her sixteenth year; and, through life, was celebrated for great personal beauty, and uncommon

* We use the words of a correspondent.

sweetness of disposition ; for her mild and gentle deportment ; for her inflexible firmness, and decision ; for strength of mind, and correct judgment ; for her amiable and engaging manners ; and her uniform attachment to the principles of religion. In her observation of the Lord's day, she was strict and exemplary. Attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, she was seldom absent from the sanctuary on the festivals and fasts of the Church ; and never of a Sunday, without the most urgent necessity. Formed for excellence in every department of life, she was particularly calculated to excel in the relation of a mother. She possessed the happy faculty of securing the obedience, the respect, and the affection, of her children ; never provoking them to wrath, but gently bringing them up 'in the nurture and admonition of the Lord.' She early impressed upon their minds a great reverence and veneration for the Christian sabbath ; and taught them the necessity, and beneficial tendency of public worship. She was aware of the importance of catechetical instructions, which she often engaged in ; and required her children to read, and prize the bible, as the word of God, and the rule of life. The nature and destructive consequences of vice, she strongly and forcibly pointed out to them ; while she represented, in its true light, the present and future happiness of the just and good. It appears to have been her chief desire to render her children good, wise, and amiable ; useful in the life that now is, and partakers of endless felicity in that which is to come." The character of a child depends much upon that of the mother, and it is believed that the subject of this memoir profited greatly by that example which was first and most constantly presented to his infancy. He often expressed his admiration of her virtues, particularly her meekness and devotion, and it was under the influence of a strong moral approbation, no less than of a filial affection, which was probably never exceeded, that he said to a friend. "Oh I wish you had

known her." She was often in his thoughts, and at such times he has, when he supposed no one near, been heard to exclaim, "Spirit of my mother, where art thou?" He felt particularly grateful for her attention to his religious education, and attributed to it some of the deepest and best impressions on his heart. She brought up her children according to the system of her Church. They were dedicated to God in baptism, in the temple, as soon as possible. In the depth of winter, when only a few days old, her little Theodore was sent to the house of God, to be "lent unto the Lord," to seek his blessing, and the intercessions of his people. She regularly conducted her children to public worship, and to public catechising, and instructed them herself at home statedly on Sunday evenings; correctly judging that that portion of holy time could not be more profitably spent than in such domestic duties. To the family scene, on these occasions, when she would read the holy volume with those accents so sweet to the ear of filial love; when she would assist the little ones in reciting the catechism, and those pious hymns which speak to the heart, and would lift up for them, and herself, the voice of supplication, and adoration, to their father in heaven, he would advert, as among the most pleasant recollections of his life; and the benefits of this method no doubt strengthened him in those sentiments on the importance of religious education, which he so ably enforced in his sermons on that subject, and in the opinion that the churches should not be opened for public worship on Sunday night, because that time could be more profitably spent by heads of families, in the religious instruction of their children, and servants; and as to single persons, he considered that meditation and prayer, either in private, or with their respective households, would not be less useful than public worship, after having already devoted the morning and afternoon to this duty. It is an error to suppose that the duties of the sanctuary are the only duties which belong to the Lord's day. The Christian is bound

to divide "holy time" suitably between the worship of the temple, and that of the closet, and the family; between hearing, and reading; the study of religion, and, if he be master of a family, the teaching it to those over whom he presides: and he should take care that no one of these duties be so performed, as to occasion the omission, or imperfect performance of another which is equally his duty. At the proper age, our young friend received from Bishop Seabury the holy rite of confirmation; an ordinance of whose favourable influence on the rising generation, he always entertained the highest opinion.

Mrs. Dehon was richly repaid for her endeavours and prayers, by the moral and religious proficiency of her son; and she had the happiness to live to see him a minister of the gospel, the bias to which had, no doubt, been nurtured, if it had not been created, by her early, pious solicitude. In the year 1804, he was separated, by death, from this beloved parent. His feelings, on that occasion, were thus expressed in the following extract from a letter to a friend:

"Newport, November 20, 1804.

"An indescribable lassitude, since the death of my excellent mother, has almost unfitted me for every thing, even for correspondence with my friends. She was tenderly beloved by me. Every pleasure of my life was connected with her existence. I fell under the blow which took her from me. It was sudden, unexpected. With her the family seemed to die. Instead of soothing, we were only able to swell each other's grief. Though many months have now elapsed since the event, they have carried with them no day which has not renewed the remembrance of my loss. It is not, that I do not acquiesce in the will of God. If I might choose the events of life, I would choose no other than those he has appointed me. His way is perfect. But, oh my friend, how much easier is it to think than to act—to perceive than to perform—our duty. Time, the friend only of the uneasy, has however diminished the pains of recollection. I remember with chastised grief."

To this event he briefly alludes in his Easter sermon, on Ps. cxviii. 24. "Have you a mother, whose absence from you you mourn, but, concerning whom, it is the solace of your grief to believe that, she is among the spirits of the Just, before the throne of the Eternal? How great should be your gratitude to the Redeemer," &c. In his delightful sermon, on Job vii. 16. "I would not live always,"* he dwells on the same thought, and the Christian will especially admire the transition to the Saviour at the conclusion of the extract which follows: "Our kindred, also, are dead. Our fathers, it may be, and our dear mothers, and the friends whom we have loved as our own souls. In a world which they have left forever, who would always remain? To the state to which they have passed, who does not sometimes solace himself with the expectation of one day going? Death gathers us to our fathers. Death restores to us the friends of whom he had deprived us. Death brings the child to the long absent parent. He brings the parent to her often lamented child. Pleasant to nature is the thought of mingling our ashes with the ashes of our ancestors, and sharing with our kindred the repose of the grave. But ravishing to the eye of faith is the prospect of rejoining their spirits in better worlds, and winging with them the flights of immortality. Jesus too, our blessed Redeemer, he hath passed through the gate of death. And shall we not choose to drink of the cup of which he hath drank. The vale which he hath consecrated by his own presence, shall we be averse to enter? There is a noble satisfaction in sharing the fate of the worthy. There is a comfort, a joy, in being conformed in our fortunes to those whom we venerate or love. How much then, in the contemplation of dissolution, must it bend the Christian's mind to his doom, to recollect that his Lord submitted to die."

* This Sermon is in vol. ii. No. LXXIII.

“The distinguishing qualities (remarks one of his family) of his childhood appear to have been sedateness, steadiness, amiableness, goodness, gentleness, filial and fraternal affection, patience, perseverance, application, love of books, love of public worship, undeviating integrity and sobriety. He never discovered much disposition to play, or to frequent the society of boys; but would resort to the nursery with books, which he read with great eagerness and delight, and was always happy when thus employed. The ceremonies and worship of the Church, at a very early age, engaged his attention; and he would allow nothing to detain him from the sanctuary, when it was in his power to be there. He would never be absent from public catechisings, which always deeply interested him; and on occasion of any of the solemn festivals of the Church, particularly that of Christmas, he expressed an unusual degree of delight, and was always among the first to be present, and assist in ornamenting the Church. It is well remembered that he looked forward to the ministry from his earliest years; and that he had, even in boyhood, a grave and clerical appearance. He used frequently to say of himself, after he was in holy orders, and settled at Newport, that he always wished and intended to be a clergyman. From a boy, he had a serious turn of mind, and a disposition to investigate whatever came within the reach of his observation. And during the year after he graduated, which he passed in the retirement of a country village, he devoted much of his time to the diligent study of the holy scriptures, seeking, by means of frequent and fervent prayer, direction from above, to enable him to “have a right judgment in all things,” in order that his principles might be rightly and firmly fixed, before he entered the sacred ministry.” At a very early age, in Mr. Carter’s school, it is said, “his companions, even those who were some years older than himself, looked up to him as to a superior mind, and he was often called upon by his instructor to assist him

in teaching." At the Boston grammar school, he was under the care of Mr. Hunt, "who expressed an exalted opinion of his talents and scholarship; and was always speaking his praise. One of his school-fellows remembers, that during the seven years he remained at this school, he was invariably at the head of his class; and that when he left the school, at the age of fourteen years, he received the first honour, being appointed to deliver the English oration. The teacher used often to remark that while some of his pupils seemed born for obscurity, Theodore was born for eminence and distinction. 'I always (said he) marked him for a great man; and thought he would arrive at what he did.'" It was noticed, that he did not presume upon his quickness of apprehension, but was unremitting in application, devoting to reading much of that time which is usually given to juvenile sports, determined that the talents which God had given him should not be buried. Admired for his genius and attainments, he seems to have attracted still more attention by that sweetness of disposition, which was stamped on his countenance, and expressed in the tenderest tones, and the most endearing manners. It is said that the parents of Bishop Horne would never permit him to be awakened, when an infant, but by the sound of pleasant music, and that their solicitude laid the foundation of that excellent temper for which he was distinguished. There can be no doubt that, in this respect, nature, parental care, and divine grace, had done much for Bishop Dehon. On hearing him preach, an Englishman exclaimed, "Ah, he reminds me of our good Bishop Horne," and a more intimate inspection of his character would have shown a still greater foundation for the resemblance. Docile and grateful to his instructors, affectionate and generous to his companions, and condescending to inferiors, he was generally beloved. It was remarked now, as it was through life, that he had little taste for those occupations and amusements which fascinate the many;

that he was averse to being in a crowd; that he loved a small, select company, and, in general, a single companion; that home and retirement had special charms in his eyes, though he would never indulge his inclination to the neglect of duty, or of greater usefulness. Such rare excellencies would have been valued anywhere.—They could not have been neglected in Boston, eminent as the principal seat of learning in our country, and filled with the patrons of genius. Some minds, in all ages, and in every country, have been lost to society, for want of a discerning and generous patronage,

“For Knowledge, to their eyes, her ample page,
Rich with the spoils of Time, did ne'er enrol;
Chill Penury repress'd their noble rage,
And froze the genial current of the soul.”

It is not easy to conceive a charity more valuable and more delightful in its exercise than that which bestows on genius the privileges of education. And thrice happy must those persons have been, who were the honoured instruments of giving to the Church and the country, such a character as that now before us. In his turn, he was a most generous patron, and there can be no doubt that, in the persons of young men similarly situated with himself, he repaid tenfold the bounty which he had received.

At Harvard University, of which he became a member before he was fifteen years of age, he was distinguished, although among the youngest, as the first scholar in his class. But he had the higher distinction of virtue. “I was with him (remarked the Rev. Mr. ——) in the college two years, nor do I believe, during the whole time of his residence there, that he ever did or said a thing, at which he ought to blush.” “I often thought (said one of his classmates) while we were at college, that he would be a bishop, he was so grave and dignified.” The natural bent of his mind, and a view to his future occupation, led him to attend more particularly to the classics, and the principles of good writing and speaking. It is believed,

that in accuracy of composition, very few under-graduates have ever equalled him. Among his early themes, which the partiality of friends have preserved, it is pleasant to trace many of those sentiments which formed the basis of his character. The first of these, written before he was seventeen years of age, has for its motto, "Friendship in the wine of life." In this essay he maintains the reality of friendship, against those who call it a name, a charm which lulls to sleep, and points out some of its excellencies, and its abuses. The beautiful imagination which he so successfully cultivated, appears here in blossom. "A virtuous friendship: unpleasant, alas, would be the journey of life, did not this benign sun beautify and enliven each surrounding scene; dispel the 'dim clouds of woe,' which darken the atmosphere of humanity; and expand the buds of unanimity, whose fragrance adds a zest to every enjoyment. The morn of life is beautifully enlivened by the genial warmth of its rays, and when the dusky shades of the evening approach, what can be more desirable than a generous friendship 'to rock the cradle of reposing' age." At college, and indeed it may be added through life, he assiduously cultivated friendship. He had what many would consider a romantic idea of its high obligations, and he literally loved his friend as his own soul. The friend of his youth* whom he survived several years, had in his heart an imperishable monument.

Another of his early essays has for its motto, "Art is long, and life is short," and in this we find a variety of pious reflections. "How, and for what intent came I here? Whither does my existence tend? How shall I, on the theatre of action, do justice to the part allotted me in the drama of life? These are questions, which, as probationers, we ought frequently to apply to ourselves. To be the 'middle link of being's endless chain,' how important! To discharge the debt of gratitude, which,

* Mr. Francis Channing.

as a dependant being, he owes his benefactor ; to perform the affectionate and endearing offices, which, as a brother, he owes mankind ; following her in her vast, her varied field, to look through nature up to nature's God ; to penetrate the labyrinth of the heart ; by expanding, to improve and dignify the faculties of the mind ; amidst the ailurements to dissipation and the lust of vice, to preserve innocence unspotted and virtue bright ; to study the laws of reason ; to obey the dictates of humanity ; in short, to be an adept in the '*ars recti vivoendi*,' which, as a man, is his duty and interest : how long, how extensive is the task !" I introduce here a sentiment, which intimates that, even at this early period, he had resolved not to divide his energies among various objects, but to give himself wholly to that one profession which he had deliberately chosen : "The greatest obstruction to our progress in art is this vain aim at perfection in every branch. But how irrational is the desire. If a man should spend his time in learning the alphabets of several, he would have but little knowledge of any language. Even the heavenly luminaries have each its orbit marked out, in which it moves ; and shall man be able to traverse unbounded space ? No. Instead of roving through the numerous winding avenues to wisdom's bower, we should select one path for our progression, and in that path steadily persevere." This essay is dated May, 1794. In the following essay we mark that admiration of frankness, and abhorrence of dissimulation, by which he was always and eminently distinguished. From his motto, "An honest man is the noblest work of God," he bursts forth into this effusion : "There is a dignity peculiar to the character of an honest man, which commands the respect of brazen faced villainy, and overawes the impudence of vice herself. A greater or more enviable compliment than the short eulogy, 'he is honest,' fame never paid to any one's reputation. The exploits of the hero, the researches of the philosopher, the wine and oil of the humane, cannot

•verbalance, in the scale of excellence, the godlike frankness of an honest mind. That genuine frankness, which is the cream of friendship, rises spontaneously from his consciousness of integrity. Whenever he speaks, he utters the sentiments he feels, though perhaps they may bring upon him the curses of those in whose ears they thunder unwelcome conviction. He at the same time detests him as a miscreant, who suffers his principles to be either warped or veiled by the mere courtesy of any man living." — "Honesty and shame cannot inhabit the same bosom; so soon, therefore, as he violates his word, or does any action he would wish to conceal from the world, that instant his lustre is eclipsed; he ceases to be God's noblest work."

In these remarks, the friends of Bishop Dehon cannot fail to recognize a portrait of himself. He was "an Israelite indeed in whom there was no guile."

In his essay, on parental affection, with this appropriate motto, '*Omnis in Ascanio chari stat cura parentis,*' in which he maintains, with much ingenuity, that it is an instinct, a source of the richest enjoyment, and a most useful part of the divine economy, he has these passages: "Stoical indeed must be his disposition, who can coldly assert that the reciprocal fondness of parent and child is but a mere creature of habit. Nature turns with resentment at this prostitution of reason, and justice would decree that, to the feelings, the felicity of a parent, he should die a stranger. Parental affection is a vine which nature herself plants and invigorates: on this vine the blooming fruit clusters which yields to man the nectar of life. Behold the fond parent leaping with transport at the birth of a child, and showing to each congratulating friend, the source of joys he never knew till now. See with what anxiety his bosom heaves, lest, ere it buds, the tender plant should wither. With what delight does he hold in his arms the prattling babe, while its lisping voice conveys rapture to his ear, and the imperfect articulation of nature

awakes all the parent in his heart. When reason begins to dawn, with what pleasure does he direct the embryo ideas; and form for manhood the infant mind. Should death, at any period, protude his ruffian hand and snatch to the dreary tomb the favourite charge, hope flies, despair invades, nay, sometimes life forsakes the spoiled parent. But should the child arrive to maturity and engage in the active scenes of life, the parent's fondness increases with his age; he blesses each gale that wafts his care success, and feeds his own ambition upon the eminence of his offspring. Lastly, see him stretch forth his hand from the pillow of dissolution, for a last affectionate embrace; hear him pronounce, with expiring voice, 'My child, live and be happy.' Surely affection like this must be founded in nature; it is too refined for man to acquire. Behold history embalming the memory of the venerable judge, who, when justice was demanding the eyes of his son, and nature was pleading for his pardon, determined that his son should forfeit to justice one eye, and that he himself would forfeit the other. Behold dumb Atys overleaping the barrier, which nature had opposed to his speech, and exclaiming with the energy of eloquence, 'Spare my father.'" Such quotations must interest, not merely as the evidences of a cultivated understanding, but as the first fruits of the tenderest sensibility. But the last in the series of essays, which he wrote at college, is the most interesting; and it appears to have had a direct reference to his own conduct, at this important crisis, just about to enter on the busy scenes of manhood. The subject, "The choice of a profession," is so important, and his remarks illustrate so happily his good sense, and wit; his habitual reference of events to an overruling providence; his affectionate gratitude to his instructors; and especially some of the leading principles by which his life was directed, that the reader will be gratified to see it published entire. It is dated June, 1795.

“Self flattered, inexperienced, high in hope
When young, with sanguine cheer and streamers gay
We cut our cable, launch into the world,
And fondly dream each wind and storm our friend;
All in some darling enterpize embark.”—YOUNG.

“The transition from youth to manhood is one of the most important events in the drama of human existence. At this period man begins to act. Hitherto, no design has distinguished his character; he has never appeared but in masquerade. In infancy, the cradle and his nurse’s arms bound his prospect; instinct and his nurse’s will direct both the movements of his body, and the emotions of his mind. In early youth, he but enters on a larger standing-stool. All his ideas lie dormant in embryo; and scarcely the twilight of reason appears. Boyage, however, passes away with imperceptible rapidity; and a choice must be made of the part he will act on that busy stage where he must presently appear. Happy would it be for individuals, for society, for man, if every one would notice the beckoning finger of nature, and follow steadily where she conducts. Certainly the Eternal Parent, who watches with equal care the vegetation of a tulip, and the operations of a system, who has appointed to each planet its proper orbit, and assigned to innumerable suns, their places, never left to chance the important arrangement of the links which compose the chain of intellectual being. Look into the natural world, and behold the vapours which load the bosom of the atmosphere, distilled upon the lofty mountain’s summit, conveyed down its craggy side, and then transferred over some parched plain to its original, grand reservoir! Behold, also, the vast variety of plants nourished by those very particles, which are death to man; while they respire that pure salubrious air by which he breathes and lives! Realize the nicety with which the sun and moon alternately reign; each presiding in his own territory, without invading the dominion of the other. In short, study the beautiful, the perfect economy of nature in almost every inanimate sub-

stance, and say, if it be not highly probable that every intellectual being was designed for some particular purpose; was moulded to fill some particular place. Observation, indeed, discovers that nature has acted consistently. Every one will find, if he study himself, that he possesses certain endowments, which qualify him for some one profession in preference to any other. Some evidently are entrusted with five talents, others with two, and others with but one. Why this difference in abilities? Because of the various sublunary professions, which must all be filled, every one has its essential, peculiar requisites. Nature, then, has designated for every man his proper sphere, and graduated, by merit, the scale of preferment. Worldly interest, and contracted desires, are powerful opponents to this purpose of nature. In proportion as any profession becomes popular, powerful, or lucrative, its votaries increase. Few men, when choosing the road they will follow as they journey through life, seriously ask themselves these serious questions—to this does nature point?—can I here serve my God, my country, and mankind, to the best advantage? The only arguments of allowed weight are—this is the road to fame—this is the field for ambition—here I can easily acquire property, and soon retire with the trophies of independence. In fact, so insatiate is the thirst for wealth, at the present day, that a man is enticed into any profession by the narrow consideration that he can there make a fortune. This speaking motive has sufficient force to debase the man, whom nature has distinguished as her favourite; and to render him arrogant upon whom she has frowned. How often do we see persons, who might make useful characters in the shop of Crispin, condemning themselves by enlisting under the banners of Blackstone. How often do they, who were designed for priests in the temple of Minerva, bend, with servility, the knee to Plutus; and sacrifice, at his gilded shrine, the noble earnest of immortal souls. Such conduct is injury to self, thoughtlessness

of society, ingratitude to nature, high treason against God. The designed effects of that variety of capacities observable in man, is sometimes counteracted by the ambition of parents. Blindness to the faults and foibles of the child, is a constitutional weakness in almost every parent. The fond mother imagines her son a paragon of perfection; and 'the father's ambition centers in his Ascanius.' This entirely excludes reason from all their deliberations concerning his welfare. While the boy is yet in petticoats, they determine his future profession, and by pushing him into the literary world, before one power or disposition of his mind is known, they increase the number of 'fools of quality.' It is equally remarkable and true, that early youth is the period when we first form our opinion of ourselves. Self-love magnifying prodigiously our smallest virtues, and diminishing almost to invisibility our greatest faults, forms the opinion replete with partiality. It flatters our ambition for pre-eminence; inexperience gives a sanction to all its dictates; and hope, which in every state deceives, while it makes happy in youth, plays with our ignorance. We should, therefore, be careful of relying too much on an untried wing; lest, like the adventurous unfeathered bird, we flutter, pant, and fall to the ground.

“The choice of a profession is equally as important in its nature and consequences, as the choice of a consort to accompany us through life, to blunt its thorns, and cheer its dreary scenes. Reason advises the youth, who is determining his future course, to enquire what are the qualifications necessary for the occupation he has in view? How far he possesses these qualifications? Whether the employment be congenial with his nature? What are its attendant difficulties? How far he can attain in it the main end of his being? Whether in that line he can be happy himself, render all around him happy, be useful to the world, do honour to his creator? Having satisfied himself concerning these points, he may resolve. Having resolved, he must steadily persevere; convinced that, as

the continual dripping of water wears the hardest stone, so unceasing application will remove the heaviest difficulty, and overleap the highest obstruction. Be his profession, however, what it may, gratitude to the worthy, industrious monitors of his youth, will never be a subject of secondary consideration. The adieu of those, from whom he has received peculiar attention, will pierce his sensibility to the very quick. While he reaps in the world a harvest of advantage from their careful culture, he will offer unto them the thanksgivings of a grateful heart, cordially wishing them temporal and eternal prosperity."

These essays do evidently belong to his life, for they indicate the qualities both of his mind and heart, the progress which he had made in knowledge and in virtue, and to a considerable degree the principles and feelings which guided his conduct, and were the foundation of his character and usefulness. It is indeed pleasant to know that the warmth of his heart was not chilled by the current of time, nor the noble aspirations of his youth eradicated by the fascinations of a perishing world, and the example of the indolent and grovelling. The productions of his pen were considered so superior to those of under-graduates in general, that the Professor of Rhetoric requested a copy of one of them, which he never recollects to have done of any other of his pupils. At the commencement, when he received his degree of bachelor of arts, in 1795, he delivered the English oration, which was considered the first honour in the exercises of the day. His subject was "Taste,"*, a quality of good writing which he eminently possessed, and was, therefore, very capable of illustrating. He was listened to with profound attention, and engaged general admiration by the loveliness of his countenance, the graces of his person, the modesty of his deportment, the beauty of his composition, and the correctness of his

speaking. He was decidedly the favourite of the day. The separation from the University was distressing to him in several respects. It removed him from beloved instructors and companions. It called him from the tranquil occupations of the student, to engage in the distracting duties of maturer age; to be a painful witness of the contentions of men; to encounter their contradictions; and to partake of their toils and cares. It called him from retirement, and his study, to that world which so often drew forth his sighs and tears, and to those active employments which were uncongenial with his temper and habits. In short, it terminated a period of his life, which he declared he always regarded as the happiest portion of it. Success in his pursuits, and the general estimation which encircled him, rendered his time at college peculiarly happy. And there was much in that scene to interest a mind like his. The mild discipline of a college, so different from that of a grammar-school, the incentives to laudable exertion, the variety of intellectual pursuits, the discoveries of natural science opened to the mind by the most interesting experiments, the order and tranquillity of the arrangements compared with the bustle that prevails in the world, the freedom of the heart from those perplexities and cares which attend it at a later period in life, the agreeable relaxation afforded by the stated vacations, and the social enjoyments of a community in which there is so much less rivalry, and so much more good feeling than in any other large society, render the condition of a student in one of our colleges peculiarly agreeable to a mind desirous of knowledge, and a heart susceptible of kind and elevated emotions. At this time, he had also two sources of enjoyment which he greatly valued—the society of several families of intelligence, and virtue, and refinement, at whose houses he visited, and whose hospitality he mentioned with gratitude as having contributed much to the satisfaction of his leisure hours—and that higher pleasure to which I have before adverted, an inti-

mate communion of thought and feeling with a bosom friend, who was also a student.

Bishop Smith, principal of the Charleston College, having applied to some gentlemen in Boston to procure a head master for that institution, their attention was directed to Mr. Dehon, and it furnishes conclusive evidence of the high reputation which he had already attained for learning and prudence. Honourable and profitable as the situation would have been, he declined it—influenced chiefly, it is believed, by the consideration that it would interfere with his long cherished design: preparation for the sacred office. It is a common error for a young man in our country “to be enticed (as he expressed it) into any profession by the narrow consideration that he can there make a fortune.” How often does he spend the precious time and exhaust the energies in school-keeping, which ought to have been devoted to the qualifying himself for that profession in which he had purposed to employ his life. The business, intended as a temporary expedient, at length proves the only one for which he is capable. Honourable and most useful is the profession of a teacher. But if it were chosen, as in other countries, for life, it would be conducted with the best zeal and success, with the greatest comfort to the preceptor, and benefit to his pupils. Injurious consequences are unavoidable when it is committed to those who have no ambition of excelling in it, who consider it merely as a means of livelihood, and whose attention is divided between it, and some other pursuit. It is true, some of our most distinguished men have, in early manhood, engaged in the business of tuition, but it cannot be believed that they were as successful as the *experienced* teacher, although he were even inferior in talent and learning, and it will be found that, in general, they limited both their time and attention, not unfrequently, we cannot doubt, to the disadvantage of their pupils, so as to produce the least possible interference with their ultimate views. Although Mr. Dehon had

declined a large school, and an engagement for any length of time, he was induced to teach a few scholars for a few months. I would embrace this occasion to observe, that the duties of a school interfere with the studies of professional life much more than is generally supposed. The mind which has been unduly excited in adapting itself to various capacities, and the nerves unstrung by the noise and perverseness of the pupils, require some hours of relaxation and bodily exercise, before the study can be entered with comfort or advantage. Might not the candidate for either of the professions, if dependent for his maintenance on his daily exertions, select some occupations more eligible than that of school-keeping?

About a year after he left the University, Mr. Dehon entered, in the capacity of a lay-reader, into that sacred service in which he continued with unwearied diligence to the end of his life. It was the custom in some churches at that time, and the canon forbidding it* did not then exist, for the lay-reader to deliver a discourse written by himself, and there is extant a sermon of his preached at Cambridge in December, 1796, on a thanksgiving occasion. This was among his first attempts in this species of composition, and it breathes such sentiments of piety, patriotism and benevolence, as must render the following extracts acceptable to the reader. His text is Matt. vi. 13. "Thine is the kingdom, and the power, and the glory, for ever and ever: Amen." After some remarks on the doctrine of providence as inculcated both by reason and revelation, he divides his subject, and then utters this pious ejaculation: "Would to God, I possessed the commanding pathos of St. Paul, or the winning softness of St. John, that I might warm the affections of my hearers to give thanks unto the Lord, to sing praises unto our God, to blow up the trumpet on our solemn feast day. The richest source of true glory is goodness. In this

* The prohibitory Canon was passed in 1804.

point of view, the sovereign of the universal kingdom is glorious indeed. . The goodness of the great sovereign is conspicuous in that after having created man he beneficently provides for his preservation. Where is the person who basks not in his sunshine by day—who sleeps not beneath his covert by night? Where shall we find the man who feasts not on the food which his providence distributes—who quaffs not of the spring which he causes to flow? Who gives to that food the power to nourish? Who imparts to that refreshment the ability to exhilarate? ‘Thine, Lord, is the glory.’ It is a farther mark of God’s favour to man, that while other beings quite inactive range, and of their doings God takes no account, his conduct is under the inspection of the most high. While the other created beings with which we are acquainted, appear incapable of knowing a God, and of adoring his glory, man is endowed with reason to discover him, through his works, and blessed with a revelation sanctioning and strengthening her suggestions. While the brutes live out a thoughtless existence, and then perish forever, he is acting to some end, and is destined to an immortality beyond the grave. Great indeed is the glory of the Lord, as displayed in man’s redemption, and in the gospel of his Son. That discovers a majesty which unassisted reason had never found—that extorts an adoration which feeble nature had never paid. It carries us forward to the period when the immortalized spirits of men shall unite in one grand, harmonious peal, shouting ‘Allelulia, glory and honour to the Lord, our God.’”

In applying the subject, he observes: “We are this day assembled at the call of our executive, and in continuation of the custom of the pious first settlers in New-England, to commemorate the mercies that, during the year past, have been lavished on the State, of which we are citizens. A pious custom it is, and God grant that the piety which gave it birth may prove its protector, and ever defend it from the rude, the unhallowed touch of

atheistic infidelity. Let us not, however, confine our acknowledgments to one solitary day appointed by civil authority. Let us rather, as our Church happily expresses it in her liturgy, 'shew forth his praise, not only with our lips, but in our lives, by giving up ourselves to his service.' By thus shouting our Amen to the ascription of the kingdom, the power and the glory to the Lord, we shall be fitted and made worthy to celebrate an eternal thanksgiving in his heavenly kingdom."

Having officiated as a lay-reader at Cambridge, for some months, he was invited to act in the same capacity for a much larger congregation at Newport, Rhode-Island. It is believed that the first sermon he delivered there was from Romans i. 16. "I am not ashamed of the gospel of Christ." The exordium insists upon religion, as distinguishing man from other creatures on earth, and on the superiority of Christianity over all other systems of religion. He then divides his subject into two heads :

I. The transcendant excellence of the gospel.

II. The corruption of the principles from which a shame of it generally proceeds.

Under the first head he shows the gospel to be excellent in

1. Its origin.
2. Its nature.
3. Its end.

Under the second head he shows that the causes of shame are,

1. A fear of the remarks of the world.
2. Inconsideration.
3. The pride of the human mind.
4. The unsubdued strength of vice.

From a variety of excellent remarks we quote the following: "Take his belief from the real Christian, and you give a mortal stab to his comfort; you deprive him of a treasure for which the world cannot compensate; you

obliterate from the face of nature every lovely feature, and obscure that light by the reflection of which he had discerned something significant in life, something desirable in existence."

"There are many who are afraid to profess openly their faith in the gospel, or even soberly to examine its evidences, lest they should excite the observation of their less serious acquaintances, and incur the imputation of hypocrisy, or weakness. If they go to Jesus, it must be with Nicodemus, by night, for fear of the Jews. Now a more unworthy principle cannot operate upon the mind of man. It augurs a want of manly independence, which would be considered disgraceful in any other cause, and is dangerous as well as disgraceful, where such momentous interests are at stake. 'Who art thou, that thou shouldst be ashamed of a man that shall die; and of the sons of men that shall be as dust, and forgettest the Lord thy maker?'"

"To consider is, in every age, man's privilege and duty. And inconsideration, when that which is nothing, or is every thing, demands his attention, is one of his follies over which, if there be tears in heaven, angels weep."

"Virtue and vice are so directly in opposition, that our contempt for one will be as exactly proportioned to our attachment to the other as the elevation of one part of a balance to the depression of the counterpoise.—Christianity is as grievous to the corrupt mind as the light of the sun to the disordered eye. They who are truly brought out of darkness into light; in whom the holy spirit hath broken the power of sin; and who are thus turned from Satan unto God, can never be ashamed of the name, the gospel, the ordinances, the friends of the redeemer. So far as you find yourselves reluctant to acknowledge Christ, to rejoice in his name and word, and to follow his steps, so far unquestionably are you from being perfectly turned

to the living God. The reason assigned by him why men love darkness rather than light, is because their deeds are evil."

In an application more than usually animated, he says : "Ye, who are lovers of moral improvement, will ye be ashamed of that faith which has been the delight of Abraham and Moses, of David and Samuel, of the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and the host of Christian worthies whose virtues have formed the purest lustre which yet has rested on the human character? Ye who are admirers of reason, will ye be ashamed of the faith in which those masters of reason, a Locke and a Newton, a Boyle and a Hale, a Washington and a Jones, have found their peace and satisfaction? Ye who are willing and glad to avail yourselves of the redemption that is in Christ Jesus, will ye be ashamed to appear as his followers, and defenders of his cause, when, to secure for you this redemption, he endured the cross, despising the shame, though he was heir of the glory and bliss of heaven? I call upon you to guard against this false shame, by your knowledge of the evils of which scepticism is productive. I call upon you to guard against it, by the holy sign impressed upon you at your baptism, in token that you should not afterwards be ashamed to confess the faith of Christ crucified, 'manfully to fight under his banner, and to continue his faithful soldier and servant unto your life's end.' I call upon you to guard against it, by that transcendant tenderness, that ineffable goodness, which hath led him to offer his own body and blood to be your spiritual food and sustenance, and is ready, unworthy as we are, if we will go humbly to his table, to entertain us with heavenly food, and to spread over us the banner of love. And finally, I call upon you to guard against it, by that solemn declaration from his own lips, with which I shall close this discourse : 'Whosoever shall be ashamed

of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels.' ”

This discourse was copied, and probably enlarged and improved, in the year 1810. It, no doubt, contains much of the style and sentiment of the original production; but it is introduced here not so much as an early specimen, as on account of the prevalent error which it so ably exposes. The plan is exhibited as an illustration of his logical method. The arrangement of his discourses, as to every, the minutest part of them, was always settled in his mind, if not sketched on paper, before he began to write them out. Indeed, most of the expressions had been selected, so that he could, with little difficulty, as I have heard him say, pronounce them before they were written. One great advantage of this habit was, that it enabled him to prepare his sermons out of his study, on a ride, or a walk, or when detained, as waiting for a funeral, and when he once sat down to write, the discourse was finished in a few hours. The rapidity with which he wrote, was a strong evidence of his quickness of recollection. And an understanding, well disciplined by logic and rhetoric, could alone have introduced each member, sentence, and word, in its proper place. It was as the skill of the architect, to apply his own words, who prepares his materials, and then so adjusts his beams, joists, rafters, and boards, as to produce a compact and beautiful edifice.

In this office of lay-reader, at Newport, he gave general satisfaction both in the desk and the pulpit; and, it is believed, all the discourses were even now of his own composition. His theological studies were directed by the Rev. Dr. Parker, then rector of Trinity Church, Boston, afterwards bishop, with whom he enjoyed the closest intimacy, and whose memory he always affectionately cherished. He often mentioned Dr. Parker as one of the

best readers of the public service that he had ever heard, and he was suitably influenced by his bright example as a friend to order, and an active parish minister.

The following notices of Bishop Parker are from the funeral sermon by the Rev. Dr. Gardiner, who was for several years his colleague; and his successor in the rectorship of Trinity Church, Boston.

“As the Episcopal Church had shared the royal bounty and favour, and, in this country, had always been unpopular among the zealots of other persuasions, she naturally became an object of jealousy at this crisis (1776) and her ministers the objects of resentment. Alarmed for their personal safety, in this moment of menace and peril, they fled. Mr. Parker alone remained, and constant to his duty, persevered in its execution.” “To his noble conduct must, doubtless, be attributed the preservation of the Episcopal Church in this town. Nor was the spirit he displayed less disinterested than firm. Repeatedly did he refuse the rectorship of this Church, anxiously desirous of leaving open a path for the return of his senior colleague, and it was with difficulty, and after a considerable space of time, that he was prevailed on to accept it. His reputation extended throughout the Union. He was looked up to as the head of the Episcopal Church in New-England, and inferior to no clergyman on the continent in the essential accomplishments of that sacred character. His discourses were serious and solid. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The divinity of the Saviour, the doctrine of atonement, faith in the holy Trinity, were, he conceived, essential parts of the Christian system. But though zealously attached to these important doctrines, he never, for a moment, lost sight of reason and good sense, and would as vigorously oppose the advocates of blind faith, and absolute predestination, as the defenders of loose and

latitudinarian sentiments in religion. It will be difficult, if not impossible, to find another so well qualified to perform the important duties of a parish minister." "His attention to the poor and to the sick, was unremitting. He administered every spiritual and temporal consolation, which their situation demanded, and cheerfully sacrificed all engagements to the call of duty." "As a man, he was endowed with great and distinguished virtues. With a sound understanding, he united a most humane and feeling heart. No child of misfortune was ever turned from his door without relief, and often have I seen him turn aside, to conceal the tear of sensibility that had started in his eye at the appearance or recital of distress, in which he had no reason to be peculiarly interested. To avarice he was an entire stranger. He despised money for its own sake, and valued it only as necessary to procure the conveniences of life, and relieve the wants of the poor and unfortunate. No clergyman in this country ever exercised more extensively the rites of hospitality. His doors were always open to his numerous friends and acquaintance, and his table spread for their entertainment. He appeared to the greatest advantage under his own roof, where, in the presence of his numerous family, amidst the pleasures of social intercourse, he relieved the cares and fatigues of the day, with cheerful and agreeable conversation. Those who were most interested in his welfare, would often hint to him the propriety of saving a portion of his income, for the future support of his numerous family. But the generosity of his nature forever struggled with his conjugal affection and parental tenderness, and too frequently proved victorious in the contest. His rank in society, and the profession of a gentleman, he considered, required a style of living, rather beyond what is merely decent and necessary, and though his people were liberal, yet his income was not more than sufficient to satisfy the demands of a very large family, and his own sense of propriety.

“There was a general impression that he was a proud man, among those who knew him but slightly. But never was there a charge more unfounded. A certain loftiness of deportment, perhaps a little stiffness of manners, and the occasional neglect of returning those salutations in the street, which the courtesies of life seem to require, might have given rise to this supposition, and can alone serve for its apology. For never did I know a human being, who entertained a more humble opinion of himself, was more diffident of his own talents, or less inclined to give pain or offence to any living creature. What I here affirm, I affirm on my own personal knowledge and observation, and should consider flattery of any kind, on this solemn occasion, the worst species of hypocrisy.

“Bishop Parker was a man of distinguished prudence, and this virtue in him was pure and unalloyed. It was entirely unmixed with cunning, the despicable vice of little minds, and mean capacities. He scorned to gain a moment’s popularity by a trick, and simulation and dissimulation he utterly disdained. His prudence was of the most manly kind, the result of naturally good feelings and intuitive good sense, which led him to think, and speak, and act the very thing he ought, and to support a character of dignity and propriety at all times, and in every situation.

“As a citizen, he was in the highest degree useful, and in this view of his character, there is not, perhaps, an individual in Boston, whose loss will be more extensively felt. There is not a society in town, established for the promotion of public good, or private benevolence, of which he was not a distinguished member, and, in most of them, an active officer. Whatever tended to improve or ameliorate the condition of his fellow-citizens, was the constant object of his care and attention, and he zealously co-operated in every plan devised for that purpose. Such was his acknowledged integrity, and so great the opinion of his judgment, that he was often chosen as umpire, or

arbitrator, to decide the disputes of individuals, and if his decisions were sometimes unsatisfactory, they were always just and impartial. To the widow and orphan, he was the comforter, adviser, and friend. Whatever property they inherited, he laid out to the utmost advantage; and if it proved insufficient for their support, he was zealous in promoting subscriptions for their relief." He was consecrated Bishop of the "Eastern Diocese" in 1804, but ere he had discharged a single duty of his new dignity, he died.

I have extended these extracts, because they are almost as applicable to Bishop Dehon as to Bishop Parker—to the pupil as to the preceptor. May not these points of character, as they must have been admired, have been almost unconsciously imitated?

It needs scarcely to be observed, that the same diligence which he had employed at the academy, was now consecrated to the noblest of sciences, even to that 'which is unto salvation.' And his friends had the great satisfaction to perceive that he grew daily, not in knowledge only, but in virtue also; in favour with men, and, as they had good reason to hope, with his God. The temptations to which his youth, beauty, and reputation exposed him, would have injured any heart in which religious principle was not deeply rooted. But he passed uncontaminated through the gay season of life. He bore his honors meekly. Few, very few, have been able so to overcome the world, the flesh, and the devil. Let the glory be ascribed to that divine grace on which he habitually placed his whole reliance, and which he often invoked with strong cries and many tears. This may seem a proper place to introduce his sentiments on "Early Piety," although they are extracted from a sermon dated in the year following to that of which we are now treating. He intended the discourse to be admonitory to himself, as well as to others, for he uses the expression, "at our period of life": "Other barriers are erected in this world than that of religion.

which promise instant emolument; and under them the young eagerly enlist directed by blind impulse, or thoughts which are the offspring of the moment. Solomon gave no unnecessary advice, when he said 'Remember thy creator in the days of thy youth.' It is a mistaken idea, that religion is best accommodated to the sedateness of age; and is incompatible with the pursuits of youth.— Never does it appear more lively, or dispense a more salutary influence than when it glows in the youthful breast: it does not convert the cheerfulness of this season into gloom; it imposes no restraint upon the innocent hilarity of the morning of life. But it gives a cast of rationality to our pleasures, and so regulates them that they may not leave stings in the bosom; nor vanish with the heat of youthful blood. It is true, it checks the wild eccentricities of passion, and the illusive vagaries of folly. They are like the sudden flashes of inflammable air, which are momentary, in their duration and render the atmosphere smoky, and corrupt. Instead of these, religion substitutes the purer real pleasures of benevolence, contentment, complacency, self-government and piety. She refines the feelings which yield rational delight, and moderates the transports whose excess brings misery. The tendency of the one is to ennoble a man, and render him satisfied with himself; the tendency of the other is to degenerate a man, and render him debased in his own eyes." "If it be necessary ever to be religious, it is to be always so. Religion is not a dress accommodated to a certain age. It is a garment in which we are to be always attired to meet our Lord when he comes. Every moment of life is more precious than all the glittering joys which pleasure can display. Age, unable with pleasure to review the past, destitute of principles to illumine the present, and without religion to satisfy it with a prospect of eternity, must, methinks, be an unenviable lot. On the contrary, that evening of that life cannot but be pleasant, which has been spent in a manner conformable with the will of the

Most High, and as becometh rational and moral beings. Review of the past is then satisfaction, and anticipation is bliss. The Lord has a claim to the first fruits of our being. To offer to Deity the remains of a life which has been devoted to vice and folly, is not accomplishing the end for which he gave us existence. The man who dedicates the morning of his days to the author of his being, will have a rich harvest of joy. 'I love them that love me, and they that seek me early shall find me.' "

CHAPTER II.

His Ministry at Newport.

MR. DEHON was ordained a deacon by Bishop Baas, at Newburyport, Massachusetts, on the 24th December, 1797, and was immediately elected rector of Trinity Church, Newport, Rhode-Island. The following was his letter of acceptance :

“To the Congregation of Trinity Church at Newport.

“ *Gentlemen,*—The convincing proof of your anxiety for my settlement among you as your rector, exhibited in your renewed application, flatters and affects me. When I answered your former proposals, the predominant objection against a compliance with your wishes was the want of a stipend adequate to the situation. But for this, I should have been influenced by your unanimity, and felt it my duty to comply with your request. This objection being silenced by your second resolve, and the same unanimity of proceeding having continued, I feel it an obligation to accept, with cheerfulness, the rectorship of your Church. Relying for assistance upon that Being, who alone is capable of blessing men with endowments equal to the offices which they are called to sustain, I promise, on my part, to discharge the several duties of that office, which I now accept, so far as I am able, and so long as the providence of God shall see fit to continue me in the same. It will, doubtless, gentlemen, be most agreeable to you, and it will be most convenient for me, that I receive holy orders before I meet you at Newport. As a presentation from you will be expected by the bishop, it is necessary that it should

be forwarded by the earliest opportunity. I shall endeavour to be with you immediately after orders shall have been obtained, and I devoutly wish that we may then commence a long series of years of mutual satisfaction, comfort, and joy. • THEODORE DEHON.

“Cambridge, November 29, 1797.”

When he entered upon this charge he preached from Philippians ii. 2. “Fulfil ye my joy;” and no text could have been more appropriate, for through life he looked to the exercise of the ministry as the chief source of his joy. In this discourse he shews “some of the ways in which the fulfilment of the joy of a Christian minister must depend upon the people, who are committed to his care.” “The thing most dear to every faithful minister of Christ, is the success of the gospel. If, therefore, the people feel no concern for the cause; if they discover to the world that their profession of religion is altogether a matter of education, habit, or convenience; if they employ a clergyman solely because it is decent and customary to have one; if, when they have employed him, they betray the instability of their faith by a disrespect for his office, and an unwillingness to maintain it, it is hardly possible that the joy of their minister can in any degree be fulfilled.” “No sight below heaven can be more lovely, even in the eyes of Deity himself, than a Christian congregation walking hand in hand like brothers; endeavouring to promote each other’s prosperity, and improvement; and in sweet unison advancing the glory of God and of his Christ. This was the principal object of St. Paul’s desires, when he addressed to his Philippian converts the passage from which the text was selected. If, says he, there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, fulfil ye my joy; that ye be like-minded, having the same love; being of one accord, of one mind; doing nothing from strife or vain-gloy; but in lowliness of mind each esteeming others better than himself. So great a source of delight must this be to every minister of the

gospel, that he who finds it his, must be happy in his office here, independent of his future prospects. Could he feel assured, that in that day, when all the stewards of the gospel shall be called to account, he should appear at the head of those who lived in this world under his parochial care, and presenting them to his master, be able to say, 'of them whom thou gavest me I have lost none,' his joy would be literally, and in the noblest sense fulfilled."

He sums up his remarks as follows: "The foundation of his joy must undoubtedly be laid in himself. The happiness must rest upon the basis of his own belief in the religion he professes; his own adherence to the precepts he inculcates, and his faithfulness in the discharge of his official duties. But, though these are the corner-stones upon which his joy must be founded, they alone are not adequate to its fulfilment. You have seen that much, very much, depends upon his people's being heartily engaged in the cause which they profess to maintain; upon the success of his ministry among them; upon their living in harmony and love; and upon the hope resulting from his and their progress in holiness, that though death must suspend, it will not annihilate their happy intercourse, but that it shall be perpetuated in the regions of eternal bliss. I have been thus particular upon the subject, not doubting, that particularity would be pardoned by you, upon this occasion; an occasion to me the most affecting of any which has occurred since the commencement of my existence. An infinitely wise and good God has seen fit, at this early period of my life, to call me to the ministry of his Church upon earth. When reflecting upon the holiness of the office, when considering the importance of the interests, the greatness of the obligations, and the arduousness of the duties which it involves, I have been compelled to exclaim, with the author of my text, 'who is sufficient for these things.' But relying upon him, who out of the mouths of babes and sucklings can perfect praise, and having full confidence in the declaration, made by our master,

when he instituted holy orders in his Church, that he would be with us always, even to the end of the world, I this day meet you as your minister in Christ. Already has the happiness of your pastor commenced, in beholding a Church but lately divided against itself, and almost tottering to dissolution, now united in voice, and, he devoutly hopes, in affection. In the language of the apostle permit him to address you, ‘Fulfil ye my joy,’” &c.

This discourse is a fair specimen of the accuracy of composition which appeared in all his writings. He can scarcely ever be said to have written carelessly. It is also a happy illustration of those tender feelings, and that humility which adorned his writings and his life. The reader will perceive an analogy between the sentiments here expressed, and those on the occasion of his being advanced to the Episcopate.*

It is said this Church was, about this time, in a declining state. Differences prevailed in the congregation which much disturbed its peace, and interrupted its prosperity. There was no office which Mr. Dehon undertook with greater pleasure, and executed with better success, than that of mediator. His expostulations, founded in scripture, were unanswerable. His example enforced every lesson. His affectionate manner was irresistible. “Blessed are the peace-makers, for they shall be called the children of God.” He perceived a misunderstanding so soon as it was produced, and instantly endeavoured to correct it. He noticed the first wave of anger, and poured upon it the oil of kindness. He never beheld the peace of any society interrupted, without applying to its restoration the energies of his mind, and the fascinations of his heart. He never saw the brother alienated from his brother, without a desire, a prayer, and an attempt, as far as propriety would permit, to effect a reconciliation. Like Moses, in this respect, not less than in his meekness,

* See Chapter V.

he came forward to allay the heat of passion, and heal the wounds of friendship; and his look, and speech, made the appeal of Moses to the heart, "Sirs, ye are brethren, why do ye wrong one to another?" The harmony of his congregation, produced by his address, continued uninterrupted. It flourished greatly, and the praises of its minister were in the heart, and on the lips of every one. There was talent, and knowledge, and oratory, to excite commendation, but the tribute now alluded to was less from the understanding than from the affections, and was rendered more to goodness than to other excellencies. The expressions of those in the humbler walks of society, while their eyes were filled with tears, the delicate attentions of the refined, and the solicitude of all for his welfare, brought to mind those happy times when the minister was revered as a father, and esteemed "very highly in love for his work's sake." The nominal salary was small. But the people ministered abundantly to his comfort. And many of their gifts had unspeakable value, because associated with such feelings as the heart loves to awaken. The knowledge of their existence constitutes one of the best joys of a Christian minister. In his own emphatic language, he here wanted nothing. On the 9th October, 1800, he was ordained a priest, at Newburyport, by the same bishop from whom he had received deacon's orders.

His time, at Newport, was chiefly divided between parochial visits, and his study. The congregation was large, and he felt it his duty to be acquainted with every member of it. To some, his visits were only occasional, while to others they were frequent, and long protracted. He loved to speak with those that feared the Lord. He felt that he could be instructed in some things by the weakest disciple; and the experienced Christian, in the humblest situation, always commanded his respect, and was valued as a good monitor, and a living witness of the efficacy of the gospel. He loved to chasten his

attachment to the present scene, and to cultivate humility and benevolence, by frequenting the abode of poverty and wretchedness, and the chamber of sickness and death. By such visits he was also impressively reminded of the sinfulness of human nature, which had exposed it to so many and dreadful calamities, and of the value of that religion which was sent from heaven to bind up the broken-hearted; to declare good tidings to the poor, and to kindle the light of immortality in the valley of the shadow of death. He recollected that our Lord had commended the state of poverty, as favourable to the reception of the gospel, and, therefore, went often to the houses of the poor, to reclaim from error, or to encourage in well-doing, them and their children; to persuade them to practice family and private worship; to attend at the sanctuary; to think less of a world which had disappointed them, and more of those riches which are certain and everlasting. "From the hovels of the poor (writes a friend) he would turn to the dwellings of the affluent, and paint the scenes he had left with such glowing colours, and in such pathetic language, as would immediately induce them to send, out of their abundance, portions to those who had nothing to eat. Frequent instances have come within my knowledge, of comforts which have been sent, without even the giver's name, to the distressed and needy, in consequence of his feeling description of their situation." By administering to their necessities from his own purse, and calling in others to their relief, when his own means were insufficient, he acquired their confidence; by his attentions, and those of other Christians influenced by him, he excited in them self-respect; by giving them some well selected tract, or larger book, he conveyed useful instruction, and finally, by some scriptural incident happily introduced, "a word fitly spoken, like apples of gold in pictures of silver," he gradually led them from immoral and irreligious habits, to become good members of society, and the Church. The effect of affliction, to excite reli-

gious feelings, could not have escaped the observation of Mr. Dehon. The sick and the afflicted were sure of his marked attention. He came to weep with them, to assist in opening the lessons of providence, and to pray that they might be consoled, and corrected, and edified. The awe of the timid was soon removed by the tenderness of his address. The sinner perceived immediately that he taught a doctrine of peace, not of terror. If the first visit had been reluctantly accepted, the second was eagerly desired. The dying mortal and his weeping relatives welcomed him as the herald of consolation, and the physician of the soul. But there was one class of mourners, who more particularly engaged his solicitude and attention, those who having turned their thoughts to the important concerns of religion, had become overwhelmed with remorse and fear, under a consciousness of their sinfulness. Into their feelings, he entered immediately and completely, and he spared neither time, nor reflection, nor prayer, to bring them into the way of peace. He was blessed with signal success, and if there was any event which warmed his heart with a higher joy, it was that he had been used by the Almighty as an instrument in the conversion of a sinner from the error of his ways. "You have doubtless heard (thus he writes to a friend) of the death of ———. We are all in tears. His family, what a scene of grief! They have, however, such consolations as cannot fail to soothe them, when the vague anguish of their bosoms becomes defined. His Christian faith, resignation, and humility, were wonderful. Under the most agonizing pains he received baptism, and the eucharist at different periods, and was precisely in that state, in which we all should wish our friends to quit this scene, and enter upon the eternal world. At some future time, I will give you an account of my interviews with him. To me, the recollection of them is pleasant, as the choicest incidents of my life." He here alludes to a gentleman eminent in the medical profession, who unfortunately

had embraced sceptical principles. In addition to this circumstance, there was in him an amiableness which particularly excited in this young pastor an anxiety for his spiritual welfare. It pleased God to inflict on him a protracted illness, during which Mr. Dehon frequently visited him, and they engaged in the discussion of that most important of questions, "What shall a man do to be saved?" Objection after objection was patiently heard, mildly combated, and effectually removed. Gradually was Christian truth unfolded to the mind of the inquirer, and at length the zealous and persevering minister had the satisfaction of seeing him not only almost, but altogether a Christian. This event was the more grateful, as the relatives of the convert were particular friends of Mr. Dehon. He did indeed participate in their joy, that the son and brother who had been as if dead was alive again, that he who had been lost, in a spiritual sense, was now found for eternity. "I feel well assured (writes a relative) that the conversations and character of Mr. Dehon were the means of interesting my beloved ——— in the truth of religion, and the cords of love by which he drew him out of darkness into light, will, I trust, give him to be one of the precious seals of his ministry." On another occasion, a gentleman, from a distant part of the country, who happened to be at Newport, had strenuously objected to being visited by Mr. Dehon, but having yielded at length to the solicitations of a pious friend, he became so much interested in the message of the gospel, that he desired to have the benevolent minister often near him, and departed this life with a power of faith and hope which astonished and delighted his attendants. These are some of the children begotten in the gospel by this young pastor, and they evince at once his capacity for the sacred office, and the blessing of heaven which already attended his ministrations.

His sermons at this time were as correct and elegantly written as at any period of his life. It was said of them that they were remarkably equal. If other clergymen ex-

called him on particular occasions, very few could be compared with him in the general excellency of his discourses. There was an uniformity in his writings, and indeed in his temper and conduct, seldom below the standard of strict propriety and high merit. It was remarked that his people never were pleased to see his place in the pulpit occupied by another. His success in interesting them Sunday after Sunday, was owing, in no small degree, to the variety of his subjects, and illustrations. It would not be easy to name a preacher who so seldom fell into the same train of thought, and modes of expression. The theologian may think that his sermons at this period are not so exclusively Christian, and so profound in theological science, as those of a subsequent date, and perhaps candour must admit that, as a highly cultivated taste sometimes interferes with the simplicity of the gospel, so its fundamental principles were not so often and earnestly insisted on as they might have been. But it is gratifying to observe that those great truths; the corruption of the heart; the atonement by Christ, the Son of God; the sanctification of the Holy Ghost, which, in the view of the Protestant Episcopal Church, are at the foundation of the Christian system, grew daily in his estimation, and had the most decided approbation of his soberest and maturest judgment. His character as a preacher cannot be said to have been formed while he was yet a deacon, but it already was as the dawn of a bright day. The excellence of his sermons, in a literary point of view, is the more surprising, as he now prepared two every week, except on the week preceding the Sunday for the administration of the Lord's supper, and it is believed he omitted the morning sermon on that day, less to spare himself, than to accommodate the congregation, and to remind them of the superior importance of this holy ordinance, and in this most impressive manner, to invite them to partake of it, and to give it an undivided attention. It is to be regretted, that the fondness for preaching, to which the apostle not im-

probably alludes, when he speaks of "itching ears," should prevent the introduction generally of this custom, particularly in large congregations; and it is surprising that any should not prefer the omission of the sermon to the curtailment of the communion service, by including a whole table in one address, as has been proposed—a measure which could not but impair the effect of this sacred ordinance, as well in respect to the partaker as to the mere spectator. It may be observed that the *personal* address impressively enforces the comfortable doctrine that Jesus died for each and every man, and not for an elect few.

The revival of the ancient custom of *public* baptism, was among the most valuable fruits of his youthful ministry. It is probable that the example of Bishop Parker had strengthened the convictions of his own mind, in relation to this subject. But it would have been a sufficient reason with him, always diffident of himself, and confident in the wisdom of the Church, that her rubric expressly enjoined the administration of baptism in the Church, on some holy-day or prayer-day, immediately after the second lesson, except in cases of necessity. The case of sickness is specially mentioned, and there may be other cases, which the Church designed to leave to a sound discretion. Indeed, all general directions imply exceptions in those cases which could not have been anticipated by human wisdom. The regulations of the Church in relation to the other sacrament are precisely similar. The Lord's supper is to be administered in the Church, as the most suitable place, but in the case of sickness it is permitted in a private house. It cannot be doubted that if this order was innovated upon, the convenience of some individuals, and the power of custom, which often is considered a reason, would render it as difficult to restore the primitive usage as it has been found in the case of the solemn sacrament of baptism. There is not a reason for the *public* celebration of the Lord's supper which does not

apply to the other sacrament. And there seems a special propriety in administering, in the presence of the Christian society, the act of initiation into that society. In this good work, he encountered strong opposition from individuals of influence. To some of them, such reasons as these appeared sufficient—that they had not been used to the proposed way; that it was inconvenient; that they had been accustomed to associate with this solemn act of religion, a social entertainment; and finally, that they were unwilling to contemplate a service with any additional solemnity, which they performed rather from habit, or in compliance with the wishes of a pious friend. But our pastor was not to be diverted from his duty by any opposition, and the objections which were offered satisfied him that baptism in private houses had led, and perhaps was almost unavoidably subject, to great abuses. He was not willing that his people in general should lose the benefit of witnessing this significant ordinance, or that the baptized in particular should be deprived of the prayers of the congregation, and of the best means of exciting in their sponsors a due sense of their responsibility. He conducted this affair with his usual discretion, with the firmness of Paul, and the meekness of Moses; and such was his success, that some parents candidly declared, that in future they would object to a proposal for privately baptizing their children, although they had been strongly in favour of it.* At this early period of his ministry, he appears to have been also sensible of the usefulness of another ancient usage of our Church, the observance of the fast and festival days.† He felt the interest of a primitive believer in the events and characters of the Christian history, and considering the commemoration of them happily calculated to promote religious sensibility

* In Chapter IV. this subject is again mentioned and more fully considered.

† This subject is also considered in Chapter IV.

and knowledge, the appointed public service on the fasts and festivals was punctually performed.

On the occasion of the death of G. Gibbs, Esq., a leading member of the congregation, Mr. Dehon preached a discourse, the following extract from which will be acceptable to our readers. He opened the subject in this interesting manner: "That we must die is the most affecting truth the mind can contemplate. As an event which terminates the busy pursuits and dear connexions of life; an event which, whatever its consequence, can take place but once; an event with which may be connected concerns of infinite and eternal importance to our being: dissolution is a subject of consideration, interesting, awful, momentous. What death is to man?—whether he is the dreadful conqueror he appears?—how it is with his victims, while survivors mourn?—what will be our condition when his destroying hand shall have touched us?—are questions which solemnize and absorb attention; and prove the falling of the curtain more deeply interesting than the opening of existence, or the development of life. "Upon this subject, experience can give us no instruction. None go to the mansions of death, and return with the desired information. It is a topic upon which experience, sequestered beyond the confines of mortality, keeps a mysterious silence. Of reason, too, we ask in vain for a satisfactory answer to our inquiries. Life is an enigma which she can hardly explain. How much more, then, is death? The torch which nature holds at the mouth of the tomb, sheds but a dubious and quivering light. It requires a beam from the source of all knowledge and power to illustrate man's condition. We need a voice from heaven to assure us, that to the good and useful, to our beloved and virtuous friends, to those who are worthy of the favour of God, death is not the termination, but the commencement, of their best life and joys. And blessed be God, this voice we have testified by the beloved disciple

of our Lord, who, in the fourteenth chapter of the book of Revelation, and thirteenth verse, furnishes us with these words, "I heard a voice," &c.

At the close of the discourse, he thus introduces the character of the deceased: "Such is death to the upright. It is the close of labour, and the commencement of joy. Clothed with immortality, they enter into peace. To wish them back to this toilsome existence, would be unwise, unkind; it would be like wishing the good patriarch again exposed to the dangers and anxieties of the flood, after he had reached the Ararat of safety, and the bow of protection had been placed over him in the heavens. If to have lived doing good, and to have departed in the sure faith of the holy name, be to die in the Lord, this blessedness in death may be eminently predicated of the valuable character, at the remembrance of whose late departure from among us our tears yet flow, and our bosoms will long be grieved. Your expectations, the public emotion at his loss, and my own fond affection for him, all require that the excellencies of his life should not be forgotten, while we bewail his death. Endowed naturally with vigorous powers of mind and body, blessed by Providence with abundant fortune, and animated by a spirit which viewed nothing with indifference, that concerned the happiness or improvement of his country or man, Mr. Gibbs was eminently qualified to rank among those rare characters, the value of whose lives is felt while they are here, and whose deaths cause a void in society, which the ordinary course of events does not often fill. Do we contemplate him as a citizen, who was more sensible of his country's honour, or felt more tenderly her wrongs? The real interest of his town, his State, and his nation, were near his heart, and could they realize his wishes, rational freedom, increased prosperity, pure religion, peace and joy, would long be their allotments. Do we contemplate him in his mercantile character? By enterprize, integrity, candour, and punctuality, he rendered himself known

and respectable through his own country, in Europe, and the Indies, and with a portion of that benevolence, which actuates the Deity, and emanates from him, it was his delight to convert his commercial projects into occasions of benefiting those whom it was necessary to employ in the accomplishment of them. Do we contemplate him in his state of distinguished affluence? He was the almoner of God. Never was a man in a less degree rich for himself. Pride in his wealth he had none; and he was chiefly happy in it, because it enabled him to bless his family and connexions, to benefit his community, to employ the honest and industrious poor, and to wipe the tear from the widow's and the orphan's cheek. Do we remember him in the connexion by which he was related to us all, as a member of this society? Alas, what a pillar of our Church has God taken away! A modest, yet firm, believer in her principles; a sincere admirer of her services; a friend and liberal benefactor to her ministers: he has left her to regret that she shall no more be benefited by him, save in the influence which his exemplary benevolence, meekness, faith, and resignation, should have upon each of her sons so long as the remembrance of them endures. Shall we approach tenderly the domestic scene, and contemplate him in those relations in which the true characters of men generally appear? Here he was an ornament to his nature. His cheerful and affectionate disposition, his honest, unsuspecting, benevolent soul, qualified him to be a pattern of all that is lovely in domestic life. Oft has affection admired in him, and long will memory deplore, the fond and faithful husband, the tender and indulgent father, the kind brother, the generous master, and the unwearied friend. Such, in every view of him, was this beloved man. Could usefulness in his station, could the most anxious exertions of relative affection and medical skill, could the blessings and tears of the poor and the desolate, could the importunate prayers of the faithful, have prolonged life, we yet had seen him

in the busy scene, in the social circle, and in the house of God, gladdening us with his presence. But he is gathered so his fathers in peace. Soothed with the consciousness of a useful life, yet too humble to rely on this as worthy of any reward, his hopes of a happy eternity rested on that rock, more durable than the everlasting hills, the mercy of God and merits of the Redeemer. Testifying the truth and blessed influences of the gospel, he closed the evening of his useful, arduous day, with the dignity, composure, and devotions of the Christian. Who, as he muses on his course and end, hears not the voice of wisdom calling from her seat, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"With his bereaved family, what bosom that is human does not sympathize. Gracious and adorable God, their hearts are pained; their anguish, O thou friend of the afflicted, is exceeding great! Let the balm of thy consolations descend upon their spirits, as the dew upon the tender plant when it droopeth. Give them to discern through the cloud, thy fatherly hand administering the affliction, and thy right hand extended to wipe away their tears. Yes, my disconsolate friends, it is God who hath done it. Calm, then, your sorrows on the bosom of his unspeakable love. With faithful affection, you have done what you could. On the tomb of the beloved dead, the beams of glory and of consolation are bright. Give to his memory the tears which religion forbids not to flow, but give also to the Almighty the hearts he has formed, the acquiescence in his will which his goodness claims.

"Let none of us, my brethren, suffer this event, big with most solemn and affecting instructions, to pass unimproved. Would you have your posterity refreshed by the fragrance of your good names, when you shall sleep in the dust?—would you have the love and esteem of your fellow-beings to sweeten your lives, and their tears to descend upon your tombs?—would you have the spirit of the Almighty to support you in the hour of dissolution,

and, when every earthly comfort fails, be cheered with the hope of immortality and peace? learn this day to live for others as well as yourselves, to cultivate the kind and benevolent affections, to aid the poor when he crieth, the fatherless, and her who has no helper; to be modest and useful in your stations; to reverence God, and honour the Redeemer. 'To the upright there ariseth light in the darkness, and the memory of the just is blessed.'

"But the death of our lamented friend, as well as his life, urges a most important lesson upon our minds. After paying to his memory the tribute which his worth deserved, how natural to reflect that the fashion of this world passeth away. Though surrounded by every thing which could endear and fortify life, he yet must go down to the chambers of the dead. His wealth is now no more to him than the hollow wind that moans over his remains. His benevolence and meekness, his piety, integrity, and interest in the merits of his Saviour, are the only treasures he has carried with him; with these he must stand before his God, and as they shall avail him (blessed and forever blessed be the Lamb, that *they* shall fully avail) so will be his eternity. Pause—and consider this, my fathers, his contemporaries. Ponder it, my younger friends, who are spending your strength for this world's goods. Learn here that you must die. Bring home to your hearts the reflection, that riches profit not in the day of death; that as the flower of the grass, their possessor must fade away. 'Lay up for yourselves treasures in heaven.' Labour, plan, be rich for eternity. Then, though the earth be moved, and the heavens melt, and the glory of all flesh perish forever, you will have a happiness which shall survive the wreck, will be taken to the imperishable abodes of God and the Lamb."

The feebleness of his constitution, aggravated by the keen air and the fogs of Rhode-Island, and his unremitting labours, rendered it impossible for him to continue the sole minister of the Church, and his affectionate flock

hesitated not to provide him with an assistant. By this kindness he was relieved, in part, of the labour of writing sermons, and of public speaking, particularly injurious to one threatened with a pulmonary disorder, but it does not appear that he relaxed his studies, or parochial visits. The time saved from one occupation was devoted to some other not less useful. It was now that he laid the foundation of his theological knowledge, for after his removal to South-Carolina, he had scarcely any time for deep investigations. It ought to be mentioned as a cause of his proficiency, which was very great, considering the few hours which ill health and active duty left for study, that he gave more time to thinking than to reading. He selected the best works and studied them thoroughly. There was, therefore, an originality in his conversation and writings not to be found where the habit of reading rather than of reflection is indulged in, and the memory is more exercised than the judgment. "His studies (I use the language of a friend) were protracted to the hours of midnight. I have heard him say that the dawn of morning frequently found him at his books. He did not approve of midnight studies, yet he could not overcome his love of conversing with the oracles of God, and the living monuments of the mighty dead in the calm and silent hours of night. May I not say, that this was the only instance in which he practised what he disapproved?" He was particularly fond of the old authors of the Church of England. It is believed that studies of a secular nature, though he had so high a relish both for literature and science, occupied little of his time, and that when he did attend to them, it was to render them subsidiary to his usefulness as a minister of Christ. Perhaps no man ever conformed more strictly to that admirable injunction in the office for the ordering of priests: "Consider how studious ye ought to be in reading and learning the scriptures, and for this self same cause, how ye ought to forsake, and set aside, as much as ye may, all worldly cares

and studies." He read the Greek scriptures with perfect ease, and it is believed had paid some attention to the Hebrew, although he considered this less important, for it is the type which is contained in this language, while the anti-type, the substance of the shadow, is in the Greek. It is true, the Greek is Hebraical, and, therefore, the theologian will not neglect the former language. I trust I may be excused for the digressive remark, although it may have often suggested itself to many others, that in the English language, and probably in no human composition, is there to be found so comprehensive, yet concise, an exposition of ministerial obligation, and so eloquent an exhortation to its fulfilment, as in that part of the ordination office from which we have just quoted. It appears that he had "clearly determined, by God's grace, to give himself wholly to this office of a minister, and that, as much as possible, he applied himself wholly to this one thing, and drew all his cares and studies that way;" for at this time he resisted the temptation of an increased income and (what was more difficult for him) a friendly solicitation to undertake the education of the two sons of a brother clergyman, who was able handsomely to remunerate him. He was willing and desirous to serve them, but he could not consent to do that which would interfere with higher obligations. He uniformly maintained, that the clergy, who had parochial charges, ought not, if it could possibly be avoided, to engage in the occupation of teaching. He thought that it would injure their health, and if it did not spoil the temper, of which there was much danger, or at least unfit it for the arduous duties of a minister, yet it would occupy the energies which God had called to be exerted in another sphere. He had the highest respect for the profession of an instructor of youth, considering it, as every wise man must, as among the most important which can be entrusted to a mortal. But he thought that the field of education was sufficiently spacious to require the undivided efforts of any

man, and he always strenuously recommended that the Church and the school should each have its own proper officer. It is indeed worthy of the serious consideration of every minister proposing to become an instructor of youth, whether he has a disposition which will render the offices compatible in his own case. The narrow income of the clergy furnishes a strong temptation to engage in some additional pursuit, but they should have a reasonable confidence that God will provide for his ministers, and it may be feared that their consenting to engage in other pursuits, may encourage more and more the withholding of the means of maintenance, to which they have, under the gospel, an incontrovertible claim. Let the people be made to understand that the duties of the ministry are sufficient to occupy the whole time of any man. Let them see, that ministers are always employed, and in their one great work, and we may hope a beneficial change in public opinion, and the most happy results. It is known that such considerations were urged by Mr. Dehon on a worthy young minister, who afterwards deeply regretted that they had not influenced him, for he became a victim to his exertions, made from the most laudable motives, in these two arduous professions. Let me add, that too many boys have an improper feeling towards their school-master, which it would be unfortunate that they should entertain for their minister, as it would necessarily interfere with his influence on their minds and hearts.

Notwithstanding the diligence of Mr. Dehon in the discharge of his sacred duties, he found time for the exercise of hospitality. To this he was led by the benevolence of his nature, and by principle, for he recollected that this virtue was enjoined on ministers by St. Paul, and on Christians in general, by our Lord, in that affecting declaration, "I was a stranger and ye took me in." Newport was a place of much resort during a part of the year, and his hospitality must have entrenched on his small income. The stranger was sure of some attention from

him. The clergy, and candidates for orders, made his house their home. And the children of his friends were often relieved of their chief expenses in visiting Newport, sometimes for months, by being admitted under his hospitable roof.

His chief recreation at Newport was the cultivation of a little garden with his own hands. This employment promoted his health, and while it illustrated his taste for simple pleasures, it fostered his love of retirement, and his habit of associating providence with all the scenes of nature, particularly with those which are beautiful and agreeable. In every flower, his devotion traced the wisdom, and the superabundant goodness of its divine creator. "Dr. Hammond used to speak of a certain man, who, when he was upon his death-bed, enjoined his son to spend his time in composing verses, and cultivating a garden, because he thought that no temptation could creep into either of these employments." Jeremy Taylor thus commends this amusement :

"In books and gardens thou hast placed aright
Thy noble, innocent delight."

"It may be too much to say of it, as has been said, (remarks the Quarterly Review*) that it is the purest of human pleasures; but it was in a garden that man was placed when he came pure from the hand of his creator, and it is in gardens that they who are blest with means and opportunity may create an Eden for themselves, as far as earth is now capable of the resemblance." To this taste of Mr. Dehon we may attribute one of his most beautiful and finished discourses from the text, "There was a garden, and in the garden a sepulchre."† In the conclusion, he says: "There, by 'the river of God,' is the garden which has no 'sepulchre.' Its pleasures are perennial. Its joys are nourished with the dews of immortality. On its borders

* No. XXXVII. Life of Evelyn.

† See vol. ii. Sermon 79

are Cherubim and flaming swords, to exclude, forever, the tempter, that he may no more mar the innocence and happiness of the children of the Most High. There walk, the heirs of glory, amidst unfading flowers, surrounded, every where, with trees of life." The young "are in the spring of life. Beautiful to them is the garden before them, and teeming with innumerable pleasures. Its opening flowers delight their hearts. With sanguine assiduity, they are setting a thousand plants of future happiness. They hear nothing but promises of felicity, in the whispering gales which pass by them. But, my youthful friends, 'in the garden there is a sepulchre.' Though you are now in the spring-time of life, there is a winter in every man's year. The flowers, with which he solaced himself, must fade. The plants which he cherished shall wither. Time shall prove treacherous, a spoiler of every joy; and nothing will one day remain, but the 'sepulchre' and the relics it embosoms." After recommending moderation in the pursuit of things temporal, and ardour in the heavenly race, he thus concludes: "The debt of your nature, you shall indeed pay; but when your bodies descend into the 'sepulchre,' your souls shall be with him in paradise." Thus did the recreations of this good man minister to his piety, and to the edification of his people.

But there was another recreation, in which he had far more delight, the cultivation of the mind and heart of his youngest sister, who was to him, as he expressed it, "as a daughter." He knew the importance of instruction, especially in sacred truth. And he felt that a care for the soul would be the most solid proof of fraternal affection. It need not be added, that a disposition, mild and affectionate, a mind well furnished, a heart properly disciplined by the gospel, a high estimation of the female character, and a cultivated taste for polite literature, eminently qualified him for the important and pleasant office of the guide of the female mind. Perhaps it ought to be mentioned here, that he felt it both a recreation and a duty, to

visit, as often as circumstances would permit, his mother, then residing in Boston, whom he loved, honoured, and succoured all the days of her life. "He would gladly have had her reside with him, could he have obtained her consent. Two of his sisters were prevailed upon to remove to Newport, and accept the situation which he had at first designed for his mother."

In such a manner, in the discharge of functions the most important which can be entrusted to a mortal, and in relaxations pure and elevated, and indeed useful, to his fellow-creatures, his time was passed in Newport. Abroad, he was welcomed in that character which he was most ambitious to attain—the character of a faithful minister of Christ. And his home was the abode of as high domestic felicity as probably was ever experienced in this world, since the fall. In reading his sermon, on Ps. cxxxiii. 1. the mind of his friend naturally turns to the domestic scene at Newport: "Look into the family where fraternal affection is ever awake, where no discordant note interrupts the harmony of daily occurrences, and 'behold how good and pleasant it is for brethren to dwell together in unity.' The wants and afflictions of the whole are alleviated, by mutual participation, and the success and happiness of each individual are increased, by reciprocal communication. Such a family cannot but obtain respectability with the wise and good, and is most likely to secure prosperity in the affairs of the world."

A scene of Eden—a heavenly scene like this, could only have been produced by the influence of "that wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy."

The following extract of a letter by a lady of Virginia, written at Newport about this time, will be regarded as an appropriate conclusion of this chapter: "Mr. Dehon, the minister who has lately taken possession of Trinity Church, of French extract, the only flaw in him, is just

twenty-one years old, handsome as Adonis, with the most saint-like appearance I ever beheld, has talents, which, if heaven lends him to earth long enough to bring them to maturity, will surpass all those who have gone before him in the clerical line; his sermons of his own composing are finished pieces of rhetoric, and delivered with an elegance, fluency, and grace, that cannot fail to charm every hearer. His youthful, innocent, devout figure, would inspire a heathen with piety, what wonder, then, that your sister should listen to him with delight."

An elderly Quaker lady, who had been induced to go and hear him on some public occasion, observed to the person whom she accompanied—"Well, friend, it appears to me you have chosen your minister, as the children of Israel did their Paschal lamb, without blemish."

CHAPTER III.

His Visit to South-Carolina, and occurrences between the years 1802 and 1810.

WE have now arrived at a period, in the life before us, particularly interesting to the Church of South-Carolina. It is both pleasant and profitable to examine the chain of divine providence. The first link, often small, is succeeded by a greater and a greater, until we come to the last, which is almost too great to be perceived by a mortal mind. What mighty consequences, even those of an immortal nature, are seen to have for their cause, a circumstance which would otherwise be considered trivial! His visit to Charleston in the winter of 1802-3, was occasioned by his ill-health. In reference to this, his congregation passed the following: "Whereas the Rev. Mr. Dehon, our rector, who has been long indisposed, hath signified to the congregation, now assembled for the purpose, by his note of yesterday's date, that his progress towards a confirmed state of health is so slow and unsteady, as to afford but little hope of his performing public service during the cold weather, and being advised by the medical gentlemen, whom he has consulted, to try the efficacy of a warmer climate, and is therefore induced, with great reluctance, and after much hesitation, to ask leave of absence during the winter season: It is voted and resolved, that the so reasonable request of our rector be granted in its fullest extent, and that his salary be continued and paid as though he was present, during his absence, most earnestly praying Almighty God to preserve his life, and restore him again, in his own good time, in

perfect health, to his anxious flock." He soon experienced benefit from our climate, and was enabled to officiate occasionally. At that time, the celebrated President Smith, of Princeton, was in Charleston, and his pulpit eloquence would have cast into the shade a merit not above mediocrity. But the young minister was very generally admired, and there were persons who retained, for many years, the impression of the discourses which he then delivered. At the Orphan Asylum, it is recollected, that he chose for his text, and none could be more appropriate, the remark applied to the infant Moses, when his ark of bulrushes was opened by the charitable princess: "Behold, the babe wept." As it is an object with us always to let him speak for himself, we are happy to have it in our power to present our readers with this ingenious, elegant, most affecting discourse.* It was natural that the author of such a discourse, not less interesting in his chaste, feeling delivery, than in his matter, should have attracted and fixed the public attention. But he was not less admired by those who were favoured with his visits and conversation. Most of the persons, who became acquainted with him, conceived a more than common regard for him; and in the observation of his high endowments, both of mind and heart, the clergyman in whose house he was hospitably accommodated,† then said, that he should be happy to see that young man bishop of this diocese. The attentions, which were chiefly induced by his reputation, and by the satisfaction which his company afforded, he attributed altogether to the benevolence of individuals, and, under the influence of gratitude, was always anxious to find opportunities to return their kindness, to themselves, their children, and their friends. In a letter, after his return to Newport, he thus writes: "I should do violence to my feelings not to mention, particularly, your worthy friends. To hear of their welfare will give me the greatest pleasure.

* See Appendix, No. III.

† The Rev. Thomas Frost

There are many questions which I have to ask you, about my esteemed friends. The recollection of ——'s humane visits and attentions sometimes cheers me, at this distance, in a gloomy day. Mrs. ——, and my worthy friend Mr. ——, and many others, who, you know, are dear to me—is it well with them all?—whose kind attentions do now give a peculiar pulse to my heart.” — “To a sick stranger (it is his own observation) the rites of hospitality are doubly valuable;” and he was remarkable for fulfilling them in such a case to their utmost extent. In his journeys, this winter, he had taken, for a companion, an agreeable foreigner, whom he accidentally met with, and who, it appeared, had left his own country in consequence of a fraud. His conduct, on the discovery of this afflicting circumstance, may be traced in the following extract of a letter :

“*My dear sir,*—The pain and perplexity which I have felt, have been too much for me. The scene, consequent to the perusal of your letter, has made me almost sick. During the ride from ——, I perceived a change in ——'s behaviour. Uneasiness was upon his countenance. Heaviness was upon his heart. I inquired the cause of his apparent distress. He replied that he had received unpleasant intelligence before he started, and would communicate it to me in —— . I concluded he had received tidings of the loss of some friend, or property; and resolved to draw from him, in the course of the day, the nature of his grief, that, if it were possible, I might administer comfort. But your letter was handed me just before breakfast, and, while it surprised my curiosity, overwhelmed me with anguish and embarrassment. Conscience, I perceived, had been exercising his scourge upon the unhappy youth, with inexorable severity; and some expressions he had dropt, of the perplexities of life, of the little importance of health to him, the emptiness of the world, &c., excited my most anxious apprehensions for his safety and future conduct. How to act with ten-

derness to him and justice to myself and others, I know not." "With as much delicacy as I could use, I told him what I had received. You can enter into my feelings, my friend; you can conceive my sensations when the tears broke from his eyes, and rolled down his cheeks. Good God! every fibre of my frame was tortured—every thought of my mind was confounded. Not an emotion of resentment could I feel. I felt nothing but commiseration. He explained, fully, his situation to me, as to a brother, and told me, that conscious of the impropriety of travelling with me, he had mentioned to —— that he should embrace the first opportunity to leave me, with a letter explanatory of his conduct. I left him to choose the course he would pursue, after giving him the best and most friendly advice my mind and heart could furnish." "What will become of the unfortunate man I know not. The most gloomy solicitude, the most painful anxiety, for him, has oppressed me, ever since his departure. Had I my conveyance I would now pursue him, and make still another effort to snatch him from the precipice of ruin. But I have done what I could. May God preserve him from any rash step, and guide him to the path of integrity, and a wise application of the talents which he certainly possesses."

In the city of Savannah, Mr. Dehon produced the same favourable impression which he did in other places, and his visit was long remembered as no common gratification.

A few months after his return to Newport, the vestry of St. Philip's Church invited him to take the place of assistant minister, vacated by the death of the Rev. P. M. Parker.

"Charleston, S. C., September 11, 1803.

"*Reverend and respected Sir,*—We, the vestry and church-wardens of St. Philip's Church, Charleston, being impressed with a sincere regard for you, on account of your clerical talents, and very exemplary pious conduct, during your stay among us, beg leave, as a testimony thereof, thus to acknowledge the same, and to assure you

that you have our prayers and good wishes for the perfect recovery of your health, and the enjoyment of every worldly felicity: and as a further testimony of our regard for you, we beg leave to observe that, if from the experience you have had of this, our southern clime, it should appear to you to be more congenial to your health and constitution than a northern one, we shall be much gratified by your residence here, as assistant minister of St. Philip's Church. We are not unacquainted with the mutual attachment that there is between you and your congregation; and should not have even hinted this much, were we not apprehensive, that the northern climate may be injurious to your health, which, we are sorry to learn, has been impaired since your return home. If so, we hesitate not to declare, that we believe your compliance with our wishes, will be as gratifying to our congregation, as to us, the vestry and church-wardens thereof.

“With unfeigned regard and esteem, we remain, much respected and reverend sir, your obedient servant.

“By order of the vestry,

“THOMAS CORBETT.

“P. S.—Salary, £320 per annum.”

“To the Vestry and Wardens of St. Philip's Church, in Charleston.

“*Gentlemen*,—Some time has elapsed, since I received from you a very flattering invitation to reside among you, as assistant minister of your Church. A remembrance of the endearing civilities, which I had already experienced in your hospitable city, the friendly and respectful terms in which your wishes were communicated to me, together with the circumstances of the Society, with which I am at present connected, have compelled me to deliberate long and seriously, before I could, with satisfaction, convey to you a reply. A progressive recovery of my health, with a prospect that a surgical operation, shortly to be performed on me, will tend to establish it, has at length induced me to believe, that it is my duty to make trial of this climate the ensuing winter. Should the result be

such as will encourage the hope, that I may remain here in safety, the peculiar situation of the Church in this place, will oblige me to continue among them. Upon any supposition, it would be impossible for me to be again in your city, before the autumn of the next year. Conceiving, therefore, that it may be injurious to the interests of your Church, and, perhaps, to the health of your worthy rector, to have the office of assistant minister so long vacant, I must request, that your overtures to me may no longer prevent you from availing yourselves of any opportunity to have the vacancy satisfactorily filled. For the kind concern you have manifested for my welfare, and for the honour conferred on me by your resolve, I beg you, gentlemen, to accept my most grateful acknowledgments. Devoutly I pray, that the choicest of heaven's blessings may descend upon you, jointly and severally, and that the great Head of the Church would furnish your congregation with an assistant pastor, much better qualified than myself, to promote the important interests of his kingdom among you, and to serve you acceptably in all the offices of the ministry.

“With very sincere regard, and sentiments of unfeigned respect, I remain, gentlemen, your obliged servant,

“Newport, R. I., Nov. 15, 1803.

THEODORE DEHON.”

On this subject, he thus writes to a friend :

“Newport, November 15, 1803.

“You will, perhaps, be surprised, that I have not accepted the invitation from the vestry and wardens of St. Philip's Church. Be assured, dear sir, I have not decided without much and serious consideration. I am sensible of the pleasures and advantages I forego. *But there are reasons* which should hold me here, if it be possible to remain here in safety. At any rate, I could not be in Charleston before the next fall, were I determined to make it my residence. I have, therefore, felt it my duty, to decline their friendly, and most flattering invitation.”
 “From the improved state of my health (which

is now as good, as at any period within the last two years) I make an inference, rather favourable to my continued residence in Newport. Should I be disappointed, and my health again decline, I shall consider myself as having done my duty, and seek another abode."

Among the reasons to which he alludes, one is understood to have been the solicitude of his mother, who, having lost a son in our climate, so unfavourable to those not inured to it, was unwilling that he should encounter this peril. But the consideration which continued to influence him, after her death, now also existed in its full strength, viz. an inextinguishable affection for his congregation. During this time, he was not insensible to the inconveniences of the climate of Rhode-Island, of which he thus pleasantly writes :

"June 24. 1803.

"We had a pleasant voyage, till we met the Rhode-Island fogs, when my health and spirits began to droop. They gave us a lasting salutation, hanging about our ship, in the dread gloom of their thickest, muggiest nature, for four successive days. Had you been with us, while you pitied my sufferings, you would have triumphed over my attachment to Newport." On another occasion, he writes : "I am returned to this region of fogs. Should this letter be dull, do not be angry, for here I am, almost as dumb as a fish, so near, in this atmosphere, to the element of the finny tribe. I should not be surprised, if we all should have fins and scales. Yet, Bœotia, which was covered with eternal fogs, produced Pindar, Plutarch, Epaminondas, and I know not whom—a rare consolation to the inhabitants of these vapours. But, notwithstanding these great exceptions, I cannot help thinking, that the mind droops under the damp gloom spread by these fugitives from the sea. For myself, I am sure, that a mild blue sky, and bright sun, are very conducive to sprightliness of body, liveliness of fancy, and tranquillity of mind. '*Temperie calti corpusque, animusque juvatur.*'"

In July, 1804, the rectory of St. Philip's Church became vacant, by the death of the Rev. Thomas Frost, and the vestry again directed their attention to Mr. Dehon. "In Vestry, resolved, that the following letter be forwarded to Mr. Robert Rowand, to be delivered to the Rev. Mr. Dehon, if, before the delivery thereof, he is certain of his acceptance of the invitation; otherwise, not to be delivered, but to be returned."

"*Reverend and respected Sir,*—Our Church is, at present, without any settled minister therein, occasioned by the death of our worthy rector, Mr. Frost. It is our wish, and the wish of our congregation (of whom you have some knowledge) that his place may be supplied by a minister of piety and ability; and we know of none more according to our wishes than yourself. Our former application to you upon this business, expressed our knowledge of your attachment to your congregation, and their's to you; and that nothing but the want of health would separate you. Having lately had some intimation, that the climate of Rhode-Island, is not congenial thereto, we are induced thereby, to assure you, that we shall be very happy to receive your assent to be rector of St. Philip's Church; we shall receive you with much gratification in that capacity: and, we think, that the congregation will readily dispense with a temporary absence, to Sullivan's Island, in the summer season, when your health may require it; and we can truly say as much for ourselves.

"Charleston, September 2, 1804."

In a letter to a friend, at this time, he says:

"Newport, November 20, 1804.

"You have no doubt wondered, that I withstood the allurements of St. Philip's rectory. Be assured, I had hard struggles. But I was much encouraged to decline, by the information, that a distinguished divine stood ready to fill the vacancy. There could, therefore, be no loss to the Church, but, perhaps, much gain, from my not accepting the appointment."

His letter of condolence, on the occasion of the death of the Rev. Mr. Frost, with which we have been kindly favoured, will be highly acceptable to our readers.

“Newport, November 24, 1804.

“*Dear Madam,*—A nice observer of human nature has remarked, that ‘premature consolation is but the remembrance of sorrow.’ Perhaps the sentiment is just. An apprehension that it might be, together with the keenness of my feelings, whenever I have thought upon my departed friend, has restrained me, a long time, from intruding on your grief. An apology for doing it now, would, perhaps, better become me, than a reason why I have not done it before.

“You have, madam, been called to one of the severest trials of human nature. To have the dear objects, around whom our affections were entwined, torn from us suddenly, in the midst of their lives, is amongst the sorest calamities of this chequered existence. Alas, what heart can lie still, when God doeth this! But it is a privilege that our friends were virtuous. The characters of mankind are so various in the world, and, in too many cases, so much worse than indifferent, that *they* certainly are distinguished, who have had the upright allotted them for their near connexions. And as every motive is a motive to resignation, you can never reflect on the character of Mr. Frost, without having your sorrows mitigated: a more benevolent heart never beat in a human bosom. The principles, too, which regulated his life, were drawn from the highest source, ‘the word of Truth.’ And, in the most sacred of stations, he discharged the most arduous of duties, with a zeal and fidelity, which we humbly trust gained his master’s smiles. To have had such a husband, is a very great favour; and, in the Christian view of it, to lose such a husband, is to have him transplanted into a milder region, where his goodly qualities may be expanded to their proper perfection.

“Though I thus write, I am sensible, madam, how unnecessary it is, to suggest to you, motives to acquiescence, or topics of consolation. Your own resources are sufficiently great. Already, I doubt not, your piety and good sense have induced you to bow with submission to the perfect will of God. You have wept; for who could help weeping that had experienced his love? But you have looked through your tears upon your children, and resolved, for their sakes, to be consoled. You have converted, and will convert, the mournful event into an occasion of exhibiting those virtues and graces, which, while they propitiate the smiles of heaven towards us, are the ornaments of the human, and the evidences of the Christian character.

“I hope the dear, bereaved children, are all well. They often excite my prayers. That they may be choice comforts to you in every period of life, and that, with them, you may, hereafter, find him you mourn, amongst the spirits that surround the throne of the Eternal, and jointly share with him the bliss and glory of the celestial world, are, madam, amongst the most devout wishes of your sympathizing friend,

THEODORE DEHON.”

“Mrs. Frost.”

It was in this year that, “he was afflicted with a tumour on his neck, generally supposed to be of the scrofulous kind. Within a few weeks, this had increased to an alarming degree, until it gave him great pain and uneasiness, deprived him of rest, and threatened the speedy termination of his life. At this time, as on all other occasions of difficulty and trial, he had recourse to fervent prayer; seeking aid and direction of Him, who, in infinite wisdom, ordereth all events for good. This being done, he said to his sister, that he had resigned himself to the will of his maker; and was determined to go to Boston, and have the operation performed, whether it should be attended with life or death. Relying on the opinion of an experienced physician, who, in opposition to all others.

maintained that it was an incised tumour, and, therefore, capable of being removed by a surgical operation; he, after repeated applications, at length prevailed with an eminent physician of Boston, the late Dr. Warren, to try the experiment of removing it by the operation of the knife. All the physicians, who were present on that occasion, were urgent in their entreaties, that he should be bound, representing the imminent danger he would be in, should the severity of the sufferings he was about to endure, cause him to make the least motion. To this proposal, he would by no means consent; assuring them it was wholly unnecessary.* On cutting, it was found to be a sack; but in so close contact with the carotid artery and jugular vein, that to separate it from them required the nicest discernment, and would be attended with great danger. During the operation, which continued fifty-eight minutes, he bore the pain with great fortitude, and steady composure. After the tumour was removed, he examined the wound, by the help of a convex mirror, and calmly observed the circulation of the blood, as it ascended and descended through the vessels of the neck. Every time the wound was dressed, until it was healed, and the cure was completed, he continued to examine it in the same manner."

"By this extraordinary operation (he writes to a friend) through the great goodness of God, my life was saved from very near destruction:" and in his Sermon, on Job xxxv. 14, he thus piously adverts to it: "The speaker would modestly observe, that the pains and calamities under which himself has recently laboured, were a small price for the experience they brought him of the power of

* A similar incident is related of Bishop Heber. When little more than two years old, being dangerously ill, he was ordered to be bled. The apothecary took hold of his arm, on which he exclaimed, "Do not hold me." When assured, that if he moved, he would be much more hurt, "I went still," he cried, and readily held out his arm, looking the whole time at the operation.—*Life of Heber.*

Almighty to support his servants under any emergency, and as well to resuscitate our bodies after they shall have slept in the dust, as to cause the flesh which had been torn, divided, and benumbed, to become new, and heal. Yes, thou gracious Being, in thy darkest recesses, and heaviest dispensations, thou art just and good. Under the influence of thy spirit, the trial of our faith worketh patience, and patience experience, and experience hope. Incense, therefore, shall arise to thee, even from the furnace of affliction."

In the year 1807, he was invited to deliver the annual oration, at Cambridge, before the Phi Beta Kappa Society. Into this Society he had been elected (a privilege always reserved for the meritorious) while a member of the University, and his appointment, as its orator, is regarded as one of the highest honors bestowed by that select association. He always considered literature, by the agreeable employment it affords, by abstracting the mind from low concerns, and by furnishing light on the evidences of Christianity, as the natural ally of good morals and religion. He was not insensible to its abuses, but he wisely thought, that truth and virtue had the strongest claim to the choice weapons it furnishes for their support.* While, therefore, he freely contributed his influence and means to promote the cause of literature, he would not deny on this occasion, the effort of his genius and eloquence. This oration† obtained him much praise. Its publisher introduces it in this manner: "Some of our Society were present, and delighted with the address. The author deserves our gratitude."

* How applicable is this remark to him: "Is not the grand, the only object of my life, to preach Christ to men? Let me, therefore, convert every species of mental food into spiritual nourishment: whether it be Homer or Milton, Gibbon or Hume, that I read; whether it be with intelligent or unlearned men that I converse; or whether it be sitting or walking that I meditate."—*Life of Buchanan.*

† It is printed in the Appendix.

In the year 1808, he represented the diocese of Rhode-Island in the General Convention at Baltimore, and distinguished himself by a temperate, but steady, opposition to the proposal for setting forth additional hymns. "His main objection (remarks a friend, with whom he had conversed on the subject) was the yielding to demands, which, once satisfied, would increase upon the Convention, until a sort of methodistical and fanatical singing would prevail in the Church. He saw, in the measure proposed, some movings of what he deemed the spirit of fanaticism." It was now that he attracted the particular attention of the venerable Bishop White, who remarked that he hoped to see him in the House of Bishops. He soon after received the degree of doctor of divinity, from the College of New-Jersey; in consequence, as there is reason to believe, of the ability, developed on this occasion. The admiration and affection, which had attended him in other cities, appeared in Baltimore, and were expressed, on the part of a circle of ladies, by a significant donation.* In a short visit, he appeared to have gained, with some persons, an influence, which, in general, is the fruit only of a long intimacy; and, it is understood, that he would have been settled in the ministry in this great city, if the suggestions to that effect had received the smallest encouragement from him. One of its most distinguished citizens† expressed to him, by letter, his admiration of his discourse on religious education, which he preached at Baltimore subsequently to this date, accompanied with the request to be permitted to read it.

The climate of Newport was still found uncongenial with his constitution, disposed to a pulmonary disorder. He suffered much from this cause, and for some months in the year, was incapable of attending to his ministerial duties. It appeared, therefore, essential equally to his comfort and usefulness, that he should remove to a milder climate. And a vacancy having occurred in 1809, in St.

* A clerical robe.

† The Hon. Luther Martin.

Michael's Church, Charleston, S. C. by the much regretted removal of the Rev. N. Bowen to the diocese of New-York, it was, by an unanimous vote, tendered to Mr. Dehon.

In their proceedings on the subject of filling the vacancy, it is said, "The vestry being studious to act without any impropriety towards him, or his congregation, resolved to postpone any invitation, until they can be certified whether it can be made with a probability of being acceded to by him, and without affording any reasonable cause of displeasure to his congregation."

In his reply, dated Newport, June 27, 1809, he says: "I received your note, inclosing a resolve, by which I pray you to be assured, I feel myself very highly honoured, whether I consider its purpose, or the manner in which it has been conveyed to me. A removal to South-Carolina has, in consequence of the repeated overtures I have received from that quarter, become a subject which claims my serious consideration. But, I have many fears, that I have not strength, either of body or voice, adequate to the performance of the public duties of the ministry in that Church, especially in very warm seasons; during which, great exertions have always proved injurious to me. On this account it is, that if my mind was made up in favour of a removal to your city, I should prefer to accept an appointment in St. Philip's Church, where I found much less exertion necessary in performing divine service, and I am led to suppose there is more stated assistance. This preference, you will perceive, I must naturally feel myself obliged to indulge, when I add, that the vestry of that Church have twice done me the honour of inviting me, in the most gratifying terms, to become their minister."

He thus writes to a brother clergyman:

"Newport, October 24, 1809.

"At length, my dear sir, influenced by your persuasion, and by the impression which I have received, that the call to St. Michael's Church deserves my serious attention, I

have determined to visit Charleston on this business.— With this determination I have made the vestry acquainted. There was no other way in which, with satisfaction to myself and my friends, I could bring the matter to a conclusion, And now, my dear friend, has the conflict I have dreaded, commenced. The expressions of affection, of anxiety and regret, which fall from the lips of my parishioners, and the tears of those who have been accustomed to resort to me with their cares and their wants, move my very soul. You have passed through this conflict, and know what it is. Strengthen me with your encouragement, and your prayers. I hope the divine providence is conducting my steps; and that when I get to Charleston, I shall find it good for me to be there.” After his arrival in Charleston, he deliberated during several months on the course which duty called him to pursue. He made it a subject of frequent and anxious prayer, and asked the counsel and the prayers of pious persons; always having great confidence in social prayer, founded on that promise, which he would quote to his friends, “If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, who is in heaven.” The community became more and more desirous that he should settle among them, and the clergy, in particular, expressed, on this subject, much solicitude. His health, affected by the shocks it had received in Newport, though ameliorated by our climate, was yet feeble, and interrupted. But still he hesitated, lingering in heart with his beloved flock in Newport. His decision was postponed as long as possible, and was at length the triumph of his judgment over his feelings. The importance of this decision to the Church in South-Carolina, and, eventually, to the Church in general in these United States, must be felt by her members, and will be acknowledged by all who have become acquainted with his character and conduct.

In his letter to the vestry of St. Michael's Church, dated Charleston, February 16, 1810, he says: "Having received, during my short residence among you, a very agreeable impression of the state of the congregation you represent, and having made some experiment of the competency of my strength to the performance of the public duties in your Church, I shall no longer hesitate to accept the invitation to the rectorship of the same, with which you have been pleased to honour me, if I may be permitted to reserve to myself the privilege of deputing some person to perform my duties during the dangerous months of the summer. I do not wish to be understood, that I suppose it will be necessary always to avail myself of this privilege. This, you will at once perceive, would militate with the desire, which every clergyman must feel, to be as much as possible present with the flock, of which he is charged with the oversight and care. In making this reservation, I have an eye also to the feelings of my friends at the northward; with whom, the knowledge that I have made it, will have much weight, in reconciling them to my removal to this place."

The vestry unanimously resolved to accede to the terms proposed by him in the above letter, and that the salary should commence from the first day of January preceding. In his letter, dated February 19, he says: "Having received from your chairman, a copy of your resolution, acceding to the terms on which I was willing to accept the charge of your Church, I consider myself engaged to become your rector. Connected as I yet am with the Church in Newport, I must decline the acceptance of any salary from your Society, previous to the date, which shall be given to the dissolution of my connexion with the former Church." The journal of July 9, 1811, says: "The vestry having, with great concern, observed the effect which the present inclement season has unfortunately had upon the health of the Rev. Dr. Dehon, our worthy rector, and from the affectionate regard they en-

ertain for him, advise, that he do, as soon as his-convenience will allow, leave the State for the remainder of the summer months, although he may not be able to procure a gentleman to perform divine service in St. Michael's Church in his stead." In his reply, he says: "I have received this communication with the liveliest sense of their kindness, and beg leave to return them my very sincere thanks. Having at length succeeded in making an arrangement, by which the Church, with the blessing of God, will be kept open throughout the summer, I can now think of retiring, during the inclemency of the season, with greater satisfaction."

CHAPTER. IV.

His Ministry—Charleston.

DURING the winter of 1810–11, the health of Dr. Dehon continued feeble. On Monday he always appeared to suffer in consequence of the duties of the preceding day. But he had undertaken the sole charge of the Church, and resolved not to spare himself. He often appeared in the desk, when he was scarcely well enough to be a silent worshipper, and his spirit, animated by his devotion, seemed to refresh and sustain his sinking body. His place in the pulpit was frequently supplied by his brethren, but they were invited by him in the indulgence of that humility, which loved to prefer others to himself, and of that benevolence which desired to gratify them and their friends, and not because he sought his own ease. He seldom asked assistance in the other duties of the Church. He loved to present for his people the offering of their prayer to God, and when his friends would sympathize with him, under his great labours, he would express a satisfaction, that he was permitted to labour although to exhaustion in the service of God. It is remarkable that his industry continued in a climate, of which it may almost be said, as of India by Dr. Buchanan—"This is a climate which tries the mind like a furnace. Were God to grant me a peculiar blessing, it would be the habit of industry while I remain in this country." He cultivated the idea, that, in the Church the minister, was to pray not so much for himself as for the assembled congregation. He seemed always to remember, that he was standing between

them and their God; that he was offering their supplications, and their thanksgivings, and hence there was a sobriety of emphasis, tone, and manner, which proved the absence of selfish emotion, and convinced the hearer that his was a pure offering, if any from man can be so called. It is one of the great advantages of a form of prayer, that it protects the public worship from the expressions of private feeling.* But the form can only prevent the verbal expression, and it implies a powerful impression of the dignity of his office, and a remarkable self-control in that minister, who succeeds in guarding his public devotion from the associations of his life, and the intrusion of feelings which are altogether of a private nature. Every association becoming the duty, he evidently encouraged. When he prayed, "Good Lord deliver us from lightning and tempest—from pestilence and famine," it was seen that his devotion was kindled by the recollection of dispensations feared at that season, or mercifully controlled. On the solemn fast of Good-Friday, he appealed yet more earnestly to the "agony and bloody sweat, the cross and passion, the precious death and burial" of our blessed Saviour. And when he supplicated the divine mercy for the rulers of the land, the ministers of his Lord, the traveller, the captive, the widow, and the fatherless, it seemed as if the persons whom he knew in any of these relations, stood before him, and their respective necessities were, in all their strength, pressing upon his heart. In short, throughout the service he appeared, not as the private Christian, but as the minister praying for the people. There were other hindrances which he surmounted in a greater de-

* This would be the place to remark his estimation of the liturgy, but on that topic we need only refer to Sermon 17, in vol. i., than which, a better on the subject exists not, and will add this anecdote. The excellency of our liturgy being the subject of conversation, the commendations of enlightened, pious men, not of our communion, such as the Rev. Drs. Adam Clarke and Robert Hall, were adverted to, Bishop Dehon remarked to this effect: He who praises the liturgy, praises himself; pays a compliment to his own taste and judgment.

gree than usual. His admirable collectedness of mind was conspicuous in the public services of religion. He seemed always to be sensible of the nature of the duty in which he was engaged. His whole deportment was suitable. In prayer, he seldom, if ever, adopted an unconscious posture, or a declamatory voice. In the pulpit, there was no unmeaning action, or that listlessness, or those sallies of emotion, which show that the imagination has been wandering to other scenes. The want of sympathy on the part of the worshipper, the inattention of the hearer, and the occasional incidents which sometimes disturb the beauty of public worship, passed by him as if they were unobserved. His mind and heart, occupied with the highest concerns, appeared above interruption. And, as in life generally, so eminently in the house of God, it seemed as if nothing could disturb the serenity of his temper, or weaken the energies of his mind. Most ministers probably recollect some occasion, when want of attention on the part of the hearers has hurried them through a discourse, so as to increase the inattention which otherwise might have passed away; or when want of sympathy has chilled their own devotion, and even at that ordinance which, above all, should raise the affections to heaven; or when their private sorrows and cares have accompanied them to the altar of God, and unfitted them for its elevated and holy duties. Let the example now recorded, encourage them to hope that their minds may be better disciplined, and that, by the grace of God, they may, in this respect also, "overcome the world."

In the inflections of his voice, it was perceived that he entered into the spirit of all the varieties of our beautiful and sublime liturgy. The Church reminds the worshipper of the changes in her service, by inviting him to change his position—to kneel in prayer, and stand in praise—but the minuter variations are to be suggested by the voice of the minister. His voice is to add fervour to supplication, humility to gratitude, solemnity to the scriptures, and author-

ity to the commandments, the absolution, and the benediction. But he was never more eloquent than in administering the sacraments of the Church. In baptism, he gave the service its full effect, by applying the several parts of it to the different persons concerned. He considered it one of the most solemn and affecting of transactions. And though he had baptized thousands in the course of his ministry, and often many on the same occasion, he never treated it with any thing like familiarity. His looks, gestures, movements, tones, and feelings, were unusually solemn. When he received the babe from the hand of the sponsor, and, looking up to heaven, dedicated him to "the Father, the Son, and the Holy Ghost," he seemed scarcely in the flesh. And when he returned him to the spiritual guardian, his manner expressed the admonition and encouragement—"Take this child and nurse it for God, and he will give thee thy wages." He looked upon the child, on such occasions, with a glow of delight, as if he contemplated him snatched from great peril, and placed in the ark of peace and hope—as if he beheld the Holy Ghost descending upon this child of adoption, and pledging to him the light, and strength, and comfort, of his gracious influence, and heard the same voice which declared, from heaven, at the baptism of Jesus, "This is my loved Son, in whom I am well pleased." In the administration of the Lord's supper, his deportment was becoming the high priest of the Lord standing in the most holy place. No discourse on charity can be so impressive as those sentences of inspiration in the communion office, which call to this duty, and the congregation will long remember the paternal manner in which he moved them to do good unto those who are of the household of faith, and when he received the plate, holding it in their presence, reminded them that with such sacrifices God is well pleased. When he placed this offering on the holy table, he manifested deep humility, as if he were contrasting the oblation of the creature with the oblation of the

creator; and realizing how exceeding great the mercy of God, how poor and feeble the gratitude of man. The alms received at the altar, formed, in the course of the year, a considerable sum, and it was distributed with great judgment, not to the paupers only, but to those who, unable to dig and ashamed to beg, were the most proper subjects of a charity like this. The relief from the civil treasury does not reach those, whom the best feelings and principles restrain from making known their destitute condition. The "prayer for the Church militant" was a favourite one with him. He rejoiced in an opportunity to intercede for the afflicted, at the very altar, when he could plead in their behalf the bleeding memorials of the Saviour. The petition that all Christians might agree in doctrine, and live in unity and godly love, was congenial to his liberal disposition. And he had inexpressible pleasure in the recollection of departed friends, awakened by the last part of the prayer, and in expressing his gratitude for such instruments of divine mercy, and the hope of a re-union with them in the heavenly kingdom.

The humility of his heart was never so fully evinced, as in the confession at the holy table. He felt the burden of his own sins, and those of the whole congregation, and though his eyes, bent downwards as becometh the penitent, were not seen, when he rose you could perceive that they had been suffused with tears. This form of confession he often used at home. And no man ever said with more sincerity, "The remembrance of my misdoings is grievous unto me; the burthen of them is intolerable." The absolution formulary, and the declarations of our Saviour which follow it, in the office, were, indeed, welcome to his heart, and his chastened joy was set forth in the hymn of praise, in repeating which, he looked up as if indeed associated in the delightful act "with angels, and archangels, and all the company of heaven." The singing he considered so important a part of this interesting ceremony, doubtless because it had taken place at its

first celebration, that he seldom consented to omit it, even at the private communion of the sick chamber. The hymn which he most frequently selected was the ninety-sixth, "To Jesus our exalted Lord," and, perhaps, no other is better calculated to cherish the dispositions of the devout communicant. When he uttered the thanksgiving for this spiritual food, he did indeed appear thankful for himself and all others who were partakers of it, and as he retired from the altar, his deportment was as if he had been with Jesus, and had had his soul strengthened and refreshed. Of the consecrated elements, remaining after the service, he again partook, evidently with the same feelings as when the address was pronounced, as if he discerned the Lord's body and blood. In the pulpit, his manner was always suitable to the place, and remarkably graceful. His gestures were significant, and never withheld when they would be useful to his subject. He moved his person, as it appeared proper, with perfect ease. But he enforced his sentiments chiefly by the expression of his countenance. There never was a face, and an eye,* in which the emotions of the soul were more plainly exhibited. The fairness of his complexion rendered every shade of colour visible. As I write, I have a distinct recollection of that look which would entreat men to be reconciled to God, and plead the cause of the poor; which would rebuke the ungodly, and applaud the good man. In his sermons, every topic of persuasion was used. But he much more frequently availed himself of the motives addressed to the benevolence and the gratitude of mankind, than of those addressed to their fears and selfishness. His own mind was most influenced by motives of a generous nature, and he charitably concluded that such was the case with other men. Terror was a weapon not congenial to his disposition. And, perhaps he did not sufficiently use it, consid-

* Alluding to the sweet expression of his eye, a young German exclaimed, "I have not seen such an eye, except in Germany."

ering the depravity of human nature, and the example of the most successful preachers. Still, there is truth in the following remarks of an anonymous writer: "Many preachers appeal too largely to the principle of *fear*. It is not to be relied upon for the production of moral changes, to the same extent as those motives which appeal to the *hopes and desires* of intelligent creatures. More will be effected ordinarily by making invitations to heaven, the burden of the preacher's message, while the subject of future punishment is a subsidiary topic. The general strain of the bible is on this plan. The gospel is good news, and the preacher's chief business is to be its bearer. The ambassador for Christ should have his eye stedfastly fixed on the glories of heaven, and beckon rather than drive his hearers."* It was the remark of St. Chrysostom, that a minister should be not merely as the father of his people, but that he should also treat them with the tenderness of a mother. But it is difficult to preserve the proper medium between indulgence and severity. And both the parent and minister are liable to error in this respect. It is said, that when the apostle John was too old to preach, he would sometimes address the congregation in these few emphatic words, "Little children love one another." Dr. Dehon often remarked, that St. John was, in his estimation, the most perfect of mortals, and there is no doubt that he imitated him in the character of his preaching. All his discourses exhibit his mild temper, and affectionate disposition. In his sermon on the character of St. John, he says: "If it were permitted us to desire the felicity in which another better than ourselves was made happy, the Christian might, perhaps, with more propriety envy, than any other being of the human race, 'the disciple whom Jesus loved.'" The minister who is frequently called on to prepare sermons, is apt to fall into an uniformity of method, and to repeat his topics and illustrations. His hearers, there-

* "C. S. A." in Episcopal Recorder.

fore, though they may have different texts, often hear the same sermon. But he endeavoured to give his discourses that interest which is founded in novelty and variety. On the return of the annual festivals, he would vary the subject of his sermon as much as possible. He wrote according to all the different methods. Sometimes his sermons were textual, or employed in unfolding the truths contained in a particular text. This method carries the attention of the hearer to different points, without detaining it long on any one subject, and enables the preacher to adapt his remarks to the various classes of his hearers. He was successful in selecting such texts as were calculated to awaken attention, and suitable to the circumstances of his hearers. In illustrating the mixture of evil with good, in the allotment of man, his text was this: "There was a garden, and in it a sepulchre." On a charitable occasion, his text was, "Behold, the babe wept;" to enforce the obligation of religious education, he selected these words, "Take this child and nurse it for me, and I will give thee thy wages;" and before the Convention, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the Shepherd's tents." But he preferred, in general, topical sermons, or such as treat of a single subject, on account of their superior effect on the mind of the hearer, making one distinct impression. He would sometimes devote two or three discourses to a single subject, and indeed generally wished to exhaust it. He was content, however, to bring the strong points before his hearers, and avoided the error of mingling, indiscriminately, weak and strong arguments, and of saying all that could possibly be said on the subject. He discoursed, as far as was practicable, on the great truths of religion, in a connected order, that they might illustrate each other, and be considered by the people as parts of a great whole, as links of the same chain descending from heaven to earth. His series of discourses "on the public means of grace," will be valued for tracing a connexion between them, which

has not been usually noticed. And his illustration of the principles of the gospel, in his sermons adapted to the ecclesiastical year, as its great events and characters, were successively presented to the attention in the public service, was an able defence of the admirable order of our Church in her fasts and festivals. On days of civil appointment, he delighted to trace the resemblance of the dealings of God with Israel and with this nation. He never preached on those points which divide parties, for he was aware how useless it is to reason with men under the influence of party excitement, and how necessary it is to husband ministerial influence that it may be used on important occasions. But, above all, he regarded these points, with few exceptions, as utterly unworthy of the dignity of the pulpit. On those questions of morals and religion, which are inseparably blended with politics, he did not scruple to give his opinion in and out of the pulpit, such as the duty of civil rulers to rule in the fear of God, and at least not to profane the institutions of religion by their public acts or private example. Among his most interesting sermons, were those on scripture characters. He had here an excellent opportunity of exhibiting the intricacies of the human heart, and enforcing an abhorrence of vice and a love for moral excellence. With so much variety of subject and method, the discourses were as remarkable for variety of illustration. No writer has less common-place remark. No person could anticipate the beauty and fragrance of the flowers he would scatter over his pages. Similé was the figure which he most delighted in. His illustration was never borrowed from an object below his subject, and it always shed some light. His figures would bear the closest examination. His eloquence never took a flight which it was not able to sustain. It was so much admired, that the hearer wished to have his delight renewed by reading the sermon. This wish his benevolence indulged, until he discovered copies had been made of some of his sermons, which induced the

resolution not to loan them out, but to very particular friends. In some respects, his discourses were uniform. They were uniformly, correct in style, mature in sentiment, and complete in their plan. It has been observed of him, that though others might *sometimes* preach better, he always preached well. When it is recollected that few preachers repeated their sermons so seldom as he did, and that he was so often called on to preach, the uniform excellence of his sermons is truly remarkable. Few of them can be called hasty compositions. Those which were written in a few hours, were the fruit of much reflection. He prepared his sermon completely in his mind before he committed it to paper. And this was often done in the walk and the journey, which either health or business required. It would seem scarcely necessary to observe, that he, on no occasion, preached the sermon of another. Indeed, few availed themselves less of the thoughts, illustrations, and expressions of others. Undoubtedly it is allowable to quote passages from an author, due credit being given to him. I should even think it proper, when extraordinary duties press upon a minister, or his health is feeble, to use the sermon of another, *provided the people be distinctly informed of the fact.* But, to preach the sermon of another, as if it were one's own, although some respectable persons may have done so, doubtless, without consideration, is a species of fraud; a fraud on the person whose discourse is borrowed, on the people who are led unduly to estimate the preacher, and on all his brother ministers, who are disparaged by his supposed excellence. It is astonishing, that the indignation of the public, and especially of the clergy, has not put down this practice in the few instances in which it is believed to exist. What would be thought of a lawyer, who was to repeat at the bar one of the speeches of Erskine or Curran—of a civilian, who, in the legislature, was to seek reputation by exhibiting himself in the borrowed plumes of Lord Chatham—or a physician,

whose medical thesis was transcribed from Boerhave or Cullen? If a man is not capable of writing sermons, let him not become a minister; and if he becomes too imbecile to continue to compose, let him candidly acknowledge his infirmity; and own himself a mere reader. If the practice of borrowing sermons were to become prevalent, the consequence would be that persons of slender qualifications would intrude into the sacred ministry, and those who were duly prepared, for want of exercise would gradually become less so. The frequent writing of sermons is one of the best methods a clergyman can adopt to strengthen his understanding, refresh his memory, and secure his theological attainments. Besides, if a man has not sufficient knowledge to write sermons, how can he defend religion, should it be assailed in his presence, or instruct his people, when he visits them in sickness and sorrow, and when they call upon him to solve cases of conscience. It is true, there are published sermons of far greater merit than most clergymen can produce, but even if it were not criminal to use them as our own, it is believed that their effect on a congregation would not be equal to that of an inferior one prepared by the minister, adapted to local circumstances, and delivered with the energy of an honest man.

He had considerable talent for extemporaneous speaking, but the sacredness of his feelings in relation to every thing connected with religion, would not permit him, except very rarely, to exercise it in the pulpit. And it was the same feeling which occasioned his strict attention to the preparation of his sermons, for with his intellectual resources much less study would have enabled him to discharge his duties. On only one occasion, so far as I know, was he induced to preach extemporaneously. Being in the neighbourhood of the Indian village near the Catawba river, in South-Carolina, on the Lord's day, he was invited to preach. He had no discourse suitable to the occasion, and not sufficient time to write one. He.

therefore, expounded the ten commandments for about an hour, with an ability which would have induced some ministers to persevere in this method of preaching, not only as more calculated to excite admiration, but as affording them more leisure.*

This remark, applicable to his pulpit exercises, may, perhaps, be applied to his character in general: he endeavoured to do all things well. He came nearer the model of a finished character than almost any other man. In all the offices of the Church, he appeared the finished minister. This was probably the great charm of his character. His preaching had much pathos and elegance. His prayer was fervent. But it was the excellence of the whole, the gesture, the tone, the feeling, not in the pulpit only, but in the desk, in the altar, and in every official act, which attracted the audience. Strangers delighted to be at his Church. There was something which they had not witnessed before. There was a manner eminently his own, and the general excellence of it was so great that the inaccuracies were not noticed. I here allude to a slowness, perhaps too great. The feebleness of his constitution, and the character of his mind, would have prevented in him a rapid utterance. But from this he was still more restrained by the solemnity of his feelings in the house of God. He felt that he stood on holy ground, and as if the Almighty in person was charging him not to be rash with his mouth. They who stately attended on his ministry soon became reconciled to this slowness, and, indeed, there were occasions in which it was very impressive. It was never an unmeaning slowness. If, in this respect, his judgment erred, he was in an extreme far preferable to the hurried manner, which is so prevalent, and is too often adopted in accommodation to the unreasonable inclinations of the majority of hearers. He esti-

* It is said, in an attempt somewhat similar, the great Tillotson failed—so much are most men enslaved to habit.

minated the ordinance of preaching, as of divine appointment, and set forth its advantages in one of his discourses. But he did not expect that the extraordinary effects which had followed it among the unchristianized and uncivilized, would be experienced in a country where the gospel was already well known, and the press had changed the whole character of society. He thought that some Christians attributed to this ordinance an undue importance, which led them to undervalue the other public means of grace.* As to their relative importance, he rated public prayer and the sacraments above preaching, and would, at any time, curtail his sermon, or altogether omit it, rather than any part of the worship. The state of his health compelled him, sometimes, in the heat of summer, to omit the sermon in the afternoon, and he thought the omission would have the good effect of teaching the people the superior importance of prayer. It is well known to have been the original custom of the Church of England to have but one sermon a day. The addition of a second was an innovation. He doubted its expediency considered as a general rule. Indeed, the more he investigated the customs of the parent Church, the more he admired their wisdom. He regretted some of the alterations in the American prayer-book, and seemed to have wished that nothing had been changed, except so far as was made necessary by the change of our civil government. His love of preaching too, was chastened by the apprehension that it might, perhaps unconsciously to himself, cherish the natural vanity of the heart. Whitfield has said, "It is difficult to go through the fiery trial of popularity and applause untainted." Dr. Dehon observed that the pulpit was a dangerous place. On

* "Nor is there much decency or good sense in exalting the pulpit so greatly above the reading-desk, as if preaching were a more important office than prayer, or the commentaries of men more valuable than the scriptures themselves; and it is, therefore, noticed with approbation by honest Isaac Walton, in his life of Herbert, that this excellent man, in the new Church which he built at his own expense, had the pulpit and desk of the same height, and opposite to each other."—*Life of Heber*, vol. ii. p. 55.

communion days, in particular, he appeared to prefer not to enter it. Preaching is a valuable means both of conversion and edification. But it is believed that the spectacle of a pious congregation seriously engaged in prayer, the affecting ceremonies of divine institution, and the public reading of the holy scriptures, without note or comment, according to a well digested system, in which nothing material is omitted, and the Old and New Testament are adduced to illustrate each other, ordinarily make a more permanent impression on the mind and heart than the best preaching. Catechising he considered the most suitable mode of instruction for the young, and for those ignorant persons who are significantly called "babes in Christ." There was something in this office especially congenial to his humble and tender disposition. He discharged it with great success, and in a manner very interesting both to the instructed and the witnesses. He often said, there was no duty so pleasant to him as the catechising of little children. He honoured sacred music as consecrated to the praises of God on the morning of the creation, and on the day of redemption; as a favourite enjoyment of the saints of old, and of the heavenly inhabitants, but especially as an ordinance of God's Church. Musical instruments were used in the Old Testament Church; the spirits of the Just are figuratively represented harping with their harps; and no evil resulting from their use has been experienced. Dr. Dehon vindicated them, and recommended psalmody, in general, in a particular discourse.* His selection of psalms and hymns adapted to the ecclesiastical day, or occasion, and to his sermon, was remarkably appropriate. Sometimes, by the singing of a single verse or two, he would give great effect to this part of the worship. Thus, on Easter-eve, what could be more suitable and affecting than this verse of the twenty-fifth hymn:

“The graves of all his saints he bless’d,
 When in the grave he lay;
 And rising thence, their hopes he rais’d
 To everlasting day!”

And on a funeral occasion, how consoling the fourth verse of the sixty-fifth psalm :

“Blest is the man, who near Thee plac’d,
 Within Thy sacred dwelling lives!
 Whilst we at humble distance taste
 The vast delights Thy temple gives.”

He thought the singing ought to be performed in a standing posture, but from motives of prudence did not insist on it.* He had a decided preference for the psalms over hymns. The psalms contain more elevated sentiments than the best hymns, and the best hymns derive their merit from being paraphrases of the psalms. The hymn which begins thus, “The spacious firmament on high,” is a paraphrase of the nineteenth psalm: “The Lord my pasture shall prepare,” of the twenty-third: “Eternal source of every joy,” of the sixty-fifth: and “Before Jehovah’s awful throne,” which is, perhaps, the sublimest hymn in our language, borrows its ideas from the hundredth psalm. The psalms have been used in the Church of God from the beginning. And it is a pleasant recollection for the Christian worshipper, that he praises his maker in the strain which has been on the lips of patriarchs, saints, and martyrs, and which, not improbably, they are now repeating with angels in heaven. They are, moreover, of divine inspiration, and, if possible, rendered more sacred by the circumstance that a verse from them was repeated by our Lord on the cross—that it was, if I may so speak, his dying song. It may be added, that the hymn which he and the apostles sang at the holy supper was most probably the paschal hymn which consisted of the hundred and thirteenth, and the five following psalms.

* See Chapter VI.

It is to be hoped that the ministers of our Church will take care that the hymns do not supersede the use of the psalms in public worship, an evil to which there appears much tendency, and against which the Church has guarded by the direction that the one shall never be used without the other, in the celebration of divine service.* The version of Tate & Brady is the nearest to the original, and, on that account, the best; though a good version may be considered yet, a desideratum. As to Watts' psalms, though their merit be great, they are more properly to be regarded as paraphrases than translations.

The affairs of St. Michael's Church had been judiciously regulated by its former rector. Under his influence, a great change was effected in the general seriousness of the congregation, and the constancy of their attendance on divine worship. And there was a considerable accession to the number of communicants. He had essentially promoted the cause of the Episcopal Church by encouraging young men to enter its ministry, and guiding them in their preparatory studies; by occasionally ministering in the vacant parishes, and assisting them in procuring ministers, and especially by re-organizing the State Convention, which had been for many years suspended, and maintaining in that body, with the utmost zeal, the true principles of our ecclesiastical government. His removal was sincerely regretted, not only by his own people, but by the Episcopal community in general. The congregation was in a flourishing state when Dr. Dehon became its rector. But he thought that its prosperity would be advanced by a few additional regulations.—Among these, the most important was a strict adherence to the order of the Church, that baptism should be admin-

* *Rubric.*—“Whenever the hymns are used at the celebration of divine service, a certain portion or portions of the Psalms of David, in metre, shall also be sung.” This rubric was passed by both Houses (see Journals of the General Convention, pp. 249–250, and 261–262). We state this, because the authority of the rubric has been very unreasonably questioned.

istered in the Church on some occasion of public worship, after the second lesson, except in cases of necessity. His views on this subject are expressed in one of his sermons* from Luke ii. 22. "They brought him to Jerusalem to present him to the Lord." He draws his reasons for *public* baptism from three sources: "The authority of the Church, the nature of the sacrament, and the great and peculiar advantages attending the public administration of it." Under the first head, after adverting to the rubric and to the ordination vow, he adds, with characteristic modesty, and delicate address: "This, to your consciences, will excuse your clergy, if, at any time, they find themselves obliged to ask of you the gratification of having your children brought to the Church, when you wish to have them baptized." Under the second head, he has this appeal: "And shall this transaction, the most solemn, the most momentous in its import, which takes place upon our globe, be done in secret? Shall it be performed lightly in some private chamber, or gaily in some festive hall?" "But, it is objected, what interest can the congregation take in the baptism of a child, of whom they know nothing. Ah, my hearers, at every rescue of one of our race from the dominion of evil, and translation of him into the kingdom of the Redeemer, there is joy in the presence of the angels of God. And do you, partakers of his nature, ask what interest have I in this? At every administration of baptism, the Redeemer, in his high state of glory, sees of the travail of his soul and is satisfied. And do you, profess followers of him, ask what interest have I in this?" "Ah, were we sufficiently alive to the mercies of God, the honour of the Redeemer, and the salvation of our fellow-beings, there could not be to us a scene more interesting than the new birth, even of the humblest offspring of Adam, to the life, and relations, and privileges, and hopes, with which we

* Sermon 8. vol. i.

are begotten in baptism by Christ Jesus." Under the third head, among many excellent remarks he has these: "Samuel, whose piety and integrity we all may well emulate, was carried to the temple in his childhood, and devoted to God. Jesus himself, who as he increased in stature, increased also in favour with God and man, was brought in his infancy to Jerusalem, by his pious parents, to be presented in the temple unto the Lord. And it is at the place of his worship that the Almighty has been pleased, specially to promise his blessing. Nor, further, can it be believed, that, in the lips of a pious parent, it would always be an inefficacious appeal to his rising offspring—my child, in your infancy you were carried to the altar of God, and there, with prayers and tears, devoted to a virtuous life." "Finally, the influence and reputation of religion are involved more than at first thought might be supposed, in the public and solemn administration of this ordinance. The respect of the mass of mankind, for the doctrines and precepts of religion, will very much depend upon their respect for its institutions. Their respect for its institutions will, perhaps, not less depend upon the manner in which they are performed, than upon the reasons on which they are grounded. On this account it is of unspeakable importance that the sacraments of Christianity should be generally administered in a holy place, and, when it is practicable, on a holy day, and always in a holy manner."

I have already mentioned the restoration, at his Church in Newport, of this primitive usage.* He had now, therefore, a new motive in its favour, the experience of its beneficial effects. He knew that some persons would consider him an innovator, although he was, in fact, opposing a mischievous innovation. He knew that the practice he opposed was recommended by habit, and by convenience, and was particularly favoured by the rich

* See Chapter II.

and the great. He had encountered difficulties in this matter at Newport, and expected that he would meet stronger opposition here. But he was not to be turned aside from duty, and a regard to the welfare of his flock, by any considerations. In his private intercourse with parents, he made a strong appeal to their feelings, by the inquiry, whether they would be willing to deprive their children of the prayers of a devout congregation? He sought a friendly conversation with those persons who differed from him on the subject, and generally succeeded in removing their objections. Even when he failed to convince, his affectionate manner, persuaded his people, that the object was important in his opinion, and that so worthy a minister and kind a friend, ought to be gratified. He cautiously avoided any public controversy on this point, and urged his friends to beware of it, knowing that it would inflame prejudice and create parties, in whose conflicts truth would unavoidably suffer. He met each objector singly, reasoned with him meekly, and convinced him, that he was advocating a public measure, not his mere opinion; and was solicitous for truth, not for victory. In this way, each objector was induced to be silent, or to agree with him, and thus, gradually, acquiescence, and finally, a general approbation of his proceeding was obtained. To this admirable discretion, he added an inflexible firmness in the course on which he had entered. The servant of the Lord would not strive, but was "gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves;" but from the decision of his conscience, he was not to be moved by the fear or the favour of any man. He would not consent to promote, what might seem the immediate interest of the Church, by a sacrifice of her future and permanent prosperity. The uncommon propriety with which he conducted this business, was most probably the fruit of his prayers. In concerns of much less importance he was known diligently to seek the divine direction and

blessing, and it cannot be doubted that on this occasion, which excited his best energies and affections, he prayed frequently and fervently. He had the satisfaction to see his complete success unattended with any of those unpleasant circumstances, which occurred in some other congregations. He had another satisfaction. His example and advice, modestly communicated, led to its adoption in most of the Churches in this diocese. It was not for some years after this subject had, in appearance, been settled, that it produced any considerable excitement, and, it is probable, that this was occasioned by a departure from the prudent course of proceeding which he had adopted. This regulation, as was anticipated, has had the happy effect of illustrating the necessity and utility of baptism. It has ensured it a more solemn administration—has prevented some improper persons from undertaking the office of sponsor—made the sponsor more sensible of his responsibility—and called the congregation to a serious recollection of their baptismal engagements. It may be mentioned, as other advantages, that it has led the laity to investigate the regulations of their own Church, and induced a proper sentiment of veneration for her wisdom, and respect for her authority, and it has relieved the clergy from baptizing from house to house, a practice which must have consumed a great deal of that time, which, for the benefit of their people, ought to be spent in their study, and in visiting the sick, and the afflicted. If the ministry of Dr. Dehon had been in no other respect useful, this single regulation would have entitled him to the gratitude of the Church, and posterity. Oh had he been spared, till, by his increasing influence, this custom had been revived and established in all our Churches in the United States, how valuable would have been this inheritance to them, and how great the measure of his satisfaction! But we trust that God will raise up other agents for this good work. Indeed, it is to be regretted that any of the directions of our Church should be

disregarded by its members, either through carelessness, or accommodation to other denominations ; for the framers of our liturgy were equally distinguished for their knowledge and piety ; and the utility of their regulations has been tested by experience. It was his custom to introduce the occasional prayers, after the general thanksgiving, and not before it, in which respect he differed from some of our clergy. It may be well briefly to state his reasons, for matters of comparatively small importance shed light upon character. The rubric directs "the prayers and thanksgivings upon several occasions to be used before the *two final prayers* of morning and evening service." The quotation from II. Corinthians, xiii. 14, Dr. Dehon considered a prayer, and justly, for if it were a benediction, it could not be used by a deacon, which it is by general consent. The rubric quoted above, is also in the English prayer-book, but the general thanksgiving being, in that book, placed among the occasional offices, the officiating minister has his option to use the other occasional prayers, either before or after the general thanksgiving. This arrangement, in the English prayer-book, will explain the fact that some clergymen use the occasional prayers before, and some after, the general thanksgiving, and both without transgressing the rubric, for that leaves it to discretion in *what order* the occasional offices shall be used, and the general thanksgiving is one of those occasional offices. But, in the American prayer-book, the general thanksgiving has a fixed place in the service, and, therefore, the occasional prayers, to comply with the rubric, must come in before the two final prayers.

An observance of all the festivals appointed by the Church was an ancient custom, which Dr. Dehon wished to see revived in his congregation.* It was a sufficient reason with him that this was recommended by the Church, whose wisdom he venerated and whose discipline

* For other remarks on this point, see Chapter II.

he had vowed to maintain. But the advantages of this custom are many and great. The services of our Church are a complete system of instruction, not only auxiliary to the pulpit, but intended to supply its deficiencies, and correct its errors. The doctrines of the gospel, beginning with that of the advent of the Messiah, and ending with that of the blessed Trinity, are presented to the attention during the first half of the year, and during the remaining Sundays of the year, the precepts of the gospel are explained and enforced. On stated days, the remarkable events in the life of our blessed Lord, and the instruments of divine mercy in the establishment of the gospel, are commemorated, and the design of these festivals is to quicken our gratitude to God, and to improve our Christian knowledge. "By festival solemnities and set days, (says St. Augustin) we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in course of time." Religion cannot forbid us to honour our benefactors, and to whom have mankind been so indebted as to those persons whose memory we cherish on the saints' days? But the proper improvement of their days so called, is to contemplate their holy example for our own incitement, and to honour the God who made them such as they were. It is believed, that, in some Churches, this useful custom has been neglected from want of consideration, or from a desire to meet the views of other denominations. It has been called a popish custom, a remark which may be applied also to the public reading of the scriptures, the observance of the Lord's day, and many other good customs. Surely the time has passed, when a name can be considered an argument. Others have been influenced by a misapplication of scripture texts, which have an exclusive reference to the Jewish ceremonies. Some have objected that the tendency of this custom is to transfer to men the honour due to God only. But the possibility of abuse is no argument against the use, although the proba-

bility may be. Now, it is confidently believed, that this effect has never been produced in any of our congregations, and, indeed, it is scarcely possible, since the appointed service constantly refers gratitude and praise to the Almighty, and exhibits man merely as his humble instrument. Among other good effects, the revival of this primitive custom led to a more general reading of that excellent work, "Nelson on the Fasts and Festivals of the Church," and excited a spirit of religious inquiry respecting scriptural history and biography, and the distinctive principles of our Church. To preserve the unity of effect, and to illustrate the system of the Church, Dr. Dehon's discourses were usually adapted to the prescribed public service; and when a saint's day occurred on Sunday, he generally took the opportunity to discourse on his character. The example at St. Michael's was soon followed by the other Episcopal churches in Charleston. At first, some persons thought that public worship was too often celebrated, but the oftener they attended, the greater was their satisfaction, and we may hope that many, who, in spirit with Saints John, or Paul, or Peter, sang praises to God on earth, are now engaged in the same privilege in heaven, with the general assembly and Church of the first born. He encouraged a love of the sanctuary by his example, almost always attending at St. Philip's Church on Friday, and thus observing two prayer-days in every week, besides the stated festivals and fasts. The solemn fast of Lent, he observed in a truly primitive manner. It was to him a reason for more than ordinary abstraction from the pleasures and pursuits of the present life, for religious reflection, humiliation, and prayer, and for performing works of beneficence both temporal and spiritual. In the example of the Hebrew Church, of the Christian Church of the first ages, and of our blessed Lord himself; in the obvious propriety of appointing a stated time for religious consideration, and making this time the same to all Christians, that they may have mutual assistance and

prayer; in the benefits which have been experienced, and the blessings from divine providence to society, which may reasonably be expected from its faithful observance, the Lent institution has much to recommend it, and it is a just occasion both of surprise and regret, that it is so little regarded in our age, and especially in our country. On the prayer-days, in this season, he read the whole of the litany, and the humility with which he breathed the sighing of a contrite heart, and uttered the fervent supplications, "O Christ-hear us: Lord have mercy upon us: Mercifully forgive the sins of thy people: Graciously hear us, O Christ; graciously hear us, O Lord Christ:" showed that he entered into the spirit of the institution. He marked the distinction of this holy time also, by adding to the instructions of the week days, reading from some approved work, as "Secker's Lectures on the Catechism," or "the Homilies of the Church." He estimated both these works as a treasure of sound theology. The former he repeated several successive seasons, and invited the attention of the people by expressing in the strongest terms his admiration of the book and the author.—There is no doubt that in his private devotions, during this solemn season, he prayed and confessed *for his people*, and it is believed he used as a form, the prayer of a worthy exemplar, which is recorded in the ninth chapter of the book of Daniel. He succeeded in recommending to his congregation a special reverence for the Passion Week. The public worship was well attended, and a suitable seriousness was observable. Indeed, it was not easy to resist the eloquence of his appeal to the heart, and the effect of his devout example. On the first day of this week, and Good-Friday, his discourses on the passion would often melt the congregation into tears. But on the other days, their affections were moved altogether by the simple narrative of the Evangelists, and his affecting manner. He was himself with Jesus in the garden, and near the cross, and he drew his hearers to the same place

by the cords of sympathy. With him it was, indeed, "holy week." The public services, private meditation, and increased attention to the sick, and the afflicted, occupied nearly all his time. It was a significant custom of his to put away from about him, on a holy day, every thing which might draw his attention from its great duties, and he endeavoured to put away always from his thoughts, all earthly concerns, except those of necessity and charity. To abstain from food is a natural expression of sorrow, and it is a becoming expression of the Christian's sorrow for his sins, and the sufferings of his Redeemer. Fasting, in which term is included total abstinence for a given time, and a moderate indulgence of appetite both as to the quantity and quality of food, was practised by the Old Testament saints, by the apostles, and our Lord himself. To fast to such a degree as to subdue the flesh to the spirit, is an obvious, and indispensable duty. It is an evidence of the degeneracy of modern Christians that they neglect this useful practice. And, although it has been abused, as all other good practices have, in some ages of the Church, and a weak or a wicked man may suppose that it will atone for the neglect of the weightier matters of the law, yet to reproach the Church for recommending it, impressively reminds us (as good Mr. Hooker says) of the complaint of David, "I wept, and chastened myself with fasting, and *that* was turned to my reproof." Although Dr. Dehon did not fast to be seen of men, and, therefore, avoided much speaking of this duty, yet it is believed that he performed it in the most exemplary manner. The great object of instruction is to induce the learner to think for himself, and it is among the excellent effects of the fast and festival solemnities, that they lead and assist the members of the Church to contemplate singly some great event, or illustrious character, of the Christian dispensation. Thus, the very names of Christmas, Easter, and Whitsuntide, turn the mind to the three greatest events in the gospel history, the advent of the Saviour of

the world—the resurrection of Christ, the seal of our redemption—and the descent of the Holy Ghost, our sanctifier, instructor, and comforter. And while such institutions are preserved in our Church, it may be expected that its members will be distinguished by a sound faith, and correct knowledge of Christian truth. Such institutions are as a beacon against heresy, and a star guiding to the Saviour. There was another new regulation introduced by Dr. Dehon. When the day for the stated monthly communion occurred near to one of the great festivals, he would not omit it, and thus there was an addition of two or three sacramental occasions in the course of the year. He was of opinion, that this ordinance was the proper act of Christian worship, and the chief instrument of spiritual growth, and regretted that circumstances prevented its administration on every Lord's day, according to the practice of the primitive Church. In this duty and privilege he found his own highest enjoyment. His views respecting it are contained in his printed discourses,* but he often explained and recommended it not only from the pulpit, but in conversation. He seldom visited a sick person for any length of time, to whom he did not administer it. If a communicant, he would exhort him, especially in this time of need, to use the appointed means of refreshment and strength to the soul, and if not a communicant, he would, day after day, patiently instruct him until he was prepared for it, and blessed with its participation. In this way, he happily relieved the tediousness of disease and the sorrows of death. He often gathered the members of a family around the dying couch of a parent to witness the comfort she received from the tokens of forgiveness, or to unite with her in the memorial of a Saviour's love, and thus be incited to value this affecting ordinance. Many would, probably, but for him, have passed into

* See vol. i. Sermons 9. 10. 11

eternity, without having ever performed this bounden duty, and reasonable service. And several strangers, having come among us in pursuit of health, have reason to bless the good providence, who brought them within the sphere of his servant, but for whom, they might never have complied with the dying injunction of their Saviour. It was one of his remarks, that much of the lasting comfort of the communicant depends on the instruction given for his first communion. He thought, that, even if well prepared, the person who intends to become a communicant ought to seek an interview with his minister, as this might lead to a profitable conversation, and, though a secondary consideration, contribute to bind them together in the bonds of Christian affection. When the person has not had the rite of confirmation, this seems more necessary, as at that time he would have been instructed by his minister, and there is so evident a propriety in it, that every good Christian will conform to it, even if it had not been implied in our rubrics, and enjoined* by that Church from which our's is derived. They who sought his advice on such occasions, were richly compensated. He would put in their hands the best treatises, usually "Secker's Lectures on the Catechism," "Archbishop Synge's answer to all the excuses and pretensions which men ordinarily make for their not coming to the holy communion," or "Bishop Wilson on the Lord's supper," or Bishop Beveridge's work on the same subject, which last, in particular, he valued very highly. He would present views of the subject new to them, and which would induce them to come forward with alacrity and augmented satisfaction. He used to tell the young, that if spared to old age, it would be one of their happiest recollections, that they had, through a long life, been guests at the holy table. He would embrace the occasion of

* "So many as intend to be partakers of the holy communion shall signify their name to the curate," &c.—*Rubric in English prayer-book.*

these visits to persuade other members of the family to remember their Redeemer in the way he himself hath appointed, and would make such an appeal to their paternal and filial feelings as was often irresistible. What joy so great as that of union, in the adoration of your heavenly Father, and of a feast in common on the memorials of a Saviour's love! And how delightful to rest on the hope of being re-united, after the short separation of death, in the heavenly kingdom! He had particular pleasure when he beheld parents and their children, or intimate friends, kneeling together at the altar, and he would make the address to them jointly in the distribution of the elements.

It was his observation, that God usually divided his gifts among his ministers, so that while one excelled in the pulpit, another would be more interesting in the desk, and the most acceptable efforts of the third would be in parochial visitation. He observed, that if allowed to choose, he would prefer the endowments for this latter department, and would often express his admiration of one of his elder brethren, who possessed them in an eminent degree. But, though unconscious of his own excellence, it was great. He had more than one talent, and it would be difficult to determine whether he excelled in the details of public or private ministrations. In the house of mourning, and the sick chamber, his knowledge of the scriptures was invaluable, for he could always find some character, or some text, directly applicable for instruction and comfort. His knowledge of human nature enabled him to select topics suitable to the occasion and the character, and he seldom, if ever, made one of those unlucky remarks, which, however true in itself, so often interrupt the success of a religious teacher. But on these occasions especially, the excellencies of his heart were developed; and the fervour of his piety, the tenderness of his nature, and the perfection of his sympathy, were invaluable. The topic of consolation which he principally enforced, was the love of God, exhibited most affectingly in the gift of

his blessed Son, our Lord, towards his covenanted people. He would remind the afflicted of the great things, temporal and spiritual, which their Father in heaven had done for them, and of his exceeding great and precious promises, which he, for his part, would most surely keep and perform, and thus produce an acquiescence in the past, and a lively confidence for the future. It is the ground of hope stated by the apostle, "He that spared not his own Son, but gave him up for us all, how shall he not, with him, also freely give us all things." But he availed himself of all the various motives for resignation, and there was one of an interesting nature to which he often alluded, both in public and private, viz. that Christian friends would probably recognize, and be with each other, in the heavenly region. On this subject, he had pondered deeply, partly for his own consolation, under the loss of beloved friends; and he had designed a sermon on it, which, it is deeply to be regretted, he did not live to complete. In favour of this opinion, which is valuable both as an incentive to piety and a consolation under affliction, there are more circumstances than is generally supposed. The goodness of God would naturally lead to the belief, that the pious who are separated by death, will be re-united by the resurrection; that the ardent prayers and the dying wishes of his faithful servants, in relation to this concern, will be answered; and that the virtuous friendship, founded and fostered on earth by his providence and grace, will be renewed, as a means of celestial happiness and continual improvement. If the Christian retains his memory, and it is supposed that the faculties of the soul will be rather strengthened than impaired after death, it would seem to follow that he must recognize his brother when they come to the same place of their heavenly Father. The heathen held this opinion: Cicero says: "O glorious day, when I shall join my Cato in the assembly of spirits;" Socrates: "What an inconceivable happiness to converse in another world with Sisyphus.

Ulysses, and others, especially as those who inhabit that world shall die no more;" and it is well known to be held by the Hindoo, the African, and the Indian. If we refer to Christians, we shall find St. Cyprian saying "Our parents, brethren, children, and near relations expect us in heaven;" it is maintained by St. Jerome and St. Augustin, and seems to be alluded to by the authors of the Book of Common-prayer, for in the burial service we pray to have our consummation "*with all those* who are departed in the true faith," and in the prayer for the Church militant, we pray that we may be partakers of his heavenly kingdom, *with* his departed servants. This opinion is a natural consequence of the doctrine of the general judgment, and it is implied in the declarations that the saints shall judge the world, and that the apostles shall judge the twelve tribes of Israel, for if the saints are to be known to the wicked, surely they will be to each other. In the parable of Lazarus and the rich man, we find, not merely that they knew each other, but, that Lazarus was in the most intimate intercourse with Abraham. It is the promise to the righteous that they shall sit down with Abraham, and Isaac, and Jacob, in the kingdom, and, doubtless, with others endeared to them by the sympathy of life; and they are said at death to be gathered unto their fathers, or their people.* In a conversation with our Lord, the Sadduces urged, as an objection to the doctrine of the resurrection, the difficulty arising from future acquaintance. Now, if it were so, that there is no future acquaintance, the mention of the fact would have been a complete answer to the Sadduces. But his reply is an indirect acknowledgment of this opinion: "They who shall be accounted worthy to obtain that world, neither marry, nor are given in marriage. They are equal unto the angels." As if he had said, they do live together not as men, but as angels. The apostles are to be associated

* Genesis xxv. 8

in heaven, for our Lord spake of partaking the new wine with them. Ministers and people will recognize each other, for St. Paul says—"We are your glory as ye also are our's in the day of the Lord Jesus."—"Warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." They who suffer together will be rewarded together, for, says St. Paul, "If so be that we suffer with him that we also may be glorified together." The mother, in Maccabees, expects to meet her sons, for she says, "I beseech thee, my son, fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren." David expresses the same confidence on the death of his infant—"I shall go to him." To Mary, mourning at the grave of her brother, it seems to be intimated, as a ground of consolation, that he will be restored to her. There are many passages of scripture which represent the intercourse of the saints as one of the constituents of the heavenly happiness, and it is most probable, that those dispositions which have been congenial on earth, will be so in heaven. The interesting nature of the subject must explain this long digression.

It is scarcely necessary to observe, that here, as before at Newport, Dr. Dehon improved the season when sickness and sorrow had softened the heart, and destroyed some of the weeds of error, for planting the good seed of truth, and here, too, God was pleased to bless his labours, and give an increase. I can speak of his conduct on such occasions from personal observation, and I always rejoiced when he would consent to give any of my charge his counsel and comfort. He has visited me in sickness and affliction, and I know the value of his instruction, consolation, and prayers. When the sick recovered, he would delicately remind them of their late vows, or sentiments, and recommend them to return thanks to God, who had answered their petitions. He uniformly and earnestly exhorted the afflicted to attend at the Church and altar

as a means of consolation and improvement—as an evidence of their resignation—and an example that would be useful, particularly to their own families. He would advert to the conduct of David, under the loss of his beloved child, as a model for the imitation of mourners. He regretted much the custom into which even the most pious of our community had fallen, of absenting themselves from the services of the Church for some time after the death of a friend, as if the contrary would imply a want of proper feeling. His sentiments on this subject made so deep an impression on his widow, that on the Sunday after his decease, with a resolution, as extraordinary as it was praiseworthy, she went to the Church, and the altar, where he had ministered, and his remains were deposited.

The utility of the *frequent* intercourse of a minister with his flock was felt by Dr. Dehon. But in his large congregation this was impossible, as it respects all of them. He determined, therefore, to give most of his time to the sick, the afflicted, and the poor. His successor has expressed his surprize to hear from several poor families that he *frequently* visited them. His presence was a comfort to them. He was their generous benefactor. He gave or lent, as seemed expedient. He procured for them the assistance and attention of other persons. He found employment for them, and schools and apprentice-places for their children. He encouraged them to attend public worship, and assisted them in paying pew-rent, particularly those, who, among the evils of a reverse of fortune, were no longer able to meet this expense. It was the experience of his inability to provide for all such cases, which made him anxious that some expedient of a public nature should be adopted—which, since his decease, has been happily accomplished in the erection of St. Stephen's Chapel.

The servile class had a full share of his commiseration and services. In sickness, he prayed with them, and partook of the holy supper. He encouraged them to seek

baptism for themselves, and their children. He patiently and repeatedly instructed those among them, who were candidates for baptism, and would accommodate his illustrations to their capacity and condition, in a way equally honourable to his understanding and benevolence, which rendered him much beloved^d by that class of people, and very useful to them both in a temporal and spiritual point of view. He was particular in teaching that a good Christian must be a good servant, and made it a rule always to read to them those portions of scripture which treat of the duties of servants. He considered it obligatory on masters to provide for their servants the means of religious instruction, and thought that if this was incompatible with their state, such a consideration would be an unanswerable argument against slavery. He was satisfied, however, that so far from its being unsafe to give slaves Christian instruction, it was this alone which could secure their subordination. Human beings will have some religion, and if excluded from a sound faith and pure worship, will fall into the extravagancies of the enthusiast; or the snares of the impostor. The gospel was designed by its divine author to include this class of human beings, for it contains admonitions particularly addressed to *them*. St. Paul calls them to prove the sincerity of their Christian profession by obedience to their own masters; and St. Peter adds, not only to the good and gentle, but also to the froward. The case of Philemon was often stated in a most interesting manner by Dr. Dehon, as affording much instruction connected with this subject. It shows, he would observe, that the Christian profession does not release a servant from his obligation to his master, for we find that Philemon, who was a fugitive slave, was expressly required by St. Paul to return to his master. St. Paul even wished to retain him, but felt it improper to do so, without the consent of his master; "without thy mind (he writes) I would do nothing." And the good effect of the gospel on his conduct, as a servant, is confidently asserted by the

apostle: "In time past unprofitable, but now profitable to thee." If humanity and piety cannot influence the majority of masters, it is surprizing that policy should not induce them to provide wholesome religious instruction for their slaves. Some planters have been properly excited on this subject, and they are ready to bear testimony to the happy moral effects of true religion.*

Dr. Dehon was at all times accessible to the humblest, as to the highest, of his congregation. It is not necessary to observe, that his morality was too unaccommodating to permit him to say that he was not at home when he was, but it may be observed as an evidence of his obliging disposition, and of his readiness to be "the servant of all," according to the injunction of our Lord, that he seldom refused to leave his own affairs to attend to the claims of any of his people. His counsel in relation to temporal concerns was sometimes asked, and it was afforded with promptitude and feeling. He was a most useful adviser, and his well known discretion encouraged the utmost confidence. This was never abused even by accident. He was secret as the grave on every subject which had even a remote relation to what had been entrusted to him. By no occurrence was the sagacity of our rector more strikingly illustrated, and we may add, his firmness, than by one, which a due regard for the lasting security and welfare of the Church requires that we should notice with some detail. On the 2d August, 1816, the following passed the vestry: "Whereas, there has of late been a considerable increase of communicants in this Church, whereby the personal form of address, under which the sacrament is administered, has become so tedious as to be a source of serious complaint, and, consequently, the duties of the officiating clergy are rendered more laborious and fatiguing, and may tend to enervate their exertions in the discharge of their ordinary duties: resolved,

* See, on this subject, Chapter VI.

unanimously, that the vestry do make a respectful representation to the rector of this Church, in the name and on behalf of the members thereof, that so much of the external ceremony, in the celebration of the Lord's supper, be relinquished, as, on the presentation of the elements, includes, under a personal address, two or more persons, when, by giving to such address a plural termination, it might comprehend a whole table; and should the rector consider himself restricted from effecting the desired alteration, he would use his endeavours to induce the General Convention to make such transposition in the ritual, as will enable the clergy to comply with this request."

His reply of same date:—"I have just received the resolution of the vestry of St. Michael's, which you were this day requested to transmit. It shall have my deliberate and serious consideration."

His letter on this important subject :

"Charleston, August 21, 1816.

"*Gentlemen*,—The resolution adopted by you, on the 2d instant, and transmitted to me by your chairman, has had my deliberate and serious consideration. To make the alteration you propose, no clergyman of himself is competent. The clergy, when they are ordained, do promise most solemnly to conform to the worship of their Church, as set forth in the Book of Common-prayer. The rubric in the communion office of that book, requires them, when they are delivering the elements of the Lord's supper, to be saying the address, *applying it to each individual by using the singular pronoun*. And the rule of the Convention of this diocese, in this case provided, and also the votes of the several congregations adopting the Book of Common-prayer, requires them to use the Book 'of Common-prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America.' No individual, therefore,

can make any alteration in the administration of the service. And there seems to be an unfortunate incongruity in its being ever requested, inasmuch as the vestry thereby call upon the minister to do that, which the vote of the congregation, adopting the Book of Common-prayer for their form and mode of worship, in consonance with his higher obligations, requires him not to do. It is happy that the power of making changes rests not with any individual, or body of men, unauthorized thereto; but exclusively with the authority of the Church, for the Lord hath promised to be with the latter 'always, even unto the end of the world,' but not with the former. By this arrangement, moreover, the Church is happily protected from the influence of the errors of any individual. Where, indeed, would be the unity and integrity, the soundness and beauty of our service, if every individual could alter it to suit his own fancy, or the fancies of others. The only way of coming regularly at the alteration you propose, is by a memorial to the General Convention, and it consequently becomes a question, whether the vestry of St. Michael's Church will transmit to them such a memorial. The interest, which, in common with all Episcopalians, I feel in the reputation and safety of the Church, the relation in which I stand to you as rector of the congregation, whose concerns are our joint care, and what a still more sacred relation requires of me, all combine to induce me to give you, without reserve, my opinion on this question. And, indeed, I feel myself invited and compelled to do so, by your request, that I would use my endeavours, at the next General Convention, to have the alteration made.

“There are two sources from which very serious objections to the alterations arise: The interest and value of the address, and the dangers to be apprehended from innovation. The address was framed, by the compilers of the liturgy, with great care and consideration, and adopted as it now stands, after much trial, to satisfy the

discontented of all sides—it is a very close paraphrase of our Lord's words at the first celebration of the supper. It is the design of the Church in applying it to every individual by the use of the singular form, to convey to the faithful recipient, singly and personally, all the benefits of the Redeemer's death and passion—the certainty, great utility, and precious value of this design, are dwelt on by some of the best writers upon the communion service, and commentators on the *Book of Common-prayer*.

“There are contained in the address, as it now stands, and is directed to be used, important antidotes against heretical opinions; and guards of the faith of the Church. It conveys, in its particular application to the pious communicant, especially when he is more than usually oppressed with the sense of sin or the sorrows of life, more comfort than perhaps any part of our liturgy. It was cavilled against by the earliest adversaries of the Church, because it was not addressed to a whole table, but applied singly to each communicant; and these cavils, in the controversy between the Church and the dissenters, were then fully confuted. It has stood unaltered for two centuries, though occasions for the alteration, more pressing than the present, must have occurred in that time. To change it now, on the plea that the repetition is tedious, would approach to a violation of St. Paul's instruction to communicants to ‘tarry for one another,’ and it is of the same import, and not of less importance, than the singular form in the administration of baptism. Sacraments have respect to individuals, and “seeing God by sacraments doth apply in particular unto every man's person the grace, which himself hath provided for all mankind; there is no cause why, administering the sacraments, we should forbear to express that in our forms of speech, which he, by his word and gospel, teacheth all to believe.”* Such being the use and value of the address,

* Hooker.

who that holds the true faith of the Church would be willing to have it changed? But even if it were not of such significance and utility, it is a maxim of sound wisdom, that it is better to endure some small defects in a good system, than to endanger the system by attempting alterations. It is impossible, by any arrangement, to satisfy all men; and who can say where it shall end, when you begin to change? It will easily be perceived by you, that if one vestry may call for an omission of the repetition of the address in the communion service, another vestry may think the service of morning-prayer too long, and call for an omission of the litany, and another for the omission of the repetition of the doxologies and of the Lord's prayer. And what part of the service will be secure? The safety of the faith, and of the unity of the worship of the Church, depends very much, gentlemen, under the blessing of God, upon the stability of her litany.* And instead of taking one stone from her building, and thereby loosening the whole, and encouraging other hands to attempt to take away others, it were better that her children should cherish a fond regard even for the moss upon her venerable fabric, which so solemnly testifies its antiquity, and so happily distinguishes it from fabrics of modern creation.

“With these sentiments, you will perceive that it would be impossible for me to comply with your request, that I would use my endeavours in the General Convention to have the proposed alteration accomplished. On the contrary I cannot refrain from saying, that nothing which has occurred to me in the course of my ministry has given me more pain, than that the vestry of the Church with which I am so happily connected, should have been induced to

* *Note by the biographer*: Archbishop Laud has expressed the same opinion. “Ever since I came in place (says he) I laboured nothing more, than that the external public worship of God might be preserved—being still of opinion, that unity cannot long continue in the Church where uniformity is shut out at the Church door.”—*Southey's Book of the Church*, vol. ii. p. 413.

move an alteration of the liturgy—especially of the mode of administering the Lord's supper. Might my opinion avail with you, I could most earnestly wish, that the resolution were rescinded, and the record of it removed from your journals. There is reason to believe that the dissatisfaction, on which your resolution is predicated, does not exist. The remonstrances against any alteration, signed by upwards of two hundred and thirty of the communicants of St. Michael's Church, and herewith transmitted to you, will shew that the impression upon this subject is an erroneous one. Still it may be, that some few, through age or infirmity, find the length of the service, not 'tedious,' but fatiguing, and it is doubtless our duty to provide, as much as may be, for the comfort of all. In doing this, I need not say to you, that you will, at all times, have my hearty co-operation. There are many ways in which, if the difficulty supposed does in any degree exist, or shall hereafter exist, it may be remedied without danger, and, perhaps, with an increase of the ease of all. For this purpose, I would recommend, that the 'alms and oblations' should be collected by four, instead of two persons; that three additional cups should be provided for the service of the altar; and that such a mode of extending the railing around the table, on communion days, be adopted, as will enable many more of the communicants to go up to the table at once, and many clergymen to be engaged at the same time in administering to them the bread and wine. It is much easier, and safer, to alter a chancel, than to alter the ritual of the Church, and while this measure would curtail half of the time which is employed in administering the elements, it would, by bringing to the service clergymen, whose assistance, in this case, would be voluntary and gratuitous, verify to observation, what the Church in South-Carolina has reason to bless God for, that she has a body of clergy who think no labour unwelcome, by which they can promote the interests of the Church, and the satisfaction and com-

fort of her members. Commending you, gentlemen, to the guidance and blessing of Almighty God, I remain, your affectionate and faithful rector,*

“THEODORE DEHON.”

“The vestry appealing to the Almighty for the purity of their intentions; their sole view in determining upon the resolution of the 2d instant, having been to consult the comfort and convenience of the congregation generally, and that of the communicants of the Church in particular, without entertaining the most distant idea of any innovation of the liturgy, from what they were given to understand (from a venerable and respected clergyman, who had passed the greater part of a long life in England, in the service of the Episcopal Church) was the practice of the Church of England, particularly in large places, where the communicants were numerous, or of doing the smallest violence even to the religious prejudices or scruples of any individual whatever, having, in the resolution, had no other motive than the promotion of the welfare and prosperity of the Church at large: and whereas, from a free and full conference with the rector, as well as from his communication this day considered, it is evident that no individual is competent to make any alteration in the appointed service of the Church; and, moreover, that the information concerning the ground, upon which the resolution was moved, having proved erroneous, inasmuch as two hundred and thirty-three communicants, by their remonstrances to the rector, have fully stated that the supposed dissatisfaction does not exist; it was, therefore, further resolved, that the resolution of the 2d instant be, and the same is, hereby rescinded.”

It is believed, that this occurrence had its *origin* in Socinian principles, affecting not many, but one or two

* A reply, in substance the same, was made by the ministers of St. Philip's Church to its vestry, who had adopted like resolutions. These clergymen and Dr. Dehon had freely conferred on this subject of common and general interest.

persons of influence. Dr. Waterland remarks, "that in general, discussions which had immediately for their object to lessen the dignity and importance of the Lord's supper, were, in reality, designed as so many attacks upon the divinity of Christ."

By a course of conduct, guided by so much piety, benevolence and wisdom, and crowned with so much usefulness, he gained, to an extent almost unprecedented, the love of many, and the esteem and respect of all his people. It has been said that no man is without enemies. If he had any, they were created by envy, or by misinformation. It is believed that there was not one who did not venerate him.

In the following ideal description of a clergyman, by the celebrated Dr. Kett, they who knew Dr. Dehon will recognize an exact portrait.—"A pious, learned, and diligent divine, is one of the strongest supports, and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusements. To those who differ from him in religious opinions, he shews firmness of principle without asperity of conduct, as he is ever mild, gentle and tolerant. He warms the hearts of his flock, by his fervent and unaffected piety, and he enlightens their understandings, confirms their faith, and invigorates their practice, by his judicious and impressive discourses. In his private admonitions, he is diligent in giving advice, and delicate in his manner of doing it; always considering whether the means he employs of reconciling animosities and reprov- ing vice, are best calculated to answer the proposed ends. He maintains a proper intercourse with all classes of his parishioners, but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving he is a constant friend, and, so far as he is able, protects them

from the oppression of their superiors; he relieves their wants according to the extent of his ability, and reconciles them to their laborious and humble stations, by the most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of extravagant passions, and no less the temporal than the spiritual minister of peace. His family is the model for all others in their attention to private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that, as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honour, and promotes the diffusion of his holy religion."

We may add, that on reading the following remarks from the *Edinburgh Review*, his life is almost unavoidably brought to our recollection. — "It is no ordinary national benefit to have a number of well educated men dispersed over every part of the kingdom, whose especial business it is to keep up and enforce the knowledge of those most exalted truths which relate to the duties of man, and to his ultimate destiny; and who, besides, have a sort of general commission to promote the good of those among whom they are settled, in every possible manner; to relieve sickness and poverty, to comfort affliction, to counsel ignorance, to compose quarrels, to soften all violent and uncharitable feelings, and to reprove and discountenance vice. This, we say, is the *theory* of the business of a parochial clergy. That the *practice* should always come up to it, it would be utter folly to assert, or to expect: but such is the innate excellence of Christianity, that even now, amidst all the imperfections of the existing establishment, its salutary effects are clearly felt."

CHAPTER V.

His Ministry—Charleston: continued.

IN the last chapter was contained a view of Dr. Dehon's conduct, public and private, in relation to the particular congregation of which he was the rector. But as a minister of the Church, he had other duties. He knew their extent, and felt their importance. While he assiduously cultivated his own field, he was always ready to assist his fellow labourers; and while he nourished his own flock, he pitied those persons who were as sheep without a shepherd, and particularly such as had enjoyed the green pastures, and been led by the still waters of the gospel. And in this diocese, indeed in our country generally, what a wide scope for this commiseration! The temple, in too many places in ruins, given to the mole and the bat, the uncovered sepulchre, the extensive wilderness, in which, though man has found a habitation, none has yet been found for the Lord, his God; and, may I not add, the crowd gathered on the brink of a river, like worshippers by the Ganges, the frantic motions, the wild scream, the torches flitting in the wood at dead of night, the "holy laugh," as it is profanely called, the contrast of levity and gloom, of mirth and devotion, of poverty and splendid equipage, of sleepiness and vociferation, the confusion of infant and adult voices, and of singing, praying, preaching, clapping of hands and conversation, in different groups at the same moment; and, finally, the whole scene of what is called a religious meeting, might compel the inquiry of the traveller—can this be a Christian land? Dr. Dehon had a deep solicitude, that the pure principles and rational worship of the gospel

should take root in his country, and as he was attached to the Episcopal Church, not from accident, but conviction, he wished its system to be widely extended. He was always ready to minister in a vacant parish, and if he could not do so on the Lord's day, he would hold service on some other day. He took pains to encourage among his acquaintances, zeal and liberality in the erection and repair of Churches, and the maintenance of ministers. Whenever he met with one, whose disposition and character seemed peculiarly adapted to the sacred office, he would encourage him to enter it, and his counsel, his library, his purse, and his influence, were always at the service of the candidates for the ministry. It is believed that for several among the most respectable and useful of our present clergy, the Church is indebted, under God, to his suggestions and patronage. But individual efforts are, comparatively feeble, and desultory, and the friends of Christianity have reason to bless God that he put it into the heart of his servants to establish, and has since so much favoured the "Society for the Advancement of Christianity in South-Carolina." It has been doubted whether he is to be considered the founder of this institution. It is certain, for I had it from his own lips, that before he came to reside in South-Carolina, reflecting on the probable means of good to the Church, an association, having the objects of that just named, presented itself to his mind, and he then determined that should he settle in this diocese, it would be one of his earliest endeavours to form such an one. Previous to his arrival, the Rev. Dr. Bowen had suggested to several of the clergy and laity the expediency of instituting a Society to collect a theological library, for the use of the members and others—with which other purposes useful to the Church might be connected. It will be recollected this is one of the objects of the Society now existing. But it was not designated in the constitution, being considered, under our circumstances, as less important than either of the three ob-

jects there specified. Dr. Bowen and Dr. Dehon having communicated to each other their respective views, it was concluded to form a society "for the advancement of Christianity," which, of course, would embrace several objects subsidiary to the great one named in its title. At the first meeting of a few friends, a committee was appointed to prepare an address and constitution. These were written by Dr. Dehon, and unanimously adopted by the Society without the alteration of a single word. The address is short but comprehensive, and will be admired by every Christian, and man of taste.* All the papers of this kind, which were committed to him were prepared with care, and I do not recollect an instance in which it was found necessary, on submitting them, to correct them in the smallest particular. The constitution originally contained ten articles. During the twenty years since they were enacted, they have not been altered even as to a word, except the third, so as by a change of the anniversary to secure a larger meeting, and in particular the presence of the members of the Diocesan Convention. Three articles have been added, one providing for an annual sermon, and a collection in all the Churches, of which the rectors are members of the Society; and the other two in reference to the library, which, after a few months, the success of the Society enabled the trustees to institute. Soon after this, it was resolved to create a permanent fund, so that the Society's means of usefulness might increase as it advanced in years. For the excellent report on this subject, the recommendations of which were adopted by the Board of Managers, they were indebted to Robert J. Turnbull, Esq.† It is printed in the first annual report of

* It is in Appendix No. VI.

† According to this plan, the permanent fund was to increase until it yielded an annual interest of \$1000, when only one-half of the interest was to be applied to its increase, until it shall produce an income of \$2000 per annum, when one-fourth thereof shall be re-invested, and added to the capital, and in proportion as the funds shall afterwards increase, the smaller shall be the portion of its income set apart for its augmentation.

the Board. For this institution he watched, and prayed, and laboured, with parental solicitude to the end of his life. He filled, until removed by death, the office of president, with his characteristic zeal and prudence.—His influence was exerted to induce capable and worthy persons to become officers of the Society, and to continue to hold them, when they were anxious to retire. He recommended it, on all suitable occasions, as the proper depository of benefactions and legacies, and as meriting the patronage, according to their ability, of every member of the Church in the diocese. It was, by his suggestion, that several persons were induced to enrol their young children among the members of the Society, a measure which, while it added to the funds, would, he conceived, naturally assist to create in their minds an interest for the religion of their fathers. He thought, also, that it was a significant expression of pious gratitude, and attachment to the Church, to make one's child a contributor to its support and enlargement. To his influence the Society is, we have no doubt, indebted for the generous legacy which it received from a lady of his congregation.* Even in a pecuniary point of view, therefore, his loss to it was incalculably great. At the time of his death, the permanent fund had accumulated to \$16,124. At present (1832) it amounts to \$46,059. He always evinced a high degree of joy on the reading of the treasurer's reports, and with tears, would express his thankfulness to the good providence who had so signally prospered the Society. He looked to it as the great means, under God, of the future extension of the Church, and often said that he did not expect the vacant parishes generally would be supplied with ministers until it could afford them some assistance. The satisfaction of witnessing this effect is fully enjoyed by the present members: "one planteth and another reapeth." In relation

* Miss De Tollinere, whose legacy amounted to \$7,156.

to it, he considered every object of importance. He minutely inspected and regulated every part of the system, and was seldom absent from its meetings, whether important business was to be transacted, or not. The candidates patronized, the missionaries selected, their destination, and the books and tracts published, were, in general, all by his recommendation. He was the most active and useful member of the Society, and emphatically its head. As the funds increased, he proposed the purchase of a theological library, and, chiefly by his care, it is a select collection, containing several old and scarce works, and most of the standard books of English theology. Some of these books were given, and others purchased in England. In collecting books, as well as money for the object, the Society are much indebted to its first librarian, the Rev. Dr. Dalcho. The library was commenced in 1815, and now (1832) has 1771 volumes. Of the seven annual reports which had appeared previous to his death, the first, second and sixth are from his pen.* He lived to witness some of the advantages of this Society. In having aided the education of a respected clergyman; by its missionary formed a new congregation, now flourishing at the capitol of the State, and diffused much information respecting the Church, as well as excited the zeal of its friends by the distribution of a great number of bibles, prayer-books, and tracts of approved reputation; it had given a pledge to the Christian public that its usefulness would be limited only by its means. The first fruits justified the hope of an abundant harvest.

In the Convention of February, 1810, he declined to take a seat, because he had not yet complied with the formality required by Canon XXXI. As he advanced in life, he became more and more sensible of the importance of conformity to the canons and rubrics. The deviation of one minister in a small matter, encourages greater devia-

* Interesting extracts from these reports are printed in Appendix No. VI.

tion in other ministers, and unless there be some fixed principle of adherence, the unity of worship, which is an important guardian of our faith, and the ground of the most delightful associations, will gradually be lost. The directions in the prayer-book, although they may appear to a superficial observer unnecessarily minute, will bear the severest examination. They are founded in a profound knowledge of human nature, and in an accurate acquaintance with the regulations of the primitive Christian Church, and of the Hebrew Church, whose polity was the work of the Almighty himself. The believer in the doctrine that the Holy Ghost guides the understanding on important occasions, will find no difficulty in the supposition, that the councils of the Church, if properly conducted, will be led by this gracious influence to enact such laws, and such only, as are proper, and promising usefulness. It is a still more important consideration, that conformity to the canons and worship is solemnly vowed at the time of ordination,* and therefore, however an individual might doubt the necessity, or even the expediency, of some of these injunctions, he is obligated to obey them, so long as he remains a minister of this Church.

There had been in the minds of many Episcopalians an unreasonable jealousy of the Diocesan Convention, and a disposition to destroy it, arising from an unfounded opinion that it would control the vestries, particularly in relation to their funds, and the choice and removal of ministers. Such views had partly contributed to a suspension of that body from 1798 until 1804, and after its revival (which was principally effected by the exertions of the Rev. Dr. Bowen) they again interrupted its peace and usefulness. The fundamental principles of a Diocesan Convention were assailed by some of its members, on grounds which showed that the true nature of the meeting was misunderstood, and that unaccountable fears of its power had seized

* See Constitution of the Protestant Episcopal Church. Article VII.

their minds. The controversy chiefly rested on this point, "Whether the clergy should be, *ex-officio*, members of the Convention." In vain was it shewn that such a rule existed in every Diocesan Convention; that it was necessary clergymen should form a part of it, and if no provision was made to insure their presence, the body would have neglected the means of its own preservation; that it could not give the clergy greater power than the laity, for an article of the constitution directed the votes to be taken by *parishes*; another article authorized each parish to send as many lay-delegates as they pleased; and, finally, that no interference of the Convention with vestries could take place, since one of the constitutional rules expressly prohibited any measure affecting the temporal rights of the parishes. Successive Conventions qualified the unpopular article in various ways, but unanimity among the members could not be obtained. Dr. Dehon had heard often of this difference, and was an eye-witness of its unhappy effects, when he attended, as a visitor, the Convention of 1810: He saw that the root of the evil was a misunderstanding of the design of the meeting, and that this would be best corrected by making the community sensible of its utility, and indeed necessity, to the carrying on the business of the Church, and more especially of its proper religious character, free from all secular views. His deportment in the Convention, impressively reminded those about him, that they were in the house of God. His remarks frequently alluded to scripture, and were always suitable to the sacred occasion.

He expressed his gratification to a member of the Convention, that, in his speeches, he did so generally avail himself of scriptural arguments and illustrations. He was exact in attending the prayers of the Convention, considering the opportunity for a general union of the Churches in prayer as one of the most important advantages which resulted from the meeting. But there was one measure proposed by him, particularly calculated to illustrate the

solemnity of the occasion, viz. that at the opening, there should invariably be the celebration of the holy communion.* He thought that debate should be avoided, as calculated to excite feeling, and endeavoured to do away the objections to what he considered a necessary rule, by private conferences. By his advice, a friendly conference was held between the ministers and some of the people of that congregation, in which were the principal objectors. He drew up a clause of a conciliatory nature, which he had previously ascertained would meet the wishes of many moderate men. This amendment† was almost unanimously adopted by the Convention, and it produced the desired result. One or two persons murmured against it, but the rest were satisfied. The Convention have never since been troubled with the subject, which for seven years previously rendered it a scene of contention, prevented its fulfilling its proper duties, and was daily exciting disapprobation of the meeting. The triumph of firmness with moderation, and zeal with discretion, was complete.—This was an occasion of much anxiety to him, and of fervent prayer. It is known that while one of the conferences was held, he was in his study praying for its happy termination. His success excited in his bosom the liveliest joy, for it was the success of that Church which he loved.

It cannot be expected that a clergyman of the Episcopal Church, formed as his habits usually are, should excel as a speaker in a deliberative body. But, although Dr. Dehon had practiced extempore speaking less than many clergymen, he shewed, in the Convention of 1811, that, in this respect also, his talents were of the first order. He was in no respect inferior to the able lawyers and civilians whom

* He introduced the proposal that the meetings of the General Convention also, should open with the administration of the Lord's supper.—See Chapter VI.

† See Journal of Convention for 1814, in Dalcho's Church History, p. 530. The conciliatory amendment was brought forward by the Rev Mr. Simons, but it was suggested, and, it is believed, drawn up by Bishop Dehon.

he met on the floor of the Convention. His manner was unembarrassed, his reasoning perspicuous, his expressions accurate, and his sentences finished, so that you would have supposed he was repeating a written composition prepared with the utmost care. The arrangement of his arguments, sentences, and words, was a happy illustration of the "*lucidus ordo.*" He had the address of showing the fallacy of an argument, without making any remark upon it, merely by stating it clearly, and in contrast with an opposite statement. He avoided irritating his opponents either by his matter or manner, and was so conciliatory, that, when unconvinced, they regretted to differ from him, and were always persuaded that he was contending not for victory but for truth. In this, as on other occasions, he appeared acting under the influence of that precept: "The servant of the Lord must not strive, but be gentle unto all men; in meekness instructing those that oppose themselves."

At this time he was elected president of the Standing Committee, and in this station especially, was developed his talent for governing. He presided with a dignity far removed from austerity, and an urbanity which never degenerated into levity or indecision. He was most impartial. He carefully avoided to betray, by any act, or even look, his own sentiments on a question, while it was in debate, and when he repeated a motion, he scrupulously adopted the very expressions of the mover. The examination of the candidates for holy orders was now in a more particular manner committed to him, and here the admiration of his friends was increased, in discovering the extent of his acquirements in general knowledge and theology. At their four examinations, the proficiency of the candidates, in every branch required by the canons, was carefully ascertained. This was the prescribed duty of the Standing Committee, and the circumstance, that an examination would afterwards be held by the ordaining bishop, would not justify, in his opinion, a relaxation of the canon.

Thus it appears, he regulated, by his *example*, the conduct of most of the clergy; he superintended the candidates for holy orders; and was most active in suggesting and executing such measures as seemed proper for the advancement of Christianity in the diocese: in short, by general consent, was a superintendant of the Church before he was its bishop, and already had acquired a degree of informal authority which showed the great weight of his character.

It was at the Convention in 1812 that he was elected bishop. He was fully persuaded that the prosperity of the Church depended very much on its having this officer. But he regretted that the choice should fall on himself. He felt, however, as he expressed it, that it was not in accepting only that responsibility would be incurred—that there was responsibility also in declining. He postponed a reply to the communication on his election for two days, that he might have time for deliberation and consultation.* He made it a subject of anxious prayer. He opened to the clergy, whom he convened on the occasion, the state of his mind. He observed, with unaffected humility, that the consciousness of his imperfections made him fear to enter this holy office—that his disposition and habits were retired, and, therefore, he was little fitted to mingle much with society—that if he should hereafter wish to return to the land of his relations, his acceptance of the Episcopate might be an insurmountable obstacle—that, on the other hand, he was sensible of the importance of the Episcopal office to the prosperity of the diocese, and of the neces-

* "The Rev. Mr. Tschudy, in the name of the committee appointed to wait on the bishop elect, reported; that they had performed this duty, and were requested by the Rev. Dr. Dehon, to inform the Convention, that he is deeply sensible of the honour conferred on him by this appointment; that under the apprehensions he has of the responsibility which will be connected with his decision, he could wish, before he makes up his mind upon the subject, to have an interview with his brethren of the clergy; and that he must therefore, crave the indulgence of the Convention in deferring his answer until Saturday morning."

sity of increasing the number of bishops in our country, so as to secure the succession, there being at present so few bishops, and they advanced in life, and, therefore, that he was unwilling to decline any sacrifice of inclination and ease, which might contribute to such valuable purposes. There was the utmost frankness in this communication. The clergy sympathized with him, and felt for him increased reverence and affection. They were unanimous in the opinion that his acceptance was a duty. He was greatly influenced by their sentiments. He asked whether they would engage to give him their assistance as it might be needed, and having received this assurance in the strongest and most affectionate terms, he retired, purposing during that night, to form his decision. It was, probably, in these hours of stillness, that he penned the following observations: "It having pleased Almighty God to permit me to be called to the office of a bishop in his Church, I ought to be humbled to the dust, by the sense of my unworthiness; and penetrated with gratitude, love and fear, for this undeserved distinction. 'Lord! what am I, or what is my father's house, that thou shouldest bring me to this honour in thy service?'"

"I have examined my past life. Oh! how little do I find, with which to be satisfied—how much to condemn! 'God be merciful to me a sinner.' Would men inspect themselves closely by the light of God's word, how little cause would they find in themselves for self-complacency. Alas, my best services have been alloyed with too much selfishness; and conscience accuses me with many sins. Never have I felt myself so poor and needy—so culpable and wretched—so much a subject for mercy, rather than favour. 'Lord, what is man that thou art mindful of him, or the son of man that thou so regardest him.' At times I have felt as if I would give worlds, if I had them, could I but go spotless into the office whereunto I have been permitted to be called. Perhaps there is something of pride and self-love in this. 'There is none good but one.' Al

whom he has employed, from among men, have been sinners. In him alone can there be any glorying—to him must be all glory. Paul who persecuted, and Peter who denied Jesus, were employed as apostles by him, and their conversion has scarcely done less than their labours for his cause. I hope God has presented me with this most humbling view of myself, that I may perceive fully, at my entrance on my office, that if I stand at all, it must be in the worthiness of Christ—that in me there is no good thing to give me authority, power, complacency, or confidence—that I must act by his authority and power; be a dependant of his; and owe every thing to him; especially, that I may know and feel the absolute necessity—the amazing extent—the obliging power of his mercy in Christ Jesus, and so have a fuller sense of the importance of the treasure entrusted to me. My best delight has been in his law. My fondest joy”

This abrupt termination shews that we have here only a fragment. It is much to be regretted that the concluding reflections, if they were ever committed to paper, have not been found.

The vestry of St. Michael's Church, in their letter dated February 21, 1812, say: “The election yesterday which gives a head to our Church, has excited great and general satisfaction among Episcopalians. We are aware that in accepting the office of bishop, we shall lose some of your personal services in the discharge of parochial duties, but highly and deservedly as we appreciate them, we think it our duty to sacrifice something to the general interests of the Church. We trust, that actuated by the same principle, your answer to the Convention to-morrow, will correspond with their wishes.— Permit us to say, that in our opinion, the state of our Church calls on you imperiously to accept the appointment offered you. Rest assured, that on all occasions, the vestry of this Church will afford you all the aid in their power, to enable you to fulfil the important and

solemn duties of your new appointment. We avail ourselves of this opportunity to tender you the assurance of our affectionate attachment, and to invoke the blessing of the Almighty on your pious labours in the vineyard of Christ." In his reply, dated February 22, he says: "This expression of their opinion and wishes has had no little influence in leading me to the decision which has this day been communicated to the Convention. The duties which will be devolved upon me by this new appointment, are solemn and weighty. Amidst the mingled emotions, which I feel, when contemplating them, it is to me the source of great happiness, to have received from the vestry of my own Church, the assurances of all the support and aid in their power. Such pledges must animate me to the work."

When he was about to go on for consecration, and had informed the vestry, their chairman, in reply, dated July 5, 1812, among other things, says. "Permit me, on the present occasion, to renew the assurance of the just sense the vestry entertain of your inestimable value, and the affectionate regard they can never cease to have for you: while the former secures to you their prayers to the Supreme Ruler of the universe for your safety, the latter cannot fail of exciting the same anxious solicitude for your happiness."

On the 20th June, 1813, the vestry resolved, that "in consequence of the excessive heat of the weather, and great distress experienced by the bishop in discharging the entire duties of the Church, the chairman do communicate with the bishop on the subject, and suggest to him the necessity of dispensing with a sermon on such afternoons during the summer months, as he may deem necessary."

The following letter, which appears on the Journal of the Convention, February 22, 1812, is a true picture of his heart, and will be admired by every reader of taste, piety, and feeling:

“*Brethren of the clergy and laity of the Church in South-Carolina, in Convention assembled,*—The information I have received, through the committee appointed by you to communicate it, of your election of me to the Episcopate of the Church in this State, has very deeply affected me—whether I consider the greatness of the honour you have thereby done me, or the solemn responsibility attached to the answer, which I am now called upon to give.

“With trembling anxiety I have deliberated upon the subject, and my reply is now dictated under the influence of feelings which are constantly impelling me to ask—‘Who is sufficient for these things?’”

“There are, however, considerations numerous and weighty, arising in my own mind from divers views of the subject; and urged also upon me with affectionate and pious concern, from several quarters, by those whose opinions I ought to respect, and whose wishes I ought to regard, which seem hardly to leave me at liberty (even if I wished to do so) to decline the acceptance of this appointment.

“Depending, therefore, upon the promised support and co-operation of my brethren in the ministry; encouraged by the pleasing evidence which has been exhibited at this Convention, of the lively interest which the laity will take in the *principles* and welfare of the Church; impressed with the testimony, which the examples of the first apostles furnish of the sufficiency of God’s power to use, with good effect, the humblest instrument in the cause of his truth; and relying, above all, upon the promise left graciously with the Church by its blessed head, that he will be with his ministering servants always, even unto the end of the world, I now give you my consent, with the favour of God, to be placed in the office to which you have appointed me—persuaded, that of this Convention I shall have every assistance in the discharge of its duties, which they can give, and commending myself humbly to your candour and prayers.

“In order to carry your wishes into effect, it will be necessary, that the testimonial from the Convention of the State, required in this case by the third canon of the General Convention, should be prepared and signed before you adjourn; and that the Standing Committee should be directed by the Convention to take the necessary steps for convening a college of bishops, at such time as shall be found proper. Of the testimonial, some measure will, I presume, be taken, to furnish, in behalf of the Convention, as many attested copies as the occasion may require.

“In looking forward, gentlemen, to the yet distant entrance upon the duties of this office, my heart is full with emotions, which my words cannot express. God grant that it may be the means, under his blessing, of our growing up into him in all things, who is the head, even Christ; and that from him the whole body, fitly joined together, and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love.

THEODORE DEHON.”

He read, with strict attention, those chapters in the epistles to Timothy and Titus, which treat of the qualifications of a bishop, and while they increased his reluctance to become this responsible officer, they produced a deep impression, to which may be attributed much of that circumspection and exalted excellence, which he afterwards exhibited. From Boston, on September 22, 1812, he thus writes to a friend: “The concern of ——— has weighed much upon my spirits since I saw you, and, together with the solemn business before me,* has absorbed my time and thoughts, and left me little opportunity or desire for company or recreation.”

Dr. Dehon felt a lively interest in all those measures which had for their object the welfare of mankind. The Orphan Asylum in our city commanded his services, his

* He was consecrated in the October following.

influence, and his prayers, and its anniversary was welcomed by him, with no common emotion, as the jubilee of charity. The tenants of the Poor-House were visited by him, whenever they desired, and to him they are indebted for the suggestion, on which the benevolent commissioners immediately acted, that they should be provided with a chapel for the public services of the Lord's day. He induced the clergy of his Church to unite with him in offering to officiate, in rotation, on the evening of that day. The chapel was opened by him with a suitable discourse from Matt. xi. 5, the whole of which is a beautiful specimen of affecting simplicity and pious solicitude for the souls of his fellow men. The following extracts will be acceptable in this place. "To the intendant and council, much praise is due. In this act, they have shewn themselves protectors of the eternal as well as temporal interests of the poor."

"Other religions neglected the poor. The heathens left the needy to perish. And even among the Jews, there was, in their corruption, a proverb that the blessing of God rested only upon a rich man. But Jesus Christ limited not his mercy to any condition of life. In his Church the rich and the poor meet together."

"How liable are they to be discontented, and murmur against God: How liable to be hurried by their wants into acts of dishonesty, and by their associations to be led to lie and swear, and take God's name in vain: How frequently are they overcome by idleness, and how dangerous before them is strong drink: How many have fallen down slain by it, and who shall number the evils of their indolence: The men how prone to lust, and the women how easily a prey to remorseless seduction! Amidst these dangers so numerous, so great, so awful, happy for them if they have the breastplate of righteousness, the shield of faith, and the sword of the spirit!"

"Many are their sorrows. One is blind—she sees not the face of nature nor of man. Perpetual darkness ren-

ders her poverty more poor. How happy for this blind person if her mind be cheered with the light of life—if, with the eye of faith, she can see the countenance of a reconciled God, and the prospect of joys awaiting her in heaven. Another has been made poor by his vices. Sin gives to poverty its keenest sting. How happy for this wretched being, if, in the abode of his poverty, there be presented to him the physician to whom he can say—‘Lord, if thou wilt, thou canst make me whole;’ if, into his wounded spirit, there be poured the wine and oil of the gospel, which points to the Lamb of God, taking away, upon the cross, the sins of the world, and bids the penitent sinner look up and live.”

“The poor are happy when the gospel is preached to them, inasmuch as it puts within their reach all that is of real importance to man. He can patiently lay at the gate of the rich man, and meekly bear his neglect, if he can hope that when the few years of suffering shall have passed away, he shall repose with Lazarus in Abraham’s bosom. Attach to the alms-house a school for heaven, and the poor man may one day bless the poverty which brought him within its walls.”

“To its house of mercy is now added a house of prayer—a chapel to its alms-house—from which, together, we hope, there may ascend the alms and the prayers of the city as a memorial before God, and bring down upon it his protection and blessing. A poor-house in a Christian land, without divine service, is not completely a house of comfort or of mercy for the poor.” “Shall the broken heart be here bound up? Shall the lame man here leap as a hart? Shall the tongue of the dumb here sing? May the sinner here learn to repent—the penitent to believe—and the believer to rejoice in the hope of mercy, and to work out his salvation, even the salvation of eternal life? Zealous and compassionate commissioner, how great your joy in such a prospect! Through the years of many generations may it be none other than

as a house of God, and to the poor, who from time to time shall worship in it, may it prove a gate of heaven."

The services thus commenced, were continued as long as Dr. Dehon lived. The engagements of our clergy did not permit them to officiate in the day, when their ministrations would have been better attended, but only in the evening. Dr. Dehon regularly took his turn, although the bodily fatigue to one of his frame, after having held two services at his own Church, must have been distressing. Many persons expressed their surprize that this provision for the spiritual wants of the adult poor (a similar arrangement at the Orphan-House having long been adopted) had not been sooner made, and it was always a source of great satisfaction to its pious and benevolent suggester. There were other poor, not so reduced as to resort to the alms-house, but still not able to pay for the advantages of religious worship and instruction. His benevolent solicitude was manifested by an endeavour to procure seats for them in the newly erected Church of St. Paul's—a purpose which, in due season, was happily effected—five pews having been purchased by a few pious, generous hearted individuals, and set apart for such persons as would pay for their seats a small sum, adequate to the Church assessment on the same.*

The Bible Society of Charleston was instituted in 1810. Dr. Dehon was one of its founders. He thought the institution practicable and would be useful, provided it adhered strictly to its fundamental principle, as stated in the first article of the Constitution, to this effect: "The version of the bible in general use, without note or comment, shall be the only version to be distributed in the English language; nor shall any copy of the bible, in a foreign language, be distributed, which, in its doctrine or spirit, shall differ essentially from the doctrine and spirit of the English version already mentioned above." The last clause,

* See Chapter VI.

beginning at the word "nor," it will be perceived is peculiar to the Charleston Bible Society,* and, it is believed, was added to the article (as originally proposed) at the instance of Dr. Dehon. He considered this clause to be important, as the following proceedings will shew :

*“ Extract from the minutes of the Board of Managers of the Charleston Bible Society, May 13, 1811.—*The Rev. Dr. Dehon offered the following resolution, which was passed unanimously : resolved, that it is the sense of this Board, that in the copy of the constitution of the Charleston Bible Society, which has been printed, there is an omission, in the first article, of the last clause thereof, as adopted by the Society, which, according to the best recollection of this Board, was to this effect : ‘ Nor shall any copy of the bible, in a foreign language, be distributed, which, in its doctrine or spirit, shall differ essentially from the doctrine and spirit of the English version already mentioned above.’

“ Resolved further, that the Chairman of this Board be requested to obtain from Thomas Lowndes, Esq., the president of the first meeting of the Society, at which the constitution was adopted, his testimony respecting the omission of the above-mentioned clause, in the first article of the constitution, in order that the proper steps may be taken for reinstating it.”

*“ Extract from the minutes of the Bible Society, June 17, 1811.—*The Recording Secretary brought to the view of the Society two resolutions of the Board of Managers of the 13th May last, and of the 15th of June instant, respecting an omitted clause in the printed rules of this Society, together with the information from Thomas Lowndes, Esq., accompanying the same ; and upon its being manifested to the satisfaction of the Society that the following clause

* In the American Bible Society's constitution, the article provides, that "the only copies, in the *English language*, to be circulated by the Society, shall be of the version now in common use." The British and Foreign Bible Society's article is to the same effect : "The only copies in the languages of the *United Kingdom*, to be. etc., shall be of the authorized version."

[to wit: ‘Nor shall any copy of the bible, in a foreign language, be distributed, which, in its doctrine or spirit, shall differ essentially from the doctrine and spirit of the English version already mentioned above,'] was omitted at the end of the first article, it was resolved, that a new copy of the rules of this Society be printed, having the above clause inserted in its proper place (with an explanatory note) to be included in the pamphlet containing the foregoing report of the Board of Managers, and immediately preceding the same.”

In the Board of Managers he uniformly opposed every measure which might have a tendency to interfere with this first constitutional article, on the preservation of which he considered the success and the very existence of the Society, on its original plan of embracing all denominations of protestant Christians, essentially depended. His sagacity perceived, at a glance, the movements, whether intended or not, which might have such a tendency. The proposal, therefore, oft repeated, to celebrate the anniversary by *public* religious services, and a discourse, was always objected to by him. In public worship Christians of various creeds could not consistently and harmoniously unite, for while some preferred precomposed, others preferred extempore prayers, and the prayers left to the discretion of each of the individuals who offered them, would of course embody his views of scriptural truth, in which all Christians could not concur. He did not object to the meetings being opened with the Lord’s prayer, and another carefully prepared and duly ratified, from which of course might be excluded sentiments and expressions not generally approved. He was willing, at least, that the attempt should be made whether such a prayer can be had.* A

* His views strictly corresponded with those subsequently expressed by some of the most pious and intelligent men of Great-Britain, whose liberality has never been questioned, as the following document shows: In an address recently circulated (1831) by the president and other officers of the British and Foreign Bible Society, they say: “We have considered the proposition for

committee was appointed for the purpose, and the prayer prepared by them submitted to the Society. But it was objected to, and by the very person who, it is understood, had drawn it up, on the ground that he and his denomination were, on principle, opposed to "precomposed prayers." The result was the determination of the Society to have their meetings opened with the use of the "Lord's prayer exclusively, and the reading of a portion of the holy scriptures."

An anniversary discourse, which was a favourite measure with a leading member of the Board, and again and again proposed, it appeared to Dr. Dehon, would be, to all intents and purposes, a collection of notes and comments on the bible. Courtesy, if no other motive, would probably lead to its publication, and thus the Board, contrary to the very constitution from which they derived their existence, would sanction both the uttering and the publishing of sectarian thoughts and phraseology. The difference of opinion among the members of the Board interrupted its harmony, and was the cause of the following letter prepared by him.

introducing a law, that the meetings of the Society, and its committees, should be opened with prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions in one important object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested on the subject of the introduction of prayer into the meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our members; and we cannot venture to recommend the adoption of a measure which might force any friends of the Society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind, and usefulness, so materially depend. We are likewise persuaded that the tone which has pervaded its reports, and the sentiments which have animated its proceedings, must make it manifest that the Society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to his blessing. This, we conceive is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular."

“To the President of the Charleston Bible Society.

“*Dear Sir,*—We have to request that you will communicate to the Board of Managers of the Charleston Bible Society, our resignation of our seats in that Board; and also, that you will have the goodness to state to that Society, at its approaching anniversary, that we decline a re-election to any office of that institution. So long as the attention of the members of the Board of Managers was confined to the great and sole object for which that institution was formed, we have had real satisfaction and pleasure in co-operating for the accomplishment of that object—an object, in our view, as excellent as any which can engage the attention of man. But propositions having been made to combine with it other objects, and expressions having been used, both in the Board and in private conversations with members of it, by advocates of those propositions, which leave the supposition inadmissible that they can co-operate cordially with us in our common work, and consequently that there may hereafter be much exposure to such collisions and contentions as can be productive of no good—a respect for the Church to which we belong, and for our own feelings, which we would not willingly have exposed to the effect of painful altercations—and also, a desire that the Board of Managers may pursue the great object of the Bible Society with that unanimity which becomes every Christian assembly, induces us, sir, to make this resignation. And in making it, we have pleasure in assuring you that while that harmony prevailed in the Board of Managers, which was for several years preserved by judiciously keeping out of view purposes, about which the members must necessarily be supposed to differ, we were happy in our seats among them—and also, that so long as the Society shall direct its operations solely to the object for which it was instituted, and to which its constitution was intended

to confine them, we shall cherish for it our best wishes, and offer for it our fervent prayers. We are, sir, with sentiments of the utmost esteem, respectfully and affectionately your obedient servants.

“THEODORE DEHON,
CHRISTOPHER E. GADSDEN,
PAUL T. GERVAIS,

“Charleston, June 19, 1813. FREDERICK DALCHO.”

After he had resigned his seat in the Board of Managers, he continued to attend the meetings of the Society, and his remarks on the nature of charity, in reply to some insinuations that there was a want of it on the part of the Episcopalians, will be long remembered. They were a just and impressive exposition of several verses of the thirteenth chapter of the first of Corinthians, and there was a touch of humour when he introduced “charity is not puffed up,” which showed what he could do when he chose, though he seldom indulged himself, in that way.

Several parishes in the diocese, and indeed wherever our Church has long found a place, have funds instituted by the generosity of former generations, and accumulated by the prudence of those laymen who, from time to time, have been the chief in the congregation. Dr. Dehon thought it very desirable that all the parishes should have this advantage, and more especially in this country, in which the support of religious institutions rests altogether on private contributions, and where, as there are no entails, the flock may be composed to-day of rich, and to-morrow of poor men, where also, emigration is so common, that unless the Church has other resources than annual contributions it may be exiled from a useful field, and with difficulty, if ever, reinstated. It was previous to his being bishop, (after which of course his attention was more earnestly invited to this subject) that he suggested to men of influence in several parishes, the expediency of commencing a fund, even if the first contributions to it were ever so small, which was to be suffered to accumulate until suffi-

cient to yield an annual interest adequate to the effectual assistance of the parish—a result more or less remote, but still certain, if there was only a beginning and no want of proper care. It was his advice that this fund should be committed to the guardianship of trustees distinct from the vestry, so as to afford a double security for its preservation and improvement. The “Society for the Advancement of Christianity,” being an incorporated body, and their treasurer being required to give bonds, controlled in all his disbursements by the president and Board of Trustees, and his accounts subjected to stated quarterly examinations, he thought offered the opportunity to the parishes respectively for having their funds well guarded and increased. His advice was not in vain. The parish of St. John’s, Berkley, have now (1832) a fund amounting to \$13,632; that of Prince George, Winyaw, amounts to \$7,729; and that of St. Luke’s, to \$3,185. These funds are under the care of the Society above-named, and their income, under certain provisions, will be subject to the order of the vestries. Had the counsel of Dr. Dehon been more generally followed, some of our parishes would doubtless now present a very different aspect and in particular those whose Churches are dilapidated—those which have no ministers—and those whose ecclesiastical existence is in danger.

CHAPTER VI.

His Episcopal Ministry.

THE consecration of Dr. Dehon, was at Philadelphia, on the 15th October, 1812, by the Right Rev. Bishop White, Bishops Hobart and Jarvis being present, and assisting. At the succeeding Convention, (for 1813) the following correspondence between the clergy and the bishop took place :

“To the Right Rev. Theodore Dehon, D. D.,
Bishop of the Protestant Episcopal Church in South-Carolina.

“*Right Rev. Sir,*—We, the clergy of your diocese, should not do justice to the tender and affectionate sentiments of our hearts towards you, if we were longer to delay the expressions of these emotions.

“When we take a view of the declining state of the Church of South-Carolina, for some years past, for the want of a visible head, to whom we might with confidence look up for advice in our difficulties, consolation under our trials and sorrows, and to animate and quicken our zeal, this address to you, through which we desire to give utterance to our attachment to you, personally, seems naturally to become an act of humble, and, we hope, sincere gratitude to the bountiful giver of all goodness ; that He has been pleased, in his wise and gracious providence, to direct us to select you, from among your clerical brethren, to preside over the concerns of our Church. We, therefore, dearest and Right Rev. Sir, congratulate you—we congratulate ourselves—we congratulate the flocks under our particular charge, and who are near and dear to our

souls, that we have one appointed to the Episcopal office among us, whom they and we so highly esteem, respect, and love. We flatter ourselves with the pleasing expectation, that whatever you may propose for the extension of true and vital religion, amongst all those with whom we may individually have any concern, you will find us willing and cheerful to obey, and ardent and zealous to execute. We cannot take our leave of you, at this time, without offering up our fervent supplications to the all-gracious and merciful Father of men, to grant you a full portion of his divine spirit, that you may be enabled faithfully to discharge the great, the important duties, with which you are entrusted; and when you shall be called from your terrestrial labours, you may be admitted among the saints and priests of the Most High God, in the celestial world; amid the plaudits of angels, and the whole hosts of heaven, with ‘well done thou good and faithful servant, enter thou into the joy of thy Lord.’

“This is the sincere wish, the ardent prayer of, Right Rev. Sir, your sons, your brothers, your fellow-labourers, in the vineyard of our most blessed Lord and Master.

(Signed) “W. PERCY, D.D., Rector of the 3d Epis. Church,

T. MILLS, D.D., Rector of St. Andrew’s,
S. HALLING, D.D., Rector of Prince Geo.,
Winyaw,

ANDREW FOWLER, late Rector of St. Bartholomew’s,

JAS. DEWAR SIMONS, Rector of St. Philip’s,
C. E. GADSDEN, Assistant Minister of do.

J. J. TSCHUDY, Rector of St. John’s, Berk.,
C. SNOWDEN, Rector of St. Stephen’s,

J. CAMPBELL, Rector of St. Helena, Beau-
fort.

“Charleston, S. C., February 16, 1813.”

“To the Clergy of the Pro. Epis. Church in the State of South-Carolina.

“*Reverend Brethren*,—The address presented to me, by your committee, in your behalf, is received by me with sentiments tender and affectionate as those by which it was dictated. The feelings it has added to emotions which had already been excited in me, by the new circumstances under which we have, in this week, been assembled, I should in vain attempt to describe.

“That the declining state of the Church in South-Carolina, for some years past, has been partly owing to its want of all the orders of the ministry, I do not doubt. So far as it respects the restoration to the Church of the Episcopal office, I can partake of your joy; and have only to regret, that he who has been called to that office, has not more of those qualities which should prepare men for it, to entitle him to the flattering expressions of your satisfaction and good will. I shall often need, brethren, your advice and co-operation. I shall always need your prayers.

“Among the grounds on which I congratulate myself, (for some such grounds there are) it is not the least that I behold around me a body of clergy, however small, among whom may be found piety and knowledge, regularity, brotherly kindness, and peace, of whom I indulge the hope, that it shall be said, as of the earlier disciples of our Master, ‘see how they love one another.’

“The declaration of your readiness to co-operate with me in any measure, that may be proposed for ‘the extension of true and vital religion’ among the people of your respective cures, is to me a source of pleasure and hope; and I pray you to be assured, that any information or suggestions concerning the interests of the Church, which in your individual or joint capacities, you may at any time be able to give me, will be received by me with thankfulness, and weighed with attention.

“Nothing of this world should be more encouraging to the ministers of the Redeemer, than to know that they have the prayers of each other. For your affectionate supplica-

tions in my behalf, I render you my thanks. On the promised constancy of them I place a solicitous dependence. And while, brethren, beloved and reverend, I thank my God for all the good gifts of grace, or of nature, which he hath bestowed, or shall bestow on you, for the benefit of his Church, it is, and often will be my earnest prayer, that you may be happy and successful, each of you, in his ministry here—and that when the Chief Shepherd shall appear, you also may appear with him in glory.

“Charleston, Feb. 17, 1813.

THEODORE DEHON.”

The benefits resulting from a strict adherence to the directions of the Church, as to public baptism, had been now experienced by two congregations, and it was natural to wish that they might be extended through the diocese. Among the clergy, there was scarcely any difference of opinion on this subject, and the best informed and most pious laymen highly approved of his course in relation to it. A venerable layman, whose influence was deservedly great, being asked his opinion, observed, that he perfectly recollected that the celebrated Commissary Garden always insisted on the administration of baptism *in the Church*, and that the relaxation of discipline which subsequently took place, was to be ascribed to the introduction into the province of several clergymen not remarkable for their zeal. It may be added, that the revolution interrupted the order of our churches, and when they were re-organized, a degree of accommodation to the world was deemed necessary. It can never be proper to oblige a man of influence, or even a friend, at the expense of a regulation important to the prosperity of the Church. The minister ought to be condescending. He should take pains to explain the principles of the Church, and to remove the objections of its members. He should let them see, that he is willing, and even anxious, to oblige them, as far as he can, consistently with duty. But he must be firm as a rock, where principle is concerned. Such was Dr. Dehon. He would not have moved an inch from the

path of duty, although the loss of his living would have been the certain consequence of his inflexibility. A minister who acts with firmness, will command the respect even of those who dislike him; and, what is of far more consequence, he will have the divine approbation. God will take care of those who are faithful; and if, in his service, they lose houses, or lands, or friends, he will repay them a thousand fold. The condescension of Dr. Dehon, to opponents, was very remarkable. Even when they treated his expostulations with indifference, and cherished the most provoking obstinacy, he would continue to reason with them. To others, the moving of them appeared hopeless, and his attempts not unlike the throwing away of pearls: but he had, in an eminent degree, the charity which hopeth all things. To a solitary objector, he would give as much time, and argument, and eloquence, as if he were addressing a large congregation. This was judicious, as the success of politicians, wiser in their generation than the children of light, constantly exemplifies. The single enemy is most easily vanquished, and perhaps he may be made an advocate of the cause which he had opposed. He now considered himself as, in a sense, the minister of every Protestant Episcopalian in the diocese, and with his views of the ministerial relation, the duties to which he felt himself called were, indeed, numerous and arduous. Several of the services of the Episcopate were entirely new in this State. To prepare the public mind for the rite of confirmation, which had never been administered in this diocese, he explained and vindicated it in several discourses which form a learned and complete treatise on the subject, and are a happy specimen of original reflection.* It is believed that many of his thoughts are new, and that there is no work on this subject of

* An edition has been published by the "Society for the Advancement of Christianity in South-Carolina." to whom the copy-right was generously given by Mrs. Dehon. Another edition has been printed at New-York, in consequence of the demand there for the work.

superior merit. He preached these discourses in St. Michael's, and in several of the *vacant* parishes. With his characteristic modesty, he preferred that the other congregations should be instructed on this subject by their own ministers. The candidates in his congregation he instructed with his usual assiduity, and he made them an address which beautifully illustrates his talent for accommodating himself to the capacities of the young, while it gives another evidence, that though now bishop, he was still the faithful parish minister. The following extracts will be acceptable.

After an introduction, in which he says, "As the minister to whom is confided the care of seeing that you are well prepared, I cannot but feel anxious that you should do it in simplicity and godly sincerity, with soberness and singleness of heart," and in which he reminds them that the Christian life is "an arduous work, a difficult and painful warfare," he offers these motives for coming to the solemn rite of confirmation. "Consider yourselves as cast off from the favour of God—as lying, in consequence of sin, under his awful displeasure—as rejected from the family of the great and blessed Lord of heaven and earth. and what words can express to you the value of forgiveness of sin, and restoration, by adoption, to his fatherly regard, and an interest in his love and benediction? Consider yourselves as deprived of the presence, the comfort, and the enlivening influence of that spirit of God, without which there can be no joy nor virtue in the universe: and who can propose to you a boon so inestimable as the return of this spirit to you, to be in and abide with you for ever? Consider yourselves as mortal, obliged to die, and to lie down in the chambers of corruption: and what is there in the compass of your conception so desirable as the promise of a resurrection from the grave, and the enjoyment of immortality, and the felicities of the kingdom of heaven eternally, without interruption or end? Yet, these are the good things which, on condition of your

faithfulness to your vows, God promises to you in your confirmation; good things, incomparably better than aught you can find in any of the paths or pursuits of this vain world—good things, which will well be purchased by parting with all that is highly estimated in this wicked world. If the course be difficult over which you are called to pass, there is suspended at its end such dawns of glory, reserved for the victors, as will more than compensate your labours and cares.”

Speaking of the proper preparation, he says—“Above all things, have right apprehensions of the Being to whom you make your vows. It is not a haughty monarch, who sits upon his throne, frowning upon those who approach him. It is not an austere father, who has no compassion for the infirmities of his offspring, and discards forever those who have offended him. No. Though infinitely wise, so that he cannot be mocked—though infinitely holy, so that he cannot but be displeased with all hypocrisy, he is infinitely gracious to look upon the sincere with his favour. It is to a king who has directed all the acts of his government for your instruction and salvation. It is to a father, who so loveth you, that he hath given his first and only begotten son for you, that you go. Go, then, with the love, with the filial reverence, with the confidence, with the joy, with the docility, with the resolution of obedience, which such a father may justly expect in his erring children, when they come to ask his mercies and benedictions; and encourage yourselves, as you go, with that his gracious declaration, which is worthy, especially at this time, to be constantly in your remembrance—‘I love them that love me, and they that seek me early shall find me.’”

In the course of the year 1813, confirmation was administered by him to five hundred and sixteen persons, and he stated to the Convention, “that it had been received with much solemnity, good preparation, and apparent satisfaction.” The whole number confirmed by him, was

one thousand and seventy-six, sixty of them at Savannah, Georgia.

In the vacant parishes, in order that the candidates for confirmation might not come forward unprepared, he would cheerfully undertake the labour of privately instructing them, and this often in the evening, after a fatiguing journey, or on the morning of the day on which he expected to be occupied in his arduous public ministrations. In the same hour, he might be seen engaged in the humblest and the highest duties of the sacred office—now instructing the catechumen, a child, or an African, in the first dawn of intelligence, and then, with apostolic dignity, blessing the people and ordaining the ministry. To the candidate for confirmation, he usually recommended “*Secker’s Sermon*” on that ceremony, and the tract entitled “*Pastoral Advice to those who are preparing for Confirmation*,” which, as connecting the subject with baptism, he thought particularly valuable. His solemnity in administering this ordinance, had a powerful effect not only on the parties concerned, but on the spectators in general, many of whom were induced by it to seek it for themselves and their children. He gave force to every expression, and it was impossible not to recognize his humility and benevolence, when, after having finished the laying on of hands, he raised his eyes to heaven and said, “Let thy fatherly hand ever be over them, and thy Holy Spirit ever be with them.” At such a time he looked like a father, filled with affection and solicitude, surrounded by his children just about to enter the untried world, and the mind was carried to that affecting scene recorded in the Old Testament, when the father of the faithful put forth his hands on the head of the sons of Joseph, and affectingly exclaimed—“God bless the lads.” The address which he made at the conclusion, was a most interesting description of the Christian covenant, its duties and privileges; and is among the most affecting of the many ap-

peals* which he made to the heart, in the course of his ministry. It is usual for the Episcopal officer to keep his seat, but this posture seems to have been uneasy to his humility, for he changed it. His visitations were extended to every parish in the diocese, and also to some places in which the Episcopalians were too few, or too indifferent to be organized as a congregation. It was sufficient for him that the Church had once existed—that two or three professed our faith—and that the visits might be useful. They were eminently so. There was scarcely a place in which considerable excitement was not produced, even by a single short visit. They repaired their churches, or built new ones, enclosed their grave-yard; made subscriptions for the support of a minister, and in some instances, formed a permanent fund for that purpose, earnestly requested a repetition of his attention, and, in a variety of ways, showed that he laboured not in vain. If these visits could have been followed by sending ministers to the vacant parishes, agreeably to the wish of almost all of them, the happiest results might have been justly anticipated. But there was a deficiency of ministers. He endeavoured in vain to supply it by application to other dioceses. As a partial remedy, he prevailed on several laymen, some in high civil stations, to act as readers in their churches, until they could be supplied with ministers. But experience proved that they could not flourish without the regular administration of the ordinances. The excitement of the Episcopal visit would last a few months, and then the people, or the reader, would neglect to attend. A second visit would renew the zeal, again to slumber and die away. In these visits, his attention was awake to every passing occurrence. He made himself accurately acquainted with the state of the parishes. He conversed with their leading men in the fullest manner. With modest dignity, he urged all proper measures for the advancement of religion.

* It is printed with the Sermons on Confirmation, in a small volume.

He would not allow himself to be discouraged by the want of piety, or of energy, in those with whom he conversed. He would endeavour to remove their objections in the most judicious and earnest manner, and persuade them at least not to abandon the cause without a trial. If they could not erect a large Church, they might, for the present, accommodate themselves with a neat small one; and it might be erected by a joint contribution of materials and labour. If they could not singly support a minister, they might form an union for that purpose with some other parish; at least, might become members of the Society, whose special object it was to send missionaries to the destitute churches. He urged them to invite the clergy of the neighbouring parishes to give them occasional services; to send delegates to the Convention; and to elect vestries, as means of preserving an interest in the concerns of the Church. But he did not confine his attention to these general objects. He appeared in the vacant parish, not only a bishop, but a humble missionary. He invited religious conversation, and at family worship, which he introduced, perhaps for the first time, into many a house, his manner was most engaging, and the lessons selected by him peculiarly appropriate and interesting. Wherever there were communicants, he would administer the Lord's supper, although this service, added to his other duties and the fatigue of travelling, would sometimes nearly exhaust him. He thought that this high act of worship would especially draw down the blessing of God on the parish—that it was eminently adapted to excite devotional feelings, as well in those who partook as in those who witnessed it—and if he could find only two, whom, perhaps, he had himself assisted in preparing for this their first communion, he would not omit it. He advised the clergy also, in their visits to the vacant churches, every time to set up the altar. In his Episcopal visitations, he instructed the adult candidates for baptism, most of whom were slaves, who needed line upon line; catechised the

children; and if he heard of any one suffering from sickness or affliction, he would endeavour, as if he were their parish minister, to be with them, if it were only for a few moments, to give a word of consolation, and repeat the prayer of faith. He was, from nature and habit, remarkably diffident. Intercourse with strangers was always painful to him. But when it promised to be useful, and seemed a duty of his office, he advanced to it with alacrity and fulfilled it with the strictest fidelity. The triumph of principle over inclination, in this particular, was complete. "We shall never be able (says Addison) to live to our satisfaction in the deepest retirement, until we learn to live, in some measure to our satisfaction, amidst the noise and bustle of life." His visits were attended with much bodily fatigue, for the churches in this diocese are scattered over an extent of about two hundred miles in length by one hundred in breadth, and as he was sole minister of his congregation in Charleston, he had to perform many of these visits in the interval between one Sunday and another. He rarely left his own flock for two Sundays in succession. During five months of the year, our climate confined him to the city; yet, in the year 1813, he made no less than sixteen visitations—the most distant, one hundred and twenty, and the least, thirty miles from his residence; two to Columbia, distant one hundred and twenty miles—one to Beaufort, eighty miles—and one to Georgetown, sixty miles, in nearly opposite directions. Useful as he was at St. Michael's, it must ever be regretted that his situation there should have so much interfered with his higher duties. Had he been unencumbered with a parochial charge, the effect of his visitations would have been, we cannot doubt, incalculably great. He had not the command, over the feelings, of a Whitfield, but he would have made a more permanent impression, and left traces of his course which might claim joy and gratitude, in South-Carolina, to the end of time. He felt much solicitude for the members of the Church

scattered through the country, and particularly those in remote districts, who had no opportunity of participating in its ordinances, and corresponded with some of them as to the course they should pursue, until they became sufficiently numerous to form congregations. In this way he encouraged their steadfastness, and gave them all the pastoral attention which circumstances permitted.

He laid hands suddenly on no man. He cultivated an acquaintance with the candidates for the sacred office; endeavoured to correct what was wrong, to guide what was good, and to implant those dispositions* in them which are necessary and useful to the minister of the gospel. His books were at their command. He required them to make abstracts of the principal works in theology, an exercise, which, while it gave them a facility of composition, and made necessary attentive and repeated reading, enabled him to trace their industry and the character of their minds. There was no provision in this diocese for the instruction of the candidates, and this duty he voluntarily undertook. At the examinations, he asked, on every branch, so many important questions, that the other examiners seldom felt it necessary to add any. He commended where commendation was due, and when he could not commend, his admonitions to diligence were conveyed in a mild and affectionate manner, which gave them their full weight. If the candidate was deficient, his ordination was postponed until he had properly prepared himself, and a promise was given him, at the suggestion of the bishop, that the cause of delay should be kept secret. The accepted candidate for deacon's orders was informed of the branches in which he appeared least prepared, and reminded that a better knowledge of them would be expected when he applied to be ordained a priest. The texts assigned by the bishop were remarkably suitable to the several examinations. For example,

* See Canon VIII. on the duty of a Bishop with respect to Candidates.

the first examination being on Moral Philosophy, &c.; he selected this text for the candidate to write on—"What is truth?" At the second examination, being on the Books of Scripture, the text—"All scripture is given by inspiration of God." At the third, being on Systematic Divinity, some text on the Atonement, or other cardinal doctrine; and at the fourth, on Ecclesiastical Polity, this text—"Let all things be done decently and in order." At the conclusion of the final examination, he usually offered up prayers, with the clergy and the candidates, having special reference to his expected ordination.

In no instance did he use the dispensing power, authorized by the canons, in favour of candidates deficient in literary qualifications. He thought that this power ought to be used with the utmost caution, and seldom, if ever, when the person was not advanced in life. He objected to it in the case of a candidate who was more than forty years of age. To one, thirty years old, whose application for a dispensation was seconded by several pious men, he gave this counsel: Immediately place yourself under a competent teacher, and, by diligence, you can, in due season, acquire the necessary knowledge. The advice was promptly and zealously followed, and in six months the object was attained. There are few cases in which the same advice would not be attended with good effect, and it would be a useful test of the zeal and humility of the candidate. He seldom preached at an ordination. He liked the services to be divided among the clergy, and perhaps he thought that by the administrator confining himself to the ordination office alone, its full effect would be best realized. The instruction on the duties of a priest, he admired much, and observed that it left nothing to be added by the sermon. Solemn and dignified in all his ministerial services, he appeared still more elevated above the concerns of time, when performing the most important duty of the highest officer of the Church. The possible con-

sequences of this ordination seemed to lie open before him, and to animate his prayers for the good, and against the evil. He ordained one priest and four deacons, and at the time of his death there were six candidates for holy orders in the diocese. He encouraged the newly ordained to enter immediately on their duties, and until they were called to a parish, would endeavour to find them employment either as visitors to vacant situations, or as missionaries under the auspices of the "Society for the Advancement of Christianity." He consecrated four churches—St. Paul's, Radcliffeborough; St. Paul's, Stono; St. John's, Colleton; and Trinity Church, Columbia—to the erection of the two last his influence had mainly contributed. His sermon* at Columbia was so much admired in England; that it was there used on a similar occasion by direction of the bishop (the appointed preacher having failed to attend). He remarked, that the opening of a new Church was, to him, always one of the most interesting events, and that he would go far to be present at such an occurrence. He concluded that the clergy generally participated in this sentiment, and therefore invited as many of them as possible to attend, whenever he administered consecration. At Columbia, and St. Paul's, Radcliffeborough, almost all the clergy of the diocese were present, several of them having come from a considerable distance; and those scenes will long be remembered, as among the most interesting that have ever been witnessed. The animation of the occasion, and the sympathy of the clergy, lighted up the countenance of the bishop in a peculiar manner, as he passed up the aisle, chanting the hymn at the opening of the Consecration Office, and perhaps there was no time when he appeared to so great advantage. The Episcopal dress, which particularly became him, the chastened fervour of his language, the elevation of his air, blended

* It is printed in the Sermons, vol. ii. No. LXXIII.

with humility, and the gleam of joy in his eyes, contributed to this effect. The planting of a Church at Columbia, was among the earliest and most favoured of his measures. He saw that it was all-important, that the legislators of the State should have an opportunity of becoming acquainted with our Church, which could in no way be accomplished so effectually, as by locating it at the seat of government. He realized, also, the importance of a Church, in the neighbourhood of the great literary institution of the State, and the expediency of beginning at Columbia, the attempt of extending our principles to the upper districts. It is believed that the first suggestion on this subject came from him, and it is certain that, in the Board of Trustees of the Protestant Episcopal Society, he was the chief advocate of the mission, by which the Episcopal congregation, in Columbia, was gathered. He visited this little flock, and promoted their growth by every proper method. His gratitude and joy on the finishing of the Church, were strongly expressed in the discourse above referred to, in which he bestowed merited praise on the lay-persons who had been most active in the good work, accompanied with the wish, that God would remember their good deeds done for his house, and the offices thereof.

To encourage this congregation, and in pursuance of another important object—to claim for the Church a degree of public attention—at his suggestion, one of the annual Conventions, the only one ever held out of Charleston, met at Columbia, and, notwithstanding the inconveniences to which a majority of the members were thereby subjected, a respectable number cheerfully attended. But while he was anxious that the Church should be extended, he was not less so that it should be revived in those places where it had been known. In the parishes, in which the population had been too much reduced to support the ordinances of religion, he thought that a proper homage to the God of their fathers required, that the buildings in

which he had been worshipped should be preserved from ruin. And as a decency becoming a Christian land, and which would have a good moral effect, he also recommended that the grave-yard should be enclosed, and the vaults entirely covered. Such were among the topics of his conversation in the country parishes, where the objection to the settlement of ministers, arising from the small number of the *white* population, and *their* absence for half of the year, was combated with much force.* At the annual Conventions, having narrated his diocesan proceedings, during the year, he usually recommended such measures as were adapted to promote the interests of religion, both collectively and individually. At the first Convention (1813) which took place four months after the date of his consecration, he of course had little to report, but he did not omit the annual Address, giving "a brief statement, that the very useful Canon, providing for an accurate view of the state of the Church, from time to time, might not seem, at any time, to have been disregarded."

In his address to the Convention (1814) he beautifully and feelingly adverts to the prevailing unanimity in the Church, and recommends the patronizing the "Society for the Advancement of Christianity in South-Carolina," with a special view to the sending of missionaries to the destitute parishes; and, also, the repairing the houses of worship.

In 1815 (February) he adverts to the advantages resulting from the union of the different dioceses, in General Convention; to the agreement in doctrine, existing in this diocese; to the restoration of the ancient custom of public baptism; to the importance of having a Church at Columbia; to the laudable attempts by one of the parishes to create a permanent fund for the support of the ministry among them; and to the gratuitous services, in vacant parishes, of settled ministers.

* See Address to Convention (1815).

In 1815 (December) he recommends the repairing of the churches, and the protecting of the grave-yards everywhere, although there might be no prospect of soon settling a minister; and ably sets aside the objection, arising from the short period in which the proprietors reside on their plantations, against keeping up religious services in the country churches. He recommends attention to family worship, the circulation of religious books, the pious education of youth, and the zealous co-operation of this diocese in instituting a General Theological Seminary. He significantly puts the question whether Christians ought not to set apart a portion of their income for the support of religion, and whether they ought to be surpassed in alms-deeds by the ancient people of God.

There was no Convention in 1816, that in *December, 1815*, having superseded it.

In 1817 (February) he expresses his pious gratitude and gladness on the occasion of the "Society for the Advancement of Christianity in South-Carolina" having had willed to it a munificent legacy, and expresses his conviction of the usefulness of the annual meetings in Convention.—These addresses* were usually delivered just before the adjournment of the Convention. It would, to most persons, seem more natural that they should have been delivered at the opening of the Convention, and such is the custom, we believe, in all the dioceses. His pursuing a different course is, doubtless, to be attributed to his peculiar aversion to any act which might look like dictating to the body, or in the least interfering with the freedom of its deliberations. This proceeding strikingly exemplifies his characteristic modesty.

It will be observed, that the addresses were not a mere detail of the Episcopal transactions. They resembled those interesting compositions called charges. They were always listened to with delight in the Convention,

* See interesting extracts from them in the Appendix.

and afterwards in the different churches in which, by their order, they were read. They were the intellectual and moral treat of the Convention, and produced an animation which alone would have rendered the meeting useful to the Church. They had, also, a happy influence in correcting prejudices against the Convention, and strengthening the impression, which I have mentioned it was his great object to effect, viz. that the body was instituted purely for religious purposes. In the chair, he presided with the utmost dignity and impartiality, and greatly facilitated business by the collectedness and discrimination of his mind. The advantage of having so much intelligence in the head of the body, was obvious to every eye. His humility led him to remark, that not being conversant with the proceedings of deliberative bodies, he would wish to be directed on questions of order by the better informed persons present. The skill, however, with which he conducted the business, could not be excelled, and occasioned the remark of an eminent civilian, that he had a mind which discerned the right course at a glance, and supplied the want of experience.

A pleasant and useful object connected with these annual Conventions, was the association of the clergy of the diocese. Bishop Dehon had a strong affection for his brethren of the clergy. It having been observed, by one distinguished votary of natural science to another, that their pursuit was a strong bond of union, he admitted the fact, but maintained that there was no pursuit in life calculated to bind men together so strongly as the clerical profession. In his eyes, it was always a badge of respectability, and a passport to confidence and kindness. He was willing to share his honours with them, and more, to promote their reputation, although it should diminish his own. It is known that he contributed greatly to the literary efforts of some of his brethren, and, while he listened to the praises of them, which more properly belonged to himself, he had great pleasure. He was too

noble to envy, and too rich in intellectual treasure to be sparing of it. But he had a high motive in the precept, "Be kindly affectioned one to another, in honour preferring one another." It was evident that—the society of his brethren, at the time of Convention, was a refreshment to him amid the cares and anxieties of that period. Their presence made him happy, and his affectionate attentions rendered them so. His conversation generally turned on the state of religion in their respective parishes, and while this was, to him, the most interesting of subjects, it enabled him to adopt such measures as belonged to his high station, and afforded an opportunity of conveying to the clergy, much valuable advice. The excellencies of his mind and heart developed more and more, as he became more familiar with the duties of his station; and the clergy went from each succeeding Convention with increased admiration and affection for their bishop. It has been observed of many men, that estimation for them often diminishes in proportion as acquaintance becomes more intimate. But the contrary was certainly true of Bishop Dehon. They liked him most who knew him best, and many of his warmest admirers were those who, when they viewed him at a distance, had nothing more than common respect.

He availed himself of this annual meeting of the clergy to adopt some means for the relief of the destitute parishes. He proposed, and it was generally complied with, to the great benefit, it is believed, of the Church, that each clergyman should undertake to hold divine service and administer the ordinances in two parishes besides his own, as often as he conveniently could. He would not consent to be excepted from this arrangement, but after each clergyman had chosen the two most convenient to himself, he would take his two, which were generally those most remote from his home. On no occasion did he recommend a measure, of the burden of which he was not ready to bear his full proportion. He seemed to consider his office

as calling him to the greatest sacrifices and labours. He felt the force of his Lord's injunction, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." "Even as the Son of Man came not to be ministered unto, but to minister," and, like St. Paul, "he laboured more abundantly" than any one of his associates. A friendly intercourse with the clergy was steadily cultivated by him. When he visited their parishes, he preferred always to stay with one of them. Their morsel was far more agreeable to him than "the king's meat." He had the delicacy, which made him suppose that they would be hurt if he were to go elsewhere. He maintained a correspondence with many of them. And he befriended them by every method which a generous heart and a solid understanding could devise. In conversation with their parishioners, he vindicated their merits, and improved every occasion to promote their usefulness and comfort. He was the cause of many of those endearing attentions which they probably attributed to others. His kindness always extended itself to the family and friends of his brethren.* Addicted to patronize youth, and to help the afflicted, he loved especially to patronize the son, and to comfort the widow of a brother minister.

It ought to be mentioned here, for it was much to be attributed to his example and prudent care, that great harmony and affection prevailed among the clergy. In every body of fallible men there must be expected to arise misconception, difference of opinion, and, perhaps, interference of interest. But Bishop Dehon inculcated, by his conduct, that brotherly affection which is the best security against these evils. He taught them to judge charitably of all men, especially of a brother minister, and in honour to prefer one another. He was watchful of those little differences which the sun of kindness can soon disperse,

* See, in Chapter VIII., the letters to Miss Fowler and the Rev. A. Fowler.

but if neglected may increase beyond remedy. And while he thus made the whole Christian family to rejoice, he had the happiness to know that the world had said, "See how these ministers love one another." As a counsellor to his clergy, he was invaluable. He taught them, both by precept and example, neither to interfere with the rights of vestries, nor to submit to encroachments on that spiritual jurisdiction, which belongs exclusively to the clerical order. Under the influence of high political excitement, one of the clergy had preached an exceptionable discourse; the vestry passed a resolution that he should for ever be excluded from the pulpit of that congregation. The bishop urgently recommended the clergyman never to introduce politics into his sermons, but, at the same time, decidedly maintained that no vestry had a right to pass such an interdict, and heartily approved of the reply made to the vestry by the ministers of the Church in which the sermon was preached, who firmly but respectfully stated in their letter, that the power to admit and exclude from their pulpit was subject to their sole control, so long as they continued to hold the offices of rector and assistant minister.

That the poor should have free access to the ordinances of the gospel, was ever a ruling desire of Bishop Dehon. Besides the having pews set apart for their use, which we have already mentioned* as a measure suggested by him, he recommended the procuring of another Church in some central situation, principally for the accommodation of the poor. The plan was to build a Church in the most economical manner, by gratuitous subscription, and he had induced a number of persons to agree that they would rent, for the use of poor families, a number of the pews, at thirty dollars each, annually, which amount would be applied to the maintenance of the minister. Most of his views on this subject were happily, and with all the happy conse-

* Chapter V.

quences he anticipated, carried into effect a few years after his decease, in the erection of St. Stephen's Chapel, for the use of the poor, whose minister is supported by the "Ladies' Domestic Missionary Society."* The benevolent idea of holding public worship on the Lord's day in the Poor-House of Charleston, as we have stated,† originated with Bishop Dehon. But in looking over his diocese with the eye of a patriot, philanthropist, and Christian, there was an object which could not have escaped his attention, and which excited all his good feelings. Unhappy African! To all thy sufferings is there to be added the misery of being in the world without a knowledge of God, and without the hope of a blessed eternity? In thy own land, and in all other lands, is it thy doom never to share in the comforts of the gospel; and is this greatest of blessings here brought within thy reach only to afflict thee more by the knowledge that thou art not permitted to taste it? It cannot be. The gospel is not the property of one man rather than another. It is intended to travel from East to West, and, in God's good time, no man will be hid from the heat thereof. In his own congregation, as I have before remarked,‡ he was the laborious and patient minister of the African. And he encouraged, among the masters and mistresses in his flock, that best kindness towards their servants, a concern for their eternal salvation.

" He is the freeman whom the Truth makes free,
And all are slaves beside."||

He was of opinion, that to the domestics in a family religious instruction might be imparted without much inconvenience, for it might be committed in part to the elder children, and in large families the different members might divide the interesting duty among them; each one under-

* The respected widow of the bishop was, from the beginning, and continues to be, the principal conductor of this very useful Society.

† Chapter V. ‡ Chapter IV. || Cowper's Task, book v.

taking to instruct two or more. When one had been well instructed, he might become the instructor of his fellow-servants, and the head of the household would only have to exercise a general superintendance over the good work. At least, a pious youth might instruct his man-servant, and a young lady her maid. His example enforced his precept in this, as in other respects. Every one of his servants was required to attend family worship, and opportunity was afforded them to be at public worship on the Lord's day. In reproving them he made use of religious considerations, and he took care that they were duly instructed in the principles of religion. On one of these occasions, a servant, who had robbed him, was so much affected by his searching remarks on the danger of sin, as to be led to make a full confession of his guilt.

But when advanced to the Episcopate, he felt that, on this subject, a more arduous task now devolved upon him. In the scale of civilization, the slaves in the city were much advanced above those in the country. Many of the former were already christianized, and the opportunities of religious instruction were increasing. But in the country, the disproportion between the whites and blacks is so great, that, with the best disposition, the former could do little in the work of christianizing the latter. Many of them were almost as ignorant of the gospel as if they had remained in Africa. The bishops of London, who had under their care the American provinces, before the revolution, and since that period, the West-Indies, have ever felt a solicitude on this subject. Some of them have written on the obligation and method of instructing slaves in the Christian religion, but none of them so fully as the zealous and amiable Porteus. The "Society for Propagating the Gospel in Foreign Parts," having become possessed, by bequest, of a number of slaves, Bishop Porteus recommended that they should be instructed in the gospel, according to a method which might serve as a model for every plantation. A catechist

was to be appointed, whose duty it should be to teach them, and more particularly the young, the principles of Christianity, and, for this purpose, to collect them always on the Lord's day in the intervals of public worship, and oftener, as might be found convenient. This catechist, at first, might be a white man, but he thought that it would be least expensive, and, perhaps, more useful, to select one or more of the most intelligent, humble, and pious blacks, who might be prepared for this office.— Every plantation has its nurse, and why should it not be provided with a person whose special care it should be to train his fellow-servants in the nurture and admonition of the Lord? The slaves also, according to Bishop Porteus' plan, were to be required to attend the public service, and, such of them as were duly prepared, admitted to the sacraments. He thought the little children ought to be baptized, and gradually educated, in that best of schools, the Church of God. He did not anticipate much immediate benefit from this plan, but he thought that the patient prosecution of it would produce an effect which would be sensibly perceived in another generation.— Bishop Dehon warmly approved of this plan, and it is not easy to conceive one more judicious. At present, they receive little benefit from the public offices of religion, because they want the necessary preparation for understanding them. They generally attend a preaching which aims principally to excite terror, whose impression, though violent, is usually transient, and which is not sufficiently particular in teaching them, that to be good Christians they must be good servants.* The persons of their own colour who undertake to instruct them, are too often worse than ignorant: presumptuous men, who make a gain of godliness, and known to be indolent, deceitful, and sometimes grossly immoral. Such characters bring

* Of certain preachers, Lord Bacon says, "They exhort well, and work compunction of mind, and bring men well to the question: 'Men and brethren, what shall we do?' But that is not enough, except they *resolve* the question."

religion into discredit, not only with their masters, but with the better principled slaves. Bishop Porteus' plan would make the owner, or his overseer, the superintendent, if I may so speak, of the religious department. He would select, as the catechist, one who has sufficient knowledge and skill in teaching, but, above all, of pious character, or at least of unimpeached morals. He would see that they were taught the plain, sober principles of the gospel, which require all men to be contented in that state of life in which God has placed them, and enjoin the master to give his servants that which is just and equal, and "the servant to be obedient to his master, in singleness of heart, fearing God, not answering again, not purloining, but showing all good fidelity," and this "not only to the good and gentle, but also to the froward." The situation of the slave is, in many respects, favourable to the cultivation of true religion. He has less temptation than other men to the love of the world—to that ambition which occasioned the fall of the angels—and that avarice which so often drowns men in destruction and perdition. He has peculiar reasons to cling to the hope of immortality. Let the experiment be fairly tried, and, not improbably, the power of Christianity may gain a new trophy on some of our plantations, and its sublimest effects be realized in the sons of Africa. As far as the experiment of Bishop Porteus' plan has been made among us, it has succeeded beyond expectation. It has been adopted only for a few years by a few individuals. The influence of Christianity is always gradual. Let the work be carried on for one generation, so that all the cultivators of a plantation shall be such only as, from infancy, have been religiously educated, and we cannot doubt that, by the blessing of God on his own institutions, they would exhibit a new character. It is not supposed that they would all be sincere Christians, but that there would be seen among them that moral influence of the gospel which renders a Christian so superior to a pagan community, whatever

degree of civilization the latter may have attained. The stated ministrations of the Church in our parishes appeared to Bishop Dehon a preliminary and most important measure. A minister would be the proper director of pious masters. His visits would supply incitement both to the owners and the slaves. And that grace of God, without which there can be no spiritual improvement, is not to be expected, but in the faithful and diligent use of the divine ordinances—the worship of the sanctuary—the public reading and preaching of God's word, and the administration of the holy sacraments. In many of the low country parishes, the white population had decreased to a very small number, but the black population was very large, and increasing; and for their sake, principally, the rebuilding and reorganizing of the churches seemed very desirable. Although his judgment and feelings were strongly enlisted in this good cause, he proceeded in it with his accustomed prudence. He knew that prejudices existed against his views of this subject, and that they would be increased by opposition. He endeavoured to enlighten the community on the subject, in a private, quiet way. He would gladly embrace opportunities to converse with men of influence relating to it, but he forbore to speak of it in public, believing that the time had not yet come. He dissuaded one of his clergy from preaching on this matter before the Convention. He was cautious to circulate only such works as were perfectly unexceptionable. Porteus' sermon and tract he recommended, but the sermons of the Rev. T. Bacon of Maryland, addressed to masters and servants, in 1743, which he thought in many respects excellent, he declined to put in circulation on account of certain expressions, which he feared might make the master mistake the real object of the religious instructor, and cause the slave to think of himself more highly than he ought to think.* He thought that preju-

* These sermons having been corrected, so as to do away these objections, were published in Charleston, in 1830.

dice was best corrected by the evidence of facts, and therefore, encouraged the pious immediately to undertake and perseveringly to prosecute the good work on their own plantations, and thus to exhibit to their neighbours the contrast of religious and irreligious slaves, or rather between sound, sober piety, and superstition or enthusiasm. He found, after a few years, that these prejudices, in some of the country parishes, were even stronger than he had supposed. From the establishment of the Episcopal Church in this State, the blacks had been admitted to all its privileges. The first clergy, in their reports to the Missionary Society in the mother country, frequently mentioned their baptizing of the negroes, and catechizing them. The celebrated Commissary Garden had felt so much solicitude on this subject, that he founded, or greatly fostered a school, without charge, in Charleston, for the special instruction of Africans in elementary knowledge, considering it as, in a great degree, subsidiary, though not indispensable, to their religious improvement. The Legislature of the province had, in an early public act,* recognized the propriety of administering baptism to this class of people. Every year there were baptized in the churches of the city a great number, not less, for the last eight or ten years than a hundred, on an average; and many thousands had, from time to time, been admitted to the holy communion. The clergy had

* “Since charity and the Christian religion which we profess, obliges us to wish well to the souls of all men, and that no persons may neglect to baptize their negroes or slaves, or suffer them to be baptized for fear that thereby they should be manumitted and set free. Be it therefore enacted, that it shall be, and is hereby declared, lawful for any negro or indian slave, or any other slave or slaves whatever, to receive and profess the Christian faith, and be thereunto baptized.” This act was passed in 1712. See *Grimké's Laws*, p. 18.

In evidence of the just respect for the Christian religion, entertained by these early legislators, we quote from another act (1740, p. 168 of *Grimké*) as follows: “If any person, in this province, shall, on the Lord's day, commonly called Sunday, employ any slave in any work or labour (works of absolute necessity, and the necessary occasions of the family only excepted); every person in such case offending, shall forfeit the sum of £5 current money, for every slave they shall so work or labour.”

been careful to remind them of their duty as slaves, and recognized their subordination in a particular manner, by refusing to admit them to the sacraments without a testimony of good character from their masters. That any congregation should have opposed the baptism of this class, could not have been expected. In one of his visitations, Bishop Dehon was requested to baptize several black persons, by their mistress. He satisfied himself of their fitness, and consented to do so. But on his arrival at the Church, a few persons of authority stated to him, that they were unwilling that the baptism should be administered. His surprise was great, and his sorrow still greater. The presence of mind, the wisdom, and, above all, the meekness of our good bishop, did not forsake him on this trying occasion. He paused for a few moments, and said in substance: I have been requested by the owner of these slaves to baptize them, and as a minister of Christ it is my duty to do so. The building belongs to those whom you represent,* and, of course, is subject to your regulations. Your communication should be made not to me, but to the owner of these slaves. At your request, she may decline to present them for baptism, but if they are presented, I cannot refuse to do my duty. The gentlemen accordingly expressed their disapprobation to the owner, who, of course, desired the slaves not to intrude themselves. Some persons thought that Bishop Dehon ought to have retired from the Church on that occasion. But he recollected that he was a minister of the religion of peace and good will, and that there were many persons present to whom the loss of public worship would be a great disappointment. He went through the service with a heart much affected by the incident, and in a manner of more than common interest. He even consented to remain and partake of the civilities of the neighbourhood, unwilling to omit any act of conciliation, or to

* It was a building, the property of which was invested in trustees, not, as usual, in a corporation, recognized as of the Protestant Episcopal Church

lose any opportunity for advancing what was nearest his heart, the spiritual welfare of all men. In no other instance was any formal opposition made to the baptism of black persons. Hundreds have since had this ordinance of our Church in all parts of the diocese, and in the course of his visitations to the vacant parishes, he was often called upon to administer it.*

The Sunday School system was introduced into our churches by Bishop Dehon. His views are developed in this paper :

* In a political point of view, the utility of the religious instruction imparted to the blacks, in the Protestant Episcopal Church, was strikingly exemplified by the insurrection which occurred in Charleston, in 1822. From a pamphlet^(a) which appeared soon after that event, we extract the following interesting statement and reflections: "None of the negroes belonging to the Protestant Episcopal Church were concerned in the late conspiracy. To what cause is this to be attributed?"....."Is it because the coloured leaders in that Church were not permitted to expound the scriptures, or to exhort, in words of their own; to use extemporary prayer, and to utter, at such times, whatever nonsense and profanity might happen to come into their minds? Is it because the order and language of the worship of that Church, being precomposed and arranged, cannot be perverted or abused to party purposes? These questions deserve serious reflection.

"When the coloured class-leaders, in the Protestant Episcopal Church, were allowed to meet for religious exercises, they were accustomed to use no other worship than the regular course prescribed in the Book of Common Prayer, for the day."....."At the time alluded to, there were three hundred and sixteen black and coloured communicants in the Episcopal churches in Charleston, and all of them were free from reproach; and there were, at the same time, about two hundred black and coloured children in their Sunday Schools. The instruction in these schools will be admitted to be judicious and useful. In the third annual report of the 'Charleston Protestant Episcopal Sunday School Society,' it is stated, that 'several classes of the coloured children are instructed by some elderly coloured members, under the inspection of the ministers of the Church. Their instruction consists in a knowledge of the Church Catechism; some portions of the sacred writings, and the psalms and hymns. No secular instruction is given in this school.' The children committed their exercises to memory. (b)"

(a) "Practical Considerations," &c., a pamphlet attributed to the Rev. Dr. Dalcho.

(b) "I think there is sufficient evidence to establish the fact, that the general character for orderly conduct, in many of the negroes and people of colour, belonging to the Protestant Episcopal churches in Charleston, is, in a great measure, to be attributed to the excellent foundation which was laid, for their moral and religious instruction, in the school established before the revolution, in St. Philip's Church. There are several very orderly and decent negroes, and people of colour, now living, who were instructed in that school; and their general deportment has satisfied me, of the usefulness of these institutions, for meliorating the moral character of our black and coloured population."

“*Plan for the first Episcopal Sunday School in Charleston, instituted in 1817, under the Rev. Mr. Fowler.*—Whereas, there are in this city numerous families of poor children, who, by reason of their parents having no place of worship, are growing up in utter ignorance of their Creator and Redeemer, and without any religious or moral instruction whatever; and whereas, the Christian education of all children is of the utmost importance to society, as well as to their own souls, and the promotion of it a very acceptable service to our Lord Jesus Christ, who commanded the little children to be brought unto him; we, the subscribers, desirous of obtaining, on the best foundation, for all children, and also needy and uninformed adults who may wish to avail themselves of them, the benefits of Sunday Schools, from which, in other Christian countries, so great and good effects have been derived, do agree to pay quarterly, in advance, one dollar, to the bishop of the diocese, for the time being, to be exclusively applied for the support of a catechist or instructor, whose business shall be to attend, on Sundays, from eight to ten o’clock in the morning, and two hours in the evening, either before or after divine service, as shall be found to be expedient, a Sunday School for the purpose of instructing the children, or others who shall be gathered into the school, in all the doctrines and precepts of the gospel of the Redeemer. And believing this to be one of the best charities in which Christians can be engaged, we call upon all our fellow Christians to strengthen us, and co-operate with us in this work,” &c. &c. Into this school were gathered the children from all the Episcopal congregations in Charleston, and some others of poor parents; and at a different hour, many children of colour; the instruction of the latter was not originally contemplated, but was attended to altogether gratuitously on the part of the Rev. Mr. Fowler. The whole number in both schools was about two hundred, or one hundred and twenty in the former, and eighty in the latter, under the superintendant and eight teachers. It continued for more than

two years, when it was deemed expedient to institute a Sunday School in each one of our city congregations, and about this time the worthy reverend catechist was sent as a missionary to Cheraw.

Attendance at the General Convention was a duty scrupulously performed by Bishop Dehon. On the 24th April, 1814, in his letter to the vestry, he says: "The General Convention of the Protestant Episcopal Church in these United States, will meet at Philadelphia on the third Tuesday of May next. Conceiving it incumbent on me, in the station I hold, to attend that Convention, it will be necessary for me to be absent some weeks from my parochial cure." After his return from this Convention, on the 11th August, 1814, the vestry resolved that the chairman do write a letter to the bishop "expressive of the high regard they have for the safety of his health; and that they recommend his passing some time on Sullivan's Island, till the safety of the city, as regards health, may permit his return to resume the duties of the Church."* Devoted to the Church, it would always have been his desire to be present at her great council. But it was more than a satisfaction, a solemn duty, than which no one committed to a bishop is of greater importance. The bishops form a distinct house in our Ecclesiastical Legislature. It may be expected that some will unavoidably be absent. The House of Bishops has, on some occasions, consisted of only three members. The importance, therefore, of each vote is apparent. The absence of a single bishop might, under certain circumstances, be an evil to the Church of lasting consequence. The distance from the usual seat of the Convention was not far from a thousand miles. It was held at a season of the year, which rendered a return to this climate hazardous, more especially to one not accustomed to it. The Convention of 1814 occurred during a period of war, so that he was subjected

* May not attention so kind and delicate be proposed to the imitation of all vestries?

to the necessity of a journey by land, which, on the return at midsummer, was extremely fatiguing. As was feared, the consequence was a serious attack of sickness soon after his arrival at home. In the year 1817, he again went to the Convention, and it was necessary, as before, that he should return at the sickly season. In the course of a few weeks, he was visited with that fever which terminated his life. Whether his life would have been prolonged, had he not gone to the North, is a question which mortals cannot solve. But it is certain that he would have gone had he foreseen the event, if he had been satisfied, as he appeared to be on this occasion, after much hesitation and reflection, that it was his duty. He was a most valuable member of this Ecclesiastical Council. He was the decided opponent of change. He thought that the formularies of our Church had been sufficiently, and perhaps too much, altered after the American revolution, and wished that the Convention might confine its attention to preserve and give full effect to the system as it existed. The perfection of the prayer-book, or of any thing human, was no part of his creed. But he deemed it most prudent not to open the door for alterations. In the office for consecrating churches, he regretted the omission of a petition in reference to the burial of one's friends, in that delightful prayer (the second in the office) in which the chief scenes of the sanctuary are so vividly portrayed. I have heard him suggest other additions and alterations, but he never proposed, or wished to have proposed, any thing of the kind to the General Convention, for the reasons we have just stated. He was anxious, as he had been in the Diocesan Convention, that our ecclesiastical meetings should be, in form and in fact, and not in name merely, of a religious character. He felt, and it was expressed in his words and actions, and in his whole demeanor, while in the Convention, that he was engaged in solemn business. The proposal, that the future Conventions should open with the administration of the

holy communion, which originated from a suggestion of his, was dictated both by his feelings and his judgment. This measure is an evidence of the importance he attached to that ordinance, as a means of propitiating the divine favour, and also of his singular piety; and whether it be considered as one of the appointed channels of divine grace, or merely as a moral instrument of good reflections and dispositions, it may be expected to produce the most happy effects. The General Convention of 1817, was the first which opened in this proper manner, and it is believed that by no prior meeting was the welfare of the Church more essentially promoted, or the unanimity and brotherly kindness of the members more effectually maintained.

In this body, the discretion of Bishop Dehon was not less conspicuous than his firmness and piety. Conciliatory in his conduct to all the members, he was always the advocate of those measures which would be agreeable to the friends of the Church generally, provided they did not involve a departure from sound principle. This was illustrated on the occasion of the proposal, of the posture of standing in singing, which he could not but deem most suitable, and therefore approved. This posture had prevailed in some of the churches at the North, but in our diocese it was not usual, and from the relaxing effect of the climate it would be inconvenient; and there was little doubt would be disagreeable to many. He, therefore, proposed a modification, by which the contemplated change might be delayed by the bishop of any diocese.

In the House of Bishops, in the year 1814, he proposed a resolution relative to a General Theological Seminary, which was adopted by both houses, and this was the first measure of the Convention on that important subject. He considered a learned clergy essential to the prosperity of the Church, and more especially since other denominations had made such ample provision for the object. He thought that a good seminary, devoted to theology, would

not only rear up an able body of clergy, but be the means of multiplying clergymen, who were much wanted in every diocese, since it would offer inducements to enter the ministry, and might be so constituted as to afford gratuitous education, and perhaps maintenance, to indigent students. He preferred, in the present state of our Church, one seminary, rather than several seminaries, because he thought that it would be more respectable if supported by the liberality and zeal of the whole Church, that it would be a bond of union in faith and discipline, between the different dioceses, and that the candidates would naturally enter into friendly connexions, which in after life would greatly promote the welfare of the Church in general. It appeared to him that our Church was competent to establish a Theological Seminary on the most liberal foundation, but that it was questionable, whether it could establish several that would be provided with professors, a library, and funds sufficient to answer the great purposes of such an institution. The whole number of candidates that would be willing to become students at a seminary probably does not exceed seventy; but if they were one hundred, it would be true economy to have them educated at the same seminary. The expense to which candidates residing at a distance would be subjected, would be trifling, compared with the amount necessary to establish a second seminary in their neighbourhood. His views on this subject, second in importance to none which has engaged the attention of the Church since its organization after the American revolution, were often expressed in his own diocese, and its Convention, in 1814, passed a resolution instructing its delegates to the General Convention to invite the attention of that body to this matter.* At the General Convention of the same year, a delegate from this diocese did accordingly propose the following

* See Gospel Messenger, April, 1831, and Journals of Diocesan Convention, 1814, 1815 and 1817.

resolution:—"Resolved, that, with the consent of the House of Bishops, a joint committee of both houses be appointed, to take into consideration the institution of a Theological Seminary, and, if they should deem the same expedient, to report a plan for the raising of funds, and generally for the accomplishment of the object." This resolution, the first ever offered on the subject, was postponed indefinitely, by a majority of two votes. The laity were divided, three dioceses voting in the affirmative, and three in the negative. The clergy voted four dioceses in the affirmative, and six in the negative. The loss of this resolution is principally to be attributed to the appearance of a publication, at the moment of the sitting of the Convention, announcing the intention to establish a seminary to be located in New-Jersey, under the superintendence chiefly of the bishops of that diocese and of New-York, and it was supposed, by some, that the General Seminary would interfere with this, and other local seminaries which were said to be in contemplation. It needs scarcely to be observed, that the design for the above-mentioned local seminary, which was on the most extensive scale, was never prosecuted, probably because it was deemed impracticable. The measure having failed in the lower house, Bishop Dehon determined to take such a course as might lead to its adoption, at the next Convention, and accordingly proposed "that it be referred to the bishops, and, in those dioceses in which there are no bishops, to the standing committees therein, to inquire in their respective dioceses, or States, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, to be conducted under the general authority of this Church, and to report to the next General Convention." This resolution was adopted by both houses. In conformity thereto, he consulted his Diocesan Convention, and a resolution passed that body expressing their conviction of the great importance of the proposed undertaking, and renewing the instructions to

their delegates to urge its adoption by the General Convention. At its meeting in May, 1817, Bishop Dehon reported from his diocese in favour of the seminary, and, at his suggestion, the other bishops were called on for their's, all of which were favourable, except those of two bishops. These reports were sent down to the lower house, agreeably to the resolution of 1814. They produced the effect which he had anticipated. The friends of the measure were irresistible, and resolutions for the establishment of the seminary were unanimously adopted. In all the circumstances leading to this important result, his sagacity and address were strikingly illustrated. He knew that there was so much to be said for, and so little against this measure, that it would be generally approved in the different dioceses, and that their approbation would have great weight in the General Convention. But there was nothing dearer to his heart than unanimity among the members of the Church. He could not be satisfied with a large majority for his favourite design. He ascertained the views of those who differed from him, and cheerfully consented to such arrangements, as to the seminary, as might meet their wishes, and induce them to promote its establishment. He conversed with them in private, in his peculiar manner, which never failed to win esteem, and in penning the resolutions consulted their views and wishes as far as possible. This conciliatory conduct, worthy of the imitation of every member of a deliberative body, and more especially of an ecclesiastical one, completely succeeded. The resolutions, which form the foundation of the institution of which the best hopes may be formed as a defence and an honour to our Church, were unanimously adopted in both houses. And to whom is the merit of this good work due, if not to Bishop Dehon? Who will whisper that this fair fame belongs to any other? To some, I may have appeared tedious in tracing the origin of this matter. But "honour to whom honour is due" is a scripture injunction. And

when I recollect that this honour was not acquired without much exposure of health and life, without the best exertions of mind and heart, and the most anxious prayers to him who ordereth the wills of unruly men, I feel that in following the suggestions of friendship, I have been paying a tribute to justice. If this Seminary should, under the blessing of God, equal the expectation of its friends, it will be the most noble and lasting monument to the memory of him who is justly to be considered its founder.

His minute attention to every thing connected with his official duties, and his great prudence in not giving countenance to the smallest error, are well known to us all. But the following circumstance is a remarkable exemplification of these facts. "Having perceived many typographical errors in the various editions of the Book of Common Prayer which had come under his notice, he requested one of his clergy (whose words are here quoted) to calculate, annually, with the utmost care, the days on which the moveable festivals and fasts, and other holy-days, would fall, that he might have something more certain to depend upon, than the ordinary sources of information. At that time, Hugh Gaines' octavo edition of the Prayer-book, of 1793, was the standard; but it was so full of errors, that, in 1822, a more correct standard edition was published under the superintendence of a committee of the General Convention, which that body approved of at its triennial meeting in 1823. It is hardly necessary to add, that the clergyman complied with the bishop's request. In connexion with this subject, it may be stated, that when the Protestant Episcopal Society was about to procure a large supply of the Book of Common Prayer for distribution in this diocese, the bishop had a copy carefully examined, and the errata placed in each copy of the book, in order to warrant him in giving a certificate in conformity with the canon. The edition was printed for the Society."

The zeal of Bishop Dehon never carried him beyond the limits of propriety, and it could not be satisfied with

the discharge merely of his own special duties. While a priest, he was always ready to serve other parishes, in consistence with the claims on his services of his own parish, and when he became bishop, if the welfare of his particular diocese permitted, he was anxious to be useful in other dioceses. Although his visitations took him often from his family, and subjected him to many inconveniences. He promptly accepted the invitation to consecrate the Church in Savannah, (Georgia), and he had intended to visit Augusta, in which he understood there formerly existed a congregation of Episcopalians.*

Having traced his conduct in relation to the Church to which he was deliberately and warmly attached, this may be a proper place to speak of his conduct in relation to other denominations of Christians. The congregation of German Lutherans being without a minister, and about to lay the corner-stone of a Church, requested him to officiate: and, on that occasion, in addition to the Lord's prayer, and some collects from the Book of Common Prayer, he prepared and used the following prayer:

“O Almighty God, and merciful Father, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be a holy temple, acceptable unto thee, and that all the churches which they build to thy name may have the same foundation and corner-stone answering together to thine ancient Jerusalem, which was built as a city that is at unity in itself. In an especial manner, we supplicate thy good providence and grace for thy servants of this congregation, in whose behalf we at this time appear before thee. Grant, O Lord, that in the house which they build for thy worship, the

* In 1823, Georgia became organized as a diocese, and the bishop of South Carolina has been since invited to take the charge of it.

most comfortable gospel of Christ may be truly preached, truly received, and truly followed, to the glory of thy name, and the peace, joy, and salvation of thy people. Grant, O Lord, that in their house thy ways may be known unto them, and they be enabled to hold the faith 'in unity of spirit, in the bond of peace, and in righteousness of life.' Grant, O Lord, that, in the act in which they are engaged, their minds may be directed to thy truth; and that, under thy good providence, it may conduce to the extension of the knowledge of it, as it is in Jesus, to the breaking down of the kingdom of sin, satan, and death, and the multiplication of such as are born again, and made heirs of everlasting salvation. Grant that, in all their worship, they may come unto thee by the spirit, through Jesus the mediator, worshipping the Father, as thou hast ordained, in spirit and in truth. Grant, O Lord, that the ministers, who shall minister in the temple they build, may be after thine own heart, who, both by their life and doctrine, shall set forth thy true and lively word, and rightly and duly administer thy holy sacraments. Grant, O Lord, that this people may here remember all those thy servants, who are departed in the true faith of thy holy name, and may have grace to follow their good examples, that, with them, they may be partakers of thy heavenly kingdom. Grant, O Lord, that in the prosecution of their work, thy merciful providence, if it so please thee, may avert all calamities and afflictive accidents, and that, through the abundance of thy grace, all things may, now and ever, be done, according to thy own prescription, decently and in order. And grant, O Father, Lord of heaven and earth, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, that so they may walk in the ways of truth and peace, and, at last, be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou shepherd and bishop of souls, who art given, to be head over all things, unto the

Church, and who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen."

No man could regret more deeply than he did, the differences of opinion and practice among Christians. And he still more regretted that these differences should ever occasion a breach of charity. It may be truly said, that they did not impair his own charity. He loved every good man. He pitied every bad man. He prayed for all men; and entertained the hope, that many, whom he conceived to be in error, would obtain mercy from that God, who knoweth man's frailty even in his best estate. But he never could be persuaded, that charity required the Christian to give up or compromise principles, which he believed true and important. While, therefore, he was tenacious of his own principles, he was willing that other Christians should be tenacious of their's. He thought that each might mutually endeavour to convince the other, but that while there was a difference of sentiment, the attempt to unite them in societies for the promotion of religion, would impair the influence of truth, and often lead to violations of that charity, which it was designed to cultivate. Of those institutions, in the support of which Christians could unite without a compromise of their differing principles, he heartily approved, and therefore was an advocate and a supporter of the Bible Society, and of several other societies for the relief of indigence, disease and infirmity. All experience shows, that union among Christians of different denominations for religious purposes, except in the case of the Bible Society, (if, indeed, it may justly be considered an exception), has generally terminated either in an union of faith, that is, in the one party relinquishing their own peculiar sentiments; or else, in a separation which has rendered the parties more unfriendly to each other than they were before the attempted union. To this, there is indeed an honourable exception in the case of the London Society for converting the Jews, which was originally created by various

denominations, but, after trial, the impracticability of conducting the business harmoniously having become apparent, the minority candidly acknowledged the fact, and magnanimously withdrew from its management, leaving their best wishes and bounty with the Episcopalians, to whom the carrying it on was committed.* If it is asked by some benevolent, but unreflecting man: Is the attempt to unite Christians impracticable? we reply, yes. It is a melancholy fact, but it is undeniably true, that until there be an union of sentiment there cannot be any real union of action. The proper method to effect this desirable union is by prayer, and endeavour, that they may become of one mind and one heart, and not by coalitions which exist only in appearance, and have the effect of changing error in opinion to error in conduct. In illustration of Bishop Dehon's views of this subject, is recorded the following anecdote. A minister of another denomination called on him to invite his co-operation in a religious undertaking, and, by way of recommending his object,

* At a meeting of the "London Society for Promoting Christianity among the Jews," (February 28, 1815) the following resolution was proposed:—"The present meeting most deeply regrets the difficulties which have arisen with respect to the union of the members of the Established Church and other Christians, in the management of the Society, in matters of Church order and discipline; and also, that the execution of the rules proposed on the 27th December last, has not appeared practicable; that under circumstances of such difficulty as the Society is now placed in, unity of design, and principle, and operation, is peculiarly and indispensably necessary for its future management. And as the dissenting members have, with a spirit most truly conciliatory, offered to leave the management of the institution in the hands of their brethren of the Established Church, this meeting do, with the same spirit of Christian meekness and charity, approve and accept the offer," &c. "The dissenting gentlemen expressed their determination, though they had withdrawn from the management, still to continue their aid to the institution, both by their influence and example; and they thus evinced themselves to be actuated by principles of the most exalted Christian philanthropy and liberality, which, we trust, will be both felt and imitated in every part of the kingdom. Perhaps the history of the Christian Church presents few examples of a point of so much difficulty and delicacy having been decided with such a happy union of those sentiments which most highly adorn the Christian character. The resolution passed unanimously."—*Christian Observer*, vol. xiv. No. 3. p. 199.

observed, that he had no wish to see his own Church increase, that he wished the extension of Christianity in general, or the increase of all churches. To this, Bishop Déhon replied, that he could not agree with him, for having a decided preference for the Episcopal Church, he wished its increase rather than that of any other, and indeed that he would be happy if all Christians could be persuaded to become members of the Episcopal Church.

He, of course, would have preferred the prevalence of Christianity under what he conceived an imperfect form to its remaining stationary, but he was not prepared to say, that all the various systems which unfortunately divide Christians were *equally* good, and that he was so indifferent to his own principles of faith and worship, as to have no particular wish for their diffusion. He was one of the earliest and most active friends of the Bible Society. This was a common field, in which he believed Christians *might* meet, and it was delightful to him to contemplate the institution in this light. But his judgment told him that even here, without the utmost caution, harmony might be interrupted. On consenting to become one of the founders of a Bible Society in Charleston, he stated, as a condition, that it should be confined to the single object of distributing the bible without note or comment, and he drafted, in whole or in part, the article of the constitution in which that idea was plainly expressed. Whenever propositions were submitted, that interfered with the spirit of this article, he always resisted them, not merely because he thought they would lead to a compromise of principle on the part of some of the members, but also, as he expressly declared, because he conceived the harmony, and, indeed, the very existence of the Society depended on a strict adherence to its fundamental object. In this opinion of his well-informed and sagacious mind, he was much strengthened by the example of the British and Foreign Bible Society, which had been ever most particular in this respect, and whose unexampled pros-

perity, rendered every part of its conduct worthy of observation. He remained a member and a sincere friend of the Society to the day of his death, and when an intimation to the contrary was expressed in a Northern gazette, he instantly repelled it in a manner equally public. It is true, that he did withdraw from the Board of Managers, because of insinuations, respecting the Episcopal Church, made in that Board, which he thought would render it painful for him to attend, and which, if repeated, might interrupt the harmony of proceedings. But he always attended the meetings of the *Society*, and took part in its general business.* On these occasions, the firmness of his principles, in contrast with the fervency of his charity, and the urbanity of his manners, was conspicuously illustrated. It was among the happiest specimens of the "*fertiter in re,*" and the "*suaviter in modo.*" He appeared the sincere advocate of charity, but still more the advocate of truth.† It was his opinion that the divisions among Christians had been much increased by a departure, at the Reformation, from the ministry of the Church. He thought, with Calvin, that it was indeed a high privilege enjoyed by the Church of England, in being able to retain, when it separated from Rome, all the orders of the ministry. He could not but admire the fervent devotion of some of the Roman Catholic writers, and a prayer‡ from one of them, somewhat altered, was often used by him, and acknowledged as among the most feeling and comprehensive he had ever seen. Next to his own Church, that of the Moravians was regarded by him as most nearly conformed to the scriptural model. He often observed, that if he were to exchange, it would have his preference. It is known, that this denomination of Christians have scrupulously maintained the Episcopal

* See more on this subject in Chapter V.

† "*Amicus Socratis, amicus Platonis sed magis amicus veritatis.*"

‡ It is printed in the Appendix.

succession, and their simplicity of manners, which so nearly resembles that of the early Christians, their brotherly affection, their deep sense of the value of the atonement by our Divine Redeemer, and their unexampled zeal and self-denial in the cause of missions, must have been congenial to one of his disposition. He visited their chief towns in Pennsylvania, and North-Carolina, and was much interested by some of their religious ceremonies and their mode of life, particularly with the circumstance that all their civil arrangements were made subservient to the one thing needful. This is the characteristic of a Moravian community, and it most delightfully affects the heart of the Christian. It was justly remarked also by him, that with a zeal, which, in missionary duties, is without a parallel, the Moravian exhibited no fanaticism. He collects no crowd in the fields, around him. He lights no torches in the wood. He deals, not in vociferation and extravagant gesture. He carries to the savage the arts of civilization, and recommends religion first by his own example. He patiently instructs the children of nature for this world and the next. He and his wife, the partaker of his cares and labours, go to the hut of the wild man to speak to his conscience, in the still small voice of piety, and to open for him the volume of duty and peace. Their plans, conceived in a profound knowledge of human nature, and prosecuted with the zeal of a martyr, have been blessed with a success which authorizes the belief that God is with them of a truth.

The Socinian heresy appeared in New-England, and continued to spread, while Dr. Dehon resided there. It having been suggested in his presence that the increased learning of the clergy had probably led to this effect, he immediately controverted the position, being evidently unwilling that this blot should attach itself to literature. On both sides of the Atlantic, this heresy has chiefly appeared among those who had been educated in the principles of Calvin, and it may probably be attributed

to that disposition in mankind, when they have detected errors in any system, to abandon it altogether, and adopt one as contrary to it as possible. Endeavouring to remove some defects from the building, they uplift its foundation. He considered this a capital error, and did not hesitate to express the sentiment, and earnestly to endeavour to establish his charge in the faith of their own Church on this important point. But the Socinian, and every other dissenter, had a claim on his charity. He would make no compromise to their errors, but he would never deny them the sympathy of a brother, or consent to consider them beyond the reach of divine mercy. The doctrine of the Trinity was, he thought, plainly revealed in the scriptures, and it did not appear to him any objection that it is incomprehensible by man, since he comprehends so little even of that which is around him. I find it declared, said he, in unequivocal terms, that the Father is God, that the Son is God, that the Holy Ghost is God, and that there is but one God. I receive all these propositions on the authority of the sacred volume. On this topic he read with admiration Horseley's Letters to Dr. Priestly. In conversing on the divinity of Christ, he sometimes stated an argument which I find also stated in his sermon from John xiv. 8. as follows: "All will agree that there is a supreme love, a sacred affection, a constant obedience, and a cordial homage due from man to his God. These are obligations signed by nature. They appear just and reasonable to every reflecting mind. But upon what are they grounded? Upon his infinite goodness in giving us being, and his right in us as his creatures. These found a claim which all feel and acknowledge. But if calling us from nothing to limited life, give him who made us a title to our first regard and appropriate homage, must not redeeming us from ruin to immortality and bliss give him who saved us a claim as great—as strong? Say, Christian, if thou wast convinced that he, who for thy sake, though rich became poor, and for thy sin suffered,

though undefiled, an ignominious death, was only some superior created being, couldst thou help feeling the most ardent affection for him? Would not thy adoration and praise in worship be often turned to him? If we are as greatly blessed in redemption as in creation, he who redeemed us must have, by similar reasoning, a claim to our hearts. It was, therefore, determined in the councils of wisdom, that the Redeemer of man should be one with the Creator. God of God." He introduces the above consideration "as the point which has ever had great weight in convincing me that the author of my salvation was the author of my being—that the Son and the Father were one in the Godhead."

The doctrine of unconditional election was, in the opinion of Bishop Dehon, altogether without scriptural foundation: The terms election, elect, predestination; and the like, in the scriptures, had reference, in his opinion, either to a national election, or to a *conditional* election of the individual, founded on the divine foreknowledge of his faith and obedience. In the former sense, the Hebrews, and afterwards Christians, were called the elect people of God, not as elected to eternal life, but to religious privileges in this world. In the latter sense, the Apostle says, "whom he did foreknow, he also did predestinate;" that is, whom he foreknew would comply with the terms of salvation, *them* did he choose as his people. The election, therefore, is not unconditional, as Calvin maintained, but, as it is expressed in our seventeenth article, it is a doctrine "full of comfort to *godly* persons," and "a dangerous downfall to carnal persons lacking the spirit of Christ." The seventeenth article can never be properly interpreted in a Calvinistic sense, for these two unanswerable reasons. First, in that sense it would contradict the liturgy of the Church, and in a palpable manner, the consecration prayer, in the office for the holy communion, and also the thirty-first article, in which it is declared that the offering of Christ is "a satisfaction for all the sins of the

whole world," whereas the Calvinist maintains that it is a "satisfaction for the sins of the elect only." Now, it can never be supposed that the framers of our articles and liturgy intended to contradict themselves.

The second reason is this: the authors of the articles are known not to have held the sentiments of Calvin, and the Calvinists of the day were so dissatisfied with their articles, that they proposed a substitution for them, commonly called the "Lambeth Articles," in which the tenets of Calvin are contained.*

Having briefly traced the conduct of Bishop Dehon, in relation to his own Church, and to other Christians, in concluding this chapter, I would observe, that his designs, both pious and benevolent, were crowned with remarkable success. They were generally formed after much inquiry and serious reflection—were prosecuted with zeal and perseverance—and made the subject of earnest and frequent prayer to Him who controleth the wills of all men. He originated the "Society for the Advancement of Christianity in South-Carolina,"† and its success exceeded the expectations of its most sanguine friends. He attempted the revival of the Church in parishes,‡ seemingly gone to decay and had the happiness to behold that there were yet sparks of life. He suggested the establishment of a Church at Sullivan's Island, and another at Columbia, (a most important station, the capitol of the State, and the seat of its college,) and soon the business was accomplished. He proposed the institution of a Theological Seminary, and, notwithstanding an active opposition, lived to see it in a fair train of success. He

* See "Lawrence's Bampton Lectures," and "How's Vindication of the Protestant Episcopal Church."

† See Chapter V.

‡ Those referred to, are Christ Church; All-Saints; St. James', Santee; St. Paul's, Stono; St. Luke's; St. Mark's, (two congregations); St. John's, Colleton; St. Matthew's; Prince William's; and Prince George's, North-Santee.

suggested the erection of a Church in the heart of the city, more particularly for the accommodation of the poor, which purpose, a few years after his death, was happily effected.

These circumstances are mentioned as illustrative, not only of the wisdom of his purposes, and the zeal of his character, but of that divine blessing, which seemed, in a remarkable manner, to attend him in his undertakings, and to crown them with almost unexampled success.

CHAPTER VII.

Miscellaneous.

IN private life, Bishop Dehon was a pattern both to the clergy and the laity. He instructed his flock by his example. In all the important transactions of life, he sought, by prayer, the direction and blessing of the All-wise and All-mighty. A pure piety prefers to be alone with God, and therefore we are prepared to expect that he would find more delight in private than in social worship, which is often indebted for its effect to the power of sympathy. He loved to perform his devotions at the silent hour of midnight, as most favourable to an undisturbed communion with his Maker. He eminently fulfilled the precept to "pray without ceasing." God was in all his thoughts, and the ejaculation of praise to his divine benefactor often escaped his lips. It was justly remarked by one who had studied his character, that he "carried about with him, as the daily subject of his thoughts, and the very garment of his soul, a living sense of God's presence." He was an attentive observer of the dispensations of providence. But he always spoke modestly respecting them, and conceived that it is a common error to suppose that men, in general, understand the design of those events which are daily occurring. It is undeniably true, that individuals are often following their own imaginations, when they think that they are following the leadings of providence. The scriptures are a sure light in the path of duty, and they who have that light cannot wisely seek any other. He searched them daily, and few men have ever been

so thoroughly acquainted with them. In preparing his sermons, he had little occasion for a concordance, and in conversation he could readily draw from the treasury either of the Old or New Testament. He had bestowed scarcely less attention on the Apocrypha, and he would often quote the admirable maxims it contains. The prayer for wisdom in the ninth chapter of the Book of Wisdom, was much valued by him, and it is known that he made it his own in his supplications, with an application in his mind to his high and holy office. He read the scriptures with a special view to his own practice, and therefore knew accurately and fully what the Lord his God required of him in the several relations which he filled, and, also, how those good men, whose lives are recorded for imitation, had acted under similar circumstances. Among the Old Testament saints, it is believed that the character of Moses in particular had attracted his admiration, and it is known that among the New Testament saints, he felt chief veneration and affection for the Apostle John. He succeeded in attaining, to a wonderful degree, the prominent virtues of these two persons, meekness, and a devoted love to God and man; and in his discourse on the character of St. John, it is impossible for an acquaintance not to trace his own likeness.* But there is a character with whom the lesser lights of goodness are not to be compared. The Star of Bethlehem is without a spot or a passing cloud. Bishop Dehon was a follower of Christ. "In whatever condition thou art, still ask thyself what would my blessed Saviour have thought, said, or done, in this case." This maxim he made for himself. All the delicate features of this superlative character, he had marked with a most careful vision. He had looked at them again and again. He thought that no occurrence in which the Saviour of the world had been concerned could be considered trivial, and he often gathered valuable

* See Sermon 62. vol. ii.

instruction from circumstances which would have escaped the observation of most other persons. In the labyrinth of life, he found Jesus a sure guide, and his example at once a high motive to exertion, and the best lesson of humility. The principles which he was thus diligent in acquiring, he was inflexible in maintaining. He was careful to ascertain the right course of conduct, and even in respect to matters which to others appeared unimportant. Rarely, if ever, did he act precipitately. He reflected long, and consulted books, and wise men. But when his opinion was once settled—to adopt the remark made of him, on a particular occasion, by the venerable Bishop White—“nothing could move him.” In this respect, he resembled Sir Matthew Hale, of whom Dr. Burnet says—“He would never run suddenly into any conclusion concerning any matter of importance. ‘*Festina lente*,’ was his beloved motto, which he ordered to be engraven on the head of his staff, and was often heard to say, that he had observed many witty men run into great errors because they did not give themselves time to think, but the heat of imagination making some notions appear in good colours to them, they, without staying till that cooled, were violently led by the impulses it made on them; whereas, calm and slow men, who pass for dull in the common estimation, could search after the truth and find it out, as with more deliberation, so with greater certainty.” The conduct of Bishop Dehon was, therefore, remarkably uniform and steady, for on all questions of importance, his opinion had been settled. He was precisely the person described by an ancient moralist and poet :

“Fix’d and steady to his trust,
Inflexible to truth, and obstinately just.”

But no one was ever more accommodating to the inclination of others, on occasions that did not involve moral principle. He united, in an eminent degree, stedfastness of purpose with gentleness of manner, the “*suaviter in*

modo," and the "*fortiter in re*," and, in this respect, we may apply to him a remark from the author just quoted respecting Boyle: "It contributes to raise our esteem the higher of such persons, who to a depth of knowledge which often makes men morose, and to a height of piety which too often makes them severe, have added all the softness of humanity, and all the tenderness of charity and obliging civility, as well as a melting kindness." With Bishop Dehon, particularly in his early life, some persons might trace a resemblance in what Madame De Staël has said of her father: "He might be feeble from goodness, and wavering from reflection, but when he believed that duty was concerned in a resolution, he thought that he heard the voice of God, and whatever attempts might be made to shake him, he listened only to it."

The minuteness of his scriptural information was often valuable to his friends, and it produced in him and them an increased reverence for the sacred writings, since it illustrated not merely their sufficiency, but their abundance for moral and religious purposes. Some of his expositions of scripture were remarkably original, and it is regretted that such as he sometimes offered in conversation have not been preserved. It is recollected that he maintained from this text, (Dan. x. 21.) "There is none that holdeth with me in these things, but Michael your prince," that there was friendship in heaven. This is a legitimate inference, but it is not one that would have occurred to many persons. From the text—"I testify again to every man that is circumcised that he is a debtor to do the whole law," (Gal. v. 3.) he drew the inference, the correctness of which cannot be doubted, that the candidate for admission to the rite of circumcision was expected, impliedly or expressly, to take the vow to "keep God's holy will and commandments, and walk in the same all the days of his life." This remark was induced in defence of that part of the baptismal office just quoted, one of his congregation having questioned the propriety

of making so comprehensive a vow. It was an unanswerable reply, that the divine wisdom had exacted, in form or substance, such a vow; and the evidence of this fact afforded by the text above quoted, which would not have occurred to less practised students of the holy volume, was directly to the point.

Every thing which had relation to the Supreme Being claimed the greatest reverence with Bishop Dehon. He disapproved of religious conversation, unless conducted with a suitable gravity, and thought the introduction of sacred subjects into a miscellaneous newspaper was, in general, to be avoided as a species of profanation. When he entered the house of God he looked as if he had left the world at the door, and when he read the bible his whole manner reminded the hearer that it was a holy book. In his family, he read the scriptures morning and evening, usually one of the lessons appointed for the day, as in the Prayer-book calendar; but when, in his travels, he lodged from home, he generally selected some portion of scripture appropriate to the state of the parish, or the circumstances of the family. The second chapter of the Epistle to Titus, which contains directions for the various domestic relations, was one which he most frequently selected.

The changes of his life always excited in his mind religious reflections, and it is known that when he was about to occupy a house of his own, after having been for some years a resident in the family of a friend, he made several resolutions for the regulation of his conduct in this new situation. About a year after this he became a husband,* and it is known that he contemplated this relation, and that of a parent, with all the solicitude of a Christian. He made the resolution of the patriarch, "as for me and my house we will serve the Lord," and to that Lord he

* He was married October 26, 1813, at St. Philip's Church, by the Rector, to Miss Sarah, youngest daughter of the highly respected and venerable Nathaniel Russell. One daughter and two sons blessed this union.

looked for direction and assistance to fulfil it. A friend having quoted (Jer. x. 25.) "Pour out thy fury upon the families that have not called on thy name," as an argument for family worship, he questioned whether family worship was in the view of the prophet, so unwilling was he to force any text into the service of a cause which he yet was desirous to promote. His views on this subject are interestingly expressed in his address to the Convention, December, 1815: "The pleasant and very useful duty of family worship has always been most attended to in the most pious ages, and the influence of it upon the religious state of a people, must, in the nature of things, be very considerable. Where there is attention paid to this duty; the choicest pleasures of the domestic circle are found and seen around the domestic altar, and were it generally attended to, it is believed that it would not only have the happiest influence upon the families which regarded it, but also bring down a blessing upon the churches to which those families belonged." He required his servants* to attend family worship, had them catechized at home, and encouraged their attendance at public worship, and induced some of them to partake of the higher ordinances of the Church. In the education of his children he was only permitted to lay the foundation in their baptism, and to commend them to God moreover by his earnest prayers. He selected as a sponsor for his first child, a lady venerable in piety as in years, and observed that though she might not live to discharge all the duties of a sponsor, yet, from her prayers he could not but anticipate much benefit. When he looked around him, as he remarked, and saw riches so often an injury, he could not say that he wished his children to be rich. He judged that the best store for old age, and the best legacy for a family, was the favour of God, and therefore, though he was by no means extravagant, yet he spent his

* See Chapter VI.

income liberally, and was not anxious to lay up treasures on earth. I have heard him say, he blessed God that he had been, through life, remarkably free from the too common anxiety respecting a comfortable provision for the life that now is, for he had the greatest confidence in Divine providence, and especially in his care of his ministers. He was "given to hospitality," and in this respect also fulfilled the character of a good minister, as delineated by St. Paul. The stranger was sure of a welcome at his house, and to his brethren of the clergy it was as a home. Their society was especially agreeable to him, and he seemed particularly to enjoy the social meal on the evening of Christmas day, after the usual solemnities, at which the guests were some of the clergy and their families. In his conversation, it was observable that he rarely spoke of himself, and when he spoke of others, he carefully avoided saying any thing which could injure them. He usually preferred not to lead the conversation, but when it became proper for him to do so, he exhibited sufficient socialness, and much more than he was supposed to possess. It must be admitted that there was a degree of stiffness or formality, but there was scarcely more of it in the largest than in the smallest company, even when this was composed of particular intimates, and it probably was founded in his native diffidence, confirmed by his early and favourite habits. Religion was a subject never intruded by him on any company, but he seldom suffered to be lost a good opportunity for introducing it, and he never permitted any improper sentiment to pass, without some significant expression of his disapprobation. A look of astonishment or pity, a sudden silence, and a respectful withdrawal, would sometimes express more than language could. He disliked the discussion of religious questions, in mixed companies, believing that it had seldom produced any good effect, and that it was often conducted with too much heat, or under the influence of improper motives. But he never refused to converse with a sincere inquirer

after truth, or declined the charitable office of removing his doubts. On such occasions, he would exhibit the greatest ingenuity, and would be so absorbed by the subject, and the wish to be useful, that he would protract the conversation to the latest hour of the night, and sometimes in the open air and a standing posture, alike unmindful of exposure and fatigue. Honest scruples he was always most anxious to remove or allay. They were the subject of his constant and fervent prayers. The persons affected by them he visited often, conversed with them for hours, selected for them proper books, and, in short, exhibited in their behalf, though they had been strangers to him, the concern of an intimate friend. But especially did he love to converse with those that feared the Lord.* Sincere piety in any man, however humbled by poverty or cast, claimed both his respect and affection. He could exchange thoughts for hours, and with evident satisfaction, with a poor illiterate fellow-being, who had no other knowledge but that of Jesus Christ. The mind illumined and the heart warmed by the gospel, without reference to any other improvement, was always congenial with his own. Still he did not undervalue human knowledge, and the refinements of society, but as these added lustre to his own piety, so he rejoiced to behold them in other pious persons. For Bishop White, he entertained great admiration. The union of learning and piety, of dignity with simplicity of manners, added to a winning courtesousness, and an apostolic zeal regulated by remarkable soundness of judgment, would have rendered this venerable man the ornament of any association with which he was connected, as it does of that Church of which he may be considered the chief builder, in these United States. Bishop Dehon declared that for his visit to Philadelphia in 1814, it was no small inducement, that he should have another opportunity of intercourse with this great and

* Malachi iii. 16.

good man, who, then advanced in years, would not probably live to be at another Convention. But how great the fallacy of human calculation! The young man has fallen. And the veteran has survived him already fifteen years. Long may it please a good providence to spare our patriarch.

Into a large company, Bishop Dehon did not refuse to enter, when courtesousness, to which he was scrupulously attentive, required; but it was evident he did not enjoy himself in a mixed society, and he preferred to see his friends singly. The unrestrained communication of thought with a kindred bosom was the social pleasure which he especially valued, and he made an arrangement with a friend, by which they should, once a week, enjoy each other's society for some hours without interruption. It is known that these meetings were almost invariably closed with prayer. In the following letter his social inclinations are delightfully developed.

“Savannah, April 4, 1803.

“It was, upon the whole, a very pleasant journey. The roads were fine. The appearance and fragrance of the woods were delightful. Nothing was wanting, but an agreeable companion to share the pleasures and divide the troubles of the day. When my mind was wearied with reflection or the sameness of the scene, I amused myself by talking with my man Jemmy. I asked him the name of this tree or the use of that shrub, or some other ready question, and though his answers gave me no information, the relief it was to him to break his silence, afforded me positive pleasure. After all the dissatisfaction with mankind, which their crimes or their imperfections occasion, we cannot, my friend, divest ourselves of social feelings. Were I beyond the reach of beings of my kind, I should make acquaintances of the birds, and talk to the winds. The generous hospitality and frank politeness of the planters form the best traits in the character of Carolina. At ———, I was charmed. He has a paradise

about him—a paradise with two Eves. I passed two days with them, and on the third the family accompanied me to ———. Telemachus was not more strongly inclined to loiter about the abodes of Calypso than I to remain awhile at these enchanting seats. Poor ———! I had secretly indulged the hope of affording him the gratification, which, in his letter to you, he appeared anxiously to desire. But he is celebrating an Eucharist in the temple above. He died at ———, resigned and happy.”

He had a high relish for rural life. The tranquillity of the country; and the simple manners of its inhabitants, were congenial with his disposition, and he sometimes indulged the hope of fixing his residence in the northwestern part of the State, where he might, in the intermission of his public duties, enjoy the pleasures of retirement. I have seen him more than usually cheerful at the house of a friend in the country, where his time was agreeably diversified during the day with reading, riding, walking, and conversation, and in the evening with sacred music, for he delighted to have the psalms and hymns of the Church introduced into the parlour.

In his daily intercourse with men, there was nothing so remarkable as his meekness. The carelessness and the contradictions of those with whom he was called to do business, passed over his temper without ruffling it, apparently in the least, as a light breeze over the great ocean. It was not that he did not observe the conduct which most men find it so difficult to bear, or that he was naturally of a cold temperament. But his calmness proceeded from a settled conviction, that to be put out of humour was to increase the evil, indeed, was more painful than the disagreeable thing itself; and that he was required, as the servant of the Lord, to be gentle unto all men. He acted on that counsel of Fuller, “Add not a second evil to that which thou already endurest, by suffering thyself to be overcome with impatience. Impatience does not diminish, but always augments the evil.” Under the often

recurring vexations of life, his equanimity was remarked with wonder, not by his friends only, but by strangers. It was, not improbably, owing to this placid temper, that he retained always a youthful appearance. After forty, his hair had its beautiful auburn hue, and his brow its natural smoothness. The wrinkles of care could not settle there. As meekness, so also discretion, marked his intercourse with his fellow-men. It may be truly said of him, that he guided his words and actions, and even his looks, with discretion. Charity, too, pervaded his conduct—the charity which envieth not, is not puffed up, doth not behave itself unseemly, is not easily provoked, thinketh no evil and hopeth all things. He always put the most favourable construction upon the conduct of his fellow-men, and would take pains to divert attention from the dark to the bright part of their character. He was too humble to indulge unmingled severity to others. Indignation against wrong was always tempered with pity for the criminal, who perhaps had been exposed to a violent temptation, or unfortified with good principles. The reproof of our Lord, “Let him that is without sin cast the first stone,” would, if properly considered, restrain much of that censoriousness which prevails on the world. Having this characteristic of true charity, it cannot be supposed that he was deficient in those of her qualities, which, though less valuable, are more generally cultivated. There probably was not an individual in the diocese, and but few in any part of Christendom, who gave so great a portion of their income to benevolent and religious purposes. In imitation of the scripture saints, he gave away (and this, it is believed, he did from an early period of his life) one-tenth of his income, and after some years he increased this appropriation to one-seventh, observing, that he thought Christians being still more highly favoured ought to do more in the cause of their divine benefactor than the Jews used to do, and that the proportion was suggested by the division of time, of which, by divine

direction, one-seventh was consecrated to sacred purposes. It gave him particular pleasure to assist youth in obtaining their education, or a family in commencing business, or in extricating themselves from embarrassment; and he often induced such persons to accept his bounty, by proposing it in the form of a loan, in this respect also, conforming to the character portrayed in Psalm cxii. 5. "A good man sheweth favour and lendeth." Having bestowed so much time and effort in promoting the erection and repair of churches, he might have felt himself excused from a pecuniary contribution. Indeed, it is surprising that his assistance in this way should have been asked by the laity. But he freely gave, and in liberality also was a pattern to the members of the diocese. He encouraged, in various ways, the disposition to contribute generously to objects of piety and charity, and there is no doubt, that by his removal great sums have been turned from these channels. There was peculiar delicacy, and almost irresistible effect, in his method of recommending these good deeds. There was a perseverance in urging the claims of charity, which was not to be confounded with the importunity of a weak or vulgar solicitor. A lady, whom he greatly respected and esteemed, having remarked to him the plainness of her habitation, in the country, he at once commended and encouraged the liberality which he had admired in her conduct, by observing, with a feeling accent,

"Yet what her charity impairs,
She saves by prudence in affairs."

It was not uncommon with him to give such a pleasant turn to the conversation, and indulge a wit not merely innocent but instructive. A lady having respectfully hinted that she had heard *twice*, one of his sermons, he replied somewhat in this manner: Can you inform me how the subject was treated? what were the divisions of the discourse? or name some doctrine or duty enforced? To

these inquiries, she having given a negative, he playfully rejoined, Well madam, I see I shall have to preach it *for you* a third time. The attentions of a gentleman to a lady being the subject of conversation, and the former having disclaimed any other sentiment than friendship, the bishop archly said to him, "Let brotherly love continue."

He was a member and warm friend of the "Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina," and at its annual meetings it was pleasant to observe the interest with which he engaged in the business of this excellent institution, and the gratitude to God, which he embraced the opportunity to express when invited to perform the religious services at the dinner table. He was favourable to a liberal appropriation of the funds of the Society, believing that their present prosperity warranted it, and having a confidence that the Almighty would continue to bless a design so intimately connected with the welfare of his Church.

Patriotism was, with Bishop Dehon, both a feeling and a principle. The home of his parents, the scenes of his childhood, and the sepulchre of those most dear to him, were always recollected with the liveliest emotion. He loved to visit Boston, if it were only for a few days, to pass through the street and look at the habitation of his early life. I recollect the look and tone which invited the sympathy of his friend, as he pointed to the house where had dwelt his mother. But no man had less of what may be called local feeling. He disliked the too common practice in inhabitants of different States, ridiculing each other, and declared his conviction that intelligent and good men in the North and South thought and felt essentially alike. He considered the country as one; having, with a few exceptions, a common origin, educated under similar institutions, and allied by a revolution, in which they had encountered common sufferings and dangers, and enjoyed

common hopes and success. The idea of a separation of the Union, which had been unwisely and unfeelingly suggested, was distressing to his sensibility, and it is believed was the occasion with him of many ardent prayers. The national adversity always led him to humiliation before God, as the national prosperity did to sincere joy and affecting thanksgiving. During the season of the late war he requested his friends to pray specially for their country; he prepared a prayer for the fourth of July;* and it is known that he respectfully suggested to the civil authority the appointment of fasting and of thanksgiving days. The earliest discourse from his pen was delivered on an occasion of public thanksgiving,† and this, as well as that on the death of the Father of his Country,‡ and many others, abound with the expressions of genuine patriotism. He thus expresses himself in a letter dated October 27, 1812, after a visit to Mount Vernon. “How vain appeared all conspicuous place, all human distinction, when I stood by his coffin and saw him wasting into common earth, with no better exemption from this humbling doom of our race, than those obscure individuals who were wasting away in the same tomb with him. I know that ‘the memorial of virtue is immortal.’ But if it were not ‘known unto God’ it would be of little consequence, as it respects the individual, that it is ‘known unto men.’” “I never, my dear friend, felt the absence of magnanimity from my country, till I stood by the grave of Washington. I could not help saying to myself, ‘Is this his tomb, and is it in America.’ But if I learnt here the vanity of all human distinction, I learnt also anew the worth of our holy religion, of whose benignant influences in correcting the evils which sadden the estimate of man’s present condition, it is not with me the least that it enables us to believe, of the great and good, that the day of their death

* See Appendix No. VIII. † See a part of it in Chapter II.

‡ See Appendix No. II.

is better than the day of their birth." On his journey to attend the Convention at Philadelphia, (May, 1814,) the road brought him within a half-day's ride of Monticello. His companion having expressed an earnest wish to see both that seat and its illustrious proprietor, he kindly and promptly surrendered his own inclination. Unprovided with a letter, we were nevertheless hospitably invited to pass the night. The extensive and varied scenery from this mountain—the arrangements of the grounds, and of the interior of the mansion, and its scientific decorations, presented many interesting novelties; but our attention was chiefly engaged by the presence and the conversation of the great man. Mr. Jefferson's large person seemed the appropriate tenement of his capacious and largely stored mind. He moved with great ease and more rapidity, than one unaccustomed to it could have done, over his well-waxed, tessellated mahogany-floor. He spoke, almost constantly, on various topics seasonably introduced, very sensibly, and seemed never to hesitate for a thought or a word. The impression was unavoidable, that he was a master mind. The regret was equally unavoidable, that it had been so indifferent, if not averse, to moral studies, important beyond all comparison—studies which had deeply interested Newton, Locke and Bacon.

Having breakfasted with Mr. Jefferson, we proceeded to the seat of President Madison, with whom Bishop Dehon was acquainted. The conversation here was chiefly kept up by Mrs. Madison. Mr. Madison spoke chiefly in short sentences, and exclusively on common topics. Bishop Dehon was particularly interested with the meek aspect of the aged mother of the President, who made her first appearance at dinner, and by a few inquiries and remarks authorized the belief that the Protestant Episcopal Church had a place in her heart. On our return from this Convention, in July, we passed through the valley of Virginia. Its sublime and beautiful scenery, and those objects of reasonable curiosity, the disruption of the mountain at

Harper's Ferry; Madison and Wier's Caves, and the Natural Bridge, were not new to Bishop Dehon. But he wished his friend to participate in the gratification he had experienced from a visit to them. Of the Natural Bridge he remarked, that, on descending to the valley, when it first burst on the vision, it was impossible not to be struck with awe, and to have the attention entirely absorbed by this wonderful work of the Almighty.

His "Circular" to the clergy,* breathing a pious patriotism on the occasion of the restoration of peace in 1815, is properly connected with this part of his life. He thought patriotism was a duty. He recollected how much it was cherished by the people of God, and that ardent expression of the man after God's own heart, than which history furnishes nothing more touching, "If I forget thee, O Jerusalem, let my right hand forget her cunning." "By the rivers of Babylon there we sat down; we wept when we remembered Zion." "How shall we sing the Lord's song in a strange land!" He could not agree with the celebrated Soame Jenyns, that this sentiment was contrary to the genius of the Christian religion, for it is recognized by its blessed author in his own conduct, who wept for the fate of his country, on one of the only two occasions on which he is recorded thus to have exhibited his humanity, and never spoke more affectingly than when he addressed it: "Oh Jerusalem, Jerusalem, how often would I have gathered thee together, as a hen doth gather her chickens under her wings, and ye would not." It will be recollected also, that he came first to his own, and though they received him not, he charged his apostles to go first to the lost sheep of the house of Israel. The patriotism of our bishop was formed on this perfect model. It was a quiet, profound sentiment, as a deep stream, which silently pursues its course, never to injure, but unceasingly to do good in different places and in different ways.

* Appendix No. VII

Justly might he have said, "*Non magna loquimur sed vivimus.*" He expressed his love of his country eminently by prayer for it, and by a good life, which are acceptable to the God, who giveth rain and fruitful seasons, and who is King among the nations; and by cherishing, to the whole extent of his influence, the interests of religion and knowledge. He considered that the virtue and happiness of a community were inseparably connected; that there was no moral virtue distinct from true religion; that knowledge without religion was liable to abuse; and that religion without knowledge had a precarious foundation. He was the patron of science and literature to the extent of his resources. He attached himself to several literary associations, and subscribed to several publications purely from public considerations. He was a zealous advocate of free schools, and when it was proposed to abolish them in this State, endeavoured to avert this result, and promoted the measure proposed by the Bible Society, recommending to the Legislature that, in these schools, the holy bible should be invariably used. The passages, in that book, unsuitable to a young mind, he considered might be easily omitted by a judicious instructor, and that there were too many children who probably would grow up in ignorance of it, unless they read it at school. Among the impressions of childhood, always the most durable, it surely is desirable to secure a place for the truths of revelation.

Having considered his conduct in various relations, I would now speak of his friendship. In this relation, he appears to me to have excelled himself. Had I known him as well in other relations, perhaps I should consider him equally above praise in them. But my present impression is that this is the brightest part of his character, and I have reserved it to the last place, because it is most difficult to do it justice. He had the scripture mark of the most exalted friendship: "Greater love hath no man than this, that a man lay down his life for his friend." He would have laid down his life for his friend. He thought

that the highest sanction had been given to friendship under the old dispensation, in that warning not to consent to idolatry even if enticed by a brother, or a son, or a daughter, or the wife of thy bosom, "or thy friend, which is as thine own soul."* He would quote this passage as illustrating both the strength and the secrecy of true friendship. The example of our Lord, who, among the twelve, had his favourite John, and the intimacy of particular individuals in heaven,† were circumstances to which he often adverted. He wished to have with his friend but one heart, one soul, and one purse. The advice of the Apostle, "Confess your faults one to another, and pray one for another," was, in his opinion, particularly addressed to friends, and he was anxious to fulfil it to its utmost extent. "I should love my friend (he said) the better for telling me of my faults. 'Faithful are the wounds of a friend.' If I know myself, I can bear to be told of my faults." Fidelity, in this particular, he considered one of the great advantages of a genuine friendship. Few are there in whom sympathy was so pure an emotion. In promoting the comfort of his friends, he was at least as active as he would have been in self-service. Their sorrows, their fears, their joys, were emphatically his own. He invited them to speak of their affairs, and listened with the utmost interest. If he found his friends disliked, he would exert himself to remove the unfavourable impression; and when they were injured, he came forward, unknown to them, to persuade the wrong-doer to make reparation. He had a special regard for the friend of his friends. There were persons for whom his liking could be traced to no other circumstance, but their attachment and relation to his friends. When these were sick, his countenance told you that his heart was sick. At such a time, in the sincerity of his soul, he would express a wish that he could be permitted to divide their malady. As the sympathy of his friends

* Deut. xiii. 6.

† Daniel x. 21.

was seldom equal to his own, he was sometimes led to doubt their sincerity and affection; and this may be mentioned as one of the faults of his character, but it is known that he endeavoured to correct it by frequent reflection on the Apostle's description of charity, which "hopeth all things," and on that lesson of the son of Sirach, "Admonish* thy friend, it may be he hath not done it: and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale." "There is one that slippeth from his speech, but not from his heart; and who is he that hath not offended with his tongue?" It was delightful to hear him repeat this lesson on the discretion, the patience, and the forgiveness of true friendship. Rarely did *he* slip in his speech; and if, under the influence of mistake or impropriety in his friend, he felt coldly towards him, the current of affection would soon return to its natural channel, and the overflowings of kindness were the chief evidences that it had been interrupted. It is impossible to recollect the disinterestedness, and tenderness, and immutability of his friendship, without a consciousness of having been far below his standard; which is truly painful. A heart which had attained so exalted a degree of Christian excellence, was meet for a better society than earth can afford. He expressed himself pleased with several of Jeremy Taylor's remarks on the nature of friendship, among which were these: "There are two things which a friend can never pardon—a treacherous blow, and the revealing of a secret—because these are against the nature of friendship; they are the adulteries of it, and dissolve the union; and in the matters of friendship, which is the marriage of souls, these are the proper causes of divorce; and therefore I shall add this only, that secrecy is the chastity of friendship, and the publication of

* Ecclesiasticus, xix. 13.

it is a prostitution, and direct debauchery ; but a secret, treacherous wound is a perfect and unpardonable apostacy. I remember a pretty apologue that Bromiard tells. A fowler, in a sharp frosty-morning, having taken many little birds, for which he had long watched, began to take up his nets ; and, nipping the birds on the head, laid them down. A young thrush espying the tears trickling down his cheeks by reason of the extreme cold, said to her mother, that certainly the man was very merciful and compassionate that wept so bitterly over the calamity of the poor birds. But her mother told her more wisely, that she might better judge of the man's disposition by his hand than by his eye ; and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully. Friendship is the greatest honour and ingenuity in the world." Again says Taylor : "Do not think thou didst contract alliance with an angel, when thou didst take thy friend into thy bosom ; he may be weak as well as thou art, and thou mayst need pardon as well as he, and that man loves flattery more than friendship, who would not only have his friend, but all the contingencies of his friend, to humor him." In his sermon on the character of St. John the Evangelist, Bishop Dehon thus speaks : "Our religion is not hostile to those precious pleasures, which are derived from individual friendship. Our Lord had his particular friend. From the circle of his disciples, he chose one congenial person, to whom he opened his bosom, and loved him with an especial love. It did not interfere with that general benevolence, which is due to all men. Every human being had a proper portion of his regard ; the claims of none were overlooked ; all his extraordinary affection for his friend, was a surplus of love. It was so coincident with the inclination of feeling minds, to seek the joys which friendship only yields, that to have left it unauthorized by his religion, would have been a great disparagement. Unauthorized, did I say ? May we not say, they he has receiv-

mended it? Is not his example as holy as his precepts? What could have induced him to prefer one course of virtuous conduct to another, but to point out the way in which we may enjoy the greatest happiness, and attain to the highest degree of excellence of which our nature is susceptible? That a friendship such as religion approves is indisputably useful, precious, and oftentimes salutary, is the advice on which we rely. Animating, and promotive of noble imitation, are the excellencies of a friend. How operative is respect for his opinion, in restraining one from any thing which his virtue would reprove. How favourable is his sympathy, in the day of sorrow, to our peace and resignation. That it contributes to the happiness of life, who needs be told? It is a boon which every person can estimate. Its pleasures are confessedly the purest, and most exquisite, of any this side heaven. We may not, therefore, hesitate, I conceive, to believe that the Saviour encourages, by his example, to the cultivation of a virtue so favourable to the happiness and improvement of those whom he delighted to guide into the paths of bliss. And how amiable does he appear in thus entering into the feelings of men. What a commendation does this give to his gospel. Surely the religion is sublime, and must have the happiness of men for its end, which, while it inculcates an universal charity, excludes not its disciples from the pure felicity of an individual friendship, which multiplies all our joys by sharing them, and, by dividing, lessens every wo. But, to avail ourselves rightly of this liberty, we must learn from our subject what are the qualities for which we should look in those, whom we admit to our closest intimacy. A good friend is not easily found. The bliss of this treasure is rarely enjoyed on earth. Led on by feeling; overpowered by good nature; captivated with flattery; infatuated by some single excellence, men often fall into such friendships as are inconstant, as fortune smiles, and end in bitterness. Would you have a friend who will be sincere and useful; whom you may trust to enter into

your bosom, and participate all your thoughts; who will be faithful to your happiness; stand unaltered in his attachment when adversity assails you; and by his advice, his sympathy, his example, and his tender reproof, be to you a treasure beyond all price? Guard against the malignant, the envious, and the immoral. Be not caught with splendid vices. Seek the heart which is formed to benevolence, and hallowed by religion's purifying influence. The value of the acquisition, will repay the most active caution. To be secure from disappointment, choose such a character as 'Jesus loved.'" He believed that virtuous friendship would outlive the present scene. He cherished the hope of meeting his departed friends in the eternal world,* and, both in his conversation and sermons, alluded to this subject. He never mentioned this hope, however, as a principal topic of consolation, believing that the scriptures direct the mind rather to God than to any fellow-creature, and that our Lord Jesus Christ is able to supply to the believer every loss, according to his affectionate declaration: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Bishop Dehon loved to be alone. A great portion of that time which he could spare from society, was, no doubt, passed in communion with his God. It was in solitude also, that he reflected on the past, and made resolutions for the future. "Consider thy ways," was a precept which he strictly obeyed, and it was the result of his consideration, that his conduct through life was so singularly unexceptionable. Subjects, which at first sight, appeared unimportant, when examined in their connexions, were found worthy of that deep thought which he bestowed on them. The world too often denominates those matters trifles, which examination proves are serious concerns; and he who holds a public station, will be slow in consider-

* See Chapter IV.

ing any occurrence unworthy of his attention. A little fire, according to St. James, may kindle a great matter.

Reading was, through life, a favourite recreation of Bishop Dehon. His active duties would often prevent his being in his study until the evening, and there he would be tempted to remain to the dawn of the succeeding day. A kind attempt to limit his candle proved unavailing, and it is believed that he persevered to the last in this practice so unfriendly to health. What he read, was, in a great measure, made his own, for he had, if I may so speak, a common-place book in his mind, in which were well arranged facts and reflections on a variety of important subjects, gathered from books and from conversation. He had also a ready recollection, which enabled him to draw forth his stores as occasion required. He had naturally a strong memory, and a proper confidence in it, which, doubtless, contributed to its improvement. He availed himself little of notes, which, in supplying, often increase the defects of memory. It may be mentioned, as illustrative of the excellency of this faculty in him, that he could go through the whole public service of the Church, and any of its particular offices, without a book, and that he could repeat, verbally, any of his sermons recently written. His studies, as indeed all his pursuits, were subsidiary to his sacred profession. The elegant literature which he possessed, had been principally acquired in early life, and in the graces which it gave to his conversation and discourses, it was consecrated to the service of the altar. He was familiar with the ancient classics, and the best writers, both in prose and poetry, of his own language. The articles I. and IV., in the Appendix, are published in evidence of his taste and literary attainment, and of the honour he might have reaped in this field, had he not preferred to give himself wholly to a better work. Theology was his chief, and latterly almost his only, study. But all the occupations of a student, although congenial with his nature and habits, were

cheerfully set aside, whenever there was a call to the humbler, more laborious and more useful duties of a parish minister. Let me repeat here, for it was the most prominent circumstance in his life, that he appeared always to recollect that he was a minister of the gospel. There was a gravity in his conversation, a dignity in his deportment, a selection of associates, a regulation of his studies, and even an attention to dress, suitable to this high and holy character, in short, a conduct in relation to great and small things, which reminded all men, and showed that he himself remembered that he was the ambassador of God. He had cultivated assiduously a proper idea of the holy office, and he endeavoured to live up to the idea, and succeeded in this endeavour, to a degree which is unusual and astonishing. From this anxious endeavour always to conduct with propriety, may have proceeded that formality of manner generally noticed in him, which was certainly not agreeable. This formality may have originated in his early retired habits, or, as he himself supposed, in a constitutional diffidence, such as that, for example, of the excellent Addison. But, whatever was the cause, it is certain, that he lamented the effect, believing that it interfered with his usefulness; that he earnestly endeavoured to correct it; and that he succeeded in doing so, in a degree which surprized many. But it is more important to remark, that his attention to decorum never betrayed him into moroseness. He had considerable success in sallies, both of wit and humor, and could accurately imitate peculiarities of tone and manner. But he rarely indulged this playful humor, and never but with a few select friends, restrained by a sense of dignity, and still more by a benevolence which was as tender of the feelings of another as of his own. Cheerfulness was the natural frame of his temper—a middle course between mirth and sadness. It was more lasting than a strong emotion can be, and it appeared more suitable to his character, and I may add, to the character of our state of existence, in which good

and evil are inseparably mingled. This cheerfulness shed a steady splendour over his life, and over the various circles into which he entered. If at any time it rose to the level of joy, it was in the duties of religion. If any man ever felt that it was good to pray; that in communion with God there is a pleasure, which the world knows not of; and that this imperfect communion resembles that fulness of joy which is in heaven, it was this eminent Christian. And, it may be added, that he had no sorrows so keen as those, which came from the recollection that he was a sinner against his Father in heaven, and that blessed Redeemer, who gave his life a ransom for him. The moderation of his feelings, in relation to temporal wants, was to be ascribed in a great measure to his deep humility. The blessings of providence awakened in him a keen sense of his errors and frailties; and, I doubt not, that when he received them, he felt as Jacob that he was not worthy of the least of all the mercies of his God. He expressed this sentiment on a memorable occasion—his election to the Episcopate: “I ought to be humbled to the dust by the sense of my unworthiness. ‘Lord, what am I, or what is my father’s house, that thou shouldst bring me to this honour in thy service.’”^{*} The afflictions of life were also received by him in the temper expressed by David: “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.” His humility increased as he advanced in knowledge, in virtue, and in reputation. It was strengthened by overcoming temptation. It was agreeably illustrated, as well as his delicacy, by this little incident. Having declined the solicitation of several persons to sit for his likeness, the matter was at last urged by an amateur artist of celebrity, in a manner which he knew not how to put aside. He omitted a reply to his letter of request, and being reminded of it, observed that an apology was due for his neglect, but, that it ap-

^{*} See Chapter V.

peared to him, there was often as much vanity in declining as in consenting to sit for a likeness, and therefore he had been silent.

In closing this chapter on his private character, I would observe, that probably no single epithet would give a better idea of it, than that of "faithful." "A faithful man (says Solomon) who can find?" And when we consider how many who have been greatly celebrated, and eminently useful in their public capacity, have been negligent of the duties of private life, it must be admitted that fidelity to every duty, the small and the great, is indeed a rare attainment. It is honorable both to his head and heart, that he nicely balanced the duties of life; that he gave to every one of them, its appropriate weight; and though it cannot be said of him, or of any mortal, that he never did wrong, yet it is believed that he more rarely than usual permitted one duty to displace another, or indulged a good feeling to a vicious excess. He endeavoured, and greatly succeeded, in performing the "weightier matters of the law," and those other things, which though of less consequence, ought not to be left undone. He was generous, without being unjust; and just, without severity. He remembered that he owed much to his fellow-creatures, but more to his and their God. He took care of all the churches, and also of his own household. The apportionment of time and solicitude correctly among the various duties of life, is one of the rarest attainments of the good man, and it may justly claim his constant vigilance, and fervent prayers.

CHAPTER VIII.

His Last Hours—Proceedings caused by his Death.

IT has been mentioned that Bishop Dehon attended the General Convention at New-York, in May, 1817. Being so near the residence of his brother and sisters, and of that flock, to whom his early ministry had been devoted, and whom he never ceased to love, he could not resist the inclination to make them a visit. He preached at Newport, and administered the Lord's Supper, happy in an opportunity of again meeting his friends in that comfortable ordinance. Little did they suppose that their joy would so soon be clouded, and that they should see his face no more. Anxious to return to his family, and aware of the hazard of protracting his return, he remained in Boston only a day or two, and, in a few weeks, was again in Charleston. Doubtless, these friends must adore the kind providence which permitted them, at this time, to enjoy his society, and to receive his affectionate farewell. The latter days of his life were most actively employed. At Sullivan's Island, on the last Lord's day (July 27), on which he officiated, he went through the whole service, and also administered the holy communion. In the morning, his sermon was on public worship; in the afternoon, on Colossians ii. 10. "And ye are complete in him;"* this was one of his favourite discourses, and for a final one, none could be more appropriate.

* See Sermon 46. vol. ii.

Although oppressed more than usually by the heat, in consequence of his having been so recently in a Northern climate, he continued to go from house to house, in his parish, doing good. He made frequent visits to the sick wife of a brother clergyman, and it was in that part of the city, as is generally supposed, that he received the seeds of the fatal pestilence. At her interment, he officiated, and he remained at the grave, for some time, with a countenance which was particularly noticed, and indicated that he was meditating on his own mortality. He announced the melancholy event, to the absent relatives of the deceased, in the following letters :

Letter from the Right Rev. Theodore Dehon to Miss Lavinia Fowler.

“Charleston, July 29, 1817.

“*My dear young friend,*—It is at the request of your sister, and several others of your acquaintance, that I write to inform you of an event in your family, by which you will be called to mourn. God, in his wisdom, has indeed, in every age, called his best children to sorrow. He now has seen fit to put your resignation to his will to a severe trial. He requires you to resign your good and beloved mother into his hands. She was taken sick about a week ago, and on Sunday evening her spirit departed, to be, as we trust, with the souls of the righteous—to be with her Redeemer in paradise.

“The loss of this excellent mother is, indeed, a heavy bereavement to you. But you will remember it is God who hath done it; you will consider how you have been privileged in having her so long with you; you will recollect, if to you it is a loss, to her, we have every reason to believe, it is a gain. Yes; with her all trials and sorrows are ended: she rests from her labours. The bitterness of death is passed with her. She is entered into peace. What remains for us who survive, is to bow submissively to that will of the Almighty, which cannot but be good; and to endeavour to follow her excellent steps.

“Separated from your family, this affliction will be to you peculiarly grievous. The physicians have said you cannot come to town. In this necessity, call to your aid the rich consolations which are in your power. Recollect that your Father, your heavenly Father, is with you every where; seek, by prayer, the support and comfort of his Spirit; turn to the numerous passages of consolation and promise in his holy word; meditate upon the right of God to do what he will with his own; look forward to the period when all the good shall be together in the kingdom of God; and God shall there wipe away all tears from every eye. May he be your refuge now, in your distress. If you seek him, he will be found of you, and will sanctify your sorrows to your own benefit, and to the glory of his name.

“I saw your sisters to-day, they have been sick, but are getting better. They beg you to be content where you are, till it shall be safe for you to come to them.

“With much sympathy, and affectionate concern, I am, young friend, very sincerely yours,

“THEODORE DEHON.

Letter from the Right Rev. Theodore Dehon, to the Rev. Andrew Fowler, at New-York.

“Charleston, July 29, 1817.

“*My dear friend and brother,*—How mysterious are the dispensations of the Almighty! You will, before this, have received a letter from Dr. Gadsden, informing you of the melancholy event which has happened in your family. Your dear and truly excellent wife had not been well for some weeks. She kept about, however, until the 20th of this month, when I understand she was taken with symptoms of a fever. It was not in its appearance alarming. She was attended by Dr. Wilson, who, I believe, apprehended no danger. Her illness was mentioned to me by Mr. Muller on Saturday, and I went immediately to see her. She, and indeed all the members of the family, had more or less fever. She did not appear to apprehend

any danger. There was a stupor about her, which your daughter told me was sleepiness. I was going to the island to pass Sunday there, and bade her 'good-bye,' hoping I might find her better on Monday. But he whom she loved and served, and whose dispensations, though dark, are wise and good, had determined otherwise.— When I arrived on Monday, I learned on the wharf, that it had pleased God to take her from among us, between ten and eleven o'clock on Sunday evening; to take her from among us, to be, as our hope is, 'with the spirits of the just made perfect;' till he shall raise her body, and invest her with man's primitive glory and immortality. To you, my dear brother, this stroke is heavy. Our tears have fallen for you. But when I call to mind the life of this excellent woman; her faithfulness as a wife, a mother, and a friend; her sincerity and exemplariness as a Christian; her delight in the ordinances of God; and the eminent degree, in which she possessed that ornament of her sex, which is, in the sight of God, of great price; I feel that there is not room to sorrow for her. For what is this voice which was heard from heaven, 'blessed are the dead who die in the Lord. Even so, saith the spirit, for they rest from their labours.'

“ When I heard the tidings, I went directly to your family. There had been many friends with them to comfort them in their sorrows. I found them availing themselves of the principles they had been taught, and conducting as Christians should conduct. Their earthly father was away, but God, in whose service he had gone, seemed to manifest himself a father to them in this needful time of trouble. Catherine continues sick, and Miss Lavinia is at Pineville, but Mrs. Fabian and your youngest daughter, were able to attend the funeral of their mother, which took place at six o'clock last evening. Her remains (attended by the clergy as pall-bearers) were conveyed to St. Michael's Church, and, after the appointed service,

were deposited by the side of her daughter, in that cemetery. The hymn sung on the occasion was the funeral hymn.

“There seems, my brother, to have been peace in her death. She was easy, I am told, but so oppressed with heaviness, that she did not speak. Mr. Gadsden and Mr. Muller visited her in the evening, and prayed by her. The last words she was heard to say, were ‘nothing hurts me.’ I have regretted my absence from town that day. But surely nothing could be wanting to her death, who was daily living the life of the Christian; and would, at any time, have been found striving to walk ‘in the commandments and ordinances of God, blameless.’

“That He who hath taken away the desire of your eyes, may fulfil to you, on this occasion, his good promises to his servants, and restore you soon in safety to your family and us, is, at this time, my dear sir, among the most fervent prayers of your sympathizing and affectionate friend and brother,

THEODORE DEHON.

“Tuesday noon.

“P. S.—I have kept this letter open that I might see your family this morning, and let you know how they are. This postscript is written at your house. Mrs. Fabian is sitting by me, and begs me to desire you ‘not to make yourself uneasy, for they find many friends.’ Your children are all better. Catherine is free from fever, and is sitting up. I trust that under the good blessing of God they will all do well.

Perhaps, at this time, he had a persuasion that the stranger’s fever, as it is called, would visit him, and that he might be its victim. On the last day of his health, he was at Sullivan’s Island, occupied in directing the workmen how to arrange the pews in the Church. The establishment of a Church at this place of refuge for strangers to our climate, and of resort for many of our citizens, in the summer, was a purpose he earnestly desired, and its accomplishment is chiefly to be attributed to his influence

and exertions. Public worship had been celebrated there for many years, but the room was small and inconvenient, and the worshippers had never been organized as a congregation. Bishop Dehon set forward a subscription, contributed liberally, and effected the purchase of a public building, which has since been converted into a neat and commodious Church, and duly consecrated, under the name of "Grace Church." In testimony of their spiritual obligations to him, a monument has been erected in this Church, by the congregation, to his memory, with this inscription, understood to have been written by the late William Crafts, Esq.

Quem te Deus esse jussit.

This Marble
is an humble memorial of the
RIGHT REV. THEODORE DEHON, D. D.
late Rector of St. Michael's Church,
in Charleston, and Bishop of the
Diocese of South-Carolina.
He was born at Boston,
On the 27th day of December, 1776,
and died
On the 6th day of August, A. D. 1817.
Our State was blessed by his pure example,
his Christian zeal,
and ardent devotion to the Church.
The people of Charleston were improved
by his solemn admonitions:
Loved him for his pastoral care, and beheld
in his life the beauty of holiness.
The last days of his pious
and benevolent life, were devoted to the
religious edification of this Island,
and the establishment of this Church.

He reared its altar—its walls are his memorial!
"Remember him, O my God, concerning this,
and wipe not out the good deeds which
he has done for the house of his God,
and the offices thereof."

On his return from this last visit to Sullivan's Island, in the afternoon, he officiated at a funeral, and afterwards made a visit of consolation to the afflicted mother of the deceased. It was this evening that disease assailed him. He went out no more. So true is it that he laboured in his holy office almost to the last, and that, as it has been expressively stated, he died at his post. The following remarks, though they occurred in a conversation some months before, properly belong to this place. "Death (said he) is, to the good man, no object of terror.

He considers it as a mysterious ordinance of God, full of unsearchable wisdom and mercy. He is, therefore, ever ready to lay down his life, when God shall warn him to depart, and regards it only as but for a season, by 'the author and giver of all good gifts.' But, above all, he contemplates death as a messenger from the world of spirits, sent to convey the glad tidings of instant deliverance to the pilgrim in this vale of tears." "On these subjects (observes the gentleman with whom he held the conversation), he expatiated with a serene and winning sincerity, that enhanced the-expression of his countenance, and the moral beauty of his eloquence. But when he spoke of the enjoyments of the soul in its immortal state, and of 'this corruption putting on incorruption;' of the celestial bodies wherewith purified believers should be clothed, and of the inconceivable beauty and perfection of those glorified forms; when he dwelt on the spiritual intercourse of prophets, and apostles, and martyrs, with just men made perfect, and on the adoration of the redeemed, then indeed 'little lower than the angels,' he seemed prepared to 'be changed in a moment from the image of the earthly, to the image of the heavenly;' and as though he had heard the voice from heaven, 'Behold I come quickly,' he was ready to answer, 'Amen, even so, come, Lord Jesus.' Sainted spirit! even the foresight of thy early departure could scarcely have heightened the serene, yet sublime piety of thy feelings." During his sickness, which continued for six days, he declined the visits of all but a very few friends, being probably unwilling that his thoughts should be distracted by the variety of recollections that their presence might induce, or of conversation that they might engage in. His illness was too severe to admit of his speaking much. But the greatest sufferings could not alter the settled serenity of his temper. To his attendants he was uniformly kind. Having made a sudden exclamation from pain, he immediately observed, "Do not suppose that I murmur;" and to calm the bosom of his

nearest relative, he referred to that passage of scripture, "Be still, and know that I am God." The thirty-third chapter of Job having been read to him, he remarked, "I do not know whether (as here expressed) my flesh will ever again be fresher than a child's; but this I know, I am just where I would be—in the hands of God." He declared that his trust in God, on this occasion, had never been shaken; that he knew he should carry to God, at death, much sinfulness, but "that is covered;" he said a second time, with emphasis, "that is covered." On the day of his death, the divine Herbert said to Mr. Woodnot, "My dear friend, I am sorry I have nothing to present to my merciful God, but sin and misery; but the first is pardoned, and a few hours will now put a period to the latter." Adverting to his particular disease, Bishop Dehon said, "Why is it that the stranger is subject to this calamity, from which the native is exempt?—but God hath set the one against the other."* On his last day, when life appeared to be fast ebbing, he was asked, "On what promise of God do you now rest?" and he replied, "Be thou faithful unto death, and I will give thee a crown of life."† He said a second time, "thee," with emphasis, by which he was understood to intimate, that the promises were expressed *individually*, so that each person might have the comfort of applying them to himself, for it is recollected that he would utter with emphasis the "thee,"

* The whole passage in Ecclesiastes vii. 14. is: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other," on which Bishop Patrick thus comments: "We ought to accommodate ourselves to the present state of things—in prosperity, to enjoy God's blessings cheerfully—and when affliction doth come, let us take it patiently, considering, among other things, that there may be a change to a better condition. Into prosperity or adversity the Divine Wisdom hath divided our life, and so proportioned them one to the other, that none can justly find fault with his divine disposal, nor, all things considered, tell how to mend them, or order them better."

† Rev. ii. 10. This text was used for the discourse on occasion of his death. The Rev. Dr. Buchanan gave for his funeral text: "Being justified by faith, we have peace with God."

in the distribution of the holy supper, and he often spoke of the satisfaction which is produced by considering the declarations of scripture with a personal application, and of its being a great excellence in the public service of our Church, that it taught each individual to make a self-application. It is not improbable, that while he intended to express his own reliance on the faithfulness of the Almighty, and on his exceeding great and precious promises vouchsafed for the merits of his beloved Son; he also designed to convey to the inquirer a seasonable exhortation. It is said this glorious promise was made by our Lord Jesus Christ to Polycarp about seventy years before his death.* In illustration of this quotation from scripture, he added the remark, in that laconic manner which he sometimes adopted as peculiarly weighty: "There you have it all, the promise and the condition." The following question was also made, "With what subject are your thoughts now employed?" and he replied, "That I would endeavour to be a more perfect being;" thus at once expressing a consciousness of his imperfection, and an anxiety to live nearer to God. It is recollected that in health he often expressed the same sentiment. It may be truly said, that he eminently participated in those feelings which St. Paul has so eloquently expressed: "Not as though I had already attained, either were already perfect, but I follow after—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."† An opportunity being afforded, he explicitly declared, in conformity to the tenor of his sermons and his whole life, that he depended for salvation on the merits of the Saviour. And if he had been directed for consolation to the retrospect of his usefulness, I doubt not he would have said, as did Archbishop Carroll on a like occasion, "I have no confidence in my own

* Echard's Eccl. Hist., vol. ii. p. 491.

† Phil. iii. 12.

deeds, all my hopes rest on that cross." Bishop Dehon had remarked that there was singular force in that expression of the consecration prayer in the office for the holy communion—"not weighing our merits, but pardoning our offences"—as if conscious of the lightness of our merits and the weight of our offences, we pray that the former may not be weighed in the balance of a just and perfect God, and that the latter may be covered by the "full, perfect and sufficient satisfaction" of "Jesus Christ our Lord." Within a short time of the final moment, and when the voice was already faltering, he quoted from one of our collects, the words "Increase and multiply upon us thy mercy," and thus commented, "Increase, not only increase, but multiply." His last quotation from scripture, and almost the last words which he uttered were, "God of Abraham, Isaac, and Jacob,"* and I shall never forget the thrilling tone which spoke the more than words. It expressed his confidence in that divine faithfulness on which the patriarchs rested, and in that divine mercy which is from generation to generation. As his end drew near, he was silent and still. His eyes looked lovelier, when fixed on the angels ready to receive his spirit. His countenance had the expression of his happiest and most pious moments. It was turned from earth and his friends, unto heaven and to God. "Mark the upright, for the end of that man is peace." At this time, the commendatory prayer was offered up at his bedside. The scene was most affecting and solemn. Several of the clergy, his physicians and the chief mourner were present.

* It is an interesting circumstance, that in "The Messiah." (book xii.) Klopstock attributes the same words to his dying saint.

"How shall I leave thee in thy last moments! I cannot leave thee.
Compose thyself, dear sister, thou art alone with God.

And may the God of Abraham, Isaac and Jacob be with thee!

"Stay then. May He be with me, who fills the
Heavens, and whose almighty voice calls the children of men
To return to life. With me be the God of Abraham, Isaac,
And Jacob!"

All were in tears, and the officiating minister paused at every sentence to repress his feelings.

“O much respected, much lamented friend,
Thy life was holy, happy was thine end!
By saints esteem'd, and e'en by sinners blest,
And best belov'd by those who knew thee best!
In thee the Saviour's image clearly shone,
As chrystal lakes reflect the orient sun.”*

In relating his last remarks, I have generally confined myself to those of a pious nature. There was one which showed that his benevolence also was strong in death. Being much refreshed by the use of lavender, immediately after some of it was given to him he observed to this effect: “Pray send a bottle to Mrs. —— (a person then sick) for it will be acceptable and useful to her. I have felt much refreshed by it.” In this connexion, we may mention also that to the two clergymen nearest him on his right and left, he gave a kiss. It would not be proper here to record his remarks of, and to, his dearest relative. But they were truly interesting and most affectionate. They will be always remembered with unspeakable comfort, by the heart to which they belong. In the retrospect of this whole scene—of the piety and charity which illumined that chamber—may we not truly say “*Finis coronat opus*”?

As soon as his death was known, many persons of all classes came to seek the melancholy satisfaction of contemplating all that remained of him on earth, and on no similar occasion was there ever witnessed a more sincere and deep sorrow. If there was one who had not been sensible of his uncommon excellence, and extensive usefulness, he now was alive to the error, and the sentiment was general, that his death was a public calamity, while his friends felt most keenly what they had previously acknowledged, perhaps too coldly, that it was improbable they “e'er should look upon his like again.” They wept

* Lines on the Rev. T. Knight.

for themselves, their children, and the Church. For him, they could not weep; for they had the full assurance of hope, that their loss was his gain. And it was a consoling reflection, that his path through life had shone with a constantly increasing brilliancy, and that he died in the midst of his glory, with a reputation bright as the noonday sun. Ah, how often is life protracted until the frailty of human nature is developed, and the prospect of early life is disappointed! How few attain to old age, with an unclouded reputation! In the present case, there could have been little room for such doubts, but while there is life, there is moral danger, and happy are they who having reached an eminence in virtue, the privilege of very few, are thence translated to a region of perfect and everlasting security. "Futurity (says Solon) carries for every man many various and uncertain events in its bosom. He, therefore, whom heaven blesses with success to the last, is, in our estimation, the happy man. But the happiness of him who still lives, and has the dangers of life to encounter, appears to us no better than that of a champion before the combat is determined, and while the crown is uncertain."* It was the privilege of Bishop Dehon also to be removed while he was yet useful, yet doing good, and thus to carry to the grave no ordinary regret, no common honours. "Something (says Jeremy Taylor) is to be given to custom; something to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to die a dry death, but am not very desirous to have a dry funeral: some showers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal."†

The removal of a good man in the vigour of life, in the career of daily and extensive usefulness, is among the

* Plutarch's Life.

† Taylor's Holy Dying.

most mysterious dispensations of divine providence. The scriptures represent it as in some cases a judgment on a people who have proved themselves unworthy of one of the greatest blessings—a life devoted to the good of others, and constantly instructing by its bright example. Such a dispensation is, however, more generally designed as a warning of the instability of the best earthly possessions, and of the certainty of death, for when it strikes a lofty mark, it cannot be unnoticed. It also impressively declares the immortality of man's being, for it surely is improbable that true greatness would be nourished by providence and grace, to exist only for a few years; and that its expanding qualities should be destroyed in their blossom. It is natural to conclude, that the active minister of God is translated to another region, to carry on His work with warmer affections, and with nobler powers; and that a good God, who is long suffering even to the wicked, would not terminate the present joys of the good man, except by giving to him enjoyments incomparably better. In the removal of a valuable character, it may be, I repeat, among the designs of providence, impressively to remind men (the dispensation being considered in connexion with God's unerring wisdom and ineffable goodness) that there must be an hereafter—that there must be a future, in which the unfinished labours of charity shall be carried on, and good deeds receive their recompense. But whether we can or cannot discover the reasons of the divine proceedings, this we are assured of, that they are undeviatingly wise and merciful. God "doth all things well," and there is reason to be grateful for his condescension, in permitting men so often to discern the designs of his administration, and in his having been pleased to promise at a future day to justify all his ways: "What I do (he hath said) thou knowest not now, but thou shalt know hereafter." "Now we see as through a glass darkly, but then we shall see as face to face. Now we know only in part, but then we shall know even as we are known."

There was one topic of consolation to which several persons at this time resorted, which strongly illustrates their estimation of the deceased, viz. that the Church which he had left might still engage his affections, and be a subject of his prayers in heaven. This hope does not appear unauthorized by the scriptures, but, on the contrary, they encourage it, by representing the angels—and if the angels, why not the spirits of just men—engaged in the service of the Church on earth; and more, that Moses and Elias, such was their concern in the interests of this earth, left heaven to visit it. It appears also, that Lazarus in the eternal world prayed for his brother on earth. It is sometimes objected to the opinion here stated, that it is the doctrine of the intercession of the saints, as held by the Roman Catholics. But their error appears rather in their prayers *to* the saints, than in supposing that these may sometimes pray for them. And though it is admitted that Christ is the only Mediator between God and man, yet it is perfectly consistent to believe, that as good men here pray for each other, so good men in heaven may pray for those who are yet on earth. It may be added, that this view of the subject, though controverted by some Protestants, has been held by others not inferior in talents, learning, piety, and reputation for orthodoxy. Some have thought, that it is not to be admitted that the saints have knowledge of the transactions on earth, because it would detract from their felicity. But it will be recollected that the saint does not receive the full measure of felicity, until the day of judgment, and it may be that the spectacle of his friends on earth, ungrateful to their Maker, and neglectful of their true welfare, is the alloy in his condition, not to be entirely removed until earth shall be no more. It is more important to remark, that if the happiness of the angel is not essentially impaired by his being admitted to a degree of fellowship with the inhabitants of this lower world, the same fellowship may be, without inconvenience, permitted to the departed spirits of the just.

The love which our blessed Lord had for his Church, still exists in heaven. Why may we not suppose that his ministers have the same feeling, though in an inferior degree; that *they* still labour and pray for the Church militant, and that they can, even in their present exaltation, address their children in the gospel after the manner of the Apostle: "Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ"?*

The crowd who attended the interment of Bishop Dehon, notwithstanding a violent and incessant rain, and the prevalence of yellow fever in the city, was unusually great. In conformity with the known wishes of the deceased, the distribution of scarfs and crape was dispensed with. Indeed any, the least, pageantry would have ill suited the undissembled sorrow, which was seated on every countenance. The rich and the poor, the master and his slave, the clergy and the laity, here met together to render a common tribute of affection and reverence. On all similar occasions, a discourse had been delivered, but now, the clergy felt their inability to do justice to their own feelings, to the merit of the deceased, and to the solemnity of the whole scene. The divine eloquence of the burial service seemed eminently adapted to the present circumstances. The first four verses of Psalm lxxv. were sung with much feeling. The body was borne to its last bed by the clergy, and the grave was filled in by the vestry and other respectable gentlemen. As if by general consent, the *servants* usually employed on such an occasion were dispensed with. He had been heard to say, probably in a conversation induced by his great fatigue in the administration of the Lord's Supper, that he should think it a desirable circumstance to die at the altar, and he added, and *there* to be buried. This remark having been mentioned to the vestry, they resolved, in their affectionate anxiety to honour his memory, that his body should be interred beneath the chancel, which was accordingly done.

* Colos. ii. 5.

A plain slab now covers it, with this inscription :

Here Rest
The Remains of
The Right Reverend
THEODORE DEHON, D. D.
late Rector
Of this Church,
and Bishop
Of the Diocese
of South-Carolina.
He was born in Boston,
On the 8th of December, 1776,
And Departed
this Life,
On the 6th of August, 1817,
in the 41st year
of his Age.

The vestry directed that the Church should be hung in mourning, invited the Rev. Dr. Gadsden to preach a funeral sermon, (which was done on the 19th of August, and has been printed by the joint request of the vestry, and of the "Society for the Advancement of Christianity") and in their resolutions remark, that "they feel, in common with the entire Church, the melancholy loss sustained by his death, and by which a very near and dear connexion between them has been dissolved, and believe seldom indeed has the Church experienced so heavy a calamity." They subsequently erected a monument on the east wall, south of the chancel, with this inscription :

Sacred
to the Memory of
The RIGHT REV. THEODORE DEHON, D. D.
Late Rector of this Church, and Bishop of the Diocese,
Who ceased to be mortal, on the 6th day of August, 1817,
in the 41st year of his Life, and the 20th of his ministry,
GENIUS, LEARNING, and ELOQUENCE,
added lustre
To a Character formed by Christian principles,
and a constant study of the Christian's Model.
MEEK : He was swift to hear, slow to speak, slow to wrath,
HUMBLE : He esteemed others better than himself.
MERCIFUL : He sought out the poor and the afflicted.
DEVOTED to GOD : He counted his life not dear to himself,
so that he might finish his course with joy, and the
Ministry, which he had received of the Lord Jesus
to testify the Gospel of the Grace of God.
ZEAL fortified by DISCRETION,
and FIRMNESS by MODERATION,
SANCTITY united with UPRIGHTNESS,
and GOODNESS with CLEMENCY,
Rendered him
The DELIGHT of his friends ;
The admiration of his country ;
The GLORY and HOPE of the Church.
His death was considered a public calamity.
The pious lamented him as a primitive Bishop,
The Clergy as a Father,
And youth and age lingered at his grave.
He was buried under the Chancel by direction of
the Vestry, who also caused this Monument to be
erected in testimony of THEIR Affection, and his Merit.

Quis desiderio sit pudor, aut modus
Tam chari capitis ?

On the 31st of January, 1819, "the vestry anxious to avail themselves of every suitable occasion to evince their unabated respect and esteem for their late worthy rector, resolved, that the chairman be authorized to offer to Mrs. Sarah Dehon her choice of the pews directed to be sold; and that the same be reserved for her at the average price for which the remainder may sell."

*“Proceedings of the Standing Committee of the Diocese of South-Carolina, at a meeting held in St. Michael’s Church, August 20, 1817.—*The committee appointed at the last meeting, to express the sentiments of this Board in relation to the loss sustained by the Church in the death of its bishop, and to consider what proceedings are rendered necessary by that unexpected and distressing event, beg leave respectfully to submit the following observations :

“In the Christian Church, the bishop is the chief counsellor in spiritual matters, the guardian of its unity of faith and worship, the only dispenser of the apostolical and useful rite of confirmation, and the only means of preserving the succession of the sacred ministry. Without a bishop, the Church is in an imperfect state, as a body without a head.

“The diocese of South-Carolina had been for more than ten years without this important officer, and an indifference to the distinguishing principles of our Church was gradually extending itself. By a happy union of sentiment in both the clergy and the laity, the Rev. Dr. Dehon was elected bishop, and the difficulties, in his own mind, in the way of his acceptance of this office, being happily removed by a kind providence, he was consecrated on the 15th October, 1812. To the duties of this station he immediately devoted himself.

“He administered confirmation to a great number in most of the parishes of the diocese. He visited every parish under his care, and, by particular request, the Church in Georgia; and considering that he had the sole charge of a very large congregation in this city, that our

climate permitted him to travel only during half of the year, and that many of the churches were remote from his residence, his visitations were very frequent. He consecrated several churches, and was active in endeavouring to revive the worship of the Church where it had been neglected, and to establish it in those places where it was unknown, and particularly in Columbia, the capital of the State and the seat of its college. He presided in the Convention of this diocese with singular dignity, judgment and impartiality, and in his annual addresses enforced the best cautions and directions in the most affectionate and persuasive manner. He guided the conduct of the clergy by the influence of affection, and encouraged them by his example to love each other and their sacred calling more and more. He took every opportunity to encourage capable persons, and particularly pious and intelligent youths, to devote themselves to the ministry; superintended, in a detailed and particular manner, the studies of the candidates, and before he ordained them, strictly examined their proficiency in every branch required by the Canons. He uniformly attended the meetings of the General Convention of the Church, although, from the remoteness of this diocese from the place of session, and the season in which they were held, he was subjected to much inconvenience and hazard of health and life. He discharged the various functions of the apostolical office with a dignity and feeling of the most engaging character.

“ Deeply afflicted by the loss of services so valuable, and of an example so instructive, the ecclesiastical authority of the diocese have deemed it proper to adopt the following resolutions :

“ *Resolved*, that the Standing Committee feel their responsibility greatly increased by the death of their bishop, and they now engage themselves to the Church to do all they can to promote her welfare.

“ *Resolved*, that the Secretary of the Standing Committee be requested to write to the Right Rev. William

White, D. D., presiding bishop of the Protestant Episcopal Church in the United States, informing him of the melancholy loss which the Church has sustained in the death of the late Right Rev. Theodore Dehon, D. D., bishop of the diocese of South-Carolina, on the 6th of August, 1817. And that the presiding bishop be requested, when he communicates this mournful bereavement to the venerable House of Bishops, to solicit the prayers of our Right Reverend Fathers in behalf of the clergy of this diocese, that the Almighty would graciously bestow upon them a double portion of his spirit, that they may daily increase in wisdom, piety and zeal, and so faithfully and diligently discharge their sacred functions, that God may be glorified and man be saved.

“*Resolved*, that it be respectfully recommended to the ministers, the vestries, and the congregations in this diocese, to meditate seriously on this afflictive dispensation of divine Providence, to humble themselves before God, and to beseech him fervently and frequently, through Jesus Christ our Lord, ‘to rule and govern his holy Church in the right way.’

“*Resolved*, that the ministers and people of our Church in general be requested to supplicate the divine mercy in behalf of an afflicted Church.

“*Resolved*, that a copy of these proceedings be transmitted by the Secretary to the Right Rev. Bishop White, and also to the rector and vestry of every parish in this diocese, that it may be read in their respective churches.”

The Convention of the diocese, February 18, 1818, unanimously adopted the following expression of their regard:

“It has pleased divine Providence, in his inscrutable wisdom, to take from this Church its bishop. ‘He was a burning and a shining light, and we rejoiced for a season in his light.’ Talents of the first order, knowledge deep and extensive, virtue pure and exalted, zeal happily tempered by discretion; in fine, the distinguishing excellencies

of the sincere Christian, and the devoted minister, render his removal a signal calamity to the Church and to society. Time has not weakened, in the smallest degree, the impression of his uncommon merit; and the recurrence of this meeting has opened anew, the wounds of our Church. The members of this Convention would mingle their sorrows on this occasion, and in expressing their feelings, &c.

“Resolved, that this Convention retain a lively recollection of the invaluable life, and the distinguished services to this diocese, and the Church in general, of our late revered and beloved diocesan.”

The vestry and wardens of the German Lutheran Church, in their letter to the vestry of St. Michael's, say: “The loss of this eminent minister, whose talents were as profound as his benevolence was extensive, must be deeply felt by the Christian Church, which was within the influence of his example. Bishop Dehon was distinguished by that apostolic dignity of character, and humility of deportment, which marked the primitive Christians, and which are revered for their beauty and excellence, and held up as a model to Christians. To say we sympathize with you for such a loss would be a cold expression. We lament him as a friend to mankind, and shall ever gratefully remember the attention he paid to our spiritual wants for many years, while our Church was without a minister. As a testimony of regard, that Church in which he officiated with so much kindness and toleration has been hung in mourning.”

The following expressions of public esteem and respect may also be properly introduced here.

“At a special meeting of the ‘Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in the State of South-Carolina,’ the following resolution was unanimously adopted:

“The members of this Society, deeply lamenting the death of the late Right Rev. Dr. Theodore Dehon, are anxious to unite with their fellow-Christians of the Episcopal

Church, in expressing the feelings excited by this mournful event, and giving a public testimony of their character of that virtuous pastor and most excellent man. Whilst it behoves them patiently to recognize, in this afflicting bereavement, the dispensation of a wise Providence, they cannot but recur to the many eminent and useful qualities which rendered a continuance of his life so truly desirable, and which now enhance the sorrow of this community for his departure.

“On this occasion they sympathize with the Protestant Episcopal Church for the loss of its beloved bishop, ‘a steward of God, just, holy, blameless’—whose zeal was directed with a stedfast and unceasing ardour to the spiritual interests of his diocese—whose time was cheerfully spent, and whose talents were actively employed in promoting the cause of religion, and imparting its comforts.

“They dwell with grateful emotions upon the example of humility, godliness and charity, which characterized his deportment, and which gave success to his pious labours. To this they attribute much of that influence which enabled him to harmonize the interests of the Christian Church; to extend and strengthen, and to unite the love and reverence of all who were connected with him in the services of the sanctuary.

“For the ‘little children’ of his flock, who were the objects of his most tender and affectionate concern, they deplore the removal of a friend and instructor, who delighted to teach them that wisdom ‘which is from above,’ and to inspire them with a love of whatsoever things are just, pure, and of good report.

“His charity, which was often without any earthly witness but himself and its object, is now revealed, and depicted in the sorrows of the widow and the orphan. It was a favourite exercise of his calling to infuse the balm of comfort into the mourning and wounded in spirit, and with his peculiarly mild and soothing eloquence, to speak to them ‘that peace which passeth understanding.’

“They lament him as an active and zealous member of this Society, the object of whose institution is ‘to gladden the heart of the forlorn and mourning widow of the poor, but faithful and honoured, minister of God, and to comfort and support the destitute orphan.’

“Under these circumstances, as the members of this Society always valued his life as a public blessing, they regret his death as a public calamity.

“*Resolved, therefore,* as a tribute of respect for his memory, that the members of this Society will wear crape on the left arm for the space of thirty days; and that they will attend the funeral sermon to be delivered by the Rev. Dr. Gadsden.”

Bible Society of Charleston.—“At a meeting of the members of this Society, held on Monday, August 11, 1817, on motion of the Rev. Dr. Furman, the following resolutions were adopted: viz.

“*Resolved,* that the members of this Board, sincerely lamenting the death of the late Right Rev. Dr. Theodore Dehon, a member of this Society, and one of its first vice-presidents, and sympathizing with his bereaved Church, and the community at large, by whom he was so highly and justly valued, will wear the customary mourning for thirty days; and that they hereby recommend to the members of the Society, to unite with them in this testimony of respect.

“*Resolved also,* that the members of this Board will attend at St. Michael’s Church, on Tuesday, the 19th inst. to hear the funeral sermon to be delivered by the Rev. Dr. Gadsden, at the request of the vestry and wardens of that Church: and that they hereby further recommend to the members of the Society to be present on the solemn and mournful occasion.

“*Ordered,* that the above resolutions be published.”

Protestant Episcopal Society.—“At an extra meeting of the Board of Trustees of the Protestant Episcopal Society, on Monday, August 11, 1817, the following sentiments and resolutions were unanimously adopted:

“The Trustees of the ‘Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,’ feel themselves convened under circumstances of eminent distress. The history of the Society is identified with the life of Bishop Dehon. The idea of the institution, on its present plan, originated with him. His understanding has always directed its councils. His influence increased its resources. His affection watched over its interests with parental solicitude. Its present extraordinary prosperity is, under God, eminently the fruit of his intelligence and unwearied activity. On this occasion the usual expressions of sorrow seem out of place, and the Board believe that they cannot offer to the memory of the deceased a more respectful tribute than the following resolutions :

“*Resolved*, that, under a deep sense of the great loss sustained by this Society in the death of its president, the Trustees do enter into a mutual engagement to be more and more zealous in pursuing the welfare of this institution, so important to the Church, and, as they believe, to the general interests of the religion of Christ.

“*Resolved*, that it be recommended to the members, and friends of the Society generally, to present to the Throne of Grace their humble and fervent supplications, that God, our Redeemer, would continue his care of this institution ; that he would give to its officers the spirit of zeal and wisdom to preserve its principles ; to increase its resources, and to extend its benevolent and pious influence.

“*Resolved*, that the Corresponding Secretary write a letter of condolence to the widow of our late President, inclosing the foregoing resolutions.

“*Resolved*, that the Rev. Dr. Gadsden be requested to deliver a funeral discourse, on Tuesday, the 19th inst.”

In the eighth annual report of the same Society are these remarks : “To the Society, and to the Church in this diocese, the death of this great man has been one of the most afflictive dispensations of the Divine Will. Well may they say with the prophet, ‘the joy of our heart is

ceased; our dance is turned into mourning. 'The crown is fallen from our head: woe unto us that we have sinned.' From the earliest period of the Society, the name of this distinguished prelate has been identified with its prosperity. Moulded into its present form by his judgment; influenced by his wisdom, and supported, greatly, by his zeal, it has grown in strength, and has already attained to a prospect of usefulness, equal to the wishes, and beyond the expectations, of its most sanguine friends.

"The life of this excellent and learned man, was one continued scene of virtue, piety and benevolence. From his earliest years Religion marked him for her son, and as he 'increased in wisdom' and 'waxed strong in spirit,' the influence of her divine precepts controlled all his desires, and directed all the affections of his soul. His zeal and perseverance in the cause of the Redeemer, were only equalled by the fervour and sincerity of his devotion. Wherever duty or affection called him, the same amiableness of disposition and active piety animated his conduct and adorned his character. Whether performing the highest functions of the apostolical office, or exercising the ordinary duties of a parish priest; whether in the midst of his family, his clergy, or his friends, unfolding the mysteries of religion, illuminating the pages of science and of secular learning, or discharging all the tender duties of domestic life; whether enlivening the board of hospitality, or administering to the wants and comforts of the poor; whether presiding at the head of the Society, or superintending the details of its operations, the same beneficent and pious principles filled his heart and guided all his ways."

A variety of obituary notices appeared in the public papers, and the following extracts from them are now republished, because they are such as the death of few persons would have called for.

"We record, with deep melancholy, the lamented death of the Right Rev. Dr. Dehon, bishop of the diocese of South-Carolina. He departed this life on Wednesday

evening, after an illness of a few days. In the shock occasioned by so calamitous an event, we cannot properly estimate the loss our Society has sustained. Sorrow pervades the city, and all other considerations are absorbed in the death of this pure and spotless man.”

“‘Bring the rather primrose, and the neglected violet,
And all the flowers that sad embroidery wears.’

“Our community is in tears; our churches are clad in mourning; and woman’s eye is wet, and man’s cheek is pale. The Christian, the divine, the scholar and the philanthropist, has left our circle forever. The unhappy occurrence which has shrouded our countenances in grief, has deprived a numerous congregation of their father and their friend; the wretched of their supporter; the afflicted of their consoler; our community of one of its ornaments; the gospel of a faithful and sedulous disciple; youth of its example; infancy of its protector; and conjugal love of its partner and helpmate.”

“‘Sacred are the sorrows for departed worth. Just and manly is the sigh which escapes from the bosom, for goodness and greatness is no more! Ye sons of my country, ye cannot but mourn; ye daughters of America, ye are amiable in tears; *‘for the beauty of our Israel is fallen.’*”*

“Such was the impressive exordium on an event, which seventeen years ago shrouded our country with the mournful emblems of unavailing sorrow, when the youthful minister at the altar was required to canonize in death the venerable and illustrious Father of his Country. And who amongst us does not feel, that at present it is no less applicable to the blameless servant of God who then uttered it? He too, alas! is now no more! *‘The beauty of our Israel is fallen:’* a worthy successor of the Apostles of Christ is gathered to his fathers.” “In the lamented

* Dehon’s Sermon on the Death of Washington.

death of Bishop Dehon, it is not the bosom of friendship or of love alone that is wounded. The anguish of both is beyond the reach of human consolation. Feeble must be any attempt to mitigate the poignancy of their sorrows. Their consolation must proceed from that Being, whose mercy is over all his works. By this event, society is bereaved. Weep ye daughters of affliction; your consoling friend is no more! Ye sons of adversity bring the tribute of your grief; for he who mitigated your sufferings, soothed you in affliction, and relieved you in distress, is entombed! Ye Churches of the Most High God! in vain ye look for your spiritual father in Christ, at the altar or the pulpit. His form mingles with the clods of the valley; he sleeps beneath the altar whence his prayers and supplications have so often risen to the Throne of Divine Grace. His spirit has ascended to Him who gave it—to his Father and his God. Ye venerable clergy, associates with him in the ministration of holy things, your guide and friend has departed, and there only remains to you his blameless example for your guide, and his blessing for your consolation. May his spirit influence, and his example animate and console you.” “He expired, not in the fulness of years, but in the maturity of knowledge and wisdom—in the fulness of the Christian graces.—His example and his life conformed to the doctrines he taught; and the purity of his writings resembled the purity of his life; his was indeed a *finished character*, combining, in an eminent degree, all the varied endowments of moral and intellectual excellence, which the station he filled requires. To the Church, his loss is peculiarly afflicting. Its prosperity was the leading object of his life; and for its present enviable condition, how much, under God, is it indebted to his unceasing efforts—his example—his wisdom—his zeal and piety! By his exertions, the truths of the gospel have been widely diffused; and, as if conveyed on the wings of angels, the voice of inspiration is heard in the recesses of the wilderness.”

“As a writer and preacher, his style and manner were peculiarly impressive. With the utmost humility of heart, were combined all the graces, and power, and persuasion of eloquence; perfection of language; beauty of imagery, and sublimity of thought; blended with an endearing perfection of character, in which no virtue suffered an eclipse. As a preacher, he was fervent in his devotions—argumentative and engaging in his discourses—forcing conviction on the minds of the learned, and awakening contrition in the hearts of all. HEBRON.”

“Never has the temporal habitation of a purer spirit been again mingled with the dust. Public affection has never wept one more worthy its tears; never has friendship lamented sincerity more real; nor a Church been visited with a bereavement heavier, or more afflictive. From his tenderest years, this ornament of religion was remarked for a veneration and obedience to the precepts of his God. He seemed to have delineated a course of ceaseless piety, which was pursued with a zeal at once successful and attractive. Youth was touched at his unfeigned holiness, and approached the altar at which he administered; age, as it knelt, was supported, and confirmed in its hopes of that life which should never decay. By his exertions, the good and the opulent have been animated to rear temples, and to invigorate Episcopacy.” “The parent on whose infant the grave had closed—she whose consort had sunk into death’s gloomy sleep, can attest, that despair fled and the abode of distress brightened at his presence.

“To speak of him as a preacher—we saw another Fenelon. Learning warmed with piety, appeared in all the decorations of fancy. He was disposed to persuade us to love, rather than to agitate us with a dread of our common Father, whose wish is to save and not to destroy; he therefore generally portrayed the beatitude awarded the worthy, and not the horrors to which vice was destined.

The scholar was charmed by his style, and the Christian loved him for exhibiting truth so enchantingly beautiful. *His life was given to his congregations*, and their manifestations of attachment evince they were not insensible to his merits. In the chancel, under the sacred altar where his accepted labours have been so often witnessed, rests his body; and the worshipper while bending to the cross, shall drop a tear of remembrance on the memorial of him, by whose hand the bread of comfort has been so often presented. E.”

“Seldom has public sentiment received a more severe and unexpected shock, than from the death of Bishop Dehon. Few have, at any time, departed from among us who held a more conspicuous place in public opinion, and whose death has awakened a larger share of public sympathy. A variety of circumstances have combined to render this recent catastrophe one of the most awful and affecting that has ever visited our city. It has touched the heart of numbers who never heard the words of salvation from his lips; it has drawn forth exclamations of regret from those who never came within the sphere of his benign influence.” “In private life, he was remarkable for a placid cheerfulness, a serene yet dignified gravity, which awakened esteem, while they insured a spontaneous respect. In all the relations of the social and domestic circles, he appeared to the highest advantage, from the purity of his morals, the admirable equanimity of his temper, and the lively interest he felt in the welfare of all around him. Few men, perhaps, have carried about them, in the discharge of the common offices of life, such a practical sense of duty; and, accordingly, few have excelled him in their exemplary fulfilment. Let that affection which rejoiced to honour and bless him while living—that veneration which shall consecrate his memory ‘through all the changes and chances of this transitory life’—that fortitude which, attesting the power of religion, left nothing

to be wished for in the chamber of sickness and on the bed of death, bear witness of his virtues as a husband. And, although the tender years of his offspring had not called for the discharge of the most arduous and solemn duties of a parent, yet we will trust that his anxiety to know 'what manner of child shall this be,' will not have been in vain. Yes, we will believe that, as youth expands into manhood, he will often look down with approving smiles on his children from the habitations of the blessed, and exclaim with the rapture of a saint, 'For this child I prayed.'

"In the relation of a friend and benefactor, he was too much beloved, and shall too long be regretted, not to deserve the most liberal praise. Few, comparatively, knew him in the former capacity; for, from the nature of the human heart, and the pursuits of human life, the circle of friendship is never large. But, within that sphere, the magic of his influence was deeply felt, and shall be remembered to the last hour of life, as one of the richest blessings of heaven. He was not satisfied merely with the interchange of endearing attentions, and the delightful conversation of congenial minds: he asked, for he was willing to give more. He opened the rich fountains of sympathy and confidence, and invited his friends to taste largely of the precious streams. Hence, while he charmed them by the amiableness of his temper, and the affability of his manners; while he animated them by his example, and improved them by his cultivated understanding, he won their tenderest affections, their purest esteem. Very many have now lost their adviser in the hour of perplexity and temporal trouble, the soother of their affliction, their guide in the dark season of adversity. For he would enter into the private concerns of his friends—would delight to hear the history of their sorrows, and the vicissitudes of their lives—would invite the most liberal disclosures of confidence, and repay them tenfold in the sympathy of his feelings, or the wisdom of his advice. To his clergy particularly, these characteristics of his friendship appeared

with a winning grace, an affecting tenderness that kindled the warmest emotions of the heart, and commanded the highest approbation of the understanding. Such friendship is so far above all price, and so rare, that those who have tasted its blessings, can hardly expect in this world to 'look upon his like again.' How is the mournful reflection, that 'they shall see his face no more,' enhanced by the belief, that all the future years of life, though a good old age await them, can never repair the loss. What but the convictions of religion can reconcile them to such bereavement, and duly impress them with the solemn truth—that

· Smitten friends
Are angels sent on errands full of love:
For us they languish, and for us they die.'

'Charity vaunteth not itself,' and, therefore, the good works of the benevolent man are known to but few. But, when the sun of life is set, and the death of their benefactor has removed the various motives to secrecy, friendship feels that it is no longer a breach of confidence, and the fear of offending no longer suppresses the overflowings of gratitude. Then the seals that humility had affixed are broken with a holy violence. The good man's charity in all its variety of forms, comes forth to adorn the close of his life, and brighten the memory of his virtues.

"The charity of Bishop Dehon flowed from the feelings of an excellent heart, but was not with him the mere indulgence of feeling. He sympathized with the unfortunate, and relieved their wants from a principle of duty, because he believed this virtue to be one of the most acceptable in the eyes of God." "When we turn to his public character, we behold him discharging duties among the most weighty, perplexing, and arduous, that fall to the lot of man.—With what uniform steadiness, with what unaffected sincerity, with what interesting fervour, did he perform all that was required of him as the minister of a Church, and the bishop of a diocese.

“In the former capacity, let his congregation who had the best opportunity to know, and the best reasons to love him, bear testimony to his exemplary conduct as their spiritual guide. Let those who know but little of him as a preacher and minister at the altar, regret that they know no more; let them be assured, that the lively attachment between himself and his people, is a most honourable testimony to his merits, and is among the best rewards that heaven bestows in this world on the labours of ‘the earthly shepherd.’* The numbers whom Dr. Dehon had induced to partake of the sacrament, and the manifest increase of piety in his Church, entitle him to the praise of every Christian, and the permanent gratitude of his congregation. They justify faith in the belief that he has already heard those animating and consoling words, ‘Well done good and faithful servant, enter thou into the joy of thy Lord.’

“In contemplating his character as a bishop, we feel that the Episcopal Church has sustained a loss, that perhaps half a century may not repair. Most rarely have we seen a man, take him all in all, so fitted to fill a station that requires the union of so many uncommon qualities. We beheld in him a combination of moral excellence that adorned, and dignified, and recommended the office. To the happiest sense of propriety, he added the most delicate impartiality; to admirable equanimity of temper he added self-command, that, like a guardian genius, never stepped aside; to steadiness, as inflexible as the principle that decided him, he added purity of motive, too conspicuous to be mistaken; to zeal, which was ever active and equal to the object, he added humility, that never forgot to ‘do all for the glory of God.’ Nor was this all; for if ever man carried about with him, as the daily subject of his thoughts, and the very garment of his soul, a living sense of God’s

* “The writer not having been a member of St. Michael’s Church, regrets that he heard the bishop so seldom, as to be unable to do justice to his character as a preacher.”

presence, it was our lamented bishop. There was indeed a moral beauty and grace, a religious fervour and elevation in his piety, that touched, and improved, and exalted the soul.

“Under such a man, the Christians over whom he presided, could not but prosper; and we accordingly beheld, with joy and gratitude, our ancient Church reviving and flourishing ‘like the green bay-tree.’ The debt that we owe him can never be fully repaid, and experience only will shew its extent.” * * * *

“Genuine Christianity is as far from superstition, as true wisdom from ignorance. Yet religion does not forbid analogies taken from the vicissitudes of the seasons, from the awful majesty of the storm, or the fascinating loveliness of spring. Indeed, the scriptures themselves draw copious illustrations from the beauty and sublimity of the natural world; while many of the profound and eloquent defenders of Christianity have successfully compared the moral with the natural government of God. Guided by such lights, I am privileged to ask, who is not struck by the remarkable state of the weather at the time of the death and burial of our departed bishop? The awful gloom that shrouded our city and darkened every object: the hurried flight of the clouds, that rushed ‘like a routed army,’ across ‘the heaven’s wide and pathless way:’ the torrents of rain, that streamed as though ‘the windows of heaven were again opened:’ the wild and mournful cadence of the blast, that now stole on the ear as a still small voice from the tomb, and then swept over us like the wings of the destroying angel—were indeed congenial to the state of public sentiment. HIERONYMUS.”

In token of respect and regard for the deceased, several of the churches in the diocese, and that at Savannah, were hung in mourning: and many respectable individuals appeared in the habiliments usual on the death of a friend. In further illustration of the estimation in which he was

held, and also as shedding light on his biography, we insert the following papers :

Extract of a letter from the Rev. W. Cranston, Rector of the Church at Savannah.—“ He was remarkable for his docility, and ardent love of learning. It was, from his earliest youth, his desire to become a minister of the gospel; and this wish, which was the prevailing one of his heart, excited him to unremitting exertions. He never took much delight in the common amusements of youth, but devoted that period of life which is generally given to juvenile sports, to such reading as was adapted to his years. I learn from a lady who was with him at school in Boston, that the scholars, even those who were some years older than himself, looked to him as to a superior mind. He had the approbation and love of his instructor, and ‘Theodore’ was often called on to assist him in teaching his fellow-students. At the age of fourteen, he was entered as a student in Harvard University, at Cambridge. The promise of peculiar excellence, which had excited the attention of those who knew him in his early youth, was now seen and acknowledged. The years that he spent at the University were an honourable testimony of his moral principles, and of his mental powers. Amidst the numerous temptations inseparable from a seminary of youth, he gave an example of persevering industry. He was naturally possessed of a generous independence. But he never failed to exhibit a perfect respect for his instructors, and for the laws of the college. I have heard from those who knew him there, that his love of piety and virtue, and his hatred of vice were remarkably great. He possessed a very correct and cultivated mind, and his amiable deportment endeared him to all his acquaintances. At the commencement in 1795, he received the honours of the University, and performed the English oration, which is considered the highest appointment in the exercises of the day. In the summer of 1798, he received his second degree in the Arts, and was appointed to deliver the English-

oration. He was afterwards chosen to be the orator of the 'Phi Beta Kappa Society,' at their anniversary, in 1807. This oration, which obtained him much praise, was printed in the 'Boston Anthology' of that year. In the year 1798, he was invited to preach in Trinity Church, Newport, and I well remember, though I was then very young, the delight with which his discourses were heard. The Church at Newport had been, for some time previous, agitated by unfortunate dissensions, and he became its minister at a time when the situation would have been an arduous one, even to the practised wisdom of age. Yet so great was his gravity, piety, affability and prudence, even at that youthful age, that he had the happiness immediately to unite all its members, and produce a harmony that was not afterwards interrupted. It was a delight which he seemed to anticipate, and feelingly to solicit, in the first sermon that he preached as a settled minister, from the words of St. Paul, (whose example as a faithful and unwearied minister of Jesus Christ, he made the model of his life)—*'Fulfil ye my joy.'*

“His mother spent much of her time at Newport with her son, and two of his sisters generally lived with him. He was a most affectionate son and brother. By unwearied application to his studies, he had injured a constitution which was not naturally very strong. As he was exposed to frequent interruption during the day, his studies were protracted to the hours of midnight. I have heard him say that the dawn of morning frequently found him at his books. He did not approve of midnight studies, yet he could not overcome his love of conversing with the oracles of God, and the living monuments of the mighty dead, in the calm and silent hours of night. May I not say, that this was the only instance in which he practised what he disapproved?

“During the time of his residence in Newport, he constantly grew in the affections of his people. He was an example to age as well as to youth. He possessed the

same self-control which always distinguished him. Against the irreproachable integrity of his life, enmity never whispered a suspicion, and it was a common remark that he could not be censured even for an act of imprudence. His gentle manners, his piety and goodness of heart, secured him universal esteem, and the benevolence and heavenly charity which made his future bright career so useful, and which will make his death so widely afflicting, were permanent traits of his character. Entertaining the most grand and lovely apprehensions of the Deity, his devotion yielded him his highest pleasure, and fitted him to kindle the sacred flame in others. His devotion was as rational as warm. It consisted not in occasional sallies and inconstant flashes, but was a steady divine flame, fed by the clearest and strongest persuasion and most worthy apprehensions of the Divine perfections and providence, and it animated his whole temper. His taste for the nobler pleasures of literature, devotion and benevolence, made it easy for him to observe the strictest temperance. He was naturally of a cheerful temper. He seemed to look upon cheerfulness as a kind of habitual gratitude to the Author of his being, and while he constantly paid this homage himself, he enabled all about him, by his example, to pay it.

“His habitual hearers used to observe, that his sermons were remarkably equal and always interesting. Such was the satisfaction with which the word of God was heard from his lips that they never were pleased to see his place in the pulpit occupied by another.

“He was my minister—the only one of my youth. I cannot express the feelings that crowd upon my heart, when I think that he is no more. I cannot tell my sense of his worth, or of our loss. We seem to lament the removal of one of the higher order of beings, who had taken his abode on earth for a time to teach us the way to heaven, and is now returned to his native place. How interesting and glorious is the path by which the righteous ascend to God! His was indeed the path of the just,

which like the shining light shines more and more unto the perfect day.

‘ O ’t is well
With him, but who knows what the coming hour
Veil’d in thick darkness, brings for us.’

“ ‘ Sacred be the reflection (I use his own words* on the occasion of a similar mournful event) which marks in his exit the transitoriness of all human greatness. Complete and entire be our resignation to the will of the All-wise Disposer of events. Let us honour the memory of this departed good man in the way which he would approve. This is, by imitating his virtues, and by using his example to animate others in the path which he pursued.’ ”

Extract of a Sermon by the Right Rev. N. Bowen, D. D. The Rev. Dr. Bowen having been invited by the vestry of St. Michael’s Church, immediately on the death of Bishop Delon, to resume the charge of it, declined determining on their application, until he should visit Charleston, and confer on the subject of it with his friends in that city. He arrived in December, and on the Sunday following his arrival, preached in St. Michael’s, from the words, “I must work the work of Him that sent me, while it is day.” Having considered the character of the work in the case of every follower of Christ, to which these his words admit of application, he proceeded to enforce the obligation of it by several motives, the last of which constitutes the subject of the following extract. It is illustrated by a reference to its influence and effect, in the example of the lamented bishop.

“ It is, in the last place, a motive to the utmost diligence in improving the opportunities we have, of doing the work of our calling and election in Christ, which the text may be understood to express, to consider that however short may be the day in which it may be permitted us to be occupied in it, yet in even that short space, much of it may be

* See his Sermon on the death of Washington, in Appendix No. II.

done. Were we as intent to consider how much we might do for the honour of our Redeemer, and the good of our fellow-men, as we, in general, are, to make conscience acquiesce in the *little* we are willing to contribute, of our care, our time, and ability, to such ends, it would be found that even a short term of probation, might furnish the soul with much occasion of humble, conscious satisfaction, against the hour of its summons to return to Him who gave it. There are few conditions of human life, in which men may not, under the influence of the principles of a truly religious character of mind and affections, do something, that shall get honour upon them in the sight of God, in virtue of the tribute it renders to his glory. There are few lives, however short, which may not carry with them into eternity, the marks and characters of a service well pleasing and acceptable to him who had appointed it. Even in our youth we may diffuse around us the happy influence of sound religious sentiment, that shall be felt and recognized, when the life from which it emanated shall have been 'cut down like the flower,' fallen beneath the unsparing destroyer's hand. And ere the prime of matured life is attained, what may not a fervent love of what is good, that devotes us to the service of our maker and mankind, effect, through the animating and instructive influence of holy, pure example, and the constancy of a generous, energetic, active virtue? If before the middle space of the common standard of the days of man upon the earth was gained, empires have been created by individual enterprize, resolution and toil, or a name been won in the fields of war, in the councils of states, or in the lists of literary and scientific fame, at which, as it passes through succeeding ages, mankind look with all the enthusiasm of ever new and inexhausted admiration, what doubt can there be, that in relation to the kingdom of God, and the empire of his truth, in relation to interests of a moral, spiritual and immortal nature, there is in general no reasonable pretence of insufficient time in the life of man, to

effect that which, while it crowns his hopes with *glory, honour and immortality* beyond the grave, shall leave a blessing behind it, with his survivors, 'even a thanksgiving to our God,' for the good, which, through his instrumentality, he had imparted.

“The example of names bright with glory in the annals of Christian piety and zeal, might illustrate the sentiment I would convey. But the memory of mourning affection hurries by them all, to an example, the record of which is in the hearts of all whom I address. What need is there, brethren, of any thing but this, to make good the observation, that life, however short its career may come, of the fond expectation and desire of men, may be full of the honour which diligence and fidelity in the work of him who calls us to his service, give. The agony of a yet recent sorrow for his death, in so many bosoms, the sensibility which at the thought of what he was, of what he did, and what heaven in its goodness, seemed to have destined that he should do, is scarcely yet capable of the restraints to which faith bids it yield its repinings; the legible, deep impression, every where around us, of ministrations, in which he was the blessed instrument of imparting the grace, the counsel and the consolations of heaven to the soul, many visible monuments of his zeal for the Church which the Redeemer purchased with his blood; and faithful servants of the altar, formed by the lessons of his pious wisdom, and the irresistible influence of his bright example, to the work, to which, in behalf of the Lord, with the high responsibilities of whose chief ministry he was clothed, he dedicated them; so many souls won to the pursuit of the salvation that is in Christ, through the constant, patient, persevering fidelity of his labours, so many afflicted spirits cheered, and revived by the tender soothing of his pastoral sympathy and care, so many children of want and misfortune, aided by his kind, gentle and liberal beneficence, to pursue with gladdened hearts, the redeemed expectation of usefulness and comfort—these all are our

testimony founded in his example, that he who will work, with faithful assiduity, the work of him who hath called him, while it is day, however short that day may prove, may accomplish much for God and his glory.

“It was the solemn impression of the indispensable obligation of this work of God, that made the late honoured prelate (whom you have wept, still weep, and long must weep—called, in the prime of all human and Christian excellence, and of the admired maturity of his usefulness, to join the company of those departed hence in the Lord), it was the most solemn impression of the indispensable obligation of this work, which made him what he was in your eyes; the zealous, active, indefatigable, enterprizing, holy, pure, blameless steward of the household of his Lord. It was this impression, which, before you were blessed with his ministrations, made him (in all the distinguishing powers of his mind, and all the labours of study which so highly finished and so richly furnished it—in all he did—in all he thought, and all he meditated) sacred to the glory of God, and the Redeemer; and it was this, which to the last hour of his invaluable life, in this portion of the vineyard of the gospel, made duty his only business, and its engagements, however hazardous and laborious, his only pleasure. It was this principle, in a word, by which he lived and died. And who will not receive our witness, when we say, that were the suggestions of caution for his own safety not received, when danger was in the path of his anxious zeal for the Church of God, it was only because he felt that *he must do the work of Him that sent him, whilst it was day.*

“Brethren, I would not obtrude upon the sacredness of your sorrow for this most eminently holy and excellent minister of Christ, the poor tribute of inadequate eulogium. Yet you will bear with that solicitude of affection, which would mingle with its sympathy in the sorrow of your bereavement, the well-founded, sober testimony of afflicted friendship, to the claim which his memory has to

be cherished among you, for the uses of the salvation, through which you would follow him to the *inheritance of the saints in light*. The office of his eulogist belongs not to me. I could not fulfill it. Yet I may avail myself of the sensibility, which I trust remains, to the memory of interesting relations heretofore reciprocally sustained by us,* to speak to you the word of exhortation, which his spirit, if permitted to be conscious of the scene, would, I know, prefer to hear, and entreat you, like him, to be diligent in the work which God gives you to perform. I may say to you, ‘remember him who had the rule over you,’ and so faithfully, so fully, so affectionately, and so wisely ‘spoke to you the word of God, following his faith, and considering the end of his conversation.’ I may say to you, let the doctrine of Jesus, which in so much purity he taught, be cherished in your minds: and let his counsel, founded only in that doctrine, abide with you, while life endures. I may say to you, let the labour of his love for your souls—his solicitude, so full of prayer and watching, for the imperishable interests of your immortal nature, never be forgotten. Let not the impression of the pure fervour of his devotion—the unwearied zeal of his ever active piety and benevolence—the constancy and assiduity of his exertions in the cause of his heavenly Master and His Church. ever be effaced from your hearts.

“My brethren, such a ministry as that, the loss of which you have been called to mourn, is the richest blessing which heaven can bestow upon a people. The enjoyment of its advantages is a happiness, as rare as it is great. It has been yours. God forbid that such, his distinguishing goodness, should not find in your hearts a suitable sensibility to the obligations it creates! They are such as this one concluding word of exhortation may embrace. *Brethren, be followers together of him, and walk so as ye had him for an example.* Be followers of him, even as he was of Christ, remembering him in all things, and keeping the

* Dr. Bowen having before been Rector of St. Michael's Church.

ordinances as he delivered them unto you. And, as his 'heart's desire and prayer to God for you,' unceasingly was, that 'you might be saved,' so labour to pass the temporary, transitory time of your sojourning upon earth, as that you may be called whither you trust he has gone before, and *be the crown of his eternal rejoicing* there, in the presence of *his* Father and *your* Father, *his* God and *your* God."

● *Extracts from the Correspondence of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

LETTER TO MRS. SARAH DEHON.

“Charleston, August 12, 1817.

“*Madam*,—It has been enjoined on me by the Trustees of the Protestant Episcopal Society to write to you a letter of condolence, on the melancholy death of your beloved husband, the late Right Rev. Theodore Dehon, and to furnish you with a copy of certain resolutions* which were unanimately passed at a meeting of their Board, specially convened, in consequence of the decease of their worthy president. You will not only be pleased to regard these communications as grateful tokens of the high esteem and cordial affection, which the Trustees have always felt, and which they will never cease to entertain, for the great and good man, who was the original founder, and a main pillar of their association. But you may also rest assured that they participate with feelings of the most profound sorrow, and of the tenderest sympathy, in your sad and unexpected bereavement. Although it is not to be expected, in your present situation, that any expressions of regret for the loss of the deceased, or any tribute of respect paid to his memory, will immediately allay the grief, or terminate the anguish with which your mind is overwhelmed, still it is hoped by his friends, among whom the Trustees claim a pre-eminent rank, that the united declarations of their regard and attachment, may add some weight to

* See the Resolutions, p. 273.

other grounds of consolation to which you will resort in this season of trial and affliction. The principal sources of comfort being derived from religion, it has been your fortunate lot to have learned the use and value thereof, from the excellent instructions of him who knew so well how to expound and inculcate the principles of Christian resignation, how to cheer the drooping spirits of the distressed, how to raise their confidence in the protection of the Almighty, and how to confirm their acquiescence in the wise, but frequently incomprehensible, dispensations of Divine providence. That you may live long to superintend the education of your tender offspring, and that you may constantly experience the aid and blessing of God, who is the Judge of the widows and the Father of the fatherless, is the sincere wish of those, in whose behalf I address you on this mournful occasion.

“Permit me to conclude with the assurance of the highest respect, with which I have the honour to subscribe myself, madam, your most obedient and humble servant,

“J. C. FABER, *Cor. Secretary.*”

EXTRACT OF A LETTER TO JOHN S. COGDELL, ESQ.

“Charleston, November 14, 1817.

“*Dear Sir,*—It has been enjoined on me by the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, to communicate to you the following resolutions, which were unanimously passed at a special meeting of their Board, held on the 12th inst.

“*Copy of the resolutions alluded to.*—Whereas, it appears that John S. Cogdell, Esq., a gentleman of the Bar, influenced by motives of friendship, and by a laudable desire to gratify the public, and more especially the members of our Church, has recently, with much study and labour, executed, from memory, an interesting portrait of our late revered and beloved diocesan, the Right Rev. Dr. Dehon, the president of this Society :

“*Resolved,* that the Corresponding Secretary be requested to inform Mr. Cogdell of the great satisfaction

with which the members of this Board have witnessed the success of his arduous undertaking.

“*Resolved*, that the Corresponding Secretary be requested, on the part and in the name of the Trustees of this Society, to recommend to Mr. Cogdell to have an engraving published from his portrait.

“*Resolved*, that the thanks of this Board be tendered to Mr. Cogdell, for his unwearied endeavours to effect a correct likeness of that distinguished man.’”*

EXTRACT OF A LETTER TO MRS. SARAH DEHON.

“Charleston, April 24, 1819.

“At a meeting of the Board, on the first of February last, it was resolved, that six copies of the Sermon on Confirmation, lately published by the Society, be respectfully presented to you. In discharging a duty so grateful to me as an individual and an officer of this Board, I can but faintly express our deep sense of veneration and gratitude for the rich and affecting example of glory to God, and good will towards men, which our departed bishop set before us. Whether we regard him as the head of our Church, or as the founder, patron, and president of our Society, we feel a solemn and consolatory conviction, that the memorials of his usefulness cannot perish, while that Church and that Society survive. Accept, madam, the volumes accompanying this, as a mark of mingled respect for him and esteem for yourself. They are indeed very imperfect testimonials of our regard for him, since that can be adequately expressed only by an emulous affection for those institutions which he loved so much, and adorned so well. Accept our thanks for your continued attachment to our Society, and be assured, that the welfare of his widow and his children is an object of tender solicitude to the officers of this Society. By order of the Board.

“THOMAS S. GRIMKE, *Cor. Secretary.*”

* Besides this portrait, Mr. Cogdell has succeeded in making a bust of the Bishop, which is a happy specimen of his great ability in this department of the Arts.

LETTER FROM THE REV. GEORGE GASKINS, D. D.

“London, October 3, 1821.

“*Dear Sir,*—I now acknowledge the receipt of your kind and Christian letter, written in behalf of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, dated the 5th of May, ult., and accompanied by the very valuable sermons of the truly apostolical Bishop Dehon; it will be no unpleasant circumstance for you to hear, and report, that an edition of Bishop Dehon’s Sermons is immediately to be put to the press here, from the copy which you have sent us, not indeed by the Society, but on the suggestion of myself, and a pious lay friend of mine, a barrister at law, who formerly was a fellow of All-Souls College, Oxford. We purpose to prefix to the sermons, the excellent memoir of Bishop Dehon, contained in Dr. Dalcho’s Historical Account, and to affix to them the sermon preached at his funeral, by Dr. Gadsden. If any profit shall arise from this publication in England, it shall be appropriated to the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, of which, it seems, your good bishop was one of the founders, and its first president. Messrs. Rivingtons, our book-sellers, have been commissioned to get from Charleston, half a dozen copies of the bishop’s two volumes, printed at your town; and if you can, at the same time, send a likeness of Bishop Dehon, a plate of it shall be engraven here, and the print prefixed to the volumes.

“Bishop Dehon’s Sermons are calculated to do great credit to the writer, as a man of considerable talents, and the soundest principles; and the republication of them is likely to effect much good, both in America and in England. I was introduced to your bishops, White and Provost, when they came hither for Episcopal consecration; the former of whom, I find, still continues to credit and adorn the American Episcopal bench, although he must be a very old man. That it may please God, with a succession of able prelates, and a pious and laborious clergy, to

bless your Church, is the earnest prayer of, dear sir, your affectionate brother in Christ,

GEO. GASKINS,

"Sec. to the Soc. (in Eng.) for Promot. Chris. Knowl."

LETTER FROM G. W. MARRIOTT, ESQ.

"*Dear Sir,*—To the latest hour of my life I shall rejoice in the part I took in publishing Dehon's Sermons, in England; and the only regret I can ever feel, is that the publisher did not, at an earlier period, make a remittance to the Society for the Advancement of Christianity in South-Carolina, on the score of profits. I hope other sums will be remitted, for when I last saw Messrs. Rivingtons, a third English edition was contemplated by them, and, as you already know from me, they engage to be responsible to the Society for half the profits, as often as they publish the work. I am persuaded that it has greatly tended to heal the spirit of controversy on doctrinal points, within the pale of our Church, and, consequently, to leave the zeal and powers of her sons to be exerted against her various enemies, without the pale. And every member of the American Episcopacy may be justly proud of the marked attention, and most favourable acceptance, which the work commanded for itself in this country, solely by its intrinsic merits. A leading bookseller told me, that its sale at his shop showed it to be equally esteemed by all parties in the Church, and scarcely less by dissenters; and no less than twenty-eight pages of the 'Christian Observer' were occupied by a review of its contents. An intimate friend of mine, the Rev. Edward Berens, Vicar of Shrivenham in Berkshire, has printed, separately, twelve of the sermons, as peculiarly suited to the edification of the young. And it is within my own knowledge, that many of our most distinguished prelates have spoken of the work in terms of high commendation. It was most natural, and thoroughly due to the Right Rev. Author, that his early transit to eternal rest should be deemed an irreparable loss to his diocese, to the American Church, and to the Christian world. But the spread of his incomparable sermons through Great-

Britain, and all her foreign dependencies, and the notification of his most primitive example in the funeral discourse of Dr. Gadsden (verified as it is, and proved to be correct, in a remarkable degree, by the portrait which his own sermons afford of the departed prelate), may now tend to convince us that human calculations were shortsighted, and that God did not overlook the interests of his Church, when this faithful servant was so early called 'to enter into the joy of his Lord.' Most faithfully yours.

"G. W. MARRIOTT."

REPLY TO THE ABOVE.

"*My dear Sir,*—I am instructed by the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, to return you their thanks for the disinterested and liberal part which you have acted, in relation to the publication of the sermons of the Right Rev. Theodore Dehon, bishop of this diocese. Although it should have been certain that without your generous exertions, these discourses would have been republished in England, yet we cannot but feel grateful, as Episcopalians and Americans; that they should have been made known to the British public in the mode in which they were introduced to the father-land of our ancestors. Had the national pride of an American, or the hope of profit in a bookseller, led to the enterprize, we should have been far, far less gratified at the reprinting of the sermons of our bishop in the country of Hooker and Potter, of Lowth, Porteus, and Horsley. But the catholic spirit, in a Christian point of view—the public spirit, in an ecclesiastical point of view—and the delicate, generous spirit, in an individual point of view, manifested in the whole conduct of this transaction, have commanded our gratitude, respect and esteem. Permit me, therefore, in conclusion, to request your acceptance of the warmest acknowledgements of the Board.

"Yours, with much respect and esteem,

"THOMAS S. GRIMKE, *Cor. Secretary.*"

EXTRACT OF A LETTER TO THE REV. GEO. GASKINS, D. D.
LONDON.

“United States of America, Charleston, S. C., July 22, 1827.

“*Rev. and Dear Sir,*—The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina would be altogether unworthy the station they hold, were they not deeply sensible of the debt of gratitude due to you by themselves, by the diocese of South-Carolina, and indeed by the Episcopal Church throughout our Union. The liberal and benevolent zeal displayed in projecting and completing the republication of Bishop Dehon’s Sermons, in England, entitle you, and the gentlemen concerned with you, to our most grateful acknowledgements. It is a satisfaction to know, that whilst you have conferred on the diocese of South-Carolina this signal favour and honour, you have subserved, in a great degree, the dignity and interests of the Episcopal Church in England and America. Although we can venture to form no judgment of the extent to which the Church may have been benefited in your country, by the reprinting of Dehon’s Sermons there, we may be permitted to view it as one step towards the payment of that large and ancient debt of gratitude which the Protestant Episcopal Church of these United States owes to the Church of England, ‘for her first foundation and a long continuance of nursing care and protection.’ How delightful is the reflection, that such a debt should be repaid in the spirit and in the manner in which the educated son repays the watchfulness and solicitude, the faithfulness and love, of his parents. That the origin and nature of this relation may never be forgotten by the elder Church of the old world, or the younger Church of the new world; is the humble trust, the faithful prayer, the fervent hope, of the latter. In conclusion, let me request your acceptance of the acknowledgement as expressed in the accompanying resolution. Yours, with great respect,

“THOMAS S. GRIMKE, *Cor. Secretary.*

“At a meeting of the Trustees, July 2, 1827, it was *Resolved*, that the thanks of this Board be given to the Rev. Dr. Gaskins, and the gentlemen associated with him, by whose benevolence our Society has realized the sum of £321, being the profit on the sale of Bishop Dehon's Sermons, which those gentlemen caused to be published in England.’”

EXTRACT OF A LETTER FROM G. W. MARRIOTT, ESQ., OF LONDON, TO BISHOP BOWEN.

“London, July 4, 1832.

“I have the pleasing task of informing you, as president of the Society for advancing Christianity in South-Carolina, that Messrs. Rivingtons have paid to me (as the surviving editor of Bishop Dehon's Sermons) the sum of £81 12s. 6d. as the half profits of the third edition of those excellent sermons. Each edition was of a thousand copies, and I know of no instance of such a sale for any *English* sermons. In any way you will direct me to pay the above sum to your order, for the use of the Society, I will instantly obey your directions. — I cannot help now stating that I had great satisfaction in destining one copy of — to Mr. Cogdell, whose work, as a self-taught sculptor, I shall ever think wonderful, and, as preserving to future generations the likeness of Dehon, is quite inestimable.

“G. W. MARRIOTT.”

At a meeting of the Trustees, August 31, 1832, it was “*Resolved, unanimously*, that the bishop (the president of the Society) be respectfully requested to communicate to Mr. G. W. Marriott, their deep sense of gratitude to him, and the other gentlemen who were concerned, in having three editions of the sermons of Bishop Dehon printed in England, whereby not only honour has been reflected on our Church in this country, and the cause of Christianity in general promoted, but our Society in particular has been much benefited, a large proportion of the profits, arising from the sale of the books, having been generously added to its funds.”

But there was no memorial, no expression of feeling, more appropriate than the instituting of a scholarship, bearing his name, at our General Theological Seminary.* This undertaking on the part of a number of ladies, was induced by his well known interest in that institution, of

* The following is a copy of the paper circulated to obtain subscribers for the object:

“January 15, 1821. The ladies of South-Carolina desirous to do their part in the excellent charity of assisting pious young men in their education for the sacred office, propose to establish a scholarship at the General Seminary of the Protestant Episcopal Church, to be called the *Dehon Scholarship*.*

“Should the sum subscribed be more than sufficient for this purpose, the balance shall be appropriated towards the endowment of a professorship at the said Seminary, to be called the *South-Carolina Professorship*. The bishop and the rectors of St. Paul’s and St. Philip’s Churches, Charleston, are hereby constituted trustees of the money collected. The Episcopal clergy, and in the vacant parishes, the chairman of the vestry, are respectfully requested to act as agents for this collection. The subscription papers to be returned to the trustees, at latest, in three months from this date.

“*Some of the considerations which recommend the present and similar measures.*

“1. The great need of an increase of clergy in our extensive country.

“2. The advancement of candidates in virtue and in knowledge to be expected, under the Divine blessing, from the good examples, the pious habits, and the systematic instruction in the Theological Seminary.

“3. The preparation of candidates for the ministry is a high duty, which belongs (as it respects the providing of unexceptionable and sufficient means, and the exercise of unappellate jurisdiction over it) most appropriately to the supreme council of the Church; and an united effort affords the best promise of an institution respectable for its endowment, its talent and learning, and the number of its pupils.

“4. More than one Theological Seminary in our Church, at present, would appear to be an unnecessary expenditure of its resources, as the whole number of candidates does not exceed seventy,† and even should that number be trebled, one seminary would be sufficient.

“5. The General Seminary would be a bond of union to the confederated dioceses, as common property, the acquisition of united zeal and perseverance, the object of united affection and care; and the association of candidates from the different dioceses, would moderate local feeling, lay the foundation of friendship and unanimity, and in other respects promote the prosperity of the Church.

“6. A Theological Seminary, with a sufficient endowment and a complete library, would naturally create a body of learned men, who would greatly benefit the Church and mankind, by the publication of their researches.”

* “This design originated shortly after the lamented death of this bishop, whose zeal for the General Seminary is well known.”

† “See Journals of the General Convention (1820), and other documents.

which, as we have before remarked, he deserved, more than any other individual, to be considered the founder. The scholarship was commenced in 1821, has now a capital of \$3903, and has already had two beneficiaries.

In conclusion, the author takes occasion to remark, that if any persons have been interested by this work—by this imperfect picture, how much more would they have been, had they been permitted, as he was (a privilege claiming his devout gratitude), to contemplate—for so long a time, and in so many aspects—the original.

APPENDIX.

No. I.

ORATION ON TASTE:

Delivered at Harvard University, on the occasion of taking his first degree in the Arts: 1795.

THE faculties of man are inexhaustible sources of observation. There are no subjects which the mind contemplates with more substantial satisfaction—none which more earnestly interests curiosity, or more fully repay the fatigues of attention. So different are their natures, so various their complexions, that every eye may discern some agreeable object; to every palate they afford its proper dish. The poet, the philosopher, the disputant, and the orator, may here choose an observatory congenial with his feelings; where he may paint with fancy, investigate with judgment, or with imagination soar. Each individual faculty may be considered as a luminary in the firmament of intellect; and they all may collectively be viewed as a system, beautiful, harmonious, and sublime. The phases, motions, and eccentricities of the heavenly bodies, are not more fertile of discoveries interesting and important, than are those of the faculties which constitute man, and place him so high in the scale of preferment. When assembled to commemorate the birth-day of the thousands, who, by improving these faculties, have rendered deathless Harvard's fame, and added fresh trophies to the triumphs of Columbia, where shall we look for a theme, appropriate, interesting, or amusing, but among the noblest energies of Nature's skill, the boasted causes of man's superiority? What though they want the aid of novelty?—an attempt at novelty would be an attempt at impossibility. Politics have long since lost their novel attractive-power, and become a jargon of dissonant sounds. The various branches of science have so frequently and so forcibly been shaken, that scarce a blossom remains, to revive, by its fragrance, the fainting spirits of a fatigued audience. So completely has the rich, extensive wardrobe of art been rifled, that not a veil remains to cover deficiencies from the discerning eye of a literary assembly. Let us, then, dedicate our attention to that faculty of the mind, whose pleasure and utility, the present occasion, and present objects, so loudly speak.

While the uncommon effulgence of the galaxy of beauty, the appearance of many of the characters who render resplendent our literary hemisphere, and the sublime ideas which our annual saturnalia are wont to inspire, exhibit, promote, and gratify taste, a consciousness of the assistance which nature will lend in rendering conspicuous the disadvantages of it, recommend it as a theme to despairing ambition.

Nature, lavish of her bounties to man, has perfected her benignity, by allowing him the bliss to feel. There is in his constitution a certain power called sensibility, which is a perpetual fund of exquisite felicity. So delicate is its texture, that like the almost animated plant which bears its name, it feels most sensibly the slightest touch. One single unnatural gesture has awakened it to torture; one gracefully uttered sentence has yielded it bliss. There is scarce a nerve in the human system, which it has not at command: every muscle has borne testimony to its resistless sway. It is a chord which vibrates at every refined sentiment, and is in unison with the beautiful, the novel, and the sublime, wherever they exist. At the same time, with an equally nice discernment, it discovers deformity, and, immediately on the perception, in agony recoils. This sensibility is the prolific parent of many of the passions and affections of the human constitution. The tear of pity is but the offering of sensibility; and the gift of benevolence had rusted in the hand, but for the pleading of this spirit of eloquence. Suffice it, however, to observe, that considered as a power capable of receiving with exactness, and transferring by reflection, to the mind, the images of objects just as they exist, is the foundation of the faculty denominated taste. It is the cement which unites the substratum with the numerous refined principles, which form in perfection this delicate harmonica. But sensibility alone is far from constituting taste. The enthusiastic raptures, which it frequently occasions, differ as widely from the refined discernment of true taste, as the affected softness of Italian poetry from the beauty of Virgil, or the sublimity of Homer. It is the province of sensibility simply to lay the foundation. Thus, taste, like a ray of light, is composed of many primary colours, each of which individually pleases the eye, and the happy combination of all forms a bright intellectual sun, which darts its beams on the objects of nature and art, and thereby reflects to the mental eye each beauty and deformity with a critic's exactness.

Such being the nature of this superior sense, how exquisite must be its gratification. The objects, with which it is particularly conversant, loudly speak the deliciousness of its pleasures. These are to be found in the world of nature, the volumes of science, and the repository of art. With the beautiful and sublime, in each of these, taste is ever in unison. The study of nature is the most agreeable recreation in which the mind can engage. Scarce can we tread a step in her extensive field, without being with surrounding objects. But here imagination herself, dazzled by their lustre, and confused by their number, drops her too narrow wing, and forbears description. But why is this study, then, agreeable. Because it affords a luxurious banquet to intellectual taste. The perfect example of the beautiful, which nature presents, when in her morning robes she ushers in the day, feasting the eye with her dewy lustre, ravishing the ear with the carols of her feathered songsters, and gently thrilling the pulse of bliss with ten thousand agreeable emotions, might be viewed by a person devoid of this sense, without discovering a charm. In

fact, nature, when she had completed the grand archetype of every thing which genius could admire, or art attempt, endued man with this peculiar sense, with taste to view, and viewing to admire.

The pleasures resulting from the science of nature are, then, the pleasures of taste. These, however, are far from being its only pleasures. Taste is the very key to the repository, in which is contained every *utile et dulce* of the fine arts. What! exclaims the idolater to nature, dares art attempt to rival my God? When did it create, or devise, a work so grateful, so astonishing, so perfect, as the immeasurable amphitheatre which nature has set open to the inspection of all? How matchless are the colours of its carpet, how beautifully varied. Its scenes defy the nicest touch of the painter, the most elaborate description of the muse. Its dome is sublimely magnificent, brilliantly illumined with thousands of lamps, each lamp a lustrous world, and all suspended by one single chain, the fiat of the Architect! Can art present to taste a sight like this? Certainly not. Reason herself subscribes to the declaration, that in all things the perfection of nature has the pre-eminence. There is, however, in man, a lively, insatiate curiosity, which grasps with avidity at every thing novel. Like an instantaneous, unexpected smile from fortune, novelty enlivens and transports. The objects of nature, grand as they are, being common to the eye, lose, by insensible degrees, this essential charm. While art, from the treasury of invention, produces things new and old.

It is laid down as an axiom in the principia of nature, that activity is the soul of enjoyment. To this importance of activity to the mind, we must finally refer that proneness to imitation, so universally characteristic of our species. To each of these dispositions, the fine arts are happily accommodated. While viewing the magnificence of nature, we have only to admire; but when contemplating the works of art, taste has a double employment. Few of them, alas, can boast perfection; many are but models of the reverse. While, therefore, it is equally active in relishing every beauty, the mind is exerted in distinguishing the really beautiful, from deformity, open or concealed. To compare the different degrees of beauty critically, to distinguish the flower from the weed, to tear aside the veil which too keen sensibility, or too warm an imagination, might draw over blemishes, and to admit the rays of reason, is an important part of the connoisseur's pleasure. From these circumstances, it is with diffidence suggested, that correctness of taste is more peculiarly appropriate to the works of nature, than to those of art. But the passion of the mind for imitation has collected the riches with which the coffers of art are filled, and the mind, with a kind of parental fondness, is ever happy in viewing the offspring of its own exertions. What, but the desire to imitate, influenced the father of sculpture to attempt to teach inanimate to speak. Pleased with his success, he undoubtedly smiled at the first infant lisping of his art. The gratification of a commendable pride, received from the consideration that this active disposition had so nearly approached perfection, supported the raptures which Raphael must have felt, when he animated the canvass with the life of nature, and, with all the eloquence of colour, taught it to express the very passions of humanity. Indeed, most of the fine arts are founded on imitation, aided by the charms of description, and the power of association. They almost surpass even nature herself, in the gratefulness of the entertainment they have prepared for taste. The want of novelty, therefore, in the

displays of nature, and the proneness to imitation in man, must be assigned as the principal causes of the well known fact, that the cabinet of art is the home of taste.

Let us, then, enter this cabinet, and view, for a moment, its domestic pleasures. Here we shall find a feast not inferior to that of reason—here we may quaff of joys not less exquisite than even those which are exhaled from the flow of souls. Here the eye may view with rapture the infinity of figure, the power of proportion, the uniformity amidst variety, which architecture rears. Here the imitative disposition may admire the magic of a Raphael's skill, or gaze with rapture on a Phidias' art. There gently flows the gentle Avon stream; while on its surface floats the Mantuan swan. Now, the soft and simple strains of Virgil ravish the listening ear; anon, great Homer sings. The charms of rhetoric here flourish in luxuriance. Language here heaves its ocean of wealth. To add sublimity to the scene, eloquence lends her all powerful aid. The lightning of Cicero renders livid the plain—presently the thunder of Demosthenes roars. In short, the grandest achievements of the greatest geniuses, who ever dwelt on earth, here form a banquet for refined taste. Criticism, that great source of rational amusement, moves at the head as lord of all. But criticism is dependent on taste. A critic devoid of taste would resemble Adam in his bachelor state, before nature had refined his relish for the joys of paradise, by giving them a rest in the smiles of his Eve. These are the objects, which yield pleasures more easily felt than described. Thrice happy he, to whose improved taste these pleasures arise, when satiated with sensual enjoyments, and wearied with the abstruseness of intellectual researches. Here he may retire, and sip of a stream, whose effects are neither satiety nor fatigue. From this grand reservoir of refined sentiment, flow the emotions which enrapture the soul, when Benevolence, in the mild lustre of her charms, exemplifies the beautiful, or, in some lofty design, some godlike intention, gives birth to the sublime. Shall, then, the sons of this illustrious University ever cease chaunting the alleluias of gratitude to the manes of its founder, and generous benefactors? While Time exists, and Science has a votary, Fame shall echo with pride the name of Harvard. His august intention, in laying the corner-stone of this now lofty temple, will stand engraven on the tablet of memory, in characters capital and indelible. And when Time shall cease—Science be consummated—collected worlds will hear, with rapture, the record read, of a deed which reflects such honour on humanity. What though the ruthless hand of Time has almost erased the tract, which marked the spot, where once the bounty of a Staughton stood. His deeds were of an immortal nature. The remembrance of them will blunt the edge of Time's despotic scythe, and be heard in the acclamations of latest posterity. Science, perhaps, never knew a warmer patron, or more sincere friend, than she realized in the generous Hollis. Unconfined by narrow principles, or native shores, the gales of his benevolence were wafted over the Atlantic, and in you sacred enclosure nourished the then scarce budding twigs, which now annually pour into the lap of Columbia a harvest of supporters both of Church and State. Amiable man. While the memory of his unparalleled goodness rises spontaneously, and commands applause. We, this day, from the soul, call him blessed. Heaven seems to have endued the name of Hancock with a power attractive of respect. While we feel satisfied, that the memory of

the patriotism of his late Excellency will live co-eval with time, we cordially hope that it will never survive the memory of the benevolence of his illustrious ancestor. At the mention of Powdoin, esteem awakens admiration. Memory, with melancholy pleasure, will annually deck his hallowed urn with unfading laurels and sacred tears. Science will weep, and Gratitude heave one continued sigh, that he could no longer be spared from the regions above. The time would fail me, to do justice to an Alford, Boylston, Hersey, Hubbard, Erving, and Cummings, who, through benevolence, wrought deeds immortal, and obtained places in Fame's catalogue of worthies. Their noble, generous, revered names, will live immortal in the breast of every one, whose amiable idolatry is paid to Science, whose heart is an Ararat to wandering philanthropy.

But these were men. In the catalogue of Harvard's benefactors, there stands conspicuous a Holden, and a Derby, from the fair sex. Are ye not, ye lovely daughters of Columbia, pleased with the consideration, that these deathless heroines in the field of benevolence have performed exploits in favour of Science, which, while they have endeared, have embalmed, their memories, and rendered tributary to the sex every friend to literature. Have we not heard Fame echoing, with pride, a Sappho's notes. Borne on the bosom of the Atlantic, have not the strains of Matilda reached our ears; and in our native clime does not Philenia sing? This day presents a satisfactory proof, that Nature, after completing creation, hazarded principally on the fair the reputation of her taste. Here, however, the harp of Gabriel might be mute; the collected Nine would lean to the willows. Be it then our highest ambition, while united Columbia is smoking the calumet, to defend with invincibility the rights of women; and should ever the higher claims of our country call us to its defence, let us see that we leave them in the temple of Minerva.

The heroic virtues, by the power of association, expand the mind with ideas the most sublime. It is, therefore, gratifying to Taste, to behold the holy veterans in our country's service adding dignity to the pleasures of our annual quinquatria. While the wisdom of Washington, like the lustre of a sun, has driven beyond our horizon the grim clouds of war, and our hemisphere is enlivened by the day-star of peace, patriotism may add a sprig to the laurel which now blooms on its brow, by advancing the improvement of Taste, and the cultivation of the fine arts. These are of infinite consequence to our country, as a rising republic. What lustre does it add to the Grecian and Roman names, that during the halcyon days of their republican existence, they brought the fine arts to a perfection before unknown, and at the head of the objects which arrested their concern, placed the improvement of Taste. Our's is the soil of freedom—our's is the clime of peace. Our country has, indeed, for its age, been fertile in the productions of genius. There is scarce a State in the Union, which cannot boast its hero in some one of the fine arts. Our *alma mater* is now happy in a Longinus, who does honour to the chair of criticism, and will shine perennial in the firmament of taste, as a star of the first magnitude. The seeds of improvement are plentifully sown in our land, and nothing is wanting but the hand of cultivation. May not many (—) mark his figures in the sand without being noticed? Does not genius too often sweat at the anvil, while nihility struts in academic gown? Fondly we hope, that, ere long, Benevolence will found a nursery, into which may be trans-

planted those embryo geniuses, who now "blush unseen, and waste their fragrance on the desert air." While we speed to heaven a prayer, that Harvard's fame may be a stranger to decline—that Columbia's prosperity may know no achme—we shout an amen to the equally patriotic wish, that such may be the fate of Columbia's Taste.

No. II.

DISCOURSE ON THE DEATH OF WASHINGTON:

Delivered in Newport, Rhode-Island, before the Congregation of Trinity Church, the Masonic Society, and the Newport Guards, on the Sunday following the intelligence of his death: 1799.

II. SAMUEL iii. 38.

"Know ye not that there is a prince and a great man fallen this day in Israel."

SACRED are the sorrows for departed worth, Just and manly is the sigh, which passes from the bosom at the remembrance of goodness and greatness expired. When death diffuses uncommon horror by laying his wasteful hand upon wisdom, valour, and every venerable excellence—when human nature loses its nobles, and a nation is in tears, it is virtue to weep; it is religion to be sad. Oh, sons of my country, ye cannot but mourn! Ye daughters of America, ye are amiably in tears! For, *the beauty of our Israel is fallen—the staff of its renown is no more!* Death, giving his strongest proof that no greatness can awe, nor entreaty divert him from his prey, has taken our Washington from among us; and we are left to strive to soothe or anguish, by musing upon his virtues and paying our humble tribute to his name.

On this melancholy occasion, no words occur to me more suitable to guide the meditations of our agitated minds, than the passage I have selected for the motto of this discourse. It is the tender lamentation of the destined ruler of Israel, at the death of the commander-in-chief of their hosts. While similarity of characters gives peculiar pertinence to the words, they have, too, a plea in your feelings: for with the most plaintive pathos which nature can express, sorrow sits speaking from countenance to countenance; and her yet repeated theme is, "there is a prince and a great man fallen this day in Israel."

Here let us consider, what, in the eye of reason and Omniscience, imparts lustre to the character of a prince, and constitutes the eminently great man. We will then pause, and contemplate his exit from the world, with its circumstances and effects. And your hearts will expect what my feelings will dictate, the obvious conclusion which the occasion requires.

In the first place—a broad basis of civil greatness is laid by him, who becomes *the noble and virtuous* founder of an empire. To give existence to an independent people, and establish their national being among the kingdom

of the earth, is the sublime work only of uncommon talents. It fills us with lofty conceptions of the character by whom it is effected; and obtains the admiration of remotest prosperity. In all ages, nations, with assiduous pride, have embalmed the memories of their founders. Time, the demolisher of every glorious fabric, has generally respected their names. Base measures, and selfish considerations, have sometimes disgraced this vast achievement of man; and left us to admire the greatness of the work, without one sentiment of regard for the agent. Rome's founder was ignoble. The Medes owed their empire to a monster. But the man, who, animated by the generous thought of extending the dominion of Liberty, and giving a distinct field to the exertions of his countrymen, effects the independence and establishment of a nation—who, without other motive than a desire to render his people great and happy, founds their empire in right, and would have it grow by the vigour of freedom, law and virtue—who, regardless of personal emolument, seeks only to be loved by them as their affectionate civil-father—such a man must be considered as raised up by heaven in a favoured land, to conduct one of those grand operations, which involve almost an infinitude of interests; together with the fate and character of millions of the human race.

To lay this unperishable basis of renown, is, indeed, a rare glory. It has belonged only to a few distinguished beings, who have been endowed for the work with uncommon powers and resources. Many have been protecting rulers of a people, and raised them to eminent greatness and refinement. But few virtuous founders of empires have ennobled the annals of the world.

In the ruler, however, there are definite characteristics of true greatness and glory. Wisdom, firmness, and integrity, are the essentials of excellence in a chief. An active, observing mind, enriched with a knowledge of human nature, and of the experiments of past ages in governing men—a prudence, inspiring calm surveys of the natures, prospects, dangers, and resources, of his people—an uniform collectedness, guarding him against surprize and despondence in urgent moments, enabling him to assert and discharge his duty, and rendering him unmoveable by the calumnies, to which the conspicuous must ever be exposed—above all, an integrity, which scorns disguise; which, impenetrable and lustrous, like polished steel, holds not a moment the breath of flattery nor abuse; which, unaffected by sinister considerations, is anxious only to be faithful to its trust—these are properties which form the chief, whose glory is pure, and whose greatness is real. In his station as ruler, he stands like a venerable column raised by his people's hearts, concentrating in himself and exhibiting to the world his country's triumphs, dignity and justice.

The seat of power is not, however, the only place where we are to look for the traits which form the glory of a prince, and constitute the truly great man. In every act of his life, we may see love for his country influencing his conduct; and eminent personal magnanimity. It is not power that he covets. It is not for the sake of ruling that he holds the civil reins. In whatever station he can most serve his country, whether as the leader of her hosts, as the guide of her councils, or, as a fixed luminary, in private life shedding the affecting lustre of unassuming virtue, that station is his choice. Is he in the field? The love of conquest does not inflame his breast. His procedure is not governed by an insatiate zeal for triumph. He is, indeed, courageous; and aims, by skill and kindness, to call forth all the prowess of his troops. But his only

object is *to defend his country's rights*. So soon as her honour permits, his language is that of the chief whom the text bewails: "Shall the sword devour forever? Knowest thou not, that it will be bitterness in the latter end?"* Is he in the cabinet? No thirst for fame, no selfish ambition, no ignoble hopes, instigate his counsels. His country's character is his own. Her prosperity is his aggrandizement. His steady aim is to conduct her to greatness and felicity, by arts, frugality, order and virtue, under the blest influences of peace. If he be raised to sovereign authority, no pomp of honours, nor pride of pre-eminence, can debase his patriot mind. When he has established the empire of his wishes, seen it in good organization, and can safely resign the superintendence of it to another, he appears most truly great, if a rare magnanimity prompt him to display the noblest act of public virtue, by relinquishing station and power, and their flattering concomitants, to retire; and exhibit, as a citizen, an obedience to the laws, which, as a ruler, he enforced.

But public achievements and public honours will not finish the character of a prince and great man. There are private virtues which, though of smaller lustre, are of divine nature. Without these, no greatness is complete. Here is the defect of many of the heroes of antiquity. Here is the imperfection, which we must ever regret, in many renowned characters. They display grandeur of exploit, great prowess in arms, deep skill in legislation; but their noble virtues are alone. They want attendants. We see none of the humble, humane, domestic virtues; without which all glory is deficient. They possess strength of mind; but we have to deplore its rudeness. We find in them collectedness; but we look in vain for humanity by its side. They show us integrity; but we are obliged to mark the want of courteous ease, to render it agreeable. Intent only upon being public heroes, some of them, alas! have been private brutes. Without the amiable qualities of the heart, popular deeds purchase but a tinsel renown. He who is great in worth as well as name, endeavours to blend with the glories of a chief, the virtues of a man. One aim regulates his life—to exalt human nature, while he serves his country. He is, therefore, studious of every excellence; and his private virtues soften the brightness of his public accomplishments into the most endearing loveliness.

To crown the glorious properties of the truly great character, religion reigns in his bosom. A prince or ruler without religion, wants the best glory of humanity. He is destitute of that, which, as a principle, gives worth to every action; and, as an excellence, reflects a nobler lustre upon the most finished human greatness. The virtuous prince and real patriot, perceives in the sentiment, which leads him to God for guidance, the most useful truth he can exemplify to his country. For them, it is necessary to improvement and to happiness. In him, it dignifies every applauded quality. Venerable, as of ethereal nature, is the glory, with which the religious principle invests civil greatness; and now that the Eternal Father "hath spoken to us by his Son," the Christian graces, more than the themes of ancient fame, ennoble the chief, and perfect the man.

We have now seen the properties which form a character, princely indeed, and eminently great. Let us pause, and contemplate the exit of such a man from the world, with its circumstances and effects.

* II. Samuel, ii. 26.

In itself, it is peaceful and glorious. Sweet is the review which he takes of life. Soothing are the prospects which he sees in death. But for his country's good, he would not wish to defer the hour of departure. He expects in it an honourable rest from his anxious cares for his country's safety and improvement. It promises him a freedom from that monstrous ingratitude, which (O shame to our nature!) not celestial perfection could escape. He knows he shall leave a spotless fame, which posterity will venerate. And a crown is before him in a realm of eternal peace. Resigned to the will of his God, he waits his messenger. Death cannot deprive him of his lustre. The sun, which shone bright through the day, sets in mild splendour at eve; and, save the beams which pensive reflection holds, carries its greatness and its glories with it.

But, though the departure of such a character from the world is, in itself, peaceful and glorious, deep shades of gloom pervade the region he leaves; and mournful darkness, fixed upon every object he illumined, speaks bereavement.

In the relatives and friends whom he loved, and in the societies with which he was associated, the death of the truly great man touches every tender nerve of sorrow. The ties with which nature, or appropriate affection, unites individuals with such a character, must be inexpressibly strong and dear. The pride and pleasure which we feel, in being any way related to such greatness, renders him the glory and delight of each fraternity that enrols him among its fellows. Every object connected with him, the near persons of his household, the partners of his confidence, and companions of his life, the societies, civil and religious, to which he belongs, all shine, distinguished, in the lustre of his name. What a loss then do they sustain when he expires! How involuntarily do their faces gather anguish! They heave the sigh of regret—they seek the sympathy of grief—they wear the insignia of sorrow. But, alas! the heart of the relative is rent!—the boast of the societies is gone!

To a nation, the death of such a prince and great man is one of the most solemn bereavements it can sustain. In his country, such a man is a centre of union, a source of light, and a reservoir of strength. In his country, such a man is more treasure than all its revenues; more glory than all its achievements. In his country, such a man is heaven's gift—the best of national distinctions—a kind of guardian angel. His name is a host. His renown is at once the envy and the dread of every foe. His inhabitation is dignity and defence. So long as she retains him, his country feels herself great. How awful, then, the event which takes him from her. It is like the withdrawal of light, when a cloud passes over the earth, whose portentous gloom fills every one with dismay. His exit is felt by his country in every member; and mournful are her aspect and thoughts. A solemn knell moans through the bereaved land. Gaiety stops to muse on the sad tidings. Industry pauses to wipe away a tear. The wise, with anxious sorrow, presage the consequences. And the matron, with pious patriotism, tells her little ones *who is dead*. The sorrowing fathers of the land assemble. Upon one object they are all intent—how they may best honour the departed hero. While thus they seek to soothe the public grief, even calumny ceases from her rudeness; hushed by the solemnity of general mourning. Religion, sympathizing, sanc-

tifies the affliction. The nation pays its funeral tributes to the worthy. And long, long, is his country mindful of her lost. Long, very long, is she sad, that her "prince and her great man is fallen."

Finally, when such a character dies, the world is affected—the whole family of man mourns. Such great and good men ennoble human nature. In all countries their names are honoured; and their virtues revered. Man, wherever he is, will admire such conspicuous and uncommon worth. He sees a dignity imparted by it to his species, which produces in his bosom a glow of noble emotions. Congenial greatness discovers in it a majesty bestowed on eminent stations, not borrowed from them; and is excited to an imitation of its peculiar excellencies. The blow, therefore, which takes the virtuous chief and truly great man from earth, is felt by the world. The regret it occasions, is not confined to place: but is as extensive as human interests and the bosoms of men. Man respects greatness: and his self-love, as well as philanthropy, causes him to mourn when the luminaries of his race expire.

Such are the properties which shed glory on a prince, and form the truly great man. And such his exit from this terrestrial scene, its circumstances, and its effects.

Have not your hearts, my friends, discerned at every step the lineaments of Washington? Have you not anticipated the remark, that all the solid glory of a prince, and every property of the truly great man, existed in that finished character? I avoided making the application as we passed, lest your admiration of such illustrious greatness might be damped, by the chilling emotions which come over the mind at every mention of his name. But it was vain. His virtues were too dear to you not to have been instantly recognized. Your listening griefs quick felt and told that, in the qualities and exit of eminent greatness, I described your departed hero. Yes; what was said, was, in all parts applicable to him. I see him in the field, in the council, in the temple, in his dignified retirement, and at death, displaying every virtue which can adorn the soldier, the statesman, the citizen and the Christian. But while we triumph in the thought that it was reserved for our country, at this late age of the world, to produce the man who should exhibit in his character an assemblage of all human excellencies, the blood retreats cold to the heart, and the spirits falter, at the recollection, that now—*he is no more!* No more shall our country console herself under every prospect, that she has in one man enough to render her more eminent than the nations of the earth. No more "shall his name prove a rampart, and the knowledge that he exists a bulwark, against the secret and open enemies of his country's peace"* No more shall all earthly powers fear and respect our land, because *he* dwells here; and court our alliance to be related to him. No more shall the old and the young feel a pride in being his cotemporaries; and point to beams retained by the Patriot Mount,† when the glory of their country is low. He is gone from our admiration! We think heaven's council has called him home. The noble chief is buried from our sight—and the memory of the just is blessed.

* President Adams' Speech, at his inauguration to the Presidency of the United States.

† Mount Vernon in Virginia—the residence of Washington.

Solemn to annual regret be the day on which he expired. Sacred be the reflection, which marks in his exit the transitoriness of all human greatness. Humble and entire be our resignation to the will of the All-wise Disposer of events. Let us honour the memory of the departed great man in the way which he would approve. This is by imitating his virtues; and by using his example to animate the sons of our land in the path which he pursued. Yes, thou illustrious spirit, each parent, in the empire thou didst found, shall teach his babes, and bid them in future times teach theirs, that they are descended from a noble civil-father, who loved the glory of his country; and, while he sought it in heroic deeds, forgat not the excellence of virtue, nor the holiness of religion. Ye fathers, who hear me, ye confirm this declaration. Ye American mothers, I but speak your intentions. If the souls of the departed have cognizance of things below the skies, the glorified chief shall enjoy a reward of his labour for his country's welfare, in beholding his work and virtues continued to her praise, by the imitating gratitude of far distant descendants. Thus shall his name be useful to his country for ages to come. Thus may each individual sanctify the sorrows of his land. Thus may successive generations sooth the wound which cannot be healed: till grief shall be lost in that sublime veneration which history will exact of posterity, for the memories of the great and the good—till the globe they ennobled is wrapt in ruin.

No. III.

SERMON ON EXODUS II. 6.

Delivered at the Charleston Orphan-House: 1803.

“And when she had opened it, she saw the child; and behold, the babe wept: and she had compassion on him.”

AND who would not? If there be an object which can move all the tender feelings of our nature, it is suffering innocence. And if upon our earth suffering innocence can be found, it is in the desolate babe. You doubtless remember the circumstances which occasioned the beautiful scene exhibited in the text. The king of Egypt, jealous of the increase of the Israelites, had given orders that every man child should be destroyed at his birth. While this barbarous decree was in operation, the son of Jochebed was born. Like many an offspring of humble life he was a goodly boy; exhibiting in his childhood the buds of those qualities which need but the smiles of fortune to unfold them into excellent greatness. What could the distressed mother do? As long as she could she concealed her child. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein. In this slender vessel, with emotions doubtless which no words can describe, she committed her babe to the river

and to God: an emblem this of the hapless many, who, deprived of parental shelter by death or neglect, are left exposed upon the ocean of life, their ark but a bulrush, and their only hope the protection of Providence, and the kindness of the humane. Fortunately for the child, it was an hour in which mercy beamed upon the banks of the river, through the blackness of cruelty which overcast the land. Finished humanity, in a female form, came there to bathe. It was the daughter of the king. Amidst the flags by the brink she discovered the ark—she sent her maids to fetch it—“and when she had opened it, she saw the child; and behold, the babe wept: and she had compassion on him.”

We shall naturally be led by this affecting incident, to consider the nature of compassion, and ascertain the proper objects of it; and to contemplate its pleasures and rewards.

Man, in the perfection in which he came from the hands of his Creator, was endowed with a portion of that benevolence which is the Deity's darling attribute and glory. Social in his nature and capacities, he required some principle which would actuate him to diffuse the happiness he might find, and make the feelings of others his own. For this was sympathy implanted in his bosom. It was the mystic chain which should connect the heart of every man with his brother's, and cause the shock, by which one was affected, to thrill through the whole. Glistening among the ruins of the fall, this heavenly principle yet manifests the original greatness and beauty of the fabric, and under the various forms of compassion, charity, mercy, is the most precious relic of man's primeval excellence which we have left.

It is the peculiar merit and a principal object of the gospel of Christ, to have unfolded the worth of this principle—and given it proper direction. Softening all the asperities of the heart, and connecting by an eternal link man's duty to his fellows with his love for God—the gospel has given to benevolence new strength and an extended sphere.

The friend of the distressed, and the restorer of the dignity of our nature, it was the work of the Redeemer to free this virtue from the narrow views and unfriendly passions which obstructed its influence, and bid his disciples wear it as the evidence of their relation to him, and passport to the mansions of bliss.

Let not this heavenly principle be mistaken for that sickly sensibility which is the offspring of modern refinement—a sensibility which hastens to the exhibition of fictitious woe, and weeps at the delusive scene, but is cold to the suppliant eye of real distress; yea, passes by on the other side—a sensibility which yields transports of feeling and expressions of admiration when the asylum of the wretched rears its fine front to the view, but never extends a hand to give it that aid which is indispensably necessary to its support—a sensibility, whose votaries feel a tender concern for oppressed humanity in every clime, but are cruel in their families; do never sacrifice their own views and passions for the benefit of mankind, and often seek the gratification of their ambition by the ruin of other's reputation: by the slaughter of multitudes of their race. Would I impressively set before you the false nature of this baseless sensibility, and the fascinating power of its pretensions, it should be in the life of the refined, the exquisite, yet sceptical degenerate Rousseau. Him it could ravish with every thing beautiful in sentiment or nature, and raise to an admiration of himself, while it left him treacherously to ruin

beguiled innocence, and abandon the offspring of his crime to the charitable care of those, whom better principles had happily furnished with better and more useful sensibilities.

No. This visionary feeling, which has no object and does no good, is not the genuine compassion of the gospel. Christian benevolence is always efficient. It does not spend itself in sighs over the wounds of the unfortunate, but bids them up and takes the sufferer to an inn. It was operative virtue which the Saviour inculcated and exemplified. He wept, indeed, with the bereaved sisters at the grave of Lazarus, but he restored their brother to them from the dead. He beheld with pity the forlorn condition of fallen man; but he came down from heaven and gave his life for their salvation. Active benevolence was his character and command. The most finished picture he has left us, was drawn in its behalf. Its features are exquisitely wrought, and its expression irresistibly impressive. And well they might be—for he took it from an original of love, which the angels adore: he was himself the good Samaritan he drew. It is, when the domain of misery is contracted, and the sufferings of her subjects mitigated—when we see individuals uniting and combining their powers to feed the hungry, and clothe the naked—when hospitals are erected, in which the indigent sick may find relief, and hoary infirmity rest—when asylums rise to receive the guiltless, yet ill-fated foundling, and to protect the desolate orphan—and, when the temple is reared under the auspices of the liberal, in which the poor have the gospel preached to them, that compassion is seen a real form: the loveliest and most useful inhabitant of our globe. And let me observe, that these glorious institutions are peculiar to the Christian era—scarcely any of them being found before the promulgation of that religion, whose very genius forms us to weep with those who weep, and the greatest of whose principles is charity.

The transition is here unavoidable, from the nature of compassion to the proper objects of it. Whatever is vested by the Deity with life—whatever he has made capable of misery or susceptible of joy, is, when it suffers, an object of commiseration. For God doth take care for cattle.

“And the poor beetle that we tread on,
In corporal sufferance feels a pang as great as
When a giant dies.”

It is, however, towards his brethren of the human race that man's compassion should especially be extended. Among these, whoever suffers has a claim to our sympathy; whoever wants, a title to our aid. The children of misfortune are ever on our earth—Why should we indulge too severe an investigation of the causes of their wo. They partake of our nature; they are afflicted: and cold must be his charity, illy adapted to this region of infirmity must be his religion, who can check the benevolent impulses of the heart to scrutinize their merits. The cheering and invigorating influences of genuine compassion, like the rays which the Deity distributes from the luminary of day, are diffused over the whole region of infirmity—they fall, like the mercies of heaven, upon the just and the unjust. There are, indeed, in the lists of the unfortunate, some classes, whose title to the best services of benevolence are peculiarly strong and affecting. The venerable aged, whose day of life has passed in honest industry, without furnishing them the means, or leav-

ing them the ability, to render its evening comfortable; the worthy poor, who, born to better expectations, cannot dig, and fitted, but for some hard calamity, for elevated life, to beg are ashamed; the helpless children, for whom no mother watches and no father toils, who are left alone in this inhospitable world, stript of the choicest, the only treasure of early life, a parent's care—these have a claim upon compassion, which he who violates commits a sacrilege upon his nature.

If we argue from the course of the Deity's compassion, these last, the helpless orphans, are the most powerful claimants upon the pity of the humane in the whole multitude of the unfortunate. For none of his creatures does the Almighty Parent so affectingly express his care. He delights to style himself the Father of the fatherless, and the angels of these little ones do always behold his face in heaven.

Indeed, every circumstance which can excite the compassion, every motive which can call forth the charity of the benevolent, is combined in their condition. They partake of our nature without any of its actual guilt; they suffer, though innocent—almost unconscious of the cause of their misfortune. Upon the world they must enter—they must enter alone, without the common blessing of a parent's protection and guidance. It is a world in which temptation waits for the unguarded, whose paths abound with penurious vice, ruined innocence, and untimely death. Gracious God! What shall become of them, if thy offspring, Charity, do not descend and call the little innocents under her wings?

Perhaps from no exertion of compassion does so much good arise, as from that which is applied to the benefit of fatherless children. Short and few are the hours which benevolence may brighten for the aged at the verge of life. Imperfect, though precious, is the solace which sympathy gives to the afflicted, whose heart knoweth its own bitterness, and the stranger cannot intermeddle therewith. But it is the peculiar excellence of this charity, to snatch a whole life perhaps from wretchedness and ruin. When we consider that in the child of poverty, the seeds of genius, of virtue, of elevated useful character may often be hid, ought one miserable foundling, who knows no parent and has no crime, be unprovided for?—shall one poor orphan want a shelter? Who was the child that but for Charity's exertions must have perished in his basket? What was the fruit of that tender compassion, which has shed a lustre upon the memory of the humane Egyptian which shall not fade while the sun and moon endure? It was Moses—that Moses who was the deliverer and benefactor of his nation, the scourge of error, and the instructor of the world. Yes, this great and useful character owed his preservation, under God, to the lovely tenderness and beneficence of Pharaoh's daughter. And often it has been thus. Frequently from Charity's nurseries have those been transplanted into the world, who have shed a fragrance and beauty upon human nature, and been among the choicest blessings of society. In the wide field which this earth, alas! presents for the exertions of benevolence, there are none of her works more admirable and useful than the provision she makes for the fatherless children—the perishing babes.

But let us hasten to consider the pleasures and rewards which belong to compassion. These are happiness in the act—the love and admiration of mankind—delight in the hours of reflection, and the joys of heaven. The eternal father of all excellence hath so ordered our nature, that the very exer-

cise of any virtue is attended in some measure with reward. This is eminently the case with benevolence. The glow, which suffuses the soul, when the eye of relieved misery looks gratitude through its tears is a transport in which angels might be happy. It is the purest and sublimest pleasure of which our nature is capable. It is, indeed, the pleasure of God. The generous heart, partakes in the moment of compassion, of that delight, which flowing eternally from his eternal exercise of charity and mercy, renders the deity supremely happy in himself.

The love and approbation of mankind follow this complacence—humanity's charms irresistibly challenge admirers. We gaze with astonishment at the deeds of an Alexander, we bow with reverence to the shade of Newton—but the love of our hearts—the affection of the world rests upon the names of Howard and Rumford. And let not those whose offices of compassion are more secret and confined suppose they will not partake of this reward. Who is the man who is pleasant to our eyes and dear to our hearts in the social sphere? Who is the person in whose character all its faults are lost amid the brightness of one single excellence? With whom will the lone widow entrust the pittance which she wishes kept sacred as a patrimony for her little ones or safe as a resource in a wintry day? On whose life does the anxious concern of society wait—and on whose tomb do its tears descend? Is it not he whose deeds of benevolence proclaim him the friend of the unfortunate—whose active exertions and liberal contributions for public and private charities have manifested him the ornament of his nature and pride of the community in which he dwells? Yes. The benevolent heart irresistibly wins esteem. And from this esteem springs that good name, which is the saviour of life and rather to be chosen, in the estimation of the wisest and wealthiest of mortals than great riches.

Connected with this esteem are the delights to which compassion gives birth in the seasons of reflection. There are some moments when most men are compelled to retire into themselves, and review the course of their lives. The hour of death will bring these moments to us all. Sweet at these seasons is the remembrance of our benevolent deeds. The man, who has elevated his nature by noble efforts to improve the condition of his fellow beings, has now a pleasure peculiarly his own. He feels that he has not lived for himself alone. It fills him with exalted satisfaction. The remembrance of some generous charity comes over his mind in the day of adversity, like a sunbeam breaking through the darkness of a clond. His heart is refreshed with the recollection. It gilds with mild brightness his evening sky, and beautifies the approach of night. Even in the hour of dissolution next to that faith which the gospel inspires, the best soother of the last pillow is the reflection which memory has in store for the benevolent. The sorrows of death are mitigated, and the departing spirit of the good man cheered, while he knows that the memory of his useful life will be fresh in the world, and the alms of charity which covers a multitude of sins are had in remembrance before God.

But the pleasures of the benevolent man do not terminate with his life. While many rise up and call him blessed, he is gone to the consummation of his reward. Fitted by a life of kindness, compassion, and liberality for the society and employment of heaven, he is received by his God. The day ar-

rives of irrevocable doom. Bright with the radiance of compassion he stands among his race.

Short is his time at the bar. The righteous judge awards him an exceeding eternal weight of glory in the mansions of the father—and commences his bliss with a rehearsal in the presence of the assembled universe of every deed of benevolence he has done. “I was an hungered and ye gave me meat—I was thirsty and ye gave me drink—I was a stranger and ye took me in, naked and ye clothed me—I was sick and ye visited me—I was in prison and ye came unto me. For verily I say unto you inasmuch as ye have done it unto one of the least of these ye have done it unto me.”

After what has been said, need I, my respected hearers, appeal to your feelings in behalf of an institution which is already the pride and glory of your city, and whose object is the orphan's protection and improvement. Need I observe that such an establishment, like the rescued babe in the text, should have its mother, charity for its nurse, and the frequent smiles of the liberal for its encouragement. Need I speak that the Trustees of such an institution are worthy of every support which a community can give them—or tell you that each individual by extending his hand, will be himself instrumental in bestowing upon society many great, and perhaps eminently useful members, who but for this charity might have lived unconscious even of their own endowments, or sunk the victims of penury and vice. Need I carry you forward to the momentous day when the final consummation shall interest all earth and heaven, and shew you happy spirits in the realms of bliss, who in this asylum of the wretched which your charity had supported, were formed to habits of virtue, and shewn the path to heaven? I need not. While you only look at these little ones, and reflect that they are orphans, the emotions arise in each of your bosoms, which swelled the heart of Pharaoh's daughter when the rescued outcast, wept her into tears. Indulge the generous feeling. It is lovely in your nature. It is pleasant in the eyes of your God, as the light of his pure abode. The emotion is placed by him in your bosoms to secure to this asylum that aid which it asks—and to reward your charity with a taste of his choicest delight. Worthy Trustees, and superintending Ladies—to whose immediate care this pride of the land is confided—be rejoiced in your employment by its resemblance to the work of God—and an anticipation of their blessing whom you here rescue from misery and ruin. Little children love one another. “Remember your Creator in the days of your youth.” Forget not the kindness of your benefactors—and improve the advantages which they here procure for you.

My fathers—friends—and ye respected females, to whose fair forms the suppliant look of misery was never lifted in vain, let not this hour pass until it bless you with charity's pleasures and promise of reward. I place before you a picture, sketched with the pencil of the spirit of God, whose beauties you cannot fail to admire, whose expression your Christian character will induce you to imitate. They brought young children unto Christ that he should touch them—and his disciples rebuked those who brought them. But when the Lord saw it he was much displeased, and said unto them “suffer the little children to come unto me and forbid them not for of such is the kingdom of God. And he took them up in his arms, put his hands upon them and blessed them.” Beneath this picture, there is an inscription, copied from the re-

ords of truth in the archives of heaven, with which, if your hearts were not already open for the relief of the innocents, I might powerfully enforce their plea. Ye shall be recompensed—for these, indeed, cannot recompense you—but you shall be recompensed at the resurrection of the just.

No. IV.

A DISCOURSE

Upon the Importance of Literature to our Country, pronounced at Cambridge, before the Phi Beta Kappa Society: 1807.

THE importance of Literature to our country, is the subject which, with much hesitation, I have ventured to select for that part of the customary exercises of this day, which the committee of appointments has confided to my care. It is a subject, for which every enlightened mind feels an instinctive affection. And on ground, where the Muses have long held a favourite resort; at this season of the celebration of our annual Panathenæa; before a Society professedly literary in its character and pursuits, may I not flatter myself that it is a subject which no one will condemn as unappropriate or uninteresting. When I consider its greatness and its extent, I am prompted by diffidence to pause—and should turn with timidity from the course before me, did I not know that candour is always the presiding virtue of this festive week; did I not feel that I am speaking before brothers, whose bosoms are replete with that affection for each other, which views even failings with an indulgent eye.

The power of letters to soften the manners and refine the sentiments of a people, has attracted the notice of every investigator of the causes of national character. As far as history and observation furnish us with lights, we discover satisfactorily, that they are friendly to good feelings and elevated thoughts, to correct opinions and generous deeds. The barbarity of savage nature is softened, heroism is cherished, vice loses at least its boldness and its grossness, public spirit is purified, and love is refined, wherever the influence of correct literature is felt. What softened the manners of the originally barbarous Gaul? The enterprizes of war called him to the regions where the Muses had dwelt. He saw at Byzantium the monuments of art. He breathed in Asia the air which came over Parnassus. He returned to his country, where the light of literature was beginning to dawn, and from that time the manners of his country began to be refined. It is unnecessary for me to point you to the quick sensibility, the enlightened elegance, the humanity, and the polished delicacy of Athens; and contrast them with the roughness and barbarity of some of her neighbouring States. I need not recall to your remembrance the lofty honour, the public spirit, the manly virtues of Rome, when she clothed herself with the splendour of literature and the arts; and contrast

them with her ferocity under her earliest chiefs, or with her sluggishness and imbecility under her last emperors. Upon this part of our subject the annals of the world are replete with examples and lessons of experience. They generally, if not invariably, exhibit barbarism connected with ignorance, and letters with refinement. We may derive from them ample and impressive testimony, that, as far as manners depend upon human means, the best feelings of humanity are unfolded, and the highest elevation of character attained, not amidst the confusion and carnage of fields of war, nor the confounding din of domestic contention, but in the mild seasons of peace, under the benign influence of Pallas and the Muses.

I am aware it may be observed that ages of literary excellence have sometimes been ages of extreme dissoluteness. There is truth in the remark. The fact has arisen from the infelicity of our present condition. In the same bright sunshine which is favourable to the choicest vegetation, weeds will be rank and numerous. It had indeed been happy, for Greece and Rome, if, when letters freed them from the vices of barbarism, a pure and efficacious religion might have freed them from the vices of refinement. But let not the failings of a luxurious age be attributed to the spirit of literature, merely because they have been found together. Licentiousness has sometimes attached itself to liberty; and persecution has been found in company with the religion of peace. We are to look elsewhere, than to the expansion of man's mental powers, for the causes of the voluptuousness and vice, which may have tarnished the glory of his highest literary attainments. In the distinguished reign of Charles II. whose manners have given poignancy to the cavil we are noticing, the human mind bounded suddenly from the repellant point of superstitious rigour, to which it had been unnaturally forced and confined, to the opposite extreme. While it vibrated, there was indeed a triumph of dissoluteness: but when Literature recollected herself, and arose in her vigour to regulate its movements, the profligacy of Greatness was abashed, the temerity of Vice was restrained, the absurdities of Ignorance were exposed, the presumption of Folly, and the venality of Littleness were corrected, and the nation was gradually prepared to listen to the instructions, and pride itself in the name of that pre-eminent votary of Wisdom, whose writings at once breathed the purest spirit of morality, and were surrounded with the brightest splendour of literature.

Pass we from the influence of letters upon manners, to what is not less important to a people, and we trust will never be less dear to Americans, their influence upon the interests of religion. And is it asserting too much to say, that between religion and letters there is a reciprocal service? Let us look at the ages in which that pure and gracious religion which came down from heaven had its glory obscured; its efficacy manacled, and the beauties of its form marred by distortion, or covered with the drapery of absurdity. They were the ages of midnight darkness; the ages in which man seems to have forgotten that he possessed a mind; the ages in which learning, disgusted with the general apathy, retired to the cloister, and slumbered unnoticed amidst the poppies and night-shade, which Stupidity there cultivated with leaden perseverance, persuaded by Superstition that they were "herbs of grace." Let us look at the defenders of this religion, the noble champions who have gone before her, bearing the shields which have repelled, and

blunted and broken the shafts with which her adversaries assailed her. They stood indeed in the spirit of their God. But they brought successfully to her aid the force of improved reason, and were strong in the fruits of their learned researches. The very light of that stupendous reformation which restored to Christianity its purity and freedom, was preceded at its dawn, and facilitated in its progress, by the revival of letters. And it has been the opinion of many eminent divines, among whom, if I mistake not, we may reckon the late excellent professor of divinity in this university, that, ordinarily speaking, the arts of civilization and improvements of the mind will best open the way for the extension of this light into savage lands. Such indeed is the constitution of man, so fine are the powers of association, and so indissoluble the links of the mysterious chain which connects all his faculties with each other, that a cultivated taste and improved understanding, an acquaintance with the perfections of nature and the beauties and sublimities of art, prepare his mind to admire the harmonies of moral science, and to venerate the greatness of truth. It is a high and important office of our holy religion to check the pride and prevent the abuses of science; to subject all human attainments to the wisdom of God. But she disdains not the aid of those noble faculties with which the beings are distinguished, to whom she is sent, nor of the acquirements which are placed within their reach.

“*Proximos illi tamen occupavit
Pallas honores.*”

Biblical knowledge may correct and confirm her ancient records. Eloquence may be the most successful instrument in impressing her instructions upon the mind, and conveying the balm of her consolations to the heart. And sound principles of criticism and taste are, under heaven, efficacious means to preserve her votaries from the fantastic forms of superstition on the one hand, and the wild reveries of fanaticism on the other. Could it be supposed that in this enlightened country there are any who question the utility of learning to religion, and with a spirit worthy of Omar would exclude the powers of genius and literature from her service, we would point them to the dark ages, and to many an unhappy region, in which ignorance and superstition are found wedded together, and the best virtues of humanity dead at their feet. To these ages and regions let our country look; and, as she values the blessing of a pure religion, she will estimate anew and more highly the importance of our seats of learning, and consider it as a leading duty of national wisdom to promote, by all practicable means, the cultivation of the minds of her citizens.

Besides this general influence of literature upon manners and religion, its aid is important in the formation of the statesman, and embellishment of the hero. It inspires and cherishes that love of glory, which is favourable to the production of brilliant and useful characters; and the keys are in its keeping of many of the sources of that liberal feeling and superior information, which frees men from the confinement of contracted views, and raises them above the influence of narrow considerations. A knowledge of the opinions of the wise of all ages, an acquaintance with the experience of nations under different forms of government, an enlarged perception of the nature and operation of human passions, correct principles of criticism and reasoning, an intimacy with the purest models of political wisdom and patriotic spirit, ability to bring

the treasures of language to the illustration and defence of truth, and that magic power of eloquence, which in Cicero could detect and confound the enemies of the commonwealth; and in Demosthenes could rouse from their delusions the slumbering citizens; which in Chatham could gather glory around a British senate, in the day of its feeblest policy; and in Ames could control a whirlwind of passions at the moment when it would have prostrated in its maddening course the venerable father and the peace of his country; these high attainments, which alone can qualify men to be entrusted with the care of their country's prosperity and fame, are most of them found, and all of them improved, in the walks to which learning conducts her sons. They are not innate: nor can it be supposed that they spring up to the hands of the husbandman in the furrows of his plough; or descend unsolicited upon the savage, through the shades of his forest. They are the gifts of Minerva, to the assiduous votaries of her temple; and the people are wise, who discern their value and give scope to their influence. The era of a nation's greatest glory is generally the era of its greatest literary splendour. The most brilliant age of royalty was that of Louis the Fourteenth, when literature and the arts gave a lustre to the reign which was scarcely surpassed by the glory of that monarch's arms. Of republican felicity, where shall we find a more interesting picture than Florence exhibited, when the love of letters was the pride of her chief citizens, and the offices of state were filled with men of genius and learning. Greece, with whose name is associated in the scholar's mind the claim of transcendent refinement: Greece was at the acme of her glory when the letters and the arts poured the brightest beams of their powers upon her states. And the conqueror of Greece, the mistress of the world, rose not to the complete ascendancy of her superiority, till she had appropriated to herself, not only the territories, but the spirit and literature of the nation she had subdued. Pale, then, as the beams of the waning moon in the light of day, was Grecian splendour, when in full orb'd majesty Rome stood at her zenith, attracting by the combined effulgence of letters and her arms, the admiration of genius and the homage of the world. But with the declension of this effulgence her greatness declined, and Rome, it is an observation of the great English poet, worthy for the instruction of nations, to be graven upon the last stone of her ruins:

“One age saw both learning fall and Rome.”

The invention of the art of printing has introduced a new agent upon the character and fortunes of nations. A free press is esteemed, in this country, the palladium of our liberty and dearest privileges. Well regulated, it may have claim to this high estimation. But a freedom to perpetuate falsehood, licentiousness and malignity, without restraint, is the unhappy and dangerous freedom of reprobate spirits. The interference of law is here difficult; and has frequently been found dubious and ineffectual. The best guardians of the press are good sense and a cultivated taste in the people; and writers, who have imbibed at the high sources of intelligence a spirit of manly virtue and correct opinion. There is ever in republics a subtle adversary to national happiness, by which the utility of the press is often prostituted or impeded. It is the monster faction. Of base spirit, groveling, yet ambitious, it finds its way into the happiest regions, in the form of an angel of light. In the hour

of tranquillity and sleep it plants itself by the public ear, forging illusions for the fancy, and inspiring venom to taint the animal spirits. The work of this fiend is destruction—destruction of the virtue and happiness which its own restlessness, envy, and malignity will not suffer it to endure. Among the most vigilant and successful spirits which heaven has sent to detect and confound this foe to public prosperity, is high-born satire. With its spear it touches the monster, and

.....“Up he starts
In his own shape
 Discovered.”

This dread corrector of faction and folly is bred in the regions of Pieria. And fastidious in the consciousness of superiority, it seldom vouchsafes to appear where letters are neglected. When it comes in its dignity and power, when it acts upon passions which God has implanted, and is actuated by motives which God will approve, when it aims to rouse the fear of shame and the love of glory to the aid of truth, virtue, and the public good, it is at once the boldest asserter of the Press's freedom, and the firmest protector of its utility.

By ignorance, as well as faction, this new and important agent upon the interests of nations may be impeded. It is an enlightened Press that is a national blessing. *Unless it be wise, in vain will it be free.* With the aid of Learning and Genius, it may cherish in our country the spirit of Freedom, and promote her happiness and renown by the diffusion of knowledge and refinement. Without their aid it can give neither wisdom to her citizens, nor celebrity to her characters.

But who loves his country? Would he have her honourable and happy only while he spends in her lustre his own short life? Would he have her great and renowned only in the transient period which is generally allotted to national existence? The genuine patriot wishes for his country a present and a posthumous fame, he would have her heroes admired, her statesmen revered, her glory celebrated, her example quoted in far distant ages. If the period must arrive, when she shall bow to the common fate of empires, he would have the places of her departed glory frequented with a generous sadness by the geniuses of future times, and her very dust venerated by the traveller, who in remotest ages shall pass by her tomb. And what but letters and the arts can confer on our country this unperishable renown? Rome owes more to her letters than to her arms. The latter without the former would not have given immortality to her name. The arts which she fostered have embalmed the proudest memorials of her glory; and Time views with increasing awe *those* relics of her greatness, which *her* Muses have taught him to venerate. Our country in no other way can perpetuate the memory of her renown. Her great men are mortal. Her existence is perishable. The gratitude of her citizens does not demand, and the economy of her government does not afford, monuments of brass or marble for the bones of her worthies. To her poets and historians we must confide the care of embalming her celebrity. It is in the pyramids, which her sons of genius must build, that the knowledge of her greatness and the fame of her heroes shall be preserved for ages.

There are obstructions to the progress of literature and the fine arts, which it will not be foreign to our purpose to notice, and every lover of letters and

his country should endeavour to remove. Conspicuous among them, and frequently deplored, is that want of patronage, which leaves in cold neglect the exertions of ingenuity, and prefers to intellectual superiority more ignoble attainments. Genius is often the growth of the rude forest or the obscure glade. If it be not brought into a genial soil, and invigorated with the enlivening beams of attentive encouragement, it must wither upon its stalk, or give its glory to the wind. It was in the distinguished age in which Pollio and Mæcenas lived, and the public eye was turned with fond regard upon all the concerns of letters, that Cicero spake, and Cæsar, and Livy, and Sallust wrote, and Virgil and Horace sang. It was in the celebrated days, when Richelieu with affection and liberality wooed letters to France, and Louis afterwards with prodigal caresses maintained and promoted them—when an academy of *Lettes* sprang up under the auspices of royal bounty, and was presently followed by an academy of science, that Corneille and Moliere, Racine and Boileau flourished; and Paris became the most splendid resort of Genius and the Muses. What improvement of taste, and developement of learning were effected in Italy under the beneficence of the Medici; whose generous policy gave consequence to talents by bestowing employment and honour upon ingenious and learned men. In Great-Britain, if the patrons of learning have been partial, they have been numerous; and we find her happiest wits, and best scholars, either basking in the smiles of the court, or reposing in the shades of private munificence. It is with extreme reluctance we are compelled to own that our country has not yet been distinguished for a generous encouragement of letters and the arts. Her painters seek in foreign climes the animating rays of public favour. Her philologists and historians have not found the paths of their literary labours, the paths of ease and preferment. And her poets—Apollo blushes indignant, when he beholds them crouching through necessity to fortune in some inhospitable region; or contemplating in sadness, over forgotten productions, the poverty they might procure to themselves by frequent efforts of their genius.

It has been remarked, and we fear there is too much foundation for the remark, that the passion for wealth, and the ardour of political contention, which are perhaps the predominant traits in the character of our countrymen, have retarded the ascendancy of genius, and obstructed the progress of letters. Wealth, which gives leisure and ease; which procures the finest models of art, and the best copies of ancient authors; which promotes the intercourse, and facilitates the researches of the learned, is unquestionably favourable to the interests of literature. But when it is the absorbing passion of a people, when it is pursued only for itself, and the extent of possessions is the measure both of merit and influence, there will be little emulation of superior attainments. The soul, intent upon the acquisition of sordid wealth, as the only means of power and distinction, will have for intellectual pursuits neither time nor regard.

“Fervet avaritia miseroque cupidine pectus.”

In like manner, that open discussion of public measures, and equal access to public honours, which are the privileges of a free people, are not unfriendly to the developement of genius, and interests of learning. But there is a warmth of contention, in which the just claims of talents and wisdom are dis-

regarded; and confidence, honour, and public employment are bestowed, not upon the sage and the hero, not upon the ingenious and learned, but upon the subtle leaders of the successful party, or the wretched minions of unprincipled power. In each of these cases there is a deadly chill upon the exertions of superior minds. The Muses in disgust retire to their groves, and their votaries, disheartened, hang up their harps upon the trees that are therein.

Shall we be pardoned the expression, if we further observe, that through the innovating spirit of the times the *republic* of letters may have its dignity and prosperity endangered by sliding inadvertently into a *democracy*? We have heard the time lamented as lost, which students, who would attain to legitimate honours, are compelled to spend in the retired walks of ancient learning. In this sagacious and prolific age, men have discovered better models than the *Iliad* and the *Æneid*, and better instructors than Cicero and Quintilian. A Bloomfield has sung from his bench—and what is the advantage of a toilsome acquaintance with languages that are dead? The Indian is eloquent by the force of nature—and where is the necessity of models and laws? Much to be deprecated is the spread of these wild sentiments, which, like the irruptions of the barbarians upon the civilized world, would overturn all that is great and beautiful in the walks of literature, and leave in their stead the barrenness of desolation, or the uncouth productions of ignorance and rudeness. Let it be remembered, that whatever there is of correct criticism and taste in the world is to be traced to the recovery of the classics from obscurity and corruption. In the study of these commenced the revival of letters and the liberation and improvement of the human mind. These masters of antiquity were conducted to the Castalian fount by the goddesses of the spring themselves. Let us discourse with them of the way; and not disdain to follow their steps, when we are witnesses of their immortality. It is with literature as with government. Neither is a subject of perpetual experiment. The principles of both are fixed. They spring from sources, and have relations, which are unchangeable and eternal. If men will despise the principles and rules which are founded in nature, if they will disregard the models which time has proved and hallowed, if they will be irregular in their literary appetites, and arrogant in their designs—what wonder if they should be often left by the justice of Olympus to delight themselves on the bosom of a cloud, and the world of letters should be overrun with Centaurs?

Ignorance, or corruption, in the very important tribunals of criticism, would unquestionably impede the progress and diminish the reputation of American literature. If those should be permitted to erect themselves into literary censors, whom the divinities of Helicon have not anointed, nor deep and thorough acquaintance with ancient authorities and established principles prepared; if indolence, friendship, or political partiality should pervert the judgment of our literary courts, and affix the seal of unqualified approbation to works of small or questionable merit; if proficients in the arts, and professors of learning, in giving their opinion upon the productions of the day, suffer their minds to be prejudiced by the clamour of the moment, and learn of the multitude what to admire, instead of teaching them what is admirable—who can anticipate all the consequences? The public taste would be vitiated. There would be herds of imitators of the false excellencies, to which corrupt criticism had given currency. And instead of having our admiration excited,

and our attention fixed by distinct and splendid greatness, we should be obliged to turn away, wearied and confused, from the multifarious glitter of countless ephemeral productions.

Here let us be permitted to remark, the importance of an able and judicious management of periodical publications. These miscellanies may undoubtedly have a considerable influence upon the literature of a people. In the hands of such men as Addison and Johnson, Goldsmith and Steele, they confounded absurdity, and rectified opinion; they roused attention, and engaged it in the service of the Muses; and formed and refined the public taste. Very great, we are persuaded, would be the advantage to the literature of our country, if the meritorious editors of these works were enabled, by the generous patronage of the rich, and the liberal contributions of the learned, so to conduct them, that Minerva would not blush to find her image in the frontispiece; and the streams which are conveyed by them into the circles of the fashionable, and the closets of the studious, might be brought, under her direction, from the fountains of Ilyssus.

America, in the freedom of her government, the face of her territory, the native powers of her citizens, the toleration which subjects no reasonable efforts of the mind to penalty or dismay, and the rich capital of England's learning, which community of language enables her with facility to use as her own, has certainly opportunity and inducements to vie with any nation upon the earth in the pursuit of literary distinction. And let us not defraud her of her just praise. Above the meteors which flit in great numbers across her literary hemisphere, we may discern here and there a fixed star. It is with new and peculiar delight, that we behold the professional chair of Oratory and Rhetoric, in our beloved University, now filled by a gentleman,* whom, if he were not left upon Hybla in his infancy, the bees found in his youth, and having committed their treasures to his lips, left him to delight his country with his mellifluous eloquence, and, by his wisdom and example, to conduct her youth to literary glory. In such ornaments of her academic institutions; in her advancing age and opulence; in the increasing munificence and taste of her citizens; and in the multiplied number, and growing respectability of her literary associations, our country, we trust, will find inducements to emulate, in her course, the splendour of Grecian and Roman renown. In the transport of hope we would forget, to-day, all presages of fearful hours, and dwell upon this delightful expectation. As yet, we trust, it is with our country but the morning of her appointed career. She will continue to *rise* and *brighten*—not, like the comet of other hemispheres, erratic in its course, baleful in its aspect, and threatening to unhinge the order and safety of the spheres—but, like the orb of day, moving on among the nations of the earth with steady progress and increasing splendour. In her wisdom and virtue will be “the greatness of her strength,” and her literature will give radiance to her

* The Hon. John Quincy Adams.

† Among these, a distinguished rank will, in time, be taken and preserved by the ‘Boston Athenæum’—an association lately formed, after the model of the Athenæum at Liverpool, for the promotion of literature, science and general knowledge. It has at its head the learned Chief Justice of the State; and from the character and views of many of its members, promises to be one of the most useful and pleasant institutions of the enlightened metropolis which has given it birth.

beams. And when she shall have reached the meridian of her glory, that point from which a nation's prosperity begins to decline, may the God of heaven, who assigneth to the nations their time and their place, command with the voice, to which even the fixed laws of nature will bow, *that she long stand still*—a source of light, a centre of harmony, and a manifestation of His power and glory to the admiring world.

No. V.

EXTRACTS

From his Annual Addresses to the Convention of the Diocese.

1813. He thus concludes a very short address:—"This brief statement, brethren, is made, that the very useful canon, for providing for an accurate view of the state of the Church, from time to time, might not seem, at any time, to have been disregarded; and in the hope, humbly entertained, that future years may, through the blessing of God, exhibit a greater progress of prosperity in the affairs of the diocese."

1814. "*Brethren of the Clergy and Laity of the Convention*,—In the view which I am required, by an useful canon of the Church, to give you, 'of the affairs of the diocese,' since the last meeting of the Convention, it will fall within the scope of the regulation to congratulate you on the degree of concord and Christian fellowship, with which our churches are blessed. It is hardly possible, that in any society, composed of many parts, and all the parts of frail and fallible beings, there should exist such an entire unity of opinion and community of feelings, as to produce always a perfectly harmonious co-operation towards the accomplishment of the same ends. As near an approach to this happy state, as is compatible with the condition and infirmities of man, is, through the good blessing of God, at present enjoyed by us in this diocese. In a degree, which it is gratifying to me to remark, as it has doubtless been pleasing to you to notice, the clergy of the diocese are kindly affectioned, one to another, with brotherly love; and their respective parishes being knit together, and compacted by that which every joint supplieth, are, it is humbly hoped, making some increase of the body to the edifying of itself in love. Thus far there is unity, and all will ever be concerned for the interests and feelings of all, if we be actuated by the genuine spirit of the religion of Jesus Christ." * * * * *

"Among the means, which would be most likely, under the blessing of God, to increase the prosperity of the diocese, are the services of missionaries. There are in the State many vacant parishes, and other places in which the Episcopal population seems too small for the support of the ministrations of the Church, but where are found many families, who, when they hear of the

faith and worship of their fathers, express a desire to have them re-established, and would, with happiness, and in all probability with improvement, welcome the occasional services of clergymen, who were not stationary among them. It comes within the design of this address to state, that the sending of missionaries is one object of the 'Protestant Episcopal Society for the Advancement of Christianity in South-Carolina;' and that the importance of this object may well claim for that institution the exertions of all the friends of the Church, that its funds may be more proportioned than they at present are, to the extent of its purposes, and the scope afforded by the exigencies of the diocese, for its pious designs. Among the fruits which might be expected from the labours of judicious missionaries, would probably be the repairing of the once goodly churches, which are now lying in ruins; an act, which, though the buildings should not be immediately used, would, in a Christian land, be a becoming expression of reverence for the Deity, and regard for whatever has relation to his name." * * * * *

"The purposes, brethren, for which this Convention is instituted, being solely of a religious character, and directed chiefly to the enlarging, strengthening, and adorning of the *spiritual* building in this part of the Saviour's kingdom, whatever will facilitate, in your several parishes, the repairing of the houses of worship, which are laid waste, and the obtaining and settling in the diocese of a greater number of clergymen of piety, talents, and zeal, would be favourable to the furtherance of the objects for which we here assemble. In advertent to the situation of many of our parishes, the words of the Apostle present themselves forcibly to the mind—*how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?* In the character of the Deity we worship, in the privilege of being called to a knowledge of the gospel of the Redeemer, in the felicity of participating of the order and liturgy of the Episcopal Church, in the hope set before us by our Master, and in the consciousness of our past deficiencies, what inducements may be found to do what we can in future *for the house of our God, and for the officers thereof?* If, while we are looking to 'the affairs of the diocese,' we call to mind the ties which bind us together, and whose cause it is that we have in hand, we shall, each one of us, adopt the language of the man after God's heart—*for my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good.*"

1815, (February). "In reviewing the affairs of the diocese in the year that has elapsed, since we were last assembled in Convention, it is a prominent and pleasing fact, that the Church of this diocese has, after an interval of many years, been again represented in the General Convention of the Protestant Episcopal churches in the United States. As a member of this body, this diocese has a joint interest with the other dioceses in the common prosperity of the Church. And you will learn with pleasure, that the result of this interview of the different parts of the whole body, was a grateful persuasion, that the churches in this country were rising in their strength, and putting on their beautiful garments; and that there was ground to hope that the Lord God would dwell among them." * * * *

"In the course of these visitations, it has been a source of much pleasure to observe, that the *doctrines* of the Church are, by those who take any lively

interest in her welfare, very generally embraced in their purity. The form of sound words is held fast, it is believed, by the serious members of our community; and there is perhaps as good a degree of *unity of faith* among them, as exists in any part of the universal Church, of the same extent and means of information.

“There is also a growing attachment to her *order*. It is gratifying to remark, with relation to this particular, that the ancient practice of administering baptism in public, has, in many parishes, been happily restored. Whether we consider the import of this sacrament, or the structure of the office for the administration of it, or the beneficial effects upon our congregations of *publicly* administering it, this restoration of the primitive usage of our Church is cause for much gratulation to those who love her prosperity. Attention, too, is paid by the clergy, in a degree which is highly commendable, to the important duty of instructing children in the catechism—a duty, in which parents and guardians may advantageously co-operate with their ministers, by preparing their children for this exercise and sending them to it. And not till the day of the consummation, can it be manifest, how much both they and their offspring may have cause to rejoice in the faithful discharge, through their co-operation, of this part of the ministerial functions.” * * * *

“It is, mentioned with peculiar gratification, that the infant Society in Columbia, under many difficulties and discouragements, have erected a convenient and respectable building, which has been duly consecrated to the purposes of Christian worship, by the name of Trinity Church. From the situation of this Church, near the college of the State, and at the seat of government, the pleasing hope arises that in this temple will be reared many future ministers of the Church; and that hence there will be diffused, into regions which it has not yet reached, a knowledge of her faith and worship; and also in time to come, a stated enjoyment of them.

“In this city, the greater part of a century had elapsed since any Church had been erected by the Episcopal community. An attempt has recently been made by a zealous part of this community to build here another temple to the honour of Jehovah—and when we think of the number of members of our denomination, who have no accommodations for attending public worship, and behold other temples, under the zeal of their builders, rising up in rapid succession around us, it is mournful to witness the silence which pervades the unfinished walls of the third Episcopal Church. It stands, and in its silence would seem to say, is it nothing unto you, all ye that pass by? As a common concern, it is an object of the charity of all Episcopalians—and in this assembly it need not be asked, what charity is more noble or more useful, than that which builds churches for the worship of the Most High God, our Redeemer?”

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“So far, brethren of the clergy and laity, as my observation has extended, it appears that one principal cause of the decayed state of many parishes in this diocess, is the want of funds. In one parish (that of St. John’s, Berkley), a laudable attempt has been made to provide a substitute for the funds (by means of which the ministrations of the temple were formerly supported), by a subscription of a per centage upon the produce of the current year. The attempt, it is probable, will succeed. Were some such plan adopted in the vacant parishes, for affording that decent and certain maintenance for the

ministers of the gospel, to which the gospel itself entitles them, it might, under the blessing of the Almighty, facilitate the restoration, to these parishes, of the ordinances and worship of our holy religion.

“Till funds for the purpose are provided, it would seem the business must rest upon missionary labours, and the gratuitous services of the clergy of the diocese. The latter, in the last year, have been cheerfully and frequently rendered, agreeably to an arrangement made by the clergy among themselves, that each one would visit one or more of the destitute parishes, as often as would be consistent with his obligations to the parish with which he was particularly connected.”

1815, (December). “The state of their houses of worship will generally indicate the degree of attention which is paid by any people to their religious concerns. There is undoubtedly manifested in this diocese an increased sensibility on this subject.” “In some other parts of the diocese, attention has been paid to the decency of enclosing with suitable fences the sacred spots, where the ashes of those, who once worshipped in the churches, rest—a decency, to which it is to be wished a similar attention might every where be paid—as indicating a pious regard for the bodies, which the Son of God hath redeemed; and which there rest in hope; and as calculated to save our country from an opprobrium, to which unfinished churches and unprotected graves might tempt the traveller justly to subject it.

“In the course of the visitations which have been made by me, there has been marked, as a cause of the decayed state of our Church in many places, the want of active co-operation on the part of the laity. The clergy are, indeed, the appointed guardians of God’s spiritual house. In this province, there are concerns committed to them by the Great Head of the Church, with which it would be improper for others to interfere. But these concerns are altogether of a spiritual nature. To the temporal affairs of the Church as the clergy neither have, nor should have, the care of them, so neither would their occupations admit of their paying so judicious and effectual attention as may be paid to them by the laity. The joint exertions of two or three influential laymen, in any parish, would go far towards restoring to use and to beauty the temples which are now seen in ruins.

“There is a consideration growing out of the nature of the climate in this State, which, it is believed, has checked, in many parishes, such exertions. ‘We remain (it is said) in the country only six months in the year, and what avails it to repair our churches and provide a ministry?’ But surely men should not refuse to render to the Deity in one part of the year, what is due to him in every part of it, because they cannot always pay it in the same place. Surely they should not in any place neglect to provide for themselves and their families those instructions and comforts of his word, which they every where need, because they cannot always receive them there. Let it be considered, how many Christians in those six months, where no Church is found, are deprived, in the Lord’s Supper, of the most comfortable ordinance of their religion; and, in the exercises of public worship, of the most valuable and satisfactory occupation of their lives. Let it be considered, how many youths in those six months may acquire the habit of disregarding the sabbath of the Almighty, and neglecting the services—the protecting and saving services—of his holy temple. Let it be considered, how many persons in those

six months are arrested by the king of terrors, whose sorrows on the bed of death are soothed with no kind office of religion; with whom, on the confines of eternity, there is no messenger of the Most High to warn them against perdition, and point them the way to heaven. How fatal would it have been to the inhabitants of the villages, in which our Saviour sometimes deigned to reside *awhile*, if they had rejected his ministrations because he would not abide with them *constantly*! How many were saved by him in places in which the voice of his word was but *occasionally* heard! If these considerations had their proper weight, would they not induce the laity of every parish to provide in their parish the ministrations of the temple, though they could enjoy them only a part of the year?

"It is not, however, by attention to her outward concerns only, that the laity may promote the prosperity of the Church. On their attention to many spiritual duties depends much of her piety and respectability. There is, it is to be feared, a neglect, too prevalent, of the pleasant and very useful duty of family worship—a duty, which has always been most attended to in the most pious ages, and the influence of which, upon the religious state of a people, must, in the nature of things, be very considerable. Where there is attention paid to this duty, as, blessed be God, there already is in many families in the diocese, the choicest pleasures of the domestic circle are found and seen around the domestic altar; and were it generally attended to, it is believed that it would not only have the happiest influence upon the families which regarded it, but also bring down a blessing upon the churches to which those families belonged. By promoting, moreover, the circulation of approved religious books, and by an exemplary attendance on the worship and ordinances of the sanctuary whenever they have opportunity, and above all by instructing their children in the catechism, and making them acquainted not only with the common principles of Christianity, but also with the distinctive principles of our Church, the laity may do much towards the restoration of her prosperity and renown. To the want of this co-operation may be attributed, in a great degree, the feeble state both of her spiritual and temporal building." *

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"In adverting to the clergy, gentlemen of the Convention, I am brought to a subject of great moment, not only to the churches in this diocese, but to those of every diocese in our Union. Daily to be lamented is the difficulty of obtaining ministers for those parishes which are willing to support them. Daily to be desired is a supply of clergymen, able by their piety, their talents and learning, to do honour to the Church, and advance the cause of God. Sensible of these things, many of the clergy of the Church in the United States, have, for several years past, been meditating the establishment of a Theological Seminary, for educating candidates for the ministry, which should be the offspring and care of the whole Church, as the best means, under heaven, of giving to our churches a body of enlightened, worthy and united clergymen, thoroughly furnished for the work of the ministry, and bound to each other with those ties, by which individuals become connected, who, at the same place, are engaged, in early life, in the same holy pursuits. During the last General Convention, at the instance of the Church in this diocese, the subject was brought before that body, and it was then referred to the bishops, or, where there is no bishop, to the ecclesiastical authority in each diocese, to

ascertain the sense of their respective dioceses concerning the expediency and practicability of this measure. Between the present time and the next meeting of the General Convention, there will intervene another meeting of the Convention of this diocese. And though I can entertain no doubt concerning the sentiments which will here prevail, yet, as a means of forwarding to the General Convention the strongest support of our diocese in behalf of a measure promising so much respectability and benefit to our Church, it is recommended to the delegates of the several parishes, to request of their respective parishes to furnish their delegates to the next Convention, with their opinions concerning the expediency of this measure, and the probable aid which would be obtained in their part of the diocese towards the accomplishment of it. In this way, the next Convention of this diocese may be able to furnish me with such views of the subject, as will be efficient in aiding the friends of this important design in accomplishing their wishes " * * *

"At every examination of the condition of the Church in this part of her abode, there are apparent two causes, probably connected with each other, which retard her prosperity—the want of clergy, and the want of funds. With regard to the former, till such time as the measure just mentioned shall remove the difficulty, we must depend much in this diocese upon the operations of the 'Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.' And this cannot fail to be an additional inducement with every friend of the Church, to promote, by all laudable efforts, the enlargement of the funds, and increase of the members of that institution. With regard to the latter, the want of funds: endeavours are making in some parishes, which might be advantageously imitated by all, to provide by means of permanent funds that sure and sufficient maintenance for the ministers of the gospel, to which the gospel itself entitles them. And may it not be hoped, that while under the influences of peace, the silver of the people of our community is multiplied; and their gold is multiplied; and all that they have is multiplied; they will be anxious to devote a portion of the wealth which God is giving them to the support of the honour of his house and of the offices thereof? When it is remembered how acceptably the piety of God's ancient people was expressed by their care of his temple and its services, and how large a part of their property, certainly not less than a tenth, was appropriated to this purpose; it ought not to be believed that *Christians*, in seasons of prosperity, will be surpassed in generosity to the Almighty by Jews; and suffer the institutions of religion to languish for want of funds. Were as much now done in this way, as God required his chosen people to do, we might reasonably expect, that the prosperity of our Church would keep pace with the prosperity of our country; and the latter might participate with the former of that blessedness, which, by the promise of the Almighty, rests upon his Holy Hill of Zion.

"If, brethren of the clergy and laity, in adverting to 'the affairs of the diocese,' we find some things upon which to congratulate ourselves and to praise our God, you will perceive, also, that scope remains for greater and happier exertions. Of the Church it would be impious to despair. Small, indeed, it is in this diocese. But small as it is, a little one may become a thousand; and a small one a great people. To it, in its collective capacity here, he who addresses you would apply the comfortable declaration, which every congre-

gation regularly associated for the purpose of acknowledging and serving the Redeemer, however few in number or feeble in means, may also apply to themselves, 'fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' May he, by the power of his grace, *stir up the wills and affections of his faithful people, that they, plentifully bringing forth to the support and service of his Church the fruit of good works, may by him be plentifully rewarded through Jesus Christ our Lord.*"

1817. "Closely connected with the affairs of the diocese, by reason of its happy influence upon them, is the prosperity of the 'Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.' It is mentioned, therefore, as properly included in the object of this address, that Providence has continued to smile most graciously upon this institution, with which the future strength and growth of the Church in this diocese, will in all probability be very intimately connected. A Theological Library founded, and increasing, under its auspices, promises to be not only a valuable convenience to the candidates for the ministry, but a source of useful knowledge to all the members of our community. It is stated, moreover, with emotions of new and very great pleasure, that, actuated by a desire of the prosperity of the Church in this diocese, a pious female, who, while she lived, was one of its purest and most exemplary members, Miss Theresa Julia De Tollinere, has bequeathed to that Society, to be applied to the purposes, by which it is aiming to promote this prosperity, one half of a considerable estate, to be possessed by them after the decease of an aged father; to whose comfort her filial piety led her to devote, in the first place, the use of all her property so long as he shall live. A deed, so pious, so munificent, and likely to have ultimately so great operation upon the interests of our churches, that I am sure you will, with me, deem it due to her worth, that it should here 'be told for a memorial of her.' "

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"It is not among the least of the benefits which may be expected to result from this coming in of the churches to our association, that, by the best of all possible means, *a knowledge of facts*, it will correct any ill-founded apprehension, that this Convention is pursuing, or can pursue, any other objects, than the increase and religious prosperity of the Church in this part of her earthly abode. God grant, that as in an auspicious season of primitive Christianity in Judea, and Samaria, and Galilee, so here, under his gracious providence, his churches may 'have rest;' strengthening, by communion and fellowship, their sense of their joint relation to their common head, Jesus Christ, the Redeemer of them all; and their obligation to promote, as much as in them lieth, the prosperity and happiness of each other—and that, '*walking in the fear of the Lord and in the comfort of the Holy Ghost,*' they may, to the glory of his grace, be happily and abundantly '*multiplied.*' "

No. VI.

PROTESTANT EPISCOPAL SOCIETY.

Address to the Members of the Protestant Episcopal Church in South-Carolina; and Extracts from the first, second and sixth Annual Reports of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina: from the pen of Bishop Dehon.

In presenting to you the constitution of a Society, formed for the promotion of religious knowledge, learning, and piety, in this State, the committee, appointed to publish and distribute this constitution, find themselves unable to refrain from addressing you upon a subject, which, in every view of it, presents itself to them, as worthy to interest the feelings and engage the favour of every lover of our excellent Church.

The "pure and undefiled religion" of the gospel, is the most valuable gift which the Almighty has bestowed upon the inhabitants of the earth. This religion Episcopalians enjoy in all its perfection; and they cannot be too thankful to its adorable Author, for the sound faith, the useful, and happily combined orders of ministry, and the rational, decent, holy forms of worship, with which their Church is distinguished. But it is a very important part of that beneficence, which every man owes to his fellow-man, and a highly becoming expression of that gratitude, which every Christian owes peculiarly to his God, to extend, as far as he is able, the enjoyment of the religious advantages, with which he himself is blessed. Actuated by this sentiment were the members of the venerable Society, to whose pious and benevolent exertions many of the churches in this country owed their origin; and under whose patronage they advanced to maturity, and became parents of others; many of which are now flourishing, though some are fallen asleep. The same benevolent principle is, in our age, giving birth to many societies, which propose to themselves similar objects, however diversified their modes of operation. Amidst the convulsions, strifes and carnage, for which the age is distinguished, it is the pleasantest relief which the mind of the Christian, and may we not say of the philanthropist, can find, to turn from the scenes of contending warriors and confused noise, and behold the mild spirit of the religion of the Redeemer, exciting his disciples to establish institutions, and amply endow them for informing the minds, alleviating the miseries, increasing the virtues, and promoting the salvation of the children of men. Upon these institutions the eye rests with delight. They are as sunbeams, breaking here and there through the dark and portentous clouds which hang over the world. Around them will be found the softest light, with which the future historian will relieve the shades of the pages, on which he shall exhibit the events of our day. While it is thus delightful to behold the operations of Christian benevolence for the promotion of faith, and virtue, and happiness, among mankind, shall the members of our Church be cold or inactive, when they have,

in the increasing population of the State, the difficulty of procuring clergymen, and the melancholy decay of several once-flourishing churches, such powerful incitements to generous exertions?

The Society, which now presents itself to your notice, offers a channel in which such exertions may be combined and conducted to the best purposes. It meddles not with civil institutions. It concerns not itself with political affairs. Its only object, as the constitution expresses it, is "the promotion of Christian knowledge, learning and piety in this State;" and this object, the Constitution declares "shall never be changed." Here, then, the liberal, who may be disposed, from their abundance, to make an offering unto God, may deposit their donations, in the fullest assurance that they will be preserved with fidelity, and applied to the most beneficial uses. Here, too, the friends of the Church, who love her prosperity and would extend the knowledge of her faith and the participation of her joys, may give an efficiency to their exertions, which they cannot have alone, by combining them with the exertions of their fellow-christians. And here the pious widow, who may wish to cast her mite into the treasury of the temple, may do it in a way in which she will advance both the glory of God and the happiness of men, by promoting the extension of the Redeemer's kingdom. Can there be an institution which shall have purer motives, nobler objects, or more certain reward?

If this Society shall be enabled, by its funds, to bring youthful genius forward from languishing in obscurity, and under the invigorating influences of a benign patronage, to train it up for the service of the temple and the altar—if it shall be successful, by its missionaries, in conveying the knowledge of salvation, and the means of grace, and the consolations which spring from the hope of glory, into regions where they are not sufficiently understood—nay, if there shall be found by the throne of God in the great day of the consummation, one individual, rejoicing in the possession of eternal life, who, through any of the means which the Society may use for the advancement of Christianity, shall have been brought to a knowledge of the overtures of mercy made to our sinful race in Christ Jesus, and induced to embrace them—if, under the blessing of heaven, any of these happy effects shall result from the establishment of this Society, who will not rejoice to have been among its patrons at its formation, and in its infancy; or to have added to its strength and usefulness in the years of its maturity? We commend it to your attention and favourable regard; and devoutly hope, that through the good blessing of our God upon it, the effects of its operations may be such, that posterity shall be gratified, when they find the names of their ancestors among its first supporters, and transmit it to their children to be cherished with perpetual care.

(Signed) THEODORE DEHON, *Chairman.*

*Charleston June 4, 1810.**

1811. "Measures have been provided for securing both the present and permanent utility of the institution, as far as human care can extend. While, by means of the common fund, the great works of Christian benevolence, which the Society proposes to itself, will be carried on, and they who have

* This Society has a prior date the societies bearing the same name in Pennsylvania and other dioceses.—EDITOR.

contributed to the accomplishment of future deeds of charity may live to reap some of the first fruits of their benevolence; by means of the permanent fund, if the blessing of the Almighty shall rest upon it, the Society will be perpetuated; and a strength and respectability, increasing with its age, given to it; for which it could not, with wisdom, have allowed itself to depend upon subscriptions which are precarious, and donations which are uncertain."

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"Of which latter Society [the Society in England for Propagating the Gospel in Foreign Parts], as this institution is the first successor in this country, the Board of Trustees cannot refrain from indulging the hope that it will not be less useful in the course of as long an existence, nor less happy in the claim which its deeds shall establish for it, upon the gratitude of posterity."

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"The Trustees feel happy in the hope, that in having done this, they have taken one of the most effectual steps for enabling those who shall hereafter come forward in this State as candidates for holy orders, to qualify themselves under the best instructors, for discharging the duties of the ministry with ability, reputation and success. Pleasing to the members of the Society, the Board of Trustees are persuaded, will here be the reflection, that with living waters, brought from streams which their beneficence will have rendered accessible to future pastors of the Church, they themselves, and their children after them, may have their thirst for religious information satisfied, and their spirits sustained unto everlasting life."

"In closing their report, the Board of Trustees have great pleasure in the reflection, that though the shortness of the time and the infancy of the institution have not allowed them to accomplish more than has now been stated, yet the work of the Society has been *auspiciously begun*. A foundation is laid, upon which they trust a superstructure will be raised by those who shall come after, which will be more durable than the wants, and as estimable as the principles, of the excellent Church to whose benefit it is to be entirely devoted. Necessary, however, to the accomplishment of all such works, especially in the first years of them, are *patient perseverance and active zeal*."

1812. "By the inquiries which they have been led to make, and the steps which they have already taken, the Board have been rendered deeply sensible, that, in the field which the Society have chosen for their benevolent purposes, there is very great scope for much good to be done; and they have also felt a gratification, of which they persuade themselves every member of the Society will participate, that, in this age of institutions for the diffusion of religious knowledge and virtue among men, the Church in Carolina has not been slow to indulge the excellent spirit of Christianity, in which they all originate; but has laid the foundation of an institution, to which there is reason to expect posterity will look as the parent, under God, of great and lasting benefits to this part of the Redeemer's kingdom."

"According to an estimate submitted to them, it appears, that in the course of five years after the collections now due shall have been made, the permanent fund of the Society will amount to about eight thousand five hundred dollars; and the Society will have expended upwards of five thousand five hundred dollars out of the common fund—a sum which, if it shall be appropriated with judgment, cannot fail to produce very great benefits to the cause

of true religion. And when it is considered how rapidly the permanent fund will increase, after it shall have attained to the amount now stated, the Society may perceive that in a few years more there will be secured to the members, in all human calculation, a certainty of doing much good, even if any adverse circumstances, which the Board of Trustees see no reason to apprehend, should deprive the Society of a continuance of the number and liberality of its supporters.” * * * *

“With pleasure they advert to the establishments which are about to be made, under the authority of the government of the State, of free schools, for the diffusion of education among all classes of its citizens. Grateful to the members of this institution, the Board of Trustees are persuaded, will be the reflection, that while this purpose, so highly honourable to the present rulers of the State, shall be carrying into operation, books of the best character will be provided, through the instrumentality of this Society, for distribution; and other measures taken, which may render the diffusion of religious and moral information co-extensive with the diffusion of literary improvements. When they, moreover, advert to the state of a large part of the world, and contrast with it the situation of our own land, there appears to the Board to be a solemn obligation upon Americans, to manifest their gratitude to the Supreme Disposer of events for their religious and civil privileges, by every exertion in their power for the advancement of his kingdom and glory. It is here, that the gospel of his Son is enjoyed in its purity. Here are his temples filled by devotion, not by the sword; and his altars supported by faith, not by the stake. Here are the scriptures possessed by every man, free from all human incumbrances; and have no other influence in controlling his mind or his life, than that which arises from a belief in their authority, and an admiration of the precepts which they inculcate, and the truths which they contain. And here, in the Church to which the members of the Society belong, the ministry, the ordinances, and the worship of Christianity are enjoyed in a degree of purity, which is no where surpassed in all the world. These considerations, when combined together, impose a most powerful obligation upon those whose lot is so eminently happy, to endeavour to extend and perpetuate the blessings with which they are distinguished. The Trustees are persuaded, that in suggesting them to the Society, they offer motives to perseverance in their laudable work, which will not be resisted; but will increase their desire, and invigorate their exertions, by the diffusion of useful books, by the maintenance of able missionaries, and by the education of native youths of genius and piety, for the service of the temples and altars of God, to accomplish, under his blessing, the great end of their institution, ‘the advancement of Christianity in South-Carolina.’”

1816. “A copy of a sermon, preached recently by the Rev. Charles Blair Snowden of Pineville, at the lecture founded by the honourable the late Chief Justice Pinckney of this State, has been asked by the Board of Trustees, to be printed at the expense and for the benefit of the Society. It is stated with pleasure that the copy has been indulgently granted by the author. And the Board assure themselves that the Society will feel a lively gratification in being thus instrumental in bringing to the public eye a discourse, which, while it does credit to the piety and genius of the Church in this diocese, may

be considered as the offspring of a beneficence, kindred in its spirit to that by which the Society is actuated." * * *

"There is a prospect of having published for the Society an edition of Archbishop Secker's Lectures on the Catechism of the Church (with the copyright secured to the Society), by which measure the Board of Trustees hope to promote, not only in this diocese, but among Episcopalians generally in these United States, the circulation of that very valuable work of one of the ablest and most zealous friends to the churches in America." * *

"The generosity of an individual has commenced the gratification of their wishes; and laid the foundation of a library for the Society, which may one day be of unlimited utility to the Church in this diocese. It is with pleasure stated to the Society, by the Board of Trustees, that soon after the restoration of commerce with England, they received from General Charles Cotesworth Pinckney a donation of books, recently imported, towards the formation of a Theological Library—most of them highly valuable—and making together a good foundation, on which the wisdom of the Society and the benevolence of other individuals may hereafter build." * * *

"Of the need of them [Missionaries] who can doubt that casts his eye over the extensive territory in the upper country, becoming rapidly settled by an important population; among whom the faith and worship of our Church are scarcely known. Let not exertions to carry them thither be damped by apprehensions that the economy of the Episcopal Church is not adapted to that stage and state of society. Where shall man, in any state, find a better exhibition of his duties than in the *Decalogue*? Where purer and more excellent articles of faith than in the *Creed*? Where purer and more excellent forms of devotion than in the *Lord's Prayer*, and the collects which accompany it? And if impassioned sentiment and impassioned language be necessary to rouse the feelings and kindle the desires of the people, where shall be found more fervent sentiments or more rapturous expressions, than in the impassioned parts of the liturgy of the Church? It is believed by the Board, that a better economy than that of the Church could not be provided for the districts, where she is, as yet, in a great measure, unknown. How much plain and useful instruction in true religion might be conveyed, through the medium of her services, to an uninformed people; while their devotions, at the same time, were freed from the offensive exuberances of unguided piety, and conducted in a manner worthy of the rational character of man.

"But to manifest the want and utility of missionaries, it was not needful to have adverted to the field for their labours in the upper country. Here, in the lower country—here, where the Church has been planted, and once flourished—here, where parts of the flock of the Redeemer remain, wandering upon every heath and exposed to every robber—the voice of those who should gather them, is in many places never heard. There are none to feed his sheep—to feed his lambs." * * *

"If the Society had in many years accomplished nothing more than the establishment of this Church in Columbia—near the college of the State—where the youth of the Episcopal community, and especially those who are designed for the ministry, may have the benefit of the guidance and friendship of a clergyman of the Church, and the enjoyment of her services and all the

privileges of her household—this alone would be a compensation for all its care, and a standing monument of the good it had done.” * * *

“Children, thus enrolled, will probably grow up attached to the Society; and there will be added to the claims, which its good purposes will have upon them in after life, the solemn obligation of parental will. Oh! could parents, who are now before the throne of God, speak, would they not call upon their children, who are in their places here, to aid liberally this Society in its efforts to raise the Church, which they loved, to the highest degree of prosperity! Children of those ancestors, who are now with the *spirits of the just, made perfect*, cherish the Church which discovered to them a path to the tree of life, in which no sword flames—and imparted to them, even in this world, some foretastes of the pardon, peace, and joy, which now give its worth to their immortality in heaven! Children of those ancestors! cherish the Church! And teach your children, and your children’s children to cherish it.” *

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“But what are funds, and what are activity and wisdom, without the blessing of Almighty God? It was the first sentiment which impressed the Board of Trustees, when they entered upon the review to which this report called them (and the sentiment is stated with a confidence that it will be responded by all the members of the Society) *hitherto hath the Lord helped us*. When, therefore, the Board call upon the members of the Society to exert themselves to obtain for it the necessary means of accomplishing its purposes, they still look upon *the blessing of God as its best treasure*; and commend it most anxiously to the intercessions of the friends of the Church. While they ask of the liberal their contributions, they ask of the pious their prayers. And may those prayers be heard, to ‘the advancement,’ through the operations of the Society, of the glory of Him, who is the author and finisher of all good purposes; and to whom must be ascribed all that is right and happy among the children of men, and throughout the universe.”

No. VII.

CIRCULAR TO THE CLERGY,

On the Restoration of Peace.

To the Clergy of the Protestant Episcopal Church of the Diocese of South-Carolina, and to the several Congregations thereof, grace, mercy and peace from God our Father; and from our Lord Jesus Christ.

Brethren, Reverend and Beloved,—It having pleased Almighty God, the sovereign disposer of all events, to prosper the efforts of the government of these United States; to bring to an honourable termination the war in which they have been engaged, and to restore to our country the blessing of peace.

And the President of the United States having, at the request of the Congress thereof, recommended, by his proclamation of the 4th inst., to the good people of these States the observance of Thursday, the 13th day of April next, as a day of Thanksgiving and Praise to God for this his signal mercy towards them. And, whereas the Almighty Sovereign of all worlds hath, in his own most holy word, taught us that peace is among the most inestimable of all the mercies which are bestowed upon the children of men, and that it is under his gracious providence towards them that this blessing is given to the people whom he regards, from which, his declaration, there ariseth an obligation, binding upon all Christians, to recognize his hand in the restoration, to them, of this mercy, and to offer unto him their grateful acknowledgments and praise for the same. And, whereas the inhabitants of this State have great and special cause for gratitude to the Most High, not only in their participation of this common felicity of their country, but also in that spirit of patriotism and unanimity, which, during the continuance of the war, was called forth in this State, *to strengthen the bars of its gates*, and in its preservation from the terror and sufferings, and unspeakable dangers, to which it might have been subjected by contending armies and ruthless invasion. For these reasons, brethren, and in conformity with the sentiments and wishes of our Ecclesiastical Convention, recently held in this city, you are called upon, and by these presents exhorted, in obedience to the proclamation of the chief magistrate of the nation, moving you thereto, to assemble on Thursday, the 13th day of April next ensuing, in your respective churches, with religious reverence and holy joy; that there may ascend to heaven on that day, as from one common altar, the incense of hearts and lips penetrated with gratitude to the Great Disposer of events, as for all his mercies to this our country, so especially for this, his unmerited goodness, in "giving unto his people the blessing of peace." And in order that, according to the spirit of our Church in all her public offices, we may then be as one people, using the same praises, speaking the same words, and meditating on the same portions of holy scriptures, the morning and evening service shall be the same which is appointed in the Book of Common-Prayer, except as is hereinafter provided, viz.—Among the sentences at the opening of the services shall be said the following:

"Happy art thou, O Israel: who is like unto thee, O people, favoured of the Lord, the shield of thy help, and who is the sword of thy excellency."

"Not unto us, O Lord; not unto us, but unto thy name, give the praise for thy loving mercy and for thy truth's sake."

"Praise the Lord, O Jerusalem; praise thy God, O Zion; for he hath strengthened the bars of thy gates—he hath blessed thy children within thee—he maketh peace in thy borders, and filleth thee with the finest of the wheat."

Instead of the Psalms for the day of the month, there shall be read in the morning, the 29th, the 65th, and the 85th; and in the evening the 9th Selection. The first lesson in the morning service shall be the eighth chapter of Deuteronomy — and the second lesson, the twelfth chapter of the Epistle to the Romans, with the thirteenth chapter as far as to the twelfth verse. The first lesson in the evening service shall be the fourth chapter of the Prophet Micah—and for the second lesson, there shall be read the fifth chapter of the first Epistle to the Thessalonians, from the twelfth to the twenty-fourth verse. Immediately after the general thanksgiving shall be said the occasional

thanksgiving for "peace and deliverance from our enemies," as it is set forth in the Book of Common-Prayer. In the communion service, instead of the collect for the day, shall be used the following :

O Almighty God, the sovereign and merciful ruler of the world, we bless and magnify thy glorious name, for the peace which thou hast restored to our country, the praise whereof we do, with all thankfulness, ascribe unto thee. And we beseech thee to accept the oblations of gratitude, which thy people in this land are this day offering unto thee in thy holy temples; and to give us grace to improve this blessing to thy glory, the advancement of thy gospel, the increase in our country of wisdom, science, useful arts, and true happiness, the cultivation of unity, grace, and kind affections among ourselves, and, as much as in us lieth, to the good of all the human race. And earnestly we pray thee, long in thy mercy to continue peace a blessing to our land; and to impress us with such a due sense of the goodness for which we praise thee, as shall engage us to show forth our thankfulness in a humble, holy, and obedient walking before thee; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, as for all thy mercies towards our country, so especially for this great blessing, with which thou hast blessed us, be all honour and glory now and forever.—*Amen.*

For the Epistle shall be taken the fourth chapter of the Epistle to the Philipians, from the fourth to the ninth verse. And for the Gospel, the eighth chapter of St. John, from the thirty-first to the thirty-seventh verse.

Amidst our joy in our own happiness, it is meet and right—yea, brethren, it is our bounden duty, to remember, with pious and affectionate sympathy, the widows and children, and bereaved friends of those our fellow-citizens who have fallen gloriously in their country's service; and you will all be disposed to offer, in the appointed place, in behalf of those whose joy in the peace cannot but be mingled with some emotions of sadness, the prayer which the Church hath provided "for persons under affliction." There is also a debt of sympathy, on occasions like this, with all the people of the earth. The sense of our own felicity will induce you to offer, with redoubled fervor, the petition in the Litany (which shall on that day be used), that it would please the "good Lord," from whom we have received our blessing, "to give to ALL nations *unity, peace and concord.*"

"Commending you, reverend and beloved brethren, in this your service, and in all your concern, to the acceptance and blessings of Almighty God, I remain ever.

Your affectionate Bishop,

THEODORE DEHON.

Charleston, March 30, 1815.

No. VIII.**PRAYER FOR THE FOURTH OF JULY.**

ALMIGHTY God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure, we yield thee unfeigned thanks, as for all thy mercies, so especially for the national, civil and religious blessings with which thou hast distinguished our land. We this day praise thy name for that independence which thou didst enable us to establish among the nations of the earth: and for the peace and prosperity with which, (while thy judgments are awfully abroad in the world) thou hast been pleased hitherto to bless her. Take not, O God, thy loving kindness from us, and let not our iniquities turn away thy favours. Continue to us the freedom, peace and prosperity with which thou only hast blessed us; and grant that, through thy good providence, we may be enabled to transmit them, unimpaired, to posterity. Let truth and justice, liberality, kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our country a name and praise in all the earth. All which we humbly beg for the sake of thy Son Jesus Christ, our most blessed Lord and Saviour.

No. IX.

[The following Prayer, which Bishop Dehon had seen in print, and altered in some degree, was one which he especially admired and frequently used.]

AN UNIVERSAL PRAYER

For All Things Necessary to Salvation.

O MY GOD, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with all my heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my repentance. I adore thee as my first beginning; I aspire after thee as my last end. I give thee thanks as my constant benefactor; I invoke thee as my sovereign protector. Vouchsafe, O my God, to conduct me by thy wisdom; to restrain me by thy justice; to comfort me by thy mercy; to defend me by thy power. To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, and willingly refer all my actions to thy great glory, and suffer willingly what thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will; and in the manner thou wilt. I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and sanctify my soul. Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state. Fill my heart with a tender affection for thy goodness, a hatred for my faults, love for my neighbour, and a contempt for the world. Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies. Assist me to overcome sensuality by mortification; avarice by alms-deeds; anger by meekness; and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity. Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions. Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular. Assist me that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may prepare for death; that I may fear thy judgments; that I may escape hell, and in the end obtain heaven, through Jesus Christ.—*Amen.*

FINIS.







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