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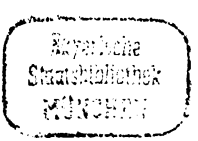

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TIMOTHY DWIGHT.

BOSTON.
CHARLES C. LITTLE AND JAMES BROWN.
MDCCCXLVI.

LIVES

OF

ROGER WILLIAMS,

TIMOTHY DWIGHT,

AND

COUNT PULASKI.

BOSTON:
CHARLES C. LITTLE AND JAMES BROWN.
1845.

STEREOTYPED AT THE
BOSTON TYPE AND STEREOTYPE FOUNDRY.

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LIFE

OF

TIMOTHY DWIGHT,

PRESIDENT OF YALE COLLEGE;

BY

WILLIAM B. SPRAGUE, D. D.

PREFACE.

THE great end, which Biography contemplates, is the exhibition of character. There are two ways of reaching this end. One is, by exhibiting the incidents in detail which make up an individual's life, including both the actions which he has performed, and the events which have occurred to him, and then referring the external to the internal, judging of what he is by what he does and what he experiences. The other mode is, by presenting the various qualities of which his character is composed, and then using whatever belongs to his history only as illustrative and confirmatory. Where the life is unusually filled up with incident, a simple narrative of what the individual did, and what happened to him, may suffice, without any attempt at formal or extended delineation.

Dr. Dwight's life, as must be apparent to any one, who takes the most general view of it, was comparatively barren of incident. The spheres in which he chiefly moved were those of a minister of the gospel in a country parish, and the

president of a college; and though it would be difficult to designate two more important stations than these, yet neither of them was likely to furnish a theatre for much beyond a regular routine of common-place duties. With this dearth of historic materials consequent upon his profession, the latter of the two kinds of biography just referred to has, for the most part, been adopted. The author has endeavored to sketch the prominent features of his character chiefly from recollection, and then to illustrate and verify his statements by the leading facts connected with his history.

It can scarcely be necessary to state, that a large portion of the facts, which are here embodied, are to be found in different sketches of his life, that have long been before the public, though they have been exhibited, hitherto, in a form quite different from the present. Some of the incidents, it is believed, have never before had any more substantial record than the memory of his friends. The author begs in this way to proffer his acknowledgments to several highly respectable gentlemen, some of them intimate friends of Dr. Dwight, from whom he has received important communications in aid of his object.

The only embarrassment, which has been experienced from this mode of constructing the

biography, has resulted from the necessity of occasionally anticipating under one head what more appropriately belonged to, and was to be more particularly considered, under a subsequent one. With a view to remedy this inconvenience, and enable the reader intelligently to peruse the several parts of the work as they occur, it has been thought proper to incorporate in a single paragraph the leading events of his life in chronological order.

He was born in 1752; was graduated at Yale College in 1769; was chosen tutor in that institution in 1771, and held the office for six years; was chaplain in the army in 1777 and the year following; resided at Northampton, where he acted in various capacities, from 1778 to 1783; was installed pastor of the Congregational church at Greenfield, Connecticut, in 1783; was removed hence to the presidency of Yale College in 1795; and died in 1817.

TIMOTHY DWIGHT.

CHAPTER I.

His Birth and Parentage. — Physical Character. — Habits of Exercise.

In the investigation of any subject, it is the order of nature to penetrate from the outer to the inner, to pass from the nearer to the more remote. The attributes and qualities of an object, which lie most upon the surface, are those which strike us first; and, by holding the object to our minds in deep and earnest contemplation, we find our knowledge in respect to it gradually increasing, till perhaps it embraces everything that lies within the legitimate range of our faculties. And why is not this the order that nature suggests in the delineation of human character? When an individual rises before us, what first occupies our attention is the outer man, the form, the features, the expression, the voice, the movement, everything that is open

and palpable to the senses. When we listen to what he says, or read what he writes, we advance a step further, and are brought in contact with the intellectual and moral man; and here opens a field of observation through which we may range almost indefinitely. We may see how the original elements of character are moulded under the influence of various circumstances, and in connection with different relations; and thus, while we reach the facts of the individual's history, we reach, what certainly is not less important, the influence they have exerted in the development of his faculties and the formation of his character. We propose to construct the present biographical sketch upon the principle here referred to, and accordingly begin with a brief notice of the *physical character* of its subject.

Dr. Dwight's external appearance was such, that a stranger could not have failed to mark him in the crowd. His form was stately and majestic, and every way well proportioned. His features were regular; his eye black and piercing, yet benignant; and his countenance altogether indicative of a high order of mind. His voice was rich and melodious, adapted alike to music and oratory. The *tout ensemble* of the external man, especially if he opened his lips, would induce the wish to gain some knowledge of his history.

He was born at Northampton, Massachusetts, May 14th, 1752, and was the son of Timothy and Mary Dwight. He possessed originally a fine constitution, which, in most respects, was preserved to him in its vigor till near the close of life. During his freshman year in college, he had the misfortune to break his arm; and before the close of his collegiate course, in consequence of excessive application to study, his eyes became seriously affected, and a permanent weakness of sight was induced; though this calamity was probably fastened upon him by prematurely resuming his studies, after having suffered from an attack of the small-pox. This ocular affection occasioned him not only great inconvenience, but often great pain, as long as he lived. It was a rare thing that he could ever occupy his eyes upon a book for fifteen minutes at a time; and his suffering was sometimes so intense, that he would leave his bed in the middle of the night, and walk miles in the hope of gaining some relief.

He seemed to be advancing into a green old age, and had a fair prospect of a protracted period of activity, till he had reached the age of sixty-three. In September, 1815, during his autumnal vacation, he journeyed into the state of New York, and, after a few weeks, returned, in his accustomed health, having experienced as

much gratification, and given evidence of as much bodily and mental vigor, as in any preceding journey. Nor was there any apparent waning of his faculties till the ensuing February, when he was attacked by the disease which finally terminated his life. This disease was attended with protracted and excruciating pain, and for many weeks seemed, by a regular progress, to be approaching a fatal issue.

About the beginning of May, however, in consequence of a surgical operation, he gained some relief; and from that time his disease continued gradually to subside, till the early part of June, when, with some difficulty, he returned to his accustomed duties in the college. At the commencement of the succeeding term, he was extremely feeble, and there were some fresh indications that his life was drawing near to a close. He began to hear the recitations of his classes as usual, but was obliged to give up one part of his official duty after another, till his disease had finally got him completely under its power. During the last two or three days of his life, it seemed a conflict between great drowsiness and excruciating pain; and on Saturday morning, the 11th of January, 1817, he endured the last struggle, and sank into his rest.

The uncommon health, which Dr. Dwight en-

joyed during the greater part of his life, was no doubt to be attributed, in a great degree, to a habit of vigorous and systematic exercise. While he was a tutor in college, with a view to save time for study which must otherwise be given to exercise, he undertook the experiment of subsisting on the smallest possible quantity of food; and before he was yet aware of his danger, his constitution was well nigh undermined, and he was sinking under successive attacks of acute disease, induced by extraordinary abstinence. Happily, he relinquished the experiment before the recuperative energy of his constitution was gone; and, under the direction of a distinguished medical man, he commenced a regular course of exercise, both on foot and horseback, which, within a year, was the means of restoring him to his accustomed health.

The habit thus begun was never intermitted till the close of life. Besides walking more or less every day, he usually occupied two vacations of each year in journeying; and, as these journeys were always performed by moderate stages, they were not only directly tributary to health by the relaxation from severe labor and the agreeable bodily exercise they afforded, but indirectly also, by bringing him in contact with many of his friends, and furnishing scope for his wonderful talent at observation. But the kind

of exercise in which he seemed to delight most was the cultivation of his own garden. During several of his earlier years, he was occupied more or less upon a farm; and to the day of his death this kind of labor was never a weariness to him. He acted habitually in view of the connection between the health of the body and the vigor of the mind, and regarded it just as truly his duty to strengthen the muscles and sinews of the one, as to cultivate the nobler faculties of the other.

CHAPTER II.

His intellectual Character. — Ardent Love of Knowledge. — Varied Attainments. — His early and collegiate Education.

Next to the physical comes the intellectual, the nobler part, to which the physical sustains the relation not only of a subordinate, but a servant. We shall here contemplate Dr. Dwight in the full maturity of his faculties and the vast extent and variety of his acquisitions, and then trace the history of that intellectual training that produced such noble results.

It will hardly be questioned, by any who have known him either personally or through his writings, that he possessed genius of a high order; but he was signally exempt from the eccentricity that is the frequent accompaniment of genius. We often see minds shooting forth with astonishing, even monstrous irregularity; one or two faculties marvellously developed, and kept in intense exercise, while others are left to rust out in a state of indolent repose. Whether this be owing to an original diversity in respect to the strength of different faculties, or to the want of a proper balance among them, or to the disproportionate culture which they respectively receive, it certainly is to be regarded as an intellectual calamity, as damping the hope and diminishing the power of the highest usefulness. It is not the man, who bestows the whole labor of his life upon a solitary faculty, that may be expected to do most and best, but he who renders due homage to his whole intellectual nature, keeping every faculty bright by exercise, and always ready to perform its appropriate work.

A nobler example of a well-balanced mind is not to be found, perhaps, than Washington. Without any of that startling splendor, which is usually considered as the very light in which genius lives and moves, his faculties were all

brought into an admirable harmony, and for this reason operated with such sure and powerful effect. Dr. Dwight, with far more of the imaginative and brilliant than belonged to the father of his country, possessed the same well-proportioned intellectual character for which he was distinguished. Not that there was no inequality among the powers of his mind; this could hardly be, in consistency with the present state of human imperfection; but there was not only no faculty in which he was deficient, but none in which we may not claim for him decided superiority. His mind was a complete piece of symmetry from the Creator's hand, and the cultivation which he bestowed upon it always had respect to the preservation of its original proportions.

Having said thus much of the general structure of his mind, it may not be amiss to descend a little to some of the particular powers in which lay the elements of his greatness; and here what strikes us most impressively is the remarkable union of the solid and versatile, the imagination and the reasoning faculty. It rarely happens that we find an individual of a very strong imagination, whose mind knows how to move except upon wings, or is at home in any other element than the upper regions; and, on the other hand, it is equally uncommon to find one

who delights in the abstruse and the profound, who is not, from original constitution, or taste, or habit, a fixed resident in the regions of abstraction.

But it was quite otherwise with Dr. Dwight. Though the provinces of fancy and of reasoning were with him perfectly distinct, yet so much was he at home in each, that he could pass from the one to the other with the most graceful facility. Such were his imaginative powers, that one magical glance of his mind would call up an assemblage of bright images, that would make his subject radiant with glory; and such were his powers of argumentation and abstraction, that the very next moment he could bring out a strong and popular argument, or descend into the deep places of metaphysics. If there were any difference in the measure in which he possessed these two intellectual qualities, perhaps it must be admitted that the bold, the lofty, the imaginative, could claim the superiority.

He possessed an uncommonly retentive and ready memory. Whatever he might have been in this respect originally, there can be no doubt that his memory was greatly improved by culture, and especially by a habit, which he formed in early life, of the strictest intellectual method. Whatever subject occupied his thoughts, he accustomed himself to think methodically; what-

ever new facts he might gain, were not only treasured up in his mind, but were arranged and laid away with admirable skill and care; and hence his mind became a vast storehouse, consisting of various well-ordered apartments, where there was a place for every thing, and every thing found its place. The effect of this was, that his knowledge was always at command. Whatever he had known once he knew always; and if he had occasion to use the thoughts which had lain dormant in his mind for years, he could awaken and appropriate them as readily as a methodical artificer could lay his hand upon the implements of his trade. Herein, to a great extent, lay the secret of the wonderful command which he possessed over his own faculties. Not only were they all kept in a healthful state, by being kept in vigorous exercise, but the materials upon which they were to work were always at hand, and always ready for immediate use.

It may be justly inferred from the statements already made, that Dr. Dwight's mind was characterized by great versatility. Possessing, as he did, the various faculties in much more than ordinary strength, he was capable of giving his mind whatever direction he would without the least apparent effort. Though it operated with great power, it operated also with great ease

it was a giant moving irresistibly, yet gracefully, over his chosen field; not a mind of ordinary stature, pausing and struggling, and finding at last that it must yield in unequal conflict. And with this ability to excel in any department of human knowledge, he combined, in an unusual degree, the habit of observation. No matter in what circumstances he might be placed, or by what company surrounded; his eyes and ears were always open, and his reflective faculties always awake.

No object in nature was so minute, or so unimportant, but that it had attractions for his curious and scrutinizing eye. The pebble by the road-side, the flower blossoming in his path, the sheep bleating upon the hills, attracted his attention, and brought his mind into exercise, as truly as the high concerns of the nation, or the yet higher concerns of God's universal kingdom. And as there was no object of knowledge that he regarded as beneath him, so there was no source of knowledge so insignificant, but that he gladly availed himself of it. If he listened to the statesman, the military man, the man of science, to learn from each whatever he might be able to impart within the compass of his appropriate field, he was equally ready to heed the teachings of the gardener, or the farmer, or the sailor, or of any human being who could

render even the humblest contribution to his stock of knowledge.

His acquirements were such as might have been expected from his uncommonly versatile powers, united with the habit of constant and accurate observation. There was scarcely a department of human knowledge in which he was not quite at home. To say nothing here of his favorite branch, theology, he seemed almost as familiar with the whole field of literature and science as if he had been professionally devoted to the cultivation of each particular part of it. With the learned languages, he had probably, owing to the weakness of his sight, less to do than with almost any other branch connected with a liberal education; and yet he was enthusiastically devoted to them in his younger years, and retained his relish for them to the close of life.

The mathematics he pursued to a great extent, mastering the *Principia* with comparatively little effort, and willing apparently to make his dwelling-place for life in the region of lines and angles. The physical sciences had great attractions for him, particularly by reason of their bearings on the subject of natural religion; and he marked every new discovery with an almost enthusiastic interest. With geography and topography he was surprisingly familiar;

there was scarcely a spot in the wide world whose relative position he could not instantly define, and scarcely a city or town, of any importance, of which he could not give some account.

In intellectual and moral philosophy, all that relates to the constitution, the relations, and the obligations of man, he was profoundly versed; this rendered him an admirable casuist; he had great principles always at hand, by which to solve every problem in morals that was referred to him. He delighted much in rhetoric and its kindred branches; every thing connected with the history and philosophy of language, or with the formation of the writer and the orator; and his knowledge of these subjects was proportioned to the interest which he took in them. Music he cultivated not only as an art, but a science, and in his earlier years actually composed several pieces of no small merit. Even penmanship, poor, neglected penmanship, which in these days is understood to indicate genius not by its beauty, but by its illegibility, was by no means beneath his regard. There are specimens of his chirography still extant, which it is not easy to distinguish from the finest copperplate engraving. As nothing was too minute or insignificant for him to observe, so every thing that he observed became with him a matter of reflection; and he

never seemed satisfied till he knew every thing concerning it, that was to be known.

Having thus taken a rapid glance at the intellectual powers and acquirements of Dr. Dwight, it seems necessary, in order to complete the view of this part of his character, to contemplate the process by which these powers were developed, these acquirements made; in other words, to present a sketch of his intellectual training.

It is a circumstance too often lost sight of in the estimate we form of human character, that much of the good or evil that pertains to it, results from circumstances over which we have originally no control; especially circumstances connected with our birth and earliest training. This remark is strikingly illustrated in the subject of this memoir. His father was a man of sound and vigorous intellect; and his mother, the daughter of the celebrated Jonathan Edwards, inherited no small share of her father's intellectual greatness. Here was a pledge, that no effort would be wanting (especially as the mental vigor of the parents was united with the best moral qualities) to unfold and mature the faculties of the son, to say nothing of the fact that this was one of the instances, which we sometimes witness of the hereditary descent of genius.

While the character itself of the parents created an intellectual domestic atmosphere, which

was highly favorable to the development of the youthful faculties, their standing in society, in connection with their uncommon hospitality, attracted to their dwelling many persons of cultivated minds; so that their son, from the first budding of intellect, was surrounded by influences most favorable to intellectual culture. Of these influences, happily, he had the disposition to avail himself; and the rapid growth of his powers resembled the shooting forth of a beautiful flower, under the genial influence of a summer's sun.

His mental precocity was indicated the moment his mind had unfolded itself so far as to be brought in contact with the objects of human knowledge. He is said to have learned the alphabet, under the teaching of his mother, at a single lesson, and at the age of four could read fluently in the Bible. When he was about six, he commenced the study of Latin, contrary to his father's will and without his knowledge; for, while the father could not be convinced that such a study, at such an age, would not be premature, the son's mind was so intensely fixed upon it, that he contrived to have his own way, even at the expense of an evasion of parental authority. About this time, he became a member of the grammar school at Northampton; but this school was discontinued. At the age of twelve,

he was sent to Middletown to prosecute his studies, under the direction of the Reverend Enoch Huntington. Here he studied the classics with great avidity and success; and when he entered college, in 1765, having just passed his thirteenth year, he was familiar not only with the required classical authors, but with most of those that were read during the first half of the collegiate course.

His freshman and sophomore years in college, owing to a variety of circumstances, seem to have been, intellectually, perhaps the least profitable years of his life. He found himself, as every youth does, on entering college, surrounded by temptations to a careless and indolent habit; and what gave to these temptations additional power in the case of young Dwight, was the fact that his very thorough preparation for college left him with time for profitless intercourse, which those of more limited acquirements could not afford. The commencement of his junior year marked a new era in his course. He girded up the loins of his mind for renewed and more vigorous effort, and from that period his faculties were never allowed even a temporary dispensation.

Besides making himself thoroughly acquainted with every thing in the prescribed course, he

devoted himself, with great intensity, to other collateral branches of study; and it was about this time, that he began more particularly to indulge his taste for music and poetry. Deeply sensible of his delinquency during the two preceding years, he resolved that he would make the best atonement for it he could by extraordinary subsequent diligence; and the consequence was, that, at the close of his college course, notwithstanding he was then a mere stripling, a little past seventeen, his attainments were reckoned inferior to those of none in his class, and the first honor was awarded to another only in consideration of his superior age.

From the period of his graduation, his intellectual habits and pursuits were so much identified with his professional engagements as a teacher of youth and a minister of the gospel, that it would be premature to dwell upon them here, out of their appropriate connection. There was, however, one source of intellectual improvement and enjoyment, which was continued to him through life, and which it may not be improper here to notice, his constant intercourse with men of superior minds, in connection with the peculiarity of the period in which his lot was cast. His intimate associates in college were several of them subsequently among the first men of

their day, and have had a primary influence in moulding the institutions and character of the country. And as he advanced in years, and usefulness, and reputation, the circle of his acquaintance constantly extended, till it included a large proportion of the brightest minds of which America could boast; to say nothing of many whom he had seen, and whom he had not seen, belonging to the other side of the Atlantic.

And then there was the peculiarity of the circumstances in which his intellectual habits were formed. It was not at a time of general repose, when there were no great questions agitating the world, no extraneous causes operating to waken the mind into bold and vigorous exercise; on the contrary, it was at a period when, in respect to our own country in particular, there were mighty movements making, and mighty issues at stake; when a storm of seven years swept over the land, which made the very fabric of society rock. Those were days in which dwarfs easily swelled into common men, and common men rose to giants, and natural giants towered into the clouds. Thought then moved like lightning, and one great mind would brighten up a thousand, and the mind that could sleep was reckoned as dead.

And, even after the revolution, great intellectual struggles were required for the establishment of our institutions, the attainment of the ultimate ends which the revolution had contemplated. The whole atmosphere of the country, owing to these circumstances, was impregnated with an intellectual energy which gave a distinctive character to the period, and in which many minds were trained, and reared, which we identify with our country's highest glory. Dr. Dwight, not only in the opening, but the maturing of his faculties, had the benefit of this quickening, brightening influence; and though, under less urgent and critical circumstances, he might have been a remarkable man, it is hardly to be supposed that he would have been what he was, if the earlier part of his life had been passed in a state of public quietude.

It should be borne in mind, in estimating Dr. Dwight as an intellectual man, that, during much the greater part of his life, one of the most important avenues of knowledge was, in respect to him, in a great measure closed. A large part of what he learned from books came to him through the medium, not of the eye, but of the ear. But, notwithstanding he prosecuted most of his labors under this serious disadvan-

tage, yet, through diligent and systematic application, his intellect was always expanding, and his stock of knowledge always increasing, to the day of his death.

CHAPTER III.

His moral and religious Character.

NOTWITHSTANDING the intellectual faculties may be regarded as having the precedence of the moral in the order of nature, inasmuch as all moral exercises presuppose intellectual perceptions, yet we can never estimate the character of the man without viewing the two parts of his nature in actual combination. Genius possesses a blasting or a quickening power; it rises into an angel, or sinks into a fiend, according to the moral influence by which it is directed. We have seen that the subject of this memoir had uncommon intellectual endowments and acquirements; and we shall see, as we advance, that he was no less distinguished for his moral and Christian character.

It has been remarked, that men of vigorous minds usually have proportionally strong feel-

ings, however much their feelings may be concealed by a habit of self-discipline. It was only necessary to see Dr. Dwight, to perceive that he had an ardent temperament. His countenance easily lighted up with deep and strong emotion, and whatever his hand found to do, he always did with his might. No matter whether he was in his garden, or in the pulpit; whether engaged in cheerful conversation with his friends, or discussing some abstruse question in metaphysics; it was manifest that the energy of his spirit was always awake; and even if the occasion required no great earnestness, there was that in his manner which told of a hidden fire that could be made to glow in a moment. If we should suppose the same powers of intellect, which he possessed, to have been associated with a cold and sluggish temperament, we should look in vain for those high and noble impulses under which he frequently acted, and for the vast amount of good which he was enabled to perform.

It must be acknowledged, that an ardent temperament is no security against an undecided and vacillating character; and hence it often happens that we see the same individual moving, at different periods, in opposite directions, with the force of a whirlwind. But Dr. Dwight, with his ardor, united a high degree of firmness. His

opinions, on all important subjects, were the result of much reflection; and he held them with a tenacity corresponding to the care and labor with which they had been formed. If he sometimes manifested great confidence where others paused and doubted, so as even to incur the suspicion of obstinacy, it was in relation to those subjects which he had maturely examined, and which he imagined, at least, he saw in the light of irresistible conviction. Great firmness in an individual who observes superficially, and thinks little, is but another name for prejudice and bigotry; but where it is associated with a habit of profound reflection and diligent observation, it becomes one of the crowning attributes of a noble mind.

He was distinguished, also, by great conscientiousness. His love of truth and right was so conspicuous, that probably no one, who knew him well, ever doubted it. With the low moral standards of the world he had nothing to do; the Bible furnished the only standard which he acknowledged; and to this he endeavored uniformly and scrupulously to conform. It is often an occasion for remark, and for regret, that professors of Christianity, and even ministers of the gospel, though they may be, in the main, exemplary, yet exhibit some culpable delinquency in the minor parts of their conduct; thus mak-

ing it manifest that they forget how "exceeding broad" is the divine "commandment." Dr. Dwight lived habitually under the impression, that there is no part of one's moral conduct that is unimportant, or that may safely be referred to any other than the perfect standard; and in whatever circumstances he was called to act, his first aim was to take counsel of an enlightened conscience. And whenever he had settled in his own mind the matter of duty, he had settled, also, his course of action. Difficulties might embarrass; obstacles might oppose; but what were difficulties and obstacles to a mind that was sustained in every movement by a consciousness of its own rectitude, a mind that feared not to invoke the scrutiny of the Omniscient Eye? He always cherished the most delicate respect for the opinions and feelings of his friends; but, whenever they came in conflict with his honest convictions, his maxim was to obey God rather than man.

Dr. Dwight was a fine example of Christian benevolence. The generous spirit, which he received from his Creator, became, under the purifying and elevating influence of Christianity, one of the noblest elements of his character. This spirit exhibited itself wherever human suffering was to be relieved, or human want to be supplied. We barely advert here to the principle

of benevolence as a component part of his moral and Christian character; the operations of this principle may more fitly come under review in a subsequent chapter of this memoir.

For scarcely anything was he more distinguished, than his reverence for the Scriptures. Regarding them with the fullest confidence as a divine revelation, he recognized the finger of God, the voice of God, in all the doctrines, and precepts, and facts, which they record; and though he always maintained that Reason had an important office to perform in ascertaining their divine authority and their legitimate meaning, yet, when she had reached this point, he held that she was to be subject to Faith; in other words, that, when she had decided that God had spoken, and what he had spoken, she was to receive his testimony without gainsaying. With these views of the Bible, he studied it with the most earnest attention, and endeavored not only to keep his mind open to the truths which it inculcates, but his heart open to the spirit which it breathes. And as he regarded the Bible with the utmost reverence, so also he regarded everything that bears the impress of divine authority, the Sabbath, the house of God, everything connected with the ordinances and institutions of religion. Those who have seen him enter the sanctuary will never forget, how everything in

his aspect and manner indicated that there was a deep solemnity resting on his spirit, worthy to be felt by one who was standing in the gate of heaven.

It was impossible that a character should combine the several moral qualities already noticed, without being also distinguished for its consistency; and accordingly we find that in this trait Dr. Dwight was preëminent. He was as far from moral eccentricity as intellectual; and was as careful to preserve harmony among the one set of faculties as the other. His religion did not consist exclusively in faith or in works; but while he maintained the absolute necessity of faith, as supplying the principle of Christian obedience, not less than its motives, he contended, with great earnestness, that "faith without works is dead;" and this union of faith and works, of principle and practice, always appeared in his own character. It has been one of the great defects in Christian character, in these latter years, that one grace has been cultivated at the expense of another; zeal and activity have not unfrequently trampled upon humility, and meekness, and charity; and the very graces that have been thus disproportionately magnified, have been magnified out of all their loveliness into positive deformity; and, as the necessary result, Christianity has had but an imperfect and unseemly embodi-

ment in the lives of its votaries. Dr. Dwight's example was a standing rebuke to all such irregular, we had almost said monstrous, developments of the religious principle.

He was zealous; but his zeal was tempered with prudence. He was devout; but there was no semblance of ostentation in his devotions. He put forth vigorous efforts in every good cause; but he did it with a deep sense of his dependence on divine aid. He was unyielding in his opposition to all moral evil; but the subject of it he followed with kindness, never visited with maledictions. He felt deeply his unworthiness before his Maker; but he eschewed everything like artificial sanctity. In a word, his moral and religious character was a beautiful assemblage of whatsoever is true, and honorable, and pure, and lovely, and of good report; resembling, not the wild shooting of a meteor, or a shower of meteors, but the calm and steady shining of the sun.

But, notwithstanding the high degree of moral excellence which we have attributed, and, we are sure, justly attributed, to him, no one will claim for him, least of all would he have claimed for himself, the absence of moral imperfection and infirmity. He was, no doubt, naturally of an aspiring disposition, fond of exercising influence over his fellow-men; and in the sermon, which

he preached immediately upon his recovery from the first violent attack of the illness that terminated his life, and in which he details at length his views while he supposed himself lying on his death-bed, he adverts particularly to the fact, that he had had too keen a relish for human applause; a relish altogether disproportioned to the value of the object as it appeared to him in the twilight of life. But, while he certainly had faults, in common with every descendant of Adam, it is a rare case that we find an individual who has so few; and even some of those original tendencies, which, under certain influences, might have brought his whole moral character into the greatest jeopardy, were actually rendered tributary, by the guiding and forming hand of Christianity, to the lofty moral elevation which he attained. Had his character been formed under those influences which prevailed in France, at the time of the revolution, and for a long time previous, instead of being, as he was, one of the noblest examples of virtue and usefulness to be found in an age, he might have been a master-spirit in the wildest moral tempest that ever swept over the world.

The general system of doctrine, under which Dr. Dwight's religious character was formed, was substantially the same with that which was held by the reformers, and which has since pre-

vailed to a great extent throughout Protestant Christendom. With some slight variations, it was the same of which his illustrious grandfather, the elder Edwards, was one of the ablest expounders and defenders in his own or any other age. He viewed Christianity as essentially a remedial system; which contemplates man in a state of moral estrangement from his Maker, and makes provision to restore him to the divine favor, through the mediation of Jesus Christ and the influence of the Holy Spirit. This view of the gospel he held with great tenacity; in it he regarded the power of Christianity as essentially lodged; and from it he gathered the strongest motives for humility, gratitude, and obedience.

In estimating the moral and religious character of this venerable man, it is necessary, as it was in the development of his intellect, to have respect to the peculiar circumstances in which he was placed during the critical and forming period. These circumstances were, to some extent, of a conflicting character; partly favorable and partly unfavorable to the sound and healthful growth of the moral man. On the one hand, the influence that emanated from his domestic relations, from everything that entered into the idea of home, was most benign and salutary. His parents were not only exemplary professors of Christianity, and therefore disposed to train

up their son in the ways of virtue and piety, but his mother, especially, possessed an intellect of the highest order, which had been consecrated from her youth to an uninterrupted and earnest course of well-doing. Of course the intellectual and religious atmosphere, that pervaded their dwelling, was exceedingly propitious to the best moral training.

But, then, on the other hand, the period of his youth was passed at a time of great public degeneracy. The desolating moral effects of the French war were manifest in the low state of religion and morals throughout the country. It was the beginning of an era of infidelity, which was prolonged through the influence not only of our own revolution, but subsequently of the revolution in France, till near the close of the last century. An inquisitive mind, like that of young Dwight, could hardly fail to be assailed by the cavils of skepticism; and had it not been for the antidote against their power, that was supplied by an early parental influence, who can say but that his moral and religious principles might have suffered a complete wreck, while they were yet only in the process of formation?

At the time of commencing his college course, he seems to have had only so much religious principle and feeling as resulted from the general influence of an early Christian education;

and accordingly he found in the temptations of college life an ordeal which he but ill knew how to endure. And what gave to these temptations, in his case, the greater power, was, that his more than ample preparation for college left him with too much leisure; a circumstance which is almost sure to beget a habit either of indolence or vice. That this effect was realized in some measure upon himself, there can be no doubt. He had begun to venture within the circle of temptation, and to contemplate vice in some of its more splendid and alluring forms; and there was a time when it might have seemed doubtful, whether ruin or glory was in his path; but happily he was brought to reflection before his principles were undermined or his practice had become immoral.

His tutor, Stephen Mix Mitchell, who was afterwards a distinguished civilian, and whose public services have given him a name among the eminent benefactors of his country, perceiving indications of waywardness in his young and promising pupil, took occasion to express to him his apprehensions in regard to his course, and to urge him, by the most serious and weighty considerations, to beware of the temptations by which he was surrounded. And the faithful tutor and friend had the gratification to perceive, that his labor of love was not in vain. Not

only was it received with expressions of gratitude and good-will, but it took effect in an immediate and vigorous resolution to resist the beginnings of evil, and to be governed henceforth in all things by the dictates of an enlightened conscience. Dr. Dwight was accustomed always to consider this as an era in his life, and to regard his excellent friend as the instrument of saving him from threatened ruin. From this period, he seems ever to have stood forth the inflexible friend of virtue, the uncompromising enemy of vice.

It was during the period of his tutorship in college, when he was not far from twenty years of age, that he seems to have been first brought effectually and permanently under the power of religion; and about this time he made a public profession of his faith, and was admitted to the communion of the church in Yale College. From this time to the close of life, in the various stations which he occupied, and amidst all the temptations to which he was exposed, not a cloud ever rested for an hour upon his Christian character. It was manifest to every observer of his conduct, that he acted habitually under the influence of "the powers of the world to come;" and that, whatever might be his occupation, his heart was upon "the things that are not seen, and are eternal." In his intercourse with the

world, he preserved the golden mean between levity on the one hand, and a gloomy and sanctimonious manner on the other; and was serious or cheerful according to the circumstances in which he was placed. It may be said, however, on the whole, that one of the primary attractions of his Christian character was his winning cheerfulness. In seasons of public calamity, as well as of domestic affliction and personal suffering, his spirit always sustained itself in a filial reliance on the power, and wisdom, and goodness of God. His courage never failed, his tranquillity never forsook him, because he knew *who*

"Rides on the whirlwind and directs the storm."

There are few individuals who pass through the world in the enjoyment of so much public favor as did Dr. Dwight; and every Christian, who has had experience, knows that such a state of things is little adapted to aid the culture of religious affections. But, notwithstanding the besetting infirmity of his nature probably lay in this direction; and though, as has been already intimated, and as he himself humbly acknowledged, he did not always rise above this unhallowed influence; yet there is no doubt, that, on the whole, his Christian character was constantly maturing with his advancing years; and it never shone forth with such radiant attractions

as during the last year or two of his life, while he was struggling with the power of disease, and anticipating the speedy termination of his course.

There is always a curiosity to know how a great and good man dies. No doubt there is often an undue importance attached to this inquiry; for the last exercises of the spirit on earth may be modified by a variety of accidental circumstances, so as to be a very imperfect index to the true character; and hence it is quite possible that a bad man may appear to have a glorious path into the next world, while another, of whom the world is not worthy, may seem to die under a cloud. No man was more sensible of the fallibility of this test of religious character than Dr. Dwight; he gave proof of it in the most unexceptionable of all circumstances; for when he was asked by a friend, a short time before his death, concerning his views in the prospect of eternity, his reply was, "Do not ask a dying man; look at the life."

But, notwithstanding the character is certainly to be judged by the life rather than the death, we naturally linger about the death-bed of a good man, to gather from the last exercises of his spirit the crowning evidence of his goodness. We love to see the sun, which has enlightened and cheered us in his progress, sink gloriously beneath the horizon; and even after he is gone,

we gaze with pleasure on the surrounding sky, still glowing under the influence of his lingering beams. There was everything in Dr. Dwight's last days and hours, that became the spirituality, the cheerfulness, the dignity of the Christian. During the many months that his health was declining, and that he must have been aware that he was relaxing his hold upon life, his mind uniformly retained its wonted cheerfulness, and he was constantly employed, according to the measure of physical ability that remained to him, in the discharge of his accustomed duties. In the intervals of comparative freedom from suffering, and even while he was enduring severe pain, he dictated to his amanuensis, both in prose and in verse, in a manner worthy of his brightest days; and his interest in everything that related to the general progress of religion, and the welfare of his fellow-men, continued unabated to the last.

His preparation for death was not like the putting on of a garment for an occasion; it was the result of a long and diligent course of self-discipline and fidelity in the service of his Master, by which his Christian graces had reached a glorious maturity. Everything connected with his closing scene was simple and natural; no eccentricity, no extravagance, nor yet any of that intense rapture, which sometimes glows in the

last expressions of the departing spirit. Nevertheless there was majesty impressed upon it all; everything was sublimely appropriate to the circumstances in which he was placed. His confidence in the promises of the gospel, and of his interest in those promises, never wavered nor faltered. His sense of the goodness and mercy of God was never stronger, than while he was enduring the throes under which his earthly tabernacle fell. So long as his lips could move, they moved in obedience to the spirit of resignation and devotion; and when, at last, his majestic form lay low and lifeless, every one felt that his yet more majestic spirit had had a safe and glorious transition to a brighter world. If it were given to a good man to choose how he should die, perhaps he could not imagine a death-scene in every respect more desirable.

CHAPTER IV.

His social and domestic Character. — Anecdotes illustrative of his social Qualities and Habits.

So intimate is the connection between the intellectual and moral and the social, that, when we have ascertained what an individual is, in

respect to the former, we have no small part of the evidence before us by which we may judge of him in respect to the latter. But, on the other hand, it cannot be denied that the social principle acts powerfully on the intellect and the affections, and that the diversity, which characterizes its development in different individuals, occasions, in no small degree, the various forms of character, and the various degrees of usefulness, that we see among men. It is quite possible that one may be gifted with fine original powers, and those powers brought under the highest degree of culture, and associated with some noble moral qualities, and yet, from a neglect to cultivate the social principle, he may live to comparatively little purpose. He may shut himself up in his chamber or study, and pass years of glorious contemplation, never coming into the world, except at the demand of imperious necessity. He might have a hand upon many of the springs of public action; he might mould, in no small degree, the destinies of his country; he might impart knowledge to the ignorant, and consolation to the sorrowful, and strength to the weary, if he would only come forth and put his mind in communion with other minds.

But no; he chooses to be a solitary being, to move, if he moves at all, where the eye of man shall not see him. He does not take the trouble

even to record and send into the world his own bright thoughts. The claims, which society makes upon him, he steadily and sternly resists; and his death, though it may really mark the departure of a great mind, and may be an event of infinite importance to himself, yet leaves no perceptible chasm in any of the departments of society. It is manifest, then, that there can be no adequate view of the character of an individual, that does not include an estimate of his social qualities, of everything that enters into his qualifications for actual and successful contact with the world.

The social principle, as an original element of Dr. Dwight's constitution, was uncommonly strong. From his earliest childhood, he manifested a decided relish for intercourse with those around him; and this propensity grew with his growth and strengthened with his strength. This, it must be acknowledged, is not always a blessing; for, where it is ill directed, and has nothing better than ignorance to feed upon, it becomes at best a tedious, not to say disgusting, garrulity. But, with the high intellectual powers and moral qualities possessed by Dr. Dwight, it is hardly necessary to say, that it was a source of constant gratification and improvement to all with whom he associated. Even the best talkers generally chose to be listeners when they were

in his company, except so far as was necessary to give his remarks such a direction as was most agreeable to them.

One secret of his remarkable social power lay in the fact, that he could accommodate himself with perfect felicity to every variety of company into which he might happen to fall. This resulted from the wonderfully diversified character of his acquisitions, from the admirable arrangement that prevailed in his mind, and from the complete command which he had acquired over all his faculties. There are some men, who can converse with great fluency and power on some favorite topic, to which they are specially devoted, but who have very little to say about anything else, and who seem to look down upon many of the humbler departments of human knowledge, as unworthy of their regard. But as Dr. Dwight's inquisitive mind was inclined to range through the whole field of truth, so far as it can be embraced by the human faculties; as he regarded nothing insignificant that pertained either to the works of God or to the obligations or interests of man; so he was as truly at home with the farmer as with the philosopher; in constructing a well, or planning a house, or analyzing a flower, as in discussing great questions connected with the interests of the church or the state.

This allusion to the well is in point; for we

remember to have heard from an individual, who lived in his family when he was quite a young man, that several workmen, who were engaged in sinking a well, had encountered some difficulty, which they knew not how to surmount; and a suggestion from him effectually relieved them, so that they were able at once to proceed in their work. On another occasion, he was riding by the frame of a house, which was just in the act of being raised, when he observed some defect in it which had escaped the observation of the architect himself, and, by giving them timely notice from the street, prevented a crash of the frame, which would probably have been fatal to the lives of several persons. As he was travelling in Vermont, in company with a friend, he stopped at an inn to pass the night. In the course of the evening, a gentlemanly-looking stranger approached him, and, without suspecting who he was, volunteered some very illiberal remarks concerning the character and influence of our colleges. The doctor, having heard his remarks, instantly replied to them with great adroitness and eloquence, and, withal, with the utmost respect, insomuch that the lips of the stranger were closed, and his admiration not less than his amazement awakened. When Dr. Dwight had retired, the stranger eagerly inquired of his travelling companion, who the gentleman was.

with whom he had been conversing. The answer was, that it was "President Dwight of Yale College." The mortification, which this unexpected information induced, was extreme; and he met him the next morning with a most respectful and ample apology.

At another time, during one of his journeys, he made a short visit to a relative, in an obscure village in the interior of New England. His arrival was an era in the history of the place; and most of the neighbors and friends of the family were invited in to pass the evening with their distinguished guest. Nearly all the gentlemen present were engaged in agricultural pursuits, and though President Dwight talked upon many subjects, and talked eloquently of course, yet a large portion of his remarks related to the business of farming; a subject upon which he showed himself just as much at home, as if he had been professionally devoted to it. The company were all exceedingly struck with his fine powers, and extensive information, and affable and obliging manners; but said one of the ladies, in speaking of his conversation afterwards, "I *was* disappointed, that he spent at least half the evening in talking to my husband, and the other gentlemen, about the cultivation of potatoes and the raising of sheep." The truth was, he knew what subject interested them most; and he was

no less willing than competent to direct the conversation in a channel accordant alike with their tastes and occupations.

Dr. Dwight was an admirable specimen of genuine politeness. His manners were the simple and graceful acting out of a benevolent and noble spirit. He had refinement and polish, without an air of stiffness or affectation. With his intimate friends he is said to have enjoyed great freedom of intercourse; but there was that about him, which would always repel an undignified familiarity. His fine person, his graceful movements, every thing connected with his general bearing in the world, were fitted eminently to qualify him for social life. His appreciation of the just and fitting, in the intercourse of society, marked every thing that he did in every situation in which he was placed. A circumstance strikingly illustrative of this occurred in connection with the closing scene of his life. A few hours before his departure, some ladies of his intimate acquaintance called to proffer their sympathy and assistance; and when, on entering his chamber, the family, from being overwhelmed with grief, failed to exhibit their usual courtesy, he, with some effort, slightly raised his head from the pillow, and inquired particularly in respect to their own health and the health of their families. He then begged them

to be seated, and, turning to one of his children, said, "You will hand chairs." It was the instinctive prompting of that inwrought sense of propriety, that had constituted, through life, a leading element both of his popularity and usefulness.

Nor was this a mere matter of accident, or of original constitution, with him, but of culture and of principle. And, by the way, unless we greatly mistake, this is a subject deserving of far more attention than it receives, especially in our own country. It is not a thing to be disguised, that, while in the cultivation of the intellect, and of the affections, we are not, perhaps, as a nation, behind any other, yet, in respect to manners, all that belongs to the personal habits of an individual in his intercourse with society, we stand greatly in need of improvement. It is in vain to say that the manners are of no importance, if the mind and the heart are right; for the manners constitute, in a great degree, the medium through which the mind and the heart exercise their influence over other minds and hearts. The common impression is, that the man is seen in his manners, and the world are prone to act upon it; and yet this impression often leads to a wrong estimate of character; and it not unfrequently happens that the finest intellectual powers, and moral qualities, pass for much less than they are worth, by

reason of the awkward, and, perhaps, offensive manner with which they are associated; while, on the other hand, the man of moderate endowments commands a large share of public favor, and exerts an extensive influence on society, chiefly because every thing that he says and does is associated with the charm of an attractive manner.

This remark might be illustrated by a reference to all the different professions. There are strong men in obscure places, and moderate men in high places, merely because the former, with their intellectual vigor, have grown up into clowns, and the latter, with their intellectual mediocrity, have grown up into gentlemen. There is no doubt that this is a matter that has an important bearing even upon our national character; and as the manners usually receive their permanent stamp in early life, it devolves upon parents to look to this part of the education of their children, as well as to the formation of their intellectual powers and moral feelings. Dr. Dwight was always deeply impressed with the importance of this subject; and his precepts in respect to this, as well as other things, often enforced the views which his example beautifully illustrated.

It will be readily perceived, after this general view of his social character, that he must have

been a model of all that was attractive and endearing, in the more private and tender relations of life. The son, the husband, the father, the friend, he exemplified in all that was graceful, and affectionate, and devoted. No one could have honored, more than he did, the filial relation. His mother, who died but a few years before himself, was always the object of his most respectful and beneficent regards; and while any thing that could contribute to her comfort, within the range of his ability, was not done, he was never at rest. In his own immediate family, while he always maintained the dignity and authority appropriate to his place, he was amiable and gentle, and not unfrequently playful, in his intercourse. While he was courteous and obliging to all, his intimate friends alone felt the full warmth and strength of his affections. Several of his earlier friends, especially, he cherished with the fondness of a brother; and, as most of them passed away before him, he felt deeply the disruption of the tie, and anticipated with joy the meeting in heaven.

In the year 1777, he was married to Mary Woolsey, daughter of Benjamin Woolsey, of Long Island. She still lives, at the advanced age of about ninety. They had eight children, all of them sons, several of whom have occupied, or still occupy, important spheres of pub-

lic usefulness. Of his youngest son, Henry, it is not indelicate now to speak; for he has long since gone to his grave. I knew him as a classmate, and loved him as a friend; and rarely has been known a more generous and noble spirit. He had an exuberance of good-nature, which, in college, made him the favorite of all; while yet, by making him the centre of too many social circles, it operated unfavorably to his scholarship, especially in those departments which required intense application. After he was graduated, however, a wonderful and most desirable change passed over him. The gayety of preceding years subsided into a dignified, Christian cheerfulness; his warm affections were awakened into exercise under the influence of religious truth; and the great principles of the gospel became the controlling principles of his life. At the same time, his intellectual faculties burst forth with a freshness and splendor that astonished all who had previously known him; and henceforth his progress in the various branches of knowledge, to which he devoted himself, was almost incredibly rapid. He subsequently visited the continent of Europe, and passed a considerable time in Germany, which he improved most diligently in cultivating his mind and enlarging the circle of his information. On his return to his native country, he published a

large volume, containing the result of his observations while he was abroad; a volume which is valuable alike for its amount of information, for its fascinating style, and its just and philosophic views of many of the subjects which it embraces. Happening, several years after, to travel through a part of Germany where he had spent a portion of his time, I heard him spoken of as having been the favorite of all who had known him; and one individual, particularly, who ranks among the first scholars of the day, expressed himself concerning both the head and the heart of my early friend in a manner that would have seemed to me extravagant, if my personal knowledge had not verified his statement. It was not long after he had completed his tour, and published his "Travels," before it became evident that he was the subject of a deep-seated disease. It proved a disease which medical skill could not arrest; and, within a brief period, it had reached a fatal termination. He died under the sustaining influence of Christian faith; and those who knew him, while they linger gratefully upon what he was, think of him as now making one of the community of the blessed.

Soon after Dr. Dwight reached his maturity, an occasion occurred in his family for the exercise of a filial and fraternal spirit, which he met in a manner that reflects the highest honor upon

his domestic character. In the summer of 1776, his father went, with two of his sons, into the south-western part of what is now the state of Mississippi, with a view to provide for them there a permanent settlement on a tract of land, which he and his brother-in-law, General Lyman, had received as a grant from the crown. In the midst of his efforts to accomplish this object, he died suddenly at Natchez, of the disease of the climate, at the close of the following year. Owing to the peculiarly unsettled state of the country, many months elapsed before the news of his death reached his family. Dr. Dwight was at this time employed as a chaplain in the army; but, as soon as he heard of his father's death, he instantly resigned his place, and brought his own small family to Northampton, the residence of his mother, where, as a son and a brother, he rendered the most exemplary attentions.

Here he continued for five years in charge of a numerous family, providing, in a great measure, for their daily wants, and conducting the education of his brothers and sisters in the most careful and skilful manner. It was truly a magnanimous spectacle to see a young man, gifted, as he was, with the finest powers, with a family of his own upon his hands, and with the strongest inducements to make a permanent set-

tlement for life, voluntarily and cheerfully deferring his own ultimate domestic arrangements, for the sake of acting as a guardian and a guide to the family of his deceased father. His venerable mother, it is said, could never speak of his filial devotion but with the strongest emotions; and we have more than once heard his only surviving sister, to whom he acted as a father, during her earlier years, advert to his self-sacrificing efforts in behalf of their bereaved family, in terms alike creditable to *his* generosity and *her* gratitude.

His position in society, to say nothing of the excellent qualities that secured it to him, was such as to render the circle of his acquaintance very extensive, and to bring him into relations more or less intimate with many of the first men of his time. His house, while president of the college, was the constant resort of strangers, not only from every part of our own country, but from abroad; and, while his hospitality secured to them a cordial welcome, his intelligence and affability were an unfailing source of gratification. Though his correspondence was extensive, yet, on account of the imperfection of his sight, it was conducted chiefly by an amanuensis; and hence there are comparatively few letters of his to be found written with his own hand. He had a few British correspondents,

among whom were several of the most distinguished theological writers of the day; but the number was, doubtless, much less than it would have been, but for the constant pressure of his engagements, and especially for the necessity of his writing with a borrowed hand. Such of his letters as have come under our eye are alike honorable to his head and his heart; they are, as they should be, the unstudied and graceful efforts of a superior mind, acting under the influence of a benevolent spirit.

CHAPTER V.

His Character as a Preacher. — Chaplain in the Army of the Revolution. — Settled over a Parish in Greenfield. — His theological Sentiments. — Method of Preaching in the College Chapel.

It was the intention of Dr. Dwight, when he became a communicant in the church, and for some time afterwards, to devote himself to the profession of law; and to this his studies were specially directed, during the latter part of the period of his tutorship. Had he persevered in

this intention, he would, no doubt, have been one of the great lights of the American bar; for his uncommon versatility and admirable self-command, in connection with his uncompromising regard to the dictates of conscience, eminently qualified him to shine in the legal profession. Upon more mature reflection, however, he changed his purpose, and determined to consecrate himself to the Christian ministry. The advantages of theological education were, at that time, compared with what they now are, extremely limited; and it was only necessary for a young man, after leaving college, to read theology for a few months under the general direction of some clergyman, while, perhaps, the greater part of his time was occupied in teaching a school, in order to gain a regular license to preach the gospel.

It is presumed that his immediate preparation for the ministry was conducted chiefly by himself; and he had, probably, bestowed so much attention on theology, as a matter of general improvement, previous to his determination to become a preacher, that he might safely venture, even on this ground, to engage in the duties of the clerical profession. He was licensed to preach, in June, 1777, by a committee of the Northern Association, in the county of Hampshire, Massachusetts. This was about three

months previous to his resigning his tutorship in college.

In September of this year, he received and accepted an appointment as chaplain to General Parsons's brigade, in the American army. Here, under circumstances of peculiar difficulty and responsibility, he exercised the ministerial office for about a year, till the domestic calamity, referred to in the preceding chapter, led him to resign his place, and go back to reside at Northampton. But, notwithstanding the primary object of his residence here was to take the direction of his mother's family, which seemed to him to have been providentially cast upon his care; and though, as a means of accomplishing this, he had more or less to do both with teaching and with farming; yet, during this whole period, he was almost constantly occupied, on the Sabbath, with the appropriate duties of the ministry. From 1778 to 1781, he supplied, successively, vacant congregations in Westfield, Muddy Brook, a parish of Deerfield, and South Hadley. In the winter of 1782, he was invited to the pastoral charge of the congregational churches in Beverly and Charlestown, Massachusetts; and though these invitations were accompanied by very flattering pecuniary offers, and, withal, came from some of the most re-

spectable churches in the commonwealth, he promptly declined them both.

About this time, he consented, in view of his peculiar circumstances, and the circumstances of the country, to engage, temporarily, in civil affairs; and he rendered some very important services to the state, in connection with the business of legislation; and many of his friends, among whom were some of the most distinguished civilians of the day, urged him to withdraw from the pulpit, and give himself, henceforth, entirely to civil pursuits; and these proposals were accompanied with assurances, that he should soon be advanced to a station of the highest legislative influence in the nation. This change of profession was warmly recommended to him by one individual, at least as eminent for his piety and benevolence, as for his civil rank; and when it is considered, that this was emphatically the forming period of our national character, and that institutions were then to be established, and modes of thinking and acting to be adopted, which must have a most decisive bearing on our future national weal or woe, it would not have been strange if his judgment and conscience had both decided in favor of the proposed change. But, so firmly was his mind fixed in favor of the profession

which he had actually chosen, that nothing could induce him, for a moment, to think of any other; and even while he was temporarily laboring, during the week, in another sphere, in obedience to what he regarded the high call of duty, his Sabbaths were chiefly occupied in preaching the gospel.

In May, 1783, he received a unanimous call from the church in Greenfield, a parish of Fairfield, Connecticut, to become their minister. This call, after some deliberation, he determined to accept; and was, accordingly, set apart to the ministerial office in that place on the 5th of November following. Here he continued fulfilling the duties of a preacher and a pastor, with great acceptance, for the succeeding twelve years; at the end of which period he was removed to another and more important sphere of usefulness. Previous to this, however, in 1794, he received and declined an invitation to become the pastor of the Reformed Dutch Church in Albany.

His duties as a preacher were by no means diminished in consequence of his removal to the presidency of Yale College; on the contrary, they were rather increased; for, with the presidency, he also assumed the professorship of theology, in the appropriate duties of which was included preaching regularly in the college chap-

el, twice on the Sabbath. Besides, the change in the character of his audience now led him to elaborate his pulpit efforts more than he had found necessary in the comparatively retired station, which he had previously occupied; for not only was he brought in contact, in his public ministrations, with the minds of intelligent and inquisitive young men, many of whom had been trained under skeptical influences, but he was thrown into one of the most intellectual circles in the land; and the college chapel was constantly resorted to on the Sabbath, not only by those around him who knew how to appreciate his fine powers, but by distinguished visitors from every part of the country.

Shortly after he entered on the duties of the presidency, he commenced the course of theological lectures, which finally grew into the "System of Theology," which is now known as one of the most enduring monuments of his fame. These lectures were originally delivered from short notes, while he was at Greenfield; though they were, subsequently, expanded into nearly double their original number. He delivered them twice in the same way in the college chapel; but, in 1805, the corporation having voted him a small addition to his salary, to enable him to employ an amanuensis, he commenced the labor of writing them out, and con-

tinued to write one a week till the course was completed. It was his custom to deliver one of these lectures on the morning of each Sabbath, and a sermon of a more general and practical character in the afternoon. In this way he supplied the pulpit of the chapel during the whole period of his presidency; each class having an opportunity to listen to the whole course of his lectures, which was completed once in four years. It was a rare thing that he had a stranger in his pulpit, and still more rare that he relieved himself by an exchange of labors with a brother in the ministry.

It will not be questioned, by competent judges, that he was one of the ablest preachers of his time, or that his name stands among a very few of the brightest names that have adorned the American pulpit. But his reputation did not depend so much on any one striking excellence, towering greatly above the rest, as on a happy union of all the qualities requisite to form a preacher of the highest order; not so much on an occasional effort of great power and splendor, borrowing its importance, in no small degree, from contrast with the ordinary efforts of the same mind, as on the habit of acquitting himself well on every occasion; of doing ample justice to every subject that he might have in hand. We are not

at all disposed to question that some very eccentric preachers have been eminently useful; but, it is believed, their usefulness has generally been in spite of their eccentricity, not in consequence of it. Eccentricity may, indeed, be associated with genius of the brightest stamp; but it always supposes imperfection. It may make the world stare with amazement; but it were far better for the world to contemplate a well-balanced mind operating with simple and beautiful consistency. It may inscribe itself on the tablet of the world's memory, but it will scarcely make out its claim to the world's gratitude or veneration. Dr. Dwight was eccentric in nothing; least of all as a preacher. So happily were his various powers brought into operation in the pulpit, that it was impossible to say which appeared to the most advantage. There may have been other preachers, who could, occasionally, rise to a loftier height, and produce a more overwhelming impression, than he; but, if there have been those, at least in our own country, whose ministrations were uniformly marked with more vigor, and dignity, and attraction, than his, we know not where to look for them.

It was a prominent feature of his preaching, that it contemplated man in respect to all his faculties, all his relations, all the various circum-

stances in which he is placed. It happens to many of our clergymen, that they have their pulpit hobbies, which they ride continually, not less to the discomfort of their hearers, than to the detriment of their usefulness. One, for instance, has a metaphysical turn of mind; and he is forever delving away at abstruse questions, which have only a remote connection with religious truth; or, if he really deals out the sincere milk of the word, there is an air of abstraction in the manner of doing it, that deprives it, to a great extent, of its nutritive quality. Another, with a differently constituted mind, scouts the very idea of argument in the pulpit, and brings out of his treasure nothing else but varieties of the declamatory and hortatory; as if a sermon were to be estimated chiefly by the number of interjections which it contains, or the wear and tear of lungs consequent on its delivery. Another, with an unusual susceptibility of tender emotion, never feels as if he is accomplishing much good, unless he has before him a weeping audience; and he constructs all his sermons with reference to this end, and not unfrequently worries his people out, by the attempt to make them cry, and even chases the pathetic into the downright ridiculous.

And while these several classes of preachers err, from yielding unduly to their own constitu-

tional tendencies, there are others who are chargeable with equal delinquency, from yielding too much to the public taste, or to the peculiar circumstances in which they happen to be placed. There may be a diseased state of the public mind in respect to particular subjects; or there may be certain controversies, more or less important, claiming the public ear, or the public thought, with unusual urgency; in either of which cases, ministers are liable to let their sympathy with, or their opposition to, the surrounding state of things, carry them to extremes, at least lead them to overlook the greater in their regard for the less. Who needs be told that the pulpit, in our own day, instead of being kept sacred to the great purposes of truth, and goodness, and charity, has been not unfrequently diverted to the advocacy of some system of measures, to say the least, of doubtful tendency; and that its occupant, instead of standing forth in the high character of an expounder of God's revelation, has at best held no higher ground than that of a tither of mint, anise, and cumin?

Dr. Dwight kept at the greatest distance from these and all kindred mistakes, by which so many preachers effectually defeat the great end of the pulpit. The whole range of man's nature, the complete circle of man's duties, he kept always before him. He bore in mind, first of all, that

man is an intellectual being, and that the appropriate food of the intellect is truth; and hence his discourses were always enriched with impressive and weighty sentiment. However familiar might be his subject, he was sure to bring out something to edify the attentive listener. He often reasoned with great power; but his reasoning was almost always founded on plain Scripture and common sense, so as to be within the comprehension of any capacity; and in the few instances in which he departed from this rule, in connection with his system of theology, the subjects which he discussed so obviously lay within the range of metaphysical inquiry, that he could not avoid it. He occasionally addressed the imagination and the passions with vigor and effect. Sometimes he seemed to surround the mind of the hearer with almost endlessly diversified forms of beauty and grandeur, and hold him well nigh entranced at the gate of heaven. Sometimes, by analyzing the evil of sin, and especially by exhibiting it in its connection with the awful future, or by tracing the Savior's path of suffering to its termination on Calvary, he would leave impressions of solemnity, or awaken feelings of sympathy, or open fountains of penitential sorrow, which rarely have their parallel in the history of the pulpit.

His preaching was eminently practical, not

merely in the sense of inculcating the various duties that belong to man in his relations to his fellow-man, but those which grow out of the higher relations which he sustains to his Creator and Redeemer. The great truths of Christianity he valued not merely as constituting what he regarded as a system of beautiful speculation, but chiefly as supplying the principles and motives of a holy life, as adapted to mould the human character into such a form, that it may be fit to inhabit a region of perfect purity. There was a period, some thirty or forty years ago, when it was customary for a considerable portion of the clergy of New England to dwell upon certain points of doctrine, to say the least, out of proportion to their relative importance, and in many instances, no doubt, in such an insulated or one-sided form, as to give them a practical influence which their advocates never intended they should have. Dr. Dwight was not insensible to this unhappy tendency in the ministrations of many of his brethren; nor did he hesitate, as opportunity offered, freely to express his disapprobation of it. We remember to have heard of an instance in which a young clergyman, since one of the most distinguished ministers of New England, called upon him; and to an inquiry which the doctor made concerning the state of religion in his neighbor-

hood, he replied, as an evidence of its being in a flourishing state, that the distinguishing *doctrines* of the gospel were faithfully preached. "That is well," replied the doctor, "but are the *duties* of the gospel preached also?"

It is a question not yet, perhaps, fully decided, whether the legitimate object of preaching is best secured by speaking extempore, or from short notes, or by reading from the manuscript sermons that have been written out. That each has its peculiar advantages, must be admitted by all; and whether the one or the other had better be adopted, must depend, in no small degree, on the temperament of the individual, and the taste of the community in which he exercises his ministry. The former mode, speaking extempore, at least so far as respects the language, is probably less safe, but often more effective. It gives the individual the advantage of putting himself in closer contact with his audience; of availing himself of bright thoughts that sometimes rise under an unexpected impulse; of watching the inner man of his hearers, as it impresses itself upon the outer; and of creating, sometimes in a way that he cannot explain, a current of feeling, even a tempest of excitement, that he may direct to the most important purposes. But, then, his success depends so much on the tone of his feelings, and this, again, depends on so many

influences over which he has little control, that he can never be sure even that his own expectations will be answered; and it will be strange if cases of mortifying failure do not occur, which will lead him to crave, as a real blessing, the presence of a written sermon.

The other mode, reading from the manuscript, (by which we do not mean being doggedly chained to it,) has its advantages and disadvantages, lying in just the opposite direction. The man who brings his sermon into the pulpit not only in his head, but in his pocket, has had the opportunity of elaborating it in his study; he knows just what he has produced, and is saved from the uncertainty of what the hour will bring forth; and he has a much greater chance of edifying his audience, other things being equal, than if he were to go to his pulpit, trusting, in a great degree, to the mercy of impulses and circumstances; to say nothing of the fact, that what is written remains written, thus enabling him to preserve the thoughts of his brightest days, to be used, if need be, after his faculties shall have begun to wane. But, then, it is hardly to be expected that this mode of preaching, which brings the faculties of the speaker into exercise only upon the results of his previous labors, and which, at least, divides his eye between his sermon and his audience,

should ever work with so much power upon a congregation, as the sudden flashing of the fancy, and mounting up of the intellect, occasionally incident to extemporaneous speaking.

It is a rare thing that an individual excels in both these modes of preaching; almost all, who extemporize much, write poorly; and comparatively few, who are distinguished for eloquent writing, can claim any great eminence as extemporaneous speakers. This, however, is not from any essential contrariety between the two faculties, for some individuals have possessed both in an eminent degree; but it results chiefly from the want of suitable discipline, from the disposition that too often prevails to cultivate the one habit to the exclusion of the other. Dr. Dwight was a remarkable example of the union of both. His mind was originally adapted, perhaps, equally to writing and speaking; and it is not easy to say whether he cultivated the one or the other with greater care. In the earlier part of his ministry, he preached almost entirely from a brief outline; trusting, for the filling up, to the operations of his mind at the moment of delivery. During his latter years, he read his sermons throughout, almost without exception. The latter were, of course, more highly finished, and more uniformly correct, than the former; but it was his own opinion, as well as that of

others, that his most impressive discourses were delivered without any other premeditation, than that which respected the general train of thought.

The most striking characteristics of his manner in the pulpit were simplicity and dignity. His noble form, his rich, and commanding, and melodious voice, the fire of his eye, his graceful and majestic attitudes, all conspired to give him an advantage, as a public speaker, which comparatively few have enjoyed. In the latter part of his life, after he became accustomed to reading his sermons from the pulpit, he had, as might naturally be expected, less variety of inflection, than in his earlier days, when he was untrammelled by a written discourse; but his reading was always simple, and apparently without the least effort to be impressive. His gestures, whenever they occurred, were always appropriate and graceful; but they were very few, and he would not unfrequently go through a strain of most glowing, exciting eloquence, without moving his hand. But, notwithstanding this, there was everything in his tones, his aspect, his whole manner, to show that he spoke out of the fulness of his heart, and that the truths which he delivered had humbled, or quickened, or cheered his own spirit, before he attempted to bring them in contact with the minds of his audience. Let his subject be what it might, no

man could question the sincerity and earnestness with which his views of it were presented.

Notwithstanding there was a remarkable equality in his ministrations, yet there were instances in which he was carried, by the peculiar circumstances of an occasion, as far above his ordinary efforts as his ordinary efforts exceeded those of an ordinary mind. The most striking case of this kind, that ever came within our knowledge, was that of his sermons on "The Burden of Dumah," delivered on two successive fast-days, within a few weeks of each other, during our last war with Great Britain. It was an occasion which deeply interested his feelings, and roused his mind to its most vigorous tone of action; and we have never, on any occasion, witnessed a more powerful impression upon an audience than these sermons, especially the first of them, produced. The close of the first half of the first sermon, (for each of them occupied both parts of the day,) in which the preacher described the spirit of infidelity by a reference to the scenes of the French revolution, as an effort of pulpit eloquence, has, it is believed, very rarely been exceeded. We have heard him on other occasions, when he was extremely eloquent, but never when his mind towered with such incomparable majesty, and his feelings glowed with such intense excitement, and his

audience listened with such breathless admiration, as on this, to which we have adverted. The sermons appear admirable in print; but *how* admirable they appeared in the delivery, no one can imagine, who had not the privilege of listening to them.

His public devotional exercises, especially in the college chapel, were marked by very little variety. Almost the only difference in his prayers, unless some event of Providence occurred to vary them, consisted in a different arrangement of the same expressions. But they were always deeply interesting, and were uttered in that subdued and reverent manner, that so well becomes the spirit communing with its Maker. And he was able, at pleasure, completely to rise above the prevailing uniformity. Let some unexpected event of Providence occur, or let him be called to officiate on any extraordinary occasion, and he would scarcely utter a sentence like anything that had been heard from him before. The prayer always derived its complexion entirely from the occasion that called it forth; and even the most minute circumstances were often introduced in the most unstudied and graceful manner, and with the happiest effect.

One or two remarkable instances of his extraordinary aptness and power in prayer, are fresh in our recollection. The news of the death

of Governor Griswold reached New Haven, in the afternoon, shortly before the students were assembled for evening prayers. The president, who was deeply affected by the intelligence, conducted the devotional exercises as usual, and offered a prayer alike honorable to his friendship, his patriotism, and his piety; a prayer, which bore so entirely the impress of the sad event, that those who listened to him seemed to be transported to the house of mourning, and to be actually mingling in the funeral solemnities. Another occasion was the arrival, at New Haven, of the news of the establishment of peace between Great Britain and the United States. It was during the interval between the morning and afternoon services on the Sabbath. The doctor entered the pulpit with emotions, which, when he attempted to speak, well nigh obstructed his utterance. He, however, quickly regained his self-command, and poured out his full heart in a strain of pure, lofty, eloquent devotion, which fixed even the most careless mind in deep solemnity. The terror and desolation of the battle-field on the one hand, and the innumerable blessings of peace on the other, seemed to occupy the field of his vision at the same moment; and his spirit alternately melted in humiliation or glowed with gratitude, as he deplored national sins or acknowledged national mercies.

But the occasion of the most remarkable prayer, that we remember ever to have heard from him, was the downfall of Buonaparte, whom he had regarded, from the beginning, as preëminently the scourge of the world. On the evening of the day on which the news of the victory at Waterloo reached New Haven, he entered the college chapel in a spirit of grateful exultation, which spoke most impressively in his countenance before he opened his lips. He commenced the service by reading the fourteenth chapter of the prophecy of Isaiah, in which the great event which had just occurred seemed to be described with graphic accuracy. The following is a part of the description; "The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations." He then gave out the following verses from the thirty-seventh psalm;

"The haughty sinner have I seen,
Not fearing man, nor God,
Like a tall bay-tree, fair and green,
Spreading its arms abroad.

"And lo! he vanished from the ground,
Destroyed by hands unseen;
Nor root, nor branch, nor leaf, was found,
Where all that pride had been."

Then followed a prayer that was entirely in keeping with the previous exercises; a prayer conceived with a grandeur, and uttered with a fervor, which not only astonished, but well nigh entranced, his audience.

A distinguished civilian, after listening to a most striking prayer from the late Dr. Buckminster, of Portsmouth, on the occasion of the death of General Washington, remarked, on leaving the house, that Dr. Buckminster deserved no credit for that prayer, for it was the effect of immediate inspiration. The prayer of Dr. Dwight, to which we refer, might have justified such a remark, at least as well as any to which we ever listened.

His preaching, for a considerable time after he became president of the college, was more particularly directed to establish the truth of Christianity against the popular infidel cavils of the day. The political events of the latter half of the last century, including, especially, the revolution, had been, in some respects, exceedingly adverse to the progress of morality and religion; and, in addition to this, the writings of Hume and Voltaire, and others of the same school, had been widely spread through the

country; the consequence of which was, that a large portion of young men in the nigher, as well as the lower, circles of society were skeptical in regard to the claims of Christianity. Here President Dwight planted his battery, and for years worked it with a giant's hand. Probably the effect of his preaching, in correcting and purifying public sentiment, was never felt more strongly than during this period; and perhaps there was no other individual to whom the country was, and still is, so deeply indebted as himself, for the return, in some measure, to its primeval reverence for the Holy Scriptures. Happily, some of his noble efforts in vindication of Christianity, which produced so much effect then, have been transmitted to us through the press, and are likely to exert an influence as long as Christianity shall need to be vindicated.

It is an important consideration to be borne in mind, in connection with the estimate of Dr. Dwight's character as a preacher, that with his labors in the pulpit were always associated the duties and responsibilities of some other important sphere of action. There was no period, after he became a preacher, that he was engaged exclusively in the immediate duties of the ministry; though these duties always received a large share of his attention, and, especially while he was a settled clergyman, were regarded

as paramount to everything else. During the earlier part of his life, he yielded to what he regarded the necessity of the case, in devoting himself partly to other pursuits; but then those other pursuits were dictated by the spirit of benevolence, and were directly tributary to the intellectual and moral improvement of his fellowmen. In the latter part of his life, while he exercised the ministerial office, in connection with the presidency of the college, his onerous duties, as president, together with the various public claims that he found it impossible to resist, left him with comparatively little time to meet the demands of the pulpit. The noble discourses which he delivered in the college chapel, to the admiration, as well as edification, of a highly cultivated audience, were written from week to week, under the weight of care and responsibility incident to the instruction and management of a great literary institution. We do not say that he would have been a more eloquent or useful preacher, in any circumstances in which he could have been placed; but it is certainly a proof of extraordinary versatility, that he could have been what he was as a preacher, and, at the same time, have been what he was in various other departments.

CHAPTER VI.

His Character as a Teacher, and Head of a College.

Dr. Dwight's course, as a teacher of youth, was one of the longest, as well as one of the most successful, that has been witnessed on this side of the Atlantic. It was continued, almost without interruption, from the age of seventeen till his death, a period of forty-eight years. During this interval, he was at the head of several different literary institutions, in all of which he acquitted himself with honor and usefulness. He conducted, either partly or wholly, the education of between two and three thousand persons This single fact, apart from all his other services, would abundantly establish his claim to be regarded as a great public benefactor.

His earliest essays at teaching seem to have been immediately after his leaving college, when he took charge of the grammar school at New Haven. Here he continued fo- two years, discharging his duties, as an instructor, with exemplary fidelity. Notwithstanding his extreme youth. he succeeded admirably in gaining the respect and confidence of his pupils, as well as the warm approbation of their parents. Even at that early

period, he gave promise of becoming, what he actually proved to be, one of the best teachers of the age.

In September, 1771, he was elected to a tutorship in Yale College, at the early age of nineteen. It might have seemed an experiment fraught with no small danger, for a youth like him to become the instructor and guide of a class of young men, more than half of whom, as was actually the case, were older than himself; but the corporation, in electing him, were aware of his remarkable qualifications, and the event proved that they had not estimated them too highly. His urbanity, his decision, his perfect familiarity with every subject on which he instructed, together with the uncommon zeal which he brought to his work, soon rendered him, as he had formerly been, a universal favorite among his pupils; and they quickly forgot his youth, in their admiration of the maturity of his powers and the extent of his acquisitions. While he aimed at making thorough scholars in every branch, his efforts were specially directed to the improvement of his pupils in rhetoric and oratory; a department to which his taste inclined him, and for which his talents qualified him, in an eminent degree; and, withal, one which, up to that time, had been sadly neglected. He, in connection with one or two other

distinguished men, who were associated with him in the tutorship, succeeded, not only in bringing these hitherto neglected branches into repute, but in increasing the general taste for learning, and creating, to a great extent, a new intellectual atmosphere throughout the institution.

At the annual commencement, in September, 1775, the first class which he instructed was admitted to the degree of bachelor of arts; and, on this occasion, he delivered a valedictory address, which was alike creditable to his head and his heart. It was conceived and executed with great beauty and power; and, though not equal to some of his later efforts, must always be regarded as a monument of a far-reaching and accomplished mind. It was printed at the time, but it is now rarely met with, and the few copies of it that remain are carefully treasured by their possessors.

In May, 1777, in consequence of the agitation and danger to which the country generally, and especially the seaport towns, were subjected in the progress of the revolution, the college was disbanded, and the students scattered to various places, each class under the direction of its respective tutor. Dr. Dwight went with his class to Wethersfield, where he remained during the summer. Early in the succeeding fall, owing to a domestic affliction which has

already been noticed, he resigned his office as tutor, and took up his residence with his mother, at Northampton.

This event, however, scarcely occasioned a suspension of his labors as a teacher; for he was no sooner settled at Northampton, than he opened a school, of the higher order, for the instruction of both sexes. This school, to which he devoted himself during a portion of each day, was extensively patronized, not only by the inhabitants of the town, but by many highly respectable families abroad; and its establishment marked an era in the progress of intellectual culture in the surrounding country. At the same time, a part of one of the classes from college resorted to Northampton to avail themselves of the benefit of his instruction; and he conducted their studies, through all the various departments, till they had completed the prescribed course.

The next stage in his history, as a teacher, is the establishment of a school in Greenfield, shortly after his induction to the pastoral office. He seems to have been led to this partly by the inadequacy of the support which he received from his parish, and partly from his love of teaching, in connection with a proper appreciation of his ability to render good service to the world in this capacity. This school, like

the one at Northampton, was open to both sexes; and it became, not only the common resort of the better class of youth in its vicinity, but also attracted attention, and gained pupils, from remote parts of the country. Here was taught every branch that belonged to a regular college course; and not a few here received their entire education, who have since occupied important stations of responsibility and usefulness. A new and better impulse was given, especially to female education; and the importance of solid acquisitions was urged in place of mere glittering accomplishments. Probably the desirable change in female education, which has been going on from that day to this, is to be attributed more, in its origin, to Dr. Dwight, than to any other man. His school was continued during the twelve years of his residence at Greenfield; and the whole number of pupils, who were under his care, exceeded a thousand. Here and there one survives to testify to the ability and faithfulness of the teacher, and the high advantages which the school presented.

The presidency of Yale College having become vacant in May, 1795, by the death of Dr. Stiles, public sentiment at once universally designated Dr. Dwight as the most suitable person to be his successor; and, accordingly, he was soon chosen to that important office, and

entered on its duties in the ensuing autumn. Though he had been eminently useful in the different stations, which he had previously occupied, his entrance upon this more extended field constituted an era not less in his own history than in the history of the college.

No sooner had he taken the presidential chair, than he assumed an amount of labor which scarcely any body besides himself could have ventured to undertake. He discharged, and continued through his whole presidential life to discharge, the appropriate duties of four distinct offices, each of which might have furnished ample employment for an individual. Besides the peculiar duties of the presidency, he instructed the senior class in their appropriate studies, and acted, also, as professor of belles-lettres and oratory, and finally of theology.

One of his first objects was to effect a reform in the discipline of the institution. Up to this period, the system of discipline that had prevailed in Yale College was substantially the same with that of the English universities, including the infliction of fines, and an almost abject servility on the part of the lower classes toward the higher. There was little in this system to appeal to the nobler principles of a young man. The privilege of doing wrong was virtually purchased with money; and if the offender could

only have free access to his father's purse, to cancel the obligations to justice under which his misdeeds brought him, there was little to impose a check upon his wayward inclinations. The new president was one of the first to perceive the evil of this mode of discipline, and, it is believed, the very first in our country to attempt anything like a radical reform. He began at once to deal with his students as young gentlemen, and to urge them to do right from the high considerations growing out of their character as intellectual, moral, and responsible beings. He endeavored to make each one feel that he was intrusted with the keeping, in a great degree, not only of his own character, but of the happiness of his parents; and, while he appealed to the principle of a well-regulated self-love on the one hand, he appealed with no less urgency to the feeling of filial affection and gratitude on the other.

As soon as he was aware that a young man had begun to evince erratic dispositions, he was sure to expostulate with him with parental earnestness, and exert himself to the utmost to reclaim him from his wanderings; and many were the instances in which these private efforts completely availed, and the youthful transgressor was not only saved from ruin, but subsequently became an ornament to society. But, after a

course of private admonition had been ineffectually tried long enough to demonstrate the hopelessness of reformation, he regarded it as essential to the welfare of the institution that the offender should be separated from it; and at this point he never hesitated to proceed to final excision, no matter whether the parents might be in the highest or lowest walks of society. In the administration of the government of the college, he carried a remarkably even hand; with a paternal regard for the interests of his students, he united a dignity that always inspired veneration, a vigilance that nothing could elude, a firmness that nothing could shake. The consequence was, that his system of discipline operated, like a machine in perfect order, without embarrassment, and with sure and good results.

During the whole period of his presidency, there was never anything like a general rebellion against the authority of the institution; and it was a rare case, that discipline was administered where the great mass of the students did not promptly acquiesce in the justice of the sentence. We do not intend by this remark to intimate, that the insurrectionary spirit has not often discovered itself among students even under the most wise and equitable administration. Such cases, we know, have occurred under the management of some of the best disciplinarians, that

our country has furnished. We only mean that, while there was everything in Dr. Dwight's character, as well as his whole system of *régime*, to produce a contrary result, it never occurred, under his administration, that there were unfavorable circumstances sufficiently strong to defeat it.

It was not merely in his treatment of offenders, that he exemplified the paternal spirit towards his students, but also in the encouragement which he uniformly extended to the desponding and self-distrustful. We have before us a letter from one of our most distinguished American clergymen, gratefully acknowledging the kindly influence, which the president had exerted by a word in rekindling aspirations which misfortune had well nigh quenched. He had been obliged to leave college two or three times on account of his enfeebled health, and had returned finally to complete the prescribed course, rather to gratify his parents, than from any expectation of accomplishing much in life. He had a mind of high order, and occasionally, under a transient influence, would put forth a fine vigorous effort; and on one occasion he read, in the hearing of the president, an exercise upon one of the more abstruse subjects in morals, which showed him to be capable of the most profound speculation. The president commented upon it in a manner,

which the young man's modesty could scarcely endure; but it gave a new impulse to his efforts, and not improbably had much to do in deciding the complexion of his life. He felt from that time, more deeply than he had ever felt before, the importance of cultivating his faculties to the utmost; and his devotion to intellectual improvement, which may be said, at least in its intenser form, to have commenced then, has continued without interruption to the present day.

At a later period, after he had entered the ministry, and was called to one of the most important congregations in New England, he was strongly disposed to decline the call, on the ground of his inability to occupy successfully so wide a field. Dr. Dwight, who had formed a proper estimate of his powers, advised him unhesitatingly to accept the call, assuring him that he had not a doubt of his complete success. He said to him with great emphasis, "You do not know what you can do. No young man, of even respectable talents, knows what he can accomplish; and hence, in many cases, they accomplish so little. Believe me, I have no fears of the issue; and I know much better what you are capable of, than you know yourself." The result was, that the young man accepted the call, and fully verified his teacher's prediction

in an able and useful ministry. He was, however, subject occasionally to fits of despondency, when he felt that it was scarcely possible for him to proceed in his labors; and on one of these occasions, when the preparation for a fast day was before him, he called upon his ever-faithful friend, and declared to him his conviction, that he could not write another decent fast sermon, and that he was now brought fully to a stand. "Why," said the doctor, "you are in as bad a plight as President Edwards said he was once, when he could not find another text in the Bible upon which he could make a sermon." He then asked him if he had any subject in his mind; and when the young clergyman mentioned one that had occurred to him, the president replied, "Go, then, to your study, ask the divine blessing, and make as good a sermon as you can on the text you have mentioned, and it will be good enough." The direction was cheerfully complied with; the spirit of despondency fled, and the result was a discourse which surprised the writer and preacher not less than it edified his audience.

The treatment of Dr. Dwight towards this young man, continuing even after he was actively engaged in his professional duties, was a fair specimen of the influence which he aimed to exert upon his students generally. There

was no maxim more prominent in the intercourse which he held with them, than that, if they would be anything, they must work for it. "Genius," he often remarked, "is nothing more nor less than the power of making efforts." And the effect of this great truth, so constantly inculcated, was realized in the experience of multitudes. Many, who fancied that they were shut up, by their original stinted endowments, to an humble mediocrity, found out, to their surprise, and the world has since found out to its benefit, that there was a spirit of intellectual might dwelling within them, which made them capable of even magnificent efforts; while others, who imagined that the fires of their genius burned so brightly as to supersede the necessity of effort, and under this impression were likely to become dunces as well as drones, had their mistake corrected in season to prevent the utter stagnation of their noble faculties, and to secure to them an honorable place among the good and the great of their generation.

His mode of instruction was not less worthy of praise than his mode of discipline. No matter in what branch he had occasion to instruct, such was the versatility of his mind, and such the variety and extent of his acquisitions, that he always poured light on the subject of the recitation. Instead of slavishly adhering to the text-

book, he used it only as a general guide to his own course of thought; and it was no uncommon thing for him to occupy a large portion of the time allotted to the recitation, in exposing to his pupils the weak points and fallacious reasonings of the author they were studying. His singularly retentive memory had treasured up an almost endless variety of anecdotes, illustrative of nearly every subject that could be presented to the mind; and these anecdotes were always perfectly at command, and were generally introduced with the happiest effect. Many of them, withal, were exceedingly amusing, and his class soon learned to look for them as the spice of each recitation. It is, however, perhaps due to candor to say, that, like some other very great men, he was somewhat inclined to credulity; and hence it sometimes happened, that he had given his faith to representations for which he found it difficult to command the faith of his pupils. His most humorous anecdotes were usually told with an imperturbable gravity.

In his recitations he was never at loss what to say, and seemed to say everything in the best manner. He had matured thoughts upon every subject; and as for language, he was the very *beau idéal* of the *copia verborum*. A question that would be answered by the student in a

monosyllable, would lead him off into an almost boundless field of thought, where he would expatiate with the utmost vigor and earnestness, until his class would forget that, instead of being engaged in a recitation, they were not listening to a lecture. Indeed, the recitations which he conducted often assumed the character of lectures; and the few questions which he asked only marked the different heads into which they were divided. This was especially true of the weekly recitation in Vincent's Catechism, that being the only theological text-book then used in college. Each question he made the subject of a theological lecture; and even those, who did not entirely agree with him in his views of Christian doctrine, could not fail to admire the ability and eloquence with which he defended them.

It was a stated exercise of the senior class once a week to discuss, in the hearing of the president, some question that had been previously agreed upon, after which he acted as umpire, expressing and defending his own opinion in respect to it. This exercise was one of the most interesting and profitable in which the senior class engaged; and on no occasions, perhaps, were the powers of the president more admirably exhibited than on these. It was here, especially, that he showed how various were his acquisitions. The subjects of discussion were ta-

ken promiscuously anywhere from the wide field of human thought, and were connected with literature, or science, or politics, or history, or morals, or religion, as the taste of the disputants might dictate; but let the subject belong to whatever department it might, it was not only never without the circle of the president's knowledge, but rarely seemed even to task his faculties in the discussion.

In these "decisions," as they were called, he made some of his finest extemporaneous efforts; and some of the subjects which occupied him, he treated in a far more eloquent and effective manner, than he treated the same subjects with his manuscript before him in the pulpit. One of his nephews, a gentleman distinguished alike for his literature and philanthropy, took copious notes of his remarks on these occasions, which he has since given to the world in a small volume. The book is a worthy memorial of his venerable relative, and contains a great amount of valuable thought; but while it is not disparaging to the editor, it is due to Dr. Dwight to say, that but a very imperfect idea can be gathered, from these sketches, of the masterly efforts which they are designed to record. His students alone, who remember the graceful ease with which he sat in his great chair, at the head of the recitation-room; the gradual kin-

dling of his spirit under the subject which he had in hand; the flashes of wit and genius accompanied with the lightning-glances of his eye; they only can have an adequate impression of the grace and power of attraction, that characterized these comparatively unstudied efforts.

As professor of theology, Dr. Dwight had a class of theological students constantly under his care, consisting chiefly of resident graduates. They were in the habit of reading dissertations on some subject that had been previously given out, and then hearing his views on the same subject in a lecture of considerable length. As theology was his favorite branch, it is hardly necessary to say, that his instructions in this department were preëminently rich and satisfactory. Not a small number of the most useful and eminent clergymen in New England, previously to the establishment of our theological seminaries, were educated to their profession under his care.

It has already been noticed, that, as a preacher, he probably exerted a more important influence than any other man in staying the progress of infidelity at the commencement of his presidential course; but his influence was exerted out of the pulpit as well as in it. His course, in reference to this, is happily illustrated by the following anecdote, which, though already in print, will bear to be repeated.

It seems that the students, in preparation for their forensic discussion, (the exercise already referred to,) were accustomed to select several questions, and then to refer them to the president to choose whichever he might think proper. Previously to his induction to the presidency, the absurd notion had prevailed, that, owing to the infidel tendencies of the day, it would put in jeopardy the faith of the students to allow discussions on points involving the divine authority of the Scriptures; just as if Christianity were not strong enough to bear her own weight. One of the questions, which they offered to the choice of the president, was, "Are the Scriptures of the Old and New Testament the word of God?" But they did it rather to try, perhaps to annoy him, than from any expectation that he would select it as the subject for discussion. He, however, did select it unhesitatingly; and at the same time requested that those, who should take the negative side in the argument, should feel entirely untrammelled, and should bring forward everything that might seem to them to have a legitimate bearing on the question, assuring them, moreover, that they should not be held responsible for any views they might choose to maintain in the discussion, provided only that they were advanced with a reverence becoming the sacredness of the subject. Accordingly, when

the discussion came on, all, or nearly all, the disputants were found on one side; they had come with their armor burnished, and glittering for a conflict with the representative of Christianity; and those beardless heroes really expected soon to see Goliath at their feet.

After they had played the infidel *con amore* till they had exhausted themselves, during which the president sat as a silent and attentive listener, he opened his batteries upon them with a power, which caused them to shrink into narrower and narrower dimensions, till they seemed to themselves actually to be undergoing the process of annihilation. First he examined their arguments one by one, and, with incomparable ease and grace, turned them into thin air. Then he brought out, most vividly and impressively, the argument on the other side, showing, by a train of consecutive and unanswerable reasoning, that Christianity must be what she claims to be, and that to reject her claims is to set philosophy and common sense alike at defiance. The effort was worthy of the occasion and the man; and the effect was worthy of both. His youthful auditors were convinced, that Christianity was not a matter to be trifled with; and while they quailed beneath the force of his arguments, they seem at once to have given their infidelity to the winds. From that time, the finger of scorn

was no longer pointed at the Christian, as if he were the personification of weakness; the voice of opposition and gainsaying, in respect to the divine authority of the Scriptures, was hushed; and a new era opened upon the institution, an era of reverence for the Bible.

We do not mean to intimate that Yale College, at this period, had yielded further to an infidel influence than some other similar institutions; further, indeed, than might have been expected from the operation of those causes previously adverted to, which had done much to diffuse a general corruption through the land; but that much of this spirit prevailed there, no one can question; and it is equally certain that it was chiefly through the president's influence, and especially his influence on the occasion to which we have just referred, that this spirit was in a great measure dislodged.

The presidency of Dr. Dwight furnished but little matter for history. It was the same routine of duties, from one year to another, with comparatively little variation. The best history of it, that can be written, is found in the long list of distinguished individuals, who were fitted by his instrumentality for various stations of dignity, responsibility, and usefulness. It is interesting to look over the college catalogue, during the period of his presidency, and see how

large a portion of those, who have since had a primary agency in directing the civil and religious interests of our country, have their names here recorded. No one, who reflects, can fail to perceive that the president of a college, especially of one so extensive and commanding as Yale, is as one of the chief fountains of influence; and hence there is scarcely anything so important to the well-being of society, as the selection of suitable persons to occupy these high places. Let our colleges be under the direction of weak, unprincipled, or even eccentric men, and we shall soon see the effect of it on our educated youth; the weakness or the waywardness, which they have contemplated in their teachers, will insensibly come to form an element in their own characters; whereas, let these institutions be under the control, not only of the gifted and accomplished, but of the frank and honorable men, who inculcate the necessity of unbending moral rectitude in their instructions, and exemplify it in their lives, and we may confidently expect that the generation of youth, formed under the influence of such men, will reflect, in some measure, the image of their teachers, and be prepared to render good service to their country and the world.

Such was the character of Dr. Dwight for high moral as well as intellectual qualities, that

no parent could reasonably hesitate to confide a son to his care; on the contrary, the exalted reputation which he enjoyed in every part of the land, and the entire confidence that was universally felt in his character, were the occasion of bringing to the college large numbers, who otherwise would have been sent to other institutions. It hardly need be added, that this confidence was always fully justified to the parent in the result; and even if the son proved wayward, thus failing to fulfil parental hopes, it was not for want of a good example, or the most vigorous efforts, on the part of the president, to prevent it.

From 1795, the period of his induction to the presidency, to the early part of 1816, his labors in connection with the college were continued without interruption; and though, from this time to the close of his life, he was almost a constant sufferer from the disease of which he died, yet the moment he could gather strength enough for the least effort, he uniformly manifested a disposition to return to his official duties. During the last three or four weeks that he met his class, it was evidently with extreme difficulty that he endured the fatigue incident to the recitation; and yet there were times when the intellectual gained such a mastery over the physical, that he seemed temporarily insensible to

bodily suffering, and burst forth in the most stirring eloquence, or the most powerful argumentation. His last meeting with his class was on the 27th of November, 1817, about six weeks previous to his death; for though his mind was still active, and his time usefully employed, his debility and suffering, from that time, were so great as to render him inadequate to the effort of conducting a recitation. As he had given the full vigor of more than twenty years of most untiring effort to the service of the college, it was his privilege, and that of the friends of the institution, to know that his efforts had not been without their reward. While the tone of discipline and instruction had been most essentially improved, the moral character and intellectual tastes and acquirements of the pupils had been proportionally elevated. The institution, in the mean time, was constantly growing in favor with the community at large, and, through the fame of its president particularly, was becoming extensively known in various European countries. Happily, the spirit which animated him has descended upon the great and good men, who have since been charged with its interests; and there are none more ready than they to bear grateful and honorable testimony to his memory, or to identify the glory of the college with the lustre of his name.

CHAPTER VII.

His Character as a Patriot. — His political Opinions, and Habit of expressing them.

From the view that has already been presented of Dr. Dwight's character as a man, it might naturally enough be inferred, that he was distinguished for a lofty patriotism. It would seem impossible, that, with a mind constituted like his, glowing with great thoughts and high and generous aspirations, he should overlook, among the various objects of pursuit, the welfare of his country; and what might have been expected from the original endowments of the man, is fully realized in the development of his character, and the history of his life. He was an earnest, active patriot. In his earlier years, he had bright visions of the future greatness and glory of America, as the country destined, above any other, to bear a part in the moral renovation of the world; and these he continued to cherish, with increasing vigor of hope and joy, to his dying day. There was scarcely any subject, at the mention of which his mind more instinctively kindled, and rose into the regions of moral sublimity, than the privileges and prospects of the American nation.

He had lived long enough before the commencement of the revolution to be familiar with the causes which produced it; for, though he was yet only a young man, his inquisitive mind had carefully marked every stage of the controversy between the two countries, and he was thoroughly convinced, from observation and reflection, of the rectitude of the American cause. Accordingly, he entered into it with the utmost vigor of mind and strength of purpose; and, during the whole progress of the contest, rendered, in various ways, highly important service toward the achievement of our independence.

As he had chosen the ministry for his profession, there was no way in which he could serve his country so directly, in the exercise of its appropriate functions, as by becoming a chaplain in the army; and, accordingly, as we have already had occasion to notice, he held this office for a year, in the early part of the revolution, and would have continued to hold it, perhaps, till the declaration of peace, had it not been for what he regarded the paramount claims that were made upon him as a son and a brother. The duties of this highly difficult office he discharged with great fidelity, and with the best effect. His obliging disposition and winning manners gave him ready access to the minds of all with whom he was brought in contact; while his commanding eloquence, united with a

conscientious conviction of the integrity of his country's cause, enabled him to speak both to the judgment and the sensibilities of his hearers with uncommon power. While he endeavored, so far as the circumstances would permit, to perform the appropriate duties of a pastor, and to labor for the spiritual interests of his fellow-men, many of his efforts were specially directed to sustain the American cause; to impress the army with the conviction, that the God of armies was on their side, and thus quicken them to loftier impulses of patriotic feeling. One or two of his discourses, delivered during the period of his chaplaincy, were published, though without his name; and they breathe a spirit honorable, indeed, to his intelligence and piety, but especially to his patriotism. He is said to have enjoyed, in an unusual degree, the respect and confidence of many of the higher officers of the army, and to have been favored with Washington's particular regard.

It was not merely in the discharge of his official duties as chaplain, that he served his country during this period; but whatever influence he could exert for her welfare, in any relation, he exerted with the utmost promptness and alacrity. Particularly, he rendered important service by bringing into exercise his poetical genius. The indescribable power of music is,

perhaps, never felt more powerfully than in connection with martial and patriotic songs. The success of an election on the one hand, or of a battle on the other, has, no doubt, often been greatly assisted or impeded through the inspiriting or disheartening influence of song, according to the manner in which it may have been directed. Several highly popular songs were produced by him in the progress of the revolution, which were admirably fitted to fan the flame of patriotism in the army; and his "Columbia," particularly, is never likely to go out of date, until the funeral obsequies of American liberty shall have been celebrated.

Notwithstanding he withdrew from the army, in obedience to the dictates of filial duty, that high feeling of regard for his country's welfare, that led him to enter it, suffered no abatement; and he was still on the alert to render every patriotic service that he could, in consistency with those domestic claims which he had undertaken to meet. Under the influence of this feeling, he mingled considerably, at this period, in the civil affairs of the county and state in which he resided; and he was always one of the controlling spirits of every public body to which he happened to belong. His influence was exerted with the happiest effect in resisting the tendencies to lawlessness and disorgan-

ization, which had become extensively prevalent, and which, in some cases, had assumed an alarming aspect. In 1781 and 1782, he represented the town of Northampton in the General Court of Massachusetts; and, though he was still a young man, and had had no experience in the business of legislation, he soon acquired an influence in the counsels of that body, which few other members, of whatever age, possessed.

That was one of the most critical periods, for the exercise of legislative influence, that our country has ever known. In the progress of the revolution, the ancient fabric of civil society had been shaken to pieces, and out of its ruins there was to arise a new fabric, constructed upon a principle which had never been thoroughly tested in the history of the world. The ultimate object of the revolution was far from being gained, even when we had succeeded in obtaining the recognition of our independence from the mother country. That was, indeed, the germ of liberty, the germ of national greatness; but whether it was to expand and ripen under the influence of wise and patriotic counsels, or to wither under the influence of licentious and distracted counsels, was yet to be determined; and it may safely be said, that the great minds of the day were not more severely tasked in the commencement and prog-

ress of the revolutionary contest, than in carrying it out to its legitimate results. Dr. Dwight, by his uncommon wisdom and eloquence, was well fitted to sustain the legislative responsibilities of this trying period. While, on the one hand, he met foreign oppression with the most unyielding resistance, on the other, he showed himself the uniform and uncompromising friend of law and order at home. His voice was always lifted up in behalf of right, and was always listened to with earnest and considerate attention.

His civil career terminated on his withdrawing from the legislature, in 1782. From the time that he assumed the responsibility of a pastoral charge, he never mingled directly in political affairs, though his eyes were always open upon every public movement, and he expressed, without hesitation, his opinion on all the exciting political questions of the day. He was a decided federalist of the Hamilton school, and firmly believed that this general system of policy alone could insure the permanent prosperity of our country. He was particularly jealous of the influence of the French nation upon our own, and regarded an alliance between America and France as the climax of all national evils; in his own emphatic language, as the union of "living health and beauty to a corpse dissolving with the plague." The war

of 1812, between this country and Great Britain, he verily believed was on our part an unrighteous war; and he declared this conviction freely, both in public and in private. Not that he maintained that our government had no cause of complaint toward the government of Great Britain; but he insisted that it was not sufficient to justify the horrible experiment of a war; and, whether he was right or wrong in his estimate, he considered the laurels, which our victories secured to us, rather as the monuments of national injustice and crime than of national glory.

As the great questions upon which the declaration of war turned were the agitating questions of the day, it was not uncommon for the young men composing the senior class, and sharing, as they did, in the prevailing excitement, to select some of these questions as topics for disputation, in the hearing of the president; and sometimes what he considered the wrong side of the question was defended with great earnestness and ability. Perhaps he never showed himself more eloquent than he did on some of these occasions. After having listened, for half an hour, to a train of remark, which he considered not only as absurd, but of deeply injurious tendency in respect to our national welfare, his mind would kindle into a tone of in-

dignant eloquence, which would not only neutralize the arguments of his young antagonists, but make them appear ridiculous in proportion to their zeal. It ought to be remarked, however, that this coming down like an avalanche was not an every-day matter; if a student differed from him with becoming moderation and respect, he had nothing unpleasant to apprehend in the issue; it was only those whose zeal seemed to him licentious or arrogant, that he met with such searching and scathing severity.

He was far from making the pulpit an arena for political strife; and yet he regarded it as the appropriate theatre for occasional discussions connected with the proper administration of civil government. Several of his miscellaneous published discourses partake more or less of this character; particularly his sermon on the 4th of July, his election sermon, his sermon before the Society of Cincinnati, and his sermons preached on the state and national fasts in 1812. These, and all other of his discourses of the same general character, evinced a familiar acquaintance with the constitution of society, and a discriminating judgment in respect to the various influences for good or evil, by which society is affected. Even where he felt himself constrained to express opinions from the pulpit adverse to those of his political oppo-

nents, on questions which he regarded vital to our national interests, though he spoke freely and boldly, yet, to every unprejudiced mind, it was obvious that he spoke out of the fulness of a patriotic heart; so that those, who believed he was wrong, still never doubted that he was wrong from honest conviction.

To everything that appeared to him to involve his country's welfare, he was always awake. Her literary interests, especially, he fostered with the utmost care. Notwithstanding the best part of his life was spent in presiding over one of our oldest and most influential colleges, yet he was far enough from being exclusive in his attachment to that institution; instead of being jealous of the prosperity of other similar institutions, he rejoiced in it, and was always ready to promote it by every means in his power.

On one occasion, while he was a member of the Massachusetts legislature, he had an opportunity of rendering important service to the University of Cambridge. A petition for a grant in favor of that institution had been brought up, and negatived by a large majority, while he happened to be out of the house. Finding, on his return, what had been done, he immediately moved and secured a reconsideration of the question, and, by a speech of more than an hour, characterized by eloquence and powerful argument,

he completely changed the opinion of the house, and, in the issue, obtained a triumphant majority in favor of the measure. His services on this occasion were gratefully acknowledged by many of the friends, and some of the officers, of the institution. And the same zeal for the cause of learning marked his whole subsequent course. His heart was in every effort, public or private, for the diffusion of useful knowledge; and one principal reason was, that he regarded this as a leading element in our national stability and safety, as a pledge of our continued national existence.

The plan of the Connecticut Academy of Arts and Sciences originated with him, and the association was formed, in 1799, through his instrumentality. The object which this association proposed, was to obtain a correct and complete statistical view of the state of Connecticut; and, with a view to this, a printed list of inquiries, covering the whole ground contemplated, was sent into every town. Dr. Dwight himself, notwithstanding the feebleness of his sight and the constant pressure of his duties, prepared a statistical history of New Haven, which was afterwards published by the Academy. It was evidently the result of no small degree of research, and involves within a brief compass a great amount of valuable historic material. For

the want of that vigorous and extensive coöperation in the enterprise which he had been led to expect, the institution gradually languished, and we know not whether it has at present much more than a nominal existence. It is just occasion for congratulation, however, that an historical society, with somewhat of the same general design, has, within a few years, come into existence in Connecticut, which is understood to be prosecuting its objects with great vigor, and under highly favorable auspices.

The same spirit is happily diffusing itself throughout the country, so that there are now not only individuals, but institutions, in almost every part of it, devoted to historical research; and while, by this means, many of the materials of our past history, which have been either accidentally preserved or carefully treasured, have some permanent lodgment secured to them for the benefit of future generations, here, also, is conveyed the pledge, that hereafter there will be kept an accurate register of passing events, that will save our posterity the trouble which the negligence of our ancestors has devolved upon *us*. It is wonderful what an amount of historical information has, within the last twenty years, been gathered up from amidst the neglected rubbish of by-gone days; and every well wisher to his country must desire that this patriotic work

may go on, till the last old garret and chest in the land shall have yielded up their hidden treasures as a contribution to our national history.

CHAPTER VIII.

His Character as a Philanthropist.—His Interest in benevolent and religious Societies.

Dr. Dwight's philanthropy was the result of a naturally benevolent spirit, moulded and guided by the influence of Christianity. He was constitutionally quick to feel for the wants and sufferings of his fellow-creatures, and, apart from all religious considerations, would have been regarded a benevolent man. But Christianity gave to his benevolence a purity, an elevation, an expansiveness, which, under any other influence, could never have belonged to it. Christianity taught him to regard every man as a brother, no matter of what clime, or color, or condition, or character; taught him to lose sight of all considerations of distance, or barbarism, as well as obstacles of any other kind, in forming his estimate of the claims of human woe. He remembered that man is everywhere the same being; that he possesses originally the same faculties, the

same susceptibilities of improvement, and enjoyment, and suffering; that he may be educated to become an angel or a fiend; and hence he never looked with indifference upon any well-directed effort for meliorating the character or the condition of any portion of the human race. He knew that suffering on the opposite side of the globe was just as hard to be endured as if it were at his own door; and hence, while he stretched out his hand for the immediate relief of the sufferer in the one case, he offered his prayers, and exerted his influence, and gave his money, with no less cheerfulness, in the other. Not but what he recognized a priority of claim in cases of suffering immediately under our eye, above those which may occur at a great distance; but he would never admit, for a moment, that distance could cancel our obligations to the wretched, unless they were entirely beyond our reach.

He was always alive both to the temporal and spiritual interests of the needy around him. While he contributed personally, with great liberality, to the supply of their wants, he was ever ready to lend his influence to sustain any system of effort with reference to this object, that the charity of those around him might devise. In 1810, there existed in New Haven several benevolent societies of females, who had charged themselves with the oversight of the suffering

poor; and one of these societies directed its efforts particularly to the relief and education of poor African children. Dr. Dwight was requested to deliver a sermon in behalf of these several societies; and, in complying with their request, he produced, not, indeed, one of his most intellectual and brilliant discourses, but a discourse which was preëminently characterized by the benevolent spirit which it was designed to recommend. With great tenderness and earnestness, he commends each of the societies to the charitable patronage of their fellow-citizens; but he acknowledges that he feels a peculiar interest in the one designed to look after the degraded descendants of the children of Africa. In alluding to this class of sufferers, his spirit kindles with fresh and benignant fervór; he seems instantly to fathom the depth of their misfortunes and wrongs, and breaks forth in the most stirring appeals to the charity of his audience, which it would seem that an iron insensibility could scarcely resist.

It was, however, the spiritual rather than the temporal wants of his fellow-men, which chiefly awakened his sympathies, and drew forth his most vigorous efforts. As he regarded the truths of the gospel, as constituting the appropriate aliment for man's moral nature, as being absolutely essential to the proper development of

his faculties, and the regeneration and exaltation of his spirit, he was ever watchful for opportunities to bring these truths in contact with the minds of his fellow-men; and hence he manifested a glowing zeal for sending the gospel through the world.

His zeal for the promotion of the best interests of his fellow-men rendered him always the active and earnest friend of the cause of missions, of every effort, indeed, that had for its object the moral renovation of the world. In the establishment of the Connecticut Missionary Society, one of the oldest and most efficient institutions of the kind in our country, he was particularly active, and subsequently assisted it not only by his influence, but by generous pecuniary contributions. He was also one of the founders of the American Board of Foreign Missions, another institution, which he always cherished with the utmost regard, and which has ever since been sending forth its missionaries into various portions of the heathen world. The sermon which he delivered in 1813, at the anniversary of this society, is a fine exhibition of a philanthropic spirit, and shows how intensely his heart was fixed on the subjugation of the nations to the spiritual and peaceful reign of the Messiah.

Few men in the church were more strenuous

advocates than he for a well educated as well as pious ministry; and, before the existence of our theological seminaries, probably no one did more for the promotion of this object. He was, however, deeply impressed with the importance of some more systematic provision for theological education; and when the project for establishing the seminary at Andover was started, he entered into it with all his heart, and lent to it the whole amount of his influence. He preached the sermon on the occasion of its first opening, in connection with the ordination of its first professor. He was always, from the beginning, one of the visitors of the institution, and stood ready, on every occasion, to promote its interests, as long as he lived. He regarded its establishment, with that of other similar institutions about the same time, as marking an era in the history, not only of the Christian ministry, but of the regeneration of the world.

But perhaps there was no one, of all our great benevolent institutions, which occupied a wider place in the field of his vision, or a deeper place in his Christian sensibilities, than the American Bible Society. From the period of the formation of the British and Foreign Bible Society, he had been earnestly desirous of seeing a similar institution in our own country; and, though his enfeebled health would not

permit him to be present and take part in the deliberations of the convention that formed it, yet he did not fail to manifest the grateful interest which he felt in the enterprise. We have received from a highly respectable clergyman, who was, at that time, his amanuensis, a letter, the following extract from which will illustrate his views and feelings in respect to the formation of this society.

"It was in the latter part of October, 1815, that I commenced the duties of the year. Several hours, daily, were to be occupied in writing, chiefly in his presence, and at his immediate dictation. I remember, that, almost on the first occasion of my repairing to his study, and taking my place at the desk, having prepared my paper, and filled my pen with ink, he dictated these words; '*Arguments for an American Bible Society, and Objections to it considered.*' I distinctly remember the impression made upon my mind by the announcement of this title. I thought our good teacher was now in his dotage, or he could not cherish the Utopian project of uniting rival denominations and sectional interests in such an enterprise. But, as he proceeded with the discussion, his soul kindled with enthusiasm, and his arguments were so convincing, that my doubts were dissipated, and a feeling of surprise succeeded, that such

an institution had not sprung into existence long before. Of the article, when completed, he directed me to make several copies, and gave me the names of influential men, ministers and laymen, to whom they were to be transmitted. His effective eloquence on that occasion was only equalled by the celebrated 'Address' of Dr. Mason, prepared during the sittings of the convention.

"I had the opportunity of being present as a spectator during the deliberations of that body, and, on my return to New Haven, at a time when Dr. Dwight was laboring under the disease which terminated his life, gave him some account of what I had witnessed. His reply was to this effect; 'It would have delighted me to be there. I think I could have *spoken* on such an occasion, and would have added, Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

He had a strong confidence that a brighter day was soon to open upon the world. He saw, or thought he saw, in the aspects of Providence, much to indicate that the winter season of the church was nearly past, and that the spring time of universal moral renovation would quickly succeed. He looked over the world; a large portion of it enveloped in darkness, sunk in degradation, and withering under

the oppressor's arm, and his eye affected his heart. But his philanthropic spirit found rest in the assurance, that in due time all this darkness, and degradation, and oppression, will cease, and the human race, under the influence of Christianity, gradually mount up to a glorious elevation.

The following incident illustrates the delightful confidence with which he dwelt on the prospect of the rapidly advancing improvement of man, and the ultimate and complete triumph of Christian truth. The first *exclusively* religious newspaper in this country was undertaken at New Haven, at his earnest recommendation. Shortly before it commenced, the publisher called upon him for advice, and expressed himself doubtfully concerning the success of the enterprise, on the ground that matter could not be supplied sufficient for filling its columns, provided it were issued at regular periods. "Matter," exclaimed Dr. Dwight, with unaffected surprise, "why, don't you know that the millennium is coming? Once begin, and the Spirit and Providence of God will supply you with matter, till your limits will be too narrow to contain it." The remark proved prophetic, and the work, for many years, enjoyed an extensive patronage from the Christian community.

He was a lover and promoter of peace. This

trait in his character, in connection with his acknowledged wisdom and extensive influence, was a reason why his counsel was often sought in cases of personal and ecclesiastical controversy. In very many instances was his judicious and Christian interposition rendered instrumental in curing alienations and healing divisions, which put at defiance every other conciliatory influence that could be brought to bear upon them.

He inculcated the law of kindness not less by his example than his instructions. There were few men of his day, whose characters he admired so much as that of Wilberforce; but it was his philanthropy, rather than his statesmanship, that attracted him. To do good he regarded as the chief glory of an intelligent being, the crowning attribute of a perfect character.

CHAPTER IX.

His Character as an Author. — His various Publications, in Poetry and Prose, on Theology and miscellaneous Subjects.

No man, not even the humblest, lives for himself alone. There are some points of contact

between him and society, some avenues by which his spirit works its way into the common mass, and diffuses itself, to some extent at least, either for good or evil. Men who hold important stations, who, by their counsels, control the machinery of government, or by their character give tone to society, exert an influence of which they have themselves no adequate conception, an influence, which, instead of passing away with one generation, may not improbably mould the destinies of many generations. It is the nature of moral influence not only to be enduring, but cumulative. Who supposes, that what Washington did for his country, or what Franklin did for the world, was done only for the particular generation to which these noble spirits belonged. On the contrary, that generation received the benefit of their exploits only to transmit it to those who should come after; and their influence, at this hour, upon the intellectual, political, and moral destinies of the world, is far greater than when the noble actions from which it emanated were performed. We sit under our own vine and fig-tree, in conscious independence, and perhaps never think of the heroism of Washington; we enjoy the practical benefits of Franklin's great discoveries in science, possibly, without even associating them with his venerable name; and yet Washington and Franklin, though

men of another generation, live in our freedom, our comforts, our enlarged views, and glorious prospects.

But while every man, especially every man of commanding talents or station, must, from the necessity of the case, outlive his own earthly existence in the influence which he exerts upon society, there is, perhaps, no channel through which one's influence can descend so visibly and certainly as that of authorship. Not that every man, who makes a book, thereby secures a claim to the remembrance, much less the gratitude, of posterity; for book-making is, unfortunately, a trade at which the majority of workmen are bunglers; and a large portion of the books that are printed, instead of descending either to bless or to curse future generations, seem to have fulfilled their mission in bearing a momentary testimony to the stupidity of their authors. But let an individual produce a work of sufficient importance to gain the character of a cosmopolite; a work that the world will read in spite of the critics, and that will just as certainly be read by posterity as that there shall be a posterity to read; and withal a work that is fitted to enlarge the views and improve the character of every one who reads it, and that individual will live in the future in a manner peculiar to himself; his very thoughts, in precisely the lan-

guage he chooses to express them, will become, to a great extent, the thoughts of each successive generation; and his influence, hundreds of years after he is in his grave, may be just as direct and efficient as if he were still the living, speaking man, and had multiplied himself indefinitely, and diffused himself everywhere. The man who dies, leaving a great work behind him, has a representative on earth, which he need not fear to trust; a representative in which his own spirit will have a living and glorious embodiment.

We do not say, that Dr. Dwight's influence as an author will actually be greater than as a teacher of youth and the head of a college; for in this latter capacity he has made himself immediately felt in every department of public life; and that influence is still operating, and must continue to operate, in the formation of other minds, and in everything connected with the best interests of our country and the world. But it is as an author that he will be most known and venerated hereafter. While his labors in other departments, though still exerting their influence, will be comparatively forgotten, the productions of his pen will remain, as a monument of his genius and a guard to his reputation.

Few men of his day, especially on this side

of the Atlantic, published so extensively; for, though much the greater portion of his works was posthumous, they were all carefully prepared, and even underwent a critical revision by himself for the press. The whole of his published writings would be equal to at least thirteen or fourteen large octavo volumes.

That he should have produced so much, seems the more remarkable, in view of the fact, that, during the whole period, he had, as a student, scarcely any use of his eyes. And he not only read with the eyes, but wrote with the hand of another. Habit had rendered this latter exercise perfectly easy and pleasant to him. When there is so much correctness, and beauty, and we may say perfection of style, as his writings exhibit, it would seem, that there was little occasion for making allowance for them, in consideration of the manner in which they were produced; and yet, perhaps, it is only just to say, from the analogy of experience, that the necessity created by this physical infirmity sometimes rendered his style more diffuse than it would otherwise have been. This seems to be almost the unavoidable effect of writing with a borrowed hand; and it was only the habit of close and accurate thinking, that prevented its being realized in a greater degree, if, indeed, it was realized at all, in his case.

Besides the works separately published during his life, he contributed several important papers to different religious periodicals, particularly the *Panoplist* and the *Religious Intelligencer*. There was also a work printed anonymously, but generally attributed to his pen, entitled "A Review of a Review of Inchiquin's Letters," published in the London Quarterly, designed as a castigation to John Bull, for his ungracious attacks upon the American character. It was characterized by great severity, though not at all disproportioned to the base misrepresentations and gross scurrility that called it forth.

It is understood that there are still several valuable works, written by him, which he designed for the press, but which have not yet seen the light. The most extensive and elaborate of these is a work on the character and writings of St. Paul, which would doubtless form an important addition to our theological literature. We doubt not that from his miscellaneous sermons there might be another selection, that would at once do honor to his memory, and confer blessings upon the world. It is to be hoped that his friends, who have these valuable manuscripts in possession, will, at no distant period, put them within the reach of the community at large.

The published works of President Dwight

may be divided into three distinct classes, the first poetical, the second theological, the third historical and miscellaneous.

He was extensively known, not only in his own country, but abroad, as a poet. Without claiming for him anything like the same distinction in this as in some other departments, we may safely say that his poetical productions were of no inferior character. His rich and glowing imagination supplied him with copious imagery, and his generally correct taste not unfrequently moulded it with great skill and effect. Some of his minor pieces particularly, both of a patriotic and sacred character, have been always admired, and will probably last as long as the language in which they are written.

His earliest as well as most elaborate and sustained effort, is the "Conquest of Canaan." This was begun when he was at the age of nineteen, and completed when he was but twenty-two. It was his intention to publish it about the commencement of the revolution, shortly after it was written; but the unsettled state of the country led him to defer it till the close of the war. It had an extensive circulation in this country, and was also favorably received in Great Britain. The design of the poem is obvious from its title. It brings out, with fine effect, a most interesting portion of sacred history, and

is well adapted to cherish the spirit of devotion and piety. It was dedicated to the father of his country.

The next of his poetical works was "The Triumph of Infidelity," which was published anonymously shortly after the appearance of his "Conquest of Canaan." It has for its introduction a short and pithy dedication to Voltaire, as if he had been yet alive; in which some wholesome truths are addressed to him for the benefit of his followers. It is dignified, but yet severe, and contains many allusions to individuals, some of which were doubtless better understood then than now. Most of them, however, are sufficiently obvious to those who have any knowledge of the history of the conflict, which Christianity sustained with infidelity at that period. The poem is full of keen satire, as well as stern truth and sound philosophy. It was fitted to render important service to the cause of Christianity, at a time when the most formidable influence was arrayed against it.

His "Greenfield Hill" took its name from the place of his residence, and was written during the period that he resided there. It consists of seven parts, each part embracing a distinct theme; and yet the whole bearing harmoniously upon one grand design. Its descriptions of surrounding scenery, of the desolations which war

had recently occasioned in the neighborhood, and of the future glory of this land as it opens upon the eye of the patriot, are characterized by great vividness of conception, and sometimes by superlative beauty and magnificence. The work throughout exhibits the lofty breathings of a patriotic spirit.

About the commencement of this century, he was requested by the General Association of Connecticut to revise Watts's edition of the Psalms, and also to prepare a selection of hymns suitable for the purposes of public worship. This task he performed with good judgment and taste, selecting from various authors, and supplying some of the best portions of the work from his own pen. This book not only received the warm approbation of the body at whose request it was prepared, but it was also approved and recommended by the General Assembly of the Presbyterian church. It was extensively used, not only in the Congregational churches of New England, but in the Presbyterian churches of the Middle and Southern States, for many years, and has by no means entirely gone into disuse at the present day.

President Dwight's theological productions admit of a natural subdivision into two classes, his miscellaneous discourses, and his System of Theology.

About half of his miscellaneous discourses was published, in pamphlet form, during his life. They were preached on various occasions of greater or less interest, and had the advantage of being prepared under the impulse which an occasion generally imparts. No doubt they possess different degrees of excellence; but it is confidently believed, that it would not be easy to find an equal number of occasional sermons, from one individual, of a higher degree of merit. The sermon on "The Genuineness and Authenticity of the New Testament" is one of the most condensed and effective arguments on that subject to be found in the language. The two sermons on "The Danger of Infidel Philosophy" are alike distinguished for argument and eloquence, for learning and piety. The sermon on "The True Means of establishing Public Happiness" is characterized by the most sustained and vigorous thought, in connection with the loftiest patriotism. The sermon on "Duelling" appeals, with almost matchless beauty and fervor, to every principle of human nature that can be enlisted against this murderous practice. The sermon on "The Dignity and Excellence of the Gospel," preached at the ordination of the Reverend N. W. Taylor, has been justly regarded as one of his finest efforts. It was preached originally at another ordination, and in

a somewhat different and less perfect form; and a copy of it in manuscript, by some means unknown to the author, found its way into the hands of the poet Cowper, who read it with great delight, and expressed concerning it the warmest approbation. On hearing of it, the author is said to have been mortified that so imperfect a discourse should have represented him to such a mind, and shortly after re-wrote it in the form in which it was subsequently preached and given to the public.

The two volumes of miscellaneous discourses, that have been published since his death, consist of sermons that were preached, partly on taking leave of his classes at the close of their collegiate course, and partly on ordinary occasions of public worship on the Sabbath. They are all deeply fraught with momentous truth, and abound in forcible reasoning, striking illustration, and eloquent appeals.

His System of Theology is doubtless to be regarded as his *chef-d'œuvre;* the work upon which, more than any other, his reputation will depend. Every one knows that it has become a standard work not only in this country, but in Great Britain; indeed, it is probably quite as highly estimated, and, owing to the reduced price at which it is furnished, far more exten-

sively circulated in Great Britain than among ourselves. The general views of Christianity which it maintains have already been alluded to; they are Calvinistic, but not Calvinistic of the very highest order. The peculiar views held by Dr. Hopkins and others of the same school, Dr. Dwight, though disposed in early life to adopt, ultimately and on mature reflection rejected; while, on the other hand, his views of the transmission of human guilt from the father of our race to his posterity were not fully in accordance with the commonly received doctrine of Calvinists. Of course, different schools in theology, and different denominations, will not all regard his theological views alike; but all will agree that he has defended them with great dignity and ability; and probably a larger portion of those who are called Orthodox will meet on the ground of his system, than on that of any other. No one can read this work without being struck with its philosophical arrangement, its luminous reasonings, its bold and lofty eloquence, and the ability which it evinces to employ different faculties with the best effect, and to do everything in an exceedingly graceful and perfect manner.

The third class of his writings is of somewhat a varied character, and consists of his

"Travels," and a few other things of a kindred stamp. His "Travels," the most voluminous of his works, next to his Theology, contains an amount of historical, biographical, topographical matter, concerning the parts of the country to which it relates, that cannot be found in any other single publication. It is the record of a most diligent course of observation and research, continued through a long series of years. It is quite possible, that, in some instances, he may have been betrayed into mistakes by his informers; but, even if much more allowance were made for this than ought to be, the work would still hold a high place in the department to which it belongs. It is alike instructive and entertaining, full of interesting incident and valuable information.

Such is a rapid estimate of the productions of his pen, so far as it may be supposed to come within the province of a biographer. These productions constitute a noble monument of his talents and his industry. Happy the man who can thus perpetuate his existence on earth, while he has a nobler existence in heaven!

CHAPTER X.

General Estimate of his Character.

HAVING, in the preceding chapters, exhibited President Dwight's character somewhat in detail, it may not be amiss to conclude this sketch with a rapid glance at a few of his more general characteristics, which are obviously deducible from the statements already made. In order to get the full effect of a picture, we contemplate it in the general as well as in detail; and so, in order to form an adequate estimate of an individual's life and character, we should not only contemplate, separately, the various qualities or actions which make up the one or the other, but we should look at the whole, as they are grouped together, thus forming the veritable man.

He was an eminently *active* man. A life of indolent ease never had any attractions for him. No matter in what circumstances he might be placed, it was impossible that the activity of his mind should ever be repressed. He labored in different vocations, and yet seemed to labor with as much facility and effect in each, as if each had been his exclusive field. The great business of his life consisted

in preaching the gospel and instructing youth, but, beside this, he was occupied as a legislator and a farmer, and occasionally lent an active influence in almost every department. It is scarcely necessary to add, that, while his life was characterized by activity, his activity was characterized by the utmost system. Nothing in the economy of his life seemed to be left to accident. He always knew what he had to perform, and addressed himself to each particular duty with as much directness of purpose, and as much concentrated energy of mind, as if no other duty would ever claim his attention. Here lay the great secret of his accomplishing so much. Even the same amount of activity, subject to a mere random influence, and exerted independently of all regard to system, would have been comparatively unavailing.

With such an amount of well-directed activity, it follows, of course, that his life was one of extraordinary *usefulness*. The amount of what he accomplished for his generation and posterity, no mind can fully estimate. His general influence on society, in moulding its institutions, in correcting its errors, in giving a right tone to public opinion, has imposed upon our country a mighty debt of gratitude. As a civilian, he rendered most acceptable service to the state, at a period when wisdom in counsel

and firmness of purpose were especially needed. As a guardian and teacher of youth, few men have done so much to form the character of the next age, and to aid the general cause of human improvement. As a minister of the gospel, he shed forth a glorious light, in which multitudes were led, and quickened, and trained for heaven. As an author, his influence is felt, and is destined always to be felt, wherever the English language is read; not to say that some of his works may yet, in all probability, be translated into foreign languages. He labored in various spheres, and in all to good purpose; wherever he moved, the monuments of his activity remain to bless the world.

And as his life was eminently characterized by beneficence, so it was also an eminently *honored* life. It often happens that great and good men, in the course of their lives, perform some indiscreet or rash act, that contributes to lessen their usefulness, and detract from their fame; but Dr. Dwight was happily exempted from such a calamity. Though he had infirmities in common with the race, yet even the finger of calumny could never point at any important action of his life, that his friends need desire should be blotted from his history. His whole course, from the time that he appeared on the stage of public action, was marked by the most

decided expressions of public favor. As a legislator, his influence was considered so important, that some of the ablest and best men of the state in which he lived made an earnest effort to detain him permanently in civil life. As a chaplain, he enjoyed the high confidence and respect of the greatest spirits in the army; and the very greatest of all gave him his cordial friendship. As a preacher, he was, and still is, regarded as among the first that have ever adorned our American pulpit. As a man of general intelligence and distinguished reputation, his acquaintance was sought by the most enlightened men from various parts of the world.

If any great and difficult enterprise was to be attempted, either in church or state, his opinion was almost sure to be asked, and his judgment was always regarded as worthy of the highest consideration. He received from two of our first literary institutions the highest honors they had to bestow; Princeton College conferred upon him the degree of doctor of divinity in 1787, and Harvard University the degree of doctor of laws in 1810.

The wide circulation of his works, especially his System of Theology, in Great Britain, is evidence enough of the manner in which he is regarded by the great and good of the old world. Even in Scotland, where the prevailing

theological views differ, by some slight shades, from those which he held, this work is nevertheless regarded with great favor, and is scarcely exceeded in the extent of its circulation by any of their own publications. Not to mention any other particular testimony, we remember well to have heard Robert Hall, a most competent judge, speak with admiration of this work, as one of the most important contributions which have been made to the science of theology in modern times.

And, last of all, he was an eminently *happy* man. He had a fine, cheerful temperament; and, though naturally possessed of strong feelings, which, unrestrained, would have been a source of great unhappiness, yet, by a rigid self-discipline, he had acquired such control of them, that he never felt the evils incident to excessive indulgence. He was formed for a high degree of social enjoyment; no man was more happy than he in the bosom of his family, or in the society of his friends. And he knew how to derive gratification from everything; his ear was exquisitely attuned to music; and his imagination and taste gathered materials for enjoyment from the whole field of nature. And, while his original constitution was well adapted to render him happy, he was also uncommonly favored in

respect to the arrangements of Providence. He enjoyed almost uninterrupted health, his sight being the only faculty that was in any degree impaired. He was highly favored in respect to his domestic connections; belonging to one of the most respectable families in New England, and being the centre of a circle of most endeared and devoted relatives. He occupied stations of the highest respectability, in which there was full play for his noble powers and generous sensibilities. He enjoyed the full confidence, not only of the community in which he lived, but of the greatest and best men of his age. And, last and best, his spirit had acquired an upward tendency; he lived amidst the realities of the great and glorious future; the hopes of Christianity enabled him to resign anything, even his own spirit, with quiet submission; and the history of his death is written in one bright line; "The end of that man is peace."

If there is one lesson which the preceding sketch teaches more impressively than any other, it is one that was often inculcated both by his lips and his pen; namely, that great intellectual and moral excellence is never attained without great effort. With the fine powers which his Creator gave him, without exertion he would have been nothing better than a cumberer of the ground. The noble growth to which his faculties

attained; the wonderful amount of knowledge which he acquired; the various and important services which he rendered to his country and his race; all, all, are to be referred, under God, to an early formed habit of well-directed mental activity. Let every young man study his character, especially this feature of it, and feel assured that he has no conception what he can do, till the result of an experiment shall reveal it to him. If he imagines himself deficient in intellectual endowments, let him remember that diligence can do much to supply that deficiency, and elevate him, at least, to respectability and usefulness. If he imagines that he is one of the most favored, in respect to natural gifts, and that this supersedes the necessity of vigorous effort in order to be great, let him know that he is in the way to insignificance and contempt; for he has only to reduce his theory to practice, to become a miserable drone.

APPENDIX

List of President Dwight's Writings.

1. A Dissertation on the History, Eloquence, and Poetry of the Bible, delivered at the public Commencement at New Haven, 1772.

2. A Sermon, preached at Stamford, in Connecticut, upon the General Thanksgiving. December 18th, 1777.

3. A Sermon, preached at Northampton, on the 28th November, 1781, occasioned by the Capture of the British Army under the Command of Earl Cornwallis.

4. The Conquest of Canaan; a Poem, in Eleven Books. 1785.

5. The Triumph of Infidelity; a Poem, printed in the "World." 1788.

6. Virtuous Rulers a national Blessing; a Sermon preached at the General Election, May 12th, 1791.

7. A Discourse on the Genuineness and Authenticity of the New Testament; delivered at New Haven, September 10th, 1793, at the annual Lecture appointed by the General Association of Connecticut, on the Tuesday before the public Commencement.

8. Greenfield Hill; a Poem, in Seven Parts. 1794.

9. The True Means of establishing Public Happiness; a Sermon delivered on the 7th July, 1795, before the Connecticut Society of Cincinnati.

10. The Nature and Danger of infidel Philosophy, exhibited in two Discourses, addressed to the Candidates for the Baccalaureate in Yale College, September 9th, 1797.

11. A Discourse preached at the Funeral of the Reverend Elizur Goodrich, D. D., Pastor of the Church in Durham, and one of the Members of the Corporation of Yale College, November 25th, 1797.

12. The Duty of Americans at the present Crisis, illustrated in a Discourse preached on the 4th of July, 1798, at the Request of the Citizens of New Haven.

13. A Discourse delivered at New Haven, February 22d, 1800, on the Character of George Washington, at the Request of the Citizens.

14. A Discourse on some Events of the last Century, delivered in the Brick Church in New Haven, on Wednesday, January 7th, 1801.

15. A Sermon on the Death of Mr. Ebenezer Grant Marsh, senior Tutor and Professor elect of Languages and Ecclesiastical History in Yale College, who died November 16th, 1803, in the 27th Year of his Age; preached in the Brick Church in New Haven, November 20th.

16. A Sermon on Duelling, preached in the Chapel of Yale College, New Haven, September 9th, 1804, and the old Presbyterian Church in New York, January 21st, 1805.

17. A Sermon preached at the Opening of the Theological Institution in Andover, and at the Ordination of Reverend Eliphalet Pearson, D. D., September 28th, 1808.

18. A Discourse occasioned by the Death of His Excellency Jonathan Trumbull, Governor of the State of Connecticut, and delivered at the Request of the General Assembly, in the Brick Church in New Haven, 1809.

19. The Charitable blessed; a Sermon preached in the First Church in New Haven, August 8th, 1810.

20. A Statistical Account of the City of New Haven. 1811.

21. The Dignity and Excellence of the Gospel, illustrated in a Discourse delivered April 8th, 1812, at the Ordination of the Reverend N. W. Taylor, as Pastor of the First Church and Congregation in New Haven.

22. A Discourse, in Two Parts, delivered July 23d, 1812, on the Public Fast, in the Chapel of Yale College.

23. A Discourse, in Two Parts, delivered August 20th, 1812, on the National Fast, in the Chapel of Yale College.

24. A Sermon, delivered in Boston, September 16th, 1813, before the American Board of Commissioners for Foreign Missions, at their Fourth Annual Meeting.

25. Observations on Language, and on Light, published in the Memoirs of the Connecticut Academy of Arts and Sciences.

The following have been published since his death.

26. Theology explained and defended, in a Series of Sermons. With a Memoir of the Author's Life. In 5 volumes, 8vo.

27. Travels in New England and New York. In 4 volumes, 8vo.

28. Sermons on Miscellaneous Subjects. 2 volumes, 8vo.