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ROBERT FINLEY, D. D.

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MEMOIRS

OF THE

REV. ROBERT FINLEY, D.D.

LATE PASTOR

OF

THE PRESBYTERIAN CONGREGATION

AT BASKING RIDGE NEW-JERSEY,

AND

PRESIDENT OF FRANKLIN COLLEGE,

LOCATED AT ATHENS, IN THE STATE OF GEORGIA.

WITH

BRIEF SKETCHES

OF SOME OF HIS COTEMPORARIES,

AND

NUMEROUS NOTES.

BY THE REV. ISAAC V. BROWN, A. M.

NEW-BRUNSWICK :

PUBLISHED BY TERHUNE & LETSON.

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DISTRICT OF NEW-JERSEY, ss.

U.S. DEPT. OF COMMERCE
BE it remembered, that on the twelfth day of April, in the forty-third year of the independence of the United States of America, ISAAC V. BROWN, of the said District, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—
“Memoirs of the Rev Robert Finley, D. D. late Pastor of the Presbyterian Congregation at Basking Ridge, New Jersey, and President of Franklin College, located at Athens, in the state of Georgia; with brief Sketches of some of his contemporaries, and numerous Notes. By the Rev. Isaac V. Brown, A. M.”
In conformity to an act of the Congress of the United States entitled an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned; and also to the act, entitled an act supplementary to the act entitled an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, etching and engraving historical and other prints.

WILLIAM PENNINGTON,
Clerk of the District of New-Jersey.

PREFACE.

AN intelligent gentleman, in the congregation of Basking Ridge, many years ago, while contemplating his beloved pastor, in the midst of his ministerial labours and successes, made the following declaration: "Were I ambitious, I would rather be *Robert Finley* than Cæsar or Bonaparte!"

And truly his character was so exalted and pure, his life so conspicuous and useful, his transactions so judicious and important, and his name so dear, that forming, in this transitory world, a memorial of his excellence, is an act, not less of justice to him, than of kindness to ourselves. Few men have recently appeared on the stage of life, more truly and deeply devoted to the interests of Christ's kingdom and the good of mankind; few men have been so early in life, so prominently and so indefatigably engaged in enterprises of benevolence and piety; few men have performed so many labours in the church, and enjoyed so great a harvest of success in the divine service, as Dr. Finley. There are therefore but *few*, whose claims upon the church and upon the world, for posthumous regard, are so clear and so strong, as his, and there have recently been few whose lives and characters are so well calculated to instruct, to animate and profit others.

It was under the influence of such sentiments respecting Dr. Finley, that the resolution, to attempt preparing a biographical view of his character and life, was first formed. The narrow limits, then contemplated, have been insensibly and unavoidably surpassed :—that which was originally expected to make a pamphlet, or, at most, a small 12 mo. has been necessarily enlarged and put into the form of an *octavo*. In the course of the narrative, the names of several deceased ministers of the gospel rose into view, who are still remembered with interest by some and who deserve the tribute of recollection and respect which is here paid to them.

Dr. Finley was so earnestly devoted to the business of education in all its degrees and relations, that in order to illustrate fully his views and transactions in regard to that subject, as well as others, it was thought expedient to introduce in the form of notes at the close of the volume several essays or discussions, on topics incidentally connected with the narrative. This measure was adopted the more readily, because it afforded the writer an opportunity to incorporate with these illustrations, a few hints and suggestions on the same subjects, which have occurred to him during the last ten years while engaged in the business of instruction, and which are also the result of some reflection upon the state and prospects of American literature.

With regard to the manner in which the work has been executed, the writer would observe that

he is fully sensible of the correctness and force of the remark :—

“ *Difficile est proprie communia dicere.*”

Nevertheless he has dared to disregard an injunction of the same high classic authority :—

“ *Sæpe stylum veritas iterum, quæ digna legi sint Scripturus.*”

Having enjoyed neither much leisure, nor good health, during the period in which the manuscript, of the following memoirs &c. was prepared, he has not pleased himself, and cannot therefore, expect, very extensively, to please others. His great object has been to draw a true character, rather than a handsome portrait—to make an honest and useful, rather than a splendid volume—to place correctly before our view that high,

“ *Exemplar vitæ morumque,*”

which this deceased *man of God* uniformly exhibited while among us—and thus, to render to the Heavenly Father a deserved and lasting tribute of praise for the signal manifestations of his grace, which we behold in the life of his servant.

On the whole, if this volume shall be found to record events and to detail transactions conducive to the honour of God, to human improvement and Christian comfort ;—if it shall, in some small measure furnish materials to assist others, hereafter, in forming a connected and expanded view of the church of Christ and of divine beneficence and grace to men ;—if, by exhibiting the ar-

dent and unwearied exertions of this distinguished and excellent servant of the Lord, it shall be instrumental in strengthening the resolutions and exciting the zeal of survivors, to follow him in his pious and benevolent career, to repair the loss which is sustained by his lamented removal, to preserve from failure and carry to perfection the plans of benevolence, from the prosecution of which, he was suddenly withdrawn, the end of this publication will be accomplished. And to make it productive of these happy results, may the divine benediction rest upon it!

Lawrenceville, N. J. January 7, 1819.

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MEMOIRS

OF

REV. ROBERT FINLEY, D. D. &c. &c.

MR. JAMES FINLEY, father of the subject of this narrative, was born in Glasgow, Scotland, A. D. 1737. Before he reached his eighteenth year, religion took a powerful hold of his mind. It pleased God, early to lay him low, and to hold him long under deep convictions and apprehensions, in a state of suspense and anxiety, so awful as nearly to break the power of his reason and the vigour of his frame. At the set time, God revealed himself in mercy, to this convinced and mourning sinner, inspiring hope and gladness, where guilt and horror had lately reigned. Through life, he often spoke of the sore conflicts he then endured, and declared his full belief, that, though painful for the present, they had been good and salutary, working out to him, more abundantly, *the peaceable fruits of righteousness*.

Mr. Finley was trained to the business of a yarn merchant, in his native city. In the prosecution of this employment, he supplied himself with materials, by attending the fairs of the surrounding country, where the commodities, in which he dealt, were exhibited for sale, in great abundance and variety. On account of his superior ability and fidelity in his profession, he was promoted to the office of superintendent, and discharged

the duties of inspector of the yarn factories in Glasgow and its vicinity.

He became, very early, acquainted with the Rev. John Witherspoon, who was then an eminent minister of the gospel, exercising his pastoral functions in the town of Paisley, about six miles distant from Glasgow. So warm was his regard for Mr. Witherspoon, that he frequently left the church, to which he was attached, in his native city, and walked to Paisley, on Sabbath days, to attend the ministrations of his admired friend. His attachment to him, became unusually sincere and strong. He admired him as a preacher of the gospel: he rejoiced in his efforts to restore pure Presbyterian government in the church of Scotland: he sympathised with him in the struggles and persecutions he encountered in his attempts, thus, to set aside the corrupt and oppressive system of *patronage*, which had been imposed upon the people.

Dr. Witherspoon, warmly reciprocated the respect and affection, of his pious and excellent friend. After accepting the presidency of Princeton College, and emigrating to America, A. D. 1768, he invited him to come over and settle in the same place. Mr. Finley yielded to this solicitation, and with his wife, whose maiden name was Angres, landed at New-York, in 1769. At Princeton, the intercourse and familiarity, commenced in Scotland, were renewed, and continued till terminated, by the death of the illustrious President, A. D. 1794. In this village Mr. Finley, pursued, with diligence and respectability the mechanical occupation of weaving, for which his employment in Scotland, seemed, in some measure, to qualify him. Here also he occupied for many years, the office of ruling elder in the

Presbyterian church. He was an eminently pious and exemplary Christian. His faculties of mind naturally strong and active, had been long and earnestly employed on the noblest subjects. His memory strongly retentive, was richly stored with a knowledge of the Holy Scriptures and of human life; and his zeal and engagedness in religion being uncommonly lively and uniform, he was truly an instructing and interesting companion and a highly useful and valuable member of society. Many wise and good men, sought his company and frequented his house, to be edified by his intelligent and pious conversation, and to be animated in ways of piety, by his fervent prayers and glowing zeal.

During the struggles of the American colonies for liberty and independence, Mr. Finley manifested that he had, indeed, adopted this, as his country. He was a warm and decided advocate and supporter of the American revolution. He was employed, as clothier to a brigade of American troops and held this office while the English were in possession of Princeton. He continued at home during this period, and had constant intercourse with several British officers, who quartered in his house, without incurring the charge of indifference to the cause of the colonies, on the one hand, or making himself peculiarly obnoxious to the enemy, on the other. He suffered much in his temporal interests, in the result of this agency, by receiving almost the whole of his compensation, for revolutionary services which he had rendered, and private moneys which he had expended, in the currency of the provinces, when it had sunk to almost nothing. This was peculiarly afflicting to him, inasmuch as by misfortunes, in his native country, his

pecuniary circumstances had become much reduced and his prospects of reinstatement very dubious.

While residing at Princeton, Mr. Finley corresponded for many years with David Dale, Esq.* the honourable Bailiff of the district he had inhabited in Scotland. Epistolary intercourse with that distinguished and excellent man, was continued after Mr. Finley's decease by his son Robert. It is a subject of deep regret that the letters of this correspondence, very valuable and interesting on many accounts, cannot be obtained.

* The following sketch of this distinguished and excellent man is taken from the *Assembly's Missionary Magazine* for the year 1806, page 341 :—

“Died at Glasgow, on the 17th current, in the 68th year of his age, *David Dale, Esq* of Rosebank, late one of the magistrates of that city. The character of this good man comprehended in it so many points of excellence, that only an imperfect outline of it can here be given. He had not enjoyed the advantage of a polished or liberal education; but this want was compensated by a large share of natural sagacity and sound sense, by an accurate and discriminating knowledge of human character, and by a modest and dignified simplicity of manner, which secured to him universal respect and attention. A zealous promoter of general industry and of the manufactures of his country, his schemes of business were extensive and liberal, conducted with singular prudence and perseverance, and, by the blessing of God, were crowned with such abundant success as served to advance his rank in society and to furnish him with the means of that diffusive benevolence which rendered his life a public blessing and shed a lustre on his character that has been but too rarely exemplified. Impelled by the powerful influence of that truth which he firmly believed and zealously taught, constrained by the love and animated by the example of his blessed Master, his ear was never shut to the cry of distress; his private charities were boundless; and every public institution which had for its object the alleviation or prevention of human misery, in this world or the world to come, received from him the most liberal support and encouragement. For while the leading object of his life was the diffusion of the light of truth in the earth, he gladly embraced every opportunity of becoming, like the patriarchs of old, “eyes to the blind, and feet to the lame,” and of causing “the widow’s heart to sing for joy.” In private life, his conduct, actuated by the same principles, was equally exemplary; for he was a kind parent, a generous friend, a wise and faithful counsellor, “a lover of hospitality, a lover of good men, sober, just, holy, temperate.” And now, having thus occupied his talents, he hath “entered into the joy of his Lord. Mark the perfect and behold the upright, for the end of that man is peace.”

Mr. Finley visited Dr. Witherspoon frequently and affectionately towards the close of his life, and attended him with peculiar kindness and faithfulness as a friend, in his last sickness. Soon after the death of Dr. Witherspoon, he resolved to spend the residue of his days in the society of his sons, Robert and Alexander, and accordingly moved to Basking Ridge, the place of their abode. His age, his infirmity, his circumstances altogether had become such as to require filial attention and kindness. And here, while this patriarchal friend of God, received the respect and veneration of all around him, he enjoyed the most affectionate and faithful attention of his sons, residing near him, and especially of his son Robert, whose circumstances enabled him to indulge all his filial fondness, by providing for his beloved, and declining parent, every thing necessary for his ease and comfort.

At Basking Ridge Mr. Finley was elected a member of session, and faithfully discharged the duties of ruling elder in that congregation. His personal appearance, his established reputation, his considerable knowledge, his ardent piety, and unblemished deportment, all contributed to render him a peculiarly suitable person to fill that station. He was tall, erect and slender—his features were strong and prominent—his head was whitened with years—his whole aspect was peculiarly grave, dignified and solemn. These circumstances, associated with uncommon intelligence of mind and sanctity of character, gave great respectability and interest to his frequent performances, in the religious societies uniformly held, and in the occasional meetings of the congregation, in the absence of their pastor, where he generally assisted. His prayers on these occasions, were remarkable for comprehensiveness, for weighty matter, and for profound devotion.

When death appeared to be drawing near, he contemplated his dissolution, with great calmness and satisfaction. On being asked, when apparently near his close, how he felt, he replied, "just as I wish to feel!" When almost exhausted, he intimated a desire that all his relatives, in the vicinity, should be assembled around his bed, that he might take a last view of the only objects on earth, which he considered dear to him and commit them to God. And after being gently raised up by his son Robert, he cast his eyes complacently round upon the interesting group and raising them towards heaven, feebly whispered "it is done," and sweetly expired in the seventy-second year of his age, in the full and joyful hope of a glorious immortality through Jesus Christ.

Such men are the salt of the earth! the light of the world!—How happy, to be a Christian!—How inestimable the privilege and blessing of being descended from such a parent!!

Robert Finley was born at Princeton, New-Jersey, A. D. 1772. He was very early instructed in the elements of the English language, and in his eighth year, commenced the study of the Latin, in his native village. The salutary effects of early parental instruction and care, were soon discoverable in him. For a youth of his age, he was uncommonly grave and judicious in his deportment. After passing, in a short period, through the hands of a number of teachers, it was happily ordered that he should here become a pupil of Mr. Ashbel Green, the same gentleman who is now President of the College of New-Jersey. At this period, Mr. Green was a student in college, and the studies of his class not being sufficient to occupy the whole of his attention, by the advice of Dr. Witherspoon, he spent half his time in

teaching the grammar school, which was then under the doctor's superintendence. While this arrangement contributed to increase the classical accuracy and general respectability of the youthful instructor, it had a tendency no less happy, to advance the interesting pupil in his academic course, and to lay the foundation of that pre-eminence, in this important department of literature, to which he rose in after life. He was observed by his teacher, to be a youth, considering his age, of much more than ordinary stability of character, closeness of application, and penetration of mind. He was not satisfied, at this early period, with devoting the usual hours to study; but frequently, in leisure seasons, he waited on his teacher, in his private apartment, to obtain from him, more fully, the explanations and aids, which he found necessary, to enable him successfully to prosecute his prescribed daily course.

In the eleventh* year of his age, he was admitted into the college, as a member of the freshman class. Mr. Green, having, at the commencement preceding, received his first degree in the liberal arts, and having been subsequently elected tutor in college, here again found with pleasure, placed under his personal instruction and management, the lad who had, the year before, been his pupil in the grammar school. In the sophomore class, during the year following, the same relation subsisted between this respectable teacher and promising scholar. The means and opportunities thus enjoyed by Mr. Finley, to become thoroughly acquainted with the Greek and Latin languages, which were the principal subjects of study in the two lower classes of college,

* See note A. at the end of this narrative.

were as good as could have been desired. And experience has abundantly proved, that he was an apt and successful student, making such improvement, as to reflect honour on his principal instructor, and to secure the reputation of eminence in this branch of science.

About the time of his entering the junior class in college, he gave evidence that God had visited him in mercy, and impressed his mind deeply with a sense of the importance of religion. It was even hoped, by his fond and anxious friends, that he had experienced a gracious change, and passed from death unto life. Modest and distrustful, he did not view his spiritual state, in so favourable and satisfactory a light as others did, with whom he conversed on this interesting subject. He halted, and continued in painful suspense for a considerable time ; but God, having begun this good work, carried it on unto perfection.

Although the mathematical, philosophical and belles lettres studies, with which the junior and senior classes are chiefly occupied, were somewhat above the years and capacity of our young student, yet he appeared, through the whole of his collegiate course, respectable for scholarship, as well as deportment : and he was admitted to the degree of bachelor of arts, by the trustees of the college at Princeton, in his sixteenth year.

Having thus early finished the course of his education, a question of great importance was now to be decided ; how he should be employed. Dr. Witherspoon, the friend of the father, was also the friend and adviser of the son. During the first winter after leaving college, Mr. Finley was employed, under the superintendence of the venerable president, as teacher of the grammar school. Here he began to manifest that peculiar talent

for the government and instruction of youth, which he afterwards exercised and displayed, in several stations, in a manner so highly reputable to himself, and useful to the public.

A considerable number of the pupils were from the south, farther advanced in years than the teacher, irregular and insubordinate in their temper and manners. Mr. Finley proceeded with energy, to introduce order, and establish discipline in the institution. The elder portion of the youth manifested a refractory temper, resisted his regulations, and, on being urged to comply, broke out into open rebellion, in hopes of intimidating the youthful instructor, and constraining him to connive at their idle and disorderly habits. He maintained his authority with dignity and firmness, suspended the refractory, and referred their case to Dr. Witherspoon, under whose superintendence he acted, and under whose guardianship most of the young men were placed. Dr. Witherspoon, being informed of these circumstances, visited the school; investigated the whole matter; pronounced his full and decided approbation of the measures and conduct of Mr. Finley; established the influence of his young friend, by the whole weight of his own dignity and authority; compelled the disorderly to make suitable acknowledgments, and to return submissively to their studies, under the very system against which they had revolted.

After some time spent in this employment, Mr. Finley was invited to take charge of a respectable seminary in the state of Maryland. With a view of complying with this invitation, he visited that state; but Providence frowned upon this arrangement. Just as he reached the place of destination, the academy was destroyed by

fire, and his prospect of employment and usefulness there, entirely blasted. He returned immediately to his native place, and accepted an invitation to teach the academy at Allentown, New-Jersey. The Presbyterian congregation existing there, was then under the pastoral care of the Rev. Joseph Clark, through whose instrumentality, Mr. Finley was obtained to teach the academy.

Mr. Finley's mind had been very seriously exercised, upon the subject of religion, already, more than two years. His impressions increased with his growing age and maturity. During the time now spent in Allentown, his pious exercises and inquiries were brought, by Divine Grace, to a happy result. The serious public discourses and pious conversation of Mr. Clark, were peculiarly blessed to his spiritual interest and comfort, so that now, in his seventeenth year, he entered into covenant with God, made a profession of his faith, and was admitted to commune with the church, in the Lord's supper.

While in this situation, he was solicited to undertake the business of instruction, in the city of Charleston, South Carolina. Although he was young and inexperienced, the contemplated place of employment remote, the station conspicuous, and the labours arduous; yet he yielded to the request, and ventured himself into the society and service of strangers, trusting in the protection and care of his Almighty Friend. Here he was kindly received and entertained. His services at Charleston were highly acceptable to the public, and honourable to himself. The acquaintances which he formed with families of distinction, and the attachments he conciliated, during his residence in that city, were

useful to him through life ; and, probably, opened the way for his receiving, a few years before his death, a call to undertake the pastoral service, there, with a provision corresponding with the wealth and liberality of the southern people. He enjoyed the society and kind attentions of several highly accomplished, pious and excellent families, who were heard to speak of his visits and conversation, in terms of high approbation and satisfaction. The amiable, intelligent and heavenly minded consort* of the Rev. Dr. Keith, of that city, took a deep interest in Mr. Finley, invited him very frequently and affectionately to her house, enjoyed much of his company, and bore a strong and pleasing testimony in favour of his good sense, great prudence, and humble piety, at this early period.

A few extracts from a very brief diary, which he kept while teaching in the city of Charleston, unquestionably for his own exclusive use, will serve to confirm the estimate of his piety, made by his friends around him, and to illustrate further his religious character, at this time :

“ November 23th, 1791.—As I began school this morning, in Charleston, after praising God for preserving mercy, I prayed for divine assistance in my whole duty ; for the spirit of grace and supplication ; for repentance and reformation : in the evening, for a blessing on the Church, and my Princeton friends in particular ; to be preserved from the corrupt notions and fashions of the world ; and to live altogether to the glory of God, in humility and godly sincerity.

“ 30th.—Rose between six and seven, thanked God for preserving mercy, prayed for the presence of the

* Mrs. Keith was a daughter of the venerable Dr. James Sproat, of the city of Philadelphia.

Lord through the day, for much of his love—after breakfast, for his direction in the business of the day—at noon, for the influences of the Holy Spirit, and for the church—for the same at night; prayed for preparation for the table of the Lord; for a blessing on the church, and the pardon of sin; for protection; for faith and humility; for the prosperity of Zion, that I might live as a Christian.

“December 1st.—I got up after six and blessed God for his mercy in preserving me through the night; prayed to be guided by the holy Spirit, for help to discharge the duties of the day, as becomes a Christian—in the evening again I prayed for a blessing at the church and on the church, for my absent friends, that the Lord would forgive my sins and show me them forgiven, that I might praise him.

“9th.—This morning I returned thanks for the mercy of the night past, prayed for much of the presence of God through the day.—After breakfast, prayed for wisdom from above to direct me in all things. At noon, in the evening and at night, prayed, that as I had resolved if it should please the Lord I would engage in the ministry, I might not be drawn from it by the world: prayed for pardon and acceptance, through the blood of Jesus, for the scholars that they might be restrained from sin, for boldness in the cause of Christ—did at no time forget my absent friends and the interest of Zion.

“Jan. 1, 1792.—Being the beginning of the year, I confessed my sins and prayed for pardon. In the morning was very unconcerned, but blessed be God my heart was somewhat warmed—renewed engagements to be for the Lord. Pride struggling much in my heart

about dress, I resolved to add nothing to it of superfluities, as powder, ruffles, nor to be running after the fashions, till the desire of them should arise from love to God—and if I dine out on the Sabbath,* I attend the worship of God. So help, Oh! Lord.

“2d.—I rose about seven this morning, returned thanks for the mercy of the night past, prayed for the divine presence through the day, prayed six times to be cleansed from my sins, for all my friends that we might all grow in grace and be comforted by the indwelling of the Holy Spirit.

“3d.—This morning felt in a good frame of mind, but it did not continue, the world got possession—wrote a letter to my brother and sister on the subject of religion.

“4th.—This day I paid a visit to Mrs. Tennent, with whom I had some pleasant religious conversation—returned thanks for the mercy of the Lord in this respect.

“5th.—This day had very much reason to complain of the absence of every holy affection, and that the world had taken so much possession of my whole soul—prayed to be delivered from all this and to have my heart renewed and every heavenly grace implanted—Amen. O Lord.

* Dining out at all on the Sabbath day, may be thought inconsistent with religious duty and in general doubtless is so. But to form a just estimate of this resolution, it must be considered that Mr. Finley had no family, whose good order might be interrupted by his absence, and that the families where he dined were probably of a religious character and the conversation with such friends would be at once pleasing and profitable: and that he here made it a fixed point that this social intercourse should not prevent his attendance on divine worship in the after part of the day. Probably, longer experience and more reflection, would and may have changed the resolution into this—I will not dine out on the Sabbath unless called to it, in the course of divine providence by some peculiar and evident necessity or duty.

“February 2.—I prayed much to be prepared for the celebration of the supper of the Lord, to have my sins forgiven and a comfortable assurance of my interest in Christ Jesus. But in the evening through attachment to company I very much neglected the time of prayer.

“3d.—Prayed to have my heart prepared for every duty, but still there was much folly in me, and I got no comfort from the word of God. May the Lord have mercy on me!

“4th.—I prayed this day much for the Holy Spirit of God to direct me and to prepare me to sit at his table—visited Mr. Hollingshead, and blessed be God, in conversation, enjoyed much satisfaction about religion—confessed my sins, unbelief, dislike to duty, wandering thoughts, hardness of heart, want of love to God, sinful passions, neglect of the scriptures, pled for pardon through Jesus—laid my wants and necessities before the Lord, and prayed to have them supplied from his fulness.

“5th.—This day I sat to commemorate the dying love of Jesus at his table—confessed my sins, and I trust had them forgiven, and had my heart somewhat inflamed with divine love, and felt desirous for the glory of God. Took comfort from Heb.—‘For ye are not come to Mount Sinai’, &c. The Lord was very merciful to me, and blessed be his name forever. Amen.

“August 20, 1792.—I was somewhat earnest in prayer to day for the destruction of sin and for the quickening of languishing graces: yet in the evening indulged lively and too many loose thoughts mingled with pious desires. Oh Lord transform me into thine image.

“23d.—I went to society and being there put to prayer, I was at a loss till the Lord gave me words and he gave just as I had need.

“25th.—I attended upon religious duties with much pleasure to day, and I hope with some profit.

“26th.—I spent this Sabbath with much satisfaction, and in earnest prayer for my soul and for the kingdom of Zion: yet there was some folly mixed withal. O Lord I am vile.

“27th.—I felt grateful to day for mercies, but through much of it, religion was dull. Oh Lord, if not for thy mercy I am undone forever.

“September 21.—I spent this morning in reading and a form of prayer, but my mind was full of the world: yet I trust I was a little strengthened by the morning sermon. The afternoon, however, would condemn me, had I never lived another. I was truly dreadfully stupid, unconcerned and hard hearted. Nothing but free grace can save me.

“22, 23, 24.—These three days were much like all the rest of my life, full of sin and great iniquity, the spirit truly warring against the flesh and the flesh against the Spirit, and the latter with but too much success.

“26th.—This day was to me much more pleasant than yesterday. There were many seasons in which my soul cried out for God: but my heart was full of anxiety and tossings, with respect to the world and my returning home. It pleased the Lord to bring Mr. S—— to see me a few minutes, that my heart might be stirred.”

The preceding extracts from several successive months of Mr. Finley's diary, during the time spent at Charleston, manifest a deep, humble and uniform sense of sin and guilt—a constant and vigilant attention to his inmost thoughts and exercises of mind—a disposition to deny himself and to resist the fashions and the allurements of the world—a thorough persuasion of entire de-

pendence upon God for all good things and ardent desires after his communion and likeness—a spirit and habit of prayer and supplication for personal sanctification, and for the prosperity of religion in the world. The whole is expressed in that simple manner which was natural to him.

Having resolved to devote himself to the service of God in the ministry of his Son, he became very desirous now, of placing himself in a situation where he could more successfully prosecute the studies preparatory to that sacred office. For this purpose in the Autumn of 1792, he relinquished his lucrative and laborious station in Charleston; returned to his native place; resumed the instruction of the grammar school in Princeton; and commenced the study of theology under the superintendence of the venerable President* of Nassau Hall. His age and maturity, his classical accuracy and general improvement, had now become such, that he advanced with uncommon facility and advantage, in the course prescribed by his judicious and distinguished theological instructor.

Mr. Finley's peculiar capacity for the government and instruction of youth, having been rendered strikingly manifest, he was very soon transferred, with universal approbation, from the grammar school, to the office of tutor in college. This promotion was effected through the united influence of Dr. Witherspoon, president of

* It was a happy circumstance in the order of providence, that he was enabled to enjoy the instructions of Dr. Witherspoon, a philosopher and divine, probably, inferior to no man, in regard to accurate, profound and extensive views, on every subject of theology and ecclesiastical history, of civil government and human life.

the college, and of the Rev. Dr. Samuel S. Smith,* vice-president, upon whom the chief management of the institution had devolved, in consequence of the advanced age and growing infirmities of his illustrious father-in-law. In the capacity of tutor, Mr. Finley continued some time, laboriously discharging the duties of that office, and closely applying himself to the several subjects and exercises assigned him, as a student of theology. In this arduous and responsible station, his vigilance and fidelity rendered him both popular and successful.

Through the whole of this period, the realities of religion appear to have exercised a powerful influence over his feelings and views. That the reader may judge of the state of his mind, a few extracts from his diary, which was continued at this time, will here be inserted. The record does not ascertain the particular year in which it was written, but exhibits satisfactory internal evidence, that it was made while he was tutor in college.

“September 1st.—This day was another Sabbath. It pleased God that I heard a sermon, from Psalm xcii. 12 —‘Teach me so to number my days,’ &c. which was the means of warming my affections, and raising my desires after God. I felt my misery, that I am so chained down, and so easily engaged in every vanity and folly.

“2d.—I was engaged in hard study; wrote part of a sermon, during which time my heart was warmed and engaged. Prayer seemed pleasant, and I frequently sent ejaculations; conversed a while with Mr. H——, and said to him what I could——

* Mr. Finley was frequently heard to speak, with peculiar satisfaction, of the important advantages he derived in the latter part of his term of study, from the instruction and attention of Dr. Smith, who was then fast approaching the meridian of his usefulness and splendour.

“3d.—Was very much engaged in study, and also my mind was pleased in religious exercises, though I have it too much to lament, that I cannot love the Lord more, and serve him with a more animated zeal.

“4th.—Thought early of God and religion this morning, even at rising. Studied hard, and with success, until breakfast; shortly after, was shocked with a report that a young acquaintance, F. Stone, was hurried untimely to the tomb, by a contagious disease;* which ought to have made me tremble; at length, however, it set me to prayer, that my evidences might be brightened for eternity, and I prepared to go, if called.

“5th.—I prayed often and earnestly to-day, that I might have my evidences brightened for eternity. A few of us met and united in prayer, that the destroying angel might be stopped, and the plague arrested in its course, and that it might be well with me.

“6th, 8th.—My mind was much taken up with my prospects, these days. I thought it probable I should die immediately, and prayed earnestly that my views might be made clear for eternity.

“9th.—I was still anxious, lest I should be infected with this fatal disease, and I prayed earnestly, that I might be prepared for death, whenever it should appear.

* This contagious disease was the yellow fever, which appeared in Philadelphia, for the first time, after a long interval, in August, 1793. In the course of about three months, in that year, this dreadful disease swept off nearly five thousand of the inhabitants of that city, was generally considered as extremely infectious, and spread the utmost alarm over the continent. In this year occurred the case to which Mr. Finley refers in his diary. Mr. F. Stone, a young gentleman from the south, who had been in the college, having been engaged in the study of law in Philadelphia, during the prevalence of the fever, came on to Princeton, was taken ill, and soon died. The disease was then considered as a sort of plague, and several of the students had had intercourse with Mr. Stone in his illness, without being aware of the nature of his disease at the time.

“10th, 11th.—I was by no means so much engaged these days, either in study or religion, being exceedingly hindered in my room by company. On Wednesday, however, I had a very serious and profitable conversation with Mr. C. S——, and on the eleventh, with Mr. R. Russel, upon the necessity of keeping close to our duty, wherever we may be, and discovering to each other the fallacy of our excuses, and the unreasonableness of our neglect, as it arises from want of resolution, or from coldness.

“12th.—This day was not a profitable day to me: my mind was too much impressed with some of the affairs of life, so that I forgot our meeting on Thursday evening.

“13th.—Was a pleasant day to me; my mind was in a calm and heavenly state; all seemed to be peace and harmony, and prayer was much my delight.

——“There was but little variation in the state of my mind; and though I prayed earnestly at the times of prayer, yet my mind through the day was either engaged about the world, or possessed with a languor, and too much stupidity. In the evening I retired with my friend Mr. Russel, to the wood, where however I did not enjoy much of the presence of God, as I fear.

——“My mind was anxiously engaged in the lawful pursuits of the world, which however became unlawful by excessive application, so that my mind seemed to forget that I was made for immortality. The cares of office engrossed much attention in the night.

——“It was a good day for me, and I was enabled to rejoice; the sermon was blessed to me, in the evening, and at society in college, I had engagedness of mind, and

was enabled in some measure to forget the world, and desire to live unto the glory of God alone.

“19th.—My mind was still engaged in religion, though not so much as yesterday. I was perplexed and troubled about my business in the college.

“20th.—Was convicted to day of calling on God only, or chiefly, when surrounded with trouble. My soul began to groan to return to its rest, but could do nothing more than groan; could get no clear views of the evil of sin, of the holiness of God, or of my own need of salvation. Felt a grievous loss, and knew it was the presence of the Lord, but could not find my way to him again.

——“My heart was pained this morning, for the absence of Him alone who can comfort the soul: I was often engaged in prayer, but seemed not to feel; but in the afternoon, in conversation, my heart grew warm, and I enjoyed myself considerably.

——“This day being the Sabbath, I prayed that God would manifest himself unto his people; that his power in converting souls might be felt: prayed particularly for those who had in any measure been awakened at Princeton lately; that they might be brought on in the heavenly road. At sermon my thoughts were too much wandering. Prayed in the evening for the rising generation; read an account of great conversions in New-England, by which my heart was somewhat warmed.—Blessed be the Lord.”

On the 16th day of September, A. D. 1794, and in the twenty-fourth year of his age, Mr. Finley was licensed to preach the gospel, by the Presbytery of New-Brunswick, under whose care he had prosecuted and completed his trial-studies. He entered the ministry at a situa-

ble age ; and commenced public life with some peculiar advantages. The business of teaching, to which he devoted so considerable a portion of time, after leaving college, was followed, immediately, by many important benefits* and produced results very useful to him, through his whole life.—His knowledge of human nature, was, by these means greatly enlarged!—his acquaintance with prominent characters and human life, considerably extended :—his scholarship improved and illustrated :—his vigor of mind and habits of application strengthened :—a practical talent was thus early acquired :—and his whole character was in a considerable degree formed and established.

Mr. Finley spent a few months after licensure, in preaching to the congregations, within the bounds of the Presbytery of New-Brunswick, and especially to those destitute of pastors. At the stated meeting of Presbytery, in April 1795, the vacant congregation of Basking Ridge, which had shared his visits and services, through the preceding winter, presented a call for his pastoral labors, and urgently solicited him to undertake the work of the ministry, among them. The call being found in due form, was put into the hands of Mr. Finley, who declared his acceptance of it. According to previous appointment, the Presbytery met at Basking Ridge on the 16th day of June 1795, and on the following day, solemnly ordained him to the work of the gospel ministry by prayer and the imposition of hands, and installed him pastor of that congregation. The ordination sermon was preached by the Rev. James F. Armstrong : †

* See Note B.

† For a sketch of the Rev. J. F. Armstrong's character see Note C.

the Rev. Gilbert T. Snowden* presided in the *laying on of the hands of the Presbytery*:—and a solemn and impressive charge to the newly ordained pastor and to the congregation assembled, was delivered by the Rev. Joseph Clark.†

The congregation at Basking Ridge, embracing a district of country, about ten miles square, and quite thickly populated—presented a field for ministerial labours, extensive and arduous. But the pastor,‡ whom they had chosen, was adapted, in a peculiar manner, to their circumstances and character: and the event has proved that he was sent to them in “the fulness of the blessing of the gospel.” The congregation, having been vacant for a considerable number of years, in consequence of unhappy dissentions which existed in its bosom, had experienced a great dearth of the word and ordinances of God, and become weary of their destitute and afflicted condition. This, together with a recollection, still lively in the minds of many, of the advantages formerly enjoyed, under the ministry of the pious and venerable Mr. Kennedy,§ filled the hearts of the

* For a brief view of Rev. Mr. Snowden, see Note D.

† See a sketch of Dr. Clark, Note E.

‡ The following anecdote, which has been obligingly furnished, relates to a subject of great importance, and appears calculated to be useful;—For some time after Mr. Finley’s settlement at Basking Ridge, he boarded with one of the members of the session of this church, who was a very serious and judicious man. “Mr. Finley arose very early one morning, saddled his horse, and was just starting to attend some appointment, when the elder asked him if he was going before morning prayers—Mr. Finley said he believed so. The elder replied, he might stand in need of them before night. The reproof was seasonable. Mr. Finley returned and went to prayer, and often said, the admonition came sensibly home to him, and had an operating influence on his life.”

§ For some observations respecting this highly respectable father in the church see Note F.

intelligent and reflecting people, with great desire, to enjoy again the stated means of grace. And considering the painful disagreement, and utter unsuccessfulness which had attended, some former attempts, to realize this great Christian privilege, it was esteemed a propitious circumstance, and a token of divine approbation, that great unanimity and satisfaction prevailed, among this numerous people, in the choice of a pastor which had now been made. His manner of preaching from the beginning, was peculiarly plain and edifying, and in a considerable degree, dignified and earnest.

He commenced his ministry and continued in the practice of writing his sermons, until unexpected and frequent calls, to preach and to perform pastoral service, compelled him gradually to dispense with this labour and at length to relinquish the use of written discourses altogether. The congregation manifested peculiar respect and attention to the character and ministry of their pastor: and his labours very soon were followed by a visible improvement, in the state of the church and in the manners of the people.

In May 1798, Mr. Finley was united in marriage to Miss Esther Caldwell, a daughter of the Rev. James Caldwell* who was for twenty years the zealous and beloved Pastor of the Presbyterian congregation at Elizabeth-Town, New-Jersey.

Soon after Mr. Finley's settlement at Basking Ridge, he was induced to undertake the instruction of a small number of boys, some of whom were to be prepared for business, the greater part for college. Thus was laid the foundation of a school, which became permanent, and

* For a Biographical view of this highly respectable minister of the Gospel, see Note G.

which for popularity, usefulness and real excellence during twenty years, it is believed has been surpassed by no classical seminary, on this continent. In the commencement of this business, Mr. Finley contemplated principally giving agreeable and useful employment to that portion of his time which he could spare from more sacred duties and the gratification of a few respectable individuals,* at whose request it was undertaken, without embracing in his view the extent to which it was carried or the length of time which it was continued. His small company of pupils consisting of about ten, were taught at first for some time, in a part of his own dwelling house. After the room thus occupied became too small, a convenient building was erected by the neighbourhood for the accommodation of the growing number of scholars, and after a few years, when the increased collection of students demanded still more room, a capacious and sightly edifice was built, in part, at his own private expense, but principally, by means of liberal contributions, from a number of intelligent, wealthy and public spirited gentlemen, residing in the city of New-York.

Several circumstances conduced to the success of this institution. It was put in operation at a time when grammar schools were less numerous in the state of New-Jersey than at present. Mr. Finley admitted a considerable number of the youth into his own family, near his person, and under his constant observation. From

* The most conspicuous of these gentlemen were Dr. George Logan of German-Town, Pennsylvania, who committed to Mr. Finley at first two sons, afterwards a third, Col. John Bayard of New-Brunswick, who placed a grand son under his care: Hon. Henry Southard, Mr. Alexander Kirkpatrick, Mr. Lindsly and a few others members of his congregation, who increased the number and importance of the school by adding to it, each a son.

Mr. Kennedy's having superintended a similar institution, in the same place, the people had become sensible of the advantages of such an establishment to the neighbourhood, and disposed to encourage the seminary, and to facilitate all its operations. The situation was esteemed healthful, and the terms of accommodation, were made reasonable. In addition to these circumstances, Mr. Finley's thorough experience and established reputation, as a teacher and disciplinarian, strongly attracted the public attention and confidence. The impression which he had recently made in Charleston, South Carolina, while teaching there, induced many wealthy and respectable citizens in that region to entrust their children to his able instruction and faithful guardianship.

From Virginia and Maryland, gentlemen of distinction furnished him with many agreeable and promising students. But in general, during its last years his school was composed of boys from the cities of New-York and Philadelphia, and from his native state. The aggregate of scholars in this institution, was often very great, for years in succession. The number of its pupils originally restricted to twenty-five, sometimes exceeded forty. So far did the applications for admission surpass the capacity for accommodation, that the institution might justly have been denominated a "select school."

Mr. Finley superintended the institution with great fidelity, and personally inspected with vigilance all its ordinary operations from its first establishment till his removal* from Basking Ridge.

* The labors of his extensive pastoral charge—his disposition for quiet uninterrupted study—his agricultural predilection, and especially the trouble and anxiety to himself and family, arising from so much attention to the school:—

It was his practice, for many years, to spend some hours, generally in the morning of every day, in the academy, directing the studies of the youth and assisting the tutor in all his labours. Being himself accomplished as a scholar, energetic in all his movements, possessing a peculiar talent to forward boys rapidly in their course of improvement, and his assistants being generally selected with great care, and promptly and assiduously taught to enter into his views and to follow his example, the plan of education pursued was calculated to make sound classical scholars, and to implant in the pupils' minds, principles and habits of subordination and good morals.

On account of the acknowledged pre-eminence of his capacity for government, very untractable and turbulent youth were at times committed to his care, for the purpose of reformation as well as of instruction. This frequently afforded an opportunity, and created a necessity for the exertion of all his masterly powers. The insidious and artful could not escape his deep, persevering and irresistible scrutinies. The most hidden disorders and crimes, he would, by some means,* detect and

from necessary responsibility to the public for its success—from participating in its daily instruction and care:—and from boarding a considerable number of the scholars, made him ardently wish at one period, to withdraw from that charge. Accordingly, by his invitation and request the management of the seminary was transferred to Mr. David English, a gentleman of amiable manners and fine scholarship, who, for a few years conducted the affairs of the institution in a very reputable manner. After Mr. English retired from this laborious occupation and returned to Georgetown, where he had before resided, the whole weight of the academic establishment devolved again on Mr. Finley.

* In one instance considerable mischief had been committed, at night, in the vicinity of the village. A small house had been stoned, some of its glass broken, and its inhabitants very much frightened. No charge was alleged against any particular individual. It was not even perfectly certain, that a student of the acad-

bring to light, often to the astonishment of the perpetrators.

Nudavit, cœcumque domûs scelus omne, rexit.

His disposition and manners, towards the studious and amiable, were kind, condescending and affectionate, beyond expression. He would sometimes enter into free and familiar conversation with them, on various common topics. In his walking excursions over his farm and through the contiguous parts of the congregation, he would invite some one or more of the youth, at leisure seasons, to accompany him. On the way, he sometimes exercised the accompanying pupil, by proposing English sentences to be Latinized, or false Latin to be rectified. This kind of treatment was very useful to the scholar, and it attached him exceedingly to his teacher. But the idle, the insubordinate and the vicious, he treated with rigour, sometimes amounting to real harshness and severity; according to the good old Persian and classical system—*Κλαύμασι μὲν γε καὶ πατερες υἱοῖς σωφροσύνην μηχανῶνται καὶ διδάσκαλοι παισιν αγαθα μα θήματα.*

His aspect was naturally stern and commanding; and he could assume a countenance, voice and manner truly

emy had been concerned in the transaction. Mr. Finley, however, when informed of the circumstances, determined to ascertain who had perpetrated the deed. In a silent, and unobserved manner, and with much address, he made all possible search and continued his investigation for several days. No evidence, direct or circumstantial, that would criminate any one, could he collect. Yet he thought he knew the characters of the citizens and of his students so well that he could tell who had done the mischief, and he resolved on this ground to pursue the following course. In the afternoon of a subsequent day he attended in the academy, and towards the close of the business of the day, passing near the boy he suspected, he stooped down and whispered in his ear—"If you go to night and repair the damages done to that house the other evening, making proper acknowledgments to the people who live in it, nothing further will be done in the business." The fellow was perfectly amazed, made no reply, but as soon as the school was dismissed, performed what was demanded, and the affair was settled.

terrific. He often presented himself to the indolent and refractory, with a dark and menacing contour—*ποῦτοι ἐοικώς*. It was his uniform determination to accomplish what he attempted in regard to every youth committed to him, to make him a scholar and a good boy if practicable, in the most easy and agreeable manner, peaceably if possible, energetically if necessary.*

The general system of discipline he pursued, was enforced among the whole mass of the pupils with great uniformity and impartiality. No scholar was exempted from his regular duties, or permitted to pass without the just punishment of his offences, from foolish favouritism or low policy, nor were any punished through caprice or passion. The government was not sometimes relaxed into injurious indulgence, and sometimes screwed up into ill-judged strictness, but conducted with a firm and steady hand. This impartiality and uniformity did not, however, prevent his employing a variety of methods to effect his purposes with the same or different individuals, at the same time, or at various periods. On the contrary, in answer to the question, "What ways do you make use of in your school?" he once replied—"all ways sir." By this reply he intended no doubt, that he employed all the variety of methods, which reflection suggested, or experience pointed out, and which his judgment approved, to spur on the indolent, check the presuming, and subdue the refractory, to interest the dull, animate the desponding and encourage the timid—to awaken emulation, to cherish right dispositions and confirm good habits. He made use of great exertion and care, to im-

* After a considerable exercise of discipline among the boys in the academy, at a certain time, Mr. Finley humorously observed to a friend—"They will find out after all that I wont quite *kill* them."

part to his pupils, correct ideas and impressions of morals and religion, and to render them judicious and orderly, in their manners and deportment. A determination to bestow particular attention on this branch of education, was manifested by him at an early period in the progress of his seminary. During the last ten years of its operation, more especially, he reduced his views and regulations on this subject, to perfect system, and uniformly assigned to the scholars at the close of the week, a religious exercise, to occupy their attention, on the Sabbath, and to be exhibited, on the evening of the Lord's day, or at the opening of school the next Monday morning. The nature and extent of this religious study, varied with the age, improvement and capacity of the pupil. Some were required to learn the Catechism. But the greater part recited on prescribed portions of the word of God.* At the same time, Mr. Finley watch-

* The facility, propriety, and advantage, with which the Bible may be introduced into academies and boarding schools, both male and female, as a Sunday study, to be recited Sabbath evenings, or Monday mornings, are so obvious, that teachers, superintendents, and trustees of all institutions of this kind, ought without delay, to make this a fundamental regulation and indispensable observance. The youth, who assemble in these seminaries, are those in general, who are destined to fill high and influential stations in society, who from their education, rank and employment, are likely to have a material agency in forming the opinions and regulating the manners of others and of establishing in a considerable degree, the general character of society. The plan commonly pursued in such institutions, of assigning on Saturday, only the usual lesson for Monday morning, leaves the pupil at entire discretion, with regard to the subject which is to occupy his thoughts on the Sabbath, excepting only the short period, to be spent at church. With far the greater part of youth, this is a certain and immense sacrifice of precious and sacred time. Taking into view the extent of the period, usually spent in acquiring the elements of an education in any literary establishment, one lesson each week, or some chapters of the Bible, could not fail to secure to every scholar, of ordinary capacity and application, a most valuable acquaintance with biblical history and evangelic truth in general. What a vastly important addition is this to the instructions usually communicated in private and public

ed and observed, as far as possible, the private conduct of his boys, and frequently took opportunities, to counsel and direct such of them, as appeared to him, not deserving of censure, but in need of paternal caution and advice in regard to their moral deportment.

On the whole, this institution was highly respectable, and very extensively useful. A considerable number of men, from several states in the union, who received the elements of their education in its bosom, are pursuing professional occupations, and filling distinguished stations in society, promising increasing honour to this seminary, and to the name of its founder, reputation to themselves, and usefulness to their country.

Important benefits began immediately to result from Mr. Finley's ministerial labours at Basking Ridge. Old divisions and animosities disappeared, and the people became of one heart and one mind. Habits of attending closely and seriously on the public and stated means of grace, were revived. The congregation began to improve in gospel knowledge and discipline. Through the divine blessing, pleasing additions were made to the church, from year to year. A general amelioration was visible, in the whole aspect of society. And a way appeared to have been thus prepared, through the superintending care and gracious influence of God, for that peculiar and joyful visitation of power and mercy, "from the presence of the Lord," which was experienced there

seminaries! When we consider also the moral improvement which ordinarily accompanies or proceeds from the acquirement of sound Christian knowledge—how interesting does this subject become!—how great and manifest the probable advantage of pursuing this course!—how pleasing the reflection to a conscientious, faithful teacher, that while he is imparting to his pupils the elements of human science, he is furnishing them with the means of becoming, through the blessing of God, *wise to salvation*.

in the eighth year of Mr. Finley's ministry; producing most precious and lasting effects among that people, and lively emotions of pleasure, through the church in general, in every part of our country.

But although the foundation was undoubtedly thus laid, for the important event which soon followed, there was nothing discoverable in the state of the congregation, immediately previous, that pointed out its near and glorious advent. A powerful and happy awakening and revival had been experienced, a short time preceding, in the congregation of Morris-Town, then under the pastoral care of the Rev. now Doctor James Richards, without being attended with a simultaneous excitement in the adjacent congregations or surrounding country. Indeed, notwithstanding the external attention and order which had been exhibited, and the salutary influence of the stated administration of the divine ordinances, which had been witnessed there, it was manifest that the life and power of true piety were but little felt, and that religion, in its essence and spirit, was at a low ebb. Coldness and indifference appeared to have pervaded the church in general, throughout the whole state. In this district, however, one auspicious symptom appeared: while the church slumbered, her pastors were awake.

An association had been recently formed, more especially by the ministers of those congregations now embraced by the Presbytery of Jersey,* the object of which was to perform preaching tours through their re-

* This ecclesiastical body was originally called the Presbytery of New-York. In October, 1809, that part of it which lay in the city of New-York and its vicinity, was set off by an act of the Synod of New-York and New-Jersey, and constituted a new Presbytery, with the name of the Presbytery of New-York. The

spective congregations, in succession, by two or more ministers in company. This evangelizing system had been pursued for a number of weeks, and a considerable impression made, through the divine blessing, on a neighbouring congregation, when Mr. Finley, by invitation, participated in these *labours of love*, and was touched with a holy spark from heaven, which soon animated and enkindled a great proportion, of the people of his charge.

A brief representation of this *revival*,* which took place during the year 1803, was sent, by Mr. Finley, to the committee of missions of the general assembly of the Presbyterian church, in a letter addressed to the Rev. Dr. Ashbel Green, chairman of said committee, and by them published in the general assembly's "Missionary Magazine" vol. 1st, page 553. As the communication here referred to, gives a correct, unadorned and solemn account of this important event in the church of Christ, and as this magazine is not generally possessed through the country, it appears highly proper that this authentic and interesting detail should be inserted here at full length.

"*Extracts from a letter received from the Rev. Robert Finley, at Basking Ridge, New-Jersey, Dec. 23d, 1804.*

"When the present year commenced, it found us in a profound sleep, with regard to our everlasting con-

remaining part, situated in the state of New-Jersey, was permitted to retain the records, and to proceed as usual, under the new appellation of the *Presbytery of Jersey*.

* The term *revival* is here used according to its ordinary acceptation, to signify an extensive out-pouring of the Divine Spirit and a powerful awakening among sinners. For some additional remarks on this subject, a sketch of revivals, &c. see note H.

cerns. All was still, nor was there a voice heard. The valley of the son of Hinnom was full of dry bones. Yet the day of deliverance was at hand, and at this midnight the cry was preparing, "the bridegroom cometh, go ye out to meet him." The clergy of the Presbytery of New-York, had now for a month or two been engaged in preaching from church to church, after the example of the Lord's disciples, who were sent out two by two. A serious attention to religion had also been excited in one of the adjoining churches. In the month of February I was invited by the Rev. Mr. Armstrong, pastor of the church at Mendham, to meet the brethren who were to visit his people about that time. I complied, and saw a large assembly eagerly bent on hearing the word of life. I saw no extraordinary appearances, and in my own soul felt no inward refreshings. I then learnt what I have felt much more sensibly since, "that it is not of him that willeth, nor of him that runneth," but "that every good and perfect gift cometh down from the Father of Lights." Being invited to unite in the exertions that were making by the clergy, in favour of religion, I gladly accepted, and met for the first time with the brethren, on the first Tuesday of February. The assembly to which they preached was neither large nor solemn. But while making an address on the expostulation of Jesus, "why stand ye here all the day idle," there was imparted to my soul a sensation and a view, which I hope was worth the world. I knew not what it was, and hardly what it meant. It was a dark night, but it seemed like the beginning of the light of heaven. The returning day brought my heart again to the same subject. I felt like one who had been bewildered, and was just awakening to the hope of deliverance from the

maze. Towards evening my feelings came to a point, and I began to think of the afflicted captives by the streams of Babylon. Their mighty attachment to the beloved city was understood, and its fallen walls were mourned over. The remainder of the week was spent in eager lookings for the Sabbath. When the Sabbath arrived, the day was stormy and tempestuous, so that new discouragements were excited. There had been many fine days and crowded assemblies, when there was no heart to speak, no agonizing desire to awaken and rescue men. And now, when the desire was intense, and the resolution superior to all fear of man, the people were kept at home. It was of Him whose councils may not be challenged. Only about twenty persons attended the church. Of these about one third were professors, and of the remainder there was not one who was not laid under solemn conviction of sin. It now brings to my remembrance the army of Gideon, which was reduced before it could gain the victory. The subject of discourse was that day, "the night is far spent, the day is at hand." How literally true did the Lord now make it thus to be with regard to us. A good portion of the few of that day are now in union with the church, and none of them have turned back to folly as yet. O that the gracious Lord would prevent the curse of Chorazin and Bethsaida from coming upon them! The vibration of the stroke upon these few hearts, was more widely felt than could have been expected. On the evening following, there were about forty young persons assembled, for their improvement in music. Their teacher did not attend; and under the awe of the preceding day, a few of them desired a discourse. It was given them, from the words, "what is thy request?" It appeared to be

from the Lord, that the teacher did not come. Several persons were this evening awakened to a consideration of their ways; and when they were dismissed, it was delightful to observe that they went away with remarkable decorum and solemn silence. It seemed as if every heart had received a portion, the nature of which was yet to be opened up. It was natural and agreeable to duty, to keep these things to myself, and ponder them well, to see if the Lord was in very deed in them. Nearly the whole who were present on that occasion, are now members of the church.

“On Tuesday of this week, the Rev. Messrs. Kollock and Thompson, in their circuit, visited my church for the first time: and they appeared to be sent in the fullness of the blessing of the gospel. The people attended generally, and seemed as if they were in expectation that something of an interesting nature would take place. It has since been seen that impressions before made, were much deepened, and that various persons were newly awakened from their long sleep. The Lord had now prepared his means for producing a great and sudden sensibility, on the subjects of the soul and eternity. A few persons from Mendham, who were seriously seeking for eternal life, continued during Tuesday night in this vicinity, and next morning came to converse with the ministers at my house. As they approached, whoever beheld them, seemed to look upon them as persons that had received a call to prepare to meet their God. I was asked whether I would be willing to meet with a few that evening: being much indisposed, I declined. Notice notwithstanding was given of a meeting, and when, contrary to my expectation, I attended, judge of my joy and wonder, when I saw a large assembly in

solemn and weeping silence. Wherever I turned my eyes, I observed anxiety and tears. The difficulty of beginning an address was only equalled by the difficulty of leaving off. A perfect silence was diffused throughout, till we were separating, when two young persons who were particular for their intimacy, met each other from different parts of the house, and seeing their mutual situation, fell into each other's arms, with a momentary emotion, which was widely felt. It was now evident to all, that there was much room for hope and prayer. We therefore appointed to meet on Friday of the next week, at the academy. You may suppose, sir, that the Sabbath was looked for with an ardent desire. It was one of the most stormy days I ever saw. Notwithstanding this, we had a considerable assembly, who resembled Mr. Bunyan's pilgrim, when putting his hands on his ears, he began to run, and cry "Life! life! eternal life!" In company with brother Richards, I took a preaching tour this week, (second week of February) and left my people until Friday morning. I had a most pleasant tour, though it was the severest weather we had this winter. In my absence, the almost instantaneous death of one of my most respectable people, greatly increased the number and depth of the convictions. A large assembly collected at his funeral, and the very silence that reigned, (for there was no service) seemed to be blessed by God to the furtherance of the work. The evening of the day on which I returned, was our first regular meeting for prayer. The report had by this time spread through the congregation, that there was a serious awakening in the neighbourhood of the church; so that notwithstanding the darkness of the night and badness of travelling, there was a large assembly. A

discourse was preached without any thing remarkable, except a very fixed attention. When the general round of exercises was gone through, it was made known that any who wished might depart, but that a few words would be addressed to those who were supposed to be awakened by the Holy Spirit. No one departed. An address was then made, as above mentioned. When the awakened being summoned "to come out and separate," there was, in the twinkling of an eye, a suppressed cry from, it is supposed, not less than fifty persons. That I may be understood, I mean by a suppressed cry, a cry resembling that which weeping children utter, when they are forbidden to weep aloud. I leave you, my dear friend, to conceive the sensations that must have been awakened, in a case like this, in the bosom of a minister. Absorbed and lost in wonder, joy and praise, we forgot the time, and passed the hour generally prescribed by prudence. The first thought of passing time, presented us with the hour of eleven. This is a solitary instance; and whether under these circumstances, it can be excused or not, I cannot tell. But of this I am certain; it was a night to be remembered among a thousand. It might be counted upon as certain, that in the space of twelve days, from the first Sabbath till now, one hundred persons were brought under deep convictions.

"On the next Sabbath, each neighbourhood was desired to institute societies for prayer; and four or five of them were attended each week with preaching.

"On the third week of February, there was nothing remarkable till Friday evening, in a distant part of the congregation, where there was weeping and lamentation which threatened disorder. It was occasioned by

the accidental collection of a number of those most affected into one corner of the house. By advice it was immediately reduced to silence. This was a time of amazement to many hard and wicked persons, and it then seemed as if they would all bow with one accord. But while men slept, an enemy was permitted to sow tares, and for a season the heavenly plant was choked. In other distant parts of the congregation there did not promise any thing of a harvest for some time. It might have been two months, which brings us to the month of May, before the work appeared in a powerful and general manner, in the southern part of the congregation. It then appeared to seize on nearly every heart. About this time I saw the only bodily affection (as it is called) that ever came under my observation. It was a case of a young woman who might be classed with the Gallios in religion. During the greater part of the discourse, she appeared utterly unconcerned. Towards the close, her countenance changed and fell visibly, and in a moment. She began to pant like one asthmatic, shed for a minute a flood of tears, and when these were stayed, the panting increased, and seemed to approach to suffocation. Her hands were cold and considerably convulsed. Without the least confusion she was removed into another room, where she was nearly alone, and where she could hear, for she was unwilling to be taken from the house. I have been more particular on this last point, because it is probable some misrepresentations have been made. About midsummer, a similar solemnity began to appear in the western part of the congregation; and also in that part where it was mentioned the tares were sown, there was a precious and most acceptable reviving. In every quarter had there now been a truly

heavenly shower, excepting in the east. There were droppings indeed as from the skirts of a majestic cloud, which lightened on some few of the most darkened and malignant, and a sure hope enlightened and sweetened their souls.

“When we were almost in despair of this portion of our dear people, about the month of November we were animated with a delightful prospect. On a certain evening very dark and rainy, not more than forty persons attended. But so far as information has been obtained, there scarcely was an individual who was not greatly affected either with joy or anxiety. Some very hardened persons wept bitterly, and some very young persons were tenderly moved. The renewal of something like this has been very refreshing in the same place since that time, from which we are looking with humble hope for a little harvest. It had often seemed to me almost the sole cause of a minister’s grief, that men could not be made to awake. But now, when there were so many excited to a serious consideration, there was an anxiety called up in my mind which had been unknown before. While the immortal soul stood hesitating between life and death, and there was a jeopardy every hour, lest temptation should prevail, or death close all opportunity, you may well suppose they were viewed with an earnest eye. Every human excitement was put before the heart; but experience gave evidence that conversion was no less a work of God than conviction. There were none who were made to taste very speedily of the joy of their Lord. In about five or six weeks however, there were some who began to hope that the Lord had graciously revealed himself to them. But these soon lost their hope, and were plunged more deeply than

ever into sorrow, and overwhelmed more than before, with a sense of their sin and helplessness. Those who continued longer before obtaining faith and hope in the mercy of God, appeared more steady from the beginning of their joy. Yet the former did, for the most part, recover again and stand more firmly than at first. In the course of four months we received into the communion of the church, with mixed joy and fear, sixty-four persons. Others continued a longer or a shorter period as it pleased Him who is the truth and the life. I was happy beyond expression, when constantly mingling with the people, to find here and there springing up new plants of our heavenly Father's planting.

“In the month of October the church again opened her joyful bosom and admitted fifty-six more to its communion. In the manner of conviction there was but little variety. The general grief was sin, and particularly the sin of forgetting God. The Lord brought to their remembrance his own expostulation, “If I be a father, where is mine honour?”—Grief for this sin seemed to be augmented from finding that by nature their hearts loved idols: they were still inclined to follow them. Thus were they taught, we hope, that conversion was necessary, and that it must come from God. The Lord was very gracious in this, that though the conviction was very sharp with many, yet I have met with no instance that bordered on despair. When the Lord had said, “thou hast destroyed thyself,” he seemed to add, “but in me is thy help found.” As the manner of conviction bore a strong affinity in nearly all; so their manner of expressing their hopes of acceptance with God, had a very great uniformity. There were a very few who in the hour of deliverance, felt such a remarkable animation of

the pleasing and dutiful dispositions of the heart, that they seemed to rest too much on the change of their feelings and less on the great atonement. And there was one and only one instance, of a person whose experience was of the visionary kind. While the greater part were humbled through a sense of their fallen and helpless state, and looked to Him who was lifted up to take away the sins of the world; it was truly refreshing, and even establishing to the seeking soul, to hear with what clearness some, who had been utterly ignorant of religion, now spoke of Christ, as the wisdom and power of God to every one that believeth. I have seen no instance of raptures, but have seen a great many solid comforts, which were truly delightful to behold.

“I have already given some intimation of the number who were affected with a solemn view of the interests of the soul. It has been mentioned that a hundred and twenty had been added to the communion of the church. About forty others have expressed a belief that they are builded upon the Rock of ages. In addition to these a large number were awakened to some serious concern: in all, probably not less than three hundred persons of all ages, sexes and descriptions. We had reason to hope that an aged man after he had lived considerably above eighty years, was received into the divine favour in the last month of his life. And what perhaps may be mentioned properly in this place, near the close of the work, there were four persons awakened on one Sabbath, each nearly seventy years of age. The seriousness among little children was also very extensive, and though no encouragement whatever was given to do so, it was admirable to hear them telling of the light of the scriptures and of their fear to go to sleep, lest they should lose

their delightful views of heavenly things. The number of new convictions is now but very small; but that of those who heretofore had been roused to consideration and are from time to time led to the waters of healing, is comfortably great. Blessed be God, as yet we have had nothing to lament as to the unbecoming walk of any. We have now a goodly flock, but already it begins to scatter. Nearly a dozen have removed; one or two have died: so that in a few years we shall stand in the same need as ever of a summer and a harvest. Oh! if the Lord may look on us and keep us as the apple of his eye, and be ever ready to renew the happy year, which in free and rich grace is now given to us!—

“ Thus, sir, I have traced a few of those events which have taken place among us, and if the relation shall be any satisfaction to you, it will be a pleasure to one, who is happy to say how respectfully and affectionately he is yours.

“ ROBERT FINLEY.”

In this memorable and precious season, the refreshing influences of the Holy Spirit, were experienced, first in the pastor's own heart. But the set time, to favour this portion of Zion, had come, and the quickening impulse soon became very powerful and very extensive. Through the whole of this gracious dispensation to that church, the pastor manifested a degree of excitement, fervour and joy, which fully corresponded with the most powerful and lively operations of divine grace, displayed around him. He gave himself wholly up to God, in this great work, as an instrument to increase its efficacy and to magnify its glory. All the powers of his nature were roused to action, and engaged in his Master's and in his peoples' service. He allowed himself time,

scarcely sufficient, for necessary refreshment. He visited ; he preached ; he taught ; he warned ; he prayed daily from house to house, with affectionate importunity and flowing tears. He flew, with rapidity, to every quarter of his extensive congregation, labouring by day and by night, to awaken the thoughtless and unmoved, out of their perilous and afflicting sleep. In his public discourses, he spake with a degree of earnestness and vehemence, truly astonishing, almost more than human. His great zeal and corresponding efforts, within his own congregation where the same earnestness abounded, created no emotions but those of sober admiration, deep concern and profound satisfaction. In his occasional ministrations, in neighbouring congregations where the professors of religion remained formal and lukewarm, and where the people in general felt very little interest in these eternal concerns, his zeal appeared to some, immoderate and his manner extravagant. In their cold and lifeless state they could not enter into his views, nor keep pace with his feelings. Hence some accounted his unusual warmth and extraordinary exertions enthusiastic. In this, they exposed their own *Laodicean* temper and excited his tender pity.

The "view" with which he was visited in the commencement of this revival, and the renewed impulse, which he now received, from above, in his gospel ministry, produced in him effects the most permanent and happy. They seemed to animate, direct and characterize, all his subsequent life, in public and in private. It became manifest that the high tone of religious feeling and uncommon ardour in exertion, for which Mr. Finley was remarkable, perhaps somewhat singular, especially during this work of grace among his people, did not spring

from a transient excitement of the passions, but were produced, by a clear and lasting discovery of the vast and eternal obligations and interests here involved, accompanied by a rational and sincere regard for the divine glory, and an ardent desire for the salvation of souls.— This *visitation* of mercy produced an addition, to the communion of the church at Basking Ridge, of one hundred and thirty-two members.

The success with which God was pleased, thus early to crown his ministrations, contributed in a great degree, to place him in a conspicuous light before the public and to establish his reputation in the church, as an able, faithful and successful minister of the New Testament. The world judged correctly, that they, whom God so signally honours, in making them the favoured instruments of doing so much good to others, deserve peculiar reverence and honour from men.

After this season had subsided, and new instances of awakening and conversion become comparatively rare, many precious fruits of the revival continued to be experienced among that people. In the ensuing year, thirty souls were added to the church, who for the most part were considered as gleanings of the preceding harvest. The pastor devoted himself, with great diligence and perseverance, to the interests of his flock. Praying societies, which had been instituted while the excitement continued, and conducted without his presence and aid, he now fostered as nurseries of piety, and as the hope of the church. He watched over new professors, and especially the young converts, with parental vigilance and fidelity. The poor, the unfortunate and the afflicted of Christ's family, shared his peculiar sympathy and kindness. He took great pains to search out

and become particularly acquainted with those who were in dependent circumstances, exposed to difficulties, inconveniently situated for attending on the public worship of God, and surrounded by corrupt and dangerous society. To them he extended the best and speediest relief in his power. In several instances he incurred considerable expense in procuring, in the condition of such, the changes and ameliorations which he thought necessary.

About this period, prejudice against using the Bible as a school book, began to manifest itself, and to prevail in some parts of this country.* Many of the ignorant and unprincipled teachers, who were then in numerous instances employed, especially in country places,† entertained and propagated this unhappy delusion.‡

Mr. Finley exerted all his zeal and influence to retain the Bible, and to introduce it to daily use, in all the schools of the surrounding country. Under a deep persuasion, that children and youth cannot become too early and familiarly acquainted with the word of God, he devoted himself to this interesting object, till he saw it completely attained. He paid considerable atten-

* See note I.

† The teacher employed at that time in the village of Basking Ridge, was strongly opposed to introducing the Bible as a school book. When Mr. Finley called to recommend the measure, he found him obstinate on the subject, disposed to argue, cavil and resist. After making some gentle attempts to induce his compliance, without perceiving a disposition to yield, Mr. Finley addressed him in substance as follows: "Sir, my mind is made up on the subject: you know my wish: I have no objection to you as a teacher on any other ground: but if you don't comply immediately on this point, prepare your accounts, and collect your money; for you sha'n't be here a week." That *argument* had the desired effect at once.

‡ See note J.

tion also, to the characters and qualifications of the teachers employed in the schools of his congregation, and endeavoured to impress the minds of the people with a sense of the necessity and importance of exercising prudent care and caution, in engaging instructors for their children.

During several succeeding years, the congregation enjoyed no extraordinary effusion of the Holy Spirit, but rather exhibited an interesting state of peace, order and gradual improvement in divine knowledge and grace. Small additions were uniformly made to the church, of such as gave evidence of a gracious change, and entertained a hope of salvation, through faith in Christ. The elders of the church, hand in hand with their pastor, as the records of their transactions evince, exercised the utmost watchfulness and care over the flock, admonishing, exhorting, reproving, with all gentleness and long suffering. Considering the great increase in the number of professing Christians, that had been recently made, instances of backsliding and apostasy were unusually rare in that church.

In the year 1806, Mr. Finley was elected a member of the Board of Trustees of the College of New-Jersey. This was considered by the public as a very honourable testimony of his growing respectability and merit. Liberal and public spirited in all his views and operations, a friend and patron of science and general improvement, and warmly attached and devoted to the interests of this college, as his *alma mater*, the fountain at which he had imbibed the streams of knowledge and of religion; he discharged the duties of this responsible station, with the utmost constancy and faithfulness, till his removal from New-Jersey.

In the year of our Lord eighteen hundred and eight, his ministerial labours at Basking Ridge were attended again with more than ordinary effect. The congregation in general were excited to more diligent and serious attention to the preaching of God's word and administration of his ordinances, than had been witnessed for several former years. The increase of attention among sinners was so considerable, and the divine influence communicated to Christians so manifest, as to warrant the distinguishing appellation of a revival of religion; and this era ought to be viewed as much more than ordinarily interesting and prosperous, in the annals of that church. For, in the course of this year, about twenty persons were added to the communion, on professing their faith in Christ; and the numerous body of Christians, composing the church, were greatly animated and comforted in the divine life.

In the year eighteen hundred and nine, Mr. Finley was selected to preach the missionary sermon during the meeting of the General Assembly, in the city of Philadelphia. This service he performed with credit to himself, and satisfaction to the audience. He received the thanks of the Assembly, for the zealous effort he had made to promote the missionary cause. His modesty induced him to decline furnishing a copy of this discourse for publication, notwithstanding this practice had been observed, with very few deviations, for many preceding years.

In the same year he was appointed by the General Assembly of the Presbyterian Church, in connection with the Rev. Messrs. John B. Romeyn and Edward D. Griffin, "to attend the next meeting of the General Association of Connecticut." As a member of this respectable delega-

tion, Mr. Finley discharged his duty faithfully and acceptably. His interview with the Eastern brethren whom he met in that association, gave him great satisfaction; and the travel to Connecticut was greatly serviceable to his health, at that time somewhat impaired.

The year of our Lord one thousand eight hundred and twelve, which was the seventeenth year of Mr. Finley's ministry, presented another very interesting and blessed scene in the congregation at Basking Ridge. It pleased God at this time, to repeat his gracious visit to that people, and to grant a precious and renewed manifestation of his presence, and exercise of his power and mercy on the hearts of a considerable number, of all ages and characters. The devout and heavenly minded pastor, shared sweetly and copiously the divine influences, shed down at this period, upon that portion of Zion. His soul was enkindled afresh in his Master's service; and his powers were stirred up and engaged, to improve the propitious season which seemed to be opening again upon the people of his charge. Trained by a former dispensation of the King of Zion, to the glorious service of conducting a triumph of grace, among the guilty and rebellious sons of men, and called, as he humbly hoped, at this time, to a similar work, on a more extended scale, he came forward as a good soldier of the Captain of salvation, and devoted all his skill, strength and ardour to the cause. But Paul may plant and Apollos water, it is God who giveth the increase. This visit of the Heavenly Father, appeared from the result, to have been designed, in a considerable degree, for the improvement and consolation of his own dear people, the subjects of his former works of grace. They needed quickening and encouragement in the Christian course, and the

hearts of many that doubted and feared, were animated and established, in the faith and hope of the gospel: some that were broken and contrite, that languished and fainted, were *revived* and invigorated; some that hungered and thirsted, were abundantly satisfied and filled with gladness, in this time of refreshing from the presence of the Lord. While the professing people of God were deeply humbled, excited to fervent supplication, and brought solemnly to search and try their own hearts, and renewedly to accept the Saviour and enter the gospel refuge:—many trembling sinners were found, anxiously “inquiring what they should do to be saved.” Meetings, for prayer and pious conversation, were frequent and crowded. Many solemn and weeping assemblies, by day and at night, with fixed attention and death like silence, heard the awakening and cheering messages of truth and mercy, from the lips of their beloved and evangelic pastor. The number, of souls gathered in to Christ at this time, was small,* compared with the fruits of a former revival, and with the desires and hopes entertained on this occasion, and considering how extensively solemn convictions appeared to prevail through the congregation in the progress of this gracious work.

While Mr. Finley was thus labouring ardently and successfully for the promotion of true religion within his own congregational charge, the interests and prosperity of the church in general, lay near his heart. His local situation, rendered it more convenient for him, than it was for any other principal member of the presbytery of New-Brunswick, to visit that portion of the church, under the care of this presbytery, in the county

* About thirty-five.

of Sussex, now embraced by the presbytery of Newton,* in which several important congregations were wholly vacant, and others painfully agitated with dissensions and animosities. Animated by zeal, for the general interests of Zion, and excited by a sincere concern, for the destitute state of this region, in the church, he frequently visited it—sometimes spontaneously—oftener at the invitation of some vacant congregation, or request of some contending parties—most frequently, by the appointment of the presbytery, who were always pleased to avail themselves of his services, especially on important occasions. His capacity, for managing difficult and critical business, was remarkable and well known. He was an acute discerner of the ends and springs of action, in every character:—he possessed an uncommon share of judgment and prudence:—he was calm and dispassionate, in a very high degree:—he was fair, frank and honest, in his address:—he was firm and immoveable in his adherence to justice and fairness on every subject; he was meek and submissive, patient and persevering:—and he was a peculiar lover of peace and harmony.† Ad-

* The district of the church, here referred to, was set off from the presbytery of New-Brunswick, and erected into a distinct presbytery bearing the name of the "Presbytery of Newton," by an act of the Synod of New-York and New Jersey, at their last meeting in October eighteen hundred and seventeen.

† In the course of these visits, Mr. Finley had the misfortune to incur the displeasure of a brother clergyman, of some standing in the church. The offended person had manifested his displeasure for some time, very decidedly and openly, so as to attract public notice, when, an opportunity was unexpectedly afforded Mr. Finley to manifest one of the excellent dispositions of his heart. The presbytery of New Brunswick had just adjourned and were about separating, when some circumstance drew the clergyman referred to, into a room where Mr. Finley and two or three other persons were sitting. Mr. Finley, immediately rose from his seat, addressed the gentleman in a friendly manner, and proceeded calmly to inquire

ded to this he had a more accurate, personal knowledge of the churches there, than any other man, of his standing, in the presbytery. Hence he was selected in many instances, as the most suitable character, to go to that region of the church, to supply vacant congregations, to administer the ordinances of the gospel and to heal divisions among them. He promptly complied, in every instance, when his circumstances and engagements at home, would at all permit. Nay he acted on the principle, that personal and domestic sacrifices must be made, for the sake of discharging faithfully public duty. He cheerfully rendered his services and ardently exerted all his influence, to accomplish the purposes for which he was sent, in these successive tours. He had considerable influence and agency in organizing and bringing into the Presbyterian connection, several important and growing congregations. And on the whole, he performed, many arduous and successful services for the churches in Sussex, the benefits, of which, will long be felt and remembered, by those congregations.

into the cause of the coolness and neglect, which he had for some time manifested towards him. The gentleman making no reply, and showing a disposition to withdraw, Mr. Finley pressed him still farther in the following words:—"Sir, I am a friend of peace. I feel that there is a peculiar impropriety in our living in this manner—it must not be so. If I have injured you, tell me wherein, and I will make you any acknowledgment or reparation in my power this moment, and take pleasure in doing it." The gentleman hesitated, appeared sour and unyielding—Mr. Finley proceeded—"well, sir, I can do no more than this"—laying his hand upon his naked breast—"I solemnly declare that I am unconscious of having ever designedly or inadvertently done you an injury: but if you will only be reconciled and give me your hand in friendship, I will get down upon my knees and ask your pardon." The gentleman made no reply, turned about, and left the room. Mr. Finley some time after observed, that subsequently to the above occurrence, he had frequently attempted to court and conciliate this gentleman, but that all his advances and efforts had met with a similar repulse.

While Mr. Finley was so unremittingly engaged, in endeavouring to promote religion, in his own charge, and so zealously devoted to the interests of some portions of the church, which lay within the reach of his own personal ministrations, he was also deeply occupied, in devising and maturing schemes of the most extensive importance and utility. One ecclesiastical measure in which, he had a principal agency, is too important not to be particularly noticed, in these memoirs. I mean, the system for instructing youth, in the knowledge of the Bible, by classes. The plan originated* in the presby-

* Justice requires it to be distinctly stated that the idea of making this method of instructing youth general through the church, and of taking presbyterial order on the subject, was first suggested by the Rev. George S. Woodhull, of Cranbury, New-Jersey. A few individual pastors, in the Presbyterian church, it has been ascertained on inquiry, had previously, made some attempts, in their respective congregations, to introduce this mode of instruction, but, it is believed, without any view to its becoming an established system in the Presbyterian church. This happy thought first occurred to Mr. Woodhull, and as soon as suggested, was seized with avidity by Mr. Finley. These gentlemen, *par nobile fratrum*, acted in concert. as far as was practicable, in the whole of this business. The following extract, from the minutes of the meeting of presbytery, October 1815, which was printed, distributed through the churches, and laid before Synod, to be the basis, of their proceedings on the subject, was reported to presbytery, by these gentlemen jointly, as a committee, but was written by the last named gentleman :—

“The committee who were appointed fully to consider and report on the resolution passed by the presbytery, recommending to the ministers with pastoral charges, to form classes of young people in their congregations, for studying and reciting on the Bible, brought in the following report, which was read and adopted, viz :

“The present is an age in which great exertions are making for the advancement of the Redeemer’s kingdom, in the world. Although for more than twenty years the civilized world has been shaken to its centre, by long continued and sanguinary wars, yet the people of God in Europe and America, have not ceased to send missionaries to the heathen, and the word of life to the destitute and poor. No plan, however, as your committee believe has yet been formed by any ecclesiastical body, for the *express* purpose of instructing the young in the history, the doctrines, and practical truths of the Bible. Such a plan, if carried into complete and

tery of New-Brunswick, at the semi-annual meeting, in October, 1815.

general execution, we believe would, with the blessing of God, be attended with the happiest effects. The young people would have their attention directed to the most important truths; it would lead the way, by easy stages, to almost daily conversations on religious subjects: it would furnish the minds of the young with such a fund of knowledge as might prevent their becoming victims of enthusiasm and error. It would be advantageous to ministers themselves: it would excite their zeal, and the zeal of their people, and with the blessing of God and the aids of his spirit, may be instrumental, in conjunction with other means, of hastening the time when the knowledge of God and his word shall cover the earth, as the waters do the sea

“With regard to the details of the plan of instruction, your committee are of opinion that in general, each minister of a congregation, must be guided by circumstances, and by his own judgment. Your committee, however, propose the following:—

“1. Wherever a class sufficiently numerous in any part of the congregation is formed, at the first meeting, the minister shall deliver a lecture on five chapters, or such other portion of the Bible as he may think proper from the Old or New Testament at his discretion, holding up to view the principal truths contained in those chapters, and explaining the difficult passages they may contain. At the next meeting the class shall be examined on these chapters and another lecture then given on other chapters of the Bible—this to be continued weekly or as often as may be convenient, and to be accompanied with prayer and singing.

“2. If it should be practicable to carry into effect the above plan, the minister may deliver lectures on the Bible, on the Sabbath day, and examine the young people upon them, as often as he may think proper.

“Your committee offer the following resolutions—

“Resolved, That this report be signed by the Moderator and Clerk, and that fifty copies thereof be printed, and one copy sent to every congregation under the care of the presbytery. And that the stated Clerk forward one copy to the committee of overtures of the Synod of New York and New-Jersey at their next meeting, with a view of bringing this subject before that body, that they may take such order thereon as they may see proper.

“Resolved, That—[This blank was afterwards filled by the presbytery with the names of Messrs Finley and Woodhull.]—be a committee to superintend the printing and distribution of this report.”

Although the church and public are indebted in a great degree to the first suggester of this scheme for its past and promising usefulness, Mr. Finley is to be considered as having been highly instrumental, in maturing the system, securing its adoption and carrying it into practical effect

In the Synod of New-York and New-Jersey, October 1815, Mr. Finley appeared, in conjunction with his amiable and excellent associate in this business, to recommend and support their favourite plan. The outline presented in the preceding extract from the minutes of the presbytery of New-Brunswick was favourably received by the Synod. A resolution was passed approving the plan, accepting the report of the committee on the subject,* and directing it to be laid before the next

* The following extract from the minutes of Synod, will present a view of their proceedings in relation to this business, viz:—

“The committee of overtures reported that they had overtured a plan for instructing the youth by forming classes in the several congregations for studying and reciting the Bible.

“A committee is appointed to consider and report &c.

“The committee to whom was referred the overture on forming classes of young people for studying and reciting the Bible, made the following report which was adopted, viz :

“This is a subject, which in the opinion of your committee, claims an early and careful attention, of the Synod. While the whole Christian world concurs in presenting to the destitute and uninstructed, the Bible without note or comment, as containing the pure and complete word of life, let us not fail to present it, distinctly under the same correct and important character, to our own children and youth, and induce them by every engaging means to study it as such, lest the commonness of the Bible among us, connected with any apparent neglect of it, or preference of other sources of instruction, should have influence, to diminish their respect for the sacred volume. To awaken the spirit of inquiry, and engage the attention of the understanding, in perusing the scriptures, is an object of the first importance in the religious education of youth. To prevent or correct habits of careless reading, is essential to their progress in knowledge. And to present distinctly to their view, the Bible as the pure and complete fountain of religious knowledge, is indispensable in a faithful care of their education. Your committee therefore beg leave to suggest the propriety of earnestly recommending to the ministers and sessions under the care of this Synod, to pay special attention to this subject, and provide without delay, for the stated instruction of their children and youth, in distinct portions of the sacred scriptures, in the way of particular study and recitation, upon such plan, and under such arrangements, as each minister and session may think expedient:—always taking care, however, that this shall not come in the place of learning the catechisms of our church, with the

General Assembly, with a view that the proposed system might be approved and adopted for general use, through the Presbyterian Church.

At the meeting of the General Assembly, in May, 1816, this important subject was introduced to the attention of that venerable body, through the stated clerk* of the Synod of New-York and New-Jersey, who, by the instructions of Synod, laid before the committee of overtures, an attested copy of their proceedings, relative to this interesting matter.

At that meeting of the General Assembly, Mr. Finley appeared, to explain and advocate this overtured measure, and to render it, if practicable, a grand characteristic feature of our ecclesiastical system, by obtaining for it the approbation and adoption of the supreme judicatory in the Presbyterian Church. His highest hopes were realized. The proposed measure speedily obtained the sanction of universal suffrage in the General Assembly, and was recommended† to all the Presbyteries and Con-

scripture proofs annexed, but be added to it, and make a leading feature in the course of religious education. Resolved, that an attested copy of the above report be transmitted by the stated clerk, to the committee of overtures of the next General Assembly."

* The Rev. John M'Dowell, D. D. pastor of the Presbyterian congregation at Elizabeth-Town, who, in addition to the other numerous and important services rendered to the interests of religion, for many years served the Synod in that office, with distinguished ability and universal approbation.

† The decision of the General Assembly on this subject, contained in their printed extracts for the year 1816, is in the following words:

"The committee to which was referred the overture from the Synod of New-York and New-Jersey, on forming classes of young people, for studying and reciting the Bible, reported: and their report, being read and amended, was adopted, and is as follows: viz:—

"That they consider this subject of great importance, and deserving the attention and earnest recommendation of the Assembly: therefore,

gregations of the Presbyterian Church, to be adopted and observed.

“Resolved, 1st, That it be recommended earnestly, to the ministers and sessions which are in connection with the General Assembly, to pay a special attention to this subject, and provide without delay, for the stated instruction of the children and youth in the sacred scriptures, within their respective congregations.

“2d. That although the particular manner of instruction and recitation in the congregations, ought to be left to the discretion of their ministers and sessions respectively, yet as some degree of uniformity is desirable, in a business of so much magnitude, it is recommended, as the most effectual means of promoting the knowledge of the holy scriptures, that, in all our churches, classes be formed of the youth, to recite the scriptures in regular order; that the recitations, if convenient, be as often as once a week, and from two to five chapters appointed for each recitation; that the youth may be examined on -

“1st. The history of the world, but more especially of the Church of God, and of the heathen nations who were God’s agents in accomplishing his purposes towards his church.

“2d. Persons noted for their piety or ungodliness, and the effects of their example in promoting or injuring the best interests of mankind.

“3d. Doctrines and precepts, or ‘what man is to believe concerning God, and what duty God requires of man.’

“4th. Positive ordinances, or the direction which God has given, as to the way in which he is to be worshipped acceptably.

“5th. The particular features of character of which the Spirit of God has given notice, both in wicked and good persons; in the last particularly regarding those who were types of Christ, and in what the typical resemblance consisted.

“6th. The gradual increase from time to time, of information concerning the doctrines contained in the scriptures; noting the admirable adaptation of every new revelation of doctrine, to the increased maturity of the church. The nature of God’s law; its immutability, as constituting an everlasting rule of right and wrong; the full and perfect illustration of its precepts, given by Christ.

“7th. The change which God has made from time to time in positive ordinances, together with the reasons of that change. The difference between the moral law, and those laws which are positive.

“8th. The illustration of the divine perfections, in the history, biography, doctrines and precepts, together with the positive ordinances of the scriptures.

“9th. The practical lessons to regulate our conduct in the various relations of life.

“On all these particulars, the meaning of the words used in scripture must be ascertained, that thus we may understand what we read.

“Resolved, 3d, That the Presbyteries under the care of the Assembly, be directed to take order on this subject; and they are hereby informed, that this is not to come in the place of learning the Catechisms of our church, but be added to it, as an important branch of religious education.”

Mr. Finley was so fully persuaded of the importance and excellence* of such a system of pious instruction, and so fully determined to try its practical utility, whatever should be the result of the contemplated applications to the judicatories of the church, that immediately after he had digested the plan in his own mind, he commenced a course of biblical instruction, among the youth of his own congregation. This first effort was made, at Basking Ridge, in the spring of 1815, and about two months preceding the meeting of the Presbytery of New-Brunswick, at which the overture to the Synod was prepared. Mr. Finley had the unspeakable satisfaction to see the Lord smiling upon his favourite plan of instruction, and the divine benediction descending upon its incipient operations, in a very remarkable manner.

The prospects of this congregation, as to spiritual increase and comfort, were now again greatly brightened, by an extraordinary communication from the Father of lights and mercies. It pleased the King of Zion to bow his heavens, come down, and renew his operations there, in a very special and effectual manner.

The youth, residing principally about the village, who had been formed into a class for the purpose of prosecuting the Bible study, and who had, for some months previous, given careful and diligent attention to the course of instruction prescribed, were the first that felt this heavenly impulse. And the circumstances of the case were such, as to produce a full belief, that the Bible study, so recently introduced, had been very ex-

* See note K, at the close.

tensively, if not exclusively instrumental,* in producing this unexpected and most animating excitement. The evidences of this gracious work, were first exhibited in a prayer meeting, which had been instituted some time previous, and observed on Sabbath mornings, before the hour of divine service. This society, after having appeared to diminish in number, and to decline in zeal, was observed to increase suddenly, so much, that a larger room than that usually occupied became necessary. It was at one of these Sabbath morning meetings, that the presence and power of the Lord were very clearly manifested. Nearly the whole school, a large number of young persons belonging to the vicinity, and a promiscuous assemblage, of all ages and circumstances, were present. The Spirit of the Lord descended upon them, as a refreshing mighty wind, and filled the house with his presence. A considerable number of those present, who had been till then careless, were filled with deep convictions of sin, and concern for salvation. A solemn impression was made on many minds, and a seriousness very unusual was spread over the whole assembly. During this interesting scene, Mr. Finley was absent from home, and without the least thought of what was taking place there. On his return, after a short absence, and receiving information of what had occurred,

* In a report, by Dr. Green, President of the College of New-Jersey, on the subject of the revival of religion which took place in that institution, 1815, the study of the holy scriptures is assigned, as one of its chief "instrumental causes." See this report, &c. published by B. B. Hopkins, Philadelphia, 1815. To the same instrumental cause, in a very great degree, are to be attributed, several powerful and extensive awakenings, recently experienced in the Presbyterian church, in the state of New-Jersey, in the state of New-York, and in other districts of our country, where the system proposed by the General Assembly has been introduced.

mingled emotions of wonder, joy and praise, almost overwhelmed his spirit. His first interview with some trembling, anxious youth, belonging to his school, who came to him for direction and relief, was extremely affecting. His tender sensibilities were so much excited, that he was at first unable to speak.

The spirit of this man of God became now again deeply stirred within him, and he was enabled to make another great and effectual effort for the promotion of the Redeemer's kingdom, among that people.

A season of deep conviction and anxious inquiry, among sinners, now ensued. This work of grace progressed, in a silent and hidden manner. It spread gradually, and almost imperceptibly, in every direction, from the region of the church, where it commenced, to the extremities of the congregation. The impressions, which were most powerful and alarming, seemed to produce, in general, no audible out-cry, nor any very striking and visible emotions; but multitudes of careless sinners were filled with solemn concern, and the people of God were deeply affected and moved, by the quickening influences sent down from on high. While the awakening was extending, with a steady and uniform pace, in every direction Mr. Finley endeavoured to lead its way and to aid its progress, by abundant and unwearied labours. He preached from house to house, in season and out of season, with a vehemence, a frequency and a perseverance, truly astonishing, almost incredible. His discourses were usually long, powerful and alarming. His voice, his words and his manner, sometimes, like lightning, seemed to strike the guilty to the floor: sometimes his public addresses were of the most tender, pathetic and melting kind. In the course of this out-pouring of

the Divine Spirit, he preached in a few instances four times a day; not unfrequently nine times a week; and for months together, on an average, once in twenty-four hours. His whole heart and spirit seemed to be concentrated and absorbed in this great business. He appeared verily to lose sight of himself, of his academic engagements, of his domestic concerns, of his personal ease, and of every interest, but the everlasting interests of perishing sinners, and the glory of God. He visited from family to family, with the familiarity and affection of a friend and father. He advised, instructed and entreated the thoughtless and secure in sin, with prayers to God and many tears, to seek the Saviour. He performed these duties, with an importunity and solemnity of mind, fully convincing every beholder, that he felt his awful responsibility; watching for souls, and treating with sinners, on the subject of their eternal welfare, as an ambassador of the great God.

The following interesting letter, from a young gentleman, residing at Basking Ridge during this revival, to a respectable lady, who had requested information on this subject, is introduced, and will be read with pleasure :

“Basking Ridge, 30th Sept. 1815.

“Respected Madam,

“I now comply with your request, made through Mr. G. You may justly accuse me of negligence, in omitting thus long to write. When I saw Mr. G. the work was in its first stages, and I thought proper to delay a few weeks, that I might be enabled to give you a more satisfactory statement.

“The blessed work of the out-pouring of the Spirit of God, which has at length spread through different parts

of this congregation, first commenced in our academy. In the latter part of the month of June, Mr. Finley preached a sermon addressed particularly to the youth. Although perhaps a more than ordinary attention was observable on that day, yet two weeks elapsed before it was known that any were seriously awakened; when it was discovered that two young men of our school were deeply impressed with a sense of divine things. Impressions on the hearts of others, as was afterwards discovered, were gradually increasing, who did not for several days subsequent to this, manifest it; until one of the young men, who had been disposed to speak lightly of the work, and scoff at the idea that his school-fellows were becoming religious, was, while at his lodgings, suddenly arrested with an awful apprehension of the danger of his state, while out of Christ. This had considerable effect with those who had taken part with him in his folly. Thus the number of the subjects of the work was increasing, until it became so powerful, that we were induced to hope for a time, that almost the whole school was pressing into the kingdom of our Saviour. The greater part of the school, which consists of about forty-five, were in a greater or less degree awakened. What a blessed prospect was then before us! How pleasing to see children of tender age, laying aside their childish sports, and to hear them inquiring for their Saviour! Compassionate Redeemer! thou canst out of the mouth of babes and sucklings, perfect praise!

“We lament that impressions have worn off with many. But blessed be the name of the Most High, that about nine of their number have obtained a comfortable hope, that they have been made the subjects of regene-

rating grace. We have strong confidence to hope in God, that the seed sown in the hearts of many others, will yet spring up, and bear the fruit of eternal life. Oh! Divine Spirit, perfect thy work in the hearts of those where thou hast commenced it; begin where it is not yet begun; and bring them all into the fold of Christ.

“This blessed work, which for some time was confined to the academy, has at length spread into various parts of the congregation. It is still, we hope, gradually extending. About thirty persons, including those of the school, have hopefully been converted to the Saviour. Nearly seventy others are supposed to be in a greater or less degree awakened. Mr. Finley labours with unwearied diligence. We have praying societies every evening in the week, many of which Mr. Finley attends. This week, besides the regular services of the Sabbath, he has preached seven times. Last evening we had a very interesting meeting. God, by his Spirit, appeared to be sensibly near.

“What cause of rejoicing, to the friends of the Redeemer’s kingdom in this place, for this gracious visitation from the presence of the Lord. This is a highly favoured people. Madam, unite your prayers with ours, for the still greater effusions of the spirit of grace. Yea, blessed Saviour, ride forth in the majesty of thy gospel, and let this be a rich harvest of the precious fruits of eternal life, a glorious in-gathering of precious souls to thyself!”

During this season of revival, which continued about eight months, Mr. Finley formed and executed a resolution, to visit personally, as a minister of the gospel, not only all the households belonging strictly to his ex-

tensive charge, but the great number of families, living in the mountainous and barren out-skirts of his congregation, more particularly on the northwest and southwest borders. This brought upon him, in a cold and inclement season, a great increase of labour and hardship, which he endured cheerfully. To the prosecution of this enterprise of benevolence, he devoted those seasons which he could redeem from the pressure of services and cares nearer home. Thus he endeavoured to hunt out the poor and ignorant in their retired dwelling places, to rouse them to a sense of sin and danger, and to convey to their houses and hearts, the glad tidings of pardon and salvation, through the blood of Christ. On these tours of compassion, he spent in the whole, at different times, about two months, during the winter of 1815-16. Sometimes he set out on foot, and travelled onward for three or four days, instructing* and praying in the families that successively fell in his way. Wherever he could assemble a sufficient number, even a small

* In one of Mr. Finley's visits to a remote part of his congregation, he called at a habitation, where the head of the family was absent. He soon entered into conversation with the mistress of the house, whom he found at home. She appeared to be highly pleased with having an opportunity of conversing on religious subjects, and with much apparent warmth and zeal, expressed the most sincere love to God, and the greatest desire to be devoted to him. After the conversation ended, Mr. Finley called to him one of her children, who was in the house, and asked him some of those questions which are generally very familiar to children who have been religiously educated, such as, who made you? of what were you made? who is the Redeemer of men? He found that the child was unable to answer any question of this kind, and had received no instruction from his parents in the first principles of religion. He then turned to the woman, and in a tone of indignation, addressed her: "Woman, is this your love to God? How is it possible that you love God, when you neglect to teach your children any thing about him?" &c. He continued his observations, until she became much affected, and to appearance deeply impressed.

group, he spent some time in preaching and talking to them on the momentous concerns of eternity.*

In the course of these missionary excursions, he found more than fifty families, totally destitute of the sacred scriptures. Some of these families, he supplied immediately, from the small stock of Bibles, Testaments and Tracts he usually took with him on these journeys, and to the others, he took measures as soon as possible, to furnish the word of life.† These *labours of love*, which he accomplished with no inconsiderable exposure and fatigue, afforded his own heart much satisfaction, and he had reason to believe, were productive of extensive benefit to many individuals and families.

While his expanded benevolence and zeal embraced the poor and miserable in the extreme limits, and even beyond the confines of his immediate charge, he was inflamed with most warm desires, and employed, as far as

* It was often difficult to provide agreeable accommodations for the people that attended; and the business of preparing seats, in some instances, fell principally upon himself. Once in particular, rather than expose the audience to the inconvenience and fatigue of standing to receive his instructions, after the people began to assemble, he took down the loose boards which composed the second floor of the house, and made seats of them on chairs and benches, with his own hands, for the accommodation of the assembling multitude.

† Mr. Finley was in the practice of giving Bibles, occasionally at his own expense, to the poor, whom he discovered to be destitute, before the Bible Societies of this state commenced their operations. A pastor of a congregation, contiguous to that of Basking Ridge, on visiting some families, in low circumstances, living near the limits of these respective congregations, offered a poor German a Bible, supposing him to have none; to which the German replied, "You and Finley makes me *one very good man*, or gives me *one very hot hell*; for Finley gives me a Bible many years ago."

possible, the most vigorous efforts,* to carry on the work of grace, which continued in some measure to progress, in the interior of his congregation, till the ensuing spring. Of the impressions, which had been experienced, those among the youth, were found in general, to

* Mr. Finley's exertions were necessarily moderated towards spring, on account of the exhausted and reduced state of his health. The following extract from a letter to a very respectable friend in the city of New-York, received since writing the above, will support and illustrate this remark and other parts of the preceding statement:—

“*Basking Ridge, February 14, 1816.*”

“Dear Sir,

“Our past intercourse which I found oftentimes so satisfactory, often occurs to my remembrance, and excites a wish that circumstances could admit me to keep up the same intercourse we once enjoyed. But so it is, that the business of each day and its cares are sufficient and often more than sufficient for itself, and though the spirit is willing, it seems impossible to do what would be desirable to my old friends.

“It was a matter of regret that when A — was here, he gave me so little of his company. Oh! could we but love our Saviour as we ought, we should soon have our place, where no distance would ever separate us from our friends.

“The *revival* of religion in this place languishes and declines, owing in the way of means to my being unable to pursue the work with much vigour. The great fatigues through which I went during the summer and fall, in the end affected my nervous system greatly and weakened my strength, *in the way*. Still I preach about three times a week, besides the Sabbath, and my number of hearers is great. New awakenings have not lately occurred, but some of those who have been long awakened, are from time to time brought into the city of refuge. The Lord grant me a little more strength of body and mind to go on and try to serve Him, the remnant of an unprofitable life. In my late attempts to serve God, it appears to me there has been less of self than on some former occasions. The little acquaintance I have had with revivals of religion, and the great experience I have had of spiritual pride, induced me to make *the observations*, which you noticed last fall in the Synod, relative to passing *public encomiums* on the female praying societies. Concerning the societies, I never had but one opinion, and that was in their favour:—but one desire, the Lord increase their number and their spirit of prayer.

“We all send our love to Mrs. —, my daughters remember yours affectionately, and with great respect and esteem,

“I am, Dear Sir, Yours,

“ROBERT FINLEY.”

be most deep and permanent. And the individuals, who received comfort from God, in their spiritual concerns, and in due season, obtained admission to the communion of his church, as the fruits of this merciful visitation, amounting in the whole to about fifty-five, were chiefly in the morning of life. Of these, a considerable number were students in the academy. Some, who at first made light of this sacred work, became subjects of divine influence, and very early gave evidence of a gracious change. So general and so strong were the spiritual impulse and fervor, in this institution, that a prayer meeting was established and observed regularly with great seriousness, among the members of the school themselves. Several young men of good talents, became hopefully pious, during this day of divine power, and are contemplating the ministry of the gospel, as the end of their studies and the desire of their hearts.

In the spring of eighteen hundred and sixteen, the congregation returned to its ordinary state, which afforded to Mr. Finley, a season of comparative repose, very imperiously called for, by the impaired state of his health. The ordinary labours he prescribed for himself, and faithfully discharged without intermission, having been very extensive, and the seasons of excitement and revival, in which he made inconceivable exertion, having been quite numerous—it was to be expected notwithstanding the uncommon strength and vitality of his frame, that the vigour of his constitution and animation of his spirit, would feel the effect. At several periods, previous to his last great effort, in the service of God, the stability of his health, appeared to be considerably shaken; so that relaxation from labour and invigoration by travelling, became necessary: but his parochial and

domestic ties would not permit him to make excursions, so extensive and efficacious, as the condition of his nerves demanded.

The joy he experienced at this period at seeing the church open her bosom to receive, to a participation in her privileges and hopes, more than fifty returning prodigals, who presented themselves together in the aisle to devote themselves to the Lord, did not repair the ravages of intense exertion, severe exposures, sleepless nights, and incessant anxieties, encountered through the preceding winter. Probably, at this period the foundation of that disease was laid, which prematurely terminated his course of usefulness and honour in the church below. His nervous system presented evidences of great debility and disorder. Still he gave nature very little opportunity to recover her wasted energy, either by a suspension of labour or by a resort to efficient restoratives. He generally increased his exertions when at home, to compensate for his short occasional absences, for the benefit of his health. In this manner he passed away the summer of 1816, and on the return of cool and bracing weather, his constitution appeared to be much invigorated, and his health, on the whole improved.

About this period Mr. Finley began to disclose with freedom, to his friends and to the public, the outlines of the noble and benevolent scheme, in behalf of the free people of colour in the United States, which his capacious and philanthropic mind had been for some years meditating and maturing and which he prosecuted with his characteristic zeal and perseverance until principally through his instrumentality, the *Colonization Society* at Washington was formed, December 23, 1816.

The day, which gave birth to this institution commences a new era in the history of the abolition of African bondage and vice, degradation and misery, in the American Republic. It opens a widely extended field for noble ambition and enterprise in the march of American benevolence.* The man, that conceived this beneficent plan, or in any considerable degree excited the impulse and directed the movements, which resulted in the formation of the society above referred to, let the system prosper or perish, deserves to be placed with *Clarkson* and *Wilberforce* among the distinguished lovers and benefactors of mankind. *Finley*, in the hands of God, is believed to have been that man.

The unhappy circumstances of the free people of colour, in our country, early attracted his attention and deeply impressed his mind. Their lamentable condition and their gloomy prospects presented themselves to his view, and took a strong hold of his humane sensibilities. There exists satisfactory evidence, that his mind had been occupied a considerable time, in endeavouring to devise some plan that would afford relief to these unfortunate, oppressed, and miserable exiles, before he gave publicity to his views of the subject. In the year 1814, he addressed a letter to a very particular friend in Philadelphia, a man of intelligence, distinction and piety, unbosoming to him his thoughts on this subject, manifesting his own full persuasion of its high importance, and soliciting his friend's opinion and influence, in relation to it.

The following extract, of a letter addressed, to John P. Mumford, Esq. of the city of New-York, by his friend

* See Note L.

Mr. Finley, exhibits some of his early views and operations, in regard to this matter :—

“ *Basking Ridge, February 14, 1816.*

“ Mr. John P. Mumford,

“ Dear Sir,—The longer I live to see the wretchedness of men, the more I admire the virtue of those, who devise and with patient sacrifice labour to execute plans for the relief of the wretched. On this subject the state of the *free blacks* has very much occupied my mind. Their number increases greatly, and their wretchedness too as appears to me. Every thing connected with their condition, including their colour, is against them; nor is there much prospect that their state can ever be greatly ameliorated, while they shall continue among us. Could not the rich and benevolent devise means to form a *colony* on some part of *Africa*, similar to the one at *Sierra Leone*, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and of protection and support, till they were established? Ought not Congress to be petitioned to grant them a district in a good climate, say on the shores of the *Pacific Ocean*?—Our fathers brought them here, and we are bound if possible to repair the injuries inflicted by our fathers. Could they be sent back to *Africa*, a three-fold benefit would arise. We should be cleared of them :—we should send to *Africa* a population partially civilized and christianized for its benefit :—our blacks themselves would be put in a better situation. Think much on this subject—then please write to me when you have leisure.

“ I am, Dear Sir, Yours,

“ ROBERT FINLEY.”

When the ensuing spring opened he became more extensively interested in this subject, more free in communicating his views of it, and more active in endeavouring, by conversation and correspondence, to engage in its favour, persons of talents, wealth and piety, in church and state. Through the following summer, in general, and especially, in his occasional excursions from home, and interviews with his brethren in the ministry, this subject appeared to be uniformly uppermost in his thoughts, and was the chief topic of his conversation. In his applications to individuals for advice and assistance, he met with very little direct opposition. The gentlemen with whom he had intercourse, in relation to this object, in general approved the plan so far as it was then understood—but, at the same time, a general impression prevailed, that the whole scheme, though benevolent and noble, was visionary and impracticable. The subject in general which he had deeply considered, and the opinions of his friends whom he had consulted, furnished so much encouragement, that he resolved to make a great effort to carry his benevolent views into effect. An important question was then to be decided: in what place and in what manner would it be best to commence active operations in pursuing the proposed object? In contemplating this preliminary inquiry and in making additional preparatory arrangements, he spent a considerable part of the fall of 1816. Towards the close of November, he became determined to test the popularity and in some measure the practicability of the whole system, by introducing the subject to public notice, at the city of Washington. The contemplated plan appeared to him to be so vast in its nature and so difficult of attainment—the interest involved in it so nu-

merous, extensive and complicated, that he was persuaded it could be carried into effect only by being made an object of national patronage.

After endeavouring some time to obtain for it, friends and advocates in his native state, and in the cities of New-York and Philadelphia, he resolved to bring the subject forward in the metropolis of the nation, there to communicate his own views, to learn the sentiments and as far as might be, direct the opinions of others, and if practicable procure a deliberate, intelligent and solemn decision in its favour, in a general meeting of the citizens of that place, of the members of Congress and of the enlightened individuals convened there from every part of our country. His mind was intensely devoted to this object, and filled with anxious desires for the favourable result of this great experiment. He felt that he was about to agitate a delicate, interesting and important subject: and as to bold and decisive exertions in its support he viewed himself, at this moment as almost alone.

Had he been acquainted with Mr. Jefferson's letter on this subject, written to a friend by request in 1811, but never made public till 1818, the sentiments of that distinguished citizen would have afforded him much encouragement. Had he possessed a knowledge of the transactions, in relation to the free blacks of Virginia, which had taken place, previously in the Legislature of that Commonwealth—this might reasonably have led him to expect aid from that quarter, and would have inspired him with increased confidence in his contemplated measures. But of the former he could have received no intimation; and if he possessed any information of the latter, it must have been very imperfect. He

considered himself, and was considered by his friends as devising a plan hitherto unthought of.

Under these circumstances and with these views, Mr. Finley set off for Washington towards the close of November, 1816. The following communications from highly respectable gentlemen residing in the District of Columbia will give a comprehensive, judicious and candid view of Mr. Finley's transactions, during his visit at the *Seat of Government* :—

“ *Washington, July 8th, 1816.*

“ Dear Sir,

“ I owe you an apology for my long silence on a subject interesting to me as well as yourself.

“ I have been continually under an intention of writing, but have been prevented from time to time, and am now unable to do more than to glance at a few circumstances.

“ Mr. Finley arrived in Washington about the 1st of December, 1816. His journey was partly for the benefit of his health, and partly with the intent of visiting Georgia. But one leading design, and one that seemed to be most interesting to him, was the forwarding of the *colonization* plan. Shortly after he arrived, he opened to me his views on the subject. I had been contemplating the same object from the preceding winter. I was therefore prepared to enter at once into his feelings. Immediately after this, he began seriously to make arrangements preparatory to a meeting of the citizens. He visited several Members of Congress, the President, the Heads of Departments and others. He reviewed a piece, “*Thoughts, &c.*” which he had written previous to his coming here, which we published,

and which I send you, with two other pamphlets relative to the same subject. His heart, during the whole of this time, was much engaged, and he said he would cheerfully give, out of his limited means, five hundred dollars, to insure the success of the scheme. His conversation and zeal had a considerable influence in collecting people to the meeting, and in conciliating many who at first appeared opposed. He proposed a prayer meeting, for the success of the *meeting*, the evening previous to the day appointed for it, *which* was held, and in which he was earnestly engaged in prayer. The pamphlet accompanying this will give you some view of the subject.

“It will be impossible to form an opinion of what was done at that time, without having a view of the state of the public, at the time of bringing forward the question for public consideration. A few persons had barely thought of the subject, but in general, had hastily dismissed it, as wholly impracticable. I believe the greater part of the persons at first assembled, were brought there from curiosity, or by the solicitation of their friends, viewing the scheme as too chimerical for any rational being to undertake. A very great change was there produced, which has been gradually increasing from that time. *The organization of the society at that time*, may be principally attributed to Mr. Finley’s presence here, as it was greatly promoted by his zeal, his assiduity and his knowledge of the subject: as his pamphlet shows that his thoughts had been much occupied with it.”

“November 10th, 1818.

“Rev. and Dear Sir,

“You ask, sir, what agency Dr. Finley exerted in the formation of the Colonization Society, within the District of Columbia? I answer, he was the sole mover and promoter of it; nor did he leave the District until it was organized, and put into operation. His last public act in the last public meeting, was to make, by the request of Mr. Herbert, then a Member of Congress, one of the most solemn prayers for its success. When Mr. Finley came here I was not acquainted with him, but he soon developed his ideas to me upon the subject, which you may be sure met with my most decided approbation. He got introductions to the Heads of Departments, and to Mr. Madison himself, told them all what he thought upon the subject, the good he thought would result from it. Some laughed—others wondered;—but he remained unshaken in his purpose, and told me once when we were walking together, ‘I know this scheme is from God!’

“I must not conceal, however, that in the Virginia assembly, which met that fall, a motion was made to colonize the free people of colour, upon the shores of the Pacific Ocean, somewhere near the mouth of the river——!! and I think Mr. Finley’s doings here were known to that assembly.

“If this colony should ever be formed in Africa, great injustice will be done to Mr. Finley, if in the history of it, his name be not mentioned as the first mover, and if some town or district in the colony be not called *Finley*.”

These letters, from *eye-witnesses* of Mr. Finley's indefatigable efforts, partakers in his counsels and exertions, place his conduct, on that important and interesting occasion, in a just and honourable point of view. Mr. Finley's "Thoughts on the colonization of free blacks," are an important original *production*. The valuable information it contains—the excellent spirit it breathes—and the traits of originality in matter and manner, which it exhibits, render it highly deserving of an insertion in this narrative. Full of thought and of zeal, he brings you at once, without the formality of an introduction, to the main point of discussion. "What shall we do with the free people of colour? What can we do for their happiness consistently with our own? are questions often asked by the thinking mind. The desire to make them happy has often been felt, but the difficulty of devising and accomplishing an efficient plan, has hitherto appeared too great for humanity itself to accomplish. The mind shrunk back from the attempt. The time was not arrived. The servitude of the sons of Ham, *described* by Noah in the spirit of prophesy, concerning the future condition of his posterity, was not terminated. At present, as if by a divine impulse, men of virtue, piety and reflection, are turning their thoughts to this subject, and seem to see the wished for plan unfolding, *in the gradual separation of the black from the white population, by providing for the former, some suitable situation, where they may enjoy the advantages to which they are entitled by nature and their Creator's will.* This is a great subject, and there are several weighty questions connected with it, which deserve a deep consideration.

"Is it a practicable thing to form a colony of free blacks in our own wild lands, or on the coast of Africa?"

“Is it probable that the establishment would be productive of general happiness?

“What is the most desirable situation for such a settlement? In what manner, and by whom might such a colony be planted with the greatest hope of success?

“Much wisdom would no doubt be required in arranging a plan of so much magnitude, and some perseverance in executing it and carrying it to perfection. But it cannot be supposed to be among the things which are impracticable, to plant a colony, either of blacks or whites, either in Africa, or in some remote district of our own country. Most nations have had their colonies. Greece and Rome planted many, which grew and flourished, and which, as they grew, added strength and lustre to the mother country. At the present time there are few nations who have not their foreign settlements, and some of them from year to year are increasing the numbers of their colonies. With what ease is Great Britain transplanting a part of her population, in the remotest regions of the earth, and peopling New-Holland, a land destined like our own to extend the empire of liberty and Christian blessings to surrounding nations.* It does not appear that it would require much greater skill or labour, to form a separate establishment for free blacks in our own distant territories, than it is to form a new state. The people of colour, observing the constant emigration of the whites, would soon feel the com-

* “It is a remarkable instance of the mysterious and inscrutable ways of Providence, that the colony of New-Holland, which is principally composed of British convicts, has become flourishing; its inhabitants peaceable, orderly and industrious, and through the instrumentality of missionaries, Christianity is flourishing among them; and through them, likely to extend civilization, and the benefits of the Christian religion, to the ignorant and superstitious natives of that country and the adjacent islands.”

mon impulse, if they could see a place where they might remove, and which they could fondly call their own. Many have both the means and disposition to go to any reasonable distance, or even to a great distance, where they could assume the rank of men, and act their part upon the great theatre of life. Their local attachments are no stronger than those of other men, their ambition no less than that of any other colour.

“To colonize them in Africa, would be a much more arduous undertaking. The country must be explored, and some situation chosen, fertile and healthy—expense must be incurred, in fair and honourable purchase from the natives—an honourable appeal *perhaps* be made to the nations of Europe, as to the justice and humanity of our views. An efficient government must, for a time at least, be afforded to the colony—the free blacks must be instructed that it would be to their interest to remove to the land which gave them origin, and instruction provided to raise their minds to that degree of knowledge, which in time would fit them for self-government. These difficulties are real, and some of them might be found to be very great, but they are not insurmountable. We have wisdom in our councils, and energy in our government. In such an undertaking, we should have reason and the God of eternal justice on our side. Humanity has many a virtuous son, who would willingly and carefully explore the long line of African coast, which has not fallen under the dominion of any European nation. Their devotedness to their country’s interest and glory would make them faithful to their undertaking, and their desire for the happiness of the free people of colour, would induce them if possible to find a country where health and plenty might be enjoyed. The con-

sent of the chiefs to part with a sufficient portion of soil, might be easily obtained, especially when they were informed that the sole design of the colony was to restore their own children, and bring them back, free and happy. From what has often taken place on the coast of Africa, we may be assured that the cost of procuring the right of soil, by fair and just purchase, would not be great. The expense of conveying the first settlers, of maintaining a sufficient force to protect the colony, and of supplying the wants of the colonists for a short period, might be more considerable. Yet the wisdom of congress might devise some means of lightening, perhaps of re-paying, the cost. Many of the free people of colour have property sufficient to transport, and afterward to establish themselves. The ships of war might be employed occasionally in this service, while many would indent themselves to procure a passage to the land of their independence. The crews of the national ships which might be from time to time at the colony, would furnish at least a part of that protection which would be necessary for the settlers; and in a little time the trade which the colony would open with the interior, would more than compensate for every expense, if the colony were wisely formed. 'From the single river of Sierra Leone, where there is a colony of free people of colour, the imports in Great Britain were nearly, and the exports to the same river fully, equal to the imports and exports, exclusive of the slave trade, of the whole extent of the western coast of Africa, prior to the abolition of that traffic.'* To allay the jealousies of other nations, which might arise from our establishing a settle-

* "Ninth report of African Institution.

ment in Africa, a successful appeal might be made to their justice and humanity. It would be only doing as they have done, should no such appeal be made. Spain has her settlements in Africa; France, on the rivers Gambia and Senegal; Great Britain, at Sierra Leone and the Cape; Portugal, in Congo and Loango. On the principles of justice, no nation would have a right to interfere with our intentions. Moreover, in this period of the world, when the voice of justice and humanity begins to be listened to with attention, is there not reason to hope, that plans, the sole design of which is the benefit of the human race, would be approved in the cabinets of princes, and hailed by the benevolent of all nations? The colony would not suffer for want of instructors, in morals, religion and the useful arts of life. The time at last is come when not a few are imbibing the spirit of Him who came from Heaven "to seek and save the lost." That spirit is only beginning to go forth, which has already been so successful in teaching, the Caffre, the Hottentot, the Boshemen, the means of present happiness and the way of eternal life.* In the mean time the great efforts which are making to improve the mental condition of the people of colour seems designed in providence to prepare them for some great and happy change in their situation.

"It need not be apprehended, that these people would be unwilling to remove to the proposed establishment. To suppose this, is to suppose that they do not long after happiness, that they do not feel the common pride and

* "A plan of a school was laid in New-York, October, 1816, for the purpose of training young people of colour, as teachers for those of their own colour, in this country, and to have a supply of instructors ready for the proposed colony, should it be ever formed.

feelings of men. In some of our great cities there are associations formed to open a correspondence with the colony at Sierra Leone and prepare their minds for a removal to a colony should it be ever formed.* The colony at Sierra Leone on the western coast of Africa, seems as if designed by God to obviate every difficulty, to silence objections, and point out the way in which every obstacle may be removed, if measures sufficiently wise are adopted in establishing a similar colony from this country. - The colony alluded to was first established in the year 1791. Its first settlers were a few people of colour who were in Great Britain, and from 1100 to 1200 of the same description in Nova Scotia. In the year 1811, the population had increased to 2000 exclusive of many natives, notwithstanding the sickness and mortality incident to a new settlement, and the settlement being once destroyed by the French. In the year 1816, the population had increased to 3000.† All this has been accomplished, or at least it was originated and for many years maintained, by a company of benevolent

* "Such an association exists in Philadelphia.

† "Early in the winter of 1816, about thirty people of colour left Boston with a view of settling themselves in the British colony at Sierra Leone, in Africa. The vessel in which they sailed was the property and under the command of the celebrated Paul Cuffee. Captain Cuffee has returned to this country, and brings letters from the emigrants to their friends and benefactors. We have seen one of the letters dated April 3, 1816. It states that they all arrived safe at Sierra Leone, after a passage of 55 days, and were welcomed by all in the colony. The place is represented as "good." They have fruits of all kinds and at all seasons of the year. The governor gave each family a lot of land in the town, and fifty acres of "good land" in the country, or more in proportion to their families. Their land in the country is about two miles from town. They have plenty of rice and corn, and all other food that is good. There were five churches in the colony, and three or four schools, in one of which there were 150 female Africans, who are taught to read the word of God." The Boston Recorder.

and enterprising men, by men too who are far removed from those places where free blacks are to be found. What then might be done under the blessing of that Being who wills the happiness of all his creatures, by the American government, aided by the benevolence of all its citizens, and surrounded with thousands who would be willing to emigrate, and many of whom could carry with them property, the useful arts of life, and above all, the knowledge of the benign religion of Christ.

“Is it probable that the general good would be promoted by the establishment of such a colony? If there is not reason to believe that it would be for the general benefit, the idea ought to be given up and the scheme rejected. But is there not reason to believe that the interest of the whites and the free people of colour would be equally promoted, by the latter being colonized in some suitable situation? It can scarcely be doubted that slavery has an injurious effect on the morals and habits of a country where it exists. It insensibly induces a habit of indolence. Idleness seldom fails to be attended with dissipation. Should the time ever come when slavery shall not exist in these states, yet if the people of colour remain among us, the effect of their presence will be unfavourable to our industry and morals. The recollection of their former servitude will keep alive the feeling that they were formed for labour, and that the descendants of their former masters, ought to be exempt, at least, from the more humble and toilsome pursuits of life. The gradual withdrawing of the blacks would insensibly, and from an easy necessity induce habits of industry, and along with it a love of order and religion. Could they be removed to some situation where they might live alone, society would be saved many a pang

which now is felt, and must in course of time be much more sensibly felt from the intermixture of the different colours, and at the same time be relieved from a heavy burden, in supporting that large portion of this people which falls into poverty and must be maintained by others. If the benefit of the proposed separation would be considerable to those states where the people of colour are comparatively few, how great would it be to those where they are very numerous. The love of liberty which prevails in those states, must be attended with a desire to see abolished a system so contrary to the best feelings of our natures. But however strong the desires of many, however lively the impressions of the great principles of right, or however pungent the convictions of a dying bed, it is believed to be unsafe to encourage the idea of emancipation. The evil therefore increases every year, and the gloomy picture grows darker continually, so that the question is often and anxiously asked—*What will be the end of all this?* The most natural and easy answer seems to be—let no time be lost—let a colony or colonies be formed on the coast of Africa, and let laws be passed permitting the emancipation of slaves on condition that they shall be colonized. By these means the evil of slavery will be diminished, and in a way so gradual as to prepare the whites for the happy and progressive change.

“The benefits of the proposed plan to the race of blacks appear to be numerous and great. That they are capable of improvement is not to be contradicted, and that their improvement progresses daily, notwithstanding every obstacle, is not to be denied. Their capacity for self government whether denied or not, is ever present to our view in the island of St. Domingo. But it

is in vain that we believe them capable of improvement, or that we are convinced that they are equal to the task of governing themselves, unless this unhappy people are separated from their former masters. The friends of man will strive in vain to raise them to a proper level while they remain among us. They will be kept down, on the one side by prejudice, too deep rooted to be eradicated, on the other, by the recollection of former inferiority, and despair of ever assuming an equal standing in society. Remove them. Place them by themselves in some climate, congenial with their colour and constitutions, and in some fruitful soil; their contracted minds will then expand and their natures rise. The hope of place and power will soon create the feeling that they are men. Give them the hope of becoming possessed of power and influence, and the pleasure of their invigorated minds will be similar to ours in like circumstances. At present they have few incentives to industry and virtue, compared with those which they would feel, in a land which they could call their own, and where there was no competition except with their own colour.

“This great enterprise, must be undertaken; either by a union of virtuous and pious individuals, as in the case of the colony of Sierra Leone already mentioned in its original state; or by the government of the United States. Perhaps on mature deliberation, it might appear a work worthy of the government, and one that could be accomplished with the greatest ease and in the most efficient manner under the patronage of the nation. None but the nation’s arm could reach to all the situations in which the free blacks are placed through our extended country, nor any but its councils be wise

enough to accommodate the various interests which ought to be consulted in so great an undertaking. If wrong has been done to Africa in forcing away her weeping children, the wrong can be best redressed, by that power which did the injury. If Heaven has been offended, by putting chains on those, whom by its eternal laws it has willed to be free, the same hand which provoked the divine displeasure, should offer the atoning sacrifice. Under a former government this guilt and evil were brought principally upon our land; but for many years the state governments, under the eye of the general government, continued this great violation of the laws of nature. Let then the representatives of this great and free people, not only feel it to be their interest, but their duty and glory to repair the injuries done to humanity by our ancestors by restoring to independence those who were forced from their native land, and are now found among us.

“It remains yet to answer the question: Should congress in their wisdom adopt the proposed measure; would it best answer the end designed, to plant the colony in some distant section of our country, or in the land to which their colour and original constitution are adapted? If fixed in the territories of the United States, the expense of procuring soil might be saved, and the difficulty of removing settlers to the appointed place would be diminished, especially if the colony were planted at no very great distance in the interior. But these advantages would be in part counterbalanced, by having in our vicinity an independent settlement of people who were once our slaves. There might be cause of dread, lest they should occasionally combine with our Indian neighbours, or with those European nations

who have settlements adjacent to our own, and we should have them for our enemies. However great the distance at which such a settlement would be made in our own country, it would furnish great facility to the slaves in the nearest states, to desert their masters' service, and escape to a land where their own race was sovereign and independent. An easy communication would also be open, to send information to those who remain in slavery, so as to make them uneasy in their servitude. If removed to Africa, these last difficulties would disappear, or be greatly diminished. There we should have nothing to fear from their becoming our enemies. Removed far from our sight, our contempt of them, produced by their situation, and by long habit confirmed, would gradually die away, and their jealousy and suspicion proportionably decrease. The colony could never become an asylum for fugitive slaves, and but little opportunity could be afforded to communicate with this country in such a manner as to render the slaves uneasy in their masters' service. On the other hand, great and happy results might be produced by their being colonized in Africa. It is the country of their fathers, a climate suited to their colour, and one to which their constitution, but partially altered by their abode in this country would soon adapt itself. Who can tell the blessings which might in this way be conferred on Africa herself, when her strangers should be restored, and she should receive her children redeemed from bondage by the humanity of America, and by the hand of virtue and religion restored from their captivity. With what delight would she view them, improved in arts, in civilization and in knowledge of the true God. She would forget her sorrows, her wounds would be healed

and she would bless the hands of her benefactors. Do we not owe to that hapless country a debt contracted by our fathers ; and how can we so well re-pay it, as by transporting to her shores a multitude of its own descendants, who have learned the arts of life and are softened by the power of true religion, and who can therefore be instrumental in taming and placing in fixed abodes, the wild and wandering people who now roam over that great section of the globe. A nation of Christians ought to believe that all the earth is destined to enjoy happiness under the dominion of *the Prince* of peace. Africa is not forgotten by Him who ‘feeds the sparrows.’ The spirit of her people shall arise. Her sons shall assume their proper dignity, and she shall yet rejoice in her Creator’s favour. Heaven executes its purposes by human agents, and perhaps this may be one of those means which are laid up in store to bless the sable millions that now exist, the pity of angels, but the scorn of thoughtless man. Could any thing be deemed so effectual for the happiness of that portion of the world as the plan proposed ? In this way there might soon be fixed a seat of liberal learning in Africa, from which the rays of knowledge might dart across those benighted regions. Is it too much to believe it possible that *He* who brings light out of darkness, and good out of evil, has suffered so great an evil to exist as African slavery, that in a land of civil liberty and religious knowledge, thousands and tens of thousands might at the appointed time be prepared to return, and be the great instrument of spreading peace and happiness. Let not these reflections be thought wholly visionary. We know that the ways of the great Ruler of the world and Director of events are wonderful and great beyond cal-

culatation. We know that great and increasing benefits arise to the natives of Africa from the colony at Sierra Leone. From the vicinity of that colony, the son of an African chief, who has seen and felt its benefits, thus writes in the summer of 1815: 'What a happy thing it is to see the peaceable state that this country is now in! quiet and free from slave vessels!—no dragging of families from one another!—no innumerable slaves chained together, male and female! and the enemies of humanity, the slave traders, gradually quitting the country! It has struck me forcibly, that where the gospel makes its appearance, there satan's kingdom gradually diminishes. May God give grace and perseverance to his servants to carry on his work; and make them instruments in his hands of bringing them to perfection. On the fourth of June, 1815, ninety children and one adult were baptized into the faith of Christ in the colony.' On which occasion the same young prince thus writes: 'I never was better pleased in my lifetime than to see so many of my countrymen brought so far as to be baptized, and particularly when I saw a grown up native come forward to be baptized. We had likewise the happiness of seeing our church so full, that some were obliged to stand out of doors. Five or six of the native chiefs were present on the occasion. I had more hopes that day than I ever had of those poor perishing countrymen of mine.'* The period in which we live is big with great events, and as happy as they are great. It is pregnant with greater still. We have lived to see the day when man has begun to learn the lesson of freedom and happiness. America is blessed with every blessing civil and reli-

* "Appendix to Christian Observer, for 1815.

gious. Europe begins slowly but sensibly to reform her governments. The gloomy and dread superstitions of Asia, begin to totter before the gospel of Christ. Nor shall Africa be forgotten. Her bosom begins to warm with hope, and her heart to beat with expectation and desire. Toward this land of liberty she turns her eyes, and to the representatives of this great and free people, she stretches forth her hands, panting for the return of her absent sons and daughters. Happy America, if she shall endeavour not only to rival other nations in arts and arms, but to equal and exceed them in the great cause of humanity, which has begun its never ending course.”

This treatise is probably the first on this great subject ever published in the United States. It exhibits a strong, benevolent and active mind, exploring a new, expanded and interesting subject, drawing its outlines, its difficulties, its advantages, its various points of interest and importance, in so distinct, judicious and impressive a manner, that subsequent speakers and writers on the same subject, have added little to the soundness of reflection, extensiveness of view, and clearness of illustration here displayed. This pamphlet excited much attention, and had considerable influence on the public mind, at its first appearance. Through its instrumentality, in connection with Mr. Finley's personal exertions, a very respectable number of gentlemen were convened, according to appointment, on the 21st of December, 1816, for the purpose of forming a colonization society.

At this meeting the Hon. Henry Clay, Esq. of Kentucky, presided, and opened the business with an appropriate address, which was concluded with the following important remarks :—

“It was proper and necessary distinctly to state, that he understood it constituted no part of the object of this meeting, to touch or agitate, in the slightest degree, a delicate question connected with another portion of the coloured people of our country. It was not proposed to deliberate on, or consider at all, any question of emancipation, or that was connected with the abolition of slavery.”

Elias Boudinot Caldwell, Esq. instructed and interested this meeting, by a very luminous and eloquent speech, of which the following is the closing paragraph:—

“Among the objections which have been made, I must confess that I am most surprised at one which seems to be prevalent, to wit, that these people will be unwilling to be colonized. What, sir, are they not men? Will they not be actuated by the same motives of interest and ambition, which influence other men? or will they prefer remaining in a hopeless state of degradation for themselves and their children, to the prospect of the full enjoyment of the civil rights, and a state of equality? What brought our ancestors to these shores? They had no friendly hand to lead them; no powerful human arm to protect them. They left the land of their nativity, the sepulchres of their fathers, the comforts of civilized society, and all the endearments of friends and relatives and early associations, to traverse the ocean, to clear the forests, to encounter all the hardships of a new settlement, and to brave the dangers of the tomahawk and scalping knife. How many were destroyed! Sometimes whole settlements cut off by disease and hunger—by the treachery and cruelty of the savages: yet were they not discouraged. What is it impels many Europeans daily to seek our shores, and to sell themselves for the prime

of their life, to defray the expense of their passages? It is that ruling, imperious desire, planted in the breast of every man; the desire of liberty, of standing upon an equality with his fellow men. If we were to add to these motives the offer of land, and to aid in the expense of emigration, and of first settling, they cannot be so blind to their own interest, so devoid of every generous and noble feeling, as to hesitate about accepting the offer. It is not a matter of speculation and opinion only. It has been satisfactorily ascertained, that numbers will gladly accept of the invitation; and when once the colony is formed and flourishing, all other obstacles will be easily removed. It is for us to make the experiment and the offer: we shall then, and not till then, have discharged our duty. It is a plan in which all interests, all classes and descriptions of people may unite; in which all discordant feelings may be lost in those of humanity—in promoting ‘peace on earth and good will to men.’ ”

The illustrious *Randolph*, of Roanoke, briefly exerted his powers in favour of the proposed plan, thus increasingly endearing to his country his great and splendid talents.

Measures were commenced for bringing this subject as speedily as possible before Congress, in a respectful *memorial*, requesting them to procure a territory, in *Africa or elsewhere*, suitable for the colonization of the free people of colour; and a committee was appointed to prepare a constitution and rules for the government of the society, to be organized at a subsequent meeting. On Saturday, 28th of December, 1816, according to adjournment, a large number of citizens of Washington, of Georgetown, of Alexandria, and others, assembled—

when Mr. Finley enjoyed the peculiar satisfaction of seeing the expected constitution reported and unanimously adopted, the "American society for colonizing the free people of colour," completely organized, and officers appointed for the ensuing year.

It is an auspicious circumstance in this business, and a source of lively gratification, to see at the head of this noble institution, which confers honour on our country, the name of *Washington*, with which we are accustomed to associate every thing wise and patriotic in council, magnanimous and beneficent in action. It excites also pleasing sensations to find the humble and unassuming author of this *heaven-born enterprise*, as an acknowledgment of his distinguished merit and pre-eminent zeal, enrolled in the catalogue of eminent statesmen and patriots who were elected as vice-presidents of this society for the first year. We cannot but notice with satisfaction the resolution which closed this important meeting—a *resolution* which does honour to the respectable mover of it, and to the whole society:—

"On motion of Mr. Herbert, resolved unanimously, that the Rev. Robert Finley be requested to close the meeting with an address to the throne of grace."

Mr. Finley's journey to the seat of government, and his continued exertions there for several successive weeks, proved very beneficial to his health, and the complete success which crowned his efforts, gave so pleasing an excitement to his spirits, that he returned home in a state of mind and body much invigorated and improved.

On his arrival in Philadelphia, he was grieved to find the people of colour in that city filled with painful alarms and apprehensions, respecting the nature and ob-

How - was not 10 years afterwards said to be the cause of the
difficulties, which of course led to the rebellion.

ject of the colonization society, so recently instituted at Washington. The suspicions and fears of these people had been excited in a very considerable degree, by means of mistaken or mischievous statements received among them, purporting to have been communicated from Washington, and representing, in substance, that the society established there was designed to remove the free people of colour in a forcible manner from this country, without making provision for their support and comfort. Their prejudice thus inspired, had unhappily been strengthened by erroneous suggestions from certain persons residing in the city. This unhappy state of things Mr. Finley endeavoured immediately to remedy, by his personal presence and influence.

The following representation of the measures he adopted for that purpose, has been obligingly furnished by a gentleman who received the statement from himself, and of whose correctness there can be no reasonable doubt:—

“Dr. Finley had been on a visit to Washington. Having returned as far as Philadelphia, he there met the Rev. John Gloucester, and from conversation with him, found that there was a considerable perturbation in the minds of the people of colour, produced by the proceedings at Washington relative to their colonization. This was immediately after public notice of this business had been taken at Washington. A meeting of the people of colour had been called at Philadelphia, and a committee of twelve had been appointed by them, to take this subject into consideration. Dr. Finley requested an interview with this committee, and obtained it; eleven out of the twelve attending. He found that they were considerably alarmed at the proposed plan

of colonization, and strongly prejudiced against it, suspecting that some purpose, injurious to their class of people, was hidden under it. He spent nearly an hour in conversing with them on that point, endeavouring to remove their fears and prejudices, pointing them to the character of the gentlemen who advocated the scheme, and showing the advantages which would probably result from it. At length they declared themselves fully satisfied as to this point, that the designs of the gentlemen who proposed and advocated the scheme were benevolent and good, and that the thing in itself was desirable for them.

“Having removed this difficulty, the next question was, where will be a suitable place for colonization? On this point there was a division: some thought they should have a part of our back and uncultivated lands allowed them: others thought Africa would be the most suitable place. Two names in particular I recollect he mentioned as decided on this last point, J—F— and R—A—. J. F. he observed, was animated on the subject. He said their people would become a great nation: he pointed to Hayti, and declared it as his opinion that their people could not always be detained in their present bondage: he remarked on the peculiarly oppressive situation of his people in our land, observing that neither riches nor education could put them on a level with the whites, and that the more wealthy and the better informed any of them became, the more wretched they were made; for they felt their degradation more acutely. *He* gave it as his decided opinion that Africa was the proper place for a colony. He observed to those present, that should they settle any where in the vicinity of the whites, their condition must

become before many years as bad as it now is, since the white population is continually rolling back, and ere long they must be encompassed again with whites.

“R. A. spoke with warmth on some oppressions which they suffer from the whites, and spoke warmly in favour of colonization in Africa, declaring that were he young he would go himself. He spoke of the advantages of the colony at Sierra Leone, and highly of Paul Cuffee. He considered the present plan of colonization as holding out great advantages for the blacks who are now young.

“The committee of whom I speak were of the most respectable class of blacks. So far as I recollect, this is the substance of what Dr. Finley told me. As far as I have gone, you may rely on *facts*.”

This communication is introduced, chiefly to show, with what steadfastness, solicitude and indefatigable diligence, Mr. Finley prosecuted this noble object. It may teach us also with what sentiments, this benevolent system will probably be viewed by the more enlightened, moral and respectable part of the people of colour, in cool, dispassionate and reflecting moments, when their suspicion and prejudice, are in some measure removed by proper explanations of the nature and design, benefits and prospects of this society.

Mr. Finley arrived at home about the middle of January, 1817. The Legislature of New-Jersey were then in session, which usually attracts to the seat of government, a considerable number of respectable individuals, besides the representatives from the several counties in the state. Deeply interested in the progress of the colonization scheme, and anxious to embrace every opportunity of prosecuting its interests, after a short repose at

home, he visited Trenton, with a view to attempt the formation of a subordinate colonization society for the state of New-Jersey.* On his arrival at the seat of government, he found a spirit of indifference to this great object, bordering on hostility to it, in some instances existing. After he had spent some time in endeavouring to remove these prejudices, and to conciliate those who appeared to be indifferent or disaffected, a public meeting was held in the State House, at which, notwithstanding the extreme inclemency of the weather, a number of the principal citizens of Trenton, many members of the Legislature, and a considerable number of gentlemen of distinction, from different parts of the state attended. The proposal for establishing a col-

* The following memorial which had been previously printed and circulated will suggest to the reader another motive that influenced Mr. Finley in the visit here mentioned:—

“To the Honourable the Legislature of New-Jersey.

“The Memorial and Petition of the subscribers, inhabitants of New-Jersey, showeth that they have viewed with great interest and concern the present condition and future prospects of the free people of colour in this and our sister states. While the love of liberty, and the feelings of humanity have produced the emancipation of a great number of these people, and are gradually effecting the freedom of the rest; it is with much regret that your petitioners observe the degraded situation in which those who have been freed from slavery remain; and from a variety of considerations will probably remain while they continue among the whites.

“To enable them to rise to that condition to which they are entitled by the laws of God and nature, it appears desirable, and even necessary, to separate them from their former masters, and place them in some favourable situation by themselves, *perhaps in Africa, the land of their fathers.* It is therefore respectfully requested of the legislature to instruct, by resolution or otherwise, the senators and representatives from the state of New Jersey, to lay before the congress at their next meeting, as a subject of consideration, the expediency of forming a colony on the coast of Africa or elsewhere, where such of the people of colour as are now free, or may be hereafter set free, may with their own consent be removed: and your petitioners will, as in duty bound, ever pray.”

onization society* *auxiliary* to that formed at Washington, was agreed to—a plan of a constitution for the same, was prepared and adopted—and officers were appointed for the ensuing year.

“The following extract from a letter received by Mr. Finley from *Paul Cuffee* will be read with interest:—

“*Westport—first month, (January) 3, 1817.*

“I received thy letter of the 5th ult. not in time to answer thee at Washington. I observe in the printed petition in thy letter, the great and laborious task *you are engaged in*, and my desires are that you may be guided by wisdom’s best means. I stand as it were in a low place, and am not able to see far. But, blessed be God, who hath created all things, and who is able to make use of instruments as best pleaseth Him, and may I be resigned to his holy will. The population, of *Sierra Leone*, in 1811, was two thousand, and one thousand in the suburbs. Since that time they have not been numbered. But from 1811, to 1815, I think the colony has much improved. They are entitled to *every privilege of free-born citizens, and fill stations in their courts.*”

The society for colonizing the free people of colour, established at Washington, December 1816, held its first anniversary, on Thursday, the first of January, 1818, in the chamber of the House of Representatives. The appropriate address with which the Hon. Bushrod Washington, president of the society, opened the meet-

* It is much regretted that this society has not been convened since the adjourned meeting held in the city of Trenton soon after its formation. Its officers, its members and its advocates, are, however, only waiting to receive the report of the commissioners of the parent society, that, having the great object in contemplation, more fully and clearly placed before them, they may pursue it with more intelligence and effect.

ing, presents the following valuable and pleasing intimations, with regard to the operations and prospects of the society :—

“ From every quarter of the United States, the aspirations of good men have been breathed to Heaven for the success of our future labours.

“ Among a small but opulent society of slave-holders in Virginia, a subscription has been raised, by the zealous exertions of a few individuals, of such magnitude, as to illustrate the extent of the funds, which we may hope hereafter to command, and to induce a confident hope that our labours will be awarded by the willing contributions of a generous and enlightened people.

“ Other public spirited individuals have forborne to make similar efforts, until the success of our preparatory measures shall have been clearly ascertained.

“ The society have engaged two agents to explore the Western coasts of Africa, and to collect such information as may assist the government of the United States in selecting a suitable district on that continent for the proposed settlement. The performance of this preliminary duty has been confided to Samuel J. Mills, and Ebenezer Burgess, gentlemen possessing all the qualifications requisite for the important trust confided to them ; and their report may reasonably be expected before the next annual meeting of the society.”

The following interesting paragraphs are extracted from the first annual report of the Board of Managers, read at the anniversary of the society :—

“ The first step of the Board of Managers was to present a memorial to Congress at their last session, which, with the report of the committee, to whom it was referred, is now laid before the society. The nature and novelty

of the subject, not less than the mass of business which engaged the deliberations of that body, did not permit them to pursue the report.

“We are happy to state that auxiliary societies* have been formed, in Baltimore, Philadelphia, New-York, Virginia, and Ohio, and the Board have received information of the intention of forming other societies in different parts of the country. The extension of these auxiliaries is of the first importance, as it is by their means the public mind must be enlightened on the great and important objects of the society, and it is through them, in some measure, the necessary funds must be drawn for its support.”

With regard to the objection founded on the ‘supposed repugnance of the colonists,’ this report furnishes the following animating information.

“The managers have ascertained that there are numbers of the highest standing for intelligence and respectability among that class of people, who are warmly in favour of the plan, from a conviction that it will, if accomplished, powerfully co-operate in placing the situation of their brethren here and in Africa, in that scale of happiness and respectability among the nations of the earth, from which they have long been degraded.

“Offers of service have been received from many worthy and influential individuals of their own colour, and from a number of families from different parts of the United States, to become the first settlers in the colony, whenever a suitable situation shall be procured. The managers can with confidence state their belief, that they would have no difficulty in procuring individuals

* To this number might have been added the auxiliary society of New-Jersey.

among them worthy of trust and confidence, to explore the country if necessary, and to plant a colony of sufficient strength to secure its safety and prosperity. This being accomplished, there can be no difficulty in presenting its importance to their brethren, in such a manner, and with such unquestionable testimony, as must command their fullest confidence."

The manner in which the death of Doctor Finley is noticed in the close of this report is particularly gratifying:—

"The managers cannot pass the occasion, without noticing the death of the Reverend Doctor Finley, one of the vice Presidents, during the past year. The deep interest which he took in the success of the society, and the zeal he displayed in its formation, are well known to many present. In his last sickness, he was much gratified upon receiving information of the progress of the society, and of its prospects of success. It gave consolation to his last moments. When we view the society in this early stage of its proceedings, as animating the hopes and cheering the prospects of the dying Christian who had been engaged in its service: when we view it as consecrated by the prayers of the pious, may we not be led with humble confidence to look to the good hand of an overruling Providence to guide its deliberations? May we not expect that the benediction of millions yet unborn shall bless its anniversary?"

At this anniversary the following important intelligence was communicated in a concise address by the eloquent and humane Mercer of Virginia, to whose talents, influence and liberality, this enterprise is encouraged to look with high expectation:—

“Many thousand individuals you well know Mr. President, are restrained said Mr. M. from manumitting their slaves, as you and I are, by the melancholy conviction, that they cannot yield to the suggestions of humanity, without manifest injury to their country.

“The rapid increase of the free people of colour, by which their number was extended in the ten years preceding the last census of the United States, from 15 to 30,000, if it has not endangered our peace has impaired the value of all the private property in a large section of our country. Upon our low lands said Mr. Mercer, it seems as if some malediction had been shed. The habitations of our fathers have sunk into ruins, the fields which they tilled have become a wilderness. Such is the table land between the valleys of our great rivers. Those newly grown and almost impenetrable thickets which have succeeded a wretched cultivation, shelter and conceal a banditti, consisting of this degraded, idle and vicious population, who sally forth from their coverts, beneath the obscurity of night, and plunder the rich proprietors of the valleys. They infest the suburbs of the towns and cities, where they become the depositories of stolen goods, and schooled by necessity, elude the vigilance of our defective police.

“The laws of Virginia now discourage, and very wisely perhaps, the emancipation of slaves. But the very policy on which they are founded, will afford every facility to emancipation, when the colonization of the slave will be the consequence of his liberation.”

In the course of Mr. Finley's visit at the seat of government, he preached frequently, and the people who attended his ministrations in Washington and its vicinity, became exceedingly pleased and interested in him as

a minister of the gospel. My very respectable correspondent in that city, has communicated the following concise and satisfactory statement on that subject:—

“During his stay here, Mr. Finley was much engaged in preaching and visiting. He preached in Washington, Georgetown and Alexandria several times, and to the very great acceptance of the people. I never knew a preacher in this District, that gained more of the public affection, in the short time he was among us. He received a unanimous call to the Presbyterian Church in this city, and I believe would have settled here, but for some previous engagements to Georgia, which were *urged* upon him. The people were greatly disappointed upon hearing that he could not settle among us. Our congregation is small and poor, yet the salary was more than doubled to enable him to come. At a meeting of the committee of the church and the elders, of eight persons, five hundred dollars were subscribed in addition to their usual subscriptions, to enable Mr. Finley to settle here.”

Very soon after Mr. Finley returned from Washington, he received the following letter from the Secretary of the Corporation of the University of Georgia, informing him of his appointment to the Presidency of that institution, and urging his acceptance of it:—

“*Athens, December 31, 1816.*

“Reverend Sir,

“It is with much sincere pleasure that I take up my pen, to address you on the subject of our former correspondence. This pleasure is not a little increased by the ardent hope that the correspondence now officially commenced, or re-commenced, by the Board of Trustees, will

result in your removal to Athens, and in your taking the superintendence and direction of the University of Georgia. At a late meeting of the Board, the appointment was conferred upon you unanimously, and Governor Early was directed to announce the same to you, and to solicit your acceptance of it. The resolution conferring the appointment is in the words following, which I transcribe, lest the Governor's letter might miscarry :

“ ‘ Resolved, That the Rev. Robert Finley, of New-Jersey, be, and he is hereby appointed President of the University of Georgia, in the place of the Rev. John Brown, resigned, with a salary of \$ 1500 per annum, payable quarterly ; and that a copy of the above resolution be transmitted to Mr. Finley, by Governor Early, the Senior Trustee, presiding at this meeting, together with a statement of the present and future funds of the University.’

“ Governor Early will inform you of the state of the funds of the institution, present and in prospect. On that subject I would only observe, that there is no doubt in my mind, that the Trustees will soon possess the means as well as the disposition to give their officers such salaries as will be perfectly adequate to their comfort and convenience. For reasons which cannot be stated in a letter, Dr. Brown tendered his resignation to the Board some time in the spring, which was accepted in November last. The Doctor has retired and resides a few miles from the village. He is very solicitous that you should accept the appointment. You will find in him a friend and brother and an excellent man. Mr. Golding, son-in-law to Dr. Brown, is the professor of languages. With equal ardour he awaits your arrival, to take charge of the institution. Mr. Camak, a

graduate of the South Carolina college, a young gentleman of fine talents, is professor of mathematics and astronomy. Dr. Henry Jackson, late American Charge d' affairs at Paris, and not yet returned from that country, but expected soon, is professor of chemistry, mineralogy, &c. He is a gentleman of great science, of uncommon modesty and much merit. In every measure having for its object the well being and well doing of the college, you will have the hearty co-operation of the faculty, as well as their easy and voluntary subordination, and they will be happy in your official connection with them.

“It is wished that you should come on immediately, and if necessary without your family, and stay till commencement, on the second Monday in July, after which you could return, and in the course of the following autumn bring on your family. I hope, my dear sir, you will view this as a providential opening for your removal to a southern climate, and to a sphere of extensive usefulness. There are few healthier* spots in the world than Athens, although it be Georgia. The institution has been in operation here sixteen years, and the grave of a student is not to be seen. I hope you will not hesitate a moment to accept.

* In confirmation of this part of Mr. Hodge's instructing and agreeable communication, a friend residing at Athens, formerly an inhabitant of New-Jersey, writes as follows:—

“Athens, January 28th, 1818.

“A healthier spot than this cannot be found. The climate is a delightful one. This is as pleasant a day as I ever felt in the month of April. Our summers are more agreeable than at the north. Our mornings and evenings are like your pleasantest weather in June; and it is not uncomfortable in the middle of the day, unless exposed to the sun. It seems very congenial to my constitution. I enjoy better health than I have in twenty years.”

“In the midst of much other business, preparatory to a journey of two weeks’ continuance, on which I am to set out, Deo volente, to morrow, I have written this letter hastily. Excuse its imperfections, and have the goodness to answer it immediately.

“I am affectionately
and very respectfully,
your friend,

JOHN HODGE.

“REV. R. FINLEY.”

In a few days after the reception of Mr. Hodge’s letter, Governor Early’s official communication on the same subject, reached Mr. Finley. The subject of his removal to Georgia was now presented to him the third time, which circumstance, in connection with others, rendered the application peculiarly deserving of his respectful and attentive regard. As the great outlines of this important subject, by previous inquiry and reflection, had become familiar to his mind, he seems to have spent but little time in deliberating upon it, before he addressed to Governor Early the following letter, in answer to that* received from him:—

“*Basking Ridge, Feb. 21, 1817.*

“Peter Early, Esq.

“Dear Sir,—Your favour of the date of January 15, 1817, and with the post-mark of January 29, arrived here yesterday, and was received by me to day. A letter from the Rev. John Hodge, of Athens, had apprised

* The communication of Gov. Early, which was very valuable and interesting on this subject, has been unfortunately lost, in the course of Mr. Finley’s removal.

me of the appointment mentioned in your communication: and if I were as well convinced of my ability to fill the station, as I am sensible of the honour conferred on me, I should be more gratified with the appointment and more ready to accept it. My friends have ever been inclined to overrate my qualifications for usefulness, and I have often been afraid, that from this circumstance I might be led to take some step, which in the end would be unpleasant to them as well as to myself. In the early part of my life I spent a year at Charleston, South Carolina, and brought away with me a partiality for the South, which at different times has made the idea 'of a permanent settlement' in a more southern climate, pleasant to me. Some time in the early part of January, I had a conversation with the Hon. William H. Crawford, Esq. at Washington, on the present state and future prospects of Franklin College. From the conversation had with him, an idea was received, that the funds of the institution now or shortly would warrant a salary of two thousand dollars to the President. On the receipt of Mr. Hodge's letter, and after having waited for three weeks for the official information, it appeared to me correct, under the impression that your letter might have miscarried, to write to Mr. Hodge, and express my feelings on this subject, especially as he desired me to do so. After seeing a publication in the Savannah Republican, as your letter did not still arrive, it was deemed not improper to write to Mr. Crawford, Dr. Kollock, and Thomas Cumming, Esq. of Augusta, all of whom were understood to belong to the Board of Trustees of the University. It was stated in each of the letters written to those gentlemen, that the appointment would be accepted on condition that the salary of the president

should be two thousand dollars per annum as soon as the funds would admit, and in the just expectation that this would be the case in twelve or eighteen months from next May; and on the farther condition that the Board should pay the general expenses of removing my family from this place to Athens. My property is of such a kind that the far greater part must be left behind, or sold at a very great loss. Permit me, sir, to state to you for the information of the Board, my willingness to accept the appointment on the conditions just mentioned. Should the conditions appear unreasonable, or it be inexpedient to comply with them, it will be a subject of sincere regret to me, that the Trustees should be disappointed, or the institution suffer in the slightest degree. It was perhaps wished that I should come immediately on, after receiving notice of the appointment. But when it is considered that there is in this place an academy under my superintendence, which could not be dissolved at once without some appearance of impropriety; and further, that as a clergyman, my connection with the church of which I am pastor, is formed by the power of a Presbytery, and can regularly be dissolved by it alone; it appeared to me too great a violation of propriety, to think of coming before May. It was intimated to the gentlemen to whom I wrote, that I would prepare to leave New-York by the first good vessel that may sail for Savannah in that month. Arrangements will be going forward, as if a removal were determined on, but in such a way as to suit my convenience in removing or continuing where I am. I am sensible that there cannot well be a meeting of the Board to determine on the points in question within the time proposed, and that I must be satisfied with individual opinions. It will there-

fore be acceptable if these opinions should be expressed without any reserve, and as soon as convenient.

“You will be good enough to see nothing but the frankness of a candid mind, in all that I have done since the receipt of Mr. Hodge’s letter, and a desire to meet the wishes of the trustees in a way compatible with my own interests. Should it be so directed, it cannot but be very agreeable to me, to labour with yourself in promoting the interests of literature in Georgia, and thereby benefitting our fellow men.

“It gives me pleasure to assure you, Sir, that with esteem and very great respect,

I am, sincerely,

Yours,

ROBERT FINLEY.”

The period that elapsed between the sending of this letter, and the reception of an answer, was to Mr. Finley a season of great suspense and anxiety. His mind, during this period “*fatis contraria fata rependens*” seems to have taken some new and unfavourable views of the subject. The difficulties attending the transportation of a large family, to so remote a situation—the painful emotions excited by the near view of entire separation from numerous, respectable and dear relatives, and settling in a land of strangers—apprehensions, respecting the operation of a southern climate on himself and family—and a more careful consideration of the state and prospects of the college, the high responsibility and the arduous labours he must encounter, the uncertainty of ultimate success arising from a view of the failure of former efforts, of the insubordination of southern youth and of the secluded situation of the college—these things produced

so great a hesitation, so serious a conflict in his mind, that he regretted his having conditionally pledged himself to the Board of Trustees. He would willingly have discovered some way in which he could retract, consistently, with honour and with truth. He waited with great anxiety for the expected reply to his proposal, and hoped that some sufficient room would be afforded for him to withdraw from his engagement. On the 17th day of April, the last day of the period, during which he considered himself committed to the Board of Trustees of the Georgia university, their answer reached him, expressing unequivocally a full agreement to every suggestion he had made to them, relative to his removal. His suspense was now at an end. The path of his duty he considered pointed out by divine providence; and, from this moment, he resolved humbly and cheerfully to submit to what appeared to him to be the will of God, and to cast his care upon him. He began immediately to make the necessary preparations for leaving New-Jersey, that he might, if possible, reach the place of destination, before the extreme heat of summer.

When the corporation of Princeton college opened their sessions, April 12th, 1817, a letter from Mr. Finley was laid before them tendering his resignation of the office of Trustee, which he had now filled with great respectability and usefulness for twelve years. His resignation was accepted by the Board; and by their unanimous vote, the degree of Doctor of Divinity was conferred on Mr. Finley, as an honourable expression of their high sense of his talents, piety and usefulness.

On the 4th Tuesday of April following, he met for the last time, his brethren of the presbytery of New-Brunswick, at the stated semi-annual meeting of that body.

From the numerous cares and the necessary arrangements, which called so imperiously for his presence and attention at home, at this moment, he was able to spare time sufficient only to transact the business necessary, to his separation from the people of his charge, and to his being regularly connected with that presbytery, into the bounds of which he contemplated removing.

The following copy of the original document with which Dr. Finley was furnished by the presbytery of New Brunswick, will give a correct view of the order, in which this business was transacted.

“At a meeting of the presbytery of New-Brunswick at Allentown, April 22d, 1817, a minute was made of which the following is a true copy, viz :

“The Rev. Dr. Finley represented to the presbytery, that he has been appointed president of the university of Georgia, and earnestly requested to accept the appointment, and that on mature deliberation he has deemed it his duty to comply with the request —In consequence of which he desired that the pastoral relation between him and the congregation of Basking Ridge be dissolved, and that he be dismissed from this presbytery to connect himself with the presbytery of Hopewell.

“The congregation of Basking Ridge present by their commissioner Joseph Annin, Esq. being inquired of whether they had any opposition, or communication to make on the subject of Dr. Finley’s request, produced the following document, viz :

“At a meeting of the congregation of Basking Ridge, on Monday the 21st day of April, 1817, to adopt such measures as they might deem advisable, with respect to the Rev. Robert Finley’s application to be discharged from his pastoral charge of said congregation. The

Honourable Henry Southard, was appointed Moderator, and William B. Gaston, Clerk. The subject being agitated and discussed, it was the unanimous vote of the congregation, that they sincerely regret the application of Mr. Finley to be discharged from his pastoral charge of the congregation—but yielding to Mr. Finley's wishes, and under existing circumstances, and as an act of friendly attachment to Mr. Finley, it is the unanimous vote of the congregation to make no opposition to the presbytery's discharging Mr. Finley from his pastoral charge of this congregation. And it is further the unanimous vote of the congregation, that Joseph Annin, Esq. be a commissioner to convey the sense of this meeting to presbytery. (Signed)

HENRY SOUTHARD, *Moderator.*

WILLIAM B. GASTON, *Clerk.*”

“ On motion, resolved that the request of the Rev. Dr. Finley be granted, and that the pastoral relation between him and the congregation of Basking Ridge, be and it hereby is dissolved, and said congregation is declared to be vacant.

“ Resolved further, that Dr. Finley be and he hereby is dismissed from this presbytery to join the presbytery of Hopewell.

“ The presbytery in thus dismissing Dr. Finley to remove to so great a distance, feel all that reluctance, which attachment to a beloved brother, and a sense of his long and important services to this part of the church of Christ, might be supposed to produce. Hoping and believing, however, that he may be still more useful in the honourable sphere of duty to which he is called, they dismiss him with many fervent prayers for his comfort and usefulness, and cordially and affectionately recom-

mend him to the presbytery of Hopewell, as a minister in good standing.

Signed by order of the presbytery.

ASHBEL GREEN, *Moderator.*

WILLIAM C. SCHENCK, *Clerk.*"

Dr. Finley's last interview with the presbytery was tender and affecting. Parting with his beloved fellow-presbyters, and associates in the Lord's service, among whom he had for so long a period, both given and received, numerous and endearing evidences of respect and affection, produced many painful emotions. In adjusting several minor concerns, relating to the business which chiefly occupied his mind, his sensibilities appeared to be much excited; but it was only, by a great effort that he was enabled to suppress his feelings, so as to state briefly his circumstances, and request a discharge from his pastoral obligation, and a dismissal from the presbytery. As a mark of peculiar respect, and contrary to the custom of this presbytery, a committee was appointed to draught the form of dismissal delivered to Dr. Finley which is embraced in the preceding document.

Dr. Finley's feelings would not permit him to take leave of his congregation in a formal valedictory discourse. Most of the sermons which he delivered, after the separation had been resolved on, were however peculiarly adapted to his trying circumstances and preparatory to his contemplated removal.* The weekly socie-

* Some time before Dr. Finley received his final call from Georgia, he commenced a course of lectures to his congregation, on the 14th chapter of the Gospel of St. John. When he began, he had no intention of continuing through that chapter: but, he became much interested himself with the subjects presented

ty, at which he attended in the academy on the Friday evening, immediately preceding the last Sabbath he spent at Basking Ridge, exhibited a scene truly solemn and affecting. Of the crowded assembly present, far the greater part were professors of religion, many of them young and almost all fruits of his ministry. The subject of discourse Philippians, i. 27. was happily chosen—“Only let your conversation be as it becometh the gospel of Christ : that whether I come to see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.” On this occasion he manifested his peculiarly strong and ardent attachment to this people, and his deep and solemn concern for their everlasting salvation. He exerted all the influence of his warm affection and powerful eloquence, especially, when addressing those whom he considered as his children in Christ, to inspire them with steadfastness, vigilance and zeal, in the Christian course. Towards the close of his sermon, in the midst of his strong and moving persuasives, he said, “If it would add to my importunity, any additional force and effect, I would beseech you on my bended knees to remember and observe my affectionate, parting counsel”—upon saying which, kneeling down he poured forth his soul before them for some minutes in that atti-

in order, and the lectures appeared extremely interesting to the people : so that he continued this exercise some time, and closed his ministry at Basking Ridge with the 17th chapter. From the commencement of these lectures, a considerable portion of the people had an impression, that he intended to leave them, and that these discourses were designed to prepare their minds for that event. During the last week, Dr. Finley and his family spent at Basking Ridge, one of the congregation requested these discourses of Mrs Finley He was much surprised and disappointed, on being informed that they were not written, inasmuch as he had entertained the expectation, that they had been prepared to be left with the people.

tude exhorting and entreating them by the terrors and mercies of the Lord, to "let their conversation be as becometh the gospel of Christ. The people from the commencement of the exercises had appeared exceedingly solemn and much affected. This new, unusual* and pathetic appeal to their hearts, roused all their sensibilities overpowered the whole assembly, and drew tears from every eye. In this discourse Dr. Finley addressed the people on the importance of their continuing to observe the Friday evening society, which had been commenced during the first revival under his ministry among them, A. D. 1803. He then stated, that for fifteen years, he had never been absent from that society, when at home, but once: "and then said he, I was sick on my bed, but my heart was with you."

On the Sabbath following, he administered the sacrament of the Lord's supper, and communed with his Christian friends, at Basking Ridge, for the last time. The assembly of people that attended on this occasion, was unusually large and very solemn. In the morning Dr. Finley preached the *action sermon* which was the last discourse he ever delivered in his native state. His

* Few instances are probably to be found in the annals of church or state, in which the most vehement and empassioned earnestness and zeal have manifested themselves in this truly eloquent and irresistible manner.

The elegant Biographer of Patrick Henry, in his interesting volume, before referred to, page 376, informs the world that *that* great man was directed by the strong impulses of native feeling and passion to the same resort, in one instance.—

"I learn, that on some occasion, after the war, he appeared at the bar of the house of delegates, in support of a petition of the officers of the Virginia line, who sought to be placed on the footing of those who had been taken on continental establishment; and that, after having depicted their services and their sufferings, in colours which filled every heart with sympathy and gratitude, he *dropped on his knees* at the bar of the house, and presented such an appeal as might almost have softened rocks, and bent the knotted oak."—

sermon was appropriate* and impressive. The whole multitude appeared to be greatly affected by the solemnities of public service : but “ they sorrowed most of all

* To exhibit somewhat more fully the frame of mind which our departed friend possessed, at this interesting juncture, and to furnish a specimen of the kind of notes he commonly used, during several of the last years of his ministry, the following analysis of this sacramental sermon, is inserted from his own hand writing, without alteration ;—

1. Corinthians, x. xvi. The cup of blessing which we bless, is it not the communion of the blood of Christ ?—the bread which we break is it not the communion of the body of Christ ?—

Our Lord in all his institutions consulted the edification of his disciples. In the institution of the supper, he instituted an ordinance, that should keep up the remembrance of his love and sufferings, admit of fellowship with him, and naturally lead to communion among the disciples—

I. What communion is—

II. What the special communion which Christians hold, with one another in the Lord's supper, is—

I. What communion is,

It is that interchange of sentiment which produces a unity of feeling, and which is so delightful to the heart.

We must exchange our feelings to know each others situation.

We must fully agree in order to be unreserved and happy. This is of the nature of that communion that there is between the soul and God.

II. What is the special communion which friends hold with one another in the Lord's supper.

1. As they are members of Christ—2. As they are fellow-travellers—3. As they have future hopes.

I As they are members of Christ.

They commune of the sufferings—

of the atonement—

of the intercession of Christ—

2. As they are fellow travellers—

About the conflicts of life, temporal and spiritual—

About the goodness and love of God and Christ—

About their own love and forgiveness to one another.

3. As to their future hopes.

That they shall be pure in the presence of God—

That after all their separations, they shall meet to part no more —

We shall all meet with Christ—

Subject needs no improvement but to pray that the spirit of true communion may be given to us.

for the words which he spake that they should see his face no more." At the close of the morning service he made some observations of a valedictory nature. The whole address, he comprised in a very few sentences, and concluded by bidding them a tender and affectionate "farewell."

The church of Christ has witnessed few seasons of a similar kind more interesting and affecting, than the scene exhibited during these transactions at Basking Ridge. Dr. Finley's union to the people of that congregation was of the most strong and endearing nature. Their long continued love and kindness had inspired him with an unusually warm attachment to them: and the blessings of God, so often and peculiarly, vouchsafed to their sacred connexion had cemented it still more strongly and drawn its ties still more closely together. This union of the pastor to his people fostered by their kindness and cemented by heavenly grace, could not be dissolved without a painful conflict in his heart. But under a deep and solemn persuasion that his separation from them was taking place at the call of God, he resigned himself obediently and cheerfully to *that call*. At the same time an awful and indescribable solemnity was visible in his countenance and manners, on that day which closed his sacred ministrations at Basking Ridge. He seemed to be standing before the great Judge giving his final account, surveying the "seals of his ministry," the "crowns of his rejoicing." Amidst the mourning and weeping which abounded, he preserved in general a steady composure, and seemed to be occupied with matters which raised him above the passing scene and to be "sitting in heavenly places in Christ Jesus."

The people of that congregation, notwithstanding their having formally consented to the removal of their beloved pastor, in a full belief that it was the Lord's will, manifested a deep and tender concern. It was evident that they felt the reality and magnitude of the loss they were about to sustain in this transaction. They saw retiring from them a chosen friend and holy man of God, a highly successful and honoured ambassador of Christ. All beheld in him a *faithful* preacher of the gospel. Hundreds claimed him and hung around him as their spiritual father and guide. The poor and afflicted saw in him departing a kind sympathising friend and benefactor. Children and youth, in his removal, mourned the loss of a father. So that this congregation must be considered as having been furnished in this event with peculiarly great and ample cause for humiliation and sorrow.— And the appearances of undissembled grief, prevailing on every side, corresponded with these ideas and impressions.

On Monday following Dr. Finley's moveable property was disposed of at public sale. On the evening of the next Wednesday he arrived in New-York. A few days were spent there in making necessary arrangements, for embarkation, and in taking leave of numerous and affectionate friends. In the beginning of the next week he sailed for Savannah.

The following extract from a letter, written by Dr. Finley to a friend, will give some general idea of what he observed and experienced on his passage:—

“As I think it probable that you have been informed of my arrival by some of the letters already sent from this place, there is no need that I should repeat any thing of what has been already stated of our passage,

and the various incidents arising out of it. One thing only seems worthy of a renewed mention. Off the North Carolina coast we experienced a variety of weather, head winds, calms, and winds blowing in all directions, attended with awful thunder and lightning which lasted the whole night. Toward the evening a whirlwind passed near us, and a waterspout formed and broke about two miles or three from us. It brought to my recollection the complaint of the Psalmist, that waves and *waterspouts* had gone over him, and I had some grand and profitable meditations on the passage, one happy effect of which was, that my mind being filled with the idea of God and *reconciled too, through him*, over whom the waterspouts of wrath did really break, my mind was kept quite free from fear. Indeed it was a great source of thankfulness that except Miss R — we were all free from any degree of powerful apprehension. The Lord grant it may be so when we pass the waters of death.”

On the 16th day of May, after being on ship-board almost two weeks, he arrived at Savannah with all his family in comfortable circumstances. After this, he had still to encounter a land travel of two hundred miles in extent, before he could reach his place of destination. In regard to this journey, which consumed fifteen days, he makes the following remarks, in a letter, from Athens, to a friend in New-Jersey:—

“We were greatly fatigued with our journey from Savannah to this place, the carriage being much crowded with our large family, the roads being hilly and rough, through a new country and dreary, as nearly all the improvements are made off from the road. By the blessing of the Lord we are all in health, though we

have all been very uncomfortable, I believe, through the change of water and diet. The bowels and stomach have been greatly distressed. We are all well recovered, so that we can begin to eat *bacon*, the only stated meat of the country.”

To exhibit Dr. Finley’s first impressions on his arrival at Athens, and to convey some general idea of the state in which he found the college, the village in which it is located, and the country in general, the following letters, addressed by him soon after he reached that place to friends in this state, are introduced :—

“*June 12th, 1817, at Athens, Georgia.*

“Dear Sir,

“Though very far separated from you in person, yet I am often present with you in mind. Indeed there are with you so many comforts and conveniences more than can be furnished here, that it would be difficult to keep my mind at all from my former home, were it not for the necessity and duty of providing for the present, and endeavouring to arrange for the improvement of the future. It would require a good part of the remainder of my life, to organize and put in motion the concerns of the college. We have enjoyed tolerable health since we arrived, except a severe affection of our stomach and bowels, which complaint passes away in a few days. Perhaps this may be a part of the seasoning we are to experience here. We find all things high priced, owing to the severe drought which last year swept away every thing, as the frost did in Jersey. Europe and America in the same year experienced shortness of bread; in America the crops failing from frost and drought, in Europe from the rains. Corn is one dollar

and an half: last year it was twenty-five to thirty-seven cents. Wheat is now one dollar, usually seventy-five cents. The people's great concern is to raise cotton, buy slaves, &c. As yet there is but little thought of making any improvement, the country being new, and what is worse, the population fleeting and constantly moving off to the Alabama Territory. The country suffers greatly for want of mechanics: for though it cannot be said there are no mechanics in some branches, yet they are such that nothing is done to the satisfaction of those who have seen any thing better. A tanner and currier might make a fortune in a little time in any part of this country. A man who could make boots and shoes might choose his own business and on his own terms. A carpenter and joiner, with a common blessing, might get rich as fast as labour could enrich any one."

June 24th, 1817, to another friend he writes as follows:—

"The place in which we live is entirely healthy, but for a few miles round the soil is considered as rather thin; though thin as it is, it produces good crops of corn, wheat and cotton for a few years, and would continue to do so if the people had any idea of manuring. They have none, but being principally emigrants from Old Virginia, they wear out a piece of land and leave it. At present immense sums of money are made by raising cotton, each slave yielding about two hundred dollars, exclusive of support. The comforts of life are not attended to, nor any of its elegances, either in buildings or furniture, either in dress or table. Morals low, correct ideas few, manners coarse, and religious knowledge nearly nothing. Yet some of the people seem to be sensible of all this, and desirous to have it all changed.

But irresolution arising from inexperience, and the *indolence connected with slavery*, will make changes slow, unless northern and eastern people come in to show an example and to take a lead. This part of the country suffers a very great inconvenience in having no bottom meadows; and the soil being sandy, does not produce grass. At the same time, the people are determined to believe that no kind of grass seed can be sown with success.

“The college is at the last gasp—forgotten in the public mind, or thought of only to despair of it—neglected and deserted—the buildings nearly in a state of ruins—and the Trustees doubtful whether it can ever be recovered. This is a picture not over drawn. You can readily conceive how all this has operated on my mind. I thank the Lord my spirits do not sink, nor is my heart discouraged. Yet possessed of tranquillity and hope, one week at my old residence would give me more pleasure than all I have felt since I bade you farewell at Elizabeth-Town Point. Some that I left I shall not see till the heavens are no more.

“Instead of my large congregation I now preach to about fifty people. What a change! Blessed be God, we shall be in the ‘great congregation’ shortly.

“With sincere love and respect, yours,

“ROBERT FINLEY.”

The following letter to a respectable gentleman at Basking Ridge, and intimate friend of Dr. Finley, possesses considerable interest, as illustrating farther the early history and the prevailing habits of the country in which the college is situated.

“Athens, July 1st, 1817.

“Dear Sir,

“You have probably learned from some of the letters that have been sent from this place, something of its appearance and condition. From them you will learn that we were considerably disappointed. One cause of this is the newness of the country. It is only about twenty years since it was the abode, or at least the haunt of Indians. It is impossible therefore that society should be much advanced, or any great improvements made; especially as not only the first, but almost the only settlers are from Virginia, and do not bring with them the spirit of improvement, which comes with eastern settlers, and even with Jerseymen. Slavery chills every ardour and retards every improvement, and it will continue to do so, for a long time to come. The college is in the lowest state that is possible; the contempt of the enemies of literature, the scorn of its own particular enemies, and the pity of those who were once its friends. The students are twenty-eight. It is however to be observed, that there were about forty when Dr. Brown, the former president, resigned his office. Whether it can rise for a long time, does not appear to me certain; that it will shortly does not appear probable: but there is every reason to hope that it will eventually. As there are funds to pay the salaries, independent of the numbers of the students, there is some advantage as well as disadvantage in the number of the students being small at first. It affords an opportunity to introduce discipline with more ease, and more efficiently: it affords an opportunity for the officers to establish themselves in the affections of the students more deeply, and to make the improvement of the few more

sensible to the observer. Thus much being gained, every pupil will aid in giving a name and character to the institution. We have mentioned in former letters that there are but few presbyterians in and about this village, and no religious society formed of that denomination. There are a few methodist professors and two preachers, in the immediate vicinity of the place.

“As yet I know but little of the country, having been entirely employed in endeavouring to get fixed, and making myself acquainted with the state of the college. We have no garden, nor is there any market for vegetables: but we have not wanted as yet in any day for a little of something to eat. All are kind to us, and divide freely. All seem now to be contented, though we have not yet had time to learn to be pleased.

“I look at Mrs. ——— snuff-box sometimes, but it is empty and I dare not fill it.

“With great regard and affection,

Yours,

R. FINLEY.”

The following very interesting communication, is enriched with intelligence, cheerfulness and piety. It is particularly valuable on account of the views it presents of Dr. Finley's state of mind, in his new and trying condition, and in full contemplation of the great and arduous undertaking on which he was just entering.

“*Athens, (Geo.) July 16th, 1817.*

“Dear Sir,

“Your favour came to me most acceptably, and was in all respects very gratifying. It was the first letter received from Jersey except one from ———. Occupied

with the main subject before him, he did not give one item of intelligence.

“It is a great blessing to me that in some degree I have endeavoured to cherish a missionary spirit, otherwise in the outset my situation would have been very undesirable. On account of health, the college was located quite on one side of the state, or population at least, where it was seldom seen, and where it created but little interest. Its funds, consisting of lands put to rent, were uncertain. The most of the lands are now sold, realizing an hundred thousand dollars; only sixty as yet in operation. My predecessor left forty students, of which I found twenty-seven remaining. The public mind was so dispirited that the trustees had determined to abandon the institution for a time, had their application to your friend been refused. After being unwell through the change of diet, water and climate, for about two weeks, and experiencing considerable depression, my mind began to revive, to feel itself on missionary ground, to view the college as designed in the providence of God to meliorate the condition of man and direct his heart to heaven. These last views fixed in my mind a strong belief that I was on proper ground, where, if it pleased the Lord, with much wisdom and self denial, with much industry and patience, some good, perhaps great good, may be done.

“If my views of the men associated with me are correct, the prospect is good from them. With regard to other things there is reason to hope, that so far as an impression has been made at all, it has been favourable. Our nominal commencement will take place this day fortnight. Nominal, because owing to the resignation

of Dr. Brown, there is no senior class. But we shall keep up appearances.

“A few weeks vacation will, I trust, afford me an opportunity of seeing a little of this new country. No religious exercises have been performed on the Sabbath day by the students. Next Sabbath for the first there will be a *recitation on the Bible*, I hope. The students appear willing I am told; though some say they do not believe the Bible, some that they never read a chapter, &c. In the village too about a dozen have expressed a willingness to be formed into a class for the same purpose. When the vacation commences, I shall endeavour to commence with the village youth. We have no church formed here, but expect, or rather hope to have one soon. We have no congregations worth a name: yet there are various places in growing country towns, where young enterprising clergymen might, by teaching, support themselves, and at the same time raise up respectable congregations in a few years.

“Brother—let us endeavour to be meek. Let us ‘hunger and thirst after righteousness.’ My heart embraces, while my pen salutes you and yours. The love of my heart to the Presbytery. Shall I ever see them more?

“Yours,

“ROBERT FINLEY.

“P. S.—With men of reflection the colonizing scheme is as popular here, as with you in Jersey. Go on and prosper. Be firm and resolute. Life is short. All flesh is to come a little lower in worldly matters, to rise a little higher in the service of God and man. I have got my personal abasement. Lord grant I may not deserve more.”

Dr. Finley found himself now in a situation which to him was new and untried in itself, very critical and highly responsible. He had relinquished a station which presented a pleasing sphere of comfort and emolument of honour and usefulness. He was now entering upon a great experiment, the result of which was covered with uncertainty. He was surrounded with a cloud of witnesses. In the north and in the south, many eyes were turned towards him, with high expectation and great solicitude. The duties incumbent upon him, and the interests committed to his management, were vastly extensive and important. One step of rashness or of folly might blast the whole enterprise. He awakens from partial repose, and summons to action all his powers. His first object is to understand the condition of the college, the charge of which he has accepted.

To illustrate the circumstances of this university, as they existed, at the time of Dr. Finley's undertaking its superintendence, and to develop correctly the difficulties he had to encounter, it will be necessary to give a concise history of the institution, from its first establishment to that period.

The citizens of Georgia, impressed with a sense of the importance of providing within their own state, the means of sound and useful education, turned their attention very early to this interesting object. In the year 1784, the legislature of Georgia, with a highly commendable discretion and liberality appropriated forty thousand acres of land situated on the northwestern limits of that state, for the purpose of endowing and establishing a university. In the succeeding year, they granted a charter to the institution, and appointed a Board of Trustees to superintend the college affairs, giving them

no authority to sell the lands entrusted to their care, but clothing them with discretionary power to use and dispose of them, in any *other manner*, for the best interests of the infant seminary. The donation to the university was situated in the heart of a very extensive tract of unappropriated state lands, on its northwestern frontier, the settling of which was long prevented by the constant dread of savage incursions, to which it was frequently and sometimes fatally, subject. When the fear of Indian barbarity began to subside, the population of the state to diffuse itself over this unoccupied region, and emigrants and speculators to visit it from motives of speculation and emolument—the public lands, a full and permanent title to which could be obtained at once, presented a more interesting and inviting object, to their enterprise and avarice, than the college property, subject to such conditions as had been prescribed by the trustees of the college, to suit the necessities and promote the interests of the institution. Consequently very little of the college demesne, appeared likely to be taken on tenancy, and the endowment remained long unproductive and useless. The institution receiving no other active donation, and the corporation relying on the lands as their only resource, fifteen years elapsed before any effort could be prudently made to realize the designs and benefits of the charter.

The friends of literature and of public improvement in general, perceiving the population of the state to be rapidly increasing, and feeling deeply concerned for the literary honour of Georgia, began to manifest great anxiety to see the affairs of the university placed in a more promising and successful train. Accordingly, in the year 1800, before a sufficient fund had accumulated

from the rents of the college property, in conformity with the public impulse, the trustees resolved to commence erecting the necessary college buildings. Their pecuniary resources being very inadequate, and the impatience and importunity of public sentiment seeming to prohibit farther delay, to meet the exigence of the case, and as their only alternative, they applied to the legislature of the state for authority to sell five thousand acres of the original appropriation, and to use the proceeds in erecting the contemplated edifice. In addition to these five thousand acres now cut off from the endowment of the college, the institution sustained the loss of ten thousand acres more, of its most valuable lands. The one half was lost in a controversy with individuals, and the other part fell into the state of South Carolina, upon the adjustment of a territorial dispute. By these misfortunes which were unavoidable, and, to appearance irreparable, the resources of the institution were much impaired; and in the building operations was unavoidably incurred, a burdensome debt, which for seventeen years painfully embarrassed all the proceedings of the board of trustees. The exhausted state of the college funds forced the board afterwards into a system of economy and restriction in expenditure, which prohibited their employing a competent number of college officers, prevented the purchase of a library and philosophical apparatus, and very lamentably depressed the reputation and general aspect of the institution.

In these disadvantageous and discouraging circumstances, did Dr. Finley find the seminary over which he had been selected to preside—its resources impoverished—its credit prostrated—its friends disheartened—its principal officers retired from the scene of action—

the number of students greatly diminished—the enemies of the institution encouraged and exulting—the vital power of its government paralyzed—its edifices in a state of decay and approaching ruin. He was himself far from possessing the strength of constitution and animation of spirit, which had imparted life and power to his former movements.—The care and fatigue of his voyage and journey had also produced a considerable impression. The country itself did not present to him an interesting and pleasing aspect. The place of his future abode did not afford a prospect of so much convenience and comfort to himself and his family, as he had been accustomed to enjoy and induced to anticipate.

When we consider all these circumstances in connexion, it will not appear surprising, that his spirits should have suffered a temporary depression. Indeed, had he not possessed a mind of extraordinary firmness and resolution he must have sunk under the weight of the accumulated obstacles, and discouragements that presented themselves on every side.

Low, however, and reduced, as the funds of the institution were conceived to be, at first view, Dr. Finley found in the progress of his inquiries, that their nominal was far beyond their real value. In the year 1815, the legislature of the state of Georgia authorised a sale of the unimproved lands of the university, and directed the proceeds to be vested in bank stock. To facilitate the accomplishment of this measure, and to put it into the power of the trustees, to make a more advantageous disposal of the college lands, by giving the purchasers a reasonable credit, the state very liberally advanced a sum sufficient to enable the college to purchase a thousand shares in a bank, expected to go into operation

soon, agreeing to depend upon the proceeds of land sales for a reimbursement. This arrangement which manifested liberality and public spirit in the legislature, and which promises a very flattering issue, afforded a benefit, principally remote, and not immediate in its influence. The bank in which the funds were vested, did not commence business until the summer of 1816, and then its operations were founded upon only seventeen per centum of its original capital, and, at the expiration of a year, it had demanded but little more than half that sum. The consequence was, that the university instead of deriving an immediate and extensive advantage from the change produced in the state of its finances, received on account of its stock, and from all its other resources, a sum merely sufficient for current expenses. When therefore, Dr. Finley arrived at Athens in May, 1817, he found upon a thorough investigation of the affairs of the institution, that its funds were *good only in prospect*,—that although the great cause of the disease was removed, the debility remained.

Difficulties and discouragements, too great to be encountered by men of ordinary minds, tended only to touch the springs of his intellectual frame and to bring all his extraordinary powers into vigorous exertion. The truth of this observation was strikingly exemplified in the case before us. Individuals of respectable talents, attainments and zeal, had yielded to the opposing obstructions. But Dr. Finley found in the circumstances of the university, a suitable field for the exercise of all his abilities and virtues,—his enterprise, his firmness, his indefatigable industry and perseverance, and his pre-eminent prudence and address. His character altogether was such, as to make him peculiarly adequate to

the task, of recovering the institution from embarrassment and dishonour, and of raising it to prosperity and usefulness.

Deeply impressed with a sense of the necessity of obtaining the decided and zealous co-operation of the Board of Trustees, he at first employed all his influence with them, and endeavoured to inspire them with a lively interest in the state of the college, and concern for the success of the contemplated operations. With his characteristic candour and earnestness he stated to the Trustees, his opinion, that to raise the university to credit and usefulness, great alterations and improvements must be made immediately, through their instrumentality—that a philosophical apparatus and a respectable library must be procured—that the institution must be supplied with decent and comfortable buildings for accommodating the college officers and students—in order to this, that some new edifices would be required, and considerable repairs necessary to those already erected—that the officers of the institution should be recalled immediately to their posts—and that the whole establishment should be brought with all practicable speed, to exhibit such an appearance of order and taste, dignity and comfort, as other literary institutions presented to view, and as would command respect, and operate as motives and inducements, with the intelligent, wealthy and honourable inhabitants of the southern states, to place their sons there for the purpose of prosecuting and completing their education. He declared to them, his full persuasion, that the character of the college was to be redeemed, not so much, by a change of officers, as by a change of measures—that his counsels and efforts would avail but little without their cordial concurrence and zealous assistance.

In this interesting and important crisis, ardent and impatient, to facilitate and expedite their progress, by gaining some signal advantage in the out-set, he proposed and urged to the Board their appealing directly to the legislature of the state, in a respectful and importunate supplication for relief and aid, relying on the reasonableness of their claim, the usefulness of their object, and the former munificence of that enlightened and liberal body. But this measure appeared to be opposed by so many difficulties and discouragements, that on mature deliberation, it was unanimously agreed not to attempt its execution.

The anxious and determined mind of Dr. Finley, then suggested, as a last resort, the plan of casting themselves directly upon the bounty of a generous and charitable public, with a view to obtain the necessary supplies. In this measure, he was cordially reciprocated by the Board of Trustees, who promptly approved and adopted the proposed system. The necessary arrangements were made immediately and agents were appointed, to carry this plan into effect. But Dr. Finley, unbounded in his solicitude for the success of this measure, and unwilling to commit the execution of it to any other person, voluntarily offered his own services in the delicate and ungracious business of courting public bounty. Besides his earnest desire for the success of this measure, other important considerations induced him to engage in so unpleasant and laborious a service. By the charter of the college it was made the privilege, and duty of the president of the university annually, to visit and inspect the *public* schools and academies in the state of Georgia, with a view to their general amelioration and success in the system of instruction and discipline pursu-

ed. As soon as this provision in the charter* came to his knowledge, he expressed himself in terms warmly approving of it, resolved to embrace the first opportunity that presented itself, to enter upon this important duty of his office. Dr. Finley was also very desirous of becoming acquainted by personal observation, with the state of Georgia, not only in relation to the face of the country and its general improvements, but in regard to the character, condition and genius of the people—all with a view to enable him better to understand the dispositions and habits of the youth, and more successfully to superintend their education. From this tour, he anticipated much profit and pleasure in relation to all these objects; but his principal desire was to obtain pecuniary contributions for the aid of the university. The period allotted, for the performance of this soliciting service, was that of the approaching vacation in the college.

The time that elapsed before the close of the session, Dr. Finley spent in diligent attendance upon the various duties of his new and important station. His attention was occupied principally with the daily instruction of the students, and with endeavours to give form and success to the internal regulations and movements of the college. He embraced the earliest opportunity to introduce into college the study of the Bible on the Lord's day. This he considered an important and indispensable object of attention in schools and seminaries of learning, through all the successive stages of improvement.

While diligently occupied with the duties of his office, he was also anxiously engaged in devising measures for

* See note M.—at the close of the volume.

the general improvement and success of the college. The preaching of the gospel, he had determined never to relinquish while life lasted. The character and the duties of a pastor were endeared to his heart by a thousand tender and sacred ties, which he could never dissolve nor forget. While therefore supremely devoted to his professional duties, as president, he made it an important object to be useful at the same time, as far as possible, as a minister of the gospel. With this view he made use of the leisure time he enjoyed, to organize a regular presbyterian congregation in the village of Athens, and to preach in the surrounding country wherever opportunities offered. It was a part of his plan, to institute a class among the young people in the village, for studying the Bible, as soon as his circumstances would enable him to accomplish it. During the month of June and early in July, he met several times with the Trustees of the college, and by his prudent, dignified and pleasing deportment, he acquired in a very high degree the respect and confidence of that honourable Board. His impressive discourses delivered from time to time in the village, before the citizens and students, had a very happy effect, and inspired universal veneration. Indeed "every thing seemed to bid fair for his being in the hand of Providence a rich blessing to the state of Georgia."

The commencement in the college, which, according to a standing rule, took place on the last Wednesday of July, 1817, was an interesting season. The following account of this transaction, communicated by the Rev. Dr. John Brown, former president of the college, is both appropriate and pleasing:—

“The commencements in this institution are held on the last Wednesday of July. On the preceding day a commencement sermon is delivered by the president. Dr. Finley most happily availed himself of this occasion to state to a very numerous and respectable audience, the intimate connexion between the growth of true science and the success of Christianity. His text was, Matt. xxiv. 27—‘For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of Man be.’ This might be considered as the Doctor’s inaugural discourse. He shewed in several respects, how the past and present progress of Christian knowledge and Christian morals, was beautifully exemplified in the progress of that rapid and luminous element, the lightning. The subject was happily chosen, the discourse well prepared, and delivered with great energy. To you, sir, who were so well acquainted with the powers of his mind and his irresistible manner, I need say nothing respecting the effect. I need not tell you that every eye was riveted on the speaker—every heart impressed.

“The business of the commencement day, he conducted with great dignity and with the most perfect ease to himself. Nothing like embarrassment or perturbation of mind appeared on any occasion. His happy art of making the situation of his pupils easy and pleasant, was also manifestly exhibited. Great God! how deep and how mysterious are thy ways! How strange to us, that a life so useful should not have been spared! When he fell, what an assemblage of qualifications for filling the presidential chair with credit to himself and advantage to the state, fell with him!”

The season of commencement having been agreeably passed through, the business determined on for the ensuing vacation took possession of Dr. Finley's mind, and nothing could attract his attention from it. "In augenda, festinat et obruitur, re." On the subject of this tour Dr. Brown writes in the following judicious and interesting manner:—

"Had Dr. Finley been more indulgent to himself and less ardent in his wishes for the prosperity of the institution, he would have spent the six weeks vacation which ensued after the commencement, in the enjoyment of ease with his family and little circle of friends in Athens and its vicinity. But his solicitude that the Trustees might be able to meet engagements which he expected would be made by the gentleman who had gone on for the purchase of books, induced him to volunteer in the business of soliciting benefactions. With this object in view, he visited the counties of Jackson, Oglethorpe, Wilks, Hancock, Green and Morgan. Some of his friends attempted to apprise him of the danger of leaving so healthy a spot as Athens, and undertaking fatigue and exposure during the sickly season, and indeed while a bilious epidemic was considerably prevalent in some of the lower counties; but his mind could not be diverted from its favourite object. On this tour he was very successful in acquiring benefactions to the funds of the university, but imbibed the seeds of a disease that cut short his useful labours, and bereaved the institution of so valuable an acquisition, in the very dawn of its prosperity. He had been about two months in college, and in about two months more he slept in the arms of his Redeemer."

One paragraph in a communication from my honourable correspondent, Col. Clayton, before referred to, so fully confirms the above representation of his excellent friend, and so happily describes the outlines and incidents of this eventful tour, that I shall present it in his own words.

“Although the necessary arrangements were made and the agents appointed to give efficiency to this scheme, yet such was the eager solicitude of Dr. Finley, at every delay which interposed itself between his plans and his hopes, that he descended from the dignified station of his office, to volunteer his services in the ungracious task of courting public gratuity, and subjecting himself to all the incidents of chagrin, that are known usually to accompany that delicate engagement. Accordingly he commenced his tour the latter part of July, which is the beginning of the sickly season in that state, and although in the short compass which he made, he had the satisfaction to have his most sanguine expectations realized, as to the generous spirit of the people of Georgia and their attachment to their university, and that his own views of their benevolence were not unfounded; yet the knowledge of these valuable facts was obtained by a sacrifice far above their value: for in this tour the fatal sickness was contracted, that bereaved society of one of its brightest ornaments.”

While performing this journey, a variety of objects, all connected with the great end contemplated, occupied Dr. Finley's attention. He did not here, even in the midst of secular concerns, for a moment forget his character as an ambassador of the Prince of peace. On this point the following observations of Col. Clayton, will be found appropriate and satisfactory:—

“ He returned home on the 8th of September, after an absence of six weeks from his family, in which time he had been arduously and unceasingly engaged in soliciting private contributions in furtherance of his design, and, that his useful labours might not be confined to one object, he availed himself of every opportunity of shedding abroad the light of those divine truths of which he had been so long a faithful depository, and from whom it had so often emanated with such divine effect. In this short period, by day and by night, in a season peculiarly unfriendly to mental exertion, he preached sixteen sermons. His constant bodily employment, under almost a vertical sun, exposed to heat and wet, his mind seriously and anxiously engaged, with a constitution and habits unaccustomed to the climate, joined to an unusual prevalence of disease, to have escaped indisposition would indeed have been miraculous. When therefore he reached home, he felt the usual symptoms of an attack, but flattering himself that the languor of his feelings had been produced by excessive fatigue, he unfortunately relied too much upon a state of rest for relief, and omitted such precautionary applications as might have averted the impending blow.”

At this period the Presbytery of Hopewell which embraces this district of the church, held its sessions at a village considerably distant from Athens. Dr. Finley's extreme anxiety to enjoy an interview, form an acquaintance, and establish a regular connexion with that ecclesiastical body, induced him to set out to attend its meeting on the fourth day after his arrival at home from the former tour. In relation to this subject, Dr. Brown writes in the following manner :—

“It was on the close of this tour that he met with his brethren in the ministry, the members of the Presbytery of Hopewell, in sessions at Madison, in Morgan county. He became a member of that reverend body on the 5th day of September. He was received with great cordiality by his clerical friends, and they would have been very happy in administering to his comfort and support in his important office as president of the university. Few of his friends have more sensibly felt, or more sincerely lamented his early removal, than the members of the Presbytery of Hopewell. It is the usual practice with this presbytery to have preaching on every day during their sessions, and to close with the administration of the holy sacramental supper, on the Sabbath day. A great number of people attended the meeting. It was a very solemn occasion, and Dr. Finley appeared to enjoy it exceedingly. He preached several times during the meeting, and attempted to preach on the Sabbath morning, but was not able to do it. In the evening he was better, and after night preached a very solemn and interesting discourse, from these words of our Saviour, *It is finished*. On Monday evening he got home to his family in Athens: complained of extreme languor and lowness of spirits: on Wednesday he attended the funeral of a person in whom he felt considerable interest, and a very deep expression was observed in his countenance while a neighbouring clergyman was making some appropriate observations at the grave.”

Col. Clayton most justly observes that “Dr. Finley, too anxious to fill up the measure of his usefulness, would not suffer the only remedy he had chosen to mitigate the force of his symptoms, to have its full effect:”

for before repose has had an opportunity to produce the desired relief from lassitude of body and depression of mind, he engages in some new service, he exposes himself to some new hardship. In conformity with which, Dr. Brown, after describing his indisposition while attending the Presbytery, and his exhausted condition after his return home, proceeds to say :

“ On Friday, though still unwell, he set out to attend a sacramental meeting at the distance of about twenty miles. This meeting had been deferred for some time with the expectation of enjoying the company and assistance of Dr. Finley. Here again his exertions were beyond his strength. On Saturday he preached a most excellent sermon from Heb. xii. 22, 23, 24—‘ But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.’ I know not whether to call this his own funeral sermon. The view which he took of the light in which the gospel represents the things of the eternal world, and the familiar acquaintance which he appeared to have with them, seemed scarcely consistent with a longer continuance in this. He saw with solemn delight in the countenances of his hearers the effect which preaching produced, and was encouraged to attempt it again on the Sabbath : but although the introductory exercises were performed by another, he was scarcely able to go through with a short discourse, until he had to retire for rest. On Monday he came

home. On Tuesday he lingered about the house, and on Wednesday he was taken down on the bed from which he never arose. I was abroad during his illness, and returned just in time to attend one of the most solemn funerals I ever witnessed."

The circumstances of Dr. Finley's sickness and death so far communicated to the writer, will be presented to the reader, principally in the same words in which they were received. The peculiar character of his disease which partook of bilious and typhus symptoms rendered conversation extremely difficult and painful to him. In the commencement of his sickness he considered his recovery doubtful. Soon after he was taken, a friend was called upon to assist Dr. Finley in settling his affairs, and in making a disposition, by will, of the property which he had acquired by his great industry and economy. As is usual on such occasions, his friend asked him if any particular direction should be given respecting the manner of his burial. With a smile on his countenance, his hand on his breast, and his eyes turned towards heaven—"Oh no"—he replied, "I care not how they put me away; I know I shall get up safe."

At the close of a day, early in his sickness, he observed to a friend, that "notwithstanding it had been a painful day, it had been to him a very interesting one, as his views of the plan of salvation had been soul-refreshing; there was nothing of ecstasy in them, but solid peace and comfort." At another time he observed to a friend who inquired respecting his state, "that he had spent a delightful day: his views of the plan of salvation were so clear, that if it were not for his wife and family, he had no desire to get well."

A communication received during Dr. Finley's illness, from the Secretary of the Colonization Society established at Washington, giving information of its brightening prospects, greatly refreshed his languid spirit, and forced from him expressions and manifestations of peculiar satisfaction. It is much to be regretted that Dr. Finley's observations in this trying hour, on the subject of colonizing the people of colour, which, next to the plan of salvation for sinners, had occupied his mind for years, more than any other subject, could not be distinctly heard and recollected.

Col. Clayton, who attended the Doctor's dying bed, writes in the following interesting manner:—

“In all his conversations during his illness, he never lost an opportunity to impress upon his friends and family some sacred truth, and would often make his illness contribute to that holy purpose. “Oh! my friend,” he would say, “all flesh is grass;” and then, with a calmness and tranquillity known only to the bosom of the truly pious, would he enforce the necessity of an ever present recollection of that solemn fact. The last Sabbath before his death, as if unwilling to leave the world without making a last effort to lead a valued friend into the paths of peace, and at the same time to give the most convincing proof of his own resignation, he earnestly requested that friend to read to his congregation the affecting sermon of Doctor Blair, on the subject of *death*, from this text—‘Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me.’”

Another correspondent writes in the following words:

“On the tenth day, his disorder took a favourable turn, and we all thought him convalescent. After this,

I believe, he never realized his danger, until the day previous to his decease. Indeed a general infatuation prevailed with respect to his death, we felt his life so important to the cause of religion, literature and his family—but He who raises up the means, knows the proper time to lay aside. A lethargy from which it was not possible to rouse him for more than a few minutes at a time, made it impossible for him to communicate his views and feelings to his friends or family. A few hours before his death, beginning to realize his end to be approaching, I inquired of him if his mind was comfortable, and if his views were clear. He answered with much sweetness and composure, ‘that it was as much so as his extreme sickness and faintness would admit.’ We awakened him several times through the night. A few words only he was able to say, before he would fall asleep. About one o’clock I went to him and inquired how he felt. He said he was much revived, and perhaps might yet be able to recover; expressed a desire, if it was the Lord’s will, that he might yet live for the sake of his wife and dear children. This was but the last effort of expiring nature. In an hour after he awoke, almost suffocated—called for air—said he was going. His lips moved for some few seconds, as we supposed in prayer. He then sunk into a state of total insensibility, in which he lay nearly two hours, and then with a gentle sigh breathed out his soul into the bosom of his Saviour. The last hour of his life was most interesting indeed. The joy of his soul illumined his countenance, and rendered it the most interesting object I had ever beheld. The very place appeared to be sanctified by the presence of the Saviour and the spirits of the dear departed saints who had been

given to him as seals of his ministry, appeared to be waiting to be the crowns of his rejoicing.”

The reflections of a correspondent may here with propriety be introduced :—

“ What consolation have not the friends of Dr. Finley experienced from his passage through this trying test! With what firmness did he sustain his sickness! How sensible of his end, and how resigned to the stroke! So comfortable, as he expressed himself, were his views of a future state, that, save the ties of his family, he had not a wish to remain connected with the cares of life.”

Dr. Finley once very piously and solemnly observed in conversation with a pious friend, that “ it sometimes pleased God to enter into a very sore dealing with families and even with those of his own people.”* The dispensation of God in his providence towards the author of that observation and his family, in the event we are here contemplating, furnishes an additional and mournful illustration of the truth and importance of that remark.

The removal of Dr. Finley to Georgia and his sudden death present an instance of darkness and mystery, in the government of God, awful and impenetrable to the view of mortals. When we consider the importance and usefulness of the station he occupied at Basking Ridge—the numerous, enterprising and beneficent plans, in which he was engaged—the multiplied difficulties which were encountered in his translation to the south—the

* This conversation took place at the house of Col. John Neilson, New Brunswick, several years ago, and was intended for the comfort of that excellent man and his amiable and pious consort, who were then in deep affliction, and mourning for the sudden death of a beloved son, at Batavia in the East Indies; information of which event had recently been received.

many peculiar and prominent qualifications Dr. Finley possessed for the office to which he was called—the favourable impression and the successful beginning, he had made in his new sphere of duty—the pressing demands of the interests of science and religion, in Georgia, for the services of such a man—the pleasing prospect of eventual success that presented itself—when we consider these things and take into view, the size and circumstances of his family, the number and tender age of his children, our emotions can find utterance most suitably in the humble and adoring language of the Apostle, Romans ii. 33—“O, the depth of the riches both of the wisdom and knowledge of God!—how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?—Of him and through him and to him, are all things: to whom be glory forever, Amen.”

The public mind in Georgia was deeply impressed,* and agitated by the information of Dr. Finley's death.

* In illustration of this fact, the following extract is introduced from a letter written by the Rev. Mr. Shepard, missionary in Georgia, to the Editor of the Boston Recorder,—published in the “Religious Remembrancer” Philadelphia, November 29, 1817.

“Washington. (Geo) October 14, 1817.

“About two weeks after, we were again clothed in sackcloth at the melancholy tidings of the death of Dr. Finley, President of the University of Georgia. No death was ever more deeply felt, or more generally lamented, in this region, than this. To this state the loss seems irreparable. The success which attended the few months of his presidency, gave us the most animating hope that Providence had designed him as an instrument for advancing the literary and religious state of Georgia. His plans of operation were laid with much skill and executed with a zeal highly becoming a man in so important a station. It was in a tour through the lower counties, for the purpose of soliciting donations, to procure a library for the college, that he took the seeds of the disease which terminated his valuable life. A dark cloud now hangs over the affairs of the seminary: but we know it will soon be succeeded by a clearer sky. We know that He whose ‘king-

Expressions of disappointment and grief, at this event, fell from every mouth. The painful impulse was experienced from Athens to New-York, but it was most poignantly felt in his native state.

Dr. Finley's death was announced to the public in Georgia, in the following handsome and honourable *obituary* notice.

“Died on Friday Morning, the 3d inst. the Rev. Robert Finley, D. D. President of the University of Georgia, after a painful illness of eighteen days. His sickness which was of the most violent bilious character, he unfortunately contracted, during a tour through several of the lower counties, on professional business, in August; he returned home with the fatal indisposition which has imposed so distressing a wound upon all the relations of society.

“Whether we consider the death of this truly pious man, in a private or public view, the causes of regret multiply upon us, with such successive and increasing rigour as to overwhelm the mind with the most bitter feelings of anguish. He has left an amiable wife and

dom ruleth over all,' will perfect his own work, in his own time and in his own manner.

“The rising state of literature in this country, no doubt will induce the Board to renew their exertions for the prosperity of their rising seminary, in selecting another man without delay, to fill the important station now left vacant.”

In a friendly letter received from the south, bearing date April 2d, 1818, I find the following passage, which will probably gratify curiosity and impart pleasure to readers concerned for the welfare of this bereaved institution, viz:—

“The Trustees of Franklin College have lately given a call to the Rev. Mr. Beman, a native of Vermont, who has been some years a resident of Georgia, and has had a large and very respectable school establishment at Mount Zion. Mr. Beman is said to possess great energy, fine talents, and handsome address, joined to warm piety. The public are much pleased with the appointment. It is both hoped and expected he will accept it.”

nine children to mourn his afflictive loss. This family have recently been brought from the bosom of their friends and relations, and by the melancholy dissolution of its head, are now cast upon a land of strangers. Connected with the fortunes of the lamented deceased, they have forsaken some of the dearest ties, which can arise from a love of country, the early scenes of nativity, or the liveliest sympathies of feeling. United with him, whose whole energy of soul, was bent to the accomplishment of an all-important service to this state, they, by the separation occasioned by this awful dispensation, are now left friendless and unprotected upon the gratitude of that state.

“In the institution, which he had so lately been called to preside over, he commenced the duties of his office, with such a prompt and ardent zeal, so unwearied in his exertions and so constant in his devoted care of all its concerns, as afforded the most certain promise of success and the no less gratifying assurance, that under his administration it was about to raise its languishing head. To the deep regret of this country, he has left the institution once more to the dubious issue of wayward contingencies.

“In contemplating the private course of Dr. Finley, the mind has a field to rest upon, lovely in prospect, unbroken in surface, and endless in variety. If the most fervent and durable piety, can give dignity and respect to character; if equanimity of temper, steady firmness of principle, and the most unbending rectitude of conduct, can secure to pure and worthy motives, their merited esteem:—if the most inflexible benevolence of heart, constantly directed to the advancement of charitable institutions, the relief of misfortune, the diffusion of happi-

ness, and the increase of pious contentment, has not lost its influence upon human actions, the life and death of this good man must offer an example full of peace and consolation to his family, comfort and resignation to his friends, and the most lasting usefulness to society.

“The church has sustained a loss of one of its firmest pillars: in all the pursuits of his life, those ceased to be objects of interest, when they ceased to subserve the purposes of religion. To a mind warmed and animated by those hopes, which devotion contemplates shall survive the stroke of death, he joined the soundest dictates of sober reflection, the cool and unshaken possession of judgment and the open and reconciling stamp of sincerity. From the pulpit he was accustomed to utter, graced with the beauty and armed with the energy of the most impressive eloquence, those eternal truths, which while they stand on “the Rock of ages,” were winged with irresistible effect, when delivered with his masterly and affecting management, and never failed to dignify the heart, elevate the affections, and heighten those dread expectations which rest in such mysterious wonder beyond the limits of time.”

To exhibit the sentiments that prevailed in Georgia on this occasion, the following document, with which the writer has been obligingly furnished, is presented to the public.

“*Milledgeville, Senate Chamber, November 12, 1817.*

“On motion of Mr. Elliot—Resolved unanimously, by the *Senatus Academicus*,* that the lamented death of the

* The body distinguished by this name, is composed of a highly respectable committee, appointed annually, by the legislature of Georgia, for the purpose of exercising a general superintendence over all the literary institutions in that state.

late President Finley, having deprived Franklin College of an useful and highly important officer, the community of a conspicuous member, and his afflicted family of its only guide and support—The Senatus Academicus entertains a just sense of the exalted worth of the deceased, and most unfeignedly mingle their regrets with those of the bereaved family for their common loss. And as a testimony of respect for the memory of Doctor Finley, they do strongly recommend to the Board of Trustees to continue the salary of that officer to the end of the quarter in which he died, and to offer to his family the use of the President's house and its appendages until the same shall be required for the accommodation of his successor——

“And it is further unanimously resolved, that the eldest son of the late Dr. Finley be educated, at Franklin College, free of any expense, so far as relates to any charges for tuition and that a copy of these resolutions be handed by the Secretary to Mrs. Finley.”

The following extract from the minutes of the Board of Trustees in Franklin college will be read with pleasure.

“Athens, Franklin College, December 12, 1817.

“On motion of Mr. Clayton—Resolved unanimously, by the Board of Trustees that they feel with full force, the testimony of respect offered by the Senatus Academicus, to the memory of the late president of the university, and do most cheerfully acquiesce in the measures recommended by that body, as demonstrative of their veneration for the lamented deceased and their regard for his respectable family: And in addition to those measures, this Board further unanimously resolved, that

the education in manner recommended to be bestowed on the eldest son of the Rev. Dr. Finley be extended to all his sons, and that the sum of two hundred dollars be appropriated for the purpose of erecting over his grave a suitable tomb-stone, commemorative of his worth and services; and that the Secretary of the Board hand a copy of this resolution to Mrs. Finley.

“Resolved, that the prudential committee be authorized to sell, in such manner as they may think proper, any lots in the town of Athens, already laid off, or which may be laid off hereafter, in pursuance of a former resolution of this Board, passed the 31st of July last, first reserving to Mrs. Finley, widow of the late Rev. Dr. Finley, any two lots which she may choose out of said range, one being a front, and the other a back lot; and that the President *pro tempore* be authorized to make her a title to the same.

“True extract from the minutes.

“JOHN HODGE, *Secretary.*”

The following letter exhibits the subject of these memoirs in a very interesting point of view. No character could be more properly applied to him than that which he here sustains—the prompt and affectionate comforter of the afflicted. As this judicious, pious and tender communication appears likely to be highly gratifying and extensively useful, it is inserted with great pleasure, and with many thanks to the excellent lady who first experienced its consoling power, and now, through this channel, bestows it on the public for their instruction and comfort in sorrow:—

“*Basking Ridge, April 14, 1815.*”

“Madam,

“Mrs. V—— D—— spent a few minutes with us yesterday, after our worship on the day of national thanksgiving, and gave us the afflicting information of the numerous and heavy trials with which it has pleased the Lord to try you. Your afflictions yet continue, and you perhaps begin to think they will never terminate. The ways of God are full of wonder, and he often makes the cloud his chariot, and the thick cloud his pavilion. His providence, which for a season appeared clear and bright, is at other times surrounded with an impenetrable gloom. But let us not despair. He remains the same, a *God of sovereign mercy*, and we through the cloud may believe his grace, secure of his compassion. God is love, nor can he cease to be so. Your afflictions appear to me to be more than commonly great, but yet not so great as the Almighty hand, which is able to sustain you. One dear babe is withdrawn from your bosom, and has taken off a little portion of your heart. But *it is well with the child*.* Dedicated to the Lord,

* To illustrate the views of Dr. Finley in regard to the very interesting subject here involved,—to exhibit the basis on which he founds the sentiment here advanced *it is well with the child*—and to place this precious article of Christian faith in a light at once clear and consoling to the afflicted, the following extract from his sermon on the *benefits of baptism*, &c. is introduced:—See 2d general head of discourse—4th particular, page 20th of this sermon

“The last blessing now to be mentioned, connected with baptism, is, that it conveys the promises of God. ‘whose are the promises.’ Among these stand most conspicuous the promises: that those who, being baptised, die in infancy, should be saved: and that the *possession of the seal* should impart to the possessor the power of conveying both the seal and its benefits to the rising generation. God commanded the seal of his promise to be put on the bodies of infant children, and at the earliest possible period: saying, ‘I will be a God to thy seed.’ To convey and secure this promise to Abraham, God ordered the seal of his cove-

and presented to him, a living sacrifice, faith may follow it to heaven, and contemplate it among the happy spirits. She will not come to you, and why should you wish her back to this place of sorrow and sighing and pain? The Lord has need of her in another state, and if the Lord requires who would refuse? I have often thought that the counsels of God may require something of the same variety, which we observe in this state, for our after condition: and that therefore it is requisite that some babes, some tender and some full grown youth, some in the vigour of life and some white with age, should enter into heaven.

“Your other dear child will, I trust, be spared to you, to be a comfort to you while you have need of earthly

nant to be put upon the bodies of the infant seed of the father of the faithful. ‘He gave Abraham the covenant of circumcision, and so Abraham begat Isaac and circumcised him on the eighth day.’ Acts vii. 3. What are we to suppose is meant by the promise, ‘I will be a God to thy seed.’ Are we to think that it meant nothing more, than that in general, God would take care of Abraham’s children, as he had already watched over and blessed *him*? Or are we to believe that this promise was of such a nature that it conveyed some valuable blessing to every individual who became a subject of it! It appears to be the fair construction, that when God promised, saying, I will be a God to thy seed, he did engage himself to every individual who should receive the seal of the promise. And is there any way in which he can manifest himself to be the God of those, who by the counsels of his infinite wisdom, are allotted to die in infancy, but by taking them to himself in glory? To take them from their cradle to his heavenly life, is all that he can do for them, as their God. I mean not here to decide unfavourably on the case of those who die in infancy without being baptised. But I do mean to exalt the grace of God, and the efficacy of his sealed promise: And that this is the meaning, at least in part, of the promise, ‘I will be a God to thy seed,’ is much confirmed by the consideration, that as God suffered the seed of man to perish, by his despising the threatening of God, so he hath, in restoring the ruins of that fall, secured the salvation of the dying infant, by connecting it with the promise made to the parent. “These are the little babes, says Dr Watts, who just enter into the world to die out of it, and who are saved from everlasting death, merely by the spreading veil of the covenant of grace, drawn over them by the hand of a parent’s faith.”

comforts: or, should her sickness also be unto death, consider, that the Lord knoweth the best time, and she will be taken from the evil to come, and that you shall soon go unto her. Simeon is not and Joseph is not: all these things are against me, said the aged patriarch. But it was not so. It appeared only for evil, but the Lord meant it only for good, and so it appeared plainly at the last. Perhaps the sorest of all your afflictions is the absence of your husband* in his feeble and declining state of health. Great indeed must be the grief which a heart of sensibility would feel in a situation like to yours. Your awakened imagination represents to you his situation in all its aggravations. But perhaps he has strength and consolation given to him, which make these light afflictions, which are for a moment, aid him in realizing the exceeding weight of glory, which is also eternal, and is wrought out for the saints by the distresses of this life. Perhaps while the outward man decays, the inner man is renewed day by day. In a land of strangers, he enjoys the presence of his Father and his Elder Brother. A wanderer, he is making the greater and more speedy preparation to enter the city which God prepares for his saints. And should he, without ever reaching you, breathe out his spirit into the hands of Christ, his mortal part will be deposited in the grave selected for him by his heavenly Father. What place of ending his labours could be so desirable! But what if excess of grief and the power of disease, should remove the parents and the little babes! Is it any thing else, but the removal of the whole family, to the house not made with hands, eternal in the heavens, whose builder and

* Then on a journey to Georgia for the benefit of his health.

maker is God? Whatever may be the allotment of the Lord, all things will terminate in the glory of God, and your own best good. When a Christian once complained to his fellow, of the numerous sorrows of which he was partaker, he was answered, 'Never mind it, dear brother, you shall be the happier for it to all eternity.' The consolations of the Lord are not few, nor is his ear heavy, nor is his arm shortened. *He* is witness to your distress, who told his disciples, they should have tribulation in this world, but exhorted them to be of good cheer, for that he had overcome the world. He will either support and comfort you, or, coming forth from the place where he dwells, in the boundless ocean of his infinite love, he will take you up to himself. My dear friend Mrs. V—— D——, desired me to write this letter, which I close with a sincere prayer that it may administer a little comfort.

“In the common Saviour,

“Yours,

“ROBERT FINLEY.”

Additional letters, received from a gentleman of distinguished respectability, with whom Dr. Finley kept up a very free and friendly correspondence for many years.

“*Basking Ridge, June 12, 1810.*

“Dear Sir,

“I have copied over the letter which you was pleased to return to me, that I would make some small alterations in it to fit it for the magazine. I found considerable difficulty in making the thing as perfect as it is. The subject matter was gone from me, and I found in the copy put into my hands many words, and these

all leading ones, left out. I felt rather reluctant to do any thing with it. But how could I resist the wish of a man who has done me many kindnesses, and of a lady whom I much esteem in the Lord? I do not know that it will be of sufficient value for the magazine, but I will submit it to your pleasure. Sometimes the exercises of dying men, when represented in a lively manner, produce a deep effect on others. There is something very striking to us in the feelings of persons who are in the very situation in which *we must* be by and by. I was informed two weeks ago of a *worldly*, fashionable, sensible lady of my acquaintance, who spent two days and nights to observe the emotions of a pious, godly neighbour. I know nothing of the effect produced. But the man went full of triumph. On a very great change taking place in him, he asked his friends if it was death. They answered that he was dying. Upon this he said, "Glory be to the Lord, the hour of deliverance is come."

"A letter attends this for Mrs. M—— and Mrs. L——. I meant to write to the latter on the subject of female societies for prayer.

"Yours,

"ROBERT FINLEY."

"*Basking Ridge, July 20, 1810.*

"Dear Sir,

"I received your favours of June 28 and July 10, the day before yesterday, by one and the same mail. I know not by what means the one of June has been delayed. It bears the post mark, Newark, July 12th. Having received your answer, I shall consider master B—— as one of my supplies next fall, and shall expect

him to quarter with A——, who is in good health, and doing as usual.

“As you have made no mention in either of your letters of receiving ‘the old letter new vamped,’ or my letter to Mrs. M——, I have been apprehensive those letters may have miscarried. Both I and Mrs. Finley are grieved to hear of Mrs. M——’s want of health, but hope our compassionate Lord and almighty Physician, will soon heal her. It gives us pleasure that she is ‘slowly recovering.’ When her frame, strengthened by the everlasting arm, shall have shaken off disease, she will soon be perfectly recovered. What a thick veil a little disease draws over the scenery of this world! Blessed be the Lord, there is a land, the inhabitant whereof doth never say *I am sick*. There may our weary souls refresh themselves in the bosom of our Creator. The diseases of my soul are my worst diseases, especially spiritual sloth, arising from the want of that faith which is ‘the substance of things hoped for.’ This is much increased by the spiritual death in which a large part of my people are sunk. Yet I know of a small number who are considerably alarmed at their situation. But they are not taking by violence the kingdom of heaven. They are not striving and pressing into it. Their convictions remain, but they are ready to die. O, that the Lord would be pleased to strengthen them. When I urge them in personal address, they weep and tremble; when I visit them again, I find them nearly as before. I suspect they very much resemble the state of our friend Mr. ———. He is not easy; but his impressions do not *urge* him on. He waits for the moving of the waters; but does not consider that the *angel of the covenant* has moved them once for all, and that they are

always healing. He sees that something is wrong, but does not feel that *all is lost*. He thinks that religion may be necessary, but he means to have it by and by, and not now. If he had as much of the grace of God as his heart could contain, he might be an excellent man indeed. If I find an opening and any liberty, I shall probably write him on this subject. Perhaps the best way is to make an opening, and trust to the Lord for liberty. Be pleased, sir, to accept my thanks for your kindness relative to the money transaction, and believe me to be, with very great regard,

“Yours,

“ROBERT FINLEY.

“N. B.—I found one of my people, the other day, emancipated from the terrors of hell and slavery of Satan, and rejoicing with most exceeding joy.”

“*Basking Ridge, August 9, 1811.*

“Dear Sir,

“I think our common friend, Mr. W——, informed me by letter, that you, or some friend of yours, wished to have the filling of the first vacancy that might occur in the school. I now foresee that in the beginning of November there will be a place for four, three being about to go to colleges. And three fine scholars and orderly young men they are. You will be pleased to signify, at your leisure, what may be your wishes on this subject. Last spring, a Mr. V——, an officer, I think, in one of the banks, spoke to me on the subject of a son of his. Mr. W—— stated to me that he was a man of excellent and pious character. I believe I signified to him that he should have early notice of any vacancy that might happen, that if his son was not placed accord-

ing to his wish, he might have an opportunity to send him to our academy. Since I saw you last, I have been very busy, as indeed I generally am. I have been catechising the youth and children of my congregation, and having found a small number who appeared to be seriously exercised with the great truths of religion, I have been visiting a good deal. I perceive something more than ordinary, on divers of my people's hearts. Here and there a *mercy drop* fallen down. But alas, the fierce sun of temptation threatens to dry up all again, like as the few scattering drops from a cloud are dried up by the scorching sun. There is an operation on their hearts, but it does not appear as yet that *soul travail* which usually precedes the new birth. I have endeavoured to fan the flame; but my own heart, like theirs, is only half awake and half alive. Yet I trust that God will give me some few at this time, who shall reign with Him forever. I met one old man the other day, who I do think is made alive to God by the Spirit of Jesus Christ; and one woman in the caves of the rocks, who begins to see men as trees walking. Pray for us, dear sir, that the gospel may be glorified among us. The day before yesterday, I went in company with another clergyman to a neighbouring church, where there is something of a special display of the mercy of God. It was in a distant corner among the hills, nine or ten miles from my residence. I think it was a solemn season to most, and a precious season to many. The house not being capable of containing the great multitude of rich and poor, but especially the last, we seated ourselves on seats on the house green, under some aged willows and locusts. There were full five hundred persons, who behaved as discreetly as ever you

saw the same number do in a country church, for a little more than three hours, while the worship lasted. One lady said, who had never seen an assembly for worship out of doors, when she drew near and saw such a scene, that it appeared at first a fairy scene. But when she got near enough to hear the minister, the scene appeared to be laid in the first heavens. So you perceive that it has wrought on some imaginations. May the Lord send his Spirit to all hearts. The leaven of God continues to work, and the mass must be leavened. Amen. Have you come into your new church yet? I hope to have my little babe baptized next Monday. By the grace of God we are all well. A—— and master B—— remain as before, good boys and good scholars. Mrs Finley sends her Christian love to Mrs. M—— and family, not forgetting your daughter, Mrs. —— . I unite with her, and to you, sir, I tender the assurance of my great respect.

Yours,

“ROBERT FINLEY.”

“*Basking Ridge, December 19, 1814.*”

“Dear Friend,

“For some considerable time back I have felt a desire that the agreeable correspondence we formerly carried on, should be renewed and especially since I was informed that you had experienced some adverse dispensations of Providence. The disappointments of several of my best and dearest friends, occasioned to me a great many reflections on the vanity and uncertainty of all worldly views and calculations; and the little that I had fondly called *my own* appeared ready to take wings and fly away. Indeed I have not been able to escape entirely the devastation of this day of disaster and of

judgment ; but have suffered a considerable diminution of that moderate abundance which some time ago I enjoyed. However I desire to be submissive and to see the hand of the Lord in all that concerns me. Your case and situation have been often present with me, and I have longed to know what door would be opened for you. In some former states of society and of commerce, it would have been but the misfortune of a day, and to-morrow would have seen you rising into business and affluence. But this I know ; The Lord knoweth how to deliver the righteous out of trouble, and he can open a thousand channels when he will, to pour down comforts upon his people. May I not hope that already something is presented to your view suited to your convenience and wishes. It is a day of sad rebuke ; and judgment begins at the house of God. But though it begins at them, and they appear for a moment to be the mark for the arrows of the Almighty ; yet it shall pass away from them ; and when he has afflicted them a little he will give them deliverance and put a song of deliverance into their mouths. How far the Lord means to proceed in his present course I do not know, nor can any one form any conception ; but from the dark clouds which hang over us, it would seem that the fury of the storm is not passed away. There is yet no reformation of heart and life ; no amendment of our ways, no returning unto the Lord. Alas, in my own charge the most sad declension of the life of God is experienced. Where have fled all those pleasing expectations on which our hearts rested with so much delight ? Were they only the pleasing reveries of a gilded imagination ? No ! they were the smiles of our gracious Father previous to the day of chastisement which was to come upon all the

earth. We through the cloud believe his grace, secure of his compassion still. Though the clouds should return after the rain, yet at last the storm will disperse, and the sunshine of the divine favour will *rest* upon his people, and on the world. Are we not however to look for some heavier judgments on our land! It appears to me we are to experience more: but his people who have felt the first of the affliction shall be delivered and set free at the last. Oh! could I feel a spirit of prayer; could I see the hearts of God's people mourning and contrite; it would refresh me and make me believe the vengeance was going by. But as blindness happened in part to Israel, so blindness has not only come upon the nation, but even on the people of the Lord, so that as yet we see but imperfectly the dealings of the Lord. Party, passion, strife, infatuate us, and prepare us for farther judgments—But why should we spend all our time in mourning and complaints? Hath the Lord forgotten to be gracious? Hath he in anger shut up his tender mercies? Will he be favourable no more? Zion saith indeed, 'The Lord hath forsaken me and my Lord hath forgotten me.' But it is not so. Zion spoke the language of a weak disconsolate woman. She spoke too the language of her fainting sons. But the walls of Zion are ever before the Lord; and on the palms of his hands, are graven all the names of her sons—In a few minutes I expect to set out to visit a few sick, and to preach to a disciple hindered from the sanctuary by long disease. The subject 1. Corinthians iii. 22. 23. For all thing are yours, whether life or death, &c. May the Lord increase my faith and yours in these words. They suit every case and answer every purpose. For some months Mrs. Finley has desired to visit New-York,

and among her friends, to see Mrs. M——. She is yet hindered by many cares, but hopes to come after a little. The academy is sufficiently supplied. Let the bush that burned and was not consumed be in your remembrance. And may the Lord who appeared in the bush bless you. This is the sincere prayer of,

“ Dear Sir, your sincere and affectionate friend,
“ ROBERT FINLEY.”

Dr. Finley had no ambition to excel as a fine writer, or to acquire fame as an author. His great excellence consisted in prudent and useful action. The sermons which he published and which are his only publications, were modestly and reluctantly yielded through the importunity of friends, rather than ostentatiously offered by himself to the world.

The first, of his sermons bestowed upon the public, was a funeral discourse, “on the victory of Christ over death,” delivered at the interment of the Rev. William Boyd, in the congregation of Lamington on the 17th day of May, 1807, from the following words:—1. Corinthians xv. 54. “So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.”

Notwithstanding the evidences of haste in preparation, which it exhibits, this is an edifying and solemn discourse on a most interesting subject. The concluding paragraph presents a striking summary of Mr. Boyd’s numerous and prominent excellencies of character—and also a just specimen of Dr. Finley’s taste in composition at this early period:—

“ Affection and esteem induce me to speak a little of the character of this man of God. In doing this I shall less comply with what is customary on such occasions, than do that which is pleasant to myself. His Creator endowed him with an intellect, strong and vigorous— with a mind clear and distinguishing. This, combined with a retentive memory and much early reading, had furnished him as a fit companion for the man, the gentleman and the scholar. He had wit without severity, sprightliness without levity, and knowledge without ostentation. Equally ready for easy conversation or profound investigation, no man ever found himself uneasy in his society. Never in his usual intercourse, either inviting or avoiding contested subjects—few men could boast that they had foiled him in solid argument. The great use which he made of his retentive memory was to lay up the rich treasures of Sacred Scriptures. Of these he had gathered perhaps as large a store, as any of his time. And the happy use which he made of his discerning mind was, to be sound in the faith. The doctrines of the reformation were his great delight. They were the theme of his discourse, the objects of his faith and the comfort of his soul. He preached them while he lived: he rejoiced in them in his dying hours. He was far less concerned to find out new things, than to make a wise improvement of truths already known. He walked in much humility and was a lively example of the meekness and gentleness of Christ. I came not here, however, so much to praise my friend, as to bury him; not so much to bring his virtues to the light, as to assist in committing his body to the tomb. His burial, without pomp, is splendid, all good men attending him. His name is venerable without the praises of funeral ad-

dress, all good men lamenting his departure. But I cease to speak more of him. His praise hath long since been in all the Churches, and his name is now embalmed in every Christian heart.”*

[See this discourse printed in New-Brunswick by “A. Blauvelt—1807.”]

Soon after this, Dr. Finley was induced to present to the public his very respectable “Sermon on the Baptism of John, shewing it to be a peculiar dispensation and no example for Christians”—from the following text—Acts xix.—5—“When they heard this they were baptised in the name of the Lord Jesus.”

The subject of baptism in general, and, especially, the question respecting the proper mode and subjects of it, was at this period much agitated and discussed, in the pulpit and in the private circle. Dr. Finley’s sermon was considered very seasonable and very useful. Its general object, which is faithfully and successfully pursued, is indicated in the title above inserted. The discourse displays clearness of discrimination, strength of argumentation, considerable critical skill and literary research. As it was expected to be considered in some measure controversial, in its nature, it was written with much more care and accuracy than the former discourse. This sermon raised Dr. Finley’s reputation, as a man of sound intellect and promising usefulness. [See this discourse—printed by “Shepard Kollock—Elizabeth-Town—1807.”]

This sermon was followed, in the next year, by Dr. Finley’s distinguished and popular, “Discourse on the

* For a more extensive view of this excellent man of God, see note N.

nature and design, the benefits and proper subjects of baptism, from Acts ii. 39. "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

This sermon in itself, possesses great originality and merit; and it was published under circumstances calculated to give it an increased estimation with the public:—in connexion with Dr. Smith's truly finished and eloquent sermon on the same general subject and with the full approbation of that eminent author. They were both published by "B. B. Hopkins & Co." of Philadelphia. Dr. Smith, in his preface, refers to Dr. Finley's sermon in the following words—"I can with pleasure refer to a discourse of the Rev. Robert Finley on the same subject, for a more ample elucidation of several points, from the analogy which subsists between the Mosaic and the Christian dispensations."

This sermon of Dr. Finley is extremely valuable and interesting, and ought to be possessed and studied by every parent. The matter comprised under its second head, is principally new, and calculated strikingly to represent the importance of this evangelic ordinance.

These discourses together, probably present as able and interesting a view of the subjects treated and sentiments maintained in them, as can be found within the same limits, in our language.

In connexion with the preceding subject, to show Dr. Finley's views of the important practical question, so much discussed recently in the Presbyterian Church, relating to the exercise of ecclesiastical discipline over baptised persons, the following extract, from the session

records of the congregation of Basking Ridge, is introduced:—

“*December 31, 1807.*—The session entered into a free conversation on the question—are all baptised persons proper subjects of the discipline of the church, and if so, how far will it be proper, at this time to attempt the disciplining of baptised persons, who are not members in full communion?—It was agreed unanimously, that baptised persons, from their relation to the church, not only *may*, but *ought to* experience the care and attention of the church—Whereupon:

1. Resolved, that the session of this church will in future extend their care to all persons, who by baptism are subjected, to its government.

2. Resolved, that a register be kept, of all families belonging to this congregation, for the inspection of the session at their meetings.

3. That there be four regular meetings of the session, in each year, for the purpose signified in the first resolution, on the following days—

4. Resolved, that the discipline to be administered to those not in full communion, shall never extend to calling them before the session, but only to counsel and admonition, and finally to a formal notice, that a continuance in sin will expose them, to be recorded as excluded from the privileges of the church, which might belong to them.”

Mr. Finley was requested to explain and enforce this subject, in his public discourses, at a proper time.

Two additional sermons, which were published in the “*New-Jersey Preacher*,” in July, 1813, complete the list of Dr. Finley’s publications—The one from Matthew v. 14. entitled “*The disciples of Christ the light of*

the world :” —the other from Philippians iii. 9.—“The benefits resulting from being found in Christ.”

In these discourses, Dr. Finley appears to have aimed, principally, to be useful. They are such as his talents and piety would naturally and easily produce, and they are such as the editors of the *New-Jersey Preacher* solicited from him—full of evangelic truth and vital godliness. Their style is more graceful and agreeable than that of his former productions.

Dr. Finley manifested great indifference with regard to the dress of his ideas. In this respect, he resembled many of the learned and excellent Scottish preachers and philosophers to whom he bore so near an alliance. His Creator had not endowed him richly with those delicate sensibilities and nice perceptions of taste, necessary to eminence in elegant composition: and he voluntarily permitted his capacity for this kind of excellence, to remain in a great degree, uncultivated. His grammatical and rhetorical improvements were ample. But while he successfully communicated his knowledge to others, he seemed, from choice, to make no effort to employ it to his own advantage in writing. Perspicuity, strength, and effect, were the great things at which he aimed. Ornament he did not employ. A correct skill for the graceful collocation of words in a sentence and harmonious sounding of periods, he did not possess. His style sometimes exhibits a want of ease and smoothness, in arrangement and expression. “But there is in his negligence a rude inartificial majesty.”* And the good sense, the uniform simplicity, the unaffected earnestness, and the excellent spirit, which characterize his

* Rambler.

discourses, render them highly respectable and agreeable. Had he written more, he would have written better. Our great regret is, that we possess so few of these pious and precious productions of his uncommonly strong, elevated and sanctified mind.

In presenting a summary view of this eminent *man of God*, we are called to contemplate an unusually pleasing combination and variety of peculiar excellencies.

Dr. Finley's person exceeded the ordinary size of men: he was about six feet in stature; erect and well proportioned; wide across the shoulders and deep through the breast; grave and contemplative in appearance; deliberate and dignified in his movements. The lineaments of his face were peculiar, and the expression of his countenance was striking. His hair, naturally black, was considerably whitened by the lapse of years and the toils of life. His forehead was unusually capacious and commanding. His eyes were blue, marked with a mixture of mildness and severity. His cheek bones were high and prominent. His nose, above the common size, was on the *Roman* model. His whole mien exhibited traces of *Scotch* extraction. Compliance and decision, gentleness and asperity, the winning softness of conciliation and affection, and the uncourtly sternness of a strong, original, self-possessed mind, seemed to mingle their traits, and to give variety, interest and energy, to the expression of his face.

The outlines of his character corresponded with his personal appearance. The features of his mind, original and peculiar, were conformed to no living model. Firmness and independence, in him, constituted signal and distinguishing traits. In conversation and acquaintance, he was open and candid, yet considerate and cautious: he was dignified without ostentation; authorita-

tive and determined, without arrogance or disdain: in opinion, he was steadfast and faithful to himself, but not intolerant to others: he was reluctant to admit an unfavourable impression respecting any person, and slow to manifest it, even to an enemy: he was plain and easy in manners; sufficiently attentive to person, dress and equipage, to be respectable, but decidedly opposed to show and splendour, to all compliances with useless forms and frivolous fashions. In receiving and entertaining a friend, he exhibited a singularly agreeable mixture of carelessness and simplicity, with cordiality and satisfaction.

The utmost frankness and sincerity ran through all his actions. Mean compliances, little artifices, cunning subterfuges, he utterly abhorred. In the latter years of his life, especially, a high degree of Christian gentleness and meekness, was remarked in his deportment. It was indeed eminently true of Dr. Finley, that whatever was originally unhappy or wrong, in his temper or deportment, he controlled, corrected and changed, while, at the same time, the high gifts of God, and the natural excellencies of his character, from good sense, from principle and from grace, he perseveringly and successfully cultivated and employed, until he was called to the general assembly of the spirits of just men made perfect.

As a pastor, Dr. Finley has rarely been excelled. His preaching, like himself, was not *resembled* to any known standard. He was often heard to say, that in early life, he was much attracted and influenced by the powerful eloquence and profound discussions of the Rev. Dr. Samuel S. Smith, from whom, in part, he received his theological instructions. For that *great* man,

he entertained, all his days, a very high esteem and veneration. But his genius was so peculiar and unaccommodating, and the native impulses of his mind towards something original and unusual, in thought, expression and action, so strong, that he could not bring himself to attempt imitation, or conformity to any proposed example. Therefore, casting himself upon the resources of his own mind, yielding to its strong, original impulses, and to the directing and governing influence of lively religious feeling, he pursued a new track, and formed a character, *sui generis*, which was generally admired.

In public prayer, Dr. Finley's manner was slow, but earnest; simple, but solemn. He was remarkable for making frequent and long pauses, especially in the beginning of this service. The thoughts and views which presented themselves, appeared so deeply to occupy and engross his mind, that he could scarcely proceed from sentence to sentence. His prayers were sensible, pious and devout. He was mighty in the scriptures, and hence his devotional performances were enriched with a great variety of appropriate scripture language. In consequence of his great zeal and devotedness, in this part of the service of the house of God, it was sometimes carried to an unusual length, but never so far as to become tedious and uninteresting.

Lecturing on portions of the scriptures, was with him a favourite mode of instruction, from the pulpit. And, in pursuing this plan, he manifested superior skill and judgment, in selecting, illustrating and applying the most important and useful matter which the passages suggested. A series of lectures, which he delivered to his congregation at Basking Ridge, on the epistle to the Romans, has been represented, by persons highly com-

petent to judge, and who had the happiness to hear them, as displaying in a very high degree, masculine vigour of understanding, fervent zeal, and eminent practical piety.

Dr. Finley was one of the most highly approved and useful preachers of his day. In his theological tenets, he was purely and rigidly orthodox. Divinity, in its various branches and departments, had been the subject of his laborious, constant and delightful study. The *word of God*, was indeed habitually the man of his counsel, the subject of his meditation, and the rejoicing of his heart. His experimental acquaintance with the operations of God's *Holy Spirit*, and with the exercises of the soul under divine influence, was deep and thorough. His sermons exhibited a copiousness of valuable matter, judicious arrangement, clearness of illustration, strong reasoning, animating, practical piety, and irresistible power. The sentiments with which he was regarded, as a preacher of the gospel, consisted more of that high esteem, strong approbation, and pious satisfaction, which sound sense, warm piety, and great exertions in a Christian minister produce, than of that light admiration and applause, excited by fine talents, finished sentences, brilliance of fancy, and cultivated gracefulness. He captivated the heart more than the imagination, and secured the approbation of the former more than the admiration of the latter.

If we were to analyze his intellectual powers, and his qualifications for eminence as a public speaker, and judge of them by the principles of taste and the rules of eloquence, as separated from the object to which they were devoted, from the service in which they were employed, and from the effect they always produced, we

should not pronounce them of the highest order. His voice was loud and commanding, rather than sweet and melodious—his elocution was strong and significant, rather than easy and graceful—his gestures bore an appearance of stiffness and negligence—he did not ordinarily employ unusual *excellence of speech*, or *the enticing words of man's wisdom*. Notwithstanding, he possessed and manifested a peculiar power and capacity to engage and impress the hearer's mind. This we are assured was the fact, in the metropolis of the nation. We are furnished with ample evidence, that this was the case, among the wealthy and cultivated citizens of Georgia. In the populous cities of New-York and Philadelphia, few preachers commanded more large and solemn assemblies. And, through his own state, in town and country, he was heard with the greatest attention and pleasure.

The effect usually attendant upon his preaching, was not produced by an artful, studied appeal to the passions, nor by the play of a sprightly and vivid imagination, nor by any premeditated stroke of eloquence. It was rather an effect naturally and imperceptibly created by his easy, earnest and solemn manner of address. On ordinary occasions, without effort and without design, he would gently draw the attention, gradually interest the hearer, steal on the sensibilities and affections of the mind, and so, imperceptibly bring the whole understanding and heart, into a state of painful commotion, or of pleasing captivity. The hearer would be pleased, impressed and affected—yet he could scarcely tell why. On surveying the preacher, his talents and faculties, in an abstract point of view, he would find little, of an extraordinary nature, to admire: but, on placing himself

again under the same voice and in similar circumstances, the same or a greater effect would certainly follow. The Creator had endowed Dr. Finley, with uncommon powers, which could be distinctly perceived, and which were extensively felt, but which cannot be fully described. It may be said, in general, that he saw clearly, felt strongly, and expressed himself with solemn earnestness—that sometimes his imagery was bold and striking, his description frequently rapid, ardent and overwhelming. After all, in estimating Dr. Finley's powers and oratory, we ought not to lose sight of the important truth, that the power of the spirit of the most high God, often rested on his head, penetrated his heart, and pervaded the hearts of his hearers and produced effects as wonderful as they were divine.

In those interesting seasons, of awakening and revival, which agitated his own mind with strong feeling and prompted him to corresponding efforts, he sometimes exhibited a spectacle in the sacred desk, which cannot now, after the lapse of many years, be contemplated without lively emotion. Then especially he was enabled to speak *in demonstration of the spirit and with power*. The multitude often listened with astonishment, and wept and trembled before him. They saw, that he preached, not to secure to himself a *name*, but for them a *crowd*. Pious sensibility and thoughtless hardness, were often deeply moved under his awakening discourses. His descriptions, comparisons and illustrations were often highly original, significant and striking.

During the *out-pouring of the spirit* in 1803, he was preaching, at a particular time, on the atonement and priesthood of Christ. In the progress of his discourse, after the subject in general had been pretty fully explain-

ed and the work, of Christ as Saviour, illustrated, he made a strong effort to convince sinners of the danger of neglecting Christ:—he represented their guilt and misery without Him in strong and suitable language:—he described them as approaching an awful precipice, beneath which the billows of divine wrath were rolling in fearful majesty:—every eye was fixed in deep and silent attention:—the breaking surges of divine vengeance seemed to send up a dreadful echo to the preacher's voice:—just at this moment of trembling anxiety, the speaker, as if to rescue the multitude from the dreadful ruin to which they were rushing, placed himself between them and the frightful brink:—and there, his countenance speaking terror and amazement, with gestures suited to his shrill, alarming notes, he cried out—“stand back—stand back—Oh! sinners, let me push you from this fiery deep!”—An electrical impulse could not, more rapidly, have pervaded the house:—the assembly, in general, appeared in a half rising posture, as if starting to recede with horror, from the abyss before them.

Dr. Finley in discharging various other pastoral duties, and in his intercourse with society, was as remarkable and perhaps as useful as he was in the pulpit. Whether solicited or not, he visited the sick of every age and of every character. The house of affliction he delighted to frequent and to bless with his instructions and prayers. The funeral attentions and services which he rendered, in his extensive congregation, were very numerous and often very laborious. With great solicitude and diligence would he search for impressed and inquiring souls, that he might impart encouragement, relief and comfort to the troubled mind. It was his

custom on at least one day of every week, and frequently more, to mount his horse towards evening, and proceed slowly and solemnly towards some retired corner of his congregation, there, by appointment to meet a little assembly of immortal creatures, often of the obscure and indigent, to pour out his soul before them, in instructions, entreaties and prayers, for their everlasting salvation. He appeared to be always engaged in the sacred business of his profession. When he went about, like his great Master and model, it was to *do good*. In the friendly visit, the occasional call, the unexpected interview, by the fireside or on the way, he was a witness and a monitor for God. He carried, with him, a savour of piety, which made him alike precious to the good, and venerable to the wicked. His moral temperament was warm and active, and his religious frames, his faith and love, his spiritual hopes and comforts, through divine grace, were rendered so uniform and uninterrupted in their character and influence, that he was always alive on the subject of religion and to the interests of souls. Hence, it appeared to be in a very peculiar degree, as *his meat and his drink to do the will of Him that sent him*.

His ordinary conversation was uncommonly plain, judicious and sensible, always interspersed and enriched with pious remarks and reflections. Practical piety was interwoven with all the ordinary and extraordinary feelings, views, and transactions of his life—so that he was, “a burning and a shining light,” shedding abroad his salutary radiance, equally in public and in private. No person could spend, even a short time in his company, without being highly pleased, and receiving some useful hints, or seasonable instruction. His common obser-

vations on every subject bore marks of wisdom, propriety and force. His society being very agreeable and useful, was highly appreciated by all classes of people. He possessed in a remarkable degree, the faculty of inspiring confidence, esteem and regard for him, in the minds of others, young and old, cultivated and plain, acquaintances and strangers. To this faculty, in a considerable degree, is to be attributed the popularity and influence which Dr. Finley, so extensively shared, in the church and in the world.

As a man of sound scholarship and useful science, few men have ranked higher. He had been early and constantly an attentive observer of human life and so became well versed in knowledge of the world. His philosophical attainments were very thorough and respectable. As he studied to extend his capacity for usefulness, more than to acquire fame, his improvements were solid rather than splendid, and consisted in an extensive enlargement of the understanding rather than in a cultivation of the finer powers of taste and imagination. Splendour and admiration, were in his view, things of very little value. Hence solidity of thought, fertility of resource, strength of conception, appeared to him vastly more important and desirable, than the most improved capacity to embellish, amuse and fascinate. There was in his mind and character a constitutional propensity to grasp the strong and prominent points of every subject and every science, and this propensity he cherished and indulged from principle. He perceived the strong and urgent demands of the church for his active services: he felt that life was too short and his powers too feeble to accomplish all he would wish: and hence he

resolved to obtain those requisites first, which are most essential to the greatest practical utility.

In his knowledge of languages he excelled most men of his age. He had studied the English tongue with great closeness of investigation and soundness of reflection: he understood it well in theory and in practice: his knowledge of its principles was both grammatical and philosophical. Although he did not shine in great excellence or elegance of composition, he was admirably qualified to illustrate and to teach the important practical parts of the English language. In the Hebrew tongue, his proficiency was sufficient to enable him, to refer with ease and accuracy, to the original language of the Bible, for a solution of any doubts that existed respecting the correctness of our translation, and with facility to communicate the elements of it to learners. But in the Greek and Latin, his eminence and superiority were more decided and acknowledged. To a careful and finished education, in classical science, had been added the accumulating improvements, of more than twenty years experience and actual service in the business of teaching.

Dr. Finley possessed an extraordinary capacity for business. He was more admired, however, for his deliberation, comprehensiveness and accuracy, than for his quickness of conception, or rapidity of execution. He could embrace and pursue, with ease and efficacy, different kinds of business at the same time. All his transactions were accomplished with great facility, without bustle, and apparently almost without effort. Patience and perseverance, judicious enterprise and zealous public spirit, were prominent traits in his character. The village and the country around him, felt happily the

influence of his industry and skill in agriculture* and in various other species of public improvement. With his judicious economy, was combined a high spirit of liberality. His beneficence extended to the poor and unfortunate—to infant congregations and rising churches—to poor and pious young men, preparing for the sacred office—to the cause of missions† in general—and to various public charitable institutions. His bounty, bestowed at different times, on the interests of science and religion, connected with the literary and theological establishments at Princeton, was unusually large, al-

* In this business his principles and practice corresponded with the sentiments of the Mantuan *Bard*, whose science, in husbandry, was little surpassed by his poetic taste and beauty.

“Laudato ingentia rura,

Exiguum colito.” Georg :

Nor is this an employment unworthy the attentive study and practical regard of any man in whatever profession engaged.

“Quinctius Cincinnatus, omnium consensu, dictator est dictus. Ille, spes unica imperii Romani, trans Tiberim, quatuor jugerum, colebat agrum.”—*Viri Romae*.

† The following statement, on this subject ; has been recently presented to the writer by a highly respectable minister of the gospel, who received the communication, in confidence, from Dr. Finley, a short time before his removal to the south:—

They were returning together from a meeting of the presbytery, to which both belonged. A conversation on the subject of missions took place. Dr. Finley observed to his friend, that he thought the general assembly of the presbyterian church had not engaged in the business of missions, so extensively and zealously as they ought, and especially that they had been very remiss in paying so little attention to the subject of *foreign missions*. After making some general remarks in relation to these objects, Dr. Finley proceeded to say, that he had made up his mind to offer himself in a short time to the general assembly as a missionary to go to the east, to be employed under their direction and that he intended to present them with about \$500, to lay the foundation of a fund for the purpose of prosecuting and promoting this object. Circumstances, recently ascertained, create a belief ; that the particular place, of missionary labours intended, was the contemplated colony of free blacks, to be formed, on the coast of Africa, and eventually other destitute parts of that great continent.

most beyond his means: and of his liberality of feeling and intention, towards the colonization society, we are furnished with an honourable testimony, in the letter from my correspondent at Washington.

His attendance on the judicatories of the church was punctual and faithful. In most of the important transactions of the church, he bore a conspicuous part. Modest and unassuming, more ready to *hear* than to *speak*, he seldom engaged deeply in public debates. There were occasions, however, on which his zeal predominated over his diffidence, and forced him into discussion. At these times, he displayed, both in appearance and address, his characteristic plainness, dignity and power.

On the whole, Dr. Finley's rise and eminence in his profession, must be ascribed to the joint influence of his own talents and exertions, and to the benignant care and assistance of Divine Providence. He had no family influence to bring him forward and recommend him to public regard: no powerful and devoted friends, to patronize and promote him: no patrimonial fortune, nor parental laurels, on which to repose. The native activity and vigour of his mind were extraordinary, and the ardent impulses of his soul to be good and to do good, stimulated his powers, prescribed his course, and conducted him to true greatness and true glory.

———“Vitiis nemo sine nascitur: optimus ille est,
Qui minimis urgetur.”

Hon.

NOTES.

NOTE A.

DANGERS OF SENDING SONS TOO EARLY TO COLLEGE.

PLACING sons in college, at this very early age, is extremely imprudent and hazardous. Very few experiments of this kind, progress and result so happily as that before us, even with the advantage of a faithful father's care. It is obvious, that when the pupil's mind is feeble and immature, his capacity must be so circumscribed, that he cannot proceed in his studies with so much honour, ease and advantage to himself, viewing the case in the most favourable light, as he would after a few years more, occupied in preparatory study, in establishing habits of application, and in acquiring a wider compass of general improvement. Parents and guardians, as well as the students, are great losers, in most cases, by the very early introduction of pupils into college, inasmuch as they do not obtain so great an amount of solid benefit, as they probably would, by a little more delay, to remunerate them for their attention, anxiety and expense.

But the morals of youth are exposed to dangers incalculably great and serious, by their being placed in college, at this tender and inexperienced age, from under the eye of their parents and teachers,* among a promis-

* *Imberbis Juvenis, tandem custode remoto,
Cereus in vitium flecti. monitoribus asper,
Utilium tardus provisor, prædignus æris....*HOR. AR. POET.

cuous multitude of youth, collected from almost every part of our land, and possessing every variety of character, principle and habit. This is believed to be the case, even with regard to the best regulated colleges in this country. A government, which, in its administration, is enforced principally, if not exclusively, by moral and prudential motives, and which, in all its operations, relies for its success and utility, on the honour, ingenuousness and emulation of its subjects, is not calculated for children and boys. In general, no previous instruction and care of parents and teachers can, without the special grace of God, so firmly establish youth in good principles and habits, as to fortify them against the seductions of vice, at this early age, and justify their being placed in a situation in which temptation, in its most captivating forms, constantly addresses them, and in which they are left, as their only or principal security, to the genuineness and stability of their moral principles and feelings.

Sound policy, and prudent regard to the real welfare of colleges, should prompt their officers to discourage the application of very young students for admission. It is not to be apprehended that they will immediately become ringleaders in turbulence and disorder; but it is reasonable to suppose that they may constitute the materials, with which the really corrupt and disorganizing commence their tumultuous operations in resisting government and order. Should they resist or escape, for a season, the danger from this source, to which, from their inexperience and unsuspecting temper, they are peculiarly exposed; from the length of time they are to remain in college, they enjoy every opportunity necessary to render them, before they complete their

course, inveterately expert and sagacious in every corrupt and destructive art and practice. When we consider, that the pupils placed in college thus prematurely, in general, are such as possess the finest minds—as have made the best proficiency in learning—as are attached to the most wealthy, intelligent and honourable families—and as afford the brightest prospects of success in study, of doing credit to their friends and to the institution, and of usefulness to the state, the church or the world—how lamentable is it, that they should be placed in jeopardy at this critical and interesting moment! Were the great mass of the students farther advanced in years, and more mature in understanding, it is highly probable that the convulsions and revolutions experienced recently in the colleges and universities of the United States, would much less frequently occur.

In support of the ideas here suggested, we might, from personal knowledge and observation, recur to many mournful instances, in which amiable and interesting boys, who came from home very young, giving evidence of excellent disposition and virtuous tendency of mind, of good domestic government and scholastic instruction, have soon, on entering college and mingling with the promiscuous crowd, changed the purity and simplicity of their manners, become indolent in study, extravagant in dress and expenditure, addicted to vice, and a sacrifice to the imprudence and precipitance of those who superintended and directed their movements in life.

What then, it may be asked, is to be done with boys, who have been put to the studies preparatory to college very early, and are found fit to become members, in a low class, at ten, twelve, thirteen years of age? Let them be prepared, in a private and less exposed situation,

for a higher class in college: let them be made to pay much more attention than is usual in academies, to English studies, arithmetic, book-keeping, letter-writing composition, geography, history: let them study the French, Italian and Hebrew languages, Jewish, Christian, Grecian and Roman antiquities: and let them prosecute the classical studies to a greater extent than is common, by reading the whole of those authors, a part of which is ordinarily esteemed sufficient, and by studying carefully several Roman and Grecian writers not usually read at all, such as *Satiræ Juvenalis*, *Cicero de amicitia*, *de natura*, *de oratore*, *Deorum*, &c. of the former, and *Thucydides*, *Longinus*, &c. of the latter.

NOTE B.

ADVANTAGE OF TEACHING TO YOUNG MEN.

DR. WITHERSPOON, experienced and enlightened on every subject, was deeply convinced of the usefulness of this employment to a young man, and recommended it to Mr. Finley and to many others, with great earnestness.

Every teacher is himself a learner, for some time at least, in the common language of the country, "he is going to school." It being his duty to explain clearly and communicate promptly to others, to judge of their performances and correct their errors, he is impelled to view accurately, to investigate deeply and to make himself master of the author, language or science, which he teaches. By teaching what he does know, he acquires it more thoroughly and renders it familiar to his mind and permanent in his recollection.

Not only does he improve in science, but, what is unspeakably important, he gains knowledge of the human character and forms habits of exertion and of business, by this employment. A school is a little world—a teacher is an observer of all that takes place within it. Within his narrow limits and in the character and conduct of the small company that surrounds him from day to day, he may see partially exhibited, the talents, designs, passions and machinations of all descriptions of persons

who display themselves on the theatre of life. On the one side of this little community, he sees integrity and virtue, humbly and diligently devoted to their object:—On another, ambition and restlessness, contriving, fretting and struggling. Soon the forward, deceitful, arrogant temper will be discovered, assuming its plausible exterior and claiming the high consideration due to its pretended merits. Here strong passion, turbulence and noise will manifest themselves—there artful, lurking, insidious vice. Here sluggishness and shameless falsehood—there dulness and imbecility. In one place will be exhibited the certain success of patient and persevering application with moderate powers—in another the lamentable deficiency of unsteady efforts, even with the noble capacity and enterprise of genius. The collisions of interest; the conflicts of passion and power; the persecutions and injuries of unresisting meekness and merit—are soon and frequently referred to the teacher as an umpire. He must hold his court—investigate character—pry into motive—hear evidence—graduate crime on the scale of guilt—pronounce sentence—inflict punishment—prescribe remedies for disorder—suggest and enforce motives to obedience adapted to the dispositions and tempers of all who are concerned in the passing scene. After a course of employment and experience, like this, the young man goes out into the world to meet, on a larger scale, the same characters, tempers, arts and vices, which he has seen exhibited in his little commonwealth. He meets scarcely any thing new—any thing which he is not prepared to expect and encounter. This knowledge is essential to true greatness of character and eminent success in the world. The earlier it is acquired, the more immediate, easy and rapid is the progress to-

wards distinction in honour and usefulness. Other means* will eventually secure the advantages which have been suggested, as arising out of this occupation, but by a much more slow and devious process. History exposes the springs and windings of human life. But the method of acquiring practical qualifications for usefulness in the world, here referred to, considered by itself, unites more advantages, is more immediate and extensive in the benefits it produces, than any other separate measure that can be suggested, and probably, in most cases, more than all others that could be employed by a literary youth.—The kind of discipline and drilling

* That, resorted to, in early life by the illustrious Virginian patriot and orator, Patrick Henry, of which his eloquent biographer, William Wirt, Esq. has given us an interesting detail, in his splendid view of that great man, published at Philadelphia 1817, pages 9 and 10, was happily successful—"He found another relief, too, in the frequent opportunities now afforded him of pursuing his favourite study of the human character. The character of every customer underwent his scrutiny: and that not with reference either to the integrity or solvency of the individual, in which one would suppose that Mr Henry would feel himself most interested: but in relation to the structure of his mind the general cast of his opinions, the motives and principles which influenced his actions, and what may be called the philosophy of his character." The account of Mr. Henry's manner, stated by Mr. Wirt, is this—"That whenever a company of his customers met in the store, which frequently happened on the last day of the week, and were, themselves, sufficiently gay and animated to talk and act as nature prompted, without concealment, without reserve, he would take no part in their discussions, but listen with a silence as deep and attentive, as if under the influence of some potent charm. If on the contrary, they were dull and silent, he would, without betraying his drift, task himself to set them in motion, and excite them to remark, collision and exclamation. He was peculiarly delighted with comparing their characters, and ascertaining how they would, severally, act, in given situations. With this view he would state an hypothetic case, and call for their opinions, one by one, as to the conduct which would be proper in it. If they differed, he would demand their reasons, and enjoy highly, the debates in which he would thus involve them. By multiplying and varying those imaginary cases at pleasure, he ascertained the general course of human opinion, and formed for himself, as it were, a graduated scale of the motives and conduct, which are natural to man."

that the mind is daily subject to in this business, strengthens and improves all its faculties. Could young gentlemen be induced, after completing their collegiate course, to spend a few years in this occupation, the public would be benefitted by it, as well as themselves. Grammar schools would be increased in number as well as improved in quality: and the means of education more extensively enjoyed through the country, in general.

The principles here advanced and the practice recommended, derive importance and support from the fact, that a number of the principal characters in our country—in the pulpit—at the bar—in the practice of medicine—on the tribunals of justice—in the first ranks of military honour—and at the very head of departments in government:—have in early life, participated in the labours and benefits of instructing and governing seminaries of learning. And on the whole, from mature consideration of the subject, it is believed, that this employment, if continued sufficiently, has such an influence on the mind, habit and character of an intelligent, judicious and reflecting young man, as to secure to him peculiarly solid and valuable advantages from it.

NOTE C.

SKETCH OF

REV. JAMES FRANCIS ARMSTRONG.

THE following brief sketches of the Rev. Mr. James Francis Armstrong, were published soon after his decease, in a respectable paper printed weekly in Trenton. The writer sincerely regrets his not being able to devote more time and attention to the subject of this biographical notice; a subject which will long be interesting and dear to the members of the Presbytery of New-Brunswick, to the congregations of Trenton and Lawrence, and to a very numerous, and highly respectable circle of relatives and acquaintances.

SACRED TO THE MEMORY OF
THE REV. JAMES FRANCIS ARMSTRONG,
LATE PASTOR OF THE PRESBYTERIAN CHURCH
IN TRENTON,

Who departed this life on the 19th day of January, 1816.

He was born in the year 1750, in the township of West Nottingham, in the present state, then province of Maryland. His father, who was a respectable elder in the church, and an eminently pious man, early placed him at a classical school in Fag's Manor, under the di-

rection of the reverend and deservedly distinguished Mr. John Blair, afterwards Vice-President and Professor of Divinity, in the college of New-Jersey. Mr. Armstrong, in this elementary stage of his education, was marked as a youth of prompt talents, and promising hopes. After having passed through the usual course of the classics at that seminary, he was removed to the College of New-Jersey, in the fall of the year 1771, and entered the junior class. He was at that time a young man of very sprightly parts, and passed his examinations with reputation. But his father being peculiarly solicitous for his moral improvement, induced the President, the Rev. Dr. Witherspoon, to receive him as a member of his family. Here he contracted that profound reverence for his venerable preceptor, which marked all his conduct in the college, and was a distinguishing feature in his character, to the latest period of his life.

In the year 1773, he was admitted to the degree of bachelor of arts; and having continued to cultivate the studies of theology, between two and three years longer, he was licensed to preach the gospel, about the commencement of the revolutionary war for the existence and independence of the American republic. A zealous friend of his country, he early entered the revolutionary army as a chaplain; and being of a vigorous and athletic constitution, and of great bravery, as well as sincere piety, he served in this arduous war, according to the demands of duty, or the exigencies of the times, both as an enterprising soldier, and a faithful minister of the gospel; and it was not a little to his honour, that, in the midst of so many scenes of peculiar temptation, he was never ashamed of the gospel of Christ, but came through all its perils and seductions, with a char-

acter without reproach as a brave citizen, and his holy ministry unstained by any unhallowed conformity to the manners of the world.

Having received a cordial invitation to assume the pastoral charge of the Presbyterian church in Trenton, he entered upon it in the year 1785, with the humility and faith of a Christian bishop. Connected with the serious duties which this office imposed upon him, he accepted the additional charge of the church at Maidenhead, and in fulfilling the multiplied services of the vineyard of his Lord, he continued as his health would permit, till the period of his death. Towards the decline of life, he was visited with rheumatic affections of uncommon severity, occasioned by the arduous services, to which his active spirit exposed him, during his military career. These he bore with uncommon fortitude, and pious resignation to the will of Heaven. They necessarily created some partial interruptions in his parochial obligations.

But the zeal of his ministerial friends to serve him, contributed to render these interruptions little felt. The warmth of his fraternal affections and his devotion to the service of the church, cheerfully called to his relief, whenever it became necessary, every aid which his brethren, who loved equally the ardour of his piety, and the generous warmth of his friendship, could bestow.

The character of his discourses in the pulpit was generally fervent, the principles of his theology orthodox and scriptural. In his friendship he was ardent and sincere; in his piety he was devout, keeping a faithful register of the religious exercises of his mind for many years; and though firm and established in his own principles, he embraced with distinguished candour and

charity, all who appeared to be the sincere disciples of his blessed Saviour.

Extract from a sermon delivered at the funeral of the Rev. James F. Armstrong, late pastor of the presbyterian church in this city by the Rev. Dr. Miller of Princeton.

With regard to the reverend and respected brother, whose remains now lie before us, about to be deposited in the house appointed for all living, he is gone beyond the reach of our eulogies and our memorials. He needs not the praise of men. While we bend over his lifeless corpse, with tender and mournful recollections, his disenthralled and sanctified spirit is enjoying, we humbly trust, the presence and the smiles of his God and Saviour. He was well known to you all; to many of you longer and more intimately than to the speaker. There is therefore the less occasion of my dwelling long on the circumstances of his life, or upon his general character.

Your departed pastor was a native of the state of Maryland, where he was born in the year 1750. His parents were highly respectable, and in particular eminent for their piety. They trained up this their son in the nurture and admonition of the Lord; and at a very early period of life he received those religious impressions, which concurring with the earnest wishes of a pious father, determined him to consecrate himself to the work of the gospel ministry. After making the usual preliminary acquirements, he entered the college of New-Jersey; and having completed the course of study in that institution, he received its honours in the Autumn of the year 1773.

In a short time after leaving college, he entered on his theological studies under the direction of the venerable Dr. Witherspoon, and completed them just about the commencement of the revolutionary war; when, fired with that patriotic ardour, which distinguished him throughout life, he determined to join the army, which was fighting the battles of his country. He accordingly entered it in the capacity of a chaplain; in which capacity he served with fidelity and reputation, during the whole of the revolutionary contest.

At the close of the war, he formed a matrimonial connexion with the family of Robert James Livingston, Esq. of the state of New-York, soon after which he was engaged for more than a year in ministering to the church in Elizabeth-Town, in this state. In the year 1785, the church in this city, which had become, a short time before, vacant by the decease of the Rev. Dr. Spencer, invited him to take the pastoral charge of it, in connexion with that of Maidenhead. He accepted the call, and was settled as the pastor of these united congregations, in the course of that year.

In 1799, he was elected a trustee of the College of New-Jersey, in which office he continued till his death. And few of the members of that board, as long as he enjoyed a tolerable share of health, were more punctual in their attendance on its meetings, or more ardent in their zeal for the interests of the institution, than your deceased pastor.

He had been seven or eight years settled in this place, when he was attacked by that distressing and obstinate disease, which was the burden of all his after life; and by which a frame, once the most athletic and vigorous, was gradually enfeebled, borne down, and finally

brought to the dust. The foundation of this disease was supposed to have been laid, at least in part, by the privations and sufferings which he underwent during his connexion with the army. It is certain, that through the whole of that connexion, his enterprise and bravery led him to encounter, with cheerfulness, and even beyond what his official duty demanded, every hardship incident to military life.

With respect to the character and the success of his labours among you, my brethren, there needs no testimony from me. You have seen him, for near thirty years, going in and out before you, labouring with assiduity, and during a great part of the time, under the pressure of disease, for your spiritual welfare. You have seen him addressing you with affectionate earnestness, when his enfeebled frame was scarcely able to maintain an erect posture in the sacred desk. You have heard him lamenting, in the tenderest terms, his inability to serve you in a more active manner. And you have seen him manifesting with frequency his earnest desire to promote your best interest, even when weakness compelled him to be absent from the solemn assembly.

But why enlarge on these topics, before those who knew him so well? Or why dwell upon points of excellence in his character, which all acknowledged? The warmth of his friendship; his peculiar urbanity; his domestic virtues; his attachment to evangelical truth; his decided friendliness to vital piety; his punctuality, as long as he had strength to go abroad, in attending on the judicatories of the church:—these, among the many excellent traits of character exhibited by the pastor of whom you have just taken leave, will no doubt be re-

membered with respect and with mournful pleasure, for a long time to come.

More than once have I witnessed, during his weakness and decline, not only the anxious exercises of one who watched over the interests of his own soul with a sacred jealousy; but also the affectionate aspirations of his heart for the eternal welfare of his family and flock. Farewell! afflicted, beloved man, farewell! We shall see thee again! see thee, we trust, no more the pale victim of weakness, disease and death; but in the image and the train of our blessed Master, and in all the immortal youth and health and lustre of his glorified family!—May it then, O may it then appear, that all thine anxious prayers, and all thine indefatigable labours for the spiritual benefit of those who were so dear to thine heart, have not been in vain in the Lord!



NOTE D.

SKETCH OF REV. GILBERT T. SNOWDEN.

REV. GILBERT TENNENT SNOWDEN, was born A. D. 1766. He enjoyed in a peculiar degree the advantages of early, pious instruction and discipline : and his youthful education was of the most thorough and liberal kind. After completing the course of study preparatory to the sacred office, he was licensed to preach the gospel, by the presbytery of Philadelphia. On the 24th day of November, 1790, he was transferred to the presbytery of New-Brunswick and solemnly ordained, by the same, to the work of the ministry and installed pastor of the congregation of Cranbury.—On the 20th of February, 1797, in the eighth year of his ministry and in the thirty-second of his age, his respectable and useful labours, in the church, were closed by death. The following appropriate and elegant sketch, of his character, is extracted from a sermon delivered at his funeral, by the Rev. Dr. Samuel S. Smith, president of the college of New-Jersey ; which discourse was afterwards published in Philadelphia, by Messrs. Ormrod and Conrad.

“ Your pastor has been removed from you, by a sudden and unexpected stroke of providence, almost in the morning of life, and the beginning of his usefulness. Young, active, and diligent in the duties of his holy calling, I am persuaded he has created a deep and tender

interest in each of your hearts. And I perceive that, in this event, you mourn the loss, not only of an excellent man, and a worthy and respectable minister of the gospel, but of a monitor, a comforter, a friend, and, may I not add notwithstanding his age? even of a Father in Christ Jesus.

“The best eulogy of Mr. Gilbert T. Snowden would be a faithful history of himself. I cannot here attempt minutely to trace it. A few only of the prominent features of his character I shall endeavour to sketch. And I shall study to do it with that simplicity and plainness that becomes a narrative of truth.—Early in life, in the studies both of the school and of the college, he discovered a promptness of parts, and ardour of mind that presaged under a prudent and wise direction, great respectability and usefulness, in riper age. Blessed with a pious domestic education, the principles of religion made an early impression on his mind. And notwithstanding the great vivacity of his natural disposition, which so often proves a snare to youth, the restraints of principle, of reason and of conscience, still retained their influence. The same happy principles, under the direction of divine grace, led him eventually to the justest sentiments of his duty to God, and to mankind. His deep and earnest concern for the things that belonged to his eternal peace issued in a calm and settled hope in the divine mercy through Jesus Christ. His religion rested on the Rock of ages. And a fervent spirit of piety animated all his private virtues, and his public duties.

“For a short time after receiving his first degree in the arts, he applied himself to the study of the laws of his country. But inflamed with the love of doing good,

and the desire of consecrating his talents to his Saviour, he relinquished the pursuit of that honourable and useful profession, for one that attracted him still more, as being more immediately connected with the glory of his Redeemer, and the immortal interests of his fellow men. An anecdote relative to this subject, which he sometimes repeated to his friends, is, perhaps, not unworthy of being mentioned in this place. His mind being naturally ardent and aspiring, he entered on the studies of jurisprudence and politics with elevated and ambitious views. He pursued them with indefatigable application, and was making such proficiency as promised success to his wishes. At this period, the death of an eminent attorney who enjoyed great reputation at the bar, and had risen to some of the first honours in his country, struck his mind with one of those trains of reflection which sometimes spring from particular events, and have a great influence on the character and pursuits of life, and which can hardly be accounted for except by a secret agency of Divine Providence. He asked himself, what now is fame, or wealth, or all the honours and splendours of this world to him who can enjoy them no more? In a few days, all the boasted distinctions among mankind which too often foster vanity and pride, shall be laid in the dust. All that they *have been* is then nothing, that only is real which they *shall be* forever. My *earthly* ambition I see is vain, I will look to *higher* objects, and give it scope in a *boundless and eternal* scene—I will seek *an inheritance that is uncorrupted, undefiled and that fadeth not away*—I will aspire to glory only in that heavenly kingdom, where *they that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and*

ever. From that moment he devoted his whole attention to the ministry of the gospel.

“To embrace the office of the ministry is, in our country, to abandon the road of civil honours and emoluments. It is, when we consider merely the splendours and dignities of the present world, to confine genius and talents to an humble sphere, from which they can never hope to emerge. It is to embrace a voluntary poverty,* and, by two contradictory caprices of public opinion, to be obliged to maintain the appearance of a certain rank and fortune, and yet be rigidly precluded, except at the risk of reputation and usefulness, from the means of attaining or improving either. It is one, and no inconsiderable proof, of a sincere and zealous piety in your departed pastor, that he renounced the prospects to which he was invited, in pursuing the first profession he had chosen; and that he devoted to the service of Christ, his Master, a genteel and easy patrimony, derived from a parent whose industry had procured for him an honourable affluence. But you, my brethren, had other proofs of his sincerity and piety. *You were witnesses how holily, how diligently and unblameably he behaved himself among you who believe; with what faithfulness and zeal he preached the gospel; with what firmness he reprovèd the disorderly; with what tenderness he consoled the afflicted; with what paternal assiduity he visited your families, and taught you, according to the apostolic example, from house to house. The affectionate attachment to him which you manifested in life; this numerous assembly that attends his remains to*

* I mean in comparison with the fortunes which men of talents acquire in other lawful professions.

the dust; and the grief that is settled on every countenance, strongly attest the fidelity and prudence with which he discharged his pastoral functions in the midst of you. He recommended himself to every man's judgment, and to every man's heart.

“Mr. Snowden's piety to God was united with the most amiable and benevolent attentions to mankind. His charities were liberal. His social dispositions warmly attached the affections of the people of his charge, and gained a ready access to their hearts, for those pious reflections which he was prone to mingle with the cheerfulness of conversation. Religion in him bore nothing gloomy or austere in his aspect, or allied to superstition in its practice. If in the first moments of his religious zeal, the native ardour of his mind seizing on objects so great, and so new to him, as those of the eternal world, led him to form ideas of piety above the present standard and condition of human nature, reflection, judgment and acquaintance with the Holy Scriptures soon enabled him to correct them, and to frame to himself a system of virtue and practical holiness, highly rational and just. His pious affections seemed to be habitually in *act*, and to mingle themselves with every domestic, social and public engagement. His conversation was always cheerful and animated, his dispositions to society warm and affectionate, his spirit candid and liberal, and along with the great principles of piety, justice and charity, he considered it as incumbent on a Christian, according to the apostolic direction to cultivate ‘whatsoever things are *lovely*, whatsoever things are of *good* report: and, if there is any *virtue*, if there is any *praise*; to think of these things.’* ”

* Philippians, iv. 8.

“Your deceased minister and friend is to be considered, not only as a faithful *pastor*, but as an useful *man*. He was growing into great importance and respectability in the judicatories of the church. And the flourishing circumstances of this congregation—the decency of its public worship—the order of its finances—the regularity of its discipline—the accuracy of its records—and the readiness and pleasure with which the reciprocal duties which a people owe to their pastor have been discharged, are all so many monuments to his praise. His counsel and example promoted industry. He was forward in advancing every scheme of improvement among the people. An excellent citizen himself, he inculcated the duties of good citizenship, as being among the essential virtues of Christianity. Vigilant for the public *liberty*, he knew that liberty itself could not exist without *subordination to laws*. An enemy to faction and sedition—abhorring those intrigues, cabals, and slanders that tend to disturb the peace of the state, he ever taught it to be as much the duty of a good man to submit to the higher powers in the execution of their lawful functions, as to be prudent and circumspect in the use of that portion of sovereignty that each citizen enjoys, by which those powers themselves are appointed.—But what shall I say?—as a citizen—as a neighbour—as a friend—as an active, useful, amiable member of society, you were witnesses of his virtues, and, I am persuaded, you will long hold the memory of them dear.—As a pastor you loved him. You now follow him with your tears and sighs to his grave. Every family thinks it has lost in him a brother or a father. He has left, I trust, in your houses and in your hearts, those precious seeds of piety and truth

which will spring up, and bear fruit to the glory of God, when he has received his reward.”

The following passage is added from the same discourse, as a striking instance, of that superior kind of eloquence, for which the writer, of the preceding elegant view of Mr. Snowden, is so highly distinguished, and as presenting reflections suited to the occasion and appropriate to the character of the deceased:—

“For himself, though just in the freshness and vigour of life, and in the midst of prospects of usefulness and reputation that were daily enlarging, it has pleased a sovereign Providence to call him away from a young and tender family—from a bereaved congregation—and from his labours in the church of Christ.—Obscure, often, and mysterious are thy dispensations, infinite God! But though clouds and ‘darkness appeared to be round about thee,’ we believe and confess that ‘justice and judgment are the habitation of thy throne, mercy and truth forever go before thy face!’* *He rests from his labours and his works do follow him.* Let this be the consolation of surviving mourners. Though the stroke is painful—though the bereavement is severe, and grief for a moment, may overwhelm the weakness of human nature; yet a pious man will not murmur against the will of God—a good man would not wish to call him away from the felicity that he enjoys. Our own self-love must yield to the considerations of his superior happiness and glory.”

* Psalms, xcvii. 2, and lxxxix. 14.



NOTE E.

SKETCH OF THE REV. JOSEPH CLARK, D.D.

JOSEPH CLARK was born October 21st, 1751, near Elizabeth-Town, New-Jersey. His father was a man of more than ordinary worth, and his mother was eminently pious. Mr. Clark regarded the good example and pious instruction of his excellent mother, as having been the principal means employed by the Heavenly Father, to bring him to penitence and piety. At an early age he felt the power of religion, and was admitted a member of the presbyterian church at Elizabeth-Town, under the ministry of the Rev. James Caldwell. After he had passed his twentieth year, his views were elevated above the ordinary pursuits of men, and fixed upon the service of God in the ministry of his Son.

Henceforth his studies and his whole attention were directed to this great object. He encountered many difficulties and embarrassments in prosecuting his purpose, and consequently advanced slowly in the path he had chosen. He manifested a very great degree of patience, industry and perseverance, in pressing towards the object of pursuit. The confusion created by the American revolution, retarded his progress. When the British entered New-Jersey, he left college, and joined the American army. He continued several years in the service of his country, rendered important aid in the

revolutionary contest, and received attentions from distinguished military characters, very flattering to a youth of his age. At length, after many interruptions, he was honoured with the degree of bachelor of arts, in the college of New-Jersey, A. D. 1781, just at the close of his twenty-ninth year. Anxious to be engaged in the great and good work in contemplation, he entered upon his course of theological study without delay. The principal part of his theological instructions, he received from that venerable father* in the church, and distinguished teacher of divinity and ecclesiastical history, the Rev. Dr. John Woodhull, pastor of the first presbyterian congregation of Freehold, Monmouth, New-Jersey, with whom Mr. Clark resided some time, prosecuting his studies preparatory to the ministry, and improving himself, by assisting his reverend preceptor in the instruction of the highly respectable grammar school, which he had established, and was then superintending, at the place of his residence.

Having successfully accomplished the course of study usually prescribed to candidates for the sacred office, he was licensed, on the twenty-third day of April, A. D. 1783, by the Presbytery of New-Brunswick, to preach the gospel of Christ. On the twenty-first of October following, he was appointed, as a stated supply for six months, for the vacant congregation at Allentown. On the fifteenth day of June, 1784, Mr. Clark was solemnly

* This honourable appellation is justly due to that distinguished minister of the gospel, on account of his having been a zealous and active partaker in most of the important measures by which the Presbyterian Church in the United States was originally established, and by which, under God, it has been conducted to its present state of prosperity. In addition to this, it is believed to be a fact, that he has sustained the office of an ordained minister of Jesus Christ, a greater number of years, than any other individual now living, in the Presbyterian Church.

ordained, *sine titulo*,* to the work of the holy ministry, by the Presbytery of New-Brunswick; the Synod of New-York and New-Jersey having been previously consulted respecting the expediency of that transaction, and having approved the contemplated measure.

Very soon after Mr. Clark commenced his visits and occasional ministrations at Allentown, as a licentiate, the people of that place manifested a strong predilection for his person and services, which in a short time resulted in their giving him a regular "call, to undertake the pastoral office in said congregation." Although this became immediately the stated place of his ministerial labours, he did not regularly accept the call, which had been put into his hands for consideration, until June 1788, when he was installed pastor of that congregation by the Presbytery of New-Brunswick.

Mr. Clark very soon acquired the esteem and confidence of his brethren in the ministry, and became highly respectable for his talents, his prudence and his piety, in the eyes of the church and of the world. In January 1796, he was regularly "translated" from the pastoral charge of the congregation of Allentown, to that of the presbyterian congregation in the city of New-Brunswick, where he continued his pastoral services, in growing honour and usefulness until death.

Mr. Clark was endowed by his Creator, with talents of a superior grade; and his mind was enlarged and accomplished by much reading and study. These things, together with his deep penetration into the human heart, and his thorough experimental acquaintance with the springs of human conduct, qualified him to be a judi-

* Without pastoral charge.

cious and successful agent in business implicating the characters, involving the interests, and touching the sensibilities and passions of men. He was independent and firm in his exercise of thought and accustomed to rely, very much, on the dictates of his own understanding: and without appearing to be ambitious, presuming or self confident, he was always forward and ready to aid and direct in every great and good work. He was a very distinguished and zealous instrument in accomplishing several important public transactions in his day.

In the years 1798 and 1799, the state of the western frontier of our country, and the destitute condition of many congregations, either about being formed or regularly organized, in different parts of the United States, began to attract the attention of the general assembly and of the leading characters in the presbyterian church. The Rev. Mr. Clark, was conspicuous, from the beginning, for activity and zeal in all the measures relating to this new and interesting object of attention, in the presbyterian church. The general assembly, of the year 1800, brought their views to a point and agreed that the following objects deserve consideration, viz:—

1. “The gospelizing and civilization of the Indians, on the frontiers of our country.”
2. “The instruction of the negroes, the poor and those who are destitute of the means of grace.”
3. “The purchasing and disposing of Bibles and of books and short essays, on the great principles of religion and morality.”
4. “The provision of a fund for the more complete instruction of candidates, for the gospel ministry previous to their licensure.”

To carry into effect these seasonable and beneficent plans, the want of funds, was perceived and deeply deplored. The assembly resolved to appoint and send agents through the country, to solicit donations, for the purposes, above mentioned. For this business, Mr. Clark was peculiarly qualified, by the dispositions of mind and traits of character, before suggested. The assembly, sensible of this, selected him as one of the six persons, to whom this agency was committed. He entered upon the service with great cordiality and zeal. His heart and hands were warmly devoted to the cause. His success clearly evinced his zeal and fidelity, in the business. Of the agents appointed, only four acted. At the next general assembly, May 1801, Mr. Clark reported an amount of subscriptions obtained \$ 6869, 47 cts. which, with some unascertained monies due from the same source, exceeded considerably \$ 7000. The most successful, of the other three, reported \$ 2124, 70 cts.

In the year 1800, whilst these things were taking place in the general assembly, a measure connected with this subject and auxiliary to it, was introduced and adopted in the presbytery of New-Brunswick, which was important in itself and which reflects great honour on Mr. Clark, who was the prime suggester of the plan, its principal advocate while under discussion, and the most active and influential individual, in carrying it into effect.

It was foreseen, as soon as the above named subjects, were taken up, in the assembly, that the execution of the contemplated plan, for enlarging the funds of the assembly, must devolve upon the presbyteries constituting that body. The presbytery of New-Brunswick, anxious to

afford pecuniary aid, in this exigence of the church, with all possible expedition, and in anticipation of the assembly's probable decision as to the best manner of proceeding, at the suggestion of Mr. Clark, devised and adopted a number of rules, respecting the raising of an annual collection, through their churches, the last one of which is particularly worthy of observation, viz:—

“Finally that in compliance with the request of the elders of the churches in presbytery met, and in order as far as possible to equalise the contributions and to proportion them, to the abilities of the respective congregations, the annexed schedule of apportionments, be recommended, to be considered as containing, the yearly rates of contribution from the several churches. ‘Connected with this resolution stands in the printed minute of that transaction, a specific statement of the sum, to be required annually from each congregation, under the care of the presbytery, to be disposed of agreeably to a foregoing resolution. Some of the most experienced and judicious members of presbytery were very apprehensive of serious dissatisfaction, and resistance to this measure, among the churches. It was however adopted in presbytery. And in order to explain and vindicate the measure in the view of the congregation; and to procure their approbation and compliance, Mr. Clark consented to become, in person, the bearer and publisher of it, to the churches in general. So ably and successfully, did he perform this voluntary service, that the whole recommendation of the presbytery, on this subject, was received and complied with. The congregations, in general, in their annual collections for

the general assembly, observe, at this very time, the apportionments* then made and enjoined upon them.

* There appears to be a radical and lamentable defect in the constitution and government of the presbyterian church in regard to the method of obtaining funds to meet the various and important exigencies of the church. Every government ought to possess power and to exhibit in its constitution and laws a provision, for obtaining from its own subjects, on equitable principles, adequate means to accomplish the important purposes and to promote the best interests, of the system. Our ecclesiastical compact, is destitute of such a provision. The plan pursued is without authority and therefore comparatively without effect. The repeated calls addressed to the churches, accompanied by a formal *recommendation*, feebly and timidly whispered out, are heard only by a part, and heeded, by very few. Leaving the manner and amount of contribution entirely to the discretion of the contributor, the present system operates unequally and unjustly as it relates to different sections of the church and individuals in the same portion of the church. It is attended with vast inconvenience, delay, and sacrifice, imposing through the scantiness of its products, the necessity of direct and repeated appeals to the charity and liberality of the few disposed to give, by solicitation, subscriptions and collections, which at length become burdensome, to the collectors and offensive to the people. And the most material disadvantage is, that the resources provided are temporary and inadequate to the demand.

The system introduced into the presbytery of New-Brunswick, through the instrumentality of Mr. Clark, prescribing to every congregation the permanent amount of annual contribution, presents an actual demonstration, of the disposition with which, a measure containing this principle, would probably be received in the presbyterian church, in general, when once adopted by the voice of the representatives of the clergy and laity acting in their supreme legislative capacity. The number of professors of religion in this branch of the church, consists of at least 60,000: and there are, at a moderate estimate, 250,000 supporters of the gospel, or attendants on public worship within her bounds. How perfectly easy would it be, to provide *means* by making a very low assessment, on this great mass of people, for the most part, living in circumstances of abundance and ease, *sufficient*, to carry on the missionary operations—to discharge the claims on the commissioner's fund,—and to mature and perfect our most valuable and interesting Theological Seminary at Princeton!

The extracts from the minutes of the general assembly, for the year 1800, inform us, that a measure somewhat of this kind was thought of, but unfortunately abandoned at that period.—The paragraph referred to is under the head of “means by which necessary funds may be provided” &c viz:—“It is not impossible nor perhaps improbable, that if experience should demonstrate the practicability and utility of the measures contemplated, the people, of the presbyterian denomination, might generally be persuaded to make an annual donation (say

In the year 1799, Mr. Clark was appointed by the general assembly, in connexion with several other very respectable gentlemen, to meet the General Synod of the Reformed Associate Churches, on the subject of their

twenty-five cents* each) to render them more extensively effective, and this of itself would go very far towards providing a fund, adequate to all the expenses contemplated."—A plan of this nature, to supply the defect here referred to, and to be substituted either altogether, or in part, for the method now employed, devised with equity, introduced in a prudent conciliatory manner, recommended and enforced only by argument, persuasion and entreaty, by an appeal to the pious affection, benevolence and zeal of the presbyterian church, would be a very great improvement in our system of ecclesiastical finance. That it would be extensively effective, even making the apportionment very low, appears unquestionable, when the extent of the church and the amount of her numbers, are taken into view. And that it would meet the approbation and acceptance of the churches, if judiciously managed, there is very little reason to doubt. They who are disposed to contribute to the necessary calls of the church would not complain of this measure, because it would effectually prevent their being applied to, for more than their fair, and just proportion. They who possess a contrary disposition and who have manifested it by their practice, ought to be the last to find fault, having so long enjoyed an almost entire exemption from these reasonable and necessary burdens. The truth is, the sum required, would appear, to all, so inconsiderable—the reasonableness and necessity of the measure, so obvious—the good to be produced by this mean so incalculable—and the capacity to contribute, the mites required would be found in general so ample, that if proper explanations were to accompany such a measure, in its first publication and proposal to the church, it could not fail to receive the approbation of the enlightened and liberal people, who compose the presbyterian body in this country.

We need a system of this kind at the present moment. Notwithstanding all the efforts that have been made and the successes that have followed, without such a resort as this, it is difficult to see how the great and beneficent designs, now contemplated in the presbyterian church, can be speedily and completely attained.

* *This sum is so small, that probably, very few would be found, to whom the payment of it would be burdensome or disagreeable. But it might be reduced still lower and, even then, it would be a productive resource, in no wise inconsistent with the sacredness and dignity of the church. The Peter pence tax which consisted of one penny on each house, was continued for centuries on the continent of Europe and even in Great Britain, under some of the most illustrious sovereigns. See Mosheim's Ecclesiastical History, Vol. ii. page 482. Nesbit, 151.*

receiving and ratifying, the system of correspondence and intercourse, between the Associate, Dutch Reformed and Presbyterian Churches, in the United States, which had been prepared and reported by a joint committee from these several sections of the church, and unanimously agreed to, by the last general assembly. In this business their efforts were unsuccessful: and the whole plan, so happily calculated to establish friendly intercourse and correspondence between these separate branches of the church, was frustrated.

Mr. Clark's reputation as a most able and successful advocate, in the cause of charity, was now established. And divine Providence very soon presented, a new and irresistible call for his services, in this capacity. On the 6th day of March 1802, the edifice, library, and philosophical apparatus of the college of New-Jersey, established at Princeton, were destroyed by fire. This was an alarming and desolating conflagration. The funds were in a state so entirely exhausted and the destruction of every thing but the walls of the college was so complete, that many doubted whether it could ever be recovered from its ruined condition. But the trustees of the college immediately resolved to attempt its restoration. On the 13th of March, they issued their eloquent and pathetic address 'to the inhabitants of the United States,' on this interesting subject. Preparatory measures were immediately taken, to obtain by so icitation, the funds requisite, for re-establishing the institution. Mr. Clark, the decided friend of literature, as well as of piety, at the request of the corporation of the college, agreed to perform a soliciting tour, to repair the losses which the college had sustained. In company with John Bryan, Esq. of Somerset county, an Irish gentle-

man of wealth, intelligence and enterprise, who was selected by the Board of Trustees to be his colleague in this journey, he set out from home, early in the ensuing autumn. After travelling together into the interior of Virginia, and meeting with pleasing encouragement in their business, to give wider compass to their efforts, they agreed to separate. Judge Bryan was to direct his course to the west and north, and to return to New-Jersey in the following spring. The movements and successes of this gentleman were, very soon after the separation, terminated by death; he being attacked by a fit of the bilious colic, a disease to which he was subject occasionally, which proved fatal. Mr. Clark, who was to have continued his journey in a direction inclining somewhat to the south, to the east, and to the northeast, and so to return home, when he came into the vicinity of the Chesapeake, was also taken sick. His disease, though not alarming, was tedious and afflicting; inasmuch as it caused a painful suspension of his services, and rendered somewhat doubtful the ultimate success of his mission. Although he was prevented by this dispensation of divine Providence, from prosecuting his labours to the extent originally contemplated, yet his services were very important to the institution, and highly satisfactory to the Board of Trustees.

About this period, Mr. Clark was elected a member of the corporation of Princeton college, in which station he continued to act, with distinguished fidelity and zeal, till the close of his life.

In the year 1806, he was appointed a delegate from the General Assembly of the Presbyterian Church, to attend the General Association of the state of Connecticut.

The system recommended by the General Assembly, and adopted by the Presbytery of New-Brunswick, for the charitable education of poor and pious youth, for the gospel ministry, he patronized and promoted with all possible diligence and earnestness. The difficulties he had encountered in his course preparatory to the ministry, seemed to inspire him with increased zeal in forwarding this measure. By the appointment of presbytery, he acted for many years, as principal member of the committee of education, whose business it is, especially to superintend the education of such candidates for the sacred office, as are dependent on presbyterial aid.

Mr. Clark was honoured for many successive years, with being a member of the committee of missions, which acted by the appointment and under the direction of the General Assembly. In all the transactions of this committee, he felt a deep interest, and took an active part.

In the year 1809, when the preparatory measures were commenced for establishing the Bible Society of New-Jersey, Mr. Clark was foremost in zeal and diligence, among the founders of that excellent institution. In the course of this year, the degree of Doctor of Divinity was conferred upon him, by the Board of Trustees in Jefferson College, established at Cannonsburgh, in the state of Pennsylvania; a distinction due to his talents and merits.

Dr. Clark was a warm and decided friend of the theological seminary established at Princeton; and had his life been prolonged to this day, no man would have rejoiced more than this zealous and active servant of God, in its prosperous course, in the advantages already arising from it, and in its growing prospects of utility, to the church, and to the world.

Notwithstanding the feebleness of his health and the multiplicity of his engagements, Dr. Clark exhibited a rare instance of most undeviating punctuality and faithfulness, in attending all the meetings of the judicatories of the church with which he stood connected. So very frequently was he a member of the General Assembly, that he became personally acquainted with all the principal characters in the church: he was himself well known, throughout the whole presbyterian body; and he embraced in his mind, with extraordinary correctness, the whole course of business and manner of procedure, in the General Assembly. Probably his influence and usefulness proceeded, in no inconsiderable degree, from these circumstances.

Thus, through the good providence of God, Dr. Clark rose from obscurity, by the force of his talents and industry, and became an important and leading member of the Presbyterian Church. He lived to the church and to his generation. Concerning most, if not all the great transactions that took place in the Presbyterian Church, within the last twenty years of his life, he might justly have said,

“Quæque ipse vidi et magna pars fui.”

His life exhibited a scene of ardent desire and perpetual exertion to be useful. He was an able and faithful pastor. He visited his people much, and taught them from house to house. The state of his health often prevented his attempting as much pastoral service, as his piety and zeal, in circumstances more favoured in this respect, would have prompted him to perform. His public discourses were uncommonly solid and judi-

cious ; comprising always a full proportion of pious, important and interesting matter ; delivered in a plain, solemn, dignified and affectionate manner. He was thoroughly Calvinistic in all his opinions and representations of Christian faith and doctrine. Practical inference and application, composed a large and material part of all his pulpit performances.

A sermon, delivered on the occasion of the death of the Hon. William Patterson, Esq. L. L. D. published in New-Brunswick, A. D. 1806, and two of his discourses, inserted in the New-Jersey Preacher, 1813, present handsome and honourable specimens of his taste and accuracy as a writer. On ordinary occasions, on account of the debility of his breast and lungs, his elocution was slow and languid ; but there were times when he seemed to rise above the weakness of his nature, to be inspired with youthful vigour, and to display much of the spirit and energy of a great Christian orator.

His talents in debate were remarkable, both to discern and to defeat the arguments and aims of his adversaries. He had promptness without arrogance in advancing, and firmness without ostentation or obstinacy in maintaining his opinions. When he had inadvertently deviated from fact or order, it seemed to give him pleasure, when reminded of it even by the most inconsiderable of his brethren, to make acknowledgment and reparation. The opinions and pleas of opponents in discussion, he treated with perfect civility and respect. On the introduction of a new subject, he did not employ the popular artifice sometimes resorted to by those who aim at triumph only in debate, of waiting in silence to discover the popular impulse, that he might the more certainly espouse the successful side of the question.

On occasions of this kind, he was often one of the first speakers. And instead of betraying himself into the power of others, or laying himself open to critical or captious remarks, by want of previous thought, he generally manifested that his mind was accomplished and prepared to speak at once, with propriety and effect, on almost every subject.

In the details and minutiae of business, few men probably have surpassed Dr. Clark. In giving thought instantaneously an eligible form on paper, for any specified purpose, in matters of business; in drawing an article of agreement between hostile parties; in sketching a minute, a report, a resolution, or any preliminary facts and circumstances, he manifested peculiar quickness and ability. He was patient, discerning, accurate and indefatigable, far beyond what is usual even with men of his high character and standing.

Dr. Clark possessed extraordinary colloquial powers, and a peculiar relish for cultivated society; and his extensive and various information, his easy address and facility of communication, rendered him an uncommonly instructive and agreeable companion. In his person and manners, he exhibited a due proportion of simplicity and neatness, dignity and familiarity, candour and affection. In all his walk through life, with the politeness and affability of the man of literature and the gentleman, he mingled that purity of conversation, and that savour of piety, which ought always to characterize and adorn a minister of Jesus Christ. Hospitality always enlarged his heart and presided at his board. He courted the society of the pious, intelligent and honourable, of every denomination, of all ranks, and from every quarter. He possessed a peculiar faculty for adapt-

ing his conversation and manners to all kinds of company, plain or polished, and for making persons of every description easy and comfortable in his presence and in his family.

His attention to business, and his exertions to promote science, morals and religion, continued with great uniformity, until his exemplary and useful life came to a close. This event took place late in the evening of the third Tuesday in October, A. D. 1813, while the Synod of New-York and New-Jersey were attending their annual meeting. Although his constitution was very feeble at best, and his general state of health considerably reduced, his death was very sudden and unexpected. He appeared through the day and evening preceding his decease, to have been gradually recovering from some increase of indisposition, of which he had before complained, and had just retired to rest, under an expectation of setting off early next morning to meet the Synod at New-York; when Mrs. Clark, whose attention was drawn that way by something unusual, on approaching the bed side, found him just expiring. Medical aid was called in with all possible speed, but it came too late to avail. The appointed time and circumstances of his dissolution had arrived. Violent spasms had stopped the motion of his vital powers. Instead of the contemplated meeting with his brethren, in the Synod of New-York and New-Jersey, we trust he was delightfully surprised, by a call from his Master, "to the General Assembly and Church of the first born in heaven."

NOTE F.

SKETCH OF REV. SAMUEL KENNEDY.

PREVIOUS to the long and unhappy vacancy which preceded Mr. Finley's settlement at Basking Ridge, that congregation was under the pastoral care of the Rev. Samuel Kennedy, a minister of the gospel highly distinguished for learning, eloquence and piety. He was born in Scotland, A. D. 1720; and received his education in the University of Edinburgh. What circumstances, under divine Providence, induced him thus early in life, and without a profession, to emigrate to this country, cannot now be satisfactorily determined. The minutes of the Presbytery of New-Brunswick, relating to Mr. Kennedy, establish the fact, that he engaged in study for this sacred office, by their advice. It is probable they were led to this measure, by a discovery of some marks of piety and genius in him, promising usefulness and eminence in the church.

On the sixth of December, 1749, he was received under the care of the Presbytery of New-Brunswick, on trials for the sacred ministry. He was licensed to preach the gospel, on the eighteenth of May, 1750. On the twenty-fifth of June, 1751, he was solemnly ordained to the service of God in his holy ministry, and at the same time installed pastor of the congregation of Basking Ridge.

His intellectual powers being naturally strong ; his education thorough ; his piety sincere and fervent ; and his attention devoted to retirement and study, so far as was consistent with his active duties and ardent temperament : he accumulated knowledge rapidly, became profound in his profession, conciliated esteem and inspired respect among all ranks in society. And it is not surprising, with such powers, attainments and dispositions, that he acquired extensive influence in the church, and rendered himself highly interesting and respectable,* in the pious circle, in the ecclesiastical judicatory, and in the sacred desk.

Mr. Kennedy devoted a considerable proportion of his time, at one period, to the instruction and management of a Latin school established at Basking Ridge. Seminaries of this kind were not numerous at that time. His ability as a scholar, and his energy as a disciplinarian, rendered this business both easy and pleasant to him. His school furnished many respectable students for the college of New-Jersey. And several gentlemen who received the elements of their education under his care, are still living in respectability and usefulness.

The labours of Mr. Kennedy among the people of his charge, were very extensive and successful. Several glorious awakenings and revivals were experienced there in succession, producing abundant and precious in-gatherings of souls to Jesus, and additions to that

* A very distinguished clergyman, of the city of New York, while residing in the congregation of Laning'on, to which place he retired for a short time during the American revolution, became well acquainted with the Rev Mr. Kennedy, and in conversation with an intelligent and pious lady, observed, " that he had before heard much of Mr. Kennedy's knowledge and excellence, but that he could say as the Queen of Sheba did of Solomon, *not half was told him.*"

church, of such as the fervent pastor hoped would be saved, and appear *as seals of his ministry and crowns of his rejoicing in the day of the Lord Jesus.*

Mr. Kennedy was a remarkably *evangelic* preacher. He made the doctrines of grace and salvation through Jesus the constant theme of his pulpit discourses, and very often too the subject of private and familiar conversation with friends and neighbours. In all his public transactions he appeared as the decided friend of vital piety; and he was considered as one of the most *evangelic* men in the church.

The Scotch and Irish clergy, in general, who were quite numerous in the presbyterian church from its establishment in the United States, elevated by a consciousness of the superiority they derived from their regular and scientific education in the universities of their native country, were inclined to place too high an estimate on talents and learning as qualification for the sacred ministry, and in proportion to undervalue and neglect experimental religion and personal piety. In examining candidates for the holy office, they insisted more on academic learning, than upon practical godliness. The clerical emigrants from the southern part of Great Britain and those of New-England, differed diametrically and warmly from them in regard to these important matters. Hence the whole presbyterian church became divided on this subject and others, of a similar nature, into two great parties. The former were denominated the *old side*—the latter the *new side*. The former entertained such sentiments and views respecting qualifications for the ministry as are here ascribed to them:—the latter ran into the opposite but less dangerous extreme, that of setting a comparatively low value

on human science, while they insisted on the right and propriety of examining candidates for the holy ministry, in regard to personal piety, before receiving them on trials, and considered satisfactory evidence of a gracious change in them, indispensably necessary. This division had been long in existence. The opposed parties had been maturing and occasionally trying their strength and the contest progressing, many years before Mr. Kennedy reached his meridian. Although a small proportion of the Scotch and Irish, and not many of their descendants, appear to have deviated from the views of the old side party, and although Mr. Kennedy stood conspicuous among his countrymen in every human accomplishment, the evangelic power of his piety and the judicious independence of his mind prompted him to espouse the new side and to enlist himself under the standard of pure vital piety, in opposition to his feelings of national attachment and to the prejudice against every thing American which was then so clearly perceived and sensibly felt.

Mr. Kennedy was one of the eighteen* ministers who signed the celebrated letter to the archbishop of Canterbury in behalf of the Rev. Mr. M'Clenachan, an episcopal clergyman of the city of Philadelphia;—the following amusing account of which transaction is extracted from Dr. Miller's interesting "memoirs" of the Rev. John Rodgers, D.D. published in New-York, 1813, page 105—106—viz :—

* The other seventeen subscribers were—Gilbert Tennent, William Tennent, Samuel Davies, John Blair, Charles Tennent, Moses Tuttle, Charles M'Knight, Benjamin Chesnut, William Ramsay, John Rodgers, James Fiuley, Abraham Keteltas, John Roan, Abner Brush, John Moffat, Alexander Macwhorter, and Robert Smith.

“In the year 1760, an event occurred, which made considerable noise in the ecclesiastical circles of America. There resided in Philadelphia at this time, the Rev. William M’Clenachan, an episcopal clergyman, whose preaching was considered as more evangelical than that of the generality of his brethren of the same denomination. While this circumstance endeared him to a considerable number of the episcopalians of Philadelphia, and rendered them earnestly desirous of retaining him as their minister; it excited the opposition of a still greater number, and threatened to produce his exclusion from the episcopal church, in that city. During a meeting of the synod of New-York and Philadelphia in May, 1760, the character, difficulties and prospects, of Mr. M’Clenachan, happening to be the topic of more general and more warm conversation than usual, a number of the members of the synod were so deeply impressed with the excellence of his character, and the probable usefulness of his ministry, and felt so much interested in his continuing to reside in Philadelphia, that they determined to attempt something in his behalf; and accordingly addressed a letter to the archbishop of Canterbury, requesting him to exert his official influence, in favouring Mr. M’Clenachan’s wishes and those of his friends, that he might retain his place.

“This indiscreet and undignified interference with the affairs of another denomination, was condemned by all impartial persons: and, indeed, the authors of the letter themselves had scarcely dispatched it, before they became sensible of the impropriety of their own conduct, and wished it recalled. The reception which it met with from the archbishop was such as might have been expected. No answer was returned: and the letter

soon found its way into the public prints, accompanied with such comments as were natural, and not wholly unmerited. When the synod convened in Philadelphia, the next year, they found this unfortunate letter, followed with severe strictures, printed in the form of a pamphlet and circulating very generally among the citizens, under the title of 'The eighteen presbyterian ministers.' And not unfrequently, when walking the streets, were their ears assailed by the shrill notes of the hawkers of small books and pamphlets, crying, 'eighteen presbyterian ministers for a groat.' These circumstances afforded a subject for much merriment, and severe remark, not only on the part of Mr. M'Clenachan's episcopal opponents, but also on the part of those members of the synod who were still denominated *old side men*; and who had declined having any thing to do with the letter to the archbishop!"

Mr. Kennedy was rather above the ordinary size of men, somewhat corpulent and plethorick. His manners were very plain, retaining much of their native Scotch simplicity and sometimes approaching to bluntness. He was distinguished by an easy, copious and uniform flow of thought and expression, on every subject. His remarks, on all occasions, were pithy, judicious and appropriate. He was a very modest and unassuming man. With the sacred duties of the ministry he united, for many years, the business of practicing *medicine* in his own congregation. His skill and judgment in this profession were regarded as uncommonly sound and correct. It is believed that he derived from this profession the *honourary appellation* of doctor, with which he was distinguished generally in conversation and sometimes in records, many years before his decease. There is no

evidence discoverable now that he received the degree of Doctor of Divinity, although this distinction was merited by his talents, his piety and his zeal.

The labours, of Mr. Kennedy, were terminated by death on the 31st day of August, 1787, which was the sixty-seventh year of his life and the thirty-seventh of his ministry at Basking Ridge.

Mr. Kennedy deserves to be considered as one of the pious and venerable fathers of the church, in the United States, who contributed extensively by his prudent counsels and faithful labours, to the promotion of evangelic piety and to the establishment of our presbyterian form of government, and system of religious faith and practice.

NOTE G.

SKETCH OF REV. JAMES CALDWELL, &c.

MR. CALDWELL was ordained to the work of the holy ministry, in the latter part of the year 1761; and, he was at the same time, installed pastor of the 1st presbyterian congregation in Elizabeth-Town, New-Jersey. His intellectual powers, which were of a superior order, his education which united religious strictness with literary culture, and his native elevation of mind combined their influence to create in him, early, a strong tendency to a virtuous, honourable and useful course of action. It pleased the Giver of every good gift, early to foster and sanctify these endowments, and to crown them with distinguished honour by directing them into the channel of his own sacred service, in the ministry of the gospel. The qualifications with which Mr. Caldwell entered on this high vocation, were such as to adorn the sacred office, to promote the interests of the church and to benefit the souls of men. Of a sprightly temper, comely person,—graceful and engaging address—his voice clear and melodious—his mind well improved by theological science, polite literature, and cultivated society—his piety highly evangelical, active and fervent—he was one of the most pleasing, eminent and useful preachers of his day. He was much beloved by

the people of his congregation and his memory is still dear to a number of them who are now living. He was zealous, laborious and faithful in discharging the duties of his sacred trust. He delighted in visiting the people of his charge, and was accustomed, to carry warm practical piety with him into the private apartment and the social circle. In the small domestic assembly and in the ordinary intercourse of friendship, as well as in the congregation of God's people, he exhibited peculiar charms. Societies, and *small meetings*, for prayer were his delight. Accordingly, stated and occasional assemblies for these purposes were numerous in his congregation. His ministry was pre-eminently prospered by the great Head of the church, in the year of our Lord 1772. A considerable effusion of the divine Spirit was then experienced in his congregation; and many were added to the church, some of whom are yet living witnesses, that this was truly a work of God.

Mr. Caldwell's character soon became extensively known and highly appreciated, in the church. His superior capacity for extemporaneous speaking, his animated, impressive and captivating eloquence in the pulpit, and his fervent piety, rendered him uncommonly interesting to every audience, and excited for him, high esteem, both at home and abroad. The character of his mind, and the nature of his improvements, qualified and designated him for eminent usefulness in various spheres of action and of duty; and the circumstances of his country, in the revolutionary contest with Great Britain, soon presented an opportunity for the splendid and successful exercise of all his versatile powers, and for the trial and illustration of all his Christian virtues. Independent, prompt and ardent, he espoused the cause of

his country with decision and warmth; and he pursued her interests with a degree of intrepidity and enterprise, of zeal and perseverance, which would have honoured a Christian patriot of any age.

While the British occupied the city of New-York, the borough of Elizabeth and its vicinity were peculiarly exposed to incursions from the foe. Hence the Americans, to whom the defence of that point was committed, were compelled to exercise peculiar vigilance and activity in all their movements. Mr. Caldwell, from his perfect knowledge of the people and the place, and from his sagacity, alertness and zeal, was remarkably calculated to give them efficient aid, in counsel and in action: and he rendered them his services on all occasions, in a manner corresponding with his known patriotism and tried courage.

The frequent alarms and occasional sufferings, that speedily resulted from the warfare, and the insecurity of property and of life, attendant upon a residence at Elizabeth-Town, induced Mr. Caldwell to move his family a short distance into the interior of the country. He continued his pastoral labours with as much constancy and fidelity as the state of his congregation and his own peculiar circumstances would permit. Notwithstanding the continual guard that was kept, and the precautionary means that were employed, a party of *refugees*, under covert of night, January 25, 1780, destroyed his church by fire.

Mr. Caldwell had for some time discharged, in a very acceptable manner, the duties of chaplain, in the American army stationed near Morris-Town, and performed voluntarily many other important services, in aid of its operations. His zealous exertions to promote the cause

in defence of which his country was arrayed in arms against a powerful foe, his cheerful and affable disposition, and his urbanity of manners, contributed to raise him high in the respect and confidence of the American officers and soldiers. His popularity and influence in the army, were well known to the enemy, and rendered him particularly obnoxious to those traitors to their country, who had abandoned its interests and joined the British standard. The wanton and sacrilegious destruction of the church at Elizabeth-Town, was attributed principally to this circumstance.

Mr. Caldwell shared extensively in the hardships and hazards generally experienced; and he was called in the year 1780, to encounter a peculiarly afflicting calamity, in the death of his excellent wife. This lady was the daughter of John Ogden, Esq. of Newark, New-Jersey. Her amiable disposition, her piety and her exemplary deportment, had obtained for her the very particular respect and attachment of all who knew her. Her life had evinced that she was worthy of the sphere in which she had moved, and prepared for the event which now prematurely befel her. She was the mother of nine children, the eldest of whom was sixteen years old, and the youngest was an infant. Notwithstanding these circumstances, on several occasions, when alarms of the enemy's approach had been made, Mrs. Caldwell had been induced to retire from her residence at Connecticut Farms, for greater security, higher up into the country. Having found these retreats very difficult and troublesome, and, for the most part causeless, she determined to cast herself in future on the clemency and magnanimity of the foe, and on the *care* of her covenant-keeping God.

On the sixth of June, 1780, General Knyphausen came over from Staten Island, with about five thousand men, and landed in the night, at Elizabeth-Town Point. Very early next morning they directed their march towards Springfield, through the settlement of Connecticut Farms. Although Mrs. Caldwell was apprised of their approach in season to escape, her mind was made up on this subject, and she resolved, in humble reliance on Divine Providence, to remain at home. When the enemy were entering the village, Mrs. Caldwell withdrew from the apartment she usually occupied, into a more retired room, for the purpose of devotion as well as security, with her infant in her arms. The maid, who had accompanied her to this secluded apartment, and had charge of the other small children, on looking out of a window into the back yard, observed to Mrs. Caldwell, that "a red coat soldier had jumped over the fence and was coming up to the window, with a gun." Her youngest son, nearly two years old, playing upon the floor, on hearing what the maid said, called out, "let me see—let me see!" and ran that way. Mrs. Caldwell rose from sitting on a bed very near; and at this moment the soldier fired his musket at her through the window. It was loaded with two balls, which both passed through her body. The surrounding buildings and the house in which this deed was perpetrated were soon after set on fire. It was with difficulty that the dead body of Mrs. Caldwell could be preserved from the general destruction that ensued. After it had lain some time exposed in the open street and in the hot sun, liberty was obtained to place her remains in a small dwelling house, on the opposite side of the road, which had survived the conflagration.

The following night Mr. Caldwell spent at a place called *Short Hills*, not far from Springfield. He retired to rest in the evening in a state of excessive anxiety respecting the fate of his wife and children. The partitions of the house consisted of boards not very closely joined. In his sleepless state he overheard two men, lodging in an adjoining room, talking on the subject of the *death* of Mrs. Caldwell. He rose quickly and entered their room in great agitation, and inquired what they had heard on that subject. They represented it as only a rumour, and probably a mistake, and persuaded him to return to his bed. The remainder of the night was to him a season of most painful suspense and anxiety. In the morning Mr. Caldwell procured a *flag*, and proceeded with all possible speed to Connecticut Farms, to visit his family and ascertain their state. While yet at some distance, he discovered that the church and village were in ruins, and that the enemy had returned to Staten Island: and very soon, he learned the truth of the afflicting rumour before received, that Mrs. Caldwell was no more. Her friends were assembled; and the funeral service was performed, with as much solemnity and order as the desolation and alarm universally prevalent would permit.

While this event was deeply afflicting to Mr. Caldwell and his numerous friends, it made a strong *impression* on the public mind. The following account of this transaction, is extracted from *Marshall's Life of Washington*,* and is introduced to show the views of this distinguished revolutionary patriot and American historian, as well as of the public in general, in relation to the events we are here recording:—

* See vol. 4, page 225.

“At the Connecticut Farms, a flourishing settlement which took its name from the country of those by whom it had been planted, and which had been distinguished for its zeal in the American cause, a halt was made. In a spirit of revenge, unworthy the general of an army, which was in the character of Tryon, who was present, rather than of Knyphausen who commanded; which served more to injure than advance the interests of those in whose cause he was engaged; and which tended more to irritate than intimidate: this settlement including the meeting house and the house of the *clergyman* belonging to the village, was reduced to ashes.”

The author here quoted then adds in a note:—“This circumstance would scarcely have deserved notice, had it not been accompanied by one of those melancholy events, which even war does not authorize and which the civilized world condemns, and which made at the time *a very deep impression*.

“Mrs. Caldwell the wife of the clergyman, who has been mentioned, had been induced to remain in her house, under the persuasion that her presence might serve to protect it from pillage, and that her person could not possibly be endangered, as in the hope of preserving the farms, Col. Dayton, who at that time commanded the militia, determined not to halt in the settlement, but to take post at a narrow pass on the road leading to Springfield. While she was sitting in the midst of her children, *having a sucking infant in her arms*, a soldier came up to the window and discharged his musket at her. She received the ball in her bosom and instantly expired.

“Ashamed of an act so universally execrated, it was contended by the British, that this lady was the victim

of a random shot, and even that the fatal ball had proceeded from the militia: in proof of which last assertion, they insisted that the ball had entered on that side of the house which looked towards the retreating Americans. But it was notorious that the militia made no stand at the Farms, and a pathetic representation of the fact made to the public by the afflicted husband, received universal credence and excited universal indignation. The death of Mrs. Caldwell might indeed be considered as the act of a single soldier, and therefore not of itself involving the reputation of the army; but when with it was connected, the wanton and useless devastation committed by authority, these acts, formed one connected whole in the public mind, and served still more to confirm the settled hate of the well affected, against the British government.”

In this season of public alarm, private suffering, and universal confusion, Mr. Caldwell, after putting his domestic affairs in the most favourable situation practicable under existing circumstances, returned to his important avocations. His activity and zeal in the discharge of his various duties were not diminished, and the indignation and abhorrence of the public, were greatly increased by this recent outrage of violence and rapacity.

In less than eighteen months after the tragic act which deprived Mr. Caldwell of his inestimable wife, he was himself brought to an untimely grave by a similar deed of horror, which appeared to be instigated by the most savage malevolence, and was perpetrated by the hand of a ruffian traitor to his country, who attempted to shelter himself under the protection of a British flag of truce.

This event took place on the 24th of November 1781. The following account of the circumstances is extracted

from the "New-Jersey Gazette," a respectable paper printed at the period here referred to, and obligingly furnished to the writer by the Hon. Joseph Bloomfield, dated Wednesday, December 12, 1781.

"Mr. Caldwell having been informed that a young lady had arrived at Elizabeth-Town Point, in a flag of truce from New-York, who had permission to come within our lines and who is the daughter of a lady who has distinguished herself by her great humanity, tenderness and generosity to the American prisoners in New-York, and considering himself bound by his duty as a citizen to render every possible service to the family of so worthy a character, went down to the Point, with an intention of waiting on the lady up to town: when he arrived there, the officer then commanding the post at Elizabeth-Town, being on board the flag sloop, asked him whether he would go on board.—He then stepped on board the sloop and was informed that the young lady had already gone to the town. Being about to return, a person in the sloop asked him whether he would take a small parcel tied up in a handkerchief. Mr. Caldwell consented to take it, went on shore, put the bundle into a chair-box and was driving off, when a soldier stepped up to him and said "I must search your chair to see whether you have any seizable goods in that bundle." Mr. Caldwell, then seeing it would be imprudent to run any further risk, asked the officer whether he would suffer him to return the bundle to the sloop. To this request the soldier readily agreeing, Mr. Caldwell took the bundle out of the chair-box and was stepping on board of the sloop to return it, when the murderer who was on the quarter-deck and within about ten yards of him, said *damn you, stop*. Mr. Caldwell instantly stop-

ped and immediately on his stopping, the soldier presented his musket and shot him :—he fell down and instantly expired without a groan. His funeral was attended the Tuesday following by a large concourse of people, when a funeral sermon was preached by the Rev. Dr. M'Whorter, from Ecclesiastes viii. and 8th.

“Mr. Caldwell was a man of very superior talents, whether considered as a preacher, a statesman, or a citizen. He was one of the first who embarked in the cause of his country, in which he has ever discovered a mind incapable of being intoxicated with partial successes, or meanly depressed by the clouds of adversity. His zeal, activity and unshaken integrity under every circumstance of the present revolution, are deeply imprinted on the minds of his countrymen. As a preacher of the gospel he was excelled by very few of the present age: his oratory was natural and pleasing and exceedingly persuasive. He was a diligent and faithful minister of Jesus Christ, to which the reformed lives and conversations of a large part of his numerous congregation bear an unequivocal testimony.

“He has left a most destitute and helpless family, consisting of nine children, the eldest about seventeen years of age, and the youngest not exceeding two, to experience the humanity and benevolence of those tender and sympathetic minds, who are not above the feelings of another's woe. Though Mr. Caldwell has been almost constantly engaged in public departments since the present war, which have been the source of riches and affluence to many others, yet such was his uprightness and love of his country, that his rising family, are now left to deplore the want of a bare subsistence, but from the generosity of those who knew their father's virtues.

We may justly conclude with lamenting our country's loss, a loss to mankind—to human nature."

The utmost consternation and horror seized all who were present, at the sudden and tragical death of Mr. Caldwell. The perpetrator of the shocking deed, was for some time forgotten. Mr. Caldwell's body, lifeless and drenched in blood, was taken up and carried to a public house not far distant. After the tumult at first excited, had in some measure subsided, means were employed to secure the murderer, whose name was Morgan. He was pursued, speedily overtaken, and committed to prison. In the course of his trial afterwards, it became manifest that the murder was premeditated, and produced in part probably by something more than individual enmity. Morgan was condemned to death; and at the time of his execution, he manifested an awfully corrupt and obdurate heart. On being informed, when led out to be executed, that his time was come, and that if he had any thing to say, he must say it quickly; he replied, "You will all soon come to this. Here, give this blanket," presenting it to the executioner, "to my wife. Now do your duty, and don't keep me here suffering in the cold."

The remains of Mr. and Mrs. Caldwell were deposited in the presbyterian church yard, at Elizabeth-Town; and on the marble slab which covers them, is the following honourable *inscription*:—

"Sacred to the memory of the Rev. James Caldwell and Hannah his wife, who fell victims to their country's cause, in the years 1780 and 1781.

"He was the zealous and faithful Pastor of the Presbyterian Congregation in this town, where, by his evangelical labours in the gospel vineyard, and his early

attachment to the civil liberties of his country, he has left on the hearts of his people a better monument than brass or marble.

“Stop, Passenger !

“Here also lie the remains of a woman, who exhibited to the world a bright constellation of the female virtues. On that memorable day, never to be forgotten, when a British foe invaded this fair village, and fired even the temple of the Deity, this peaceful daughter of heaven, retired to her hallowed apartment, imploring Heaven for the pardon of her enemies. In that sacred retreat she was by the bloody hand of a British ruffian dispatched, like her divine Redeemer, through a path of blood, to her long wished for native skies.”

By the untimely and lamentable death of Mr. Caldwell and his wife, their numerous and interesting children were cast upon the affection of their friends and upon the providence of God. The condition of the country, the agitated state of public affairs, rendered their loss incomparably greater, and the care of them proportionably more difficult. In Mr. Caldwell's zeal for the public welfare he had neglected his private interests. His property in a great measure, as well as his life, he had sacrificed to the good of his country. Never was public sympathy manifested towards a bereaved and afflicted household, more strikingly and affectingly than on this occasion. The tidings of Mr. Caldwell's death, and the mournful tale of his children's orphanage and helplessness, pervaded the whole land, inspiring deep sorrow and tender concern in every bosom. In the central regions of the country more especially, this subject shed a gloom over every social company, and was long the melancholy theme of common conversa-

tion. The Heavenly Father mingled his counsels and his care with the sensibilities of the surrounding country and with the weeping anxieties of friends and kindred. His wisdom and goodness were peculiarly manifested towards this interesting group of orphans, in raising up for them affectionate and judicious friends, disposed to train them with parental fondness and fidelity, to knowledge and piety, honour and usefulness. Among their principal benefactors may be enumerated the Hon. Elias Boudinot, L. L. D. the Marquis de La Fayette and General Lincoln. General Washington, the illustrious father of his country, transferred his regard and kindness for his martyred friend, Mr. Caldwell, to his fatherless children. The Father of the fatherless, by his merciful interposition and care, remarkably fulfilled to those bereaved children the words of his promise, by the mouth of his servant David, "When my father and my mother forsake me, then the Lord shall take me up." That distinguished friend of humanity, who stands as the first of the earthly benefactors of this afflicted family, was the principal instrument employed in divine providence, to accomplish this desirable and happy purpose. Dr. Boudinot voluntarily assumed the care of these children, and discharged the important trust with a parental faithfulness and constancy. Divine wisdom seemed to direct his ways, and the divine blessing to rest upon his measures. With his judicious management, and under the care of the great heavenly Parent, their lives were preserved, their minds were well improved, their patrimony was yearly extending, and their prospects brightening before them. Nor have the hopes which soon began to be cherished, and the pleasing anticipations which were formed re-

specting their ultimate success in life proved delusive. God remembered his promise; he regarded the faith and the prayers of his servant and handmaid. The counsel and the care of anxious and devoted friends, often prove weak and inefficient in the government and disposal of children. And how often do the prospects of fortune and the possession of wealth and splendour, become injurious or destructive! But the Lord God is a friend, a helper and a solace indeed, to all who *cast their care upon him; for he careth for them.*

NOTE II.

A VIEW OF REVIVALS.

THE moral government of God, is in itself stupendous and unsearchable. The glorious Monarch of this great invisible system, performs all things according to his eternal counsel and sovereign pleasure. The purchase and establishment of a church upon earth, the calling and sanctification of those predestinated to be the sons of God, and the dispensation of grace to a lost world, through the mediation of Jesus Christ, are exalted and mysterious subjects, which inspire in the believer's heart, mingled emotions of anxiety and hope. These mysteries, inscrutable to mortals, God has mercifully deigned, in some measure, to develop. The grand and interesting outlines of his kingdom, its end, its laws, its officers, its subjects, its rewards and penalties, and the means of promoting it, he has portrayed in his blessed word. So that when the church, either in reviewing the past, with triumph exclaims, "Now is come salvation and strength and the kingdom of our God:"* or, contemplating the future, in obedience to her Lord, supplicates, "Thy kingdom come;" she recognizes with confidence the whole instrumental system, by which the spiritual kingdom of God, the dominion of grace in the

* Rev. x. 12.

heart, is advanced; she assigns to human agency, authorized and employed by the King of Zion in this great work, the influence and the respect it deserves: but she bestows her highest praises and benedictions upon that *spiritual Divine Agent*, sent from above, who “quickens whom he will;” from whose almighty co-operation exclusively, all subordinate means derive their efficacy. For “it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”*

The infinite God, in conducting his gracious and triumphant march through this world, has proceeded with an unsteady progress. The interests of his church are advanced, sometimes, in so silent, gradual and hidden a manner, by the invisible influences of the Holy Spirit upon the hearts of men, that it may be said indeed, “The kingdom of God cometh not with observation.”† This is the method in which God usually promotes his own cause. When he proceeds in this way, the operations of his Spirit, and the progress of divine truth, are deep and radical, but tranquil and unseen: the heart is impressed and changed, but externally all remains calm and uniform: inquirers for salvation are guided by the Spirit to Jesus Christ, free from those strong excitements and violent emotions, which produce visible agitation: and believers are enabled to walk “in the fear of the Lord and in the comfort of the Holy Ghost.” To this state of the church, may be applied such expressions of the inspired writers as these; “day of small things,”‡ and “still small voice.”§

There are seasons, however, when God is pleased to depart from his usual method of carrying on his sacred

* Rom. ix. 16.

† Luke xvii. 20.

‡ Zec. iv. 10.

§ 1 Kings xix. 12.

work : when he renders ordinary means more than usually powerful and effectual, in rousing human attention to divine things : when the Holy Spirit acts upon the hearts of sinners with increased energy, convincing them of sin, of righteousness and of judgment to come : when sudden, powerful and extensive awakenings take place in assemblies and communities : when, perhaps, from a combination of causes, deep excitements are produced in a considerable number of persons at the same time, whose hearts are painfully agitated by strong conflicting passions, and whose countenances and external appearances exhibit affecting evidence of internal tumult and alarm. These seasons in the church, have been denominated variously : by some, *a day of divine power* ;* an *out-pouring of the Spirit* : † by others, *a time of refreshing*, ‡ and *a revival*.

This last mode of expression, as well as those preceding, has its foundation in several passages of God's Holy Word ; and it has become more prevalent in popular use than any other. The term *revival*, is drawn directly from the Sacred Scriptures, and by recurring to them, its just import may be easily ascertained. In the Sacred Writings it possesses two meanings.

1. To bring to life that which is in a dead or lifeless state.

The most clear instance of its application according to this signification, is contained in Hosea, chapter vi. verse 2.—“ After two days will he revive us.” The

* In reference to Psalm cx. 3.

† In reference to Isa. xlv. 3. Joel ii. 23. Zec. xii. 10.

‡ Deriving this appellation from Acts iii. 19.

meaning of the original word is, *vivificabit nos*, i. e. "will revive us."* On this passage, the pious and judicious Scott observes, "that the nation of Israel, was as it were dead," in their seventy years captivity, "but after two days, that is, on the third day, the Lord would revive them, and they would live in his sight, as his people, upon their return from the Babylonish captivity, after the appointed time of its continuance. The language is generally supposed to be prophetic of the resurrection of Christ on the third day, with whom as her surety the whole church, virtually, arose from the dead, to live unto God: with him the hopes of all believers revived: his power as risen quickens their souls, when dead in sin: and his resurrection was the earnest of the resurrection of their bodies unto everlasting life."

2. To preserve and invigorate the principle of life already existing—to quicken and vivify the principle of grace, or spiritual life, in the believer's heart—the second sense of the term *revive*, is very common in the Divine Word. Such is its undisputed meaning, where it is employed by Ezra, ix. 9.—"Our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a *reviving*, to set up the house of our God, and to repair its desolations." The same signification is uniformly attributed to this word, where it is so devoutly used by the Psalmist: "Wilt thou not revive us again?" lxxxv. 6.

* This passage is explained thus, by *Vatablus*, a learned commentator: "*Per Christum restituet vitam nobis, qui mortui eramus, per peccatum.*" *Castalio*, *Drusius*, *Clarius* and *Grotius*, all coincide with *Vatablus* in his translation and comment. *Vide annotata, ad Oseam, Vatabli, etc. Critici Sacri.* For an account of this rare and valuable work, see preface to *Dr. Adam Clarke's Commentary.*

“Quicken us, and we will call upon thy name :” lxxx. 13. “Though I walk in the midst of troubles, thou wilt revive me :” * cxxxviii. 7. The following passage is beautifully illustrative of the point before us : “Thus saith the High and lofty one, I dwell with him also that is of a contrite and humble spirit, to *revive* the spirit of the humble, and to *revive*† the heart of the contrite ones.” ‡ That the prophet here refers to the sincere and faithful servants of God, no one will controvert. The petition of Habakkuk, “O Lord, *revive*§ thy work in the midst of the years,” iii. 2, requires a similar translation.

That, therefore, is a *revival*, in the true scriptural sense of this term, in which God is pleased to impart to his church, or to any number of his people, however locally situated, greater than ordinary degrees of gracious influence, stronger excitements of his Holy Spirit than usual ; by which the children of God are animated and

* The same learned biblical expositor before referred to, gives the sense of *revive* in this passage, as follows : “Vivificabis me, vel, servabis me incolumem.” Thou wilt quicken, vivify me, or preserve me safe. Drusius agrees with Vatablus, and renders the same in Greek, “Perisooseis me ;” in Latin, “Servabis me.” Crit. Sac. in loc.

† Forerius gives the substance of this text, in the following plain theological Latin of the seventeenth century. Crit Sac. in hoc loco. “Sensus est, ille, qui cum sit excelsus, et supra omnia et æternus, et cujus nomen est sanctum, et, juxta naturam suam, excelsum, quoque locum inhabitat et sanctum, ille, inquam, qui cum talis sit, cum contrito tamen, seu confuso, et qui est humilis spiritu, cohabitatur, ut ejus cor et spiritum vivificet, recreet, et consoletur.”

‡ Isaiah lvii. 15.

§ In the margin of some Bibles, *this* is judiciously expressed by the words *preserve alive*.

comforted in their pious duty, experience an increase of interest, zeal and stability in the service and hope of the gospel, feel their pious affections gently moved and drawn out towards God, and their whole disposition and frame of mind rendered more spiritual, devout and heavenly. The soul in which these operations take place, experiences "a time of refreshing from the presence of the Lord :"* and that church, or company of Christians, who feel these gentle movements of the Holy Spirit, producing such blessed fruits, enjoys a season of revival in religion, whatever may be the state of moral feeling and conduct around them in the world. Numerous and precious are the visits of this kind, which the children and churches of God receive from the blessed Saviour and his Holy Spirit. Indeed without them, every pious grace must dwindle and die. What is the spiritual life of believers on earth, but a series of declensions and revivals, through all its progress? "Awake, O north wind, and come thou south: blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits"!! Canticles iv. 16.

Instances sometimes occur, in which many sinners are deeply impressed with a solemn concern, and in due season "added to the Lord," while professors of religion experience no uncommon quickening from above. The Christian body is not revived, but enlarged by additions from the world. This is a day of divine *power* among the dry bones of the valley, an *out-pouring* of the Spirit of God.

Sometimes again, the Lord is pleased to animate and comfort his children in a peculiarly strong and happy

* Acts iii. 19.

manner; so that their graces are enlivened, their zeal is excited, their prospects brightened, and their joy and peace greatly increased, while the whole work is unseen and unobserved by the world;—sinners remain on every side impenitent and unmoved as before, and the church receives from among them no greater accessions than usual. This is peculiarly and emphatically a time of refreshing—a *revival*, from the Divine Presence:—the principle of grace, the spiritual life, already existing in the believer's heart receives an animating impulse, and is invigorated by the Holy Spirit. Such revivals often lead to awakenings among the unregenerate. Christians are thus excited to a more diligent attendance upon the means of grace—they become more earnest and faithful in endeavouring to awaken the zeal of one another and to subdue the insensibility of the careless—they are brought to exercise greater importunity and perseverance in public and in secret prayer—and God, who will be inquired of by the house of Israel, after having excited his children to fervent supplication, answers their prayers, in copious effusions of his Spirit upon thoughtless and perishing sinners.

The application of the term *revival* to those cases exclusively in which there is exhibited great excitement of feeling and terror, deep conviction and alarm, among those formerly thoughtless and impenitent, manifests a want of precise and accurate attention to the origin and meaning of the word:—it is a use of it which does not comport with its scriptural signification, nor with just and liberal views of the subject.

It is of importance to form just and comprehensive ideas of the divine dispensations. We would admire and adore all the gracious dealings of God with his church

—we would rejoice in the reviving and refreshing seasons with which he has visited, and is still animating, his children—we desire to view with gratitude and encouragement the sovereignty and grace of God as displayed in the numerous awakenings and in-gatherings of sinners which have been experienced in all ages of the church and in recent years. But, at the same time, we feel constrained to remark, that some individuals in consequence of their great zeal on the subject of what they denominate revivals, do not appear justly to estimate the numerous undesirable circumstances with which sudden and extensive religious excitements have sometimes been followed and are liable to be attended.

A sentiment, connected with this subject, very unjust in itself and wounding to Christian sensibility, cannot be passed without notice. It consists in undervaluing and dishonouring the ministry of those Christian pastors, whose labours are not crowned with *revivals* in the popular, *but erroneous* acceptance of that term. The work of the Lord proceeds in their hands, in a steady and uniform course of improvement:—the flocks, to which they minister, grow in grace and in the knowledge of the Lord and Saviour Jesus Christ:—the number of professors receives a regular and pleasing increase: the church under their care is built up in faith, knowledge and purity. But, they have no *revivals*, according to the mistaken application of this word. The Lord may descend by his Spirit and refresh his children:—he may arrest and bring home to Christ in the ordinary way, a few lost souls out of the multitudes ready to perish:—the feeble believer may be strengthened, the trembling find relief, the tempted deliverance, the mourning comfort, the timid courage, the sluggish and inactive obtain

quickenings and life: but, we are told, it is no revival unless “a great and strong wind rend the mountains and break in pieces the rocks before the Lord,”* unless there are experienced times of powerful conviction and alarm among sinners:—and if these are not felt, the pastors are cumberers of the ground, lukewarm and unproductive labourers in the Lord’s vineyard. Does not the following passage give a very different view—“Now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered yet shall I be glorious in the eyes of the Lord.”† What estimate would the persons, here referred to, form of the preaching of Noah—of Isaiah—of Jeremiah—of Ezekiel—and, even of the ministry of Jesus Christ himself?—It is God’s ordinary method to build up his church and to accomplish great moral changes, “by little and little,” and the benefits of the Christian ministry, under the “still small voice” and gentle influence of the Spirit, cannot be too highly appreciated. The church in such circumstances often exhibits much of the fruits of the Spirit, knowledge, order, moderation, prudence, peace and joy, and “a patient continuance in well doing” to the praise of God’s glorious grace. The additions and advantages, in general, which the church has been continually receiving in this gradual manner, through past ages, from the divine blessing on the sacred ministry, inconceivably transcend the utmost benefits it has ever experienced, from occasional outpourings, of the divine Spirit and powerful awakenings which have been witnessed, and which are by some re-

* I. Kings, xix. 11.

† Isai. xlix. 5.

presented as almost the only legitimate and acceptable method of building up the church.

Another error connected with this subject, and committed by those, who talk of *going about to make revivals*, implies such entire ignorance of the true nature of a genuine work of grace on the heart of man and manifests such presumptuous and criminal confidence in external means and in the arm of flesh, that it deserves no indulgence, nay it merits the decided condemnation and rebuke of every friend of true religion. It essays to substitute the feeble and inefficacious efforts of a worm, in the place of the sovereign and infinite grace of the Most High, and it would seem to consider every partial excitement of temporary religious concern, the transient effect on the feelings and passions, which human exertions can produce, as a rational, solemn and divine impression of the Spirit of God—ideas, directly opposed to the plan of salvation, by grace, and hostile to the whole system of gospel truth.

The dispensations of God, towards his church, in past ages, furnish many pleasing and animating instances, in which he has advanced his kingdom in both of the methods here contemplated by granting to his people reviving influences and by visiting sinners with a day of power and mercy. A few of these interesting transactions in the church, with a view to illustrate somewhat the subject before us, we shall briefly glance at, without attempting in every instance to decide the particular character of each dispensation briefly described.

The first intimation of a revival of religion, to be found in the history of the church, is presented to us by Moses, in the following words: "Then began men

to call on the name of the Lord.”* Passing by the speculations and controversies of the learned and ingenious respecting this passage, we remark, that it furnishes unquestionable evidence of a great increase of order, zeal and devotion in the worship of God, among the pious family of Seth. The quickening power of the Holy Spirit, must have been experienced in an extraordinary degree, producing something new and striking in the religious character and conduct of men, especially in regard to the duty of prayer, or “calling upon God,” to merit so marked and honourable a notice in the concise history of Moses. We have no intimation that any were added to the church, or that any now for the first engaged in the duty of prayer. Pious men must, before this, have been accustomed to make known their wants by prayer to God, and the number of such may have been increased at this time; but it is certain that the spirit of prayer, praise and devotion, was then cherished and exercised in a degree far exceeding any thing before experienced among men, which must have proceeded from the quickening power of God’s Spirit, sent down from heaven.†

The Divine Record teaches us to believe that the Father of mercies visited, with his peculiar influence, that portion of the Israelites in the wilderness, who were in the morning of life. The Lord God, provoked by the unbelief and disobedience of those who came out of Egypt in mature age, had sworn that they should not

* Gen. iv. 26.

† See Edwards’ *History Redemption*, 8vo. 36; also Stackhouse’s *History of the Bible*, 8vo. vol. 1, 146, &c.

enter into his promised rest. But the generation under twenty years old, and those born in the wilderness, he addresses with extreme kindness and affection: "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."* The Lord describes this generation as a pious, obedient and beloved people: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness. Israel was holiness to the Lord, and the first fruits of his increase."† God speaks of his tender and endearing intercourse with this generation, by the prophet Hosea, xiii. 5: "I did know thee in the wilderness, in the land of great drought." Joshua says unto them, xxiii. 8, "Cleave unto the Lord your God, as ye have done unto this day." Their piety and zeal were proved and manifested, at the time of Achan's sin; when the two tribes and a half were suspected of having built an altar in opposition to that of the true God; in removing the reproach from Israel, by observing the rite of circumcision: and by solemnly renewing their covenant with God. On the whole, at the season here referred to, religion appears to have been in a greatly revived and flourishing state. This dispensation was intended and wisely calculated to prepare the way for establishing and preserving the divine worship among the Israelites in the land of Canaan. God was pleased to continue this peculiar influence to his people for some time, under their illustrious leader, Joshua, and to afford him a double portion of the same spirit.

* Num. xiv. 31.

† Jer. ii. 2, 3.

The church of God enjoyed a very refreshing season, immediately after their return from the Babylonish captivity, under the ministry of Ezra, the priest. Ezra, who was pre-eminently zealous and active in religion, immediately after his arrival from Babylon, devoted himself, with all his powers, to reform the vices and to correct the evil habits of the Jews. Of the progress and result of his efforts, we are informed in the tenth chapter of the book bearing his name, and in the eighth and ninth chapters of Nehemiah. The congregation of Israel, under the preaching of Ezra, mourned and wept sore for their sins: they entered into solemn covenant with God, and forsook their evil courses, they observed a fast, confessing their iniquities and imploring the divine mercy: they gave diligent and serious attention to the ministrations in sacred things which they enjoyed: they kept the feast of tabernacles, in the true spirit of that sacred institution: so that the worship of God was reformed, and the spirit of piety was revived* gloriously in Israel, to the praise of God's free grace. The following remarks of a truly eloquent writer, are beautifully illustrative of the above suggestions:—"Ezra, himself a priest and doctor of the law, and Nehemiah, the governor, reformed the abuses which the captivity had introduced, and caused them to observe the law in its purity. The people with them deplore the transgressions which had brought these chastisements upon them, and acknowledge that Moses had predicted them. They all read in the sacred books, the menaces of this man of God—they see the accomplishment of them. The oracle of Jeremiah, and the return so much prom-

* Edwards' Hist. Redemp.—also, Calmet's Dic. Bible, word Esdras.

ised after the seventy years captivity, astonish and console them. They adore the judgments of God, and, reconciled to him, they live in peace.”*

A most extraordinary and wonderful out-pouring of the divine Spirit was witnessed at Jerusalem, on the day of Pentecost. The doctrines of salvation were about to be proclaimed to a guilty world. “To scatter abroad, in all places and in all ages, truths so exalted, and to enforce in the midst of corruption, practices so holy, a power was necessary more than human. Therefore Jesus Christ promised to send the Holy Spirit, to strengthen his apostles, and perpetually to animate the body of the church. This power of the Holy Spirit, to manifest itself the more effectually, must appear in infirmity. ‘I send you,’ says Jesus Christ to his apostles, ‘the promise of my Father,’ that is to say, the Holy Spirit; in the mean time, ‘tarry ye in the city of Jerusalem until ye be endued with power from on high.’ In conformity to this order, they remained shut up forty days: the Holy Spirit descended at the time appointed: tongues of fire, fallen upon the disciples of Jesus Christ, mark the efficacy of their word: the preaching commences: the apostles bear witness to Jesus Christ: they are ready to suffer all things, to evince that they have seen him risen. Miracles follow their words: under two discourses of

* “Esdras, prêtre lui-même et docteur de la loi, et Néhémias, gouverneur, reformèrent tous les abus que la captivité avoit introduits, et font garder la loi dans sa pureté. Le peuple pleure avec eux les transgressions que lui avoient attirées ces châtimeas et reconnoît que Moïse les avoit prédits. Tous ensemble lisent dans les saints livres les menaces de l’homme de Dieu; ils en voient l’accomplissement; l’oracle de Jérémie, et le retour tant promis après les 70 ans de captivité, les étonnent et les consolent: ils adorent les jugemens de Dieu, et, reconciliés avec lui, ils vivent en paix.” Vide Histoire Universelle—Tom. 1. 12 mo. page 218. Bossuet.

St. Peter, eight thousand Jews are converted; and, weeping their error, they are washed in the blood which they had shed.”* This was a display of divine power and mercy, unequalled in the annals of the church and in the triumphs of heavenly grace. The impulse experienced was immediately traced by the eloquent and pious Peter, to that prediction and promise of God, on which hang the prayers and the hopes of the world:—“I will pour out my spirit upon all flesh.”† The assembly was large and promiscuous, composed of men “out of every nation under heaven.” And “fear came upon all, and suddenly a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.”‡ So wonderful was the power exerted by the Spirit of God, on the promiscuous multitude of sinners who attended the preaching of Peter, “that they gladly received his word, were baptized, and the same day there were added to them about three thousand souls” “They were not Christians in name only: they understood and believed the apostolic doctrine, concerning repentance and remission of sins in the name of Jesus Christ: they continued united to the pastors whom God had made instruments of their conversion: they received constantly the ordinance of the Lord’s supper, in which they enjoyed real communion with their Saviour: and prayer was their daily employment and delight. Their holy boldness towards God, and their joyful sensation of forgiveness, were tempered with a godly fear. Every soul was possessed with it.

* Translated from the French. Vide *Histoire Univer* Bossuet, Tom. 1. 273.

† *Jos* ii. 28.

‡ *Acts* ii. 2, 5, &c.

They had felt the pangs of guilt: they had seen what a price was paid for their redemption: they “rejoiced with trembling,” as men just emerged from the pit of destruction: they continued stedfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers.”*

The power of divine grace was, soon after signally illustrated in the land of Samaria. This country was situated between Judea and Galilee. “After the success of the gospel had been so gloriously begun among the proper Jews, the Spirit of God was next wonderfully poured out on the Samaritans, who were not Jews by nation, but the posterity of those whom the King of Assyria removed from different parts of his dominions, and settled in the land that was inhabited by the ten tribes, whom he carried captive.”† These people had received the books of Moses, and they observed some of the ceremonies required in them; but they corrupted the institutions of Moses, by mixing idolatrous services with them. They went not up to Jerusalem to worship, but resorted to the temple of Mount Gerizim, referred to by the woman of Samaria: “our fathers worshipped in this mountain.”‡ The Jews and Samaritans had long cherished an unhappy enmity towards one another. The blessed Saviour, in the days of his humanity, manifested kindness for this people. His attempts to bring them to piety were unthankfully resisted then; but his set time, to separate to himself a peculiar people in Samaria, had now arrived. This was effected principally through the instrumentality of Philip, “who went down to the

* Vide Milner’s Church History, vol. 1, page 24.

† Edwards’ His. Redem. 259.

‡ John iv. 20.

city of Samaria, and preached Christ unto them. And the people with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And there was great joy in that city.”* This happy work of God was carried on in many Samaritan villages, by the visiting and preaching of Peter and John. The arrogant and blasphemous pretensions of Simon Magus, who had “bewitched the people with sorceries,” were no longer tolerated. The power of God’s Spirit and the wonders of divine love, were displayed in reconciling and uniting in ties of Christian affection and harmony, many Jews and Samaritans, strongly opposed in their religious principles, relations and observances, and habitually hostile, from motives of worldly interest and false honour. The inveterate enmities and deep rooted prejudices of the carnal mind, were soon subdued and rectified by the triumphant operations of God’s most Holy Spirit.

The Spirit of the Lord was poured out and made to triumph gloriously in Thessalonica. “A synagogue of the Jews was established there, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. And some of them believed and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.”† “The growth of this people in godliness, was soon renowned through the Christian world. Their persecutions appear to have been grievous, and hence the comfort of God their Saviour, and the prospect of the invisible world, became more precious to

* Acts viii. 5, 6, 8.

† Acts xvii.

them.”* They appear to have enjoyed with peculiar abundance and constancy, the sanctifying and consoling influences of the divine spirit and presence; hence they were alive to God, zealous and devout in his holy service.

The city of Ephesus, in Asia Minor, was remarkable for the great temple of Diana, one of the wonders of the world, erected there, which attracted the attention of many strangers. Few places upon earth were more strongly devoted to idolatry. Many ingenious artists enriched themselves by making shrines and images for the superstitious worship of Diana. The gospel of Christ had, therefore, peculiar obstacles to encounter in that city. And “in no place,” says the excellent historian† before referred to, “does the word of God seem so much to have triumphed, as at Ephesus. The work of conversion was deep, vigorous and soul-transforming, to a great degree. Many, struck with the horror of former crimes, made an open confession; and many who had dealt in the abominations of sorcery, now showed their sincere detestation of them, by burning their books before all men, the price of which amounted to a large sum. ‘So mightily grew the word of God and prospered.’ Thus triumphs the sacred historian. Satan must have trembled for his kingdom: the emptiness of all the systems of philosophy appeared no less palpable, than the flagitiousness of vice and the enormities of idolatry. The spiritual power of Jesus was never seen in a stronger light, since the day of Pentecost: and the venal priesthood of Diana, the celebrated goddess of Ephesus, apprehended the total ruin of their hierarchy.”

* Milner's C. Hist. 77, vol. 1.

† Milner, vol. 1. 93.

Another remarkable work, of the divine Spirit on the hearts of men particularly distinguishable in the annals of the church, is presented in the history of the *Waldenses*. The season of prosperity, which the church of Christ enjoyed under the ministry of the Apostles, Evangelists and Fathers, was succeeded by a time of persecution and darkness, which continued for several centuries. "There was a certain people," says president Edwards,* "called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure and constantly bore a testimony against the church of Rome through all this dark time. The place where they dwelt was the *Vaudois* or the five vallies of Piedmont, a very mountainous country between Italy and France. The place where they lived was compassed about with those exceedingly high mountains called the Alps, which were almost *impassable*. There this people lived for many ages as it were alone in a state of separation from all the world, having very little to do with any other people. And there they served God in the ancient purity of his worship and never submitted to the Church of Rome. It is supposed that this people first betook themselves to this desert secret place among the mountains, to hide themselves from the severity of the Heathen persecutions which were before Constantine the great." Some suppose these people to have retreated into these peaceful vales first, in the 7th century,† that they might live free from oppression and enjoy securely their religious modes of worship. But at whatever period this settlement took place, the influence of the Holy Spirit is very manifest in the whole

* His. Red. 193.

† Vide Mosheim's Eccle. His. Vol. iii. page 117, also Nesbit's Ch. History, 139.

transaction. The corruption, oppression and misery, of the world, under the dominion of papal tyranny and darkness, cannot be expressed. By the special direction and agency of the divine Spirit, the truth, in principle and in practice, was happily preserved in the hearts and lives of these secluded people. "Their fundamental doctrine was, that the authority of Scripture is supreme, that this was the sole rule for judging in matters of religion, and that whatever disagreed therewith must be rejected. They declared that the decrees of councils were only to be so far approved as they might agree with the word of God. They asserted that the reading and knowledge of Scripture were necessary for all and the privilege of the laity as well as the clergy. Their rules of practice were extremely rigid, and austere, and their aim and intention was to reduce every thing in religion to the standard and discipline of the primitive church. They held almost the same opinions as those who are now called reformers and Calvinists."* When their peaceful retirement and their true Christian faith and character became known to the supporters of the papal hierarchy, in the 13th century, the storm of persecution soon burst upon them. Thousands perished by cruel deaths and multitudes fled for safety to almost every part of Europe disseminating the truth of Christ, wherever they went, thus preparing the way for that entire deliverance, from the reign of oppression and darkness, which speedily followed. In no instance, in the history of the church, do we see more clearly displayed the blessed efficacy of the Holy Spirit, preserving from extinction among men the precious light of Heaven,

* See Nesbit's Ecc. His. 3 vo.—190—1.

guarding, refreshing and sustaining, from age to age and from century to century, the elements of truth and the graces of piety. This was a uniform, progressive and triumphant work of God which demands the wonder and the praise of every succeeding age.

The dispersion of the Waldenses, the diffusion of their pure knowledge and the influence of their spotless lives, through surrounding kingdoms, contributed much to hasten and facilitate the glorious reformation, in the beginning of the 16th century. This was indeed a season of extensive excitement, revival and reform among the nations, in which the grace of God was manifested, so extraordinarily, as to awaken the admiration of mankind. In the words of that æra we read of no sudden out-pourings of the divine Spirit upon congregations and communities, of no powerful and extensive awakenings among sinners, in which thousands or hundreds, are in a short period brought home to Christ from the brink of death. Such triumphs God has bestowed upon other days. His work, at the time referred to, assumed a different character. A local revival in some solitary corners of Europe would have been local in its effects and not attended with any great and beneficent result on the condition of others. This was not the plan of God. The world was in darkness: thick darkness rested on the minds of the people. It was necessary that the work of God's Spirit should commence in the hearts of some individuals, of exalted and towering genius—of ardent and intrepid spirit—of patient and persevering temper—of quick discernment and extensive forecast—who should become leaders in the great enterprise—enlightening and emancipating a wretched world. Infinite wisdom laid the plan: God's victorious Spirit and grace accomplished

what his wisdom had conceived. Wickliff, Huss, Jerome, *Luther*, Melancthon, Zuinglius, *Calvin* and multitudes like-minded, rise up, in quick succession, as stars in a dark night: and through them the light of the Spirit of heaven beams upon the darkness of the world. The Spirit of the Lord filled their hearts and supported them in all their conflicts. Animated by his invigorating power, "they wrought righteousness, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, endured trial of cruel mockings and scourgings, of bonds and imprisonment, turned to flight the armies of the aliens, subdued kingdoms" and courted the crown of martyrdom. The Spirit of revival and reform spread from province to province and from land to land. It visited the humble cottage:—it inspired the battled host:—it diffused itself through the councils of nations:—it entered the habitations of the great:—and it sometimes ascended the earthly throne. The "gospel came not in word only, but also in power and in the Holy Ghost and in much assurance." 1. Thes. i. 5.

Early in the 17th century, it pleased the Lord to commence a peculiar work of grace in the central parts of Germany, near which the glorious reformation originated. Many pious and learned men, of Jena, Lunenburgh, Strasburgh, Wittenberg, Coburg, Hall, Erfurt, Hanover, and Rostock, were employed in producing and carrying on this happy revival. They were brought at first to mourn the decay of piety in the hearts and lives of God's professing people and to attempt, by publishing pious, appropriate tracts, to arouse the minds of Christians in general to the same subject. These means were employed in the Divine Hand, to revive pro-

fessors, and also to convert many sinners to God. About 1662, one of these recently published pious pieces, was made the means of opening the eyes and interesting the heart, of Dr. Spener, on the subject of religion, after which he became a champion in the cause of godliness. His private counsels, his public ministrations, and his pious publications, were remarkably prospered by the Spirit of God, to the enlargement and sanctification of the churches committed to his care, in Francfort, Dresden and Berlin. In Francfort, he opened a private conference for the instruction and comfort of impressed and anxious souls. To that meeting, inquirers for Christ were invited to come "to bring forth any experience or spiritual meditation that was upon their minds." Multitudes of citizens and strangers flocked to this meeting intended for private devotion, and the Lord made it a place of mercy to many souls. So great was the fame of these divine operations, that the evangelic pastor was frequently honoured and encouraged by the attendance of professors of universities, ministers of state, electors and princes. This work was carried into Leipsick and Hall, through the labours of the Rev. Mr. Schade, and professor Frank. Biblical schools, meetings for expounding and reciting the Scriptures, were made effectual means of promoting this good work. Religion in Germany assumed a new form. The walk of piety and the worship of God became emphatically marked with knowledge, zeal and devotion.*

A few years previous to this revival in Germany, a pious company under the influence of the Spirit of God,

* Vide Historical Collection by John Gillies, Vol. 1. book, iii. Ch. 4

arrived in New-England and commenced the settling of that new and uncultivated country. The divine Spirit was poured out upon them very remarkably from the beginning and the divine presence was peculiarly afforded to these colonists for a considerable time.* They were in general descended immediately from the first English reformers. Their religious principles and habits were of the most strict and rigid nature. Difficulties and oppressions at home, rendered their circumstances unhappy: and by an impulse, from heaven, they simultaneously resolved to cross the ocean, to settle in a wilderness, there to become a covenant people of God, and to worship Him according to the dictates of their pure, simple and fervent piety. This devout little company, of Christian brethren, soon became a multitude. “And to the great glory of God be it spoken, there never was perhaps before seen such a body of pious people together on the face of the earth.”† The Spirit of God was copiously imparted to the successive groups of emigrants that arrived from different parts of Europe, and to the children and youth of the colonies. Churches were established in great number and in rapid succession, and filled with fervent and adoring worshippers. In 1629, the leaders of this pious settlement entered publicly into solemn covenant‡ with God and with one another. “The discourse, not only of the aged, but of the youth also, then, was,—how shall we go to Heaven? Have I true grace wrought in my heart? Have I Christ or not? O, how did men and women, young and old pray

* 1620—1650.

† See Prince’s Christian History.

‡ The instrument, drawn up and signed on this occasion, is preserved in Neal’s *His. of the Puritans*, A. D. 1629.

for grace, beg for Christ, in those days! And it was not in vain: many were converted and others were established in believing, many joined the several churches, where they lived, confessing their faith publicly and showing before all the assembly their experiences of the workings of God's Spirit, in their hearts, to bring them to Christ."*

It was at this period, that *Eliot*, the pious pastor of Roxbury, near Boston, denominated "the apostle to the American Indians," commenced his arduous and successful labours among the natives of this country. He was aided in this service by the Rev. Messrs. John Cotton and Samuel Treat, and the ministrations of all were greatly blessed to these illiterate and wretched heathen. In the Atlantic skirts of Massachusetts and in Rhode-Island, especially on Martha's Vineyard, very soon, several Indian congregations were established, consisting of many hopefully pious professors, baptized persons and serious inquirers after salvation in Jesus Christ. The Lord communicated his grace in peculiar abundance to his people in the colonies, to support and comfort their hearts amidst the trials inseparable from their state. He added daily to his church such as gave evidence of faith, and made that a long continued and memorable period of refreshing from his blessed presence.

In Windham, Connecticut, 1721, the dispensation of the gospel was attended with extraordinary power, and made instrumental in bringing home to Christ, a considerable harvest of souls. Persons of all ages and many of dissolute life, were suddenly awakened and deeply impressed, so that through divine grace, in a very short time, eighty souls were added to the Lord.

* Prince's Chris. History.

† See Mather's life of *Eliot*

This was followed at the close of the year 1730, by a very remarkable manifestation of heavenly grace, at Freehold, under the ministry of the Rev. John Tennent and his successor. Early in the settlement of this place a number of intelligent and pious Scotch people fixed their residence there. Notwithstanding the salutary influence of their example and exertions, religion gradually declined. And the prospect was very unpromising when Mr. Tennent commenced his labours among that people. But he soon expressed a strong belief "that Christ had a large harvest of souls to gather in that congregation." His ministerial labours were peculiarly prospered. The place of public worship was crowded with attendants, who listened as for their lives; and the hearers seemed to behave in God's house as if they stood at his bar. The minister and the people were often wet with tears. It was not unusual to see many persons in time of service sighing and sobbing with deep agitation. Some were carried out of the public assemblies, as if dead, overwhelmed by the majesty and glory of the divine sanctuary. In consequence of the death of this eminently pious and excellent minister of Jesus, this congregation, with the approbation of the people, was very soon placed under the pastoral care of the Rev. William Tennent. Soon after accepting the charge, this unassuming man of God observed, that the Lord had sent him to reap that on which he had bestowed but little labour. The gracious work was greatly advanced by his pious and faithful efforts, and the fruits of this season of mercy were very abundant. The subjects of grace were led to Christ by a strong and deep conviction of sin, guilt and danger. They saw their condemned state:—they acknowledged the justice of God:—they felt and mourned their helplessness:—and, so, they were compelled to

seek relief by faith in Christ alone. The great doctrines of the gospel, which abase the sinner and exalt the free grace of God, became dear and precious to their hearts. They gloried only in the Lord who had loved them and given himself for them. They spoke with so much clearness, propriety and affection, of divine things, that every hearer was convinced the Lord had been their teacher. This work of God was entirely free from enthusiasm and extravagance. Divine grace was truly illustrated and magnified there in the conversion of many sinners and quickening of many believers.

Very soon after this pleasing event in Freehold, *Northampton*, was made the theatre upon which the operations of the divine Spirit were exhibited more strikingly and effectually, than in any other instance recorded in the 18th century. This spot had long been highly favoured of God. The Rev. Eleazer Mather, the first pastor there, was settled in 1669, and his ministry was crowned with extensive success. Rev. Solomon Stoddard who succeeded him in 1672, continued his ministerial labours till 1728, in distinguished honour and usefulness. He enjoyed five successive seasons of the out-pouring of the Spirit, which he denominated *harvests*, inasmuch as each, in its turn, produced a considerable increase of church members, and of vital piety. The Rev. Jonathan Edwards, who was the human agent employed by God to begin and carry on the signal work of grace which followed, in 1734, &c. possessed knowledge, piety and faithfulness, in a pre-eminent degree. His earnest efforts to produce among his people a sacred observance of the Sabbath, his introducing and encouraging religious meetings among the youth—and his plain

and solemn preaching on the doctrines of grace, especially *justification by faith*;—were the particular means first used, by God, to carry conviction to the hearts of sinners. The following plain and solemn account of the work that followed is extracted from President Edward's Narrative* on this subject:—"A great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town and among persons of all ages: the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world. It was treated amongst us as a thing of very little consequence. The temptation now seemed to lie on that hand to neglect worldly affairs too much and to spend too much time in the immediate exercise of religion. The only thing in their view was to get the kingdom of heaven and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid: it appeared in their very countenances. It was then a dreadful thing amongst us, to lie out of Christ in danger every day of dropping into hell. There was scarcely a single person in the town either old or young, that was left unconcerned about the great things of the eternal world. The work of conversion was carried on in a most astonishing manner, and increased more and more: souls did as it were come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out

* See Prince's Chris. His. No. 15, 16. See extract from that Narrative, Gillie's collections vol. ii. page 35.

of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths. This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families, on account of salvation's being brought unto them: parents rejoicing over their children, as new born, and husbands over their wives, and wives over their husbands. God's days were a delight, and his tabernacles were amiable. Our public assemblies were then beautiful: the congregation was alive in God's service, every hearer eager to drink in the words of the minister as they came from his mouth: the assembly in general were from time to time in tears, while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours.²² Many villages and congregations in the surrounding country, shared richly in this copious effusion of the Spirit of God.

About the year 1738, the apostolic Whitefield commenced his preaching tours through these states. The effect was wonderful. The Divine Spirit seemed happily to accompany him, and to prosper his fervent and unwearied labours. Thousands traced their first religious impressions and their eternal hopes, to his powerful and awakening sermons, in the hands of God. The period of his journies may be viewed as a continued season of awakening among the thoughtless, and revival

among the pious. His visits of love and power, were extended to the whole country: he preached in most of the important towns and villages, and often in groves and in the open fields. The fruits of his labours, by divine grace, were made abundant and precious, through all the provinces.

A few years after these great successes, the Rev. Gilbert Tennent was induced to visit New-England, in the same evangelizing service. He did not possess so extensively as Mr. Whitefield, the natural powers of eloquence, but the grace of God rested upon him, and gave astonishing efficacy to his ministrations, in many places. He seemed to go forth in the name of the Most High, armed with the sword of the Spirit, and clothed with salvation. In the city of Boston, many hundreds, some judged thousands, were deeply impressed by his discourses. Many children were deeply convinced, and some received consolation. In Charlestown and Cambridge, great numbers were awakened and hopefully converted. Some very aged, many in the prime of life, some very young, several students in Harvard college, and a number of people of colour, shared this saving influence. Mr. Tennent's sermons were made "the wisdom of God and the power of God," to the conviction and conversion of many sinners, in Ipswich, Portsmouth, Marblehead, Chelsea, Hampton, Plymouth, Bristol, Providence, Stonington, New-London, Lyme, Guilford, Taunton, New-Haven, Stratford, Newport, and Milford. Through all the region from New-Jersey to New-Hampshire, the Spirit of the Lord was poured out powerfully upon the principal towns and villages. It was a glorious triumph of the Son of God among sinful men. Many pious and excellent persons appeared to entertain a

joyful persuasion, that the *latter day glory* was arising upon them.

In 1739, the Spirit of God commenced a glorious work of awakening among sinners, and refreshing among Christians, in the united congregations of Amwell, Hopewell and Lawrence, under the pastoral service of the Rev. Mr. Rowland. His faithful labours, in preaching and visiting, were made the means of beginning this gracious work. It commenced in Amwell, May 17 1739. A discourse upon these words, "The Master is come and calleth for thee," was made powerful and awakening to many souls. A sermon at another time, on the following passage, "All things are ready, come to the marriage," proved sweetly encouraging and comforting to many agitated spirits. The power of God's grace was exercised remarkably, in a few instances. October 6th, 1736, at a night meeting, only about fifteen persons assembled, eleven of whom were deeply convinced of their misery, and brought to cry out so distressingly, that Mr. Rowland thought it prudent to conclude the service. When he asked them afterwards the reason of their loud and awful cries, some answered, "that they saw hell opening before them, and themselves ready to fall into it:" others added, "That they were struck with such a sense of their sinfulness, that they were afraid the Lord would never have mercy on them." Another of these special seasons, was December 30, 1739; when the Lord was pleased to manifest his grace exceedingly, through the whole service. Some hardened creatures were deeply convinced of the truth and beauty of religion. Some persons present said, "they never would forget this day, in which God had been so gracious to them."

In Lawrence, the work of grace commenced and progressed in a manner somewhat different. April 6th, 1740, at public service, the subject was the *gospel net*, Mat. xiii. 47; and many were deeply humbled before the Lord. The whole assembly, believers and unbelievers, seemed to be much moved and affected by divine influence. On the 24th of July, the same year, public service seemed to produce a lively and sweet impression on the minds of hearers, especially on Christians. After public worship, some as they were returning home, stopped at the house of a Christian friend on the way. The company, at first small, was soon increased to forty. An address to them, on the first verses of the fiftieth Psalm, was attended with peculiar effect, and "the Spirit of the Lord was made to work by it upon all that were present. The love of God's people was uncommonly inflamed to Jesus Christ; their views of his majesty and glory were much enlarged; their longings after him much stirred up; their zeal for God's glory enkindled anew. And as to the unconverted that were present, they received very clear discoveries of their undone state by nature. This was followed with the mighty power of God, in a sermon, the next evening, to a large congregation, in the same town." In Lawrence, August 3d, "God was pleased to magnify his grace, in visiting many poor sinners. He opened their eyes, to see themselves without Christ, and without hope in the world: their convictions were attended with great horror and trembling and loud weeping. Many did continue crying in the most doleful manner along the road, in their way home, and it was not in the power of man to prevail with them to refrain; for the word of the Lord remained like a fire upon their hearts.

Respecting the nature of this work, their views of heart corruption, their distance from God and their having lived so long without him, were very clear and affecting: their hardness and unbelief, their ignorance and blindness, pressed very close upon them: their need of Christ and his Spirit was such, that there was no rest to be taken in any thing here below, until they did obtain an interest in Jesus Christ, and receive his Spirit, to purify and sanctify their hearts.”*

While God was performing these things in Amwell and Lawrence, he commenced an abundant out-pouring of his Spirit, in the congregation and town of Newark, New-Jersey, peculiarly upon the youth of that place. Christians in general were refreshed, and multitudes of young sinners laid under deep and solemn convictions. This divine work progressed steadily, through the months of November, December and January. In the following March, the “whole town was brought under an uncommon concern about their eternal interests, and about that time, a considerable number experienced a saving change.”

No corresponding excitement was felt at Elizabeth-Town, though very near, till June, 1740, when the work at Newark considerably declined. The eloquent and flaming Whitefield, had preached there just before, it was believed, in vain: and the profound and pious Dickinson, their stated pastor, had appeared to labour with very little success. But God’s set time to visit this people in mercy, had now come. The windows of heaven were suddenly opened, and a glorious shower of grace was sent down upon them. As in Newark, the impres-

* Vide Letter of Mr. Rowland, in Gillie’s Coll’s, vol. 2, p. 123.

sion was made at first principally upon the young. The account of this work, by the great and *venerable pastor*, is very interesting:—"Having at that time invited the young people to hear a sermon, there was a numerous congregation convened, which consisted chiefly of our youth, though there were many others with them. I preached to them a plain, practical sermon, without any special liveliness or vigour: for I was then in a remarkably dead and dull frame, till enlivened by a sudden and deep impression, which visibly appeared upon the congregation in general. There was no crying out or falling down, as elsewhere happened, but the inward distress and concern of the audience, discovered itself by their tears, and by an audible sobbing and sighing in almost all parts of the assembly. There appeared such tokens of a solemn and deep concern as I never before saw in any congregation. We had no instances among us of such sudden conversions as I have heard of elsewhere: but our new converts were all for a considerable time under a law work, before they were brought to any satisfying views of their interest in Christ, and the favour of God. It was remarkable, that they who were formerly eminent for religion, were now greatly quickened and revived, and some of them had now such joyful manifestations of God's love to their souls, as they had never before experienced."*

The regular worship of God, was introduced into the Northern Neck of Virginia, about 1730, through the laudable exertions of Mr. *John Organ*, a pious schoolmaster, of that place from Scotland, and a church was organized there through the instrumentality of the Rev. Mr. Anderson.

* Vide Gillie's Coll's. vol. 2. p. 143.

In 1742, the divine work which had prospered so gloriously in the eastern states, was carried by the divine Spirit into some parts of Pennsylvania, and more especially, into *Hanover*, in the state of Virginia. The manner of its commencing there was very extraordinary and interesting. Mr. *Samuel Morris*, a planter of distinction, residing in *Hanover*, providentially obtained some *old, pious* books, from reading which he became solemnly concerned for his soul's salvation. His impressions were cherished by the divine Spirit till he found hope and comfort in Christ. Prompted by the Spirit of true piety, he invited his neighbours to come to his house, that he might read to them out of the precious volumes* which he believed had *providentially* fallen into his hands and which had been, he humbly trusted, so graciously blessed to his everlasting interests. His neighbours attended numerously and very soon, many were solemnly impressed and made hopefully the subjects of recovering grace. When his own house became too small for the crowds that attended, a more convenient building was prepared for their accommodation, which was known extensively by the name of *Mr. Morris's Reading House*. Soon after this arrangement was made, the leaders of this company of anxious inquirers and devout worshippers, got some knowledge of the Rev. *William Robinson*, a missionary of the presbytery of New-Brunswick, who entered Virginia and preached at a place not very remote from the Reading House. Messengers were dispatched to invite Mr. Robinson to come

* The books from time to time used in this manner, were Boston's Fourfold State—Luther on the Galatians—some of Bunyan's Works—and Whitefield's Sermons;—all admirably calculated to produce a serious and lasting impression on the mind.

and preach to them. He yielded to their solicitation and visited them in the fulness of the power and mercy of the gospel. "He continued with us," says Mr. Morris in a letter on this subject, "preaching four days successively. The congregation was large the first day and vastly increased the three ensuing. 'Tis hard for the liveliest imagination to form an image of the condition of the assembly on these glorious days of the Son of man. Such as had been hungering for the word before were lost in an agreeable surprise and astonishment, and some could not refrain from publicly declaring their transport. Many that came through curiosity were pricked to the heart and but few in the numerous assemblies on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion and anxiously inquiring what they should do to be saved."* After this, the private use of the means of grace became more general and more effectual there. A spirit of inquiry and concern, on the subject of religion seemed to pervade the whole country. Soon after the Rev. Messrs. Blair, Roan, Tennent and Finley preached at Hanover with great effect. Whitefield spent several days in the same region, and his sermons were made the means of giving additional earnestness to those already impressed and of awakening others to seek the Lord. In a short season the Lord was pleased to send these people a pastor after his own heart, in the Rev. Samuel Davies,† under whose able and faithful la-

* See this letter of Mr. Morris, Gillie's Col. vol. 2. page 331.

† Afterwards President of Princeton college, New-Jersey.

hours the cause of the Redeemer was greatly advanced in that part of Virginia.*

About the same time and during a few of the following years, the Lord was pleased to display his power gloriously among the natives of this country, through the missionary services of the pious and indefatigable Rev. David Brainerd. These labours were commenced and continued some time exclusively among the tribes on the Delaware and Susquehanna rivers, and they were attended with many useful and happy effects on those ignorant and savage people. But his efforts among the Indian settlements at Crosweek's, in New-Jersey, 1745, were blessed in a much more remarkable degree. His own humble representation of the success with which he was honoured in this important mission, is very interesting.

“I discoursed to the Indians, at the place where I have usually preached to them. There appeared nothing very remarkable till near the close of my discourse, and then divine truths were attended with a surprising influence. There were scarce three out of forty that could refrain from tears and bitter cries. They all, as one, seemed in an agony of soul, to obtain an interest in Christ. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the gospel.” On the 3th of August, when Mr. Brainerd preached to them again, “the power of God seemed to descend upon the assembly, like a rushing mighty wind, and with an astonishing energy, bore down all before it. ‘I stood,’ says he, ‘amazed at

* For a more ample view of the origin and progress of religion in Virginia, see Notes on Virginia by Thomas Jefferson, Esq. Query xvii. Memoirs of the Rev. John Rodgers, D.D. by Samuel Miller, D.D. Chapter ii.

the influence which seized the audience, almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age." A considerable number of these poor perishing creatures, were brought to a saving knowledge and acceptance of Christ Jesus. An observation of this humble and heavenly minded missionary, shall close this account:—"God's manner of working upon them, appeared so entirely supernatural, and above means, that I could scarce believe he used me as an instrument, or what I spake, as means of carrying on his work. I seemed to do nothing, and indeed to have nothing to do, but stand still and see the salvation of God."* During the ensuing fall and winter, a considerable congregation was collected and formed. Many adults and children were baptized, and twenty-three natives were admitted to the holy communion of the Lord's supper, whose lives were exemplary and honourable to their Christian profession.

To avoid awakening invidious feelings, and to keep within proper limits, our sketch of revivals must close here; but we leave the power and mercy of God in their victorious progress through the church and through the world. God has chosen the close of the eighteenth century and the beginning of the nineteenth, as the season in which to display, with peculiar sovereignty and glory, the riches of his grace. He is from year to year,

* For the interesting particulars of this mission, see *Life of Brainerd*, by President Edwards.

riding forth in the chariot of his everlasting gospel, conquering and to conquer. Towns and cities, cultivated plains and unfrequented deserts, continents and islands, submit before him and hail his approach!

On the whole, from the preceding view, it appears, that God has always adapted his dispensations to the condition of his church, to the state of the world, to the necessities of his people, and to the nature of his own promises and purposes respecting the salvation of men. Sometimes we see almighty power adorably exerted for the overthrow of unbelief, for the awakening and conversion of sinners, for the separation and establishment of holy communities to worship and praise the Lord, where ignorance, vice and superstition had lately held their throne. Sometimes we see the Father of mercies deigning to visit, to collect, reanimate and cheer a feeble, scattered, declining group of his own people, preserving and invigorating *the things that remain*, lest they may wholly perish. In some instances, we see the hearts of saints and sinners both deeply and simultaneously impressed and affected, the work of grace, happily advanced in many where it had been previously commenced, and effectually, begun in others, formerly under the deadly dominion of sin and guilt. Sometimes we see individuals in churches and in communities, richly replenished with grace, animated with noble and ardent zeal, and thus becoming, through the signal favour of heaven, leaders and champions in reforming, reviving and advancing God's earthly kingdom, on a small or an extended scale. And sometimes the divine Spirit has been afforded abundantly, in dark periods of the world, to companies living in retirement and seclusion, to enable them to resist error, to preserve "the faith deliver-

ed to the saints"—that they may become a source of light, instruction and benefit to their darkened and groping fellow men. This, wherever realized, ought to be viewed as a work of God's Spirit—a steady and prevailing operation of divine grace, against the encroachments of depravity, delusion and guilt.

We are not competent, with all the lights of divine revelation, to delineate with entire accuracy, the seasons and modes, which the *Holy Spirit* will observe in accomplishing the eternal purposes of grace to men. But we are encouraged to believe, that *the Son of man* will, at no distant period, obtain a great victory and enjoy a lasting reign in this world over *moral* and *physical evil*. In producing this salutary change, the "ministry of reconciliation" will be the principal means employed. Missionary associations—Bible and tract societies—Sunday schools—institutions for the instruction of the deaf and dumb—missionary and theological seminaries—prayer meetings—reformation and benevolent societies, will be made extensively conducive, through divine grace, to the promotion and establishment of Christ's dominion upon earth. This will be an awakening and revival, infinitely extended, exalted and delightful, bringing boundless glory to God and gladness to men.

A very interesting object to be contemplated in the new and highly improved state of morals and religion, which we anticipate, is the universal diffusion of divine knowledge. The truth of God shall every where abound. Now ignorance, error and superstition prevail, entirely, over a great part of the earth, and hold their dominion, lamentably in the most enlightened countries. How many nations are without God and

without Christ in the world, sitting in the dark vale of the shadow of spiritual death, perishing for lack of knowledge! Then, *the earth shall be full of the knowledge of the Lord as the waters cover the sea.** Jesus Christ, now so unknown and neglected, will be the object of universal inquiry and admiration. The gospel will be possessed and read, by every people and in every tongue, as the only source of true wisdom and enjoyment:—it will be received and cherished as *the word of God which worketh effectually in them that believe,†* producing faith and penitence, obedience and holiness.

In consequence of the universal diffusion of knowledge and piety, the principles of justice and benevolence, will generally prevail among men. Deception and violence shall, in a great measure, cease—fraud and malice disappear—and the great precept of our Lord be universally observed, “Whatsoever ye would that men should do to you, do ye even so to them.”† How delightful, when humanity, forgiveness and mercy, shall be as widely diffused as the dews of Heaven!—What an immense improvement in the moral face of things—what an accession to the happiness of human society—how unlike the dissensions in families and communities which distract the world—what an advance towards human perfection—how near an approach to the harmony and bliss of heaven!

It will be a season of general peace on earth. The prophetic declarations on this subject, are very numerous and very strong:—“Nations shall beat their swords into plough-shares, and their spears into pruning

* Isai. xi. 9.

† 1 Thes. ii. 13.

† Mat. vii. 12.

hooks: nation shall not lift up sword against nation, neither shall they learn war any more.* But they shall sit every man under his vine and under his fig tree, and none shall make them afraid.† The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.”‡ A great part of the earth, is now inhabited by fierce, savage tribes, who delight in war and glory in shedding human blood. Ferocity and violence are cherished among them as the most honorable characteristics of their nature, and transmitted as an invaluable heritage, from generation to generation. But their savage passions shall be subdued by heavenly grace. The peaceful Spirit of God shall reign in their hearts and in their councils. The plundering Arab—the migratory Tartar—the barbarous Indian—the debased African§—the brutal Hottentot,—the treacherous Malay—shall be united to the now civilized nations of the earth in joyful bonds of harmony, mutual confidence and reciprocal kindness. Civil government will probably exist, in this *millennial* period, but receive much less attention than it does at present. It may be, and indeed, it seems not improbable, that the whole world will be governed as the Jews formerly were, under a *Theocracy*, God himself acting as the Supreme Magistrate and executing his holy pleasure, by persons specially called and appointed. It seems evident, that there will be very little occasion for laws and civil officers, when wickedness shall

* Isai. ii. 4. Mic. iv. 3.

† Mic. iv. 4.

‡ Isai. xi. 6.

§ By this is meant more especially the African Negro.

generally cease, and righteousness every where prevail. There will arise differences of opinion between individuals and communities respecting property and rights, but these differences, it may be reasonably presumed, will be, in general, amicably adjusted by referring them to the decision of a common *earthly umpire*, or to God himself, who may judge and decide between the parties. If any forms of government and codes of laws shall remain, they will exist, principally, as a terror to the few who may persist in doing evil, and they will generally lie in a dormant state, ready to be awakened and employed, if returning iniquity should require it.

When we consider that *diabolical** influence in tempting and *deceiving* men, will be greatly diminished, if not entirely prevented, through this happy period—when we reflect how much more constant and vigorous, human attention, to divine things, will become, when war, civil government, indolent repose and schemes of ambition, of pleasure and of vice, shall cease to engross the mind and to alienate it from God—and, especially, when we realize, how abundantly and triumphantly God will pour out his Spirit into the hearts of men—we may reasonably expect that Christians will then attain to exalted and unparalleled degrees of holiness and of maturity in every pious grace and virtue. The true worship, faithful obedience and ardent love of God, will occupy the hearts and lives of all ranks and ages of men. The acceptable incense of unfeigned devotion shall ascend from every habitation of men, to the *Father of mercies*. Every tongue shall break out in evangelic strains and the whole human race, in one grand chorus raise the glad song,

* Rev. xx. 3.

“Glory to God in the highest, and on earth peace, good will to men!”

Physical changes, corresponding with these moral and religious improvements, it appears rational to anticipate. When the human race, universally, shall become obedient and holy, it is reasonable to suppose, that the extremes of heat and cold, of wet and dry, and various other evil consequences of sin, will be either totally remedied, or experienced in a much smaller degree, and that the seasons will become uniformly serene and pleasant, and the earth generally productive. It is difficult indeed, to conceive how so great a change can be speedily produced. But will not the effects of human population, industry and ingenuity, carried to perfection, be exceedingly great and manifest, in ameliorating and beautifying the face of the earth, in changing the irregularity, and in moderating the severity of the seasons? When the vast forests and thickets, which in some places exist, come to be cut down and cleared out—when extensive morasses and swamps, in other places, shall be drained—when canals shall be cut, and streams opened, for the purpose of carrying off the offensive matter collected in some places, and to water other dry and thirsty regions of the earth—when agriculture shall be carried to the highest possible degree of perfection; what inconceivable changes in the climate and fertility of the earth, will not all this create? But if human and ordinary means are not deemed sufficient to effect the alterations contemplated, why may we not expect divine interposition, to “comfort mankind concerning their work and the toil of their hands, because of the ground which the Lord hath cursed”?* How easily could he pro-

* Gen. v. 29.

duce the greatest changes, by the operation of natural causes, without the appearance of any thing miraculous? A small alteration in the elements above us, might easily produce the happiest consequences, all the improvements that we anticipate in the temperature and fertility of the globe. A change in the air, in the winds, in the dews, in the rains—how extensive might be its effects! how extensively might it contribute to bring about the ameliorations we predict! how readily might it make fountains of living waters break forth in desolate places, and deserts rejoice and blossom as the rose! When the children of men universally, shall be made sons of God, shall not the tempests, hurricanes and earthquakes, which now with awful voice declare the majesty and wrath of God, cease to agitate and desolate the earth? The probability of this happy change in the earth, is rendered very strong, by the recollection that God, in his providence, has always acted agreeably to his ancient determination, to bestow temporal blessings upon those individuals and nations who were obedient and holy. He threatened his ancient people with earthly judgments, in case they should rebel against him: and he promised fruitful seasons, abundance and length of days, to those who should be persevering and faithful in his service. In administering his government, he acts upon the same principles still. And when mankind in general shall, through the grace of God, be restored from the ruins of the fall, then will he release the earth, in a great measure, from the curse inflicted on account of their apostacy from him. It will be no more difficult for God to repair the ruins of the earth, and to renovate the atmosphere, than it was for him after the rebellion of man, whom he had placed on this

globe, to mar its beauty, to interrupt its regular genial seasons, and to suspend its constant and universal fertility. Thus will be fulfilled the promise of God:—"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."*

In consequence of the changes predicted, it appears highly probable, that men in general will enjoy uniform health and long life upon earth. The diseases which now afflict and destroy our race, proceed principally from the impurity of our atmosphere, the sudden transitions from heat to cold and wet to dry, and from the irregularity of our habits. But when uniform mildness shall take place in our climate, and regularity appear in the course of the seasons—when plenty shall be enjoyed over the face of the whole earth—and when early, habitual and general industry, piety, temperance and joy shall prevail—how extensive must be their united influence, in promoting length of days, among our frail and short lived race! Then will the prophecy be fulfilled: "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."†

Another consequence, of the alterations we expect, will be, an immense increase in the population of the world. When the days of man shall be lengthened to the antediluvian age—when famine and pestilence shall no more devour the children of men—when the corrupt and cruel practices of some eastern nations of destroying infants and sacrificing adults through vice and superstition, shall be abandoned—when wars shall cease, and tyrants no more deluge countries in human blood—

* Isa. lxy. 17.

† Isa. lxy. 22.

when pride and excess shall disappear—when the air shall be universally pure and healthful, and the earth exceedingly productive—when the waters which now hide two-thirds of the surface of the globe from our view, shall bear along floating mansions for multitudes of our fellow creatures, deriving subsistence from their traffic with the surrounding shores, and from the bosom of the tranquil deeps beneath—how large indeed will be the number of the human race in this long and happy period!

It is really delightful also to reflect how beautiful mankind will generally become in the season of universal change and perfect reformation, here contemplated. No where do we meet with more striking and affecting displays of divine wrath and of human depravity, than in the form and face of man. In some, what shocking deformity, what horrible expression of brutal passion!—In many, what want of regularity, mildness and benevolence!—In most, what weakness and dulness!—how little of real loveliness and goodness!—But in the improved condition of things approaching, there will be a surprising and delightful amelioration of the human countenance. The irregularities and deformities, which now appear, proceed from the operation of disease and vice, either on the individuals possessing them, or from their previous effects upon the parents. But when health, activity, frugality, intelligence and piety shall all operate from early life and be continued from generation to generation,—what regular proportion, what elegance and dignity, of form—in the countenance, what serenity, what perfection of features, what symmetry of parts, what glow and colouring—in the eye, what sparkling and animation, what intelligence and expression—on the

whole, what elevated and transporting beauty in man, must result from the operation of so many causes!— Then will men probably recover in a considerable degree, their primeval form and comeliness. However, although delightful, beyond expression, to every beholder, yet will this consummate beauty be little valued.

A great and corresponding change will take place in the occupations and employments of men. No arts of war will then be studied. There will be few physicians and probably no professors of the law. With regard to dancing masters, theatres, and stage players, the scene will be closed. Teachers of the truth and ministers of the gospel will be very numerous and highly honoured. Innocent and industrious traders from land to land will probably exist. There will be constant necessity for mechanical skill and labour. Cultivators of the earth will every where abound. But the chief business which will interest the feelings and occupy the hearts of mortals will be the service, the love, and the praise of God and the Redeemer.

How delightful and animating the prospect with which Christian faith and hope are here presented! Are then these grand results, these inestimable blessings, on the condition of mankind, to proceed from the general diffusion of the grace of God? And is this to be promoted, by the diligent and faithful use of the means of grace which God has appointed in connexion with the sincere, fervent and persevering prayers of Zion and of all her children?—In whose heart, is not the strong desire for this glorious event already enkindled! Whose lips shall not utter fervently and constantly the evangelic prayer “Thy kingdom come”? “Even so, come Lord Jesus!” Amen.

NOTE I.

IMPORTANCE OF EMPLOYING GOOD ENGLISH TEACHERS.

TEACHERS of English schools have in many situations great opportunity, by their example and conversation, to influence the opinions and conduct of both parents and children. In general, they enjoy free access to the persons and families of those whose children they instruct:—they often possess a degree of intelligence and shrewdness which give them some influence, even when radically corrupt:—and they are often, especially in retired places, among uncultivated people, who do not discriminate character nicely, considered in some degree as standards of correct principle and deportment. Their influence with the children, which is more certain and extensive, arises from their relation to them, authority over them, and constant intercourse with them. Peculiar care should therefore be exercised, by those who have the superintendence of these important institutions, to prevent unprincipled, ignorant and vicious teachers, whose influence may be so pernicious in propagating error and vice, from being employed in them. Trustees and all persons concerned in schools, should endeavour as far as possible, to engage, for teachers, men of such moral principles and habits, as they would

wish their own children to acquire. The impressions and biases of children in regard to moral conduct, are received and formed very early. They are strongly prone to imitation. They will gradually conform themselves to the example which is daily exhibited before their eyes, by one, whom they are taught to respect and obey. When children find themselves placed under the control and culture of immoral men, it is neither unnatural nor difficult, for them to draw the inference, that their parents and guardians care very little about good principles and habits, provided their children progress in their education:—this inference once made, respect for their parents and friends around them, and the natural propensity to evil, will lead to *another* more pernicious, that moral principles and virtues are things of little value, in themselves; and then these young learners and reasoners are prepared to become prompt imitators of vice, and apt disciples in the school of iniquity.

Besides, what security is there, in employing men of corrupt morals, or even of suspicious character, that they will conscientiously and faithfully endeavour, to forward their little pupils in obtaining the elements of education. How great must the difference be, in the discharge of the duties of their station, between teachers who have no characters to support, who are destitute of moral principle, and whose minds are already broken down and their hearts hardened by vice—and teachers who have a character at stake and prospects before them, whose powers and feelings, principles and hopes, are alive and active! Whenever a teacher is wanted, one ought to be sought for who possesses the necessary moral as well as literary qualifications—a

man who will probably be actuated not merely by a regard to present convenience, interest or necessity, but by a regard to character, by just views of his own future interests, by feelings of rectitude and a sense of duty. Negligence on this subject is often attended with the most injurious and unhappy consequences.

NOTE J.

PROPRIETY OF USING THE BIBLE IN ENGLISH SCHOOLS.

It cannot be too deeply and seriously regretted, that the Bible has been, so generally, excluded from common use, in our English schools, and that many judicious and even pious people, should have, unwisely and unhappily, concurred in this infidel measure, unconscious of its corrupt origin and destructive tendency.

What book is so suitable to be put into the hands of a child, as the Sacred Scriptures?—Children very early manifest a degree of curiosity, respecting the origin, the history, and the destination, of this world, which, from the Bible, may be fully, agreeably and profitably, gratified. Here also are revealed those sacred truths, and principles of duty, a knowledge of which it is of the highest importance, that their uninformed and susceptible minds, should very early acquire. The grandeur, novelty and variety contained in sacred history, are found to be, in general, extremely interesting to young minds. No other book presents scenes so tender and affecting as many recorded in the Old and New Testament. The style and language of Scripture, are various, adapted peculiarly to the different capacities, ages and improvements of children and youth: and in general the plainness, of the truths conveyed, corresponds with the simplicity of

the style. A judicious and attentive teacher can, therefore profitably, use the sacred volume for the purpose of teaching his little learners how to read; and he may lead them gradually onward and upward, as they advance in years, knowledge and reflection. The divine account of the work of creation and of the fall of man, of the life of the patriarchs and of the first migrations and settlements of men, is wonderfully simple and easy to be understood. The book of Proverbs abounds with wisdom and piety, in so plain, concise and comprehensive a form, that a child of few years, may here by a mere exercise of memory, acquire in a few short sentences, a most valuable mass of useful knowledge, on every subject, of human life and conduct. The Psalms of David are pious, familiar and devout, calculated to teach the infant tongue to utter the penitential complaint, the prayer of faith and the praises of God. The gospel history possesses every quality necessary to please and interest, to inform and affect, to impress and improve, the youngest and most untutored reader. The writings of the prophets are figurative, elevated and sublime in sentiment and expression, adapted to stronger powers and higher improvements. The Epistles of Paul, which exhibit the mighty movements of a strong and inspired intellect, exploring and developing difficult and solemn subjects, afford scope for the exercise of more vigour and cultivation of mind. The *Bible*, so full of every thing sacred, attracting and useful, can be purchased on terms incomparably more cheap and advantageous than any other book. Considerations of propriety and interest, of utility and duty, call therefore imperiously for the restoration of the sacred volume to common use as a *school book*.

God in infinite wisdom and mercy is now remedying the evils resulting from human delusion and remissness on this subject, by causing Bibles to be multiplied and diffused with great abundance and rapidity through every part of our land and through the whole world. While we co-operate with God and associate with men, in this great and benevolent work, shall we not give the sacred volume to our dear children as soon as they become capable of acquiring a knowledge of its sacred truths?

The objection sometimes urged, that children acquire a disrespect and disgust for the Bible, by being compelled to use it, so much, in the beginning and progress of their education, is believed to be unsupported by fact and by rational reflection. The knowledge they thus obtain, has a direct tendency to form in their minds correct views and favourable impressions respecting revealed truth and human duty, and often produces effects most salutary and happy to them through life. The truth is, with regard to the greater part of those children who compose common country schools, the knowledge of the Bible which they thus acquire, by reading it as an exercise, is almost the only knowledge they ever obtain, of this inestimable volume. How inconceivably important then is it, that it should be daily in their hands, through all their period of instruction!—In relation to others of more favoured circumstances and better prospects, the knowledge of sacred truth thus acquired, and the familiar acquaintance, with scripture history and scripture language, thus obtained, facilitate all their subsequent religious studies, and lay a foundation for the most interesting and useful improvements, in the knowledge of God, and of his revealed will.

NOTE K.

EXCELLENCE OF THE BIBLE CLASS SYSTEM.

AMONG the numerous plans that have been devised and adopted, in recent years, for the diffusion of scriptural knowledge, for the propagation of evangelic principles, and the promotion of pure morals, among all classes of people and especially among the youth, there is none which promises advantages, so immediate, important and extensive, as that of “forming classes of young people for studying and reciting the Bible.”

The subjects of instruction suggested in the recommendation of the general assembly, are very various and comprehensive—suited to the different ages, capacities, improvements, and circumstances, of the pupils. The particular manner of conducting this new and improved department of pious education, is judiciously left to the discretion of those who may have the superintendence and management of it, in individual cases. But under whatever different modifications it may be attempted, if the spirit of the system be retained and cherished—if the plan be generally adopted and pursued with any considerable degree of care and perseverance, it will produce results most beneficial to the minds and manners of the classes themselves, and gradually on the whole body of the church and state of society.

If knowledge be desirable, the noblest, the purest and the best knowledge, is most desirable. If *this* knowledge be important either for the purpose of usefulness or of enjoyment, of being guarded against error and vice, or established and advanced in ways of well doing, the sooner it is acquired the better.

“Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.” Ps. 116.

Is there not a strong propensity in the great mass of Christian people, to derive their religious knowledge and faith, credulously and implicitly, from the representations of men, and the public discourses of ministers of the gospel, without “searching the Scriptures, whether those things are so?”—This system of instruction, so far as introduced, tends to bring all concerned as teachers or learners, of every age, directly to the original source of knowledge and fountain of true light, to see with their own eyes and learn with their own understandings.

Is it not found from experience and observation, that far the greater part of persons in the inferior and even middle ranks of fortune, who become heads of families and engaged in the cares of the world, enjoy very little opportunity for acquiring knowledge and for general improvement—that from want of early habits of attention and some elementary principles of pious cultivation, on which to commence, they have very little inclination and capacity for study—and that consequently, they remain in general deplorably destitute of this most useful and indispensable knowledge? This plan of instruction is intended and calculated to remedy these evils—to store the youthful mind with these elementary principles—to create these early habits of inquiry and reflection—

and thus to furnish and prepare men to proceed with ease and comfort, in the various relations and duties of life.

Is it not obvious, that the ministry of reconciliation, to be received and enjoyed in all its excellence and advantage, requires previous acquaintance with the subjects of public discussion and in various respects, preparatory, culture and discipline, of the mind and character?—How admirably is the method here proposed, calculated to furnish the improvements, dispositions and qualifications necessary, profitably to attend on the preaching of the gospel!

Is it desirable, as far as possible to give uniformity, in faith and practice, in form and spirit, to the Presbyterian Church and body? What could more happily and effectually tend to make them of one heart and mind, than this mode, of instruction, commenced and continued through the whole church, by pastors and teachers, for the most part, possessing similar views of Scripture history and doctrine, and formed on the same evangelic Christian model!—

Perhaps one of the greatest advantages resulting from this study will consist in bringing youth, early, to employ their thoughts on serious and sacred subjects, to search the Scriptures, inquire into their meaning and reflect upon their excellence and importance. By the study of the divine word, the youthful mind may be early brought to possess just and elevating views of the infinite God, in his works of creation providence and grace—be disposed and enabled to trace his wisdom, power and beneficence through the lapse of past ages—and be led to recognise Jehovah in the revolutions and events of every year and bear within it solemn impres-

sions of his infinite perfection and awful majesty. In this manner the subjects of duty, the realities of futurity, and the idea of personal concern in this great system of revelation, will be made more near and impressive to the understanding and heart.

From a general view of the subject, and from several years experience of its operation on the youthful pupil, is there not also good reason to hope that the Bible study may be made a substitute for many of the vain and frivolous amusements, whose prevalence is so detrimental and deplorable? How delightful would it be, could the subjects of Bible recitation be made the theme of social converse and friendly interview, in the occasional meetings and assemblies of the young!!

Christian pastors, who faithfully pursue this plan of instruction, will soon have the happiness to see around them, considerable numbers of individuals, instructed and accomplished in the most important and useful truth, intelligent and agreeable companions and able assistants in their arduous cares. Besides, from the gracious manner in which God has regarded and prospered this measure, in many instances already, is there not encouragement to hope, that it will prove an efficient instrument, to prepare the way of the Lord, to facilitate and promote the work of the ministry, to build up the church of Christ, and to accomplish God's purposes of grace to man?

The church will have reason to rejoice in the change produced by this system, wherever it is faithfully pursued. Her sons and daughters will be better instructed in the things of Christ's kingdom. Her affairs will be conducted in a more prudent and successful manner. Her institutions will be more highly estimated because

better understood. Her necessities will be more promptly and abundantly supplied, from men enlightened and liberalized, by a correct knowledge, of the gospel plan, and of ecclesiastical ordinances and privileges.

The Bible presents to learners of every age, capacity and taste, subjects of inconceivable vastness, variety and interest. It commends itself to the attention, by innumerable charms and attractions, to be found no where else. The opinion of Sir William Jones, one of the most learned and excellent men of his age, ought to influence every judgment on this subject. "I have regularly and attentively read," says he, "the Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, purer morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

Finally, as the principal ground, upon which this volume demands human attention, and is recommended to be made the subject of youthful study, let it be remembered, that it is of divine origin—that it contains a perfect system of sacred truth—a revelation of divine wisdom and grace, to a world in darkness and ruins—a record of events, perhaps, the most astonishing, admirable and glorious, which the universe has ever beheld, or will behold.

NOTE L.

DIALOGUES ON THE AFRICAN COLONY.

THE following conversations, taken from "The Union" of June 1818, upon the subject of colonizing the free people of colour, on the western coast of Africa, contain a comprehensive and candid view, of that benevolent and interesting enterprise :—

*Dialogues between William Penn, Paul Cuffee, and
Absalom Jones.*

Paul Cuffee.—At least, Mr. Penn, in this world of spirits to which we have now attained, it is of no advantage or disadvantage to us, that while we remained on earth we were shone upon by a milder or more burning sun, and that our complexion was of a darker or lighter hue. Distinctions and prejudices arising out of such trivial circumstances as the colour of a skin or the peculiar form of our features, are not recognised or allowed in Paradise, where the happiness we enjoy is proportioned only to the good which we have done in life, and the purity of those motives that influenced our conduct.

Penn.—Yes, Mr. Cuffee, I assure you it affords me a very high degree of enjoyment to perceive prevalent in this world, the same kind and humane spirit which I my-

self, while alive, endeavoured to cultivate towards all men, and which I may with truth, and without flattery, (for this is out of the question here) affirm to be the distinguishing characteristic of that denomination of Christians to which I belonged. It is truly a most interesting and refreshing sight to angels, as well as the spirits of just men, to see you and Mr. Jones mingling in unrestrained intercourse with the Divines, the Sages, Philosophers and worthies of every age and nation. I shall shortly have the pleasure of introducing you to the bishops Cyprian and Augustine, two of the greatest ornaments, and brightest lights of the ancient church, together with a numerous body of no less illustrious clergy, who like you once sustained the rigour, and were marked with the impressions of an African climate.—They are, on that account, no less highly estimated in this place.

Absalom Jones.—Having just ascended to these realms, from a city which will ever endear its memory to the wise and good, no less for its charitable institutions generally, than for the efforts it has made in behalf of the African race, I assure you, Mr. Penn, it is with emotions which cannot be expressed, that I approach the founder of one of the greatest American states, and the Father of that good and amiable people who commenced its settlement under his auspices. In behalf of that afflicted and persecuted race to which I belonged, I here tender you, and through you, that humane portion of Christians who pitied and hospitably received us, our grateful and most cordial acknowledgments. The remembrance of the kindness we have experienced from the Philadelphians, will never be obliterated from our

minds ; as long as our hearts shall beat, it will be with gratitude for such acts of disinterestedness and humanity.

Penn.—I still reflect with the greatest complacency and satisfaction upon the good which I did while on earth, and the recollection of it enhances the enjoyment of my perfect state. From the time in which I made my first peaceful purchase of lands from the natives, the whole tenour of my proceedings, and the warmest wish of my heart, were to unite my fellow-citizens in the bonds of amity and good will.

Cuffee.—Never was there a nobler object presented to the view, Mr. Penn, than that which you exhibited, when, instead of acting the part of a Cortez or a Pizarro, in exterminating the original inhabitants to gain possession of their lands, you were seen respecting the rights of ignorance and imbecility, acknowledging the claims of justice even towards those who were strangers to its laws, and treating amicably with savages for their territories. It was in a similar spirit of humanity and benevolence that the inhabitants of that city which you had the honour to found, received with hospitality and kindness, and sheltered from outrage and oppression, the houseless sons of Africa. For acts of such disinterested and noble virtue, no doubt there are laid up in store for them the choicest blessings of heaven.

Penn.—It is a subject of the highest gratification to me, to find that my successors have so faithfully imbibed my sentiments and imitated my example. They are certainly entitled to the highest praise in having furnished an asylum to that enslaved and persecuted race ; and that Being who beholds with an equal eye the whole family of mankind, and dispenses justice to them with a steady and impartial hand, will not fail to send them a

large and ample recompense; but what news is this which has been lately circulated through the courts of heaven, having reference to a scheme in agitation of sending the Africans back again to their own country? It is fervently to be hoped that no further violence or cruelty will be attempted against them.

Cuffee.—By no means. The plan to which you allude, instead of being calculated to inflict still further injuries upon them, is one of the most beneficent that human genius could have devised, or celestial charity herself have dictated—It is calculated to restore to the race of Africa all the losses they have sustained; heal their wounds: make reparation for their injuries; reinstate them in the honours of their nature; retrieve their sullied glory; and convert their greatest curse into the most signal blessing to themselves and to the world.

Penn.—Explain your meaning, for I must confess myself in the dark as to any train of causes which could lead to the results you mention—In what consists a scheme replete with such numerous advantages?

Cuffee.—The plan referred to was projected before my death, and I was among the number of its most sincere and zealous advocates (and God forbid that I should have been an advocate of any thing injurious to coloured men) is simply to send over a colony of free people of colour to take possession of some eligible post upon the Western Coast of Africa, say Sierra Leone, on the Congo, the Gambia or Senegal; in order, that forming a settlement in this part, they may gradually extend themselves over the whole continent, and carry with them into that barbarous portion of the globe, the arts and improvements, the religion and laws of civilized so-

ciety—It is calculated that if a colony of this nature was once planted upon that coast, the whole of the coloured population in America would gradually flock to their standard, and thus many objects of the highest national importance would be accomplished. By this means the United States would relieve themselves from their deepest national sin, that of slavery; and to which they may be assured, while they allow it to rest upon their reputation, there is annexed a curse, either immediate or remote in the stores of heaven's justice—a whole nation would be released from bondage and restored to the land of their forefathers, a continent hitherto inaccessible at once to the researches of science, and the advance of civilization, would be explored and civilized; the institutions of political freedom, and the benign influence of the gospel extended over that most dreary and benighted corner of the earth.

Penn.—Surely, upon the first blush of the question these would seem to be objects worthy of any exertions to obtain them, and the project a most noble and sublime one; but what are the opinions and feelings of the Africans themselves about it?

Cuffee.—Upon this point, I have to regret, that although their interests in the matter would appear so clear and undeniable, yet there is the greatest diversity of sentiment about it, and that too among the most respectable and intelligent portion of them. Some are in favour of it, while others oppose it with the utmost vehemence and violence.

Penn.—I take it for granted that nothing like force or coercion is contemplated in the affair, and that it will be left entirely at their discretion whether or not they will accept of the proposal for emigration.

Cuffee.—Undoubtedly—nothing like constraint or compulsion has ever been contemplated for a moment.

Penn.—Mr. Jones, as you have just left this people, you must be acquainted with their opinions and views upon this affair, pray inform us of them. What are the objections which they are in the habit of alleging against a project so feasible in itself, and which, in its execution, promises the attainment of objects so flattering to their vanity, so likely to be useful at no very remote period, and so gratifying to their laudable ambition.

Ab. Jones.—It is difficult to comprise in a few words the views of the coloured people in reference to this subject. A majority of those with whom I was in habits of intercourse and intimacy were greatly averse from the measure, but their opposition sprang out of feelings and considerations as diversified as their dispositions and characters. They never allude to the subject but with the most lively sensibility, and their language, when speaking of it, is often tinged with bitterness and reproach. Some hesitate not to declaim against the whole project at colonization as only a veiled attempt forcibly to get rid of them, or as the entering wedge to a system of ulterior measures that shall cruelly drive them from a country, in which, after many sufferings, they are beginning to feel themselves at home; and again let them loose on an inhospitable shore, where they shall either perish with famine, or be destroyed by the sword. Almost all agree, that it is a case of extreme hardship, indeed, now that a portion of them are released from bondage, and are every day becoming more and more contented with their condition, which is evidently improving, a plan should be projected, calcu-

lated, for a time at least, to renew their hardships and sufferings, and perhaps, in the issue, expose them to evils more insupportable than any they have yet sustained.

Penn.—If these are their sentiments, undoubtedly they should be respected, and the utmost delicacy should be displayed in the future proceedings of the white people towards them. They have already been sufficiently outraged and trampled upon, and it is high time that they should be allowed to resume the rights of human nature.

Ab. Jones.—When speaking upon this subject, both in private conversation, and in their public meetings, which have been held upon it, they break forth into that natural and impassioned eloquence which has a thousand times more effect upon the heart and affections, and more powerfully propels mankind to action, than the most laboured and highly finished specimens of oratory. What! they are perpetually exclaiming—is it not enough that the white people have been, century after century, indulging in that nefarious traffic in human flesh, that, to glut an insatiable avarice, they have been in the habit of stimulating those savage tribes to hostility with each other, in order that they might purchase from them, like sheep and oxen, the captives taken in war—that, in this impious commerce, the ties of nature and the sacred voice of humanity have been disregarded—husbands and wives, sisters and brothers, parents and children, being severed from each other! Is it not enough that when our forefathers were thus transferred, by the foulest iniquity, into the hands of unfeeling masters, torn from the embraces of friends, from the sweets of home, and the innumerable recollections of country

and kindred, that croud around the heart at parting, they were crammed into the holds of vessels, condemned to breathe a pestilential air, and live upon bread and water, during a long and tedious voyage? Is it not enough that, after they had passed through scenes too afflictive to be thought of without anguish, upon their arrival in America, they should have found that these things were to them but the beginning of sorrows, but the prelude to evils still more intolerable—that they should again have been exposed to sale, like beasts of burthen, in the markets of America, where the purchasers were equally as before, deaf to the claims of nature and of kindred? Is it not enough that our forefathers, when thus conveyed into the hands of their masters, have been compelled to hard labour both day and night, amidst the snows of winter and the burning sun of summer, half fed and half clothed, sometimes up to their waists in water in the rice fields and stagnant ponds; and all this time under the lash of unfeeling overseers, who for the slightest provocations, beat, scourge with rods, and if perchance the unhappy victims escape for a moment from their oppression by flying to the woods and wilds, pursue them with savage fury, hunt them down, and destroy them like wild beasts? Is it not enough—

Penn.—I perceive, Mr. Jones, you are overcome with emotion. The picture is surely enough to melt the heart of a savage. Can it be possible that such things have taken place in an age of light, in a free country, and under the influence of a religion which breathes peace on earth and good will to men?

Ab. Jones.—I have yet related to you but a very small part of our sad story. It would require volumes to re-

cord the history of the wrongs and sorrows of coloured people. The recital would make every fibre of the heart bleed with agony. Let us now rather endeavour to conceal these miserable objects with a veil of patience and forgiveness. But after the African race have sustained such unnumbered injuries and outrages—when they have been bruised, as it were, in the wine-press of Heaven's wrath, depressed and trodden under the feet of men, just at the moment when they are beginning once more to lift up their heads, when their chains are falling off them from the influence of the Genius of Freedom, and they are every day becoming more and more contented with their condition, happy in themselves and respected by others, shall they again have their labours and sufferings renewed, be set adrift upon a hazardous and tempestuous sea, in which they know not what storms may arise, and what quicksands may absorb them? Forbid it, Heaven! Forbid it, Genius of American Freedom! Forbid it, Spirit of Benevolence and Humanity!

Penn.—You speak with great vehemence and earnestness; and it is certain that your feelings towards a race to which you were once united by so many sympathies, are natural and praiseworthy; and I must confess that my mind is in a state of too much excitement, from the picture you have drawn, to enable me to decide upon this matter with an unbiased judgment. Let us, therefore postpone the further prosecution of the subject for the present. After more mature reflection, and after I shall have consulted with Washington, and other humane and illustrious shades in paradise, I shall be able to deliver a more digested and accurate opinion about it.

Dialogue Second.

Penn.—Well, Mr. Cuffee and Mr. Jones, after more mature reflection, what do you still continue to think of the subject which we began to discuss in our former conversation, in reference to sending a colony to Africa, of the free people of colour?

Ab. Jones.—My sentiments about it are unaltered, and my determination to oppose it unshaken.

Cuffee.—And I, the more I reflect upon the subject, feel more and more deeply impressed with the conviction, that it would be the most beneficial scheme that human genius could devise, or human powers execute, in behalf of the African race. What is the opinion to which you have come, Mr. Penn, after the profound attention and impartial consideration, which, I doubt not, you have bestowed upon this point?

Penn.—After consultation with Washington, and many other distinguished men, who, while on earth, were the deliverers of their country, and champions of the rights and liberties of mankind, I have entirely satisfied my mind as to its expediency and advantage. They are all, without exception, warmly interested in the success of the undertaking.

Cuffee.—I am much gratified with finding that an opinion I have so zealously espoused, is sanctioned by such high authority. This result, however, I had good reason to anticipate: as the measure, it is well known, meets with the decided approbation and encouragement of the most respectable patriots and statesmen of America; and we find, moreover, acting at the head of the society instituted to promote it, a statesman who is the

heir at once of the estate, the name, and the public estimation of Washington—and whose talents, virtues and amiable character, render him worthy to succeed, in all these titles, his illustrious relative.

Ab. Jones.—After hearing the opinions of so many eminent men upon this matter, I ought surely to feel some diffidence of the soundness of my own views, and the justness of my own conceptions about it. But really, it is matter of surprise and astonishment to me, that you two, considering the acknowledged benevolence and humanity of your characters, should allow yourselves to be betrayed into acquiescence in a measure, which you must perceive will at once deprive the African race of all the comforts which some of them are now enjoying, and again renew their toils, their hardships and sorrows. Our race have contributed their due proportion of toil, though with but little enjoyment of the profits, to transform this western world, and more especially the southern division of it, from being the abode of savages and beasts of prey, into the beautiful residence of improved and civilized man; and shall they not now become partakers of the benefits, reap the fruits of their own toils?—Some of them were found in the ranks of the American army during the revolutionary war, and it was never asserted, that they were deficient in spirit and activity. Shall they now be transported, like convicts, from a country whose battles they have assisted in fighting, and in whose struggles for independence, they so deeply sympathised?

Penn.—I again repeat that I would consent to nothing that should wear the slightest appearance of force or compulsion in the affair. Let the sacrifices they must make, if the colony contemplated is established,

be a free and voluntary offering of their own, and made from a regard to the immense benefits which will result to themselves and the world. At the same time, however that I am willing to admit that some sacrifices are to be made and some difficulties encountered in accomplishing this enterprize, yet let us not delude or terrify ourselves by exaggerated representations of them, by picturing to our minds scenes of visionary suffering, or imagine that as soon as the Africans engage in this undertaking, they are to make their way towards its execution only along dangerous precipices, and by plunging into gulfs of horror. For my part, I can perceive nothing so extremely formidable in the projected expedition, or that the coloured men who shall engage in it are likely to meet with any more difficulties and hardships than those which were encountered by me and those who united with me in forming a settlement in Pennsylvania. What is the plan in contemplation? Let us endeavour to form clear and distinct ideas about it; to ascertain its nature and extent; before we allow our minds to be filled with chimerical fears, and to be deterred from the design by indiscriminating invectives against it. As far as I can understand the matter, there is nothing that can prove the slightest cause of anxiety or alarm to the people who are concerned, but every thing to awake the most cheering hopes and kindle them into enthusiasm in its favour. From the most exact calculations that have been made, it is concluded that there must be at this time in the U. S. a million and a half of coloured people—Of this immense number we will suppose one hundred thousand to be free men. Now, out of this million and a half of coloured people and this hundred thousand free men, all that would be

necessary to enter upon this undertaking would be about 10,000, that is one tenth of the number of those that are free, and the one hundred and fiftieth part of the whole number at present in the territories of the United States. These 10,000 being provided with food to support them and carrying with them the implements of husbandry, can without material difficulty, be planted upon the Western coast of Africa, and as soon as the settlement becomes flourishing, will gradually attract to it the remainder of the coloured people, who would find it their interest and happiness to join them. Is this an enterprize so very hopeless, or which is calculated to excite so much and such serious alarm? More than half the globe has been peopled in a similar way. Greece was originally peopled by colonies from the East; Italy by those from Asia; Carthage from Tyre; our own hemisphere we know has been entirely populated by this kind of emigration from the old world—The history of man is pregnant with examples of expeditions much more hazardous, and undertaken for far less important objects. What is this when compared to the passage round the Cape of Good Hope by Vasco de Gama; to the discovery of America by Columbus; or to the expedition at this moment in a train of preparation in England to visit the North pole and contend with the mountains of ice and the numberless perils of these frozen regions? Are the Africans willing to allow themselves the only nation incapable of great and noble exertions?

Ab. Jones.—If it should be thought advisable by the coloured people to emigrate from a land in which they have now become domesticated, why not allow them to settle in this country upon the banks of the Mississip-

pi or Missouri, where they would feel themselves in the midst of friends and the comforts of civilized life, instead of having them transported to the wilds of a barren and savage land?

Penn.—Insuperable objections at once present themselves against a plan of this nature—The stream of white population flows so strongly in that direction, that nothing probably could arrest its progress. If the Africans, therefore, were to commence a settlement here, they would not long be permitted quietly to possess their lands. The same scenes would immediately be exhibited between them and the whites as are every day acted at this time between these and the Indians. The ultimate consequence would be the utter ruin and extinction of the colony, from the wars that would be provoked by mutual injuries and aggressions. No—Perhaps no part of the globe could be fixed upon better suited to the purpose in view than that which has been selected. Instead of a barren soil, an intolerable climate, and a dreary wild, they would find along the banks of the Gambia, the Senegal or the Congo, a temperature of the air suited by the God of nature to their constitutions, and one of the richest and most fertile territories upon earth. If nature has, indeed stretched upon the face of Africa the wide and sandy desert of Zaara, where scarcely a shrub can grow, or an animal subsist, with her usual equity and benignity, for this deficiency she has afforded it a compensation in those happy regions in which whole nations subsist by little more than the spontaneous productions of the earth.

Ab. Jones.—But, supposing all you say to be true, and that this colony might easily be planted, and would

become flourishing, where is the necessity or advantage of a removal to the race of Africa? They are becoming every day more and more contented and happy. Efforts are continually made to procure their gradual emancipation; schools are erected for their education; there is nothing to prevent them from practising those useful arts, either of agriculture, commerce, or manufacture, or engaging in those mechanical employments by which they may be enriched, and thus their condition still further meliorated. Whence the necessity of their leaving a country to which they have now become attached by long habits, and in which their means of comfortable subsistence and their modes of living are constantly improving?

Penn.—I perceive that your prejudices and prepossessions upon this subject are extremely strong, if not insuperable, and that it is a very arduous attempt to subdue or remove them. Nevertheless, in so important a business, I will not despair of success. Let us endeavour, as far as possible, to divest our minds of every bias that influences them against the suggestions of reason, and enter upon the cool and dispassionate investigation of this point. After having well digested the matter, considered it on all sides, and in all imaginable points of light, canvassed every thing that can be alleged in recommendation or in opposition to it, I think that the arguments in its favour most decidedly and greatly preponderate.

Ab. Jones.—Let us hear them then; for although I must confess myself strongly prepossessed against the measure, and even warmly hostile to it, yet I am ready to lend an ear to the suggestions of reason and good sense, and to yield to conviction.

Penn.—In the first place, an establishment of this nature, is the only imaginable expedient which can be adopted to elevate the coloured people from that debasement into which slavery has sunk them, and confer on them the acknowledged rights of human nature.

Ab. Jones.—But will not this end be as certainly and speedily accomplished, without having recourse to an expedient of this nature? Do we not see the prejudices which have hitherto subsisted among the whites against the coloured people, gradually subsiding under the influence of reason and good sense; and the latter rising every day into rank and respectability? Is it not to be anticipated that humanity and justice will ultimately obtain a complete triumph, and that every member of this republic, whatever may be the shade of his complexion, will be placed upon a perfect equality?

Penn.—This is, undoubtedly, the wish of every philanthropic mind; but the wishes of good men, and even their most strenuous exertions, cannot obliterate the sentiments of nature, or overrule the settled course of things.—The mode in which the unhappy race of Africa were first ushered into the notice and attracted the attention of the American people, was the most unfavourable that could be conceived to their being considered upon a footing of respectability.—First, they were found in a rude and savage condition in their own country, from which they were transferred to the most abject slavery, where, writhing under the torture inflicted on them, by such outrage, they naturally exhibited such features of deformity as were calculated to excite contempt, disgust and indignation. From these circumstances, the whites, in spite of their better reason, must long, if not always, continue to view them through the discoloured medium of such early associa-

tions. It is in vain to disguise the matter. It is a result which is clear, incontestible, palpable. However the good and humane may struggle to eradicate such prejudices from their hearts and endeavour to mitigate to the Africans the rigours of their fate, these people cannot but be sensible of the line of distinction, which is drawn between them and their white neighbours, and the insurmountable barrier presented against a free and unrestrained intercourse between them; they cannot but be acutely alive to a sense of this discrimination. They have but to move a limb, and they feel it—it vibrates in every nerve, and beats in every pulsation of their hearts: and shall they delude themselves with the hope of a more favourable state of things at a future period? Do they discern any thing in the signs of the times that prognosticates such a change in the course of events? They may, indeed, be hospitably received by the humane inhabitants of Philadelphia, be protected, encouraged and fostered by their laws—be allowed to earn a comfortable subsistence by the performance of various menial and necessary offices—be permitted even to enjoy all the privileges of freemen, and to ascend pulpits to preach the Gospel to people of their own complexion;—but can any one imagine that the period will ever arrive in which they will bear any sway in our country, guide our legislative councils, preside in our courts of judicature, or take the lead in the affairs of the republic? Is it probable that the time will ever come in which intermarriages will be sought between their families and those of the most respectable whites? It would be the height of folly to indulge such an expectation; and until this is the case, they will never occupy the rank or enjoy the privileges of white men; until

this is the case, they will ever hold an inferiour and subordinate place in society, and be in some degree aliens in their own land.—Paul Cuffee had the sensibility and discernment to perceive this state of things, the penetration to discover the only practicable means by which his race could be relieved from their painful sense of inferiority, and the activity to commence the execution of a project to remedy the evil.

Paul Cuffee.—Yes—If the Africans wish to elevate themselves to the rank and respectability of Americans and Europeans, let them establish a colony upon the coast of Africa. When this colony is planted, and becomes prosperous, as it would soon do,—when they shall have instituted a government of their own modelling, and elected rulers of their own choice—when their strength shall be increased by vast accessions of their brethren from all parts of the world, invited to unite themselves to them—when agriculture, commerce and manufactures shall be cultivated by them—when the earth shall be covered and beautified with the products of their industry, and the sea whitened with their canvass—when flourishing cities, magnificent churches, richly endowed colleges and seminaries of learning, philosophers, historians, poets, orators, statesmen and heroes, a powerful army and a triumphant navy, shall proclaim their glory, and contest the palm of greatness with the other nations of the earth—then it is that mankind will learn to hold that much injured race in just and respectful estimation. Compassion is spontaneously bestowed upon the unfortunate and the wretched; and of this the coloured people have at this time, from the intelligent and worthy, a full proportion—but respect is to be wrested from mankind only by violence and compul-

sion, and, to purchase this, the Africans have still to undergo many hardships and toils.

Ab. Jones.—You draw such a glowing picture of the future probable prosperity and grandeur of this colony, that you almost excite my desire that my countrymen in the world below should make the attempt, thus to aggrandize their name and nation.

Penn.—Would to heaven! that they would be made sensible of the numberless and inestimable benefits which would redound to them from this measure. But supposing that it is not to be expected of a whole people to be inspired with such a thirst for glory as to make great sacrifices in the attainment of objects so illustrious as those which have been enumerated; at least we might calculate that a sufficient number of them might be found, who would have the spirit to embark in the only undertaking which can relieve them from that state of inferiority and degradation to which they are at present reduced in society, and which is the source of so many mortifications, indignities and mischiefs—at least it might be anticipated, that a competent number could be found, who would meet any hazards and encounter any difficulties to wipe off the reproach and disgrace that have so long adhered to them, and reinstate them in their native honours among the nations of the earth. Some persons, indeed, on account of their having failed to exhibit any proofs of genius since their transportation to America, have felt disposed to deny them the same grade in the scale of being with white men; but this opinion is not substantiated by facts, nor deduced from premises adequate to sustain the conclusion: it is confirmed neither by reason nor revelation; neither by the authentic voice of history, nor by the

maxims of a just philosophy—They want nothing but time and opportunity to refute this calumny. I could not conceive of a more favourable opportunity than that which would be afforded them by the proposed settlement upon the coast of Africa.

A. Jones.—But will not the same result be likely to take place in the country in which they now reside? We see the most benevolent and extensive means resorted to, to improve and civilize them—Schools are erected for their education; churches founded in which they assemble for public worship, and no mean of instruction is withheld from them—Is it not probable that this state of things is the prelude to a still more happy change in their favour, and that the prejudices subsisting against them will be obliterated, and they will be elevated to a perfect equality with the whites?

Penn.—It is much to be feared that all will be unavailing.

Paul Cuffee.—It is in vain, Mr. Jones, that our race should indulge in visionary expectations—As I was of the same family of mankind with them, and must, of course, be supposed to have all my sympathies enlisted in their behalf, I can communicate my sentiments without fear of offence or misconstruction. What has been done for our injured and abused race reflects the highest honour upon those who have interested themselves in their concerns, but I am convinced that no efforts which can be made will ever lift them out of that inferior and ignominious condition in which they now stand in America, and out of which condition spring many virulent and fatal disorders, which nothing else can remedy but their transplantation to a more natural and happy soil. The station which the Africans at pres-

ent occupy, is the most inauspicious that could be imagined to the developement of their powers, or the growth and expansion of their virtues. Their minds are in too depressed a sphere to be reached by the influence of most of those motives that most powerfully operate upon mankind; awake their energies; or stimulate them to exertion. They cannot aspire to the highest dignities of church or state; the chairs of executive authority; the benches of justice; seats in senates and legislative bodies; the palm of eloquence at the bar and in the pulpit; the fame of philosophers, statesmen, authors, are objects to which they never lift their view, and yet these are the objects which rouse into restless activity the dormant powers of human genius. They cannot even anticipate an admission into the first circles of society, and the pleasures and advantages of polite intercourse, however incontrovertible might be their claims from the pre-eminence of their virtues or the refinement of their manners. Now, whatever may be thought of such circumstances by superficial observers, I hesitate not to decide, that upon any community on earth they would have a most baneful influence upon their present character and morals, and an inauspicious aspect upon their future prospects. And in fact, this very consideration reveals the true secret, which is not to be found in any diversity in their original structure; why, when translated to this seat of civilization and the arts, they have never produced an Esop, a Terence, or an Epictetus, or any men who have rendered themselves illustrious by their talents. Under other circumstances and in other countries, they have furnished a list of worthies, who would not have dishonoured any age or nation. Let it once become an established usage

or positive law, that as soon as they shall distinguish themselves by their talents and virtues, they shall reap the same advantages and be crowned with the same honours with white men, and I doubt not they would soon, by the exercise of their powers, blot out the imputation which has been cast upon them, and retrieve the fallen honours of their nation. But what is reasonably to be expected of a people in a state of such abject slavery, with their powers ground under the mill-stone of oppression, with minds uncultivated, accustomed to the lowest and grossest habits; and then, as soon as they have been happily manumitted and allowed to act for themselves, finding every avenue to distinction, to honour, or even respectability, blocked up by obstacles that cannot be surmounted? They must have been more than human, instead of less, if, while thus circumstanced, they exhibited any proofs of superiority. But even this is not the most unfavourable point of light in which this subject may be viewed. Allowing their powers to lie inactive from the want of high motives to exertion, and precluded all hope of being received into the company, and enjoying the refined pleasures of those whom they most respect, they sink into an indifference to those objects which they know to be unattainable, become contented with inferiority, and even fond of debasement: contract habits of indolence, sloth and intemperance, or perhaps plunge into all the depths of vice. Hence their education is neglected, their minds totally uncultivated, their moral characters low and depraved, their manners coarse and vulgar, and they themselves dispirited and contemned. And can the coloured people allow themselves to lie for ever amidst the mire and dirt of their abasement, and never be rous-

ed to a sense of their own dignity? O, race of Africa! were I able to re-appear upon earth, and had a voice that could resound through every corner and crevice of the globe in which you are scattered, I would importune you with infinite vehemence and solicitude, to awake from your disgraceful slumber—arouse to a just sense of your condition—flee as fast as possible from a land in which you must ever remain dishonoured—return to the land of your forefathers—hasten to that country and climate suited by the God of nature to your constitution and temperament—flee to that region in which you shall walk at large and breathe a congenial air, and where your spirits will no longer be damped, despised, and palsied in their exercise, by a painful sentiment of inferiority; where the noblest objects will be presented to quicken your exertions, and inflame a laudable ambition—in a word, to a country whose laws, government, honours, victories, and the whole of whose destinies you can proudly and triumphantly call your own.

Dialogue Third.

Ab. Jones.—The view which you gave, Mr. Cuffee, at our last meeting, of the condition of the coloured people in the United States, sank deeply into my heart; and I must confess, that after mature reflection upon your arguments, I find myself unable to impugn or refute them. The moral character of that people is undoubtedly greatly influenced and modelled by the causes you have mentioned, and that subordinate rank, which, I fear, they must forever hold among the whites, presents an insurmountable impediment to their refine-

ment and civility of manners, and at the same time gives birth to many baneful consequences. It appears to me, however, that you have forgotten one material circumstance in the estimate you have furnished of their present condition. If they cannot aspire to the highest dignities of the republic, and to those great and exalted objects which kindle in men the ardour of ambition, and stimulate them to unusual exertion, the road to wealth is, at any rate, open to them ; and may they not, through this track, ascend those eminences which mankind are so anxious to obtain ; and which, from the efforts necessary to reach them, are found to produce so happy a moral effect upon society ?

Penn.—That trash, indeed, is within their reach, and they may add pile to pile without molestation from any one : but after they have accumulated as much as avarice itself can covet, what will they have acquired ? The coloured people, it is true, when they shall have an opulent class among them, may enjoy all the comforts, and even luxuries of life, in a distinct society by themselves (and if they continue in the country, it is to be hoped that this will soon be the case,) but still the line of distinction between them and the whites will subsist ; still they will have no home which they can proudly call their own, or soil upon which they can walk as its lord ; still they will feel themselves, in a great degree, strangers, inhabiting a land which is possessed by others. They may not, and I believe they will not be so well satisfied with their lot when they become wealthy, as they are at present ; but their discontent or murmurs will not prevent the wall of partition between them and the whites from remaining impassable. And it is not at all improbable, that when they shall find this

to be the case, and the truth shall be brought home to their understandings by irresistible evidence, that the prejudices entertained against them by white people are unconquerable, they will then wish to resort to that very expedient to relieve themselves, to which they at this time discover so strong a repugnance.

Ab. Jones.—It is not impossible. Even in Heaven we are not indulged the privilege of foreseeing future events. It is not in my power therefore to predict what the African nation at a future day may be willing to perform. Perhaps at a remote period, too, they may be able to accomplish the object now contemplated, without encountering so many privations and perils upon the part of the adventurers, or without jeoparding, as some think they must do, the best interests of others.

Paul Cuffee.—I cannot imagine what you mean by such an insinuation. Whose interests could be put in jeopardy by a measure of this nature?

Ab. Jones.—There are not wanting those, and some serious and reflecting men too, who have imbibed the opinion, that this attempt at colonization, if successful, would tend to check, if not entirely put a stop to the emancipation of slaves.

Penn.—Indeed! a most strange idea! The direct contradictory of the proposition, would seem to be the natural and unavoidable inference. I should certainly be disposed to think that the planting of such a colony would contribute to the manumission of more slaves in half a century, than will be manumitted by any expedients now adopted, or likely to be adopted, for some centuries to come. But upon what conceivable ground do they rest such an opinion?

Ab. Jones.—It is thought that this colony, when once flourishing, will attract to it all the free people of colour, and thus, by drawing them off from the United States, relieve the southern planters from their apprehensions for the tranquillity of the country, and at the same time, by increasing the value of the remaining slaves, disincline them, on both accounts, to part with this species of property.

Penn.—The argument, though plausible, is evidently founded in very great misapprehension of the state of the case—So far from this statement being true, or there being any shadow of reason for a surmise of this nature, it is a well known fact, that there are many gentlemen in the Southern States, who stand ready at any moment, to set their slaves at liberty, as soon as they are convinced that they can do so consistently with the duties they owe society; or in other words, as soon as it shall appear that a measure of this kind will promote the substantial interests of the slaves themselves, not endanger the peace and welfare of the state, and be conformed to the maxims of a true and enlarged humanity—The experience of our southern planters, many of whom are intelligent men, is leading them rapidly to the conclusion, that from motives of interest, as well as justice and humanity, they should liberate their slaves as fast as possible, if any comfortable provision could be made for them; since the existence of slavery shuts the door against the emigration of white people; and, moreover, their lands are never so disadvantageously cultivated as by an order of men who feel no personal interest in the soil or its productions. They are becoming convinced, therefore that an enlightened policy, as well as the claims of justice, exact from them this sacrifice. No

sooner, then, shall this colony be established upon the coast of Africa, and regarded as affording a safe retreat for this unfortunate people, than we should see thousands of them voluntarily released from bondage by those masters who are at present restrained from this act of justice and generosity by the fear of inflicting an injury both upon the slaves manumitted and upon society. Upon the slaves themselves, by rendering them idle, vicious, and desperate;—and upon society, by letting loose upon it those who in all probability will become vagabonds, plunderers, and pests. All objections of this nature will be removed by obtaining a home for them in the manner contemplated; and as soon as this is done, every bondman in the Southern States will be regarded, by the humane, as a captive in a hostile land, and the most strenuous endeavours be made use of to redeem him. More societies than already subsist, would be instituted for the purpose; their powers of usefulness enlarged; and their resources vastly augmented. The wealthy men of America, whose hearts are touched with compassion, would consider their treasures as nobly expended in such a cause; and even the government of the United States, guided by the same large and liberal policy which led to the prohibition of the Slave Trade, would cheerfully appropriate a portion of its revenue in accomplishing objects of such high national importance, as to relieve the American institutions of civil policy from the only blot that sullies them; to restore so many human beings to the station and privileges of freemen; and to rescue the southern section of the union from those dreadful commotions and tragical disasters which at some future day may flow to them from this fountain. From the operation of all these causes united, there can

hardly remain a doubt that the United States, in the course of a few years, would be relieved from their greatest national sin, and the most portentous evil lurking in their vitals.

Ab. Jones.—But is it not probable that these results will be as surely and speedily produced by the methods now set into action to further the emancipation of slaves and that the time will come in which no such thing as a bondman will be found in this great republic?

Penn.—Such is the high estimate which I have formed of the American character, and such the deep root which I am confident the principles of freedom have taken in the republic, I do not entertain a doubt that in the course of time there will not be a slave in the wide extent of that country: but at the same time I must be so candid as to affirm, that this period must be at present a very remote one. There are no symptoms that denote its speedy arrival. If some means, more effectual than those which are now in operation, are not resorted to, to effectuate the manumission of slaves, it is impossible for the imagination to descry, down the long lapse of time, the termination of this crying evil. Through many a tedious century to come, will the cries and groans of this afflicted race ascend to Heaven, impertuning its pity, before they obtain relief from any succours which are now afforded them.

Ab. Jones.—It is certain that they will not obtain their freedom, as long as those southern nabobs conceive it their interest, or have it in their power, to retain them in servitude. To relieve themselves from future uneasiness, alarm, and perhaps massacre, we find them ready to engage in a scheme of colonization; but all their movements of this kind are naturally viewed

with a suspicious eye by the race which they have enslaved and oppressed.

Penn.—The language of reproach and recrimination may be indulged to those who have received such bitter provocations; but I cannot but view with displeasure and regret the style of invective in which the people of the Northern States sometimes speak, on this subject, of their southern brethren. Instead of tending to promote the great purpose of meliorating the condition of the slaves, it rather inflames a spirit of animosity, and sows the seeds of discord between the two great sections of the American union. No one, indeed, can utter himself in terms of too decided reprobation and deep abhorrence of slavery; and in this sentiment he will be joined by every intelligent man at the south; and where unnecessary rigour or an odious revenge and cruelty are exercised towards them—(and hard and cruel masters will be found among every community, and the authority of the master, when armed with despotic sway, will display itself in acts of violence and atrocity)—let every tongue be loud and bold in exclaiming against it, and the public indignation be roused into action to punish and repress it. While the northern people are thus faithful to the dictates of nature, and alive to the sentiments of humanity, let them not be unjust, in the opinion which they entertain of their southern neighbours. The evils that are perceptible in the southern manners and habits are not so much the result of any distinctive traits of character in the masters and slaves, as they are the natural offspring of a state of slavery. This will ever be found, and more especially in a free country, a condition of human life in which evil will accumulate upon evil. The slave, galled by

the yoke of his thralldom, will be perpetually prone to disobedience and resistance to the exercise of what, if he has any discernment, he cannot but feel to be a tyrannical authority; and this will occasion irritation, resentment, revenge, and even cruelty, on the part of the master. If the possession of absolute power by any single man in a state is so apt to convert that man into a monster of arrogance and cruelty, and to dispose his subjects to tumult and revolt, what must be expected when the laws themselves constitute so many petty tyrants, whose will is their only rule of action, and whose passions are subject to no restraints. On these and other accounts, it is perceptible to every observer, that the southern planters are of all other cultivators of the soil the most anxious and unhappy. Of these circumstances they are themselves becoming every day more and more convinced, and hence the cheerfulness and alacrity with which they catch at every opportunity of ridding themselves, without ruin to their families, of this portion of their population. No people are more alive to the claims of justice, humanity and generosity. It is the nature of their ardent sun to kindle the fires of all the noblest virtues; and I am assured they want only a favourable opportunity to display these qualities towards that degraded class of their fellow-men, which every humane and intelligent man among them is disposed, from his heart, and by every effort in his power, to pity and console.

Ab. Jones.—If these be their sentiments, is there not a flagrant inconsistency between their principles and conduct? Let them set their slaves at once at liberty, and show, by this liberal act, their sense of justice and sacred regard to the rights of mankind.

Penn.—It would surely require but a very small degree of insight into the affairs of mankind to perceive that a sudden and indiscriminate emancipation of slaves in the Southern States, would not only be a measure not advisable or expedient; but in the highest degree destructive. It would uprear the social state from its very foundation, and make of it for a time, but one dreary scene of desolation and ruin. The soil would be left uncultivated; families impoverished; the broken remnants of men's fortunes would be plundered and destroyed; one scene of tumult and combustion would succeed another; and the nation sink into a state of anarchy and confusion. All, therefore, that can be anticipated, by any rational and reflecting man, is the gradual and judicious emancipation of slaves. And in what way is this great object to be most speedily and effectually accomplished? No plan could be devised so wisely adapted to the end, as the plantation of the colony contemplated.

Ab. Jones.—If the southern gentlemen feel so benevolently disposed towards them, why not gradually re-release them, of their own will, from servitude? It is at least in the power of each to set his own slaves at liberty?

Penn.—Much has already been effected by individual acts of this nature; but even here we have to lament that, from the depravity of human nature, it has been found necessary to throw some restraints upon such efforts of private generosity, from a regard to the public good. In Virginia such serious evils have arisen out of a partial emancipation, out of that mixed condition in which some men of the same complexion, rank and habits have been allowed to have their freedom, and others to be retained in servitude, that a law has lately

passed the legislature of that state, prohibiting all citizens from manumitting their slaves, unless provision be made at the same time for their removal from the state. This measure reveals to us an important secret, in reference to this subject, of the extreme tardiness with which the business of emancipation will proceed, if it be acted upon only by causes within the States, and not propelled and accelerated by foreign springs.

Ab. Jones.—This is, indeed, a most discouraging view of this matter. My heart sinks and dies within me upon the contemplation of it. Is there, then, no hope of more sure and speedy relief to those distressed bondmen in the southern section of the American union?

Paul Cuffee.—I can see no hope for them but in the plantation of this African colony. This step will soon afford a prompt and effectual relief. Often did my mind dwell upon this matter during my life, until my heart melted with pity; my feelings glowed to enthusiasm; and I would have encountered any privations, toils, sufferings and death, for the deliverance of my countrymen. Could I descend again to earth I would become a missionary in this holy cause. I would never cease my importunities to the free people of colour until I induced them to embark in that undertaking, by which they may render themselves the saviours of their southern brethren. Can they set themselves down in ease and comfort, and listen with indifference to the sighs and groans and bitter complaints, wrung from their brethren by their sufferings? Can they without resolutions of encountering any evils for their rescue, contemplate their hardships and toils, their hunger thirst and nakedness; the tortures to which they are but too often exposed; the tumults and butcheries to which

they will give rise at every future period, by their frantic and convulsive efforts to release themselves? Shall the cry of their sorrows by reason of their task-masters, for ever ascend to heaven, and no succour be extended to them?

Penn.—Is there no Moses among them to carry this second Israel out of Egypt, and conduct them to the promised land?

Paul Cuffee.—Would that God himself would raise up a prophet like unto Moses, to redeem this enslaved and much injured nation!

Penn.—What has been already adverted to during the progress of these conversations, I consider as conclusive arguments in favour of this expedition; but when, passing from the present moment, I allow my imagination to take a more extensive range, and trace this great undertaking to its ultimate consequences, my mind is filled with the most sublime conceptions, and my heart dilated with the most delightful anticipations. Let the colony be once supposed planted, and become flourishing, and what will be the unavoidable results? It will gradually attract to its sphere every slave in America. In this single consideration, what a feast would be afforded to the philanthropic mind! Those who were dragged by violence from the land of their fathers; doomed to miserable bondage; and having their ears greeted only with the clanking of chains, and the sighs and groans of their unhappy associates, now return to the land of their forefathers, their native home, singing the songs of triumph, and bearing the standard of liberty. How rich will be the return, and how noble the reparation, which America will make to Africa, for all the injuries she has done her! For the wretched captives

of which she had deprived her and doomed to slavery, she restores her an industrious and humanized people, bearing with them to her bosom the arts and improvements, the religion and laws of civilized society! Thus that which was the greatest curse of mankind, is unexpectedly, under the direction of Heaven, transmuted into their most signal blessing!

Paul Cuffee.—This, indeed, is a most delightful anticipation. But I do not even stop here, in pursuing the train of consequences. I regale my fancy with brighter prospects, and more splendid visions of future glory to my race and nation. I behold the enterprising people who engage in this scheme, becoming missionaries of the Christian faith, and erecting the structure of pure religion, upon the ruins of the gloomy doctrines and idolatrous rites of paganism. I behold at their approach the wilderness blossom as the rose; the arts, sciences, commerce, manufactures and agriculture, spring up and flourish together. The banks of the Gambia, the Senegal and the Congo, are studded with magnificent cities and villages, and resound with the hum of industry. A new and mighty empire rises to my view, founded upon republican principles, and participating its liberties and its glories. I see its armies extending its conquests throughout that continent, and its navy covering the ocean. I behold the united influence of Christianity, civilization and good government, radiating from this point, and at length diffusing itself to the Cape of Good Hope on the one hand, and on the other crossing the desert of Zaara, overspreading the southern shores of the Mediterranean. The Crescent is again made to bow to the Cross; and Christian nations, nations friendly to civilized man, take possession of those capitals now oc-

cupied by pirates and robbers, whose thirst for blood is whetted by religious animosity, and stimulated by the lust of plunder. I behold this empire crowning all its other glories with the splendour of literary fame. I see it rivalling, if not eclipsing, the most celebrated nations in science and the arts. I perceive its philosophers solving the phenomena of nature; its orators thundering in the pulpit and at the bar; its senators enlightening the councils of the nation; and its statesmen swaying, with a firm but equal hand, the sceptre of empire; its poets, painters and sculptors, animating by the magic touch, the lyre, the canvass and the marble. Overcome with the scene which my fancy has painted, I can only exclaim, amidst the rapture of emotion, Heaven grant that these visions may be realized!

Penn.—My most fervent aspirations ascend to Heaven with yours, on this subject. The day that beholds such an expedition embark from the shores of America, should be celebrated as a jubilee, throughout the civilized world. Those who shall have the honour to enlist in the enterprise, will have their names consecrated in the memory of all succeeding ages.

Ab. Jones.—I can resist such considerations no longer. The prospects that open to my view are too gratifying not to excite my enthusiasm. My objections have been refuted; my scruples vanquished; and all my doubts satisfied. Heaven speed the undertaking!—Arouse, my countrymen, to a sense of its importance, and make it redound to the present and everlasting interests of the African nation.

NOTE M.

HINTS FOR IMPROVING SCHOOLS AND COLLEGES.

THE following extracts from the charter of Franklin College, are deemed so important, as to deserve particular notice:—

“The public schools instituted or to be supported by funds or public moneys, in this state, shall be considered as parts or members of the university, and shall be under the foregoing directions and regulations.”

“The president of the university, as often as the duties of his station will permit, at least once a year, shall visit them, and examine into their order and performances.”

In a country like ours, where the interests of science do not experience extensively the benefits of legislative patronage, literature, left to depend upon her own contingent resources, must be expected to make slow progress in accomplishing her views. Her success will depend, in a very great degree, upon the wisdom, zeal and energy, which characterize the system pursued in the seminaries established for the promotion of literature.

The interests of classical science, in the United States, are suffering materially, from that want of uniformity

in elementary books, which generally prevails. The variety exhibited by our schools and colleges, in this respect, corresponds fully with the varieties of climate, soil and character, which our country in general sustains. This want of uniformity exists, not only between the northern and southern districts of our country, but is found unfortunately to prevail in the central regions, and in schools and seminaries situated quite contiguous to one another. It would facilitate the progress of youth in a collegiate course, to make all their preparatory books of study, on every subject, bear as much general resemblance, as circumstances would permit.

From the frequent migrations from school to school, which take place among pupils, and from the examinations for entrance into college which constantly occur, it is discovered that there are in use in our schools and academies, a great number of distinct grammars, both in the Greek and Latin language. In the course of these removals, which are often unavoidable and advantageous, cases frequently occur, in which it becomes necessary, either to permit the pupils, entering upon a new situation, to continue in the use of the elementary books they have been accustomed to, which impedes their progress and introduces confusion into the school, or to compel them to lay aside the grammars they first acquired, and commence others, very different in form and expression, which is imposing upon them a heavy burden, productive of no real good to the learner, and leaves him liable, between his faint recollection of the former and imperfect knowledge of the latter, to become really and thoroughly acquainted with neither.

The evil here complained of, is felt more extensively, in more large and important institutions. The system

now pursued is calculated to compel the great mass of students who receive a collegiate education, to enter one of the lower classes, in which the classics are read and in which uniformity cannot be dispensed with, without injury to the institution as well as to the pupils.

The provisions exhibited in the preceding "Extracts" from the charter of Franklin College, are calculated to remedy this evil in a certain degree. Dr. Finley, who had long, at the head of his flourishing Academy at Basking Ridge, lamented the existence of the evil referred to, contemplated this trait in the character of the university of Georgia with lively interest, and anticipated from it many happy results. At the very first opportunity offered, he entered on that part of his official duty as president of that college, which is intimated in the latter of the two extracts and actually visited four of the public schools of Georgia in his *fatal tour*.

The plan suggested in the preceding extracts, if substantially complied with, would produce many important advantages. The annual visit of the president to the several academies in the state, in connexion with the idea of their subordination to him and to the institution over which he presides, would stimulate the scholars and their teachers to greater diligence in their respective duties, and might be employed as an important auxiliary in the instruction and discipline of the several institutions embraced in this connexion. And under such a system of regulation, it would be easy to give strict uniformity to the collegiate establishment, in all its members and departments. This regulation, which occupies a conspicuous place in the charter of Franklin College, appears to be pre-eminently wise and useful, and may be rendered exceedingly beneficial

to that institution, to the literature of Georgia, and to that of the surrounding country.

Would not the introduction of similar arrangements, through our country in general, be practicable in itself, and productive of important advantages to all our literary institutions? Might not every college establish a connexion of this kind with those grammar schools which are situated in its vicinity or from which it usually receives its pupils, on the condition of affording its patronage, giving direction in regard to the subjects of study, furnishing auxiliary teachers, perhaps sending with the consent of the schools, annually, an examining committee, and requiring the schools, in return for these favours, to adopt their course of instruction, to the system pursued in the college with which they stand thus connected.* The proposed connexion might be made happily instrumental in exciting and fostering the principle of emulation between these subordinate institutions, and on the whole, extensively conducive to the cause of science. And would it not probably operate, with ingenuous youth, as a strong incentive to industry in study, if the college, in each of the contemplated associations, should appoint a premium, to be conferred upon the best scholar admitted annually into each of its classes from the allied seminaries?

To introduce entire uniformity into the American system of education, would it not be advisable for those colleges which can be brought to adopt the same elementary books in the several departments, classical,

* Such a plan having been adopted, information of it, should be given to the public, that they who are about to commence the education of their sons, may be able to conform their first studies to the system pursued in the institution in which they are expected to complete their literary course.

mathematical and philosophical, to select, arrange and publish a complete set of studies, to be distinguished and known as the particular studies of these institutions? And, should this arrangement be found impracticable, would it not be highly advantageous for each college to make this selection for its own use, and as far as necessary, for the accommodation of its subordinate schools? By this measure

1. Money *might* be saved to the learner.

Most of the books now used in schools and colleges, are published in a style of execution more costly than necessary, and are bought at too dear a rate. In many instances the expense of procuring a whole work is incurred, while only a small portion of it is read or studied. The paper is often thin and perishable, and the binding very slight and inferior. In the proposed publication these disadvantages might easily be remedied. The materials and the workmanship should be of the most substantial and durable nature. All unnecessary matter it is proposed to leave out.

2. On the plan here contemplated, *accuracy*, in classical books, might be restored.

The Latin and Greek authors printed in this country abound so exceedingly with typographical errors that very great injury is sustained from the use of them in schools. When inaccuracies frequently occur, the teacher is incessantly harrassed and the business of school interrupted, by applications to have the classical text examined, and existing errors exposed and corrected. In this manner much time is lost and the school is injured; and, besides, the student, always ready to impute difficulty to inaccuracy and to suspend his efforts till doubt is removed, finds his diligence in application

and independent exercise of thought much impaired. These disadvantages have been experienced so seriously, that it has been judged expedient in some instances to keep a European edition, of the principal authors read, as a standard to refer to—a fact disgraceful and humiliating to American scholars!

3. The proposed publication *might* be made entirely free from those *impurities*, with which some of the best classical writers unhappily abound. Retaining passages, which convey insinuations against religion and morals and which are of an obscene and vitiating tendency in those books which are very early put into the hands of youth, to be carefully studied, is very manifestly dangerous and improper. It would be a favor, of no common magnitude, to the principles and morals of literary youth, to have every thing licentious, low, and polluting, removed from our classical authors. A remedy might thus be furnished for the evils and the dangers arising from making our young men whom we wish to lead to the knowledge of the one only living and true God, too early and too intimately acquainted with Grecian and Roman Polytheism—with the fictions and absurdities of their mythology—and with the vices and follies of their imaginary deities.

4. This measure would contribute very extensively to that *uniformity* which is so much desired. Wherever this work would circulate, the plan of education pursued in the institution, which had given it existence might be fully understood, and easily followed. The public in general, teachers and schools especially, would know precisely in what manner, the preliminary studies of a candidate for that college must be conducted, to obtain for him an easy and honorable admission into it.

Might we not adopt with some prudent modifications in our literary institutions, that part of the ancient Jewish system of education, in which they trained their pupils to an acquaintance with mechanical* pursuits, in connexion with letters and science, and while they strengthened and enriched the minds of their scholars with literary culture, established them in the practical knowledge of the useful arts and mechanical employments of life? If acquiring practical knowledge of mechanics, of gardening, of agriculture could be made to occupy a portion of that time which is commonly spent in idleness and amusement, and be brought to answer the purpose of necessary exercise, several additional objects of considerable importance would be in some degree gained, by the alteration.

Many of the ordinary complaints such as bruises, sprains, local inflammations, and fevers which most commonly occur among boys at public schools, arise from the irregular and violent exertions which they make in their ordinary plays. The substitute here suggested, besides preventing in a great degree these evils and dangers, and that fatigue and unfitness for study produced by violent play, would afford much more certainly and regularly the gentle and uniform exercise necessary to the health and vigour of the youthful constitution.

* See Stackhouse's History Bible 8 vo. vol. 6, page 252. "It was a received custom among the Jews, for every man, of what rank or quality soever, to learn some handicraft; for one of their proverbial expressions is, *that whoever teaches not his son a trade, teaches him to be a thief.*

See also Annotations of *Drusius* upon Acts 18 chap — "Sapientes olim artificium aliquod exercebant, ne gravarent alios. Sic alius erat coriarius—alius, Librarius—alius, calcearius, aut sutor—alius, pistor."

See also *Grotius*—*ibidem*—"Mos erat etiam doctissimis Judæorum opificium aliquod discere, unde, ubi res ferret, se sustentarent. Erant, Pelliones, Sutores, Pidores, Librarii, etra.

Most of the unhappy exasperations and conflicts, which take place among boys assembled at school, originate in their warm competitions and eager endeavours to excel each other in the games and amusements usually resorted to in leisure hours. Furnishing an easy and effectual remedy for this evil would be accomplishing an object of no small magnitude.

One great object contemplated in placing boys at school ought to be to ascertain the degree and the peculiar character of their talents, to discover towards what objects their genius tends most strongly, with a view to the judicious direction of their future and permanent pursuits in life.* In order to bring this experiment to a successful issue, it ought not to be partially made; mechanic arts and manual employments in some measure ought to be placed before every pupil and some attention to them required. Had this plan been faithfully pursued heretofore, our academies and perhaps colleges too, would have produced more good *mechanics* and not so many *dull literati*!

* The following anecdote will be appropriate here: it is extracted from the *Christian's Magazine*, vol. iii. No. 8, page 447.

"Some years ago a young man who had been originally a maker of brooms, and had 'studied divinity,' as it is termed for two or three sessions, was exhibiting a specimen of his improvement before a foreign presbytery: and acquitted himself so little to their satisfaction, that they judged it necessary to remand him to his first vocation, as more commensurate with his abilities. This decision was announced by a venerable old minister in the following manner:—"Young man It is the duty of all men to glorify God. But he calls them to glorify Him in different ways, according to gifts he bestows on them. Some he calls to glorify Him—by preaching the gospel of his Son; and others by making besoms, (brooms.) Now it is the unanimous judgment of this presbytery that he has not called you to the ministry, since he has not qualified you for it: and therefore that it is your duty to go home to your father and glorify God by decent industry in making besoms."

The plan proposed might be rendered an excellent security against the noisy habits, and above all, many of the vices, of which too much leisure and amusement, are the fruitful source.

Could not the alteration here contemplated be so modified as to become a powerful auxiliary in the government of youth? and be made the means of preventing altogether the necessity of corporal punishment?

The last consideration is, that every man, whatever his grade of talent, his degree of education, and his sphere in life, ought to have a practical acquaintance with some mechanic art. Should he never pursue any branch of mechanical employ, his progress through life, his respectability, ease and comfort, will be greatly promoted by a general acquaintance with the common necessary and useful arts and occupations of men.

Quid munus Reipublicæ majus aut melius offere possimus, quam si juventutem bene erudiamus?

CICERO.

Great exertions have recently been made to establish new colleges in several states in the union, and measures have been adopted in some of the best institutions in our country, to enlarge and ameliorate their capacity for the accommodation and instruction of youth. But, notwithstanding, a *University* located near the centre of the United States, amply endowed and extensively patronised by the national government, is a desideratum of great magnitude. The wise and patriotic Washington suggested an idea of this nature in his last will and testament, and the reasons on which he founded that intimation are still applicable in all their force. "It has been," says he, "my ardent wish to see a plan devised on a liberal scale, which would have a tendency to

spread systematic ideas through all parts of this rising empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or indeed ought to admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object as this is, in my estimation, my mind has not been able to contemplate any plan more likely to effect the measure, than the establishment of a university in a central part of the United States, to which the youths of fortune and talents, from all parts thereof, might be sent for the completion of their education, in all the branches of polite literature, in the arts and sciences, in acquiring knowledge in the principles of politics and good government: and, as a matter of infinite importance, in my judgment, by associating with each other and forming friendships in juvenile years, be enabled to free themselves, in a proper degree, from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never failing sources of disquietude to the public mind, and pregnant of mischievous consequences."

The colleges of the United States are so circumscribed in their resources and restricted in their views, as to embrace in their system of instruction only those subjects which are most common and essential in a literary course. Other objects, hitherto neglected, are becoming highly interesting. A *university*, established on a widely extended scale, so as to comprehend them all, would be truly worthy of national attention, and extensively conducive to national honour and interest.

This institution, besides the classical, mathematical and philosophical professorships, ought to possess,

1. A theological department, amply endowed for the purpose of teaching the elements of natural and revealed religion, biblical and ecclesiastical history, moral and theological science in general.

2. It ought to include a professorship for the languages of modern Europe.

This would be a great convenience to young men of talent and enterprise, seeking education principally as an auxiliary in the honourable pursuits of foreign commerce. It would afford to American genius a more direct and easy access to those stores of polite and accomplished literature, which have been accumulating for centuries in the South of Europe, but from which our sons must be excluded while ignorant of the languages which are the only key to their depositories. And it would be an important accommodation to that part of our citizens who inhabit the regions in the South and West, where the French and Spanish especially, are becoming almost vernacular tongues.

3. A professorship for the purpose of extending the knowledge of the languages of the various nations of America, Asia and Africa.

This would facilitate the necessary intercourse with the American tribes both in treaty and in traffic; it would furnish a ready and happy assistant in carrying on the lucrative commerce with the Eastern World; it would extensively aid the glorious cause of foreign missions, in promoting which, every American statesman and philanthropist should feel a pride and an interest; it would enlarge the compass of human knowledge, by extending the sphere of education in this Western land; and in the course of time, by its indirect operation on the aborigines of India, Africa and America, it might

have extensive influence in producing that community of sentiment and manners, that amelioration of aspect and condition, which will soon, we hope, be exhibited by the human race.

4. In this institution provision should be made, in the best manner practicable, for exciting, directing and aiding the efforts of American genius, in the cultivation of the *fine arts*.

With success in this department of science, the honour of the nation is closely connected. Europe claims pre-eminence in the arts, and looks down upon the United States with disdain. Let every encouragement and facility for the successful cultivation of American talent and taste, be afforded by a liberal and enlightened government, jealous of its own honour, and anxious for the best improvement of its own sons, in those arts and accomplishments which peculiarly liberalize, elevate and adorn the human character.

5. This establishment ought to afford to American youth, the means of obtaining accurate theoretic and practical knowledge of *agriculture*.

The course of improvement which this country seems destined to undergo, by means of canals, turnpikes, bridges, fortifications, &c. &c. will demand increasing skill in mechanic arts and operations. The American people have also manifested a strong predilection for manufacturing pursuits of various kinds. These objects respectively are highly deserving of national patronage. But, from the extent of our territory, the excellence of our climate, the fertility of our soil, the ideas, habits and necessities of the people, *agriculture* appears likely to be the general and predominant occupation of the American States. And as a warrant for making a sys-

tem of instruction on this subject, an appendage of a great literary institution, it may be recollected that the example has been set in many of the most celebrated universities of Europe. A writer of considerable ability, on the state of the university at Oxford, makes the following pertinent remarks: "Theology and classical literature have long flourished at Oxford, and in modern times, mathematics have not been neglected. Let these, and all the sciences taught at our universities, expand their influence in every direction; but that agriculture should be utterly neglected, and that Oxford and Cambridge should be the only two universities in the enlightened part of Europe without professors for teaching this most useful of all arts, is a circumstance that must excite some degree of surprise." The following remarks of the same writer, will apply to our own circumstances, and probably be approved by every reader: "Mere lectures are insufficient to command the attention, and give a turn to the pursuits of young men. The university abounds with those who are destined to be considerable land proprietors,* and if the proper means were used, it would not be difficult to engage them in inquiries which would form not only a most beneficial pursuit, but a rational, harmless and entertaining amusement. The effect might be durable, and must be advantageous to the best interests of the empire."†

* This is literally true in regard to multitudes of young men pursuing their education in the American colleges.

† See appendix, page 343, 3 vo. to the general view of the agriculture of Oxfordshire, drawn up by the secretary of the board and published in London 1813

6. Considering the infant state of eloquence and political knowledge in the American republic, it appears reasonable and necessary, that, in the contemplated institution, the duty of affording to American youth profound and expanded instruction, in civil and national law, in political economy, and on the whole science of government, should receive special attention. The spirit of our government, the nature of our climate, the lofty and independent sentiments of our citizens, and the peculiar character and power of genius which they have already manifested, at the bar and in the legislative hall, inspire us with the pleasing expectation that the United States will soon possess many orators and statesmen, who *will* be the pride of their country, and *may* be the admiration of mankind. Animated by this hope, should not the genius of our sons be excited and fostered in the most efficient manner practicable? Can any thing be conceived more worthy the attention of the supreme legislature of an enlightened and liberal people, than providing suitable motives and facilities for this progress to national honour, greatness and glory?

NOTE N.

SKETCH OF REV. WILLIAM BOYD.

THE following brief sketch of the Rev. William Boyd, of Lamington, in the state of New-Jersey, was prepared soon after his decease, by the writer of the preceding narrative, and, at his request, published in the General Assembly's Missionary Magazine. It is introduced in this place, to give it that increased circulation, which the facts it records deserve.

There are few duties in the discharge of which, a friend of pious worth can be more profitably engaged, than in that of endeavouring to keep in remembrance the characters and virtues of those great and good men, whom it has pleased God to take from this world to his immediate presence and enjoyment. Whilst it preserves their memories from unmerited oblivion, it extends the knowledge of their virtues: it exalts the grace of God by displaying its happy effects in their holy conversation: it often attracts the solemn attention of the wicked: and it always serves to guide the footsteps of those who desire to walk as becomes the gospel of Jesus Christ.

It is under a sense of the truth and importance of these observations, that the following sketch has been written of the late Rev. William Boyd, of Lamington, Somerset county, state of New-Jersey.

Robert Boyd, the grandtather of the subject of this memoir, was a native of Scotland. During a persecution in that country he fled to Ireland, where John Boyd, the father of William, was born. After residing there for a considerable time, he removed with all his family, to America and settled in Pennsylvania. John, probably his eldest son, was married to a young lady, a native of that state, and settled near the same place in Franklin county. In this place was born, A. D. 1758, William Boyd. He had three brothers and some sisters, several of whom are still living in respectability and usefulness. He was deprived of his father when about fifteen years of age. But this loss was more than made up to him, by that grace which it pleased the Father of mercies to manifest to his soul about the same time, in turning him from darkness unto light. Although his patrimony was small, he was by some means prepared for college, and his education was completed under the presidency of Dr. Witherspoon, at Princeton, in the year 1778. His uncommon zeal and perseverance in study, appear to have proceeded from a strong desire, which he expressed very early in life, to enter into the sacred ministry. The first few years which passed, after he received his degree at college, he spent in teaching an academy in the city, or vicinity of Annapolis, and in a private family near Baltimore. He was soon after licensed to preach the gospel by the Presbytery of Carlisle, under the direction of which he continued till he entered that of New-Brunswick. He remained for some time unsettled, preaching as providence directed, in the states of Pennsylvania, New-Jersey, and New York; and his first ministrations were both popular and successful. Invitations and proposals to settle, crowded upon him

from different places. His talents could easily have procured for him one of the most conspicuous vacancies in our country, but, as he informed the writer of this memoir, he chose a more humble and less public station. Young and inexperienced, our cities filled with dissipation and temptations of various kinds, would, he feared, draw him aside from that life of piety, and that plain, pointed, apostolic mode of preaching, which appeared to him so supremely excellent and necessary. So early was his dislike formed to the smooth temporising spirit which is too apt to insinuate itself into the pulpit, and to which young preachers are peculiarly exposed, before they are seasoned and confirmed in grace, and when the sentiments of society in general, the pride of the human heart, the vice and the caprice of a populous city, are all to be encountered. For these reasons Mr. Boyd determined on a retired situation, where he might execute his purpose of faithfully preaching the gospel, with less interruption and difficulty. He accordingly accepted the call that he received from the congregation of Lamington, where he had bestowed some of his itinerating labours. Soon after his settlement in that congregation, in the year 1784, he was married to a daughter of Col. Taylor, who lived not far from the place of his residence. She proved to be a woman of much real worth, and completely calculated to make him happy. Whilst her piety and vivacity tended to cheer and enliven him in his dullest hours, when oppressed with disease or exhausted by labor, her industry and discretion contributed much to their worldly prosperity and to the regularity and success of their various concerns. Happy in his pastoral and family relations, he devoted himself with zeal and constancy to

the duties of his charge. Of a humble and domestic disposition, he seldom entered into the world but when called by the voice of duty. He delighted in the society of his wife and children, and devoted himself much to perusing carefully and repeatedly those books to which he had access in his retired circumstances.

As a preacher of the gospel he was peculiarly excellent. Himself deeply penetrated with a sense of the total depravity of the human heart, of its inability to perform any thing acceptable to God without his gracious assistance, he endeavoured to impress these great and fundamental truths upon every heart. His principal objects were to demonstrate the necessity of a divine atonement and of faith in the Redeemer in order to justification: to exalt and establish the grace of God upon the ruins of human pride and greatness; to pour the consolations and encouragements of the gospel into the humble and contrite heart! to expose the labyrinths of hypocrisy and the dangers of self deception: to awe or allure the wicked from those fatal refuges to which they often have recourse: in a word, to promote the glory of God, by the conversion of sinners and the edification of saints. His *talents* were *good* and his acquirements *very considerable*. He was remarkable for quickness of apprehension, strength of memory, depth of penetration and soundness of judgment. These had all been improved and cultivated, by early, habitual and continued application. Hence it is easy to account for his extensive and accurate information, though much secluded from the world. He had studied human nature too, in its hidden springs and secret windings. Few men of the present age have acquired a more clear and extensive knowledge of the Sacred Scriptures, particularly of the New Testament. He possessed a

mind happily formed for historical and theological studies, for polite learning and profound investigation. In all the branches of science he had made considerable acquirements. He was an excellent classical scholar. He was thoroughly instructed and confirmed in the calvinistic doctrines. He was not ostentatious, but always sensible and pertinent in his pulpit discourses. Besides solid instructions, pathetic remonstrances and affectionate invitations, his sermons contained much matter that was original, the result of deep reflection. His views of divine subjects were often much expanded and highly elevated. But experimental, practical piety was the subject in which his soul most delighted, and which therefore, was the frequent theme of his public addresses. Being *thoroughly furnished unto all good works and from a child having known the Scriptures*, he could use them aptly, *for doctrine, for reproof, for correction and for instruction in righteousness.*

His style of preaching was in general, simple and solemn, dignified and impressive. He was remarkable for a natural facility and perspicuity of expression. His ideas flowed freely and profusely. He spoke of divine things with that simplicity which indicated his familiarity with them, and his sense of their infinite weight and importance. For a few years he adopted the custom of writing his sermons and committing them to memory; but for the remainder of his life he depended principally upon the vigour and promptness of his parts, upon the variety, and extent of his intellectual resources, after he had studied and digested his subject. Method, natural and just was so much at his command, that it seemed difficult for him to depart from system in his discourses. He appeared without the least effort, to enter into the spirit of the gospel, and to

illustrate and apply its truths. He was in general cool and deliberate, easy and graceful in his delivery. His eye lively and penetrating, his countenance grave and solemn, his person regular and handsome, his gestures natural and often striking, his voice sweet and commanding, all tended to give weight and impression to his words. But especially his holy example contributed much to enforce his doctrines. The delicate state of his health, to which immoderate study for a few years after his settlement had reduced him, did not permit him often to indulge in that vehement address of which he was highly capable and to which the importance of his subjects and the warmth of his feelings often impelled him. There were, however, occasions, on which, passing the limits imposed by his debility, he displayed that justness and grandeur of sentiment, that purity and elegance of language, that warmth and earnestness of manner, which are the essentials of true eloquence. He commonly spake as one having authority: his words could scarcely be resisted, carrying with them a kind of internal evidence that the speaker had been with God. But to the character and the fame of an orator he did not aspire. The flowers of rhetoric and the graces of expression, had little of his attention or concern. His supreme desire was to be a faithful servant and humble follower of the blessed Redeemer.

With such excellent natural endowments, with such a fund of acquired knowledge, with such an affectionate, benevolent heart, and especially, with such an active, glowing piety, it would be natural to anticipate from him more than usual success in the service of Christ. But, as with many other wise and good men, his labours were attended with only a gradual and ordinary increase of the church of which he had the charge. It is reason-

ble, however, to expect that the seeds which he has scattered in the vineyard of God, will not be permitted to perish, but under the care and culture of the great Lord of the harvest, will yet be made to grow and bring forth fruit, to the praise of God's glorious grace and the salvation of immortal souls. And "if in the estimation of heaven, our services are appreciated, not by the good we accomplish, but the sincerity, the strength and constancy of our exertions," great indeed is his reward in heaven.

Mr. Boyd appears to have been formed not less for society than for the pulpit. As in the sacred desk, so in the social circle, his manners were always becoming. His carriage was agreeable and unaffected; his temper, naturally high, was reined in by reason and subdued by grace: his disposition was remarkably friendly and affectionate: he was sprightly and animated in conversation; he mingled condescension with dignity; he had a happy turn of accommodating himself to the tempers and circumstances of others, without sanctioning what was wrong; he abounded in anecdotes and historical narratives of families, of persons and of events, a knowledge of which he had acquired in his extensive early reading, in his journeyings, and in his personal observations and intercourse among men. He could make himself agreeable and entertaining to persons in every rank and employment in life; and in the whole of his conversation there was discoverable such a vein of genuine piety as to make him equally agreeable to the serious and venerable to the wicked. He exercised the highest degree of prudence and moderation in all his deportment. He abstained in a great measure from those endless controversies which constantly divide the

world on the subjects of religion and politics. He possessed his opinions, and they were generally founded in reason and equity; but he displayed the soundest discretion, by declaring them only when there was a prospect of doing good, or at least, of not creating evil. He was a man of true and unfeigned humility. In the circle in which he moved, he was the only one insensible of his worth and distinction. He knew so much of the glory and excellence, of God, he realized so deeply and affectingly the vileness and vanity of man, that he thought himself the least of all saints.

It is worthy of remark, that he was a sincere and particular friend of youth. He seemed to be peculiarly concerned for their welfare. He used every means of encouraging the diffident, of stimulating the indolent, and of tempering the efforts of the ambitious. He affectionately took them by the hand, pressed them into his society, administered to them his counsels, and conversed with them most familiarly and impressively.

Following the law and example of our Lord, *Whatsoever ye would that men should do to you, do ye to them likewise*, Mr. Boyd was upright and liberal in his dealings: he was ever ready to forgive injuries and confer favours: he was incapable of wantonly aspersing the character of any man, even of an enemy. He had much firmness and independence of spirit, and at the same time much gentleness and condescension. He was really amiable in all the relative characters of social life, as a husband, a father, a friend; and his natural sweetness was rendered still more lovely and endearing by the charms of divine grace.

He delighted most, as we have already hinted, in abstraction from the world, and in secret communion with the Father of his spirit. Satisfied with his state, he

courted not the smiles of the affluent and vain glorious. Humble and unambitious, he cultivated principally an intimacy with heaven, and a meetness for an inheritance among the saints in light.

But the lustre with which he shone could not be confined to that retired corner which he had chosen for his abode. The public became acquainted with his worth. He was revered and esteemed by all who knew him, as an *Israelite indeed*. His opinions were regarded in ecclesiastical courts and assemblies with attention and solemnity. He was elected a Trustee of the College of New-Jersey a few years before his death, and continued in that capacity till his decease.

Our view of this excellent man becomes most interesting, as we approach his final moments. Several times in the course of the last twenty years, he had been alarmed with a great weakness in his breast, a small discharge of blood from the lungs, and a hectic cough. These consumptive symptoms scarcely ever totally disappeared. But with great prudence and management, he retained the ability of attending to the duties of his office generally, until about the beginning of last March.

He had been appointed by the Presbytery of New-Brunswick, to supply, at this time, in a neighbouring vacant congregation. The weather being cold and wet, the exposure was too great for his feeble constitution. On his return he was seized with an obstinate fever, the consumptive symptoms increased, and the disease became fixed. He continued in this weak and declining state till May, on the fifteenth day of which month it pleased God to take him from the world. As his complaint was of the lingering kind, it afforded him an excellent opportunity of manifesting the power and glory of the religion of Jesus. And very seldom

indeed are we presented with such a complete and happy Christian triumph, as was beheld in this servant of the Lord. He had endured so many bodily pains in the course of life, that he had learned to be patient. He had anticipated death so often, and conversed with it so familiarly, that its terrors did not alarm him. The inmate of his bosom had several years before been taken from his embrace. By industry and economy he had amply provided for the comfortable establishment in the world of his four surviving children. Although his attack was almost hopeless from the beginning, he was calm and resigned. He remarked soon after its commencement, "I have for many years felt this weakness growing upon me. I have a long time apprehended that I should fall a victim to it, and now the time is coming." Being asked whether, if such were the appointment of God, he would be willing now to leave the world, he replied, "I have been examining myself and searching out the evidence of my being in a state of grace, and upon the whole I feel pretty well satisfied that I have really undergone a gracious change; and I am, therefore, willing to submit to God, knowing that his own time and way are best." He enjoyed constantly, through his tedious and painful illness, a high degree of those cheering hopes with which a lively faith in the Redeemer inspires its possessor. His faith was well founded and would therefore bear the strictest scrutiny. He had "the testimony of his conscience, that not with fleshly wisdom but by the grace of God, he had *had* his conversation in the world." His heaven commenced before his life was extinguished. His prospects brightened to the last. With his expiring breath he exclaimed, "I am not afraid to die!" *Let me die the death of the righteous, and let my last end be like his!*

The printer thinks proper, in justice to the writer of this work, to state, that his engagements were such, during the time of printing it, as to render it impracticable for him to superintend the correcting of the press.

ERRATA.

- Page 37, note, 4th line from bottom, for "or," read *on*.
60, do. 15th for "last" read *first*.
62, do. 4th line—erase the mark of quotation before "A Committee, &c."
65, 12th line from top.—The period at the word "prepared." should be a comma—*prepared,*
66, 16th line—for "refreshing," read *refreshing*.
75, last line—for "1815," read 1816.
78, bottom—for "interest," read *interests*.
117, bottom line—for period after the word "congregation." substitute a comma, thus—*congregation, the*
121, 3d line of note—for "irresistable," read, *ible*.
148, 7th line—for "so far communicated," read *so far as communicated*.
192, for "de natura, de oratore, Deorum," read *de natura. Deorum, &c.*
218, end of 14th line—insert "thus, the several churches"
8th line from bottom—for "congregation," read *congregations*.
2.0 in the note near the bottom, for "this mean," read *this means*.
231, 78th line—for "qualification," read *qualifications*.
271, 14th line—for "words," read *records*.
350, 11th line—for "adopt," read *adapt*
353, 3d line from bottom p.—for "erat," read *erat*.
355, 17th line—for "offere," read *offerre*.
359, 11th line from bottom—for "in pursuing," read *pursuing*.
364, 1st line—read "Of an humble."

