



No 4442.309



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A

SERMON

OCCASIONED BY THE DEATH

OF THE

HON. WILLIAM PHILLIPS,

PREACHED

ON THE THIRD OF JUNE, 1827,

BEING

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THE SABBATH AFTER THE FUNERAL.

BY BENJAMIN B. WISNER,

PASTOR OF THE OLD SOUTH CHURCH IN BOSTON.

THE SABBATH AFTER THE FUNERAL.

OF THE

OLD SOUTH CHURCH IN

BOSTON:

HILLIARD, GRAY, LITTLE, AND WILKINS.

1827.

c

Sam. C. Phillips
a notice of the Phillips family

Hon. Josiah Quincy,
Nov. 4, 1895.

CAMBRIDGE.

From the University Press. By Hilliard, Metcalf, & Co.

TO
THE FAMILY
OF
THE LATE HON. WILLIAM PHILLIPS,
THIS SERMON,
PRINTED AT THEIR REQUEST,
IS INSCRIBED,
IN TESTIMONY OF THE RESPECT AND AFFECTION
OF
THE AUTHOR.

THE author of the following discourse feels bound, in justice to himself, to the occasion on which it was delivered, and to the family at whose request it is printed, to state, that it was, unavoidably, written in great haste, after the fatigue and exhaustion of five days of incessant occupation in the religious anniversaries and other public meetings and services of the week of the general election.

SERMON.



PSALM cxii. 4, 5, 6.

UNTO THE UPRIGHT THERE ARISETH LIGHT IN DARKNESS : HE IS GRACIOUS, AND FULL OF COMPASSION, AND RIGHTEOUS. A GOOD MAN SHEWETH FAVOUR, AND LENDETH : HE WILL GUIDE HIS AFFAIRS WITH DISCRETION. SURELY HE SHALL NOT BE MOVED FOR EVER : THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE.

IN this Psalm we have a short and lucid description of the character and blessedness of a good man. I have directed your attention more particularly to the verses just repeated, because they seem to be an epitome of the whole description. "Unto the upright there ariseth light in darkness : he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth : he will guide his affairs with discretion. Surely he shall not be moved for ever : the righteous shall be in everlasting remembrance."

Here is a delineation of the character of the good man, and a description of his blessedness. Each of these topics will receive a brief illustration.

I. Consider, first, the delineation of the character of a good man.

He is said, in general, to be *upright*. The word literally signifies erect. In its figurative application to character it means, not declining from right. In both its literal and its figurative use it is a relative term. Right affection and right action is that which is conformed to a just standard or rule.

The standards adopted among men are various. The great majority of mankind seem to approve or disapprove of purposes and conduct in themselves, according as they are found to promote or hinder their own gratification or personal interest. Others, who are (not unjustly in many instances) styled moral men, regard, in forming and estimating their character, only their relations, and their corresponding obligations, to their fellow men. And of these, by far the greater part appear to think that the requirements of morality are merely prohibitory ; and consider themselves just and righteous, if they have done no injury to any one.

Some, however, perceive and regard the positive injunctions of morality ; and admit, and, to a greater or less extent, discharge, the obligations of kindness and of beneficence to their fellow beings. But neither of these subdivisions of this general class are governed in the relative duties, negative and positive, which they perform, by the controlling motive of regard to the authority and will of God ; and both,—looking, as God looketh, into their hearts,—entirely omit those duties whose primary and direct reference is to their Maker. Their first and highest duties they have not at all performed ; and, in those which they have discharged, they have done nothing unto the Lord.

Most of these, probably, think themselves, and many are considered and pronounced by others, upright. But they are not upright in the sense of the text, nor in the estimation of Him whose Spirit indicted the text ; for they have not conformed their affections and conduct to the proper standard.

This, the proper standard of affection and conduct, I need not say, is the word of God. If Jehovah has spoken to his creatures, and given them a perfect rule of disposition and action, it is self-evident that it is the duty of his creatures to con-

form themselves to that rule. To set up any other standard will be to usurp the throne of heaven. He alone is an upright man, in the just and full sense of the term, who, in simplicity and in sincerity, takes the Bible as the rule of his heart and the rule of his life. To the counsel of God, as he finds it in his word, he would subject all his feelings and all his conduct.

What then must be found in him, to be conformed to this rule, and regarded as upright in the estimation of heaven and in the judgment of truth? The summary requirement of the Scriptures is, "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." This, man has not done. He is, therefore, a sinner. And such he is declared to be in the word of God. In this blessed book which the upright man consults as his guide, and to all whose declarations and requisitions he is disposed to yield a cordial assent and an unreserved compliance,—in this blessed book, he finds himself charged with transgressions various and aggravated; with ingratitude toward his Maker and his supreme Benefactor, with alienation of heart from his God, with long continued perverseness in sin. And shall God accuse; and shall he not humbly confess? Shall he not feel the truth

of the charge ; and, with heart-felt, with godly sorrow, make acknowledgment of his guilt ? Not to do this would, manifestly, be fresh and aggravated rebellion. The first act of righteousness in a sinner must, then, be genuine repentance. The first utterance of a spirit of real, holy uprightness will be, ‘ Behold, I am vile ; what shall I answer thee ? I will lay my hand upon my mouth : I abhor myself, and repent in dust and ashes.’

But something more than confession and sorrow for past offences is required. “ My son,” saith the oracle to whose directions the upright man is disposed to yield an unreserved compliance, “ My son, give me thine heart : make to yourself a new heart and a new spirit : cease to do evil and learn to do well : turn from your evil ways ; and cleanse yourself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” And this requirement he sees to be reasonable and necessary : reasonable, because to comply with it will be to begin to do as his relations to God evidently require ; necessary, because with a heart full of depravity it is, manifestly, impossible to serve acceptably Him who is of purer eyes than to behold iniquity ; and “ without holiness no man can see the Lord ;” for such an one, there can be no enjoy-

ment, and no place, in the kingdom of heaven. He, therefore, gives his heart to God ; withdraws his highest regard from the maxims of the world, and transfers it to the commands of Jehovah, his supreme affection from earthly things, and fixes it upon things in heaven.

Thus the obstacle to his enjoying the divine favour, which existed *in his personal character*, is removed. But there is another obstacle, which repentance alone cannot remove. His godly sorrow and his reformation have not cancelled his past transgressions. They have left it as true of him as it was before, that he has sinned, and thus incurred the penalty of the law, and rendered himself obnoxious to the displeasure of the Supreme. His Sovereign, in his very nature, hates iniquity ; and, if he would display his true character (which he certainly will do), must manifest towards it, in his conduct, feelings just the reverse of those which he manifests toward uninterrupted obedience. This the happiness of his holy subjects also requires ; for their happiness is derived from beholding the exhibition of his real character. And in a perfect moral government, *every* expression of the law must be *seen* to be according to truth : if it has expressed the severest displeasure of the

Moral Governor against transgression, as well as his entire approbation of uninterrupted obedience, there is the same necessity for manifesting the former in case of transgression, as the latter in case of uninterrupted obedience. Thus it is evident to right reason, as well as from the testimony of revelation, that the absolute perfection of God, the essential character of his law, and the highest good of his moral kingdom, require that the Most High should manifest his displeasure incurred by the past sins of the penitent, if such shall be found, among men.

But how can this be done, and yet the repenting offender enjoy the favour of God? A question to which the light of nature and the teachings of philosophy return no answer. But the standard to which the upright man conforms his affections and his conduct replies, "Christ is the end of the law for righteousness to every one that believeth:" on Him hath God the Father "laid the iniquity of us all:" "Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, that God *might be* just, and the justifier of him which believeth in Jesus." The eternal Son hath assumed "the form of a servant and the fashion of a

man, and given himself for us an offering and a sacrifice for sin." In his humiliation, deep and agonizing beyond conception, the Most High hath strongly and most impressively manifested his displeasure against the past sins of those of our race who shall repent and believe. Thus, in his infinite compassion, he has removed the otherwise insuperable obstacle to our admission to his favour; and the call to repentance has gone forth, accompanied with an offer of free and unlimited forgiveness. "He that believeth," it is proclaimed by the Judge of quick and dead, "shall be saved; but he that believeth not,"—refusing, as he does, the provision made by the grace of God for his pardon, and thus remaining under the law as the rule by which his character and destiny are to be determined,—“must,” from the nature of the case as well as from the revealed determination of heaven, “be damned.”

This believing in Christ, which is prescribed as the condition of acceptance with God, is, “to place such confidence in Christ, as to feel that what he has said is true, and to treat it as true.” It receives all that the Bible says about the person and the offices of the Saviour. It especially receives, and relies upon him, as “the propitiation

for sin, the Lord our righteousness :” “ in whom,” i. e. on account of whose atonement, “ we have redemption, even the forgiveness of sins,” and are accepted and treated as righteous in the sight of God ; it receives him as the fountain of spiritual blessings, “ from whose fulness we are to receive grace for grace.” As such it relies on him ; and, doing so, it receives pardon, justification, sanctification, consolation, and eternal life.

This faith, the Bible requires every sinner that hears the Gospel, to exercise without delay. And shall he refuse ? To do so would be but another act of rebellion. He who is upright, according to the standard of the word of God, does not refuse. He believes on the Lord Jesus Christ ; commits his guilty and polluted soul to the all-sufficient Saviour, to be washed, and justified, and sanctified, in his name, and by his Spirit.

Thus the sinner comes into a state of salvation. And to do this is not only the high privilege, it is also the great duty of man. Every step in this *first* work for a sinner,—the work of reconciliation with God,—is defined, in this supreme rule of uprightness, the holy Scriptures, as distinctly, and as imperatively, as any of the duties prescribed by the ten commandments. No man can be upright in

the sense of the text, in the spiritual and highest sense of the term, who does not comply with the conditions of pardon and acceptance with his offended God, with as much exactness and conscientiousness, as he complies with any of the precepts of the moral law. Not to do this, would be to omit the first duty of piety, without which uprightness is but a name.

The faith, which thus commences its existence in the soul, works by love. It is an active principle, always producing good works. It receives the Saviour, not as having come to purchase for his people exemption from the obligations to holiness, but to confirm and increase those obligations, as having come to “purify unto himself a peculiar people, zealous of good works.” The upright man is not satisfied with having obtained peace with God through the blood of Christ. He hears the same rule which directed him thus to seek reconciliation, saying to him, with equal explicitness, “Be thou holy, as God is holy :” and he desires, he faithfully strives, to obey. “Lord, what wilt have me to do ?” is the question, which he habitually proposes in all the relations of life, and in all the details of piety. The commandment of his God, he receives as “exceeding broad,” extending to

every action, and word, and thought, and feeling. Every act of worship, secret, domestic, and public ; every act of justice, of truth, and of benevolence towards men, is defined and prescribed by the rule to which he now aims to conform. And to decline from the rule in any particular, he feels, is to be unjust, to God, if not to men. It is inconsistent with that perfect uprightness which he wishes to attain. To profane the Sabbath, to offer to God formal or hypocritical prayers, and to restrain prayer, in the family, or in the closet, are, in his estimation, no less than fraud, or falsehood, or oppression, works of iniquity. You find in him, so far as he is actuated by the spirit of uprightness, no selecting of favourite and convenient duties, to the exclusion of others as expressly required by the law of heaven. He esteems all the divine precepts concerning all things to be right ; and he hates every false way. His first attention he gives to those duties which have respect directly to God ; and every relative duty he endeavours to perform with fidelity, from a supreme regard to the authority and will of Jehovah,—striving, whether he eats, or drinks, or whatsoever he does, to do all to the glory of God.

Of these duties which he thus aims to perform,

as required in the word of God, some of the more prominent are mentioned in our text.

“He is gracious and full of compassion; he sheweth favour, and lendeth.” In the preceding psalm,—upon the last verse of which this has been considered as a short commentary,—it is said of God, that he “is gracious and full of compassion.” And here, the same is said of the upright among men. In this respect, they are “followers of God as dear children;” being “merciful as He is merciful.” The upright man attentively regards the wants of others, whether bodily, intellectual, or spiritual. He feels for their destitutions, and compassionates their miseries. And, with discretion, and according to his ability, he endeavours to relieve their necessities, giving to one, and lending to another, as occasion requires; adapting the mode, and all the circumstances of his beneficence, to the nature and character of their wants.

And is there uprightness in this? There is; for it is required in the word of God; and, by the good man, is done from a regard to his will. “Deal thy bread to the hungry; and bring the poor that are cast out to thy house; and hide not thyself from thine own flesh.” “Distribute to the necessity of the saints.” “Shew mercy with

cheerfulness." Instruct the ignorant. Comfort the afflicted. And, in every way, "to do good and to communicate forget not, for with such sacrifices God is well pleased." Are any, then, suffering from poverty, or sickness, or any other calamity? It is your duty, as you have the means and the opportunity, to contribute to their relief. Are any immersed in ignorance and sin? It is your duty, as you have ability and opportunity, to furnish means to enlighten and reclaim them. Are any without the knowledge of the true God and of Jesus Christ whom he hath sent? It is your duty, as you are able, to furnish them the means of attaining this most important of all knowledge. If necessary, you are bound to make sacrifices, of ease, of time, of influence, of property, for these objects; for the law of God, the rule of uprightness, requires this at your hands. The truly upright man regards it as a divine requirement, as a solemn duty to God; and, as such, he endeavours faithfully to perform it.

And all his kindness and beneficence, it is added in the text, are regulated by equity and judgment. He is "righteous," and "he will guide his affairs with discretion." He furnishes no just occasion for the objection often urged against a lib-

eral answer to the various calls of charity, that the giver injures himself, or his family, or the town or country to which he belongs. He considers his resources, and the comparative claims of the various objects which solicit his bounty ; and he acts the part, not of a prodigal, but of a faithful steward of God. First in importance he regards the spiritual wants of men : and he listens to the cry of the distant heathen, and of the destitute in Christian lands ; and effectively commiserates the ignorance and impenitence and vice, which are found in such abundance amid the institutions of religion. He also feels for the temporal wants of men. The necessities of the poor around him, and, if occasion demands it, of those at a distance, he cheerfully relieves. He favours and patronises improvements in the physical, the intellectual, and the moral condition of the place of his residence, of the country to which he belongs, and of the world. Yet he forgets not that the claims of his creditors are to be met, and his family sustained. He is first just ; then liberal, distributing with discretion, according to the varied necessities of the objects of his bounty : not lavishing his resources upon the trifling parade and the corrupting luxury in which so many indulge ; but living, comfortably, yet in an

economical, frugal manner; and using all lawful means to improve his estate, that he may have more abundant means of doing good.

Thus, in all things, he aims to guide himself by the perfect rule of affection and of action contained in the word of God. Such is "the upright," "the good," and "the righteous" man, described in the text.

II. And now consider, secondly, and very briefly, the blessedness ascribed to such a man.

To him "there ariseth light in darkness." He is not, in the present life, exempted from affliction. He will have his share in the common calamities of life. He will probably have trials which others do not suspect. He may be severely chastened and afflicted. But "when he sits in darkness, the Lord shall be a light unto him." He shall be supported and comforted under his troubles. And in due time, perhaps when he least expects it, he shall be delivered. And all his trials shall be made to work together for his good.

"He shall never be moved." Temptation may assail him; but he shall never be wholly turned aside from the path of duty. Sorrow may come upon him; but he shall never be utterly deprived of comfort. What should he fear? Why should

he be moved? God hath made with him an everlasting covenant; with all his precious promises, with his almighty power, and his unchanging love, he is continually on his right hand. Let trouble come: God is with him to sustain and deliver. Let temptation allure: this is the victory which overcometh the world, even his faith. Let him approach the threshold of the valley of the shadow of death: he fears no evil, for the rod and the staff of his God, they comfort him. He appears before his Judge, not with terror, but with unutterable joy; for he has been washed from all sin in the blood of the Lamb, and made meet, by the Spirit, to be a partaker of the inheritance of the saints in light.

He "shall be in everlasting remembrance." While he lived, his piety, his integrity, his generosity procured for him the reverence of the wicked, the affection of the good, the gratitude of the afflicted, and the admiration of all. And when he is dead, multitudes remember him, with mingled emotions of pleasure, and of sorrow. The means he has left of perpetuating his beneficent influence shall raise up, in future generations, yet greater multitudes to call him blessed. To the end of time, this influence shall continue and expand, and call

forth, to his memory, and to the grace of God which made it so precious, the tribute of a grateful remembrance. And in heaven he shall literally be had "in everlasting remembrance." There he shall, for ever, enjoy the rich and gracious reward of his uprightness ; standing in the presence and basking in the favour of his God ; listening to the ceaseless exultation of angels in the triumphs and the end of his faith ; hearing ascriptions of thankfulness and praise, from those whom the blessing of God, upon his instrumentality, has brought to participate with him in the joy of their Lord.

To the truths which have now been exhibited, no ordinary testimony has been given in the life and death of that distinguished and venerated man, whose sudden removal has recently filled so many hearts with sorrow.

The late Hon. WILLIAM PHILLIPS was a lineal descendant from the Rev. GEORGE PHILLIPS, first pastor of the church in Watertown, who is commemorated by the author of the *Magnalia* as "among the first saints of New England," and whom Gov. WINTHROP, in his *Journal*, calls "a godly man, specially gifted, and very peaceful in his place, much lamented by his own people and

others.” His son, minister of Rowley, was grandfather of the Rev. SAMUEL PHILLIPS of Andover, an able and faithful divine, several of whose sermons and tracts were printed and have been eminently useful. One of his sons, WILLIAM PHILLIPS, settled as a merchant in Boston ; was at different times a member of the House of Representatives and of the Senate of this Commonwealth, of the Convention which drafted the State constitution, and of that which adopted the constitution of the United States ; and sustained, almost thirty years, the office of a deacon in this church. The late Deacon PHILLIPS was his only son. He was born April 10th, 1750.* In childhood and youth his health was extremely feeble. From this cause he did not receive a public education. Most of the instruction he received was at the public schools of his native town : and the advantages of these his state of health did not permit him fully to improve. In early life he was affectionate, modest, and dutiful. He visited Great Britain, Holland, and France in 1773, and returned to Boston, in one of the tea ships, in 1774. Soon after, he was married to his late excellent consort, who was a daughter of the Hon. JONATHAN MASON,

* For some further notice of the family, see Appendix, note A.

then one of the deacons of this church. During the occupancy of the town by the British troops, after the commencement of the revolutionary war, he resided at Norwich, in the state of Connecticut. Both before and after the revolution, he was engaged in mercantile pursuits in connexion with his father. In January, 1804, on the death of his father, he came into possession of an ample fortune ; to the management of which, and to the duties of his family and of friendship, and to the service of the public, and to deeds of benevolence, he was, thenceforth, chiefly devoted. He was eminently a domestic man, fond of retirement, and of the society of his family and his intimate friends. Yet he was not averse to the calls of public duty. For many years he performed the services of a representative in the State legislature, to the entire satisfaction of his constituents. He was repeatedly chosen an elector at large of President of the United States. And for several years he filled the office of Lieut. Governor of the state, with credit to himself and honour to the community, enjoying the sincere friendship and the entire confidence of Governors STRONG and BROOKS. He made a profession of religion, and was received to the communion of this church, on the 21st of June, 1772 ;

and was chosen deacon March 24th, 1794, in which office he continued till his death.*

Of his intellectual character, the predominating feature was strength and discrimination of judgment. On important questions he formed his opinion with great caution; and very few were the instances in which his judgment proved incorrect. I have been credibly informed, that the late Gov. BROOKS remarked, that in all their consultations and deliberations he had never known him to give an erroneous opinion. Although not accustomed, from the habits of his early life, to take part in public debate, yet, in private intercourse, his remarks evidenced great depth of reflection, as well as acute observation of human nature.

He was, from his earliest years, a decided friend of the liberties of his country. And in the most critical periods of our political history, his public course was marked by a characteristic firmness of purpose, and an undeviating boldness and perseverance in the course which his judgment had prescribed.

In all general improvements of his native city, and in the progressive advancement of society, he took a lively interest, being not only forward, but

* He died on the 26th of May, 1827.

often foremost, in suggesting and promoting them, and never second to any in contributing of his wealth for their support.

In his natural disposition he was generous and affectionate. Sometimes there was an appearance of severity, but it was oftener in appearance than in reality. And if at any time he had been harsh, he had only to reflect and to be well informed, and he would make all the reparation in his power.

A prominent feature of his mind was a regard for moral justice both as it respects individuals and society. He weighed with great scrupulousness the claims of others, as well as his own duties in relation to them. To render to every man his due ; so to conduct his life as that the outward appearance should reflect the true features of the inner man ; and, neither by false colours nor pretences, to gain confidence or credit, were constantly regarded by him as imperative duties. All trick, intrigue, and concealment of what others had a right to know, were objects of his abhorrence. In the management of his concerns, and in all the details of business, this sense of justice predominated with great distinctness and force.

But the predominating feature, the crowning attribute of his character, was his piety. Of the re-

ality of this, none who knew him, and were qualified to judge, could entertain a doubt. His religious sentiments were thoroughly and decidedly orthodox, or evangelical. These, he firmly believed, after diligent, prayerful, and long continued study of the scriptures, are the truths which God has revealed for the renovation and sanctification of men. He deeply lamented the prevalence of opposite opinions, especially a denial of the atonement of Christ, which he was firmly persuaded is the only ground of hope for sinful men.

All his religious opinions were, with him, practical principles. He firmly believed in the entire moral depravity of the unrenewed heart. And he had a deep and constantly increasing sense of his own sinfulness, his utter destitution of any thing, independently of the special grace of the Spirit, that could be acceptable to a holy God. He believed that men are to be justified, neither wholly nor in part by their own virtues, but solely on account of the merits of Christ. And on those merits alone did he rely,—firmly and habitually did he rely upon them, as the foundation of his hope of pardon and eternal life. He believed that the Spirit of God is the author of all holiness in fallen men. And he was ever ready to say, “By the

grace of God I am what I am ;” to that grace did he constantly look to perfect the work of sanctification, which he humbly hoped had been commenced in his soul. His last will commences as follows, the terms having been dictated by himself. “First. My immortal spirit I commit into the hands of its Almighty Author, the God of my fathers, ‘which hath fed me all my life long unto this day,’ and hath surrounded me with mercies, and distinguished me by his favour ; humbly hoping, and solely trusting, for future and eternal happiness, in the mercy of God, through the infinite merits and all-perfect righteousness of the divine Redeemer,—the Rock of ages.” His last words to me,—spoken the day before his death, when he did not apprehend himself to be in a dangerous state,—were those, which, perhaps above all others, I would rejoice to have, if spoken in sincerity, the last words of a departing friend. “I want,” said he, “but one thing,—to be washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit : that is all.” He had an habitual and strong desire of conformity to Christ. He loved to converse about heaven, as a holy place, where they never, never sin. Often has he said to me, “What will it be, how blessed will it be, to

be like Christ, to be completely holy !” He believed most firmly in a universal providence ; and for all its blessings, even the most common, he entertained a sincere and profound gratitude ; and under affliction, to which he was often called, he was ever found resigned, confiding in the wisdom, and goodness, and faithfulness of Him, who worketh all things after the counsel of his own will, not doubting that all things should be made to work together for his good, if he truly loved God.

His faith was not a mere speculative, inoperative principle ; it worked by love,—love to God, and love to men. A regard to the will and the glory of God, was the principle which shaped and ruled all the considered actions of his life. What does duty to God require ? was the question which controlled, not only those actions which are more appropriately denominated religious, but those also which arose from the varied relations and circumstances of life. Few men were more habitually actuated by the fear of God ; few have aimed more constantly to do all things to the glory of God.

In the progress of vital religion he took a lively interest. To this church and religious society, he was devotedly attached. To the promotion of its

prosperity, he gave much anxious thought, much of his time, and many fervent prayers. Of the church he was not only a worthy member, but a pillar. As an officer in it, his service at the table was far from being the most important. He counselled with wisdom; he withstood, with circumspection and firmness, the encroachments of error and of sin. In the spiritual prosperity of the churches generally, he sincerely rejoiced. He cordially approved of judiciously conducted revivals of religion. He fervently prayed for these blessings, and received or heard of their bestowment with thankfulness and praise. He was remarkable for his respect and affection for the clergy, especially for those of them, wherever stationed, who were active and zealous in their endeavours to promote vital piety.

Of his deep and lively interest in the extension of the Redeemer's kingdom, it is universally known that he has long given the most substantial evidence. His property, he habitually felt, was a talent committed to him, to be used for the glory of God, and the good of his family and of the world. Deeply, I have had the most satisfactory evidence, did he feel the responsibility involved in its possession; and earnest was his solicitude that

he might be found faithful in his trust. His charities have been long continued, munificent, widely extended, and applied to every variety of proper objects. The poor have lived upon his bounty. Many are the widows and the fatherless children whom he has rescued from want and wo. Many are the friends whom his liberality has aided, and comforted. Very many are the souls which his beneficence has enlightened, and sanctified, and saved. He did not indeed give as much *in proportion to his means* as some in more moderate circumstances. This, whatever may be thought of the question of duty, was not, at least in the present state of the church and the world, to be expected. But there has, I believe, no man of wealth lived and died in this country who has, in proportion to his ability, done so much for the cause of charity. It is to be remembered also, that he was educated, and his habits formed, when, in this country, liberal benefactions were unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were form-

ed after he had passed the meridian of life ; and that he was, from his habits of thinking and feeling, rather averse to new and untried expedients. Yet scarcely a measure has been adopted or an association formed, in this city and vicinity, for the improvement of the physical, the intellectual, the moral, or the spiritual condition of men, which has not received his cooperation and his liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever farther from ostentation in his charities ; and in reference to all new applications to his bounty, he always took time for deliberation, consultation, and prayer. Of the numerous plans which have, within a few years, been adopted for the promotion of evangelical religion, I know of but one to which he wholly refused his cooperation ; and it is a remarkable fact, that that one is now generally regarded as having entirely failed.

I confess that when I consider all these circumstances, I look with wonder,—and I hope with gratitude to God whose grace made him what he was,—at the variety and the amount of his charities. They have been, for a *series* of years, from eight to eleven thousand dollars a year. And by his will he has contributed to various benevolent

objects, most of them religious charities, sixty-two thousand dollars.*

He hath indeed made to himself friends of the mammon of unrighteousness ; and, we doubt not, they have received him to everlasting habitations, and he has heard from his Judge the plaudit, “ Well done, good and faithful servant, enter thou into the joy of thy Lord.” And now he knows what it is to be washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit, to be perfectly free from sin, to be near and like his God.

Who is there here that approves of his general character, that pronounces his choice to have been wise, that feels that his *liberality* was an excellence and a blessing ? who, that desires,—as *he* will be,—to be had in everlasting remembrance ? Go thou, and do likewise. Be a follower of those, who, through faith and patience, have inherited the promises.

We mourn the loss of our departed friend. But why should we mourn ? He lived to the glory of God, and the good of the world. His days were filled up with acts of piety and usefulness. His salutary influence will be felt to the end of time,

* See Appendix, note B.

yea, through the ages of eternity. He has come to his grave in a full age, like as a shock of corn cometh in his season. He hath entered upon the rest that remaineth for the people of God. "Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours ; and their works do follow them."

APPENDIX.

Note A, page 22.

THE REV. GEORGE PHILLIPS of Watertown was born at Raymund, in the county of Norfolk, in England. He was “descended of honest parents, who were encouraged, by his great proficiency at the grammar school, to send him to the University; where his good invention, strong memory, and solid judgment, with the blessing of God upon all, attained a degree of learning that may be called eminent. The diligent reading of the fathers, while he was yet himself among young men, was one of the things that gave a special ornament to that skill in theology whereto he attained: but that which yet further fitted him to become a divine, was his being made partaker of the divine nature, by the sanctification of all his abilities for the service of God in a true regeneration.

“Devoting himself to the work of the ministry, his employment befel him at Boxford in Essex; whereof he found much acceptance with good men, as being a man mighty in the Scriptures. But his acquaintance with the writings and persons of some old Non-conformists, had instilled into him such principles about church government, as were like to make him unacceptable to some who then drove the world before them. And the more he was put upon the study and

searching of the truth in the matter controverted, the more was he confirmed in his own opinion of it.

“When the spirit of persecution did, at length, with the extremest violence, urge a conformity to ways and parts of divine worship, conscientiously scrupled by such persons as Mr. Phillips, he, with many more of his neighbours, entertained thoughts of transporting themselves and their families into the deserts of America, to prosecute and propagate the glorious designs of the gospel, and spread the light of it in the goings down of the sun; and being resolved, accordingly, to accompany the excellent Mr. Winthrop in that undertaking, he, with many other devout Christians,” (among whom, beside Gov. Winthrop, were Deputy Gov. Dudley, and the Rev. JOHN WILSON, the first minister in the town of Boston,) “embarked for New England, where they arrived in the year 1630, through the good hand of God upon them. Here, quickly after his landing, he lost the desire of his eyes, in the death of his desirable consort, who, though an only child, had cheerfully left her parents, to serve the Lord Jesus Christ, with her husband, in a terrible wilderness.”

For a time most of the emigrants who accompanied Gov. Winthrop, lived at Charlestown, “many of them,” says Capt. Roger Clap, “in tents and wigwams, their meeting place being abroad, under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon.”

Mr. Phillips, with Sir Richard Saltonstall and several others, “having chosen a place upon Charles River for a town, which they called Watertown, they resolved that they would combine into a church fellowship there, as their *first work*, and build the house of God before they could build many houses for themselves. Thus they sought first the kingdom of God.” On the 30th of July 1630, which they observed as a day of solemn fasting and prayer, about forty men organized themselves into a church, by subscribing a covenant which had been drawn up by Mr. Phillips.

“ A church of believers being thus gathered at Watertown, this reverend man continued for divers years among them, faithfully discharging the duties of his ministry to the flock whereof he was made the overseer, and, as a faithful steward, giving to every one their meat in due season. Herein he demonstrated himself to be a real divine ; but not in any thing more than in his most intimate acquaintance with the divine oracles of the Scriptures. He had so thoroughly perused and pondered them, that he was able on a sudden to turn to any text without the help of concordances ; and they were so much his delight, that, as it has been by some of the family affirmed, *he read over the whole Bible six times every year* ; nevertheless he did use to say, that *every time* he read the Bible he observed or collected something which he never did before. Indeed, being well skilled in the original tongues, he could see further into the Scriptures than most other men ; and thereby being made wise unto salvation, he also became a man of God, thoroughly furnished unto all good works. Hence also he became an able *disputant*, and ready, upon all occasions, to maintain what he delivered from the word of God. He published a judicious treatise, entitled, *A Vindication of Infant Baptism*, whereto there is added another, *Of the Church*. This book was honourably received and mentioned by the eminent assembly of London ministers ; and a preface full of honour was thereto prefixed by the famous Mr. Thomas Shepard [pastor of the church in Cambridge], notwithstanding the difference between him and Mr. Phillips upon one or two points, whereabout those two learned neighbours managed a controversy with so much reason, and yet candour and kindness, that if all theological controversies had been so handled, we need not so much wish, *Liberari ab implacabilibus theologorum odiis*.” The discussion referred to was carried on in a number of letters, which were not printed.

Mr. Phillips married a second wife. He had several children, "who all, except his son Samuel, continued their abode at Watertown."

He "continued his ministry there about fourteen years; in which time his ministry was greatly blessed, for the conversion of many unto God, and the edification and confirmation of many that were converted. He was indeed a good man, and full of faith and of the Holy Ghost. He died July 1, 1644, much desired and lamented by his church at Watertown; *who testified their affection to their deceased pastor by a special care to promote and perfect the education of his eldest son*, whereof all the country, but especially the town of Rowley, have since reaped the benefit." See Mather's *Magnalia*, Book III., Chap. 4. Some passages of his life may also be seen in the Rev. Mr. Prince's *Chronological History of New England*, pp. 205, 212, 240, 241, 244, 246, 247.

SAMUEL PHILLIPS, eldest son of the Rev. George Phillips, it appears from the records of the town of Rowley, was born in Boxford, England, in 1625. He was educated at Harvard University, of which his father had been a benefactor and an overseer, where he graduated in 1650. He was settled in the ministry at Rowley, in 1651. He married Miss Sarah Appleton, daughter of the Hon. Samuel Appleton of Ipswich. They had several children. He "continued in the ministry at Rowley the space of forty-six years, and expired, greatly beloved and lamented, April 22, 1696, aged 70." He left two sons, Samuel and George. Of these, George, the younger of the two, had a liberal education, being graduated at Cambridge in 1686, and settled in the ministry at Brookhaven on Long Island in the province of New York; and from him has descended a highly respectable branch of the family settled in Suffolk and Orange Counties in the State of New York. Samuel, the other son men-

tioned above of the Rev. Mr. Phillips of Rowley, was instructed in the goldsmith's business, and settled at Salem. He was born March 23, 1658, and died October 13, 1722, in the 65th year of his age. He married Miss Mary Emerson, daughter of the Rev. John Emerson, pastor of the church in Gloucester. Her mother's maiden name was Ruth Symonds, daughter of His Hon. Lieut. Gov. Symonds of Ipswich. Samuel and Mary Phillips of Salem had six children, two sons and four daughters.

SAMUEL PHILLIPS, the eldest child of Samuel and Mary Phillips of Salem, was born February 28, N. S., 1690. He "was prepared for college by the famous master Emerson, nephew of the above named Mr. Emerson of Gloucester; and was admitted into Harvard College in Cambridge, in July 1704, and took his first degree in July 1708, aged 18. From Cambridge he removed to Chebaco, and kept the school in that place the space of one year; and from thence he removed, in order to follow his studies, to his father's house in Salem. Having preached transiently at one town and another, he was invited to the South Parish in Andover, and began to preach there in April 1710, in the 21st year of his age; but being averse to take so solemn a charge upon him while so young, he was not ordained till October 17, O. S. 1711; on which occasion the sermon was preached by himself, from Ezek. iii. 17. He married, January 17, O. S. 1712, Miss Hannah White, a daughter of John White, Esq. of Haverhill."

JOHN PHILLIPS, the youngest child of Samuel and Mary Phillips of Salem, was born June 22, O. S., 1701; and "having had good school learning at Salem, he removed to Boston, and became an apprentice to Col. D. Henchman, stationer; and having married Mary, the eldest daughter of Mr. N. Buttulph of the same occupation, he settled in Boston, first to that business; but afterwards betook himself to

merchandising, and was prosperous therein. He was observed to fear the Lord even from childhood; and God was with him, and made him to prosper in all his undertakings; and in order thereunto, he gave him that wisdom which is profitable to direct. Yea, those words were verified in him, 1 Sam. ii. 30. *Them that honour me I will honour*; for he was advanced both in church and state, viz. to become deacon of Dr. Colman's [Brattle Street] Church, and was appointed a Justice of the Peace for the County of Suffolk, and afterwards was constituted Justice of the Quorum, and was also the chief Colonel of the regiment in Boston, and for some years one of the representatives for said town, and many years one of the Overseers of the Poor in that town; and to him the fatherless often repaired, and he became a guardian to many orphans; and it was remarked concerning him, that he was never so happy as in promoting some benevolent purpose for the happiness of others, or in relieving the distressed; and he is said to have sustained the important trusts with which he was invested with becoming dignity, and to have discharged the duties resulting from each to universal approbation, always postponing his private business to that of a public nature. In short, he was greatly respected by all of every order, and expired in hope of eternal life, through the merits and intercession of Jesus Christ, April 19, 1763, in the 62d year of his age." He had several children. His youngest son, WILLIAM, was a merchant in Boston. He died Jan. 4, 1772, *Æt.* 34, leaving two daughters, and two sons; one of the sons died at an early age. The other was the late Hon. JOHN PHILLIPS, many years President of the Senate of the Commonwealth, and the first Mayor of the City of Boston.

The Rev. Samuel Phillips of Andover had five children, three sons and two daughters. The eldest son, Hon. SAMUEL PHILLIPS of Andover, was born February 13, 1715,

and had a liberal education at Cambridge. He was a member of the House of Representatives, and of the Council of the Commonwealth, and the founder, with the aid of one of his brothers, of the Academy in Andover, which bears their name. This institution was founded in 1778, by the gift, by Hon. Samuel Phillips of Andover and Hon. John Phillips of Exeter N. H., of several valuable tracts of land, and of one thousand six hundred and fourteen pounds in money, to the Board of Trustees then constituted. In the constitution of the Academy the founders declare, that “the *first* and *principal* object of their institution is the promotion of true piety and virtue.” And among other provisions for securing this end, they make it “the duty of the Master, as the age and capacities of the scholars will admit, not only to instruct and establish them in the principles of Christianity, but also early and diligently to inculcate upon them the great and important Scripture doctrines, of the existence of one true God, the Father, Son, and Holy Ghost, of the fall of man, the depravity of human nature, the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance towards God, and of faith towards our Lord Jesus Christ, of sanctification by the Holy Spirit, and of justification by the free grace of God through the redemption that is in Jesus Christ (in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependence on self-righteousness), together with the other important doctrines and duties of our holy Christian religion.” The Hon. Samuel Phillips of Andover married, July 11, 1738, Miss Elizabeth Bernard of that town. They had seven children, one only of whom lived to mature age. This was the late

Lieut. Gov. SAMUEL PHILLIPS of Andover, who was born February 5, 1752. This gentleman came into public life, as a representative from his native town, four years after he

left the University, in 1771, and continued in it till his death in 1802. He was a member of the Provincial Congress which met at Watertown in 1775, and of the succeeding Houses of Representatives every year, till the adoption of the State constitution in 1780; and was frequently employed on important committees in those bodies during the revolutionary war, and spared no exertions in his power for attaining the object of that struggle. He was a member of the convention in the county of Essex, whose measures led to the calling of the State convention of 1780; and also of that body, and of the committee which prepared the draught of the constitution. On the adoption of the constitution, he was elected a member of the first Senate under it, and was continued in that branch of the Legislature till 1801, except in the memorable year succeeding the insurrection, commonly called Shays' Rebellion, when his election was precluded by his mission, with that of two other distinguished patriots, to the western counties, who discharged their trust in a manner highly grateful and conciliatory. He was chosen President of the Senate in 1785; and, amid the diversity of political opinions in that body, was continued in the office, in most cases by a unanimous vote, till 1801, when he was chosen Lieutenant Governor. He was also, in September 1781, appointed Justice of the Court of Common Pleas for the county of Essex, and held that office till the close of 1797, when declining health, borne down by incessant fatigue, induced his resignation. His conspicuous services, talents, and virtues, not only placed him high in the popular affection and confidence, but procured him honourable testimonies from the most enlightened and respectable bodies. He was honoured with a place among the original members of the *American Academy of Arts and Sciences*, incorporated early in 1780; and also with the degree of *Doctor of Laws* by Har-

vard University in 1793. He was married, in June 1773, to Miss Phebe Foxcroft of Portsmouth, N. H. Their children were John and Samuel. The latter died in his youth, and the former settled in the north parish in Andover, where his widow and children now reside. Lieut. Gov. Phillips died Feb. 10, 1802, *Æt.* 50. From early youth he appeared to feel the sanctifying influence of religion. "His strict and deep views of evangelical doctrine and duty, of human depravity and mediatorial mercy, evidently formed his heart to a penitent and lowly, a kind and condescending spirit, joined with devout and habitual dependance on the grace of God through the atonement of his Son. At the same time they produced high efforts of zeal and grateful imitation, suited to the transcendent discoveries and enforcements of benevolence and moral perfection. Influenced by these and similar sentiments, he was a distinguished pattern of *diligence* and *resolution*. His mind was too serious and benevolent, too active and great, to relish, or even endure, the fancied pleasures either of useless indolence or dissipating amusements. Both his solitary and social hours were intensely devoted to some object of utility. This remarkable activity was joined with great *economy* and *simplicity*. He was conscientiously opposed to that luxury and splendour, which sacrifice to personal vanity and pleasure the wealth and opportunity which heaven bestows for very different ends. By cherishing in himself and his connexions habits of simplicity and economy, he aimed to increase their power and disposition to do good. That ability and attention, which were hereby diverted from purposes merely selfish and vain, were earnestly directed to solid and charitable uses. His cordial and extensive hospitality, his tender and zealous patronage of friendless and indigent merit, his eager sacrifices of private business and interest to public exigences, his efforts to rouse, direct, and encourage the charity and public spirit of others, his distinguish-

ed contributions of time, influence, and property to seminaries of learning and religion, loudly attest his *pure and exalted philanthropy*. These and many similar facts evince, that he lived, not to himself, but to the good of his fellow men and the honour of his God. The history of man does not often furnish a character so full of various, well directed, and useful energies. It does not often illustrate the art of living so much in so small a compass of years. Though cut off in the midst of his days, yet, if life be measured by those exertions and improvements which answer life's great end, he had attained to a rare and honourable longevity. His soul was on the stretch to do good almost to his latest breath." * Beside other illustrations of this last remark, the following are worthy of particular notice. "In an instrument signed and sealed Dec. 12, 1801, he directed and bound his heirs and executors to pay to the Trustees of Phillips Academy in Andover ONE THOUSAND DOLLARS, to be by them and their successors always kept out at interest; one-sixth part of this interest to be annually added to the principal, and the other five-sixth parts to be laid out in the purchase of pious writings, viz. Dr. DODDRIDGE's Address to the Master of a Family on family religion, his Sermons on the religious education of children, the Westminster Assembly's Shorter Catechism, &c., to be distributed among the inhabitants of *Andover*, according to the best discretion of said Trustees, assisted by the Congregational ministers of that town. He particularly directs that the above named address on family religion, be given to every young man about to enter into the family state. He further directs that, whenever the income of this fund shall exceed the objects above specified, the surplus shall be applied to the use of Phillips Academy. In another instrument, dated Jan. 27, 1802, he directs the sum

* Dr. Tappan's Sermon delivered at Andover, at the funeral of Lieut. Gov. Samuel Phillips.

of FOUR THOUSAND DOLLARS to be paid in trust to the same Trustees, to be made a perpetually increasing fund in the same manner with the preceding, and the interest appropriated to the following purposes, viz. five-sixth parts of the interest arising from one-fourth part of said capital to be applied, partly for the better qualifying of Females to teach in the District Schools of Andover, and partly for extending the term of their instructions ; and the five-sixth parts of the remaining three-fourth parts of said capital, to be laid out in procuring Bibles, Testaments, and Psalters, the pious writings mentioned in the former donation, and others of a similar character, to be distributed among poor and pious Christians not belonging to Andover, and also among the inhabitants of new Towns and Plantations, or other places, where the means of religious knowledge are but sparingly enjoyed. And to enable the Trustees to form the most correct opinion of the proper objects of this donation, they are desired to seek information from pious Ministers of religion in different parts of the country.” *

Another benefaction of this branch of the family deserves to be mentioned in this place. By an instrument signed and sealed, May 3, 1808, by Samuel Abbot, and Phebe Phillips relict, and John Phillips son, of Lieut. Gov. Samuel Phillips, the two latter,—“in pursuance of the benevolent and pious object” of the founders and benefactors of Phillips Academy in Andover, “and with a desire to devote a part of the substance with which heaven had blessed them to the defence and promotion of the Christian religion, by making some provision for increasing the number of learned and able defenders of the Gospel of Christ, as well as of orthodox, pious, and zealous Ministers of the New Testament,”—jointly and severally obligated themselves “to erect and finish, with all convenient despatch, two separate buildings, one of which to be

* Notes to Dr. Tappan’s Sermon before quoted.

three stories high, and of such other dimensions as to furnish convenient lodging rooms for fifty [Theological] students ; and the other building to be two stories high, and of such dimensions as to furnish, in addition to a kitchen and private rooms necessary to a Steward's family, three public rooms, one for a Dining Hall, one for a Chapel and Lecture room, (each sufficiently large to accommodate sixty students,) and a third for a Library ; the said buildings to be located by direction of the Trustees of Phillips Academy." This obligation was promptly fulfilled ; and by this means, together with a donation made in the same instrument by Samuel Abbot Esq. of twenty thousand dollars, as a fund for the purpose of maintaining a Professor of Christian Theology, was founded the Theological Institution at Andover, now so flourishing and so useful to the church and to the world.

JOHN PHILLIPS, the second son of the Rev. Samuel Phillips of Andover, was born Dec. 27, O. S. 1719. He was graduated at Harvard University in 1735. After having kept the public school at Andover and in some other towns, he went to Exeter, N. H. where he married, and "entered upon the business of merchandising, and also kept a private Latin school. He was prosperous in business ; was a Ruling Elder in a church at Exeter, one of the Justices of the Peace for the Province of New Hampshire, and authorized to be, in some singular cases, one of the Judges of the Superior Court. He received the degree of Doctor of Laws from Dartmouth University ; and was several years a member of the Council of the State. He was much esteemed as a man eminent for piety and virtue ; and rendered himself very conspicuous, while he lived, for his benevolent deeds." He assisted, as has been already stated, his brother Samuel in founding the Academy at Andover, and subsequently made a donation to that institution of twenty thousand dollars ; he also established a professorship of divinity in the College at Hanover, N. H.

and founded and liberally endowed the Phillips Academy at Exeter, N. H. At his death, he bequeathed one-third of his estate to the Academy at Andover, and two-thirds to the Academy at Exeter. He was twice married, but had no children.

WILLIAM PHILLIPS, the third son and youngest child of the Rev. Samuel Phillips of Andover, was born June 25, O. S., 1722. After receiving a good school education, he removed to Boston, at the age of fifteen years, and became an apprentice to Edward Bromfield, Esq., a highly respected merchant of that town, son of the Hon. Edward Bromfield, for many years one of his Majesty's Council in the Province of Massachusetts Bay, and great-grandson to the Rev. John Wilson, first minister of Boston. "His apprenticeship being finished, Mr. Phillips married, June 13, O. S., 1744, his late master's eldest daughter, Miss Abigail Bromfield, a lady eminent for virtue and piety. By this marriage, it is worthy of remark, the families of the Rev. George Phillips and the Rev. John Wilson, who came over from England together, and officiated as colleagues under a large tree in Charlestown, until the first removed to Watertown and the other to Boston, were conjoined by the wedlock of the great-great-grandchild of each." In addition to the particulars mentioned in the Sermon respecting this Mr. Phillips, it is stated, that he was greatly "prospered in his business as a merchant, was much esteemed by his fellow townsmen, and often reached forth his hand to the needy, and was given to hospitality." He took a decided and active part in the proceedings which preceded and attended the revolution, was on many of the committees appointed by the town of Boston in those trying times, and often contributed liberally of his money to carry forward the measures which issued in the establishment of our independence. At his death he bequeathed five thousand dollars to the Academy at Andover. He

had eight children, only four of whom survived the period of childhood, viz. Abigail, born April 14, 1745 ; William, born March 30, 1750 ; and Hannah and Sarah, born Nov. 29, 1756. The first of these was married to that distinguished patriot, Josiah Quincy Jun., whom she survived several years, and died March 25, 1798. The second was the late Deacon William Phillips. And the other two still survive.

The late Hon. WILLIAM PHILLIPS, as was mentioned in the sermon, married a daughter of the late Hon. Jonathan Mason. She was a lady distinguished for intelligence and discretion ; was eminent for piety and benevolence ; and died, greatly lamented, May 7, 1823. They had seven children. Of these, two only are now living, viz. the Hon. Jonathan Phillips of this City, and Abigail Bromfield, now Mrs. Ebenezer Burgess of Dedham. Of the others, two, Miriam and Edward, deceased within the past year, and three died in childhood. Miriam, the late Mrs. Samuel H. Walley, was born June 9, 1779. In the seventeenth year of her age she gave satisfactory evidence of piety, and was admitted to membership in the Old South Church May 1, 1796, of which church she continued a worthy member till her death in March 26, 1827. Edward was born June 24, 1782 ; and died Nov. 3, 1826. His occupation was that of a merchant. He was greatly respected and loved in all the relations of life. His prominent traits of character were judiciousness, integrity, amiableness of temper, and unobtrusive but decided and consistent piety. His disposition was retiring ; he, however, accepted several important public trusts, which he discharged with fidelity and usefulness. The religious sentiments which he embraced, and to which he continued firmly and devotedly attached through life, were those of the Fathers of New England. He was admitted a member of the Old South Church March 2, 1806, and chosen deacon May 8, 1817, which office he held till his death.

The Rev. Dr. Miller, formerly of New York, now a professor in the Theological Seminary at Princeton, N. J. remarks, in his "Retrospect of the Eighteenth Century," that "in furnishing instances of individual liberality to public institutions, it is believed that Massachusetts exceeds all other states." He also observes, "The family of Phillips in Massachusetts and New Hampshire, has been long distinguished for its great wealth, and also for its love of religion and literature. A complete history of the munificence towards public institutions, at different times, by the members of this family, would probably furnish an amount of benefactions seldom equalled in this country."

Note B, page 32.

THE last benefactions of Deacon Phillips to public charities were as follows :—to Phillips Academy, Andover, \$15,000 ; Theological Institution at Andover, \$10,000 ; Society for Propagating the Gospel among the Indians and others in North America, \$5,000 ; Massachusetts Bible Society, \$5,000 ; American Board of Commissioners for Foreign Missions, \$5,000 ; American Education Society, \$5,000 ; Massachusetts Congregational Charitable Society, for the relief of the destitute widows and children of deceased Congregational Ministers, \$5,000 ; Medical Dispensary, \$3,000 ; Massachusetts General Hospital, for the relief of the sick poor of Boston, \$5,000 ; Female Asylum, \$2,000 ; Asylum for Indigent Boys, \$2,000. Total, \$62,000. Of most of these institutions, as well as of several others of a similar character, he had, for many years, been a liberal and efficient member. To the Massachusetts Bible Society, to the Society for Propagating the Gospel, and to the Congregational Charitable Society, he, annually, for a series of years, contributed \$500 ; and to several other societies \$100 ; beside liberal donations

whenever they were specially needed. During the last three weeks of his life, he contributed to different charitable objects above \$5,000 ; an amount which would doubtless have been nearly doubled had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of the General Election. At the time of his death he was President of the Massachusetts Bible Society, of the Society for Propagating the Gospel, of the American Education Society, of the Foreign Mission Society of Boston and Vicinity, of the Congregational Charitable Society, of the General Hospital Corporation, of the Boston Dispensary, and of the Trustees of Phillips Academy at Andover ; and honorary Vice President of several other benevolent associations in this City, and in other parts of the country.

The time of his decease, the Saturday evening preceding the week on which the annual meetings of most of the religious and charitable societies of this City and State are held, contributed to deepen the sensation produced by the event. In the reports of several of these institutions the afflictive occurrence was noticed in a respectful and feeling manner. The report of the Directors of the AMERICAN EDUCATION SOCIETY, presented at the annual meeting on Monday, May 28, commenced with the following remarks :—

“THE DIRECTORS OF THE AMERICAN EDUCATION SOCIETY, in common with all who celebrate the religious festivals of the present week, feel the gloom which overspreads this city. The venerable man whose benevolence has so long flowed in a thousand streams among the poor, in the seats of education, and through the wide spreading valley of moral desolation in our own country, and in distant lands, has gone to his rest. He has ceased from his labours, and his works do follow him. To this Society, over which he has presided from its first formation, and whose treasury he often replen-

ished by his liberality, the loss is great, and is one which will long be felt. The name of PHILLIPS will ever have a distinguished place among the friends and benefactors of the Society, and will always be cherished with deep and tender emotion. The monuments of his beneficence are many ; but none are more durable, nor more honourable to his memory, than the *minds* which his benevolence has assisted to form for usefulness. Hundreds there are who might go to the place where he lies, and as they behold his pale form, exclaim, O my Father, my Father ! These will remember him when the places which have known him, shall know him no more ; and their zeal and efforts for the good of their fellow men will perpetuate his influence, when every other monument has crumbled into ruin."

The Executive Committee of the FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY, in their report presented to the Society at the annual meeting, on Thursday, May 31, observed, near the close of the report, " While we admit the importance of the missionary enterprise, and feel it to be our duty actively to promote its interests, we are constantly reminded of the uncertainty of life, and are cautioned to be up and doing while the day lasts, for the night of death approaches, in which no man can work. Especially at the present time is this important truth forcibly taught us, by the recent afflictive dispensation of Providence, which has called us to mourn the death of our late venerated President. And, whilst we listen to the admonition thus addressed to us, the Committee cannot, on an occasion like the present, refrain from paying their feeble tribute of respect to his memory. He was one of the founders of our society ; and for fifteen years, the whole time since its formation, he has presided over its interests. But he did not merely lend the influence of his respected name to commend the missionary enterprise to the confidence of his fellow citizens. Its pros-

perity was an object dear to his heart, and for its advancement he contributed liberally of the abundance wherewith God had blessed him. Nor, whilst his compassion was excited by the contemplation of the wretchedness and misery of heathen nations, was he forgetful of the many other benevolent enterprises which, in the present day, advance their claims upon the charity of the Christian public. His views were expanded and liberal ; and to the numerous charitable and religious societies which commended themselves to his approbation, his donations were always generous, often munificent. His charity was not ostentatious ; and, though, when duty required it, he was willing to let the light of his example shine before men, he did it not that he might have glory of them. And doubtless many are the instances in which his almsdeeds were known only to the objects of his benevolence and to Him who seeth in secret. He has left behind him a precious memorial : and, whilst his name stands prominent among the public benefactors of his age, it is also deeply engraven on the hearts, and will be embalmed in the memory, of many a child of affliction from whose eye the tear of sorrow has been wiped away by his kindly charity. But time will not allow enlarging on the virtues of him whom a righteous Providence has removed, as we trust, to a better world. It is indeed a hope full of immortality that cheers the hearts of mourning friends, when a voice from heaven breaks in upon the silence of their sorrows, saying, “ Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

The Managers of the PRISON DISCIPLINE SOCIETY, in their report presented at the annual meeting, on Friday, June 1, after an acknowledgment of the continued smiles of Providence upon the institution during another year, proceed as follows. “ We had written this acknowledgment of gratitude

to God, and were just ready to enter upon a new year, without any providential dispensation, in regard to the Society, of a different character from those already described. But on Saturday last, the Hon. WILLIAM PHILLIPS, First Vice President of the Society, died. Before this Society was formed, when it was generally supposed, that there could be no necessity for such a Society in this country, he was first to give his name and patronage, that an examination might be made. After it had been ascertained, that great evils existed in Prisons, and that combined effort must be made to correct them, he was among the first to sanction the existence of a Society and to give his name and liberal patronage to aid in the prosecution of its object. From that time till the present, he has watched its progress, and has not failed to extend to it his cheering approbation. What is said of him, in regard to this Society, is true in regard to almost all others of a similar character. His name was generally first, his subscription largest, and his patient continuance in well doing was as remarkable, as the extent of his means, and his cautious and judicious selection of the objects of his charity. In all these respects, he was so greatly useful, that our hearts sicken within us, at the remembrance of his death. But we must repress our grief, for he has gone *‘to receive his reward.’* We will endeavour, therefore, to forget *‘our loss,’* and think of *‘his gain ;’* we will be grateful, that we were permitted so long to share in his munificence ; we will pray that we may imitate his example ; and we will hope to meet his departed spirit in Heaven, where there is no more death ; and where we shall unite in the praise of him, who, *‘though he was rich, became poor, that we through his poverty might be rich ;’* saying, *‘Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.’*

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