

## Faith Shewn by Works:

A Sermon on James 2:18:  
*I will shew thee my faith by my works.*

By Samuel Miller, D. D.

We are equally taught by reason and experience that the principles of our minds should govern our practice in life and be kept in correspondence with it in every particular. Accordingly in our converse with men, where we find one who professes sentiments which are not justified, and of which he gives no evidence by his external conduct, we hold him in contempt and stigmatise him as a deceiver, unworthy of confidence or regard. And this criterion of judging has received the complete sanction of our divine Master, since, in recounting the detestable qualities and wicked dispositions of the Scribes and Pharisees, he observed that *they said and did not*.<sup>1</sup>

Perhaps there has been no fault more common among the professors of Christianity in all ages of the world, than that which is now under consideration. Profession is cheap and easy, if it be admitted alone; but to prove its sincerity by uniform practice is a much more difficult and laborious attempt; and an attempt in which none can eventually succeed but those who have in them the root of the matter, [2] and are in reality that which they declare to the world.—Others may imitate this example for a short time and may impose upon men by the regularity of their external observances; but this deception will rarely last long; like the morning cloud and the early dew, it will soon pass away; and exhibit their character in its native colours.

Too much pains cannot be taken, then, to impress on the minds of man the great advantages, and the absolute necessity of proving the sincerity of their religious profession, by maintaining good works, and by adhering to a uniform course of holy obedience. In proportion as this proof is neglected, and men indulge in an opposite course of life, in the same proportion does real religion decline, and the holy cause subjected to the ridicule and reproaches of carnal men.

To establish this truth, and to urge it in a practical

manner, appears to be the grand design of the Apostle in this chapter now before us. On this account indeed, he has been supposed by some, to contradict that fundamental doctrine [3] of the Gospel so frequently delivered in the foregoing epistles, viz. that we are justified by faith, without the deeds of the law. He has been supposed, by those who did not understand his design, to inculcate a dependence on good works for pardon and acceptance with God, if not wholly, yet at least in a kind of conjunction with Faith.—But a careful and impartial attention to those inspired authors will quickly convince us, that their language may be easily reconciled, and that there is in reality, a most beautiful harmony in

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THE AUTHOR: Samuel Miller (1769-1849). Dr. Miller was Professor of Ecclesiastical History and Church Government at Princeton Seminary (see a short biography on page 9). He delivered this sermon while still a licentiate, just shy of twenty-two years of age. TRANSCRIBED by Chris Coldwell. "Faith Shewn by Works: A Sermon on James II.18." (No. 22). Dover, Oct 1792. Box 9, item 18. Samuel Miller Manuscript Collection, Special Collections, Princeton Theological Seminary Libraries. Samuel Miller was licensed to preach by the Presbytery of Lewis meeting in Dover, October 13, 1791. According to a notation on the reverse of the title page, Miller preached this sermon while supply at Dover, October 26, 1792, and again in New York, January 20, 1793, after accepting a call to the United Presbyterian Churches of New York. He was ordained on June 5, 1793 (See *Life of Samuel Miller, D.D.L.L.D.* [Philadelphia, 1869] 1.43-70; 87), and pastored in New York until called to be the second professor at Princeton in 1813. Only four sermons earlier than this date are listed in the MS collection, and the six preached as a licentiate all date to 1792. The last numbered sermon from the period of his New York pastorate is No. 668, dated April 1813. One unnumbered sermon is dated May 1813, and another is simply noted as having been preached "once before 1814."

1. Em dashes ending most paragraphs have been omitted. Interlinear insertions by Miller are noted by <arrow brackets>. Insertions by the editor are in [square brackets]. Deletions in the MS are noted with a dagger (†) or footnoted if still discernable. Words that were underlined have been italicized, and contractions have been expanded without comment. The original pagination of the MS is noted in the text as [1], [2], etc.

their sentiments, amidst the seeming opposition.—St. James appears to have been writing to those, who, relying on faith alone, were disposed to disseminate doctrines tending to licentiousness in practice; in order to confute them, he<sup>†</sup> declares and proves that no other faith will be found of a saving kind, but that which has sent a powerful and extensive influence on the soul, as to produce a sincere obedience to the divine law. This solemnly teaches that a mere assent to gospel truth, if it be not accompanied with a corresponding temper of life is utterly ineffectual and vain. On the other hand, St. Paul as if to expose the self-righteous, and to obviate the error of such [4] as taught that obedience to the Mosaic<sup>2</sup> law was necessary to salvation; often declares that faith is the only means of uniting with Christ and of becoming interested in his great atonement. viz that faith which is the act of a regenerated soul, and which has a permanent influence on the heart and conversation.—In short, the Apostle James appears to be speaking of a cold assent to speculative truth; but St. Paul, of a cordial and sincere reliance on the only Saviour. The former seems to intend, by the word *Justification*: the fair and ample evidence which is given to men of sincerity; while the latter means, what is more important, our acceptance in the sight of God.

The grand truth, then, which these two Apostles agree rather more than is imagined in teaching, is that a genuine and saving faith, wherever it exists, will always be attended by good works; or, in other words, that there is a necessary and indissoluble connection between such a faith, and holiness of practice.

To illustrate and establish this truth therefore, and to urge it with a few practical remarks, is the design of the present discourse.—And may the great Author [5] and finisher of faith, so apply what may be spoken to our souls, that we may be made wise unto salvation.

It is unnecessary to remark that by the obedience which is here maintained to be always the consequence of saving faith, cannot be understood to be an obedience uninterrupted and perfect in its nature. Those who have true faith may not only sometimes fall into a slothful and inattentive state, but they may by the temptation of Satan, or the remaining corruptions of their own hearts, be led astray and enticed into grievous transgressions of the divine law.—All that is intended by the Apostle, and all that I want to attempt to establish on the present occasion is that every true believer's inclination of mind,

and habits of life are of an holy and obedient nature; and that though<sup>3</sup> from the causes above mentioned, he may sometimes fall into sin, yet this is opposite to the general tenor of his conversation, and is a deviation from which he seldom fails to return with deep repentance.—I want to advance and endeavour to prove that no man can be a real Christian unless his conduct be generally conformed to the moral law; that he cannot be a true disciple [6] of Christ, unless he lives in the habitual discharge of the various duties which he owes to God, to his fellow creatures, and to himself.

It appears, then, that there is a necessary and indissoluble connection between faith and good works, because faith is the result of a renewed nature; or, in other words, it can be the act of no other than a regenerated and sanctified heart.—We are expressly informed in the first chapter of St. John's Gospel, that as many as received Christ, were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—And it is also evident from what is revealed to us in Scripture of the nature of regeneration, that no one is capable of such views of divine things, as will lead him to embrace by faith the salvation of the Gospel, unless his mind has been graciously enlightened, and his will renewed by the influence of the holy Spirit. Indeed, any hearer's faith may, without much impropriety, be called *a part* of that new nature which is implanted in the soul by the power of the Holy Ghost. That spiritual perception of God, of Christ and of his own state, which induces a renunciation of self righteousness, and [7] a reliance on the only Saviour, is in fact that <faith> which we are now contemplating; and that this spiritual perception is the result of gracious and holy influences on the soul is not less evident to all who attentively study the divine Word.

It may be also worthy of further remark, that the gracious p<r>inciple in the soul of which faith is a fundamental act, is not of a partial nature. It does not <affect><sup>4</sup> one faculty alone, without <extending><sup>5</sup> to any of the rest. It does not enlighten the understanding without renewing and transforming the will; but it pervades and rectifies every faculty, regulates their operations, and directs them to those pursuits and exercises which are agreeable to the divine will. It is a principle, in short, which reaches to all the moral powers of the soul, and maintains an influence over them that is permanent and universal.

If it appear thus, that genuine and saving faith can exist in no heart but that in which these gracious principles and holy dispositions are implanted by the Spirit of God, we are obviously and necessarily led to conclude,

2. The word "divine" has been struck out (deleted).  
 3. Tho' and thro' are abbreviated throughout the manuscript.  
 4. Two words have been deleted: "regulate individual"?  
 5. The word "affecting" has been struck out.

that it must always be accompanied with holiness of practise. For when life is conferred on any being, he must of course perform those exercises which are the natural consequences of this life. Does not an immediate and uniform discharge of all the animal and vital functions constantly ensue on the establishment of animation in any natural body? And do we not always conclude that such a body is in a state of death, when the exercise of these functions is not only suspended, but wholly destroyed? Believe it, my hearers, the connection is as obvious, and quite as necessary, between the spiritual life and those holy actions which form its great evidence and its valuable fruit. It is as absurd and impossible to reconcile the existence of this divine animation in the soul, with the want of holiness in practice, as it is to think of preserving the life of the body, under a total <and continued> absence of all vital operations.

What is it that gives a moral stamp to actions but the disposition of the heart? What is it that characterizes human conduct, but the principles from which it springs, and the state of the will by which it is immediately dictated?—To [9] suppose then, that the tenor of a man's actions may be opposite<sup>6</sup> to the law of God, and that his soul, at the same time, may be possessed and governed by holy principles and gracious affections, involves as great a contradiction to reason and the nature of things, as to imagine that the actions must necessarily be of the same <character><sup>7</sup> with the operations of mind which gave birth to them, they may nonetheless be of one directly opposite; or which is the same thing, that though it be impossible they should be dissimilar, yet still they may bear no kind of similarity.—It is to suppose that the acts of the will are generally pure and holy, while the external conduct, which is nothing more than the acts of the will brought into view, may be of a character entirely the reverse.

But, my hearers, those suppositions are too unreasonable to be admitted by a reflecting mind.—We need no proof to be convinced that men will always pursue that course of conduct which is most agreeable to principles and dispositions of their hearts. They may dissemble for a while;—they may suspend this mode of acting;—they may be led [10] astray by various causes; but their real character will at length predominate, and man may easily discover what manner of spirit they are of.—If they love God, they will keep his commandments.—If their souls be enriched with heavenly grace, it will shine forth in their life and conversation.

My hearers, can they who are dead to sin live any longer therein? Can they whose temper necessarily and uniformly includes a hatred to every wicked and false

way, be still found to delight in pursuing them? (Can he whose heart is filled with love to God, frequently and habitually allow himself to practise those things which he knows are hateful in his sight?) Can they who delight in holiness, and who take pleasure in obeying all the divine commandments, notwithstanding this prefer a course of known and deliberate sin? My hearers, these suppositions are all contradictory and therefore impossible.—They are as inconsistent with truth and the nature of things, as to imagine that <all> the habits and inclinations of any mind may be pure and holy, but that it may notwithstanding this be generally inclined to those things which are wicked and unlawful in their nature. [11]

We are led then, by a very natural and easy process to the desired conclusion.—If faith can exist in no other mind than that which is renewed and sanctified by the Holy Ghost—If every soul that is thus renewed and sanctified, is under the government of gracious principles, and holy dispositions—If it be impossible, as has been proved, for any soul who is under the government of these dispositions, to avoid correspondent acts of the will, or holy actions, then it is evident that there is an infallible and necessary connection between faith and good works.

But farther:— the indissoluble connection between faith and good works appears not only because faith has its foundation in a holy nature, but also because<sup>†</sup> this grace, in its own exercises, tends to produce the same effect.—We have already contemplated the subject in a general view;—we have endeavoured to show, from the existence of a spl. [spiritual] life in the soul, that good works must be the result. Let us now endeavour, for a moment, for the sake of argument, to place out of view the circumstance of faith being founded on a new nature in the soul; let us consider it as a mere act of the mind, without any reference to the [12] principle from which it springs.—Taken in this abstracted light, faith has undoubtedly a direct tendency to influence the heart and life of believers and consequently to regulate their moral conduct.

It is one and no very inconsiderable part of the act of faith <taken in an external[?] view[?]> to receive Christ in his Kingly office: To accept of him not only as a Saviour from punishment, but also as a great Lawgiver and the Ruler of our life and conversation. Thus our Lord himself expresses a soul's receiving him by faith, in this striking language,<sup>8</sup> take my yoke on you, and

6. A phrase has been deleted; probably "to the opposite."

7. The word "kind" has been deleted.

8. The word "of" has been deleted.

learning of him;—This phrase surely means a <cordial> submission to the law of Christ, and a readiness to perform all the duties which it requires. It intends a <pious>† resignation to this His holy will, arising from a deep conviction of his wisdom and goodness, and a firm reliance on these attributes for continual protection and guidance.—Thus we find that the very essence of faith includes a willingness and constant tendency to obedience of life.

But under this consideration the various interesting and delightful views which faith presents to the mind, surely tend to inspire a holy temper and promote a disposition to observe the strictest rectitude of conversation.—Can anyone who sincerely believes in Christ, [13] who trusts in him as his Saviour from sin and de<a>th, and who feels all that gratitude which is the necessary consequence of such a reliance,—can such a soul be disposed to indulge in a life of opposition to this Saviour, and in an habitual neglect of his service?—Can he who realizes that he is under the immediate inspection of the great Jehovah, and who has a deep conviction of the purity and glory of his character, can he dare to allow himself in disobedient and rebellious practice?—Is it possible for him who has his eyes and his attention fixed on the glories that shall be revealed hereafter, to† place his affections on the vain and animal pursuits of this world?

No my hearers:—a strong and lively faith not only supports the soul in difficulties and trials; but urges it on to the discharge of the most painful and laborious duties.—It deters from the commission of sin by presenting to the mind the awful consequences thereof, and the heinous nature of transgressing the divine law. It allows to the cultivation of all the humane and social virtues, by the transforming views which it affords of the sublime pleasures and exalted enjoyments of the world to come.—It qui<c>kens [14] the soul, and stirs up its native power to diligence and zeal, in the pursuit of heavenly objects by the perception which it affords of this high dignity and inconceivable value.

The sacred scriptures treat frequently and fully of the influence of faith on the soul, and consequently <of> its affect on the practice. The 11<sup>th</sup> chapter of the Hebrews presents us with a large discourse on this interesting subject. It represents in striking language, the astonishing influence it had on the minds of many worthies and distinguished favourites of heaven among the peculiar people of God. It declares this divine principle to have been the source of the most glorious magnanimity, and the most heroic exploits that ever were achieved by mortals. In this remarkable chapter we find it men-

tioned as an ample support to the weak, as a most powerful excitement to the purest benevolence and every amiable virtue. Under the impulse of this grace, Moses when he came of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer with the people of God, than to enjoy the pleasures of sin for a season.—Armed with the shield of faith, many saints, whose names [15] are there recorded, were made conquerors and more than conquerors. They subdued kingdoms—wrought righteousness—obtained promises—out of weakness were made strong—waxed valiant in fight—turned to flight the armies of the aliens.

Once more:—the necessary and indissoluble connection between faith and good works is so frequently stated and so fully asserted in the sacred scriptures, that we may derive from hence an undeniable and weighty argument to confirm and establish those which have been already advanced.

Many are the instances which occur in the holy volume of God's rejecting the most fair and splendid profession of love and faith, because this profession was not accompanied and confirmed by a corresponding life and conduct. Many are mentioned in the divine word, who though they pretended to know God, yet in works they denied him; being abominable and disobedient and unto every good work reprobate. If ye love me, says Christ, keep my commandments. For whosoever saith he loveth me and keepeth not my commandments, is a liar, and the truth is not [16] in him.

We are also taught by infinite wisdom that the greatest proof, and indeed the only infallible test of holiness in the heart, or a genuine and saving faith, is a corresponding holiness in the life and conversation. For we are told that the fruits of the Spirit are always, love, joy, peace, long suffering, gentleness, goodness, meekness, and temperance. Ye shall know men by their fruits, said our Saviour himself. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.—A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Wherefore by their fruits ye shall know them. For he that abiddeth in me, and I in him, the same bringeth forth much fruit. And hereby do ye know that ye know God, i.e. that ye believe in him, if ye keep his commandments.

In many of the promises given to men of granting them regenerating grace; and in several of the explanations with which we are furnished of the nature and extent of the Gospel Redemption, a regulation of the life and practice [17] is also included and represented of the highest importance.

—Thus saith the Lord, [in]<sup>9</sup> the prophecy of Ezekiel, I will <put><sup>†</sup> my spirit <within><sup>†</sup> you and I will cause you to walk in my statutes and ye shall keep my judgments and do them.—That grace of God, which bringeth salvation, and which is offered in the Gospel to all who will accept it, is described as teaching men to deny all ungodliness, and every worldly lust, to live soberly, righteously and godly in the present evil world.—And we are also told that the great design of Christ in giving himself for us, was, that he might purify unto himself a peculiar people, zealous of good works.

The scriptures again declare, to complete their testimony on this subject, that by works is faith made perfect.—That is, it produces its proper effect, and is brought to that exercise which is the chief end and design of its existence;— a<sup>10</sup> tree is perfected, and comes to that upon which is wished, when it brings forth fruit abundantly, fitted for the use of man.—Now if the principal object designed to be obtained by implanting faith in the heart, be holiness of life and conversation; if this be the natural effect, and that which was intended by infinite Wisdom, we are necessarily led to conclude, that wherever this faith exists, it must be accompanied [18] with that which is its proper consequence and which it was chiefly meant to produce in the soul:—<that> wherever it really governs in the heart, it must regulate the external conduct. That it must shine in the various departments of human duty—and invariably adorn the civil—the *social*, and the *domestic* character.

Having thus made an attempt to establish the constant and necessary connection between faith and good works, let us direct our attention to a few practical remarks, which may naturally arise from what has been said.

This passage of scripture then, according to the explanation which has been given, may obviously be applied as a test, to try the sincerity of many who make a splendid profession. There are many, my friends, whose language would lead one to suppose they had all faith, whose lives and tempers are found of an opposite description. There are many, who though they profess the fullest assurance and confidence in the div[ine] promises, who notwithstanding exhibit unsanctified dispositions and highly immoral conduct. Why do we find their hearts instead of being pure, filled with many and grievous abominations? and under the willing government of passions that disgrace and injure them? Why do we find those who say they [19] love God, hating their brethren, indulging in envy and malice, and in all uncharitableness? Why do we see them who pretend to have their hearts fixed on the things that are not seen,

and that are eternal, led away by worldly principles, and enticed by perishing enjoyments from the path of duty? What can be the cause of all these melancholy opposites to the Christian character? Is the prevalence of such actions consistent with grace in the heart? Can men be real Christians and disregard the obligations of morality? No, my friends, the truth is, such have not *faith* and amidst all this high pretension are sadly deceived.—They mistake some paltry and groundless *resemblance* for an important reality. They confide in a broken reed which will speedily fail and pierce them through with many sorrows.

<sup>11</sup>No one indeed can infer here: he is strictly moral in his external conduct, that therefore he is in a gracious state and in the road to <happiness>.<sup>†</sup> The outward deportment may be [unexceptionable?] <sup>12</sup>without a spirit of grace or of real religion. But where real religion is morality will always appear. No further proof is needful that one is in the gall of bitterness and in the bonds of iniquity, than<sup>†</sup> an habitual neglect of obedience to the divine law.

[How absurd & insidious is it for any <one> to pretend that he has a *good heart*, while his life is immoral, & while the tenor of his conduct is of an opposite character! — How vain & presumptuous [to] profess faith in Christ, while his practise is one continued scene[?] of disobedience to his sacred precepts! — Can a man expect to be believed in his declarations of internal piety & hidden exercises of mind, while nothing appears in his external behaviour, but a total inattention to] [20] every divine law? Can he who neglects the humane and social virtues, expect to be received on earth as in heaven as the disciple of that benevolent Saviour who went about doing good?—No surely:—such characters are universally despised by their fellow mortals. But what is of infinitely<sup>†</sup> more importance they will <also> be despised at a higher tribunal and rejected as the disciples of the Father of lies.

In what light is that servant received, who professes to feel the utmost love and veneration for his earthly master, while he neglects his service and refuses to obey him? Is he not discarded, not only as a detestable hypocrite, but as presumptuous and foolish in the extreme? Is he not considered<sup>†</sup> as despicable for his de-

9. There is an ink blotch obscuring most of this word. A paragraph break has been added prior to the dash in this transcription.

10. The word "A" was deleted.

11. At this point a piece of paper with new wording has been placed over the first part of this paragraph; leaving the remaining portion on the following page unchanged. The old wording follows in square brackets.

12. The abbreviation appears to be either "unexcepl" or "unexcept"

ceit; and as worthy of exemplary punishment for his insolent and daring conduct? Believe it, my hearers, he is no less detestable and ridiculous a character who professes to love his Maker, while he tramples on his commandments; who talks of professing faith in Christ, while he practically declares, I will not have this man to reign over me.

Christ came not to destroy the law, but to fulfil it. He did not teach men that righteousness was no longer required, [21] or that good works were only necessary under the old dispensation. He taught the contrary of all this, as plainly as words could <convey><sup>13</sup> his meaning.—He declared with awful solemnity, “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven.”—He has taught us in a manner which should alarm every worker of iniquity, that the habitual and allowed practice of any one sin, is as inconsistent with salvation, under the Covenant of grace, as ever it was under the Covenant of works; or rather, to speak in more becoming language, a continuance in sin is now <much> more heinous and aggravated in its nature, because it opposes a brighter and more glorious dispensation.

All therefore, who feel themselves habitually disposed to neglect morality, and disregard obedience to the divine law, may certainly come to this truly awful conclusion, that their hearts are not right with God, but that they are strangers to the Covenant of Promise. They may without hesitation conclude that they are not only destitute of faith, but of every grace which can render them acceptable to God and prepare them for his heavenly kingdom. [22]

This passage of scripture may also be applied as an excitement to *believers* to be more uniform, diligent and zealous in maintaining good works.—Christians! how many who really have faith, bring disgrace on their profession and injure their own souls by a lukewarm and a careless life! How often do they give men occasion to blaspheme that worthy name by which they are called, to think religion a mere cloak for wickedness, and Christ but the minister of sin! By not being sufficiently careful to avoid every appearance of evil, they lead many to view every thing serious with contempt, and to consider godliness as an empty name.

The eyes of the world are set on those who make a profession of religion and many are waiting for their fall.—’Tis true that charity, that heavenly virtue, which so many claim, should teach them another lesson. It

should teach them to *mourn*, rather than to *triumph* over the faults of Christians. It should be cast, as a concealing mantle over the infirmities of the pious, and made to hide a multitude of <their> sins.—But this boasted virtue is rarely to be found: there is much more of that ungenerous, diabolical temper, which rejoiceth in [23] iniquity instead of rejoicing in the truth.—Will you then be slothful in so important and so delicate a cause? Will you be indulging in negligence, suffer the way of truth to be evil spoken of? Will you be the occasion of men despising the religion of Jesus, and becoming avowed enemies of the gospel salvation?

But Remember, I beseech you, <my Christian hearers>, that you are not only bound to avoid bringing religion into reproach; but you are also bound by every tie to honour and adorn it.—In what manner then, can this be so effectually done as by bearing testimony, by every part of your conduct, to the extensive and amiable influence which <Christ><sup>†</sup> possesses over the life and conversation?—By what means can you more fully convince gainsayers, and recommend the religion you profess,<sup>14</sup> than by showing that it makes you better men, and more exemplary in the discharge of every <human> duty?—Believe it my friends, there is not a more beautiful sight upon the earth, nor one which has a more powerful tendency to silence the profane, and strike the vicious with awe, than a consistent, amiable Christian; a Christian who walks uprightly, and [24] who constantly stand in to maintain a conscience void of offence toward God and toward man—This is a character whom all men love—whom angels admire—and on whom the great Jehovah smiles <with approbation> from his throne.

I will detain you with one thought more which methinks is somewhat tender and affecting in its nature.—What labour and pain, my hearers, did our Lord and Master undergo that he might keep this divine law and bring in an everlasting righteousness for our justification? Did he not suffer more than language can describe, that he might mitigate <the distresses> that he might lessen the infirmities, and put away the sins of man? And shall we serve this Redeemer in a cold and negligent manner? Do we profess to love him supremely, and can we engage in his service with so little spirit? Do we own ourselves under such infinite obligation to him, and can we think it hard to submit to his holy law for a few years? Alas, my hearers, if we were not lamentably deficient in love to God, we should certainly serve him with more diligence and care. If we had a suitable sense of his favours to us, we could not content ourselves with a few chief observances or with a partial

13. Word deleted (probably “declare”).

14. The phrase “to all descriptions of men” has been deleted.

obedience, but we should hunger and thirst after righteousness and labour to [25] discharge every known duty. Were our faith more strong and vigorous in its exercise we should show it more plainly, by abounding in every good word and work.

Let us all then as many as profess to believe, be careful to maintain good works, for this is good and profitable unto men. Let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance<sup>15</sup> godliness, and to godliness brotherly kindness, and to brotherly kindness charity—Let these things be so in us and so abound in our hearts, that we may be neither barren nor unfruitful in the knowledge of our Lord and Saviour.—By this means, our light may shine before men, and they, seeing our good works, may be led to glorify their Father who is in heaven.■

#### *In Brief: Samuel Miller (1769-1850)*<sup>16</sup>

Samuel Miller, D. D., was the fourth son of the Rev. John Miller, born a few miles from Dover, Del., October 31, 1769, and graduated, with high honor, at the University of Pennsylvania, July 31, 1789. He commenced the study of theology shortly after his graduation, under the direction of his father, but his father being removed before he had completed his theological course, he was licensed by the Presbytery of Lewes, of which his father had long been a leading member, on the 15<sup>th</sup> October, 1791, and immediately after put himself, for the residue of his course, under the instruction of the celebrated Dr. Nisbet, of Dickinson College.

In April, 1792, he received a call to the pastoral charge of the congregation of Dover, then recently vacated by the death of his venerable father, which, however, he ultimately declined. In the Autumn of this year he received a unanimous call from the United Presbyterian churches of New York, to become the colleague of Dr. Rodgers and Dr. McKnight. This call he accepted, and was ordained and installed June 5<sup>th</sup>, 1793. From the commencement of his ministry in New York he enjoyed a high reputation. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had, from the beginning, an uncommonly polished style, and there was an air of literary refinement pervading all his performances, that excited general admiration, and well might put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions, and several of these early occasional discourses were pub-

lished, and still remain as a monument of his taste, talents, and piety.

In 1806, Dr. Miller was Moderator of the General Assembly of the Presbyterian Church. He took a deep interest in the establishment of the Theological Seminary at Princeton, from the first inception of the enterprise, though without the remotest idea that he was destined to be more intimately connected with it than many others of his brethren. When the Chair of Ecclesiastical History and Church Government was to be filled, the eyes of the Church were directed to Dr. Miller, and in due time the judgment of the Church was pronounced in his being formally elected to that responsible place. The appointment was made in May, 1813, and having accepted it, he was inducted into office on the 29<sup>th</sup> of September following. Here Dr. Miller continued, discharging the duties of his office with great fidelity and ability, and to the entire acceptance of the Church, during a period of more than thirty-six years. In May, 1849, in view of the growing infirmities of age, he tendered his resignation of the office, and the General Assembly, in accepting it, testified, at the same time, in the strongest manner possible, their grateful appreciation of his services and their high respect for his character. His health, which had been waning for a considerable time, failed after this more perceptibly, until at length it became manifest to all that his period of active service was over. He felt himself that his work was done, and he was ready to enter upon his reward. The few friends who were privileged to see him during the period of his decline, especially after he had nearly reached the dark boundary, were not only edified, but surprised at the expressions of humble, grateful, joyful triumph that fell from his lips. He gently passed away to his heavenly rest, January 7, 1850. His funeral drew together a large concourse of clergymen and other distinguished strangers from the neighboring towns and cities, and an appropriate and characteristic sermon was preached by his venerable colleague, Dr. Alexander.

In many respects Dr. Miller was a remarkable man. He was a laborious and successful student, methodical in his plans, and never entered on the performance of any public duty without full and accurate preparation. The great secret of his being able to do so much, and to do it so well, was that he did everything systematically.

15. The phrase "and to temperance" was repeated.

16. The following biography of Dr. Miller is taken from: *Encyclopedia of the Presbyterian Church in the United States of America: Including the Northern and Southern Assemblies*. Alfred Nevin, D.D., LL.D., Editor (Philadelphia: Presbyterian Publishing Co., No. 1510 Chestnut Street [1884]), 1185-1186.

He had a time for every duty, and one duty was not suffered to encroach upon another. In his personal habits and dress he was remarkably neat, without anything, however, of undue precision. In his manners he was polished and graceful, and duly attentive to all those proprieties which confer dignity upon social intercourse. Of the "clerical manners" which he recommended in his invaluable work on that subject, he was himself an admirable example.

Dr. Miller's intellectual and moral character partook of the same beautiful symmetry that characterized his external appearance. He had by nature a kindly, sympathetic and generous spirit. His heart beat quick to the tale of distress, and his hand opened instinctively to administer relief. Whilst he made no display of his charities by giving to particular objects large sums, worthy of being displayed as examples of liberality, it could not be concealed that he refused aid to no object that he considered worthy of public or private beneficence. He used to say that he loved to have a nail in every building intended for the glory of God or the good of man. He had warm social affections, and received, as well as imparted, great pleasure in his intercourse with his friends. His mind was perfectly well balanced in all its faculties, calm and deliberate, but certain in its movements, and worthy of being trusted wherever good taste, sound judgment and high intelligence were demanded. There are few men who have an assemblage of intellectual and moral qualities so well fitted as were his to form a dignified character, or to secure a course of honorable and enduring usefulness.

17. ED. See Dr. Carnahan's Reminiscences in *The Life of Samuel Miller*, 2,372-374, and in William B. Sprague's *Annals of the American Pulpit. Presbyterian* (Robert Carter & Bros. 1858) 3,607-610. Dr. Miller first preached in a "vehement and fervid" style while at Dover, but changed to a "deliberate mode of speaking" after leaving for New York. "Says a friend, 'I have heard the late Judge Fisher, of Dover, speak of the great change in Dr. Miller's style of preaching, after he left the Presbyterian church of Dover; and deplore his transition from the vehement and fervid, to the deliberate, mode of speaking.'" *Life of Samuel Miller*, 1,70. During his pastorate in New York, Dr. Miller wrote out his sermons and delivered them from memory with only the briefest of outlines as an aid. However, once at Princeton he eventually adopted the practice of simply reading his sermons. "Dr. Miller, when he left New York, was at the acme of his reputation as a preacher. From the date of his removal to Princeton, he gradually, if not at once, abandoned the more laborious method of memoriter preaching, for the easier one of reading his sermons. Moreover, lecturing to students of theology became his grand business as a public speaker; and that tended to confirm him in reading, and also in a plainer style of delivery. He might have resisted the influence of habit in this respect; but perhaps the importance of doing so did not occur to him; at any rate, his preaching, thereafter, fell off in popularity." *Life of Samuel Miller*, 1,369.

Dr. Miller was eminent as a preacher. His voice was pleasant, his enunciation perfectly distinct, his attitudes in the pulpit were extremely dignified, his gesture was always appropriate, and his utterance was deliberate. He never shot at random, but always had a distinct object in view, and went deliberately and skillfully at work to accomplish it. There was the same symmetry about his sermons as there was about his character, everything was in its right place. He did not deal in dry and doubtful speculations, but confined himself to Bible truth. "For solid gospel truth, presented in a distinct and logical manner, and expressed in chaste and appropriate language," says Dr. Carnahan, "he was certainly distinguished above most of his brethren.... In leading the devotions of the large congregation, or of the social meeting, he was peculiarly happy. There was a simplicity and reverence in his manner and language, and an appropriateness in the topics which he introduced, which were admirably fitted to awaken devout feeling in the hearts of his auditors."<sup>17</sup>

As a Professor in the Theological Seminary, Dr. Miller was alike able and faithful. He gave to his work all the energies of his mind and body. His lectures were always highly appropriate and instructive, and while they were evidently the result of much thought and investigation, and were so admirably perspicuous and well arranged that they could easily be remembered, they were written with excellent taste, and sometimes, when description was called for, were marked by great rhetorical beauty. His intercourse with the students was characterized by paternal kindness.

Dr. Miller attained distinction as an author, his graceful and vigorous pen having produced a very large number of valuable volumes and pamphlets, which are too well known to require any specific mention here. But the crowning excellence of his character, after all, was his humble and devoted piety, his attachment to the great truths of the gospel, and his earnest desire to honor his Lord and Saviour, by making known to the perishing the way of life. He was eminently conscientious, disinterested and devout. Condescending in indifferent matters, he always stood firm to his own convictions where anything important was involved. He was meek, humble, patient and forgiving. He moved about in society, exhibiting the graces of nature in attractive combination with the higher graces of the Spirit. He was a living epistle of righteousness, known and read of all men who enjoyed his acquaintance or came within the range of his wide-spread influence. ■