



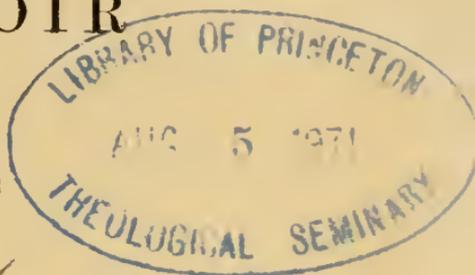
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JACOB J. JANEWAY D.D.

MEMOIR

OF THE



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REV. JACOB J. JANEWAY, D. D.

BY

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THOMAS L. JANEWAY, D. D.

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FUNERAL SERMON,

BY THE REV. CHARLES HODGE, D. D.

2 TIMOTHY, iv. 7-8.

FRIENDS AND BRETHREN:—We have assembled to pay our last tribute of respect to a venerable servant of God. After a life devoted with singular simplicity of purpose to the service of his Master, he descends to the grave with a reputation without a blot, followed by the benedictions of hundreds, and by the respectful affection of thousands. A long, prosperous, happy and useful life, has been crowned with a truly Christian death. “Blessed are the dead who die in the Lord. Let me die the death of the righteous and let my last end be like his.”

Rev. Jacob J. Janeway was born in the city of New York, Nov. 1774. He pursued his academical studies in Columbia College, and graduated with distinguished honour in that institution. His theological education was conducted under the late venerable Dr. Livingston, so long the ornament of the Dutch Church in America. He was ordained in 1799, to the sacred ministry, and installed as an associate

pastor with the Rev. Ashbel Green, D.D., over the Second Presbyterian Church in Philadelphia. In 1818, he was chosen Moderator of the General Assembly, and for many years acted first as Chairman of the Committee of Missions, and afterwards as President of the Board of Missions, an office which he filled at the time of his death. In 1813, he was elected a Director of the Theological Seminary at Princeton, an institution in the origin of which he took an active part, and continued through life one of its most faithful and important friends. He was elected Vice-President of the Board of Directors, and after the death of Dr. Green, was made President of the Board. He was elected a Trustee of the College of New Jersey, at Princeton, in 1813, and at different times served in that capacity thirty-three years. He continued to serve as Pastor of the Second Presbyterian Church in Philadelphia until 1828, when he was chosen by the General Assembly to fill the Chair of Didactic Theology in the Western Theological Seminary at Allegheny, Pennsylvania. After resigning that position he was called to the Pastoral office of the First Dutch Reformed Church in this city, in 1830, and in 1833 was made Vice-President of Rutgers College. After his resignation of that office, he devoted his time to the general service of the Church, labouring assiduously in the Boards of Foreign and Domestic Missions, and in the oversight of our Theological and Collegiate Institutions, and in the use of his pen as long as his strength lasted. The numerous offices to which he was elected by the

choice of his brethren, and his long continuance in those offices, are proofs of the high estimation in which he was held. These were chaplets placed on his brow by those who knew him best, and they were sustained there by the reverent hand of affection, even after he had become, from the infirmities of age, too feeble to bear their weight. Well may his children and friends contemplate such a life as this with tender reverence, and with sincere gratitude to God. As they gather round his tomb, the voice which each hears in his own heart, Well done good and faithful servant, is only the feeble echo of that plaudit with which his purified spirit has been already introduced into the joys of the Lord.

The extensive and long continued influence exercised by our venerated father, the numerous and important offices which he filled, are sufficient evidence of the estimate placed on his abilities and learning by those with whom he acted. He was eminently a wise man. A man whose judgments were clear and decided, and whose advice always carried with it peculiar weight. His remarkable placidity of temper, his amiable and courteous manners, his uniform regard for the feelings of others, carried him even through the severest conflicts without a scar. So far as we know, he never gave offence or made an enemy. His integrity was unimpeachable. He was truthful, frank, and honest. Always open in the expression of his convictions, no man was ever in doubt where he stood, or which side he occupied on any question of doctrine or policy. He was utterly

incapable of chicanery or manœuvring. He never attempted to attain his objects by any underhand measures. The end and the means were always openly announced and publicly avowed. As a preacher, Dr. Janeway was instructive, earnest, and faithful. As a pastor, he was indefatigable in his attention to the young, the sick, the afflicted and the inquiring. His zeal for sound doctrine was one of the most prominent traits of his character, and had much to do in determining the whole course of his life. His zeal was not unenlightened bigotry, but arose from the clear perception of the importance of truth to holiness. He was satisfied that the salvation of men and the glory of God were dependent on the preservation of the gospel in its purity. He was therefore always on the alert, always among the foremost in opposing every form of error. For this fidelity he is to be had in grateful remembrance. A more consistent man is not to be found in our long catalogue of ministers. Consistent not only in the sense of being constant in his opinions, but in the correspondence of his deportment with his professions and with his social position and official station. There was nothing worldly in his spirit, or ostentatious in his mode of living. He was an exemplary Christian gentleman. God preserved him from those cancers of the soul, covetousness and avarice, which often eat out the life even of men professing godliness. He was a large and generous giver. It is believed that he regularly gave away the one-fifth of his income. All our benevolent operations can bear

witness to the liberality and constancy of his benefactions. All that we have said, however, might be true; our revered father might have been thus amiable and upright as a man, thus consistent and irreproachable in his life, thus zealous for the truth, and thus generous in his benefactions, and yet come far short of what he really was. That which was the groundwork of his character, that which elevated his virtues into graces, was his deep, unaffected piety, not the religion of nature, not merely devout feelings excited by a consideration of the greatness and goodness of God, which so many mistake for Christian experience, but that love of God which flows from the apprehension of his glory in the person of his Son, and from the assurance of his love as manifested in Christ to the guilty and the polluted. Dr. Janeway was not only a religious man, but a Christian, a penitent believer in Christ, living in humble fellowship with God and with his Son our Saviour; living therefore not for himself but for Him who died for him and rose again.

He fought a good fight, he kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at that day.

Christian brethren, how can we better employ the few moments which we are permitted to spend around the coffin of this faithful soldier of Christ, than in meditating on the nature and reward of that conflict which he so long sustained, and which, by the grace of God, he brought to so joyful an issue?

This is a subject in which we are all interested. We are not the mere spectators of this conflict. We are all combatants. We were born on the field of battle. By the necessity of the case we belong to one or to the other of the contending hosts. In this warfare there can be no neutrality. In the language of the Apocalypse there is war in heaven. Michael and his angels fight against Satan and his angels. This war extends to our earth. It is the conflict between good and evil, between light and darkness, between truth and error, between Christ and Belial. In this conflict we are all engaged. No man is neutral—every one belongs to one or the other of these conflicting armies. He that is not for me is against me. We are either the followers of Satan engaged consciously or unconsciously in fighting in his ranks and promoting his kingdom, or we are the followers of Christ, warring a good warfare, and enduring hardness for his sake. There is this important difference between these two cases. Thousands are the soldiers of Satan without knowing or intending it; whereas no man is a soldier of Christ who does not consciously and voluntarily enlist in his service and array himself on his side. The reason of this difference lies in the nature of the conflict. It is not merely a struggle between truth and error, between light and darkness, between good and evil, between the things seen and the things unseen; it is all this, but it has a higher character. It is a personal conflict. It is a conflict between God and Satan, between Christ and Belial. This is the light in which

it is always presented in the Bible, and that not merely in the way of allegory. Satan is no more a personification of evil, than God or Christ is a personification of good. As Christ is a real person with whom we can and do sustain personal relations, so also is Satan. He is the god of this world. He is the ruler of the spirits of darkness, the prince of the powers of the air. He is an intelligent personal agent who musters and controls all evil spirits and evil men, and directs all their energies to counteract the purposes of God and to resist the progress of the Redeemer's kingdom. We cannot therefore be evil without being his servants. We cannot in any way promote either sin or error without advancing his cause and furthering his aims. We cannot refuse to serve God without thereby serving Satan. It matters not what our intentions may be. The man who takes poison destroys himself, whether he intends it or not. The man who extinguishes the light, produces darkness, whatever his purpose may be, so the man who opposes truth or holiness serves Satan, although Satan may never enter his thoughts. Hence the Bible represents idolatry as the worship of devils; all sin as obedience to the prince of darkness, and all unrenewed men as his willing subjects. It is on the same principle that the Scriptures often speak of wicked men as serving God when they accomplish his purposes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my

wrath will I give him a charge. . . . Howbeit he meaneth not so, neither doth his heart think so." The king of Assyria was a servant of God's wrath against his people, as submissive to his control, says the prophet, as an axe in the hands of him that heweth therewith, and yet entirely unconscious of the power which controlled him, and without the least intention of accomplishing the Divine purposes. It is not necessary therefore that men should know that they are the servants of Satan. It is not necessary that they should intend to do his will, in order to their being really and truly his followers, subject to his control and accomplishing his purposes. They are led captive by him at his will, while they imagine themselves to be absolutely independent, following simply the guidance of their own hearts. My hearers, we were born in the kingdom of darkness. We are by birth the subjects of Satan. A man born in Russia is a subject of the Czar. He may not know it. He may be so ignorant as never to have heard of his sovereign. He may know only his own surroundings and go his daily course, without ever dreaming that the will of the unseen Emperor controls his destiny, and that his life is spent in his service. In like manner the fact that we ignore the existence of Satan, that we have no intention of doing him service, is perfectly consistent with the Scriptural representations that we are by birth his subjects, and that our whole lives have been an act of homage to his will. Let us then lay this truth to heart. We are all engaged in this great conflict be-

tween Christ and Satan. We all belong to one or to the other of these contending armies, and if we do not intentionally, consciously, with a sincere and strenuous purpose serve Christ, we are the servants of the devil, we belong to his kingdom and must inevitably share his doom.

Since we were born the subjects of Satan, since by birth we are included in the kingdom of darkness, and under the control of the god of this world, how are we to be delivered from his power? How are we to be translated from the kingdom of darkness into the kingdom of God's dear Son? How are we to pass from one side to the other in this momentous conflict? Not by an act of the will. A Russian serf cannot become an English or American citizen by merely willing to effect the change of allegiance. It does not depend on his will. Willing or unwilling he must remain in subjection to his sovereign. It is no less true that we cannot emancipate ourselves from the dominion of Satan by an act of the will. Because, in the first place, the will itself is enslaved. The god of this world blinds the eyes of those who believe not, so that they do not see the glory of God in the face of Jesus Christ. He so darkens their understandings that when Christ is presented to them, and they are summoned to lay down the weapons of their rebellion and to enlist in his service, there is no beauty in him that they desire him. They prefer the service of Satan. They say of the Son of God, we will not have this man to reign over us. They dislike his service. They deliberately

choose to remain as they are. Their reason and conscience may indeed be convinced of the wickedness and folly of that decision, but reason and conscience no more control the state of the heart, than they quench the thirst of the drunkard and deliver him from his thralldom. The change therefore which we must undergo, is not under the power of the will. This is a matter of consciousness. How often would the drunkard in hours of penitence, when conscience upbraids, when reason appeals to his better nature and even to his higher interests, when wife and children, friends and neighbours expostulate and entreat, how often and gladly would he renounce for ever his destructive habits, if a mere volition could set him free! And how often have you, my hearers, when under the convincing power of the truth, felt that you would give the world if you could change your hearts, and become true Christians! If this great change could be effected by a volition; if you could throw off the power of Satan and sin from the heart, the affections, and your inward life, and enter on the glorious liberty of the children of God, how gladly would you have done it long ago! How gladly would you do it now! But you cannot do it. You cannot throw off the dominion of an evil heart which binds you to the service of Satan. This, as your conscience tells you, is no excuse. Your allegiance to the god of this world is none the less voluntary because it is thus galling. The poor degraded victim of debauchery and crime, when he sees the virtuous, respected and

happy, in the depths of his heart often cries out, O that I were like them! He does not thereby free himself from the consciousness of guilt. He is not thereby excused even in his own eyes. So you, my hearers, when you see the people of God manifesting in their faith and practice the spirit of the gospel, and proving themselves to be the true followers of Christ, you too have often cried out, O that I too were a Christian! With this aspiration after deliverance there is connected, however, the consciousness that the deep under-current of the soul is toward the world and not toward Christ. And it is this under-current which is carrying us along, which we know we cannot change. There is but one way of deliverance. We must be redeemed. One stronger than we must destroy the power of Satan, and deliver his captives. If the Son make you free you shall be free indeed. The Eternal Son of God, who alone could cope with the god of this world, has assumed our nature. He came into the world that he might destroy the works of Satan. He has bruised the serpent's head. He has come to proclaim liberty to the captive, and the opening of the prison to those who are bound. No human being has ever passed from the kingdom of Satan to the kingdom of Christ, no one has ever changed sides in this great conflict in which we are all of necessity engaged, who has not been thus delivered. He has been subdued by the almighty power of God. He has been changed in the inward temper of his mind. He has been brought by a supernatural illumination or spiritual revelation to

see the divine excellence of Jesus Christ, to recognize the claims which the Son of God has to the allegiance of his heart, and to the devotion of his life, and, like Saul on his way to Damascus, he has fallen at his feet and said, Lord what wilt thou have me to do! This is conversion. This is translation from the kingdom of darkness into the kingdom of God's dear Son.

Such being the nature of this change; such being the process by which a man becomes a Christian, a soldier of Christ, instead of a follower of Satan, it is evident that the inward principle of Divine life, that which animates and sustains the Christian warrior under all his trials, privations and conflicts, is loyalty to Jesus Christ. It is a deep sense of our allegiance to him, of our obligation to love him with our whole heart and soul—with the love of admiration for his divine majesty and excellence, and with the love of gratitude for his wonderful love to us, and for the infinite blessings which he secured for us, with the love of communion and reciprocity for his love to us. It is the consuming and controlling feeling that we can never do or suffer enough for such a Saviour, so glorious, so lovely, who has done and suffered so much for us. This is plain not only from our own experience, but from the whole tenor and spirit of the New Testament, in which love to Christ and zeal for his glory is the animating principle, and from the experience of the whole church, whose prayers, and hymns, and religious life, are one perpetual, universal tribute of worship and devo-

tion to Jesus Christ. Many men are greatly mistaken on this subject. They suppose that all that is necessary to make a man a Christian is that he should be religious; that he act from a sense of duty towards God, be grateful for his mercies, and devotional in his feelings. All this, however, a Jew or a Deist may do. Others adopt a still lower standard; they hold that to be benevolent is all that is required. If a man is kind and beneficent to the poor, the sick, the stranger and the prisoner, honest in his dealings, upright in conduct, they regard him as a true Christian. It is obvious, however, that a Pagan or Atheist, may be both just and benevolent. To be a Christian is to love and worship Jesus Christ as God manifest in the flesh. It is to receive him as our prophet, priest, and king. It is to be so filled with a sense of his glory, of his love, and of our obligation to him, as to be ready to live and to die for him. If any man come unto me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. It is under the influence of this love of Christ, the Christian becomes pure, benevolent, and just. A Christian has, and must have, the religion which reverences God, and delights in his worship, and the moral virtues which some would exalt into the place of Christianity; but he must, above and beyond this, be the servant of Christ. Unless Christ be the object of his worship and of supreme love, unless the will of Christ be the rule of his conduct, and the glory of Christ the end for

which he lives, whatever else he may be, he is not a Christian. Let the simplicity of the gospel be understood. Let men understand that the only question for them to decide, is whether they will serve Christ or Satan. They cannot be merely religious, or merely moral, they must conscientiously devote themselves to the service of the Lord Jesus, or they continue the servants of the devil.

Such being the nature of the conflict in question, and such the principle which governs the Christian warrior, the object of the conflict is thereby determined. Every contest is for some object. The specific object of the Christian conflict is to bring ourselves and others into subjection to Christ. It is important that this should be understood. It is not simply that we and others should be good, or in the general sense of the term, religious, but that we and all men should recognize Jesus Christ in his true character, that we should allow him to rule in and to reign over us, and to employ us in the promotion of his kingdom and glory. This is the only form in which religion and morality can exist. There is no true religion but the worship of God in Christ, or which does not recognize Christ as the clearest revelation of God, and the highest object of a religious life; and there is no true holiness but in obedience to Christ, *i. e.* in living and acting under the governing influence of a desire to do his will and to be conformed to his image. It is an entire delusion to suppose that any man can be religious or good without being a Christian. How can a man be a

good subject of a kingdom who does not recognize and obey its legitimate sovereign? If Christ be the Eternal Son of God, and the legitimate Sovereign of the souls of men, any thing short of the cordial recognition of his claims, and of entire subjection to his will, is a rejection of him, and to reject him is to reject God. This then, my hearers, is the specific end of the conflict in which we are engaged. It is to bring ourselves and others into subjection to Christ. And as his kingdom is spiritual, as it extends over the whole man, the reason, the conscience, the affections, the will and the outward life, this subjection implies that all our judgments or convictions of truth should be determined by his teachings, who is the eternal *Logos* or reason. To agree with him, therefore, is to agree with the eternal source and sum of truth; it is to be in accordance with the infinite Mind who sees all things intuitively as they are. To differ from him is to be in darkness; to be irrational or demented. Let men therefore not set up for themselves, or pretend to the folly of thinking for themselves. Let them strive to be conformed to the judgments or teachings of Christ, in whose light we see light, and who is the true light which lighteth every man who cometh into the world.

The conscience of man is no more independent than his understanding. We are not to decide for ourselves what is right and what is wrong. The endless diversity of opinion among men on questions of morals, shows conscience to be no infallible guide. Not only Pagans and Christians, not only different

denominations of Christians, have different views as to matters of duty, but Christians nominally of the same class often entertain the most discordant views. Some condemn all wars, others all use of intoxicating liquors, others all slaveholding, others all participation in worldly amusements. Every profession and class of business men have their rules of judging what is right and wrong within their respective spheres. What we have to remember as to this point is, first, that we cannot decide for ourselves what is right or wrong; and second, that others cannot decide for us. We cannot assume the opinions or conduct of other men as a rule of moral judgment for us, we must submit the conscience to Christ. It must be our definite object to learn what he, in any case, would have us to do. This is an indispensable part of our allegiance. To secure this entire subjection of the conscience to Christ, is one great part of that inward conflict which every Christian is called upon to sustain.

It is however comparatively easy to subject the reason and the conscience. It is not so hard to believe that to be true which the Infinite Mind has revealed as truth, and that to be right or wrong which has been so declared by the Infinitely Holy; it is the heart which we find so difficult to restrain and govern. To keep down all unholy feelings, to bring into constant exercise the humility, the meekness, the forbearance, the deference to others, the love to God and man, which the law of Christ requires, this is the hard part of the believer's conflict. Just in

proportion that Christ's authority is established within, will it be manifested in the outward life. And this struggle must go on until every proud thought and high imagination shall be brought down, until every judgment as to truth and duty, and every exercise of the will and affections, until in short, the whole inward and outward life, be brought into entire subjection to the mind of Christ.

In like manner in reference to others, the whole end of the Christian conflict is to bring men to recognize Jesus Christ as their God and Saviour, and to subject their understandings, conscience, heart, and life to his authority. This was the definite object for which Paul lived and laboured. He everywhere endeavoured to persuade men that Jesus is the Son of God. He constantly resisted every form of doctrine not consistent with his word. He pronounced any man accursed, yea, any angel, who should preach any other gospel. He resisted the Judaizers in Corinth and Galatia, and the philosophizers in Colosse and Ephesus. Everywhere he fought a good fight. He kept the faith. He declared the whole counsel of God. This is the fight in which every Christian is engaged. He is enlisted in a perpetual war against all Pagan, Mohammedan, Popish, rationalistic, or philosophical false doctrine. He must contend for the faith once delivered to the saints. Paul exhorted the Philippians to stand fast in one spirit, striving together for the faith of the gospel. There is no greater treason towards Christ as the God of truth, than giving up the doctrines

which he has committed to the church for the salvation of men. We bring in the millennium when we bring all men thus to love and worship Christ, thus to believe his doctrines, and to obey his will. This is the only way in which the good of society, or the conversion of the world can be promoted. This is the mission of the church and of all her members, and therefore, while here on earth she is and must remain the church militant. Men will call out for peace. They will clamor for the cessation of controversy. They will denounce as bigots all who are zealous for the truth. This is part of the heat and dust of the conflict which we are called to sustain. We must endure to be evil spoken of. We must expect to be denounced as men who turn the world upside down. But we must with humility, meekness and love, hold fast the truth, and insist that obedience to the faith is an essential part of the allegiance which every man owes to Christ.

We have seen that we are of necessity partakers of a conflict which is going on around us; that by birth we have our position in the kingdom of darkness; that the change by which we are translated from the kingdom of Satan into Christ's kingdom is not dependent on our will, but is effected by the power of Christ, and consists in the recognition of Christ as our God and Saviour. Hence, it follows, that the principle of the Christian life is loyalty to Christ, not piety, not benevolence. Hence, also, the end of this conflict is to bring ourselves and others into obedience to Christ. This obedience includes the

subjection of the understanding, conscience, heart, and life. It is the same with regard to others. It remains only to remark that the weapons of this warfare are not carnal. Overcoming Satan and bringing ourselves or others into subjection to Christ, is not a natural process. It is not a matter of moral culture or discipline. It belongs to an entirely different sphere. It is a supernatural work, carried on by divinely appointed means, which means are in themselves entirely inadequate and inoperative, but which are rendered effectual by the Almighty power of the Spirit of God. Hence, the Apostle makes hope, righteousness, faith, zeal, prayer and the word of God the panoply of the Christian—the armour of offence and defence by which he is to overcome the powers of darkness; not only the evils of his own heart, and the ignorance, errors, and vices of men, but the whole power of Satan, the dreadful hierarchy of hell, the principalities, the powers, the world-rulers, spiritual wickednesses in high places.

The issue in all worldly conflicts is more or less uncertain. Multitudes, even of the victors, receive no benefit from their success; but in this conflict certain triumph and an eternal weight of glory are the portion of every soldier, however humble his position. He may be unknown by name to any but the most restricted circle, and yet the King whom he serves will secure to him complete success over all his enemies. His own soul shall be delivered from every defilement, and be presented at last faultless before the throne of His glory. Success also is to crown the

soldiers of Christ in their contest with error and vice in the world. The time is to come when the knowledge of the Lord shall cover the earth. That is, when every one shall know and acknowledge that Jesus is the Son of God and Saviour of the world, and when every heart shall be filled with his love, and all lives devoted to his service; when there shall be nothing to hurt or destroy in all the mountain of the Lord. There is to be a still more complete and glorious triumph when Christ shall come to be admired in all them that believe.

The ancient Romans were accustomed to grant a public triumph to their successful generals. Every faithful soldier of the cross as he lays down his weapons in the grave, is borne through the ranks of rejoicing angels up to the throne of God, and receives from the hands of his King that crown of righteousness which fadeth not away. Let us not strive for the honours or offices of this life. Let us strive for that nobler reward which awaits the servants of the Lord in that day. Let us follow the example of those who have fought a good fight and kept the faith.