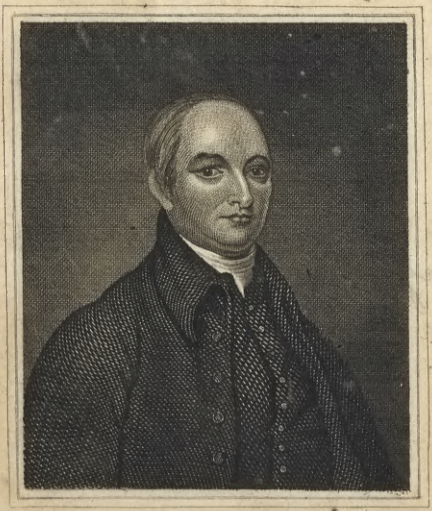

TIMOTHY DWIGHT L.L.D.

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MEMOIRS

OF

TIMOTHY DWIGHT, LL.D.

President of Yale College, Connecticut, America;

AUTHOR OF SYSTEM OF THEOLOGY, TRAVELS IN AMERICA, &c.

GLASGOW:

PRINTED FOR CHALMERS & COLLINS;

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by Mr. Wade

to

Master Alexander Fyfe,

for

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of English Syntax.

(2)

Persevering diligence ensures success.

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PREFACE.

When the works of an author have become popular, and have rendered him an object of general admiration, there is a great, and very natural curiosity in the public mind, to know by what means he has got so far in advance of his literary contemporaries, and what favourable combination of circumstances have contributed to raise him to such a height in the scale of literary excellence. Every thing which relates to him, acquires a real or an adventitious importance, and there is an intense desire to become acquainted with his history; with the means he possessed and prosecuted for the cultivation of his intellectual powers; with the varied incidents of his social and public life; and, with all the minute habitudes of mind and of character by which he was distinguished.

The great celebrity, and extensive circulation, which the Theological Works of

Dr. Dwight have acquired, have deservedly gained him a high reputation for learning, and have rendered him so much an object of general attention, as to excite such inquiries as those to which we have referred. These inquiries, the following excellent and interesting Biographical Sketch is well fitted to satisfy; and, limited as it may appear, yet seldom have we seen such intimate notices of the moral and intellectual cultivation of early youth; such an unbroken series of detail, through the whole progress of life; such a minute, yet comprehensive review of the varied incidents of private, and the diversified labours of public life; in short, such a luminous exhibition of character, in all that variety of circumstances and situations in which a man, possessing an eminent rank in literature, and a commanding influence in society, might be placed, as in the Memoirs of Dr. Dwight; while the various traits of character are delineated with such discrimination, as to render the perusal equally instructive and delightful.

To that fulness of description, of the life and character of Dr. Dwight, which the following narrative contains, we can add nothing which would not amount to a mere iteration of some portion of the Memoirs; but we cannot omit to notice the very important

lessons which they suggest to mothers, to students, and to those who superintend the education of youth.

It is an interesting and instructive fact, which was particularly verified in the case of Dr. Dwight, that many great men have referred much of that eminence and distinction to which they afterwards attained, to the early mental and moral culture of their mothers. Under their plastic influence, their susceptible minds received those impressions, and were formed to those habits and dispositions which gave a tone and a complexion to their characters through life, and from their assiduous cultivation of their mental powers, and the expanding influence of their intelligent conversation, they derived those elements of knowledge which gave enlargement to their understandings, and called into operation those latent energies of mind, which raised them to eminence and distinction in society. It was the peculiar privilege of Dr. Dwight, to enjoy the fostering care and cultivation of such a mother. The high, moral, and intellectual qualities she possessed, endowed her with an enlarged capacity of blessing her children, and she gave her devoted attention to the early cultivation of their minds, and scrupulously fulfilled an obligation to which

mothers are too generally insensible, but from which no mothcr ought to feel herself cxempt.

The subjcct of thesc Memoirs, also, presents to those young men who follow literature, with a view to some professional objcct, an animating example of successful diligence. There is a natural indisposition in the human mind, to the severity of intellectual discipline, which, of all other motives, the inspiring contemplation of a high standard of literary excellence possesses the most potent influence in overcoming. Dr. Dwight's industry and application in early lifc, laid the foundation of his future eminence and respcctability; and though the weakness of his sight rendered him, through a great portion of liis lifc, almost incapable of reading or of writing, a circumstance affecting, in a peculiar manner, the pursuit of literature, yet such was the severity of his intellectual discipline, and such is the force of ardent and persevering study, that even under all the difficulties and disadvantages with which he had to contend, he rose to the zenith of literature in America, and must be considered a star of the first magnitude in thc wcstcrn hemisphere.

But it was in the character of a public instructor of youth, that his talents and use-

fulness were peculiarly displayed; and by no class will his Memoirs be perused with more benefit than by those who occupy this important and influential station. The ambition with which he inspired his pupils to aim at eminence in their profession; the high-toned spirit of literature which he diffused among the numerous students of his College; his able and triumphant vindication of revealed truth, against that infidel philosophy, which had unhappily gained too extensive a prevalence; and, above all, his earnest and devoted exertions to imbue the minds, and impregnate the sentiments, of those who came successively under his charge, and who were destined to fill the churches and other important situations in the State, with piety and genuine Christianity; exhibit a model of professional excellence to those who are invested with official situations in the seats of learning,—while the extensive benefits resulting from his labours have placed him among the greatest moral benefactors of his country.

But it is not to these classes alone that the perusal of his Memoirs will prove beneficial. In the diversified situations which he occupied in private and public life, his character and example are no less worthy of our regard. In social and domestic life, he was

distinguished for the faithful and affectionate discharge of all the duties which these several relations involve. As a philosopher, his labours were directed to the extension of science, and the diffusion of knowledge among his countrymen. As a patriot, he felt deeply interested in the political condition of his country, and took an active share in her struggles for independence. As a philanthropist, he was a liberal promoter of those Christian institutions which are formed for the purpose of evangelizing the world. As a minister of the Gospel, his talents and influence were constantly exerted to advance the moral and spiritual improvement of his people. And, as a Christian, by exemplifying the power and influence of its precious truths in his own character, he effectually recommended the Gospel to others; and he illustrated the principles and spirit of genuine religion, by the worth and splendour of his own Christian accomplishments.

We have seldom perused Memoirs of greater interest, or more highly fraught with instruction. And, independently of the interest they possess from the subject, they derive much additional interest from his able and eloquent biographer, who has given a peculiar charm to the narrative, and drawn the character with such graphic power, as

almost to have imparted to it the life and energy of a living example. And we think it impossible to read the following short but valuable Sketch, without feeling a reflex influence on the mind, inspiring it with the same generous designs, and imparting to it a portion of that energy of character for which Dr. Dwight was so peculiarly distinguished; and, we trust, the contemplation of what a single individual could achieve, in improving the moral and intellectual condition of his country, will operate with all the efficacy of a constraining motive, to induce those who read it to imitate his example.

December, 1822.

MEMOIRS

OF

TIMOTHY DWIGHT.

MEN of Letters pass their lives in a course so tranquil and uniform, it is generally supposed, as to furnish but few incidents for the labours of the biographer, or the entertainment of his readers. Mankind are attracted rather by what is brilliant in character and daring in action, than by the less splendid achievements of learning and piety. The exploits of the hero are recounted with applause while he is living, and after his death, are enrolled with admiration on the records of nations; but the Minister of CHRIST must usually wait to receive his honours in eternity, and

expect the due estimate of his labours only as they are written on the tablet of the skies.

There are, however, exceptions to this remark. Sometimes the good man, by the uncommon powers of his mind, by peculiar incidents in his life, by having exerted a commanding influence on the interests of the public, or by having acquired an unusual share in their affections, presents the most attractive subject of biography. Contemporaries indulge a strong desire to view more minutely the life and character of the man, whose living excellence they have often felt and acknowledged; and posterity receive with admiration the history of one, who so widely blessed a preceding generation.

The subject of the following Memoirs claims a high rank among men of this class. The testimonies, far and wide, given by the public to his excellence, the heart-felt sorrow so extensively occasioned by his death, and the honours so profusely poured

upon his memory, persuade us, that we shall be listened to with lively interest, while we attempt, in the following Memoir, to sketch the most important incidents of his life, and to delineate the most striking traits of his character.

TIMOTHY DWIGHT was born at Northampton in the county of Hampshire, and State of Massachusetts, on the 14th day of May, A. D. 1752. His parents were Timothy and Mary Dwight. The first ancestor of his father's family, in this country, John Dwight, came from Dedham in England, and settled at Dedham in Massachusetts, in 1637. From him, the subject of this Memoir was descended in the oldest male line; and he was able to look back on each individual in that line, including five generations, and reflect, that he was a member of the church of Christ, and had a fair reputation for piety. His father received his education at Yale College, where he entered on his bachelor's degree in 1744. He was by profession a

merchant; and owned a handsome landed estate in the town in which he lived. He was a man of sound understanding, of fervent piety, and of great purity of life. His mother was the third daughter of Jonathan Edwards, for many years the minister of Northampton, and afterwards President of Nassau Hall:—well known in this country and in Europe as one of the ablest divines of the last century. She possessed uncommon powers of mind, and for the extent and variety of her knowledge has rarely been exceeded by any of her sex in this country. Though married at an early age, and a mother at eighteen, she found time, without neglecting the ordinary cares of her family, to devote herself with the most assiduous attention to the instruction of this son, and her numerous family of children, as they successively claimed her regard. Perhaps few instances can be found, in which this great duty has been performed with more scrupulous fidelity, than in the case now under con-

sideration. With a mind originally vigorous and discriminating, she had been accustomed from infancy to the conversation of men of literature, who resorted in great numbers to her father's house; and thus was forcibly taught the importance of that learning, the effects of which she had so often had opportunity to witness. It was a maxim with her, the soundness of which her own observation through life fully confirmed, that children generally lose several years, in consequence of being considered by their friends as too young to be taught. She pursued a different course with her son. She began to instruct him almost as soon as he was able to speak; and such was his eagerness as well as his capacity for improvement, that he learned the alphabet at a single lesson; and before he was four years old was able to read the Bible with ease and correctness. His father was so extensively engaged in mercantile and agricultural pursuits, that he was necessitated to confide the care of his

family, and particularly the superintendence of the early education of his children, chiefly to their mother. With the benefit of his father's example constantly before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as the whole circle of moral duties. She taught him from the very dawn of his reason to fear God and to keep his commandments; to be conscientiously just, kind, affectionate, charitable, and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; and to relieve the distresses and supply the wants of the poor and unfortunate. She aimed at a very early period to enlighten his conscience, to make him afraid to sin, and to teach him to hope for pardon only through the righteousness of CHRIST. The impressions thus made upon his mind in infancy were never effaced.

A great proportion of the instruction,

which he received before he arrived at the age of six years, was at home with his mother. Her school-room was the nursery. Here he had his regular hours for study, as in a school; and twice every day she heard him repeat his lesson. Here, in addition to his stated task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period was expired. During these intervals he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression, which these narrations then made upon his mind, that their minutest incidents were indelibly fixed upon his memory. His relish for reading was thus early formed, and was strengthened by the conversation and example of his parents. At the age of six, he was sent to the grammar school, where he early began to importune his father to permit him to study Latin. This was

denied, from an impression, that he was too young to profit by studies of that description; and the master was charged not to suffer him to engage in them. It was soon found to be in vain to prohibit him: his zeal was too great to be controlled. Not owning the necessary books, he availed himself of the opportunity when the elder boys were at play to borrow theirs; and, in this way, without his father's knowledge, or the master's consent, studied through Lilly's Latin Grammar twice. When his master discovered the progress he had made, he applied earnestly to his father, and finally obtained a reluctant consent that he might proceed; though every effort short of compulsion was used to discourage him. He pursued the study of the language with great alacrity, and would have been prepared for admission into College, at eight years of age, had not a discontinuance of the school interrupted his progress, and rendered it necessary for him to be taken home, and placed again under the instruc-

tion of his mother. By her, his attention was now directed to the study of Geography and History. With no other help than Salmon's Grammar, the only work on the subject then to be procured in the country, and a set of valuable maps of the four quarters of the globe; under the faithful tuition of his mother, he became thoroughly versed in the former science. In the latter, his father's library furnished him with the requisite books, and the wisdom and affection of his mother with the necessary guidance. He was previously familiar with the historical parts of the Bible. She first turned his attention to Josephus and Prideaux, and the more modern history of the Jews. After this he read Rollin, Hooke's History of Rome, Histories of Greece and England, and accounts of the first settlers of New England, and their wars with the Indians. Often has he been heard to say, that almost all his knowledge of Geography and History was acquired at this period; and it is believed,

that few persons have possessed a more extensive or accurate acquaintance with either of these sciences. This domestic education rendered him fond of home and of the company of his parents; and led him to feel a livelier interest than is usual with boys of the same age, in the conversation of those who were older than himself. It also saved him from the school-boy coarseness and effrontery; often thought in this rough world a necessary, but by no means an ornamental appendage of the youthful character.

His father was particularly fond of the society of men of education and intelligence; and his hospitable house was the well-known resort of gentlemen of this character. To no one of the family were they more welcome, than to his son. Even at this very early period of life, while listening to their conversation on the character of the great men of the age, both in the colonies and in Europe, a deep and lasting impression was made upon his mind;

and he then formed a settled resolution, that he would make every effort in his power to equal those, whose talents and character he heard so highly extolled.

In his twelfth year, he went to Middletown, for the purpose of pursuing his studies, under the late Rev. Enoch Huntington, a gentleman of high classical attainments. He boarded in the family, and devoted himself to his books with unusual assiduity and success. Not content with the time regularly allotted to study in the school, he spent most of his leisure hours at home in intense application. So entirely was his mind absorbed by his books, that it was no uncommon thing for the members of the family to pass through his room, and even to call him by name, without being perceived by him. During his residence at Middletown, his conduct was marked with the strictest propriety, his manners were amiable and affectionate, his attention to his studies was intense and unremitted, and his progress in them rapid

and honourable. When he left Middletown, he had acquired a very accurate knowledge of the Latin and Greek languages; and had read not only those classical authors, which were necessary for admission into College, but those also which were studied during the two first years of a collegiate life.

In September 1765, when he had just passed his thirteenth year, he was admitted as a member of Yale College. At that time, unfortunately, the freshman class had no stated tutor: but were dependent for their instruction, sometimes upon one officer of college, and sometimes upon another: a state of things too irregular and unsettled to produce any substantial benefit to the pupils. During the winter he had the misfortune to break his arm; and, for several months in the spring and summer, he was prevented by sickness from pursuing his studies. Near the close of the collegiate year, President Clap resigned his office; and the students for a short

time were dispersed: a series of calamities, by which the year was in a considerable measure lost to him as a student. The discipline of College had been for several years chiefly annihilated. Loose opinions on morals, and religion, prevailed extensively in the country; and their pernicious influence was too obviously felt in the various seminaries of learning. Owing to the bad state of the college commons, the students had been indulged in the practice of providing entertainments at their rooms. This naturally produced a great degree of inattention to their studies, and gave rise to scenes of revelry and riot, in the highest degree injurious to the pursuits of literature. It is not surprising, that in such a state of things the practice of gambling had become unhappily prevalent in College. Under all these disadvantages, young Dwight gained considerable reputation for genius and acquirements. His information and address rendered his society generally pleasing. It was court-

ed, even by members of the higher classes; who strongly solicited him to join them in their pernicious amusements. But the instructions of his parents had made so deep an impression upon his mind, that no importunities of this nature could prevail upon him to engage with them in gambling. He was at length so far wrought upon, however, as to play for amusement; and not being necessitated to study his lessons, gradually yielded to their solicitations, until much of his time was wasted in this manner. In no instance, however, did they influence him to play for money, or to stake even a farthing. Yet playing for amusement had so far become a habit, that, when he returned to College, upon the commencement of his second year, he entered upon the practice with considerable ardour. From this danger he was fortunately rescued by the exertions of his tutor and kinsman, the Hon. Stephen Mix Mitchell, late Chief Judge of the Supreme Court of Connec-

ticut; to whom, for this and many other acts of kindness, shown him while a member of College, he ever after acknowledged himself to be most deeply indebted. During the sophomore year, he was badly poisoned; by reason of which he was confined at his father's house four months, and obliged to discontinue his studies during that period.

It is apparent, from the foregoing recital, that the two first years of his collegiate life must have been in a great measure lost.

On commencing his Junior year, he devoted himself seriously to study. He was now fifteen; had lost a great part of the two preceding years, and had but two remaining, in which he might hope to redeem his loss, and lay the foundation for future usefulness and respectability. He entered on the studies of the year with great zeal, and pursued them with unremitting assiduity and perseverance. At that time, college prayers were attended

at half past five o'clock in the morning in the winter, and at half past four in the summer. He began the year by qualifying himself, every morning, to construe and parse a hundred lines in Homer before prayers. This lesson, which formed no part of the regular college exercises, was, of course, acquired by candle-light; and his object in attending to it was, to render himself more thoroughly master of the Greek language than he could expect to become in the common round of studies pursued by his class. The lesson, as he advanced, was gradually increased to a much larger quantity. His eyes being seriously affected by this intense application, at such unseasonable hours, it is not improbable, that the foundation was thus early laid of that weakness in them, which caused him so much distress, during the remainder of his life.

In addition to the ordinary pursuits of the year, he devoted a considerable portion of his time to the improvement of his

handwriting; and by dint of his own exertions, attained a degree of excellence in penmanship, that has rarely been equalled. So elegant, indeed, was his writing, that it was with difficulty distinguished from the handsomest engravings. We have seen several of the Diplomas, which he wrote for his particular friends, and think some of them decidedly more beautiful than the usual copperplate impression.

This is the earliest period in which he is known to have paid any attention to poetry and music. The date of his first poetical composition cannot be precisely ascertained. Two or three specimens, however, are preserved, which bear the date of 1767, and, of course, were written when he was fifteen years of age. His attachment to music, particularly sacred music, was ardent. His voice was at once melodious and powerful; and his ear exquisitely discriminating. He began a collection of church music in the course of the year, but left it unfinished, proba-

bly because it interfered with his more severe and important pursuits.

This may with propriety be considered as the era of his excessive devotion to study, and the acquisition of knowledge. At the commencement of the year he formed a resolution, to which he faithfully adhered during the remainder of his collegiate life, to employ fourteen hours each day in close application to his studies. Such intense and unwearied diligence, with the aid of his natural genius, soon established his reputation as a scholar, and placed him among the first of his class. He received the degree of Bachelor of Arts in the year 1769, when he was a little past seventeen years of age. At the Commencement, but a single appointment was made from the class, which received the degree of Bachelors. Before giving it out, the President sent for Dwight and the late Dr. Strong of Hartford, and informed them, that in the view of the officers of College they were at the head of

the class, and equally deserving of the appointment; but as Strong was the elder of the two, it would be given to him at that time, and to Dwight when the class entered on the degree of Masters.

A short time after leaving College, he was employed to take charge of a grammar school at New Haven. In this situation he continued two years, highly esteemed as an instructor both by his pupils and their parents. This was the commencement of that course of life, which, with very little interruption, he pursued for nearly fifty years: a course of life in which Providence had peculiarly qualified him to excel. Probably few men have lived, who, in the same mode, have rendered more eminent services to mankind.

During these two years, he made great advancement in literature and science. His time was regularly divided, and occupied: —six hours in each day in school; eight hours in close and severe study; and the remaining ten hours in exercise and sleep.

In September, 1771, when he was past

nineteen, he was chosen a tutor in Yale College. In this situation he remained for six succeeding years, performing its duties with distinguished success and reputation.

When he entered upon the office, more than half the members of his class were older than himself; and the freshman, who waited upon him, was thirty-two years of age.* Notwithstanding a circumstance generally so disadvantageous, he proceeded in the discharge of his official duties with firmness and assiduity; and in a short time gained a reputation for skill in the government and instruction of his class rarely known in the former experience of the College. It ought here to be observed, that the study of the classics and of the mathematics had been for a number of years vigorously pursued, owing to the exertions of several superior men; and the discipline of the Seminary raised to a higher standard. His associates were men

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* David Bushnell, a man of strong mechanical genius, and the inventor of "the Submarine Boat."

of distinguished talents; and by their united efforts, the institution soon acquired a new and most important character. The study of Rhetoric had been, till then, in a great measure neglected. The period, from 1771 to 1777, will ever be considered as forming an era in the history of the College. Through the exertions and influence of Howe, Trumbull, and Dwight, a taste for those pursuits was excited; the effects of which have been experienced to the present time. The "art of speaking" had previously been thought scarcely worthy of attention. Of so much importance, however, was it considered by these gentlemen, that they not only taught it to their respective classes; but, from time to time, went upon the College stage to enforce their precepts by their example. Poetry was cultivated by them, especially by Trumbull and Dwight, with all the enthusiasm of genius. It was in the first year of his tutorship, at the age of nineteen, that the subject of this Memoir

commenced writing the CONQUEST OF CANAAN, a regular epic poem, founded upon the portion of sacred history to which its title refers, and which was finished in the year 1774, when he was twenty-two years of age.

No tutor was ever more faithful in the instruction of his class. His attention to their oratory has been mentioned. In addition to the customary mathematical studies, he carried them through Spherics and Fluxions, and went as far as any of them would accompany him into the Principia of Newton. He also delivered to them a series of lectures on style and composition, on a plan very similar to that contained in the Lectures of Blair, which were not published until a considerable time afterwards. His application to study during the time he remained in office was intense. He began to study so early in the morning as to require candle-light, and continued the employment until late at night.

While a tutor, he was inoculated for the small-pox. The disease affected him mildly; but, upon his recovery, he too soon resumed his former habit of severe application to study. Long before this, his eyes had been greatly weakened, and probably for that reason were more sensibly affected by the small-pox. On being subjected to such rigorous exercise, before they had recovered their natural energy, they were so far injured as to cause him, through life, a great degree of pain and embarrassment.

In the year 1772, he received the degree of Master of Arts. On that occasion he delivered, as an exercise at the public Commencement, "A Dissertation on the History, Eloquence, and Poetry of the Bible." This production, composed and delivered by a youth of twenty, on a subject then so new and of such high interest, was received by the audience with the strongest marks of approbation. A copy was immediately requested for the

Press; and it was afterwards re-published, both in this country and in Europe. We have seen it mentioned, in several instances, with very high respect on the other side of the Atlantic. It is now rarely to be met with. Those, who have read it, need not be informed, that it was an effort of no common character. It unfolded, at that early age, the bolder features of the Author's mind; and evinced uncommon maturity of judgment and taste. The style is dignified and manly, and formed by a standard truly classical. The field of thought was new in this country. The Lectures of Lowth, if then published, were not known on this side of the Atlantic; nor do we know of any work, except the Bible itself, to which the Author appears to have been indebted for his plan or his illustrations. The knowledge of criticism displayed in it is profound; the conceptions are bold and original; the images are beautiful and distinct; and the very spirit, which breathes in the Sacred Writers,

appears to animate his own mind. This was his only effort in public, which his father ever witnessed.

At a subsequent period, during his residence in College as a tutor, he engaged deeply in the study of the higher branches of the Mathematics. Among the treatises on this science, to which his attention was directed, was Newton's Principia, which he studied with the utmost care and attention, and demonstrated, in course, all but two of the propositions, in that profound and elaborate work. This difficult but delightful science, in which the mind is always guided by *certainty* in its discovery of truth, so fully engrossed his attention, and his thoughts, that, for a time, he lost even his relish for poetry; and it was not without difficulty that his fondness for it was recovered.

During the second year of his tutorship, he attempted, by restricting his diet, to remove the necessity for bodily exercise, and yet to secure himself from the dulness

incident to a full habit and inactive life. He began by lessening the quantity of his food at dinner; and gradually reduced it, until he confined himself to twelve mouthfuls. After a six month's experiment of this regimen, being still somewhat dissatisfied with its effects, and feeling less clearness of apprehension than was desirable, he confined himself for a considerable period to a vegetable diet, without, however, increasing the quantity. His other meals were proportionally light and abstemious.

After this system of study and diet had been pursued about a twelvemonth, his health began insensibly to decline, and his constitution, naturally vigorous, to give way. During the summer of 1774, he first perceived the reality of this change; but had no suspicion of the cause. Though he had suffered several distressing attacks of the bilious cholic before the College Commencement, yet after the vacation he renewed the same course of regimen and of application to study. But a short time

had elapsed before these attacks were repeated with increased violence; and his friends becoming seriously apprehensive of the consequences, informed his connections of his situation. His father, on his arrival at New Haven, found that his disorder had indeed made dreadful ravages in his constitution. His frame was emaciated; and his strength so far reduced, that it was with extreme difficulty he could be conveyed to Northampton. When he left New Haven, his friends and his pupils took leave of him as they supposed for the last time; and he had himself relinquished all hope of recovery. In the course of two months he had nineteen severe attacks of the disease. An eminent physician, whom he now consulted, after successfully administering to his immediate relief; recommended to him, among other things, a daily course of vigorous bodily exercise, as the only means of restoring his constitution to its primitive vigour. He followed his advice; and, within a twelvemonth, walked

upwards of two thousand miles, and rode on horseback upwards of three thousand. To his perseverance in this system, he was probably indebted for his recovery; as well as for the uninterrupted health and vigour of constitution, which he enjoyed for the ensuing forty years.

In the year 1774, Mr. Dwight united himself to the College church. At this time, it was his expectation to pursue the practice of law; and, towards the close of his residence in College as a tutor, his studies were directed towards that object.

The first class, which he instructed, entered on the degree of Bachelors in September, 1775; the year before the Declaration of Independence. At that time, he delivered them a "Valedictory Address," every where sparkling indeed with brilliant imagery; but every where fraught also with strong thoughts and noble conceptions. In two points of view it deserves notice. It unfolds to his pupils the duty of fixing on a very high standard of character as in-

telligent and as moral beings; in a manner which proves at once that this was literally the rule which governed his own conduct; and that he was admirably qualified to influence others to adopt it. It also communicates to them views of the growth and ultimate importance of this country, which were at once, new, noble, and prophetic.

In March, 1777, he was married to Miss Mary Woolsey, the daughter of Benjamin Woolsey, Esquire, of Long-Island, the class-mate, room-mate, and intimate friend of his father. They had eight sons; of whom six survive their father. Mrs. Dwight is still living.

In May of the same year, College was broken up. The Students left New Haven at the commencement of the vacation; and pursued their studies during the summer, under their respective tutors, in places less exposed to the sudden incursions of the enemy. Mr. Dwight retired with his class to Weathersfield, and remained with them till September. Early

in June he was licensed as a preacher, by a Committee of the Northern Association in his native county of Hampshire in the State of Massachusetts. Beside instructing his class, during the summer, he preached on the Sabbath at Kensington, a parish in Weathersfield.

The following fact is a striking proof of the respect and affection with which he was regarded by the students. It being well ascertained that the existing head of the College would relinquish his connection with it; the students as a body drew up and signed a petition to the Corporation, that he might be elected to the Presidency. It was owing to his own interference, that the application was not formally made.

He left College early in September; and soon after was appointed Chaplain to General Parsons' Brigade, which was a part of the Division of General Putnam, in the army of the United States. In the British Army and Navy, this office is too

often filled by men, who are distinguished only for their ignorance and profligacy. We are also compelled to admit that, during our late war, this was most extensively true of those who held the same stations among our own forces. But in our War of the Revolution the very contrary was the fact. The generous enthusiasm, which then pervaded the country, not only prompted our young men of honour in civil life to take the field, but induced many of our clergy of the first reputation for piety and talents to attach themselves to the staff. The soldier of the Revolution need not be told how animating were their sermons and their prayers, nor how correct and exemplary were their lives.

Mr. Dwight joined the army at West Point in October, 1777. Although the scene was entirely new to him, he was not idle nor inattentive to the business which now devolved upon him. He performed the appropriate duties of his office with strict punctuality and with uncommon

reputation. The troops, who composed the brigade, were principally Connecticut farmers; men who had been soberly educated, and who were willing to listen to the truths of the Gospel, even in a camp. On the Sabbath, they heard him with profound attention. During the week, they beheld him exerting himself as far as lay in his power to instruct them in morals and religion. Several of his discourses delivered to the whole army, owing partly to their intrinsic merit, and partly to the feelings of the times, gained him high reputation with the American Public. He also wrote several patriotic songs, which were universally popular. They were favourite songs with the soldiers, and contributed not a little to kindle their enthusiasm in the cause of freedom. One of them, his "Columbia," will not soon be forgotten. It opened the eyes of his countrymen, on a prospect new, brilliant, and delightful; and exhibited in distinct vision the rising glories of our infant empire. His con-

nection with the army enabled him to form an extensive acquaintance with many officers of distinction; and among them he had the satisfaction to rank the Commander in Chief. That great man honoured him with flattering attentions. Mr. Dwight ever remembered his kindness with lively gratitude; and entertained for his character, and services military and civil, the highest respect and veneration.

He remained in the Army a little more than a year; when the news of his father's death, which reached him near the close of October, 1778, rendered it necessary for him to resign his office, in order to console his mother under that severe affliction, and to assist her in the support and education of her numerous family. On leaving the Army, he received from his brother officers, particularly from Generals Putnam and Parsons, as well as from the soldiers of the Brigade, the most grateful testimonies of respect and kindness.

His father, in the midst of health and

usefulness, had gone in the summer of 1776 to the Missisippi, for the purpose of providing a settlement in that country for two of his sons, by whom he was accompanied. Himself, with his brother-in-law, General Lyman, had grants from the crown of a large tract of land, in the S.W. angle of what is now the State of Missisippi, comprising the present township of Natchez, and a considerable extent of adjacent country. Here he commenced a settlement under prosperous circumstances; but near the close of the following year fell a victim to the disease of the climate. He died at Natchez. His two sons, in company with the other adventurers, crossed the country through the wilderness in the dead of winter; and, after innumerable dangers and hardships, reached the seacoast of Georgia in safety. An account of this expedition will be found in the Travels of President Dwight. Rarely have we met with a more interesting or melancholy story. The original papers contain-

ing the grant were unhappily lost; and the family have never been able to substantiate their title to the land. Mr. Dwight's personal grant was a considerable part of the township of Natchez. He left a widow and thirteen children; ten of whom were under twenty-one years of age. The subject of this memoir was the eldest; and on him devolved the care of the family, at a period when the situation and circumstances of the country rendered the task peculiarly difficult and laborious. From the time of his entering on the Bachelor's Degree at College to his leaving the army, he had subjected his father to no expense for his own support. The intelligence of his death, in consequence of the peculiar circumstances of the country, did not reach the family until nearly a twelvemonth after the event had happened. Upon receiving the information, he, with as little delay as possible, removed his own family to Northampton, and undertook the performance of the new duties, which providentially

had devolved upon him, with the greatest promptitude and cheerfulness. In this situation he passed five years of the most interesting period of his life; performing in an exemplary manner the offiees of a son and a brother, and of a guardian to the younger children. Here, he was emphatieally the staff and stay of the family. The government and edueation of the children, as well as the daily provision for their wants, depended almost exclusively on his exertions. The elder as well as the younger were eommitted to his eare, and loved and obeyed him as their father. The filial affeetion, and dutiful respeet and obedienee, whieh he exhibited towards his mother, and the more than fraternal kindness with which he watched over the well-being of his brothers and sisters, deserve the most honourable remembrance. To aeeomplish this object, he postponed his own establishment for life and a provision for his family. To aeeomplish it, though destitute of property, he relinquished in

their favour his own proportion of the family estate; laboured constantly for five years with a diligenee and alacrity rarely exampled; and eontinued his paternal eare, and exertions, and liberality long after his removal from Northampton. Often have we heard his mother, who died only ten years sinee, aeknowledge, in language of eloquent affeetion and gratitude, his kindness, and faithfulness, and honourable generosity to her and to her children. The respeet whieh she felt and manifested towards him, though perhaps not his inferior in native powers of mind, resembled the affection of a dutiful ehild towards her father, rather than the feelings of a mother for her son. During this period, he laboured through the week upon the farm, and preached on the Sabbath to different vacant congregations in the neighbouring towns. He also established a school at Northampton, for the instruetion of youth of both sexes, which was almost immediately resorted to by sueh a number of pupils,

that he was under the necessity of employing two assistants. At the same time, owing to the dispersed condition of the College at New Haven, and to his established character as an instructor, a part of one of the classes in that seminary repaired to Northampton, and placed themselves under his care as their preceptor. To them he devoted his own immediate attention, until they had completed their regular course of collegiate studies. The school was continued during his residence there, and uniformly maintained an extensive and distinguished reputation. At the same time, he preached almost without intermission upon the Sabbath with increasing popularity. For about one year, commencing with the winter of 1778-1779, he supplied the vacant congregation of Westfield: the year following, that of Muddy-Brook, a parish of Deerfield; and the year after, that of South Hadley. He often mentioned it to the honour of the people of Muddy-Brook, that they

paid him for preaching, not in the depreciated currency of the country; but in specie, or wheat at the specie price, at his election. The compensation which he received for preaching, as well as the profits of his school, were all expended in the support of the common family.

A strong disposition was manifested from time to time, by the inhabitants of Northampton, to employ him in civil life. In the county conventions of Hampshire, he repeatedly represented the town; and, in connection with a few individuals, met and resisted that spirit of disorganization and licentiousness which was then unhappily prevalent in many parts of the county, and which had too visible an influence in an assembly often fluctuating and tumultuous. It was owing eminently to his exertions and those of his colleague, the Hon. Joseph Hawley, in opposition to the current of popular feeling and to no small weight of talents and influence, that the new constitution of Massachusetts was adopted by the con-

vention of the most important county in the state. Twice he consented to serve the town as their representative in the State Legislature. This was in the years 1781 and 1782, just before the close of the war of Independence; when subjects of an interesting and perplexing nature, growing out of the great controversy in which the country had so long been engaged, extensively agitated the public mind, and engrossed legislative attention. Every thing was then, in a sense, unsettled. That war had sundered not only the cords which fastened the colonies to the mother country, but those also which bound them to each other. The old foundations were, in a sense destroyed; and new ones were to be established. Many of the old laws and regulations were to be altered; and others accommodated to the state of freedom and independence, were to be devised and instituted. A sense of subordination and obedience to law was also to be cherished, instead of a spirit of licentiousness then

widely prevalent. In this situation, inexperienced as he was in the business of a politician or a legislator, he at once became one of the most industrious and influential members of that body, and was greatly admired and distinguished for his talents and eloquence. All his exertions were on the side of good order and good morals; and indicated a steady attachment to the principles of rational liberty, and decided hostility to licentiousness. On one occasion he was enabled to prove his devotion to the interests of learning. A petition for a grant in favour of Harvard College was before the Legislature. At that time such grants were unpopular. That spirit of honourable liberality, which now happily characterizes the legislature and people of that commonwealth, was then far from being universally operative. During his occasional absence from the house, the petition had been called up; and, after finding but few, and those not very warm advocates, had been generally negatived.

On taking his seat, Mr. Dwight, learning what had occurred, moved a re-consideration of the vote. In a speech of about one hour in length, fraught with wit, with argument, and with eloquence, and received with marked applause on the spot, from the members and the spectators, he effectually changed the feelings of the house, and procured a nearly unanimous vote in favour of the grant. It gave him high pleasure thus to confer an obligation on that respectable seminary: an obligation which was gratefully acknowledged by its principal officers, as well as by many others of its friends.

At this period, he was earnestly solicited by his friends to quit the profession in which he had engaged, and devote himself to public life. In the winter of 1782–83, a committee from the delegation of Hampshire, waited upon him, with assurances from the delegation, that, if he would consent, their influence should be exerted to secure his election to the Con-

tinental Congress: a place in the gift of the Legislature. The late Governor Phillips of Andover, who was his friend and fellow-lodger, though a man of distinguished piety, gave it as his own unqualified opinion that he ought to listen to these proposals and remain in civil life; assuring him, also, with several of the most influential members of both houses, of their cordial support. But he had become so thoroughly weaned from his first intention of practising law, and was so much attached to the clerical profession, and so convinced of its superior usefulness, that nothing could change his resolution to devote his life to the latter. Having preached occasionally, while attending the Legislature, in Boston and the neighbourhood, he received invitations, accompanied with flattering offers as it regarded compensation, to settle as a minister in Beverly and Charlestown; both of which, however, he declined. In the month of May, 1783, he was invited, by an unanimous vote of

the church and congregation of Greenfield, a parish in the town of Fairfield, in Connecticut, to settle as their minister. This invitation he accepted on the 20th of July, in the same year. On the 5th of November following, he was regularly ordained over that people; and for the succeeding twelve years remained their pastor.

The annual compensation which he received at Greenfield was a salary of five hundred dollars, the use of six acres of parochial land, and twenty cords of wood. They also gave him a settlement of one thousand dollars. From his extensive acquaintance with men of consideration in literature and politics throughout the country, and a native propensity to hospitality, it was very apparent that he could not expect to support a growing family, and the expenses incident to his standing in the community, upon such an income. To supply the deficiency, he immediately established an Academy at Greenfield, which he superintended himself; devoting six

hours regularly every day to the instruction of his pupils. In a short time, youths in great numbers and of both sexes, not only from various parts of New England, but from the Middle and Southern States, as well as from abroad, resorted to his school. This institution was commenced and carried on absolutely without funds, and depended solely on his own character and exertions. He supported it during the whole period of his residence there with unexampled reputation. We know of no similar institution in this country, thus dependent, which has flourished so long or to such a degree. During the twelve years of his residence there, he instructed upwards of one thousand pupils. Numbers of them were carried through the whole course of education customary at College. In his school, he adopted, to a considerable degree, one part of the Lancasterian mode of instruction; making it extensively the duty of the older scholars, who were competent, to hear the recitations of the

younger. Many of his pupils were regularly boarded in his family; so that its usual collective number was from twenty to twenty-five. It ought to be mentioned, that his female pupils were instructed in many of the higher branches of literature, which had not, here, previously been taught to their sex; and that under his auspices, on the delightful spot where he resided, began that superior system of female education which is founded on the principle, that women are intelligent beings, capable of mental improvement, and which is at present extensively prevalent. Even to this day, however, in very few of the higher female schools are they carried through the same extensive and solid course of study which was pursued by his pupils. Probably to the exertions and influence of no one individual are the ladies of our country so extensively indebted. No man thought more highly of the sex; no man loved better the company of women of refinement and intelligence; and no man did more to exalt the female character.

Beside the instruction of his school he preached steadily twice every Sabbath; and regularly visited his people. He also cultivated with his own hands a large kitchen, fruit, and flower garden. Living but a few roods from the public road, in a most delightful village, and having numerous family connections and very many friends and acquaintance, he saw and entertained an almost uninterrupted succession of company; greater, we are led to believe, than any individual whom we have known in the State. Among these were many strangers of respectability, from various and distant parts of the country. Greenfield was the resort of learning, of talents, of refinement, and of piety; and his own hospitable doors were ever open to welcome the stranger as well as the friend. We believe the instances to be rare, in which a single individual has been the centre of such extensive attraction to men of superior character, or so entirely altered the aspect of society in the regions around him.

When it is considered that, from his leaving College as a tutor, his eyes were so weak as not only to preclude him almost entirely from reading and writing, but to cause him very frequently extreme pain and distress; it will naturally be concluded, that he must have passed a very industrious and laborious life. Such, however, was his capacity for every kind of business in which he was engaged, that he was able to devote as much time as was necessary to the calls of company and friendship, as well as to perform the extra-parochial duties of a minister to his people. Previous to his settlement at Greenfield, his character as a preacher stood high in the public estimation. During the period of his residence there, he gained a reputation not often equalled in this country.

Having experienced the disadvantages of too abstemious, as well as too sedentary a life, when engaged as tutor in College, he became ever afterwards extremely attentive to his health. For the purpose of

guarding himself against the recurrence of his former sufferings in this respect, he used a great deal of bodily exercise. He not only walked and rode, but he worked steadily and vigorously in his garden, and on his land.

Being unable, from the weakness of his eyes, to write, he very early discovered that he must perform his stated duties as a preacher without notes, or abandon his profession. A very few experiments convinced him that he was able to adopt the former course; and he pursued it for many years almost exclusively. That course was, to write the heads of his discourse and the leading thoughts of which it was to be composed, and to fill up the body of it at the time of delivery. What was committed to writing occupied him but a few minutes. Under all the disadvantages which he experienced from the weakness of his eyes, and notwithstanding the variety of his avocations and duties, he composed and preached, while at Greenfield, about

one thousand sermons; which, deducting the time he was absent during that period, will differ very little from two each week.

In the year 1785, he published the "Conquest of Canaan." This work was begun, as has been remarked, when he was nineteen years of age, and finished in his twenty-third year. Proposals for printing it were issued in 1775, and upwards of three thousand subscribers procured; but the circumstances of the country, just then commencing the war of Independence, which lasted till 1783, postponed its publication. A few additions were made to the poem between that time and its appearance in 1785; but the great body of it was published as it was written in 1773.

In 1787, Mr. Dwight received the degree of Doctor of Divinity from the College at Princeton, New Jersey. He was then thirty-five years of age.

In 1791, he was appointed by the Governor of the State to preach the Elec-

tion Sermon, before the Legislature at Hartford.

In the year 1793 he published a sermon on the Genuineness and Authenticity of the New Testament; and in the following year, a poem in seven parts, called after the place of his residence, "Greenfield Hill." The Conquest of Canaan and Greenfield Hill were both re-published in England.

During his residence at Greenfield, he cultivated an extensive acquaintance and intercourse, not only with the Congregational Clergy of New England, but with many in the Presbyterian Church in New York and the States farther south. This fact often enabled him to exert an auspicious influence in removing the prejudices which unhappily existed in many of both classes; as well as in various instances directly to promote the great interests of morals and religion. Among other subjects, which early engaged his attention, was that of a more intimate union of the

Congregational and Presbyterian Churches throughout the United States. On this subject he entered into an extensive correspondence with the more influential Clergy both in Connecticut and New York. A proposition for this object was made by him, early in the year 1790, in the particular Association of which he was a member. It was carried from that body to the General Association of Connecticut, which in June of that year met at his house. That venerable body proposed it in form to the General Assembly of the Presbyterian Church and the General Convention of Massachusetts. The two former bodies appointed each a committee of three to form and establish articles of union. This committee, of whom Dr. Dwight was one, met at New Haven in September 1791, and most harmoniously and happily executed their commission. To the union then agreed on, the associated churches of Massachusetts, New Hampshire, and Vermont have since acceded. An event that

has been attended with very beneficial consequences to religion and the church.

In the year 1794, he was invited by the Consistory of the Reformed Dutch Church in the city of Albany, to remove to that place, and settle as their minister. The application was unanimous, and the compensation which they offered was considered, at the time, as liberal; but it was not accepted, for reasons which were deemed by him satisfactory.

In May 1795, the Presidency of Yale College became vacant, by the death of the Rev. Dr. Stiles. In fixing on a successor, it may with propriety be said, that towards Dr. Dwight the attention of the community was universally directed. The high reputation as an instructor, which he had gained whilst a tutor, and which he had maintained and enlarged since he left the College, was so universally known and acknowledged, that there was no difficulty in determining the question, which now devolved upon the Corporation. They

had nothing to do but to pursue the course pointed out by public opinion, which in this case was clearly and distinctly marked. Accordingly, he was, with great unanimity, appointed to fill that important and respectable station; was inaugurated in September of that year, and presided at the public Commencement; and, in December following, removed his family to New Haven. The people of his parish, with whom he had lived for twelve years in uninterrupted harmony, heard of his appointment with extreme regret. They loved their pastor; and they were proud of him; and they could not consent to give him up. Never have we known a parish part with their minister with more reluctance.

We are now entering upon a very interesting period in the life of Dr. Dwight. Owing to a variety of causes, which it is not necessary to enumerate, the state of Yale College, at the time of his accession to the office of President, was in many

respects unhappy. Destitute in a great degree of public or private patronage, its numbers were reduced, its discipline was relaxed, a looseness of moral and religious sentiment had become fashionable, and its reputation had been for some time on the decline through the community. One of the greatest evils under which it suffered, was an extensive prevalence of Infidelity, among the students. This pernicious spirit had been derived from the circumstances of the country, at the close of the preceding war. As was natural, it found easy access to the minds of a collection of youths, who were fascinated with ideas of mental as well as political independence, and who were easily induced to shake off what they considered the shackles of habit and superstition. The degree to which it prevailed may be conjectured from the following fact. A considerable proportion of the class, which he first taught, had assumed the names of the principal English and French Infidels; and were more fa-

miliarly known by them than by their own. Under circumstances like these, he entered upon the duties of his office as PRESIDENT OF YALE COLLEGE.

The talents, which he possessed for the instruction and government of youth, were now called into full exercise. A thorough reformation in the system of discipline was early commenced, and accomplished with as much expedition as the nature of the case would admit. Infidelity was assailed by argument and vanquished; and vice was disgraced, and in a great measure banished from the College.

He took upon himself the instruction of the senior class, pursuing a system, which produced the most beneficial effects. "The public," says Professor Silliman, "have been little aware of the extent and diversity of the labours of President Dwight, in this institution. He has, in fact, discharged the duties of four offices, either of which is, ordinarily, considered as sufficient to engross the time and talents

of one man. He has been charged with the general superintendence and responsibility constituting the appropriate duties of the Presidency; like his predecessors, he instructed the senior class, in their peculiar studies, but on a much more enlarged plan; he voluntarily discharged, to a great extent, the duties of a professor of Belles-Lettres, and Oratory; and he has been charged also with those of a professor of Theology."

His mode of instructing was peculiarly his own. His long experience, in this employment, had made him thoroughly acquainted with the youthful character, and enabled him to teach as well as to govern young men, with extraordinary success. "The students," says Professor Silliman, "habitually expected the senior year with much interest, as one in which they looked for the most valuable instructions: nor were they disappointed. President Dwight delighted much in the peculiar studies which it was his duty to elucidate. Al-

though these studies were prosecuted by the students in appropriate text-books, the order of which he observed in his recitations, he always thought for himself with much independence, but with a respectful deference to the opinions of men of eminence. Still the opinions of the authors in question he sometimes found reason to controvert, and while he candidly stated his own views, with the grounds of them, he enjoined upon his pupils the same independence of mind, and was willing that they too should differ from him and think for themselves. The recitations of the senior class were, in fact, although not in name, a series of familiar lectures, and the driest parts of logic and metaphysics were rendered interesting by the ample illustrations of the President; enlivened by agreeable and apposite anecdote, and by sallies of sprightliness; which, while they took nothing from his dignity, greatly relieved the tedium of long discussions.

"Into his recitations and discussions,

he also threw a vast fund of practical instruction, on almost every subject of life, manners, and human business; for few men have ever observed more carefully and extensively; few have conversed more largely, and been more in contact with the world, in all its innocently accessible points.

"His object was not only to instruct the young men under his care in the particular sciences which came before them, but to fit them, by repeated counsels, and by information pressed upon them with parental solicitude, for the various scenes into which they were to pass in life.

"In discussing the various subjects which customarily came before the senior class, especially those connected with the decision of disputed questions, it was usual for the President to assume a considerable range of statement and argument; and all those, who have had the happiness to attend on his instructions, will remember, that, not on a few occasions, his mind was

kindled with his subject; till, excited by the re-acting stimulus of his own thoughts, and communications, he has spoken even more eloquently, and with a more finished touch of feeling, than was usual in his regular written discourses.

"It was never any part of his plan merely to discharge his duty; he did it with his whole mind and heart; and thought nothing adequately done, till all was done that the case admitted of. Till the increase of professorships rendered it unnecessary, he heard the senior class recite twice as often as had been customary, and on most occasions his recitations were of double the length that would have been required."

In the year 1795, when President Dwight entered upon the duties of his office in the College, the whole number of students was one hundred and ten. Almost immediately after his accession they began to increase, and in the course of his presi-

dency amounted to three hundred and thirteen; an increase unexampled in any similar institution in this country.

It has been remarked, that at the time of his accession to the presidency, infidelity was fashionable and prevalent in the College. To extirpate a spirit so pernicious and fatal, he availed himself of an early and decisive opportunity. Forensic disputation was an important exercise of the senior class. For this purpose they were formed into a convenient number of divisions: two of which disputed before him every week, in the presence of the other members of the class, and of the resident graduates. It was the practice for each division to agree upon several questions, and then refer them to the President to select which he thought proper. Until this time, through a mistaken policy, the students had not been allowed to discuss any question which involved the Inspiration of the Scriptures; from an apprehension, that the examination of these points

would expose them to the contagion of scepticism. As infidelity was extensively prevalent in the State and in the Country, the effect of this course on the minds of the students had been unhappy. It had led them to believe, that their instructors were afraid to meet the question fairly; and that Christianity was supported by authority and not by argument. One of the questions presented by the first division was this: "*Are the Scriptures of the Old and New Testaments the Word of God?*" To their surprise, the President selected it for discussion; told them to write on which side they pleased, as he should not impute to them any sentiments which they advanced as their own; and requested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce: enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all of the members of the division, came

forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them, that their statement of facts was mistaken, or irrelevant; and, to their astonishment, convinced them, that their acquaintance with the subject was wholly superficial. After this he entered into a direct defence of the divine origin of Christianity, in a strain of powerful argument, and animated eloquence, which nothing could resist. The effect upon the students was electrical. From that moment Infidelity was not only without a strong hold, but without a lurking place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the retreats of learning ashamed and disgraced.

His system of discipline was peculiarly his own; and has, from its success, com-

manded universal approbation. The College Laws in force when he entered on the Presidency were the same which were gencrally in being before his admission to College as a student. They were compiled by President Clap from the statutes of the English Universities; were made for other times, and for a very different state of society. Without proposing in the outset any serious alterations in the written code of laws, he effectually changed the whole system of administration. The government of College became as really new, as if every statute had been altered. A single clause at the end of the Chapter on "Crimes and Misdemeanors," furnished him and his companions with authority to introduce and to justify this change, and became, in a sense, the only written law in force. The purport of this clause was, that, as the Laws of the College were few and general, the Faculty might proceed, in all cases not expressly provided for, *according to their best discre-*

tion. The intercourse between the officers and students was placed on a new footing. The latter were addressed and treated as young gentlemen; and no other marks of respect were demanded of them, than those which gentlemen of course render to each other. The distinctions between the classes, so far as they were unnecessary, and odious, were prevented. That degrading servility to which, under the authority of long established usage, the freshman class had been subjected, was abolished. The practice of inflicting fines for infraction of the laws was abrogated; and it is not known that resort was ever had to that species of punishment for absence from prayers or recitation, or for any other offence of a character not more heinous. Instead of pursuing a course which seemed only calculated to inflict a penalty on the parent, he wished to adopt one which should prevent the necessity of every kind of penalty, by preventing offences. In the room of pecuniary exactions for neglect

of study, and other violations of duty, he substituted private remonstrance. Appeals were made to the conscience of the delinquent, as well as to his hopes and fears: appeals founded on the guilt of his conduct, on his love of reputation, the happiness of his parents, and his prospects in life. These appeals were almost always successful. When they failed, early notice of this fact was given to the parent. If their united remonstrances were unavailing, the offender was privately informed, that his connection with the College had ceased. This course was principally pursued during the freshman year; at the close of which, the class was regularly relieved of those who had manifested a settled disposition to be idle and vicious. It was his sincere endeavour to save the character of the young offender. If an offence was private, its punishment, if possible, was private; and this, whether the delinquent was permitted to remain a member of College or not. Many of his pupils

can remember how kindly and honourably he conducted towards them when he had discovered their misconduct.

The system of *matriculation*, which he introduced, has proved highly efficacious and salutary. According to this system, those, who are found upon examination to possess the requisite literary attainments, do not at once become members of College. To be members in full standing, their names must be entered in the "*matriculation Book*;" and this cannot be done until they have established a fair character for correct moral deportment and application to study. Before this takes place, they are liable to be sent home at any moment. An important favour also was conferred on parents living at a distance, by requiring their children to have guardians to regulate their expenses.

He encouraged the students, especially those of the Senior Class, in all their difficulties and troubles to come to him for advice and assistance. In every such case,

the instructor was forgotten in the friend and the father. He entered into their interests and feelings just as if they were his own; and while he yielded the necessary relief, he endeared himself to them permanently by his kindness. The members of the Senior Class, who wished to engage for a season, after leaving College, in the business of instruction, applied to him regularly to procure them eligible situations. So lively was the interest, which he took in their welfare, and so willing and active his exertions in their behalf, that few such applications failed of being successful. He remembered the feelings of a young man, just leaving College, without a profession, without property, and with no means of support but the blessing of God and his own exertions. Nothing gave him higher pleasure than to encourage the heart of every youth so situated, to save him from despondence, and to open to him the road to property, to usefulness, and to honour. The number of his stu-

dents, whom he thus essentially befriended, if stated, would almost exceed belief. With others, who were in more affluent circumstances, he would enter into a free and confidential conversation on their plan of life; explain to them their peculiar dangers; and lead them to aim at eminence in their professions, and to form for themselves a high standard of moral excellence. The respect and affection manifested towards him by his pupils after leaving College, whenever they visited New Haven, as well as when they met him abroad, was a sufficient reward for all his efforts to serve them; if he had not found a still higher reward in doing good. We will only add, that his pupils familiarly spoke of him, with reference to this subject, by the most honourable appellation, "THE YOUNG MAN'S FRIEND."

There can be no higher evidence of his qualifications for the important place which he filled, than is furnished by the effects of his Presidency. Yale College was founded

by a number of pious clergymen, without property, who had little to bestow upon it but a few books on Theology. It has always struggled forward through great difficulties and embarrassments for the want of those funds, which are indispensably necessary to its prosperity. Those at a distance, who know nothing of the Institution but its extensive reputation, would indeed be astonished, were they told how small is the amount of benefactions which it has received. The men of wealth in the State where it is situated have not sufficiently realized its importance to bestow upon it their bounty. The State, also, though at times she has assisted it, has not yet rivalled the munificence of her neighbours on the North and West towards their seminaries of learning. In her public funds, she is, in proportion to her population, the richest state in the Union; yet the College, emphatically her ornament and her glory, has but too sparingly enjoyed her patronage. We have already

seen its situation, when Dr. Dwight was inducted into the Presidency. Under all these disadvantages, in his hands, and by his unwearied assiduity and exertions, and those of his companions in office, it assumed a new appearance. Its numbers increased, its discipline was revived and invigorated, its morals were purified, and its relative character greatly elevated.

The period during which he presided over the College was attended with peculiar difficulties. A general sentiment of insubordination, growing out of the political situation of the civilized world, had seized the minds of the young as well as the old. High notions of freedom and personal independence prevailed among all ages. And the first impulse, to which, in many instances, the minds of youth, as well as of men, were disposed to yield, was resistance to authority. Many of our higher seminaries of learning have witnessed its effects in scenes of riot and insurrection; which have, for the time, subverted their authori-

ty and destroyed their usefulness. Yale College wholly escaped these evils. No general combination of the students to resist its government ever occurred during his Presidency. This fact is to be ascribed to the wisdom and firmness of the President and his associates in office. He well knew, that the tranquillity of such an institution must depend on the respect and affection of the students, and the steady watchfulness of it officers. Deeply read in the human character, and emphatically so in the character of young men, he foresaw the approaches of the storm, which so extensively prevailed, and provided in season the means of defence and security. On every occasion of this kind, he derived the utmost benefit from one trait of his character, his energy; a trait which no man ever possessed in a more eminent degree. His decision and inflexibility to his purpose cannot be surpassed.

At the commencement of his Presidency the Professorship of Theology was vacant,

The Corporation proposed to appoint him in form to the office. For the first ten years he would consent to none but an annual appointment. In 1805 it was made permanent. During the whole period he preached twice every Sabbath; with almost no assistance from his brethren; and very rarely having an opportunity to exchange with the neighbouring clergy. Early in the year following his induction, he commenced the delivery of a Series of Lectures on the Evidences of Divine Revelation. This was no part of the duties of either office; but owing to the extensive prevalence of infidelity in the country at that period, he viewed it as necessary to guard his pupils against the contagion. These lectures were not written out: the weak state of his eyes forbade his employing them for such a purpose. After collecting materials for about fifty, the same difficulty compelled him to desist, and prevented him from delivering even the whole of that number. They were on a plan entirely

new; and were listened to with great interest. Had not the battle with Infidelity been fought, and the victory won, we should regret, still more than we now do, that they were left unfinished. No one, not personally acquainted with the facts, can realize how great, at this period, were his sufferings from weakness of sight. For years it was with extreme difficulty that he could read or write even a sentence. He was greatly alarmed, for a long period, with the symptoms of an approaching *gutta serena*. Repeatedly the pressure on the brain was so great as to produce momentary blindness, and obviously to threaten apoplexy. Occasionally, for weeks together, the anguish of his eyes was so intense, that it required powerful exertion to draw off his mind to any other object. And often after attempting in vain to sleep, he has risen from his bed; and, to promote a free perspiration, has walked for miles in the middle of the night.

In the prosecution of his duties as Pro-

fessor of Divinity, he early began to deliver his Lectures on Theology. His practice was to preach one on the morning of each Sabbath in term time. By this arrangement he finished the course once in four years. Thus each student, who completed his regular Collegiate period, had an opportunity to hear the whole series. He first conceived the plan of the work at Greenfield. While there, he completed it, in short notes, in about one hundred sermons; and delivered them twice to his people before his removal. At New Haven he twice went through with them in the same state; frequently, however, adding to their number, and altering their arrangement.

In 1805, when he was permanently appointed Professor of Theology, the Corporation allowed him fifty pounds per annum to employ an amanuensis. Though the compensation was trifling, yet the place was coveted, and regularly applied for, a length of time before it became vacant. He began immediately to write out these

Lectures; and wrote one a week during term time, or forty a year until they were completed. If not prevented, he commenced this task on Monday morning. His progress depended, with the exception of casual interruptions, on the rapidity of the amanuensis; which always fell short of the rapidity with which he dictated. Sometimes, though rarely, the sermon was finished in a single day; usually in the course of the second day. The remainder of the week was employed in writing his Travels, and occasional Sermons. When interrupted by company, if propriety did not forbid, he would proceed with two trains of thoughts by the hour together: conversing with the company, and also dictating to his amanuensis.

By a standing rule of the College, the President annually delivers a valedictory Sermon, on the Sabbath preceding the commencement, to the candidates for the Bachelor's Degree. Perhaps no part of his clerical labours excited more public attention, or

were listened to with a livelier interest than the Sermons delivered on these occasions.

In the year 1797, he was applied to by the General Association of Connecticut to revise Dr. Watts' Version of the Psalms; to versify such as he had omitted; and to make a selection of Hymns suited to the general purposes of public worship. The work was completed in 1800, and laid before a joint committee of that body and of the General Assembly of the Presbyterian Church; by whom it was approved, and recommended to the use of the Congregational and Presbyterian Churches throughout the United States. In the performance of this difficult task, he made alterations, of more or less consequence, in a considerable number of Dr. Watts' Psalms; and composed thirty-three entire Psalms, containing about twelve hundred and fifty lines.

From the time he recovered his health, after the severe attack of colic already mentioned, he habituated himself to a steady course of vigorous bodily exercise. While

at Greenfield, notwithstanding the multitude of his avocations, he walked, and rode on horseback, extensivcly; and constantly cultivated a large fruit and kitchen garden with his own hands. For this particular species of labour he had a high relish. His garden was distinguished for its beauty and its productiveness; for the excellence of its vegetables, the abundance and delicacy of its fruits, and the choice variety of its flowers.

Nor did the habit cease with him after his removal to New Haven. He there pursued the same course—making it his constant practice, through the whole season for gardening, to work at least an hour every morning before breakfast. In other parts of the year, he walked much and daily; rode frequently; and often, in the winter, when no other mode of exercise was convenient, he would cut his firewood. On this subjcct he exhibited the strictest uniformity and perseverance; and both by precept and cxample inculcated upon his

pupils the necessity of a similar course. With reference, in a considerable degree, to the same object, in the year 1796, he commenced journeying on horseback, or in a sulky, during the College vacations, particularly in May and September. This practice he continued through the remainder of his life, except the last year, when he was severely attacked by the disease by which it was terminated. In these various journeys, it is computed that he rode about twenty thousand miles. His excursions were chiefly confined to the New England States, and the State of New York. He experienced the highest gratification from the beauties of scenery; and scarcely a spot can be named within those limits, where those beauties are to be found in high perfection, which he did not visit and describe. For his own amusement, he took notes of the most material occurrences of his several journeys; and afterwards wrote them out for the gratification of his family. This suggested to him the idea of collecting

materials from time to time for one or more volumes of travels; in which should be comprised, not only an account of the climate, soil, mountains, rivers, scenery, curiosities, and general face of the country over which he passed; but of the state of society, of manners, morals, literature, and religion; the institutions, civil, literary, and religious; and the character of the governments and laws of the above-mentioned States. To the performance of this task, he was greatly prompted by the very unfair and illiberal accounts which are given of us by foreigners, who have done little else than caricature both the country and its inhabitants. In his opinion, also, there was something peculiar in the circumstances of this country, which would render its history interesting to the philosopher, the statesman, and the Christian. These circumstances arose from the singular character and romantic history of the aborigines; from the recent date of its settlement by civilized inhabitants; from the character,

views, and history, of its first settlers; from the advancements it had made in wealth, science, the arts, the character of its government, laws, and institutions; and, in short, from its progress in all the great objects of a civilized and Christian community, in the course of a hundred and eighty years.

On these journeys, he visited great numbers of the most intelligent and respectable inhabitants of those tracts of country over which he travelled; and derived, from his conversation with them, a great collection of facts relative to the general state of morals, manners, and religion. The information thus gained was arranged, reduced to writing, and prepared for publication: the whole forming materials for three octavo volumes. It is believed, by those who have had opportunity to examine the manuscripts, that no work has appeared, which contains so much correct information concerning the subjects of which it treats, as this. It is also believed, that

should it ever be published, it will have the effect of redeeming our national character from the abuse and calumnies which have been heaped upon it by foreign travellers.

These journeys also enabled him to form an acquaintance with great numbers of the clergy, and many other persons of a religious character, in the States through which he travelled; and to ascertain the moral and religious condition of the people. This information was of the highest moment to him, both as it respected his feelings, and his pursuits. By these means, and by his extensive correspondence, he became possessed of more knowledge, general and local, of the religious state and interests of the country, than almost any other man; and by the aid of this knowledge, he was able to originate, and still oftener to aid, the execution of very numerous and extensive schemes of charity, and benevolence.

To enumerate the various literary, char-

itable, and pious institutions, which he was active in founding, or promoting, would be a laborious employment. Some of the principal ones may be mentioned. By his exertions and influence, aided by those of distinguished men around him, "The Connecticut Academy of Arts and Sciences" was established. This was done in the year 1799; and the association was incorporated by the Legislature of that State in October of the same year. One of the great objects in view was, to procure a statistical account of Connecticut. This he had much at heart, and flattered himself he should be able to accomplish. For this purpose, the Academy printed and distributed a list of inquiries to men of intelligence throughout the State, and to encourage and stimulate others to assist in the execution of the plan. Notwithstanding the weakness of his eyes, he wrote the account of New Haven at an early date, which the Academy afterwards published. Accounts of a few other towns were fur-

nished by other gentlemen. But as it proved less easy than he imagined to obtain the performance of a task attended with some labour and no profit, the business languished in hands far less occupied than his own, and the principal object was never accomplished.

He was a zealous promoter of the establishment, and the exertions, of the Missionary Society of Connecticut;—an Institution pre-eminent in this country for its zeal and success, in the great cause for the promotion of which it was founded. To its funds, also, he was a liberal contributor —having devoted to their increase the profits of his edition of the Psalms and Hymns sold in that State. The amount of monies received from this source by the Society, exceeded one thousand dollars.

He was one of the projectors of the Society for Foreign Missions, established in the year 1809 at Boston, Massachusetts; and until his death was one of its active and influential officers.

Such was the fact, also, with regard to the Theological Seminary at Andover, in that State. From its commencement, he was one of the visitors of that school, and annually attended to the duties of his office with great engagedness and punctuality. For it, his labours, his counsels, and his prayers were ever ready; and in its prosperity he was not less interested than in that of the College over which he presided.

From the time of the establishment of the most illustrious and sublime charity that has ever engaged the attention, or drawn forth the exertions and the wealth of the pious and benevolent, "The British and Foreign Bible Society," it was the ardent wish of President Dwight to see a similar institution established in the United States. Although a friend and promoter of smaller and more circumscribed institutions, he viewed the subject on a large scale, and was strongly impressed with the idea, that a National Society would be

much more efficient, and far more extensively useful. Although he was prevented by sickness from being present at the establishment of "The American Bible Society," during the last year of his life; yet it was an object which not only met with his cordial approbation, but had the benefit of his warmest encouragement, and his earnest prayers; and it was a consoling consideration to him, that he lived to see it accomplished, and making rapid progress towards extensive usefulness and respectability.

In addition to the foregoing institutions, a long list of more confined, but active and operative societies, formed for the purposes of piety, and charity, had the benefit of his exertions, and the weight of his influence and patronage. According to his resources he contributed largely and cheerfully; his services he rendered to an extent rarely equalled in this country; and in his endeavours to promote their usefulness, and success, he was never weary.

Throughout his whole ministerial life,

and especially while head of the College, he was resorted to by clergymen, from various parts of the country, for his advice and counsel on the subject of their professional concerns. Vacant parishes applied to him for his assistance in procuring ministers. In all Associations of the clergy, local and general, of which he was a member, he was active and influential; able in devising, and firm in accomplishing measures for the advancement of religion, and for the good of the community. His services were extensively sought as a peace-maker, in removing difficulties between ministers and their people, and in restoring harmony in churches. Applications for private teachers and instructors of public schools, from almost all parts of the United States, were made to him, in immense numbers. The infant seminaries of our country often requested his assistance in the selection of their presidents, professors, and tutors. These various applications not only occupied much of his time, but

subjected him to a laborious correspondence, and to no inconsiderable expense. Yet his ardent desire to do good, by improving the education of the young, by diffusing valuable knowledge, by advancing the literary character of the country, and by promoting the prosperity of the Church of Christ, rendered these gratuitous services for others not irksome but pleasant.

During the period of his Presidency, he was often called to preach at the ordination of ministers, at the funerals of distinguished individuals, and on other public and extraordinary occasions. Many of these sermons were printed.

In every situation in life, President Dwight was distinguished for hospitality. At New Haven he was still more liable to company than at Greenfield; and very few men, in any profession, or employment, in that State, ever entertained more, and no one with more absolute kindness and liberality. A great proportion of respectable strangers, almost all clergymen

and persons of a religious character, visiting or passing through that town, were desirous of being introduced to him. It is believed, that very few, who enjoyed the opportunity, ever left him without being gratified with the interview. Notwithstanding the variety and importance of his avocations, he was never unprepared to entertain strangers, or to enjoy the conversation of his friends.

Twice during his Presidency, the Corporation thought it expedient to state the circumstances of the College to the Legislature; and to show that body the extreme inconvenience under which it laboured, for the want of buildings to accommodate the students. They had multiplied to such a degree, that about one-third of the whole number were obliged to take rooms in the town; and, of course, were placed out of the immediate inspection and control of its officers:—a state of things almost necessarily productive of evil to the Institution. He was appointed one of the agents of the

Board to present their statement. It will scarcely be believed, that these applications were unsuccessful. On both these occasions, his address to that Honourable Body was universally admired as a distinguished specimen of forensic eloquence. It drew, from all who heard it, the strongest expressions of applause.

But notwithstanding the failure of these applications, the reputation of the College was extended, and its numbers increased beyond all former example. Though in want of the requisite buildings, though chiefly destitute of funds and of patronage, it still flourished, and was considered, throughout the country, as inferior to no seminary of learning in the United States. Students from every part of the Union were to be found in it; and from some of the Southern States a great proportion of the whole number, who were educated at the North. The College thus derived, from the talents and exertions of its government, that reputation and advantage,

for which it ought, in a far greater degree, to have been indebted to the liberality of the State.

By such long-continued and unintermitted application to literary and scientifical pursuits, it would be natural to expect, that, at the age of sixty-three, his constitution would have begun to experience some marks of decay and infirmity. Such, however, was not the fact. The regularity of his habits, his temperate manner of living, and the uniform course of exercise which he pursued; all united to invigorate his constitution, and render him, at that age, more active and energetic than most men of forty. No apparent declension was discernible in the powers either of his body or his mind. His understanding was as vigorous, his imagination as lively, and his industry and exertions as uniform and efficient, as they had been at any former period. In September, 1815, he undertook a journey into the western parts of the State of New York. When he

reached Catskill, he made an excursion to the summit of the neighbouring mountains, with the same views, and for the same purposes, as he had visited so many similar objects in New England. After travelling westward, as far as Hamilton College, he relinquished the idea of proceeding farther in his journey, in consequence of the state of the roads, which had been rendered extremely heavy and disagreeable by the extraordinary equinoctial storm of that year. As usual, he preached every Sabbath on that journey, and was thought by his friends never to have discovered more force of intellect, or higher powers of eloquence, than on these occasions. This was the last journey that he ever made. On the meeting of College, in October, he resumed his customary labours in the chapel, and in the recitation room, and performed them with his usual vigour, until the month of February: when he was seized with the first threatening attack of the disease to which he finally became a victim. That attack

was severe and painful to a degree, of which those, who did not witness it, can have no conception. It made rapid and fearful ravages in a constitution which had increased in strength and firmness for more than sixty years, and which promised, to human expectation, to last to a "good old age." His patience, as well as his faith, were now brought to a most severe and heart-searching test. The pain, which he endured, and endured with unyielding fortitude, was beyond the powers of description. For several weeks, during the month of April, scarcely any hopes were entertained, either by himself, his friends, or his physicians, of his recovery. Amidst all his sufferings, not a murmur, not a repining expression, escaped from his lips. His mind was perfectly clear, and his reason unclouded. Patience under suffering, and resignation to the will of God, were exhibited by him in the most striking and exemplary manner, from day to day. His conversation was the conversation of a

Christian, not only free from complaint, but, at times, cheerful, and animated; his prayers were fervent, but full of humility, submission, and hope.

At the end of twelve weeks, his disease assumed a more favourable appearance. By surgical aid, he gained a partial relief from his distress; and his constitutional energy, still unbroken, raised the hopes of his friends, that he might recover. He was unable to preach in the chapel until after the May vacation. On the 2d of June, he delivered to his pupils a sermon, composed for the occasion, during his sickness, from Psalm xciv. 17, 18, 19. "Unless the LORD had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O LORD, held me up. In the multitude of my thoughts within me, thy comforts delight my soul." After a pertinent and solemn introduction, and an allusion to his own sickness and sufferings, the dangerous situation in which he had recently been placed,

and the little probability there was, for a time, that he should recover; he proceeded to make a practical use of the doctrine and the subject. The scene was peculiarly impressive and affecting. In no instance, during his Presidency, until then, had he been kept from his pulpit by sickness or any other cause. The change in his countenance and general appearance was great and alarming. The plan of the discourse was new, the thoughts were deeply interesting, the language plain but forcible, the manner of delivery solemn and impressive. The mind can scarcely imagine a case in which an audience, comprised of youths, full of feeling, and ardent in the pursuit of reputation and happiness, would be more deeply affected than this must have been, when hearing from the lips of their revered pastor and teacher the following truths, on the true character of worldly good.

"To him, who stands on the brink of the grave, and the verge of eternity, who

retains the full possession of his reason, and who, at the same time, is disposed to serious contemplation, all these things become mightily changed in their appearance. To the eye of such a man, their former alluring aspect vanishes, and they are seen in a new and far different light.

"Like others of our race, I have relished several of these things, with at least the common attachment. Particularly, I have coveted reputation, and influence, to a degree which I am unable to justify. Nor have I been insensible to other earthly gratifications; either to such, as, when enjoyed with moderation, are innocent; or, such as cannot be pursued without sin.

"But, in the circumstances to which I have referred, all these things were vanishing from my sight. Had they been really valuable in any supposable degree, their value was gone. They could not relieve me from pain; they could not restore me to health; they could not prolong my life; they could promise me no good in the life

to come. What, then, were these things to me?

" A person, circumstanced in the manner which has been specified, must necessarily regard these objects, however harmless, or even useful, they may be supposed in their nature, as having been hostile to his peace, and pernicious to his well-being. In all his attachment to them, in all his pursuit of them, it is impossible for him to fail of perceiving, that he forgot the interests of his soul, and the commands of his Maker; became regardless of his duty, and his salvation; and hazarded, for dross and dirt, the future enjoyment of a glorious immortality. It is impossible not to perceive, that in the most unlimited possession of them, the soul would have been beggared and undone; that the gold of the world would not have made him rich; nor its esteem honourable; nor its favour happy. For this end he will discover, that nothing will suffice but treasure laid up in heaven; the loving kindness of God; and the blessings of life eternal.

"Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe, that you will one day see them in the very light in which they have been seen by me. The attachment to them, which you strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these you have hitherto seen but one. That, gay, beautiful, and alluring as it now appears, will then be hidden from your sight; and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face, and fill you with amazement and bitterness. No longer pretended friends, and real flatterers; they will unmask themselves, and appear only as tempters, deceivers, and enemies, who stood between you and heaven; persuaded you to forsake your God; and cheated you out of eternal life.

"But no acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life, concerning which I entertained the best hopes, which I was permitted to entertain, those, which to me appeared the least exceptionable, were nothing, and less than nothing. The mercy of God, as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuation of my disease, as I was always, except when in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighbourhood of the eternal world, confidence in the Righteousness of CHRIST is the only foundation furnished by earth, or heaven, upon which, when you

are about to leave this world, you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be "to feed upon the wind, and sup up the east wind." You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the "deeds done in the body;" will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of heaven or of hell. In these amazing circumstances you will infinitely need; let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation, but "the Rock of Ages." Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things, on which you have so confidentially reposed, will recede and vanish.

To what will you then betake yourselves for safety?"

On the 17th of June, the same year, the General Association of Connecticut met at New Haven. It was a meeting of unusal interest; and he was able to be present during most of their deliberations. He rejoiced to see the actual establishment of the Domestic Missionary Society of that State for building up its waste churches; in forming the plan of which, he cheerfully lent his assistance. The year preceding was eminently distinguished for Revivals of Religion; and he listened with a heart overflowing with joy and gratitude to the account of this glorious Work of God. After the recital, the Eucharist was celebrated; and upwards of one thousand communicants, including about seventy clergymen, received the elements. He was invited by the Association to break the Bread. Though pale and enfeebled by disease, and obviously exhausted by strong emotion, he consented. His prayer,

on that occasion, was eminently humble, spiritual, and heavenly. It annihilated the distance between the Church in Heaven and the Church around him; and, for the moment, they were together. The address, which blended the affecting considerations customarily growing out of the Sacrament, with others derived from the triumphs of the Cross to which they had just been listening, left an impression on the audience, which probably will not disappear but with life.

Although the disease with which President Dwight was afflicted, and by which his life had been so seriously threatened, was not removed; yet the severity of it was so far relaxed, that he was able, through the summer, to preach steadily in the chapel, to hear the recitations of the senior class, and to attend to a class of theological students, who were pursuing their studies under his direction. Still, he was not in a situation to pass a day, without resorting repeatedly to the surgical operation,

by the aid of which he had in the first instance gained relief from his excruciating distress. But his mind was not idle during the intervals of his professional and official labours. In addition to the sermon which has been mentioned, he wrote, during this season, several Essays on the Evidences of Divine Revelation, derived from the writings of St. Paul, and on other subjects: the whole forming matter for a considerable volume. The last of these Essays was finished three days before his death. He also wrote the latter half of a Poem of about fifteen hundred lines: a work of the imagination, the subject of which is, a contest between Genius and Common Sense, on their comparative merits: the question referred to and decided by Truth. He had projected a Series of Essays on moral, and literary subjects, under the title of "The Friend," to be published, in the manner of the Spectator, once a week in a half sheet. Several numbers were written, as an exercise, for

the purpose of satisfying himself, by the experiment, how many he could compose in a given space of time, without interfering with his other duties. He had also projected a periodical publication, to combine the common characteristics of a Review and Magazine, but upon a much more extensive plan than any single work of the kind that has appeared in this country, or even in Europe. A prospectus of this publication he had drawn up; and it was his determination, had his life been spared, and his health such as would admit of it, to have commenced it without delay; engaging himself to furnish one quarter of the original matter in every number. It was, however, apparent to his friends, and probably to himself, that unless he should succeed in gaining relief from the disease which hung about him, his constitution, strong and vigorous as it was, must in the end give way to such uninterrupted pain and suffering. His patience and fortitude, and even his cheerfulness, did not forsake him;

but fearful inroads were daily making upon his strength. His mind did not lose its activity or its vigour: but his flesh and strength daily wasted so rapidly away, that it was not to be expected that he could survive many renewed attacks of the distress which his disease occasioned. He presided at the Commencement, in September, and performed the ordinary duties on that occasion.

In the six weeks' vacation, his health appeared to amend: and he was able usually to attend church, and to walk out occasionally during the week. On the 6th of October, he preached all day, and administered the Sacrament in one of the churches in the town; and in the other, in the afternoon of the 13th, before the Executive and the great part of the Legislature of the State, he bore his public solemn testimony, in the delivery of the CXXI Sermon of his System of Theology, against the unhallowed Law authorizing Divorces.

On the 3d of November, the second Sabbath in the term, he preached in the morning, and administered the Sacrament. Those who heard him will long recollect that his text was Matth. v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." It was his last Sermon; and the administration of the Lord's Supper, which followed it, his last public act as a minister of Christ.

"Although the paleness of his countenance filled every one with anxiety, it was observed," says Professor Silliman, "that he uttered himself with his usual force and animation; and in performing the Communion-service he appeared much softened and affected: nor was he sensible of uncommon fatigue in consequence of so long a service.

"He began as usual to hear the senior class, and persevered, although often with extreme inconvenience, in hearing them at intervals for three or four weeks. He

often came into the recitation-room languid, and scarcely able to support himself, expressing his intention to ask only a few questions, and then retire; but insensibly kindling with his subject, his physical system seemed temporarily excited by the action of his mind, and he would discourse with his usual eloquence and interest, and even throw a charm of sprightliness and brilliancy over his communications. He met the senior class, for the last time, on Wednesday, Nov. 27th. He caught cold, was worse from the exertion, and did not go out again.

"He still continued to hear the theological class at his house. Their last recitation was only a week before his death; his sufferings were extreme; his debility scarcely permitted him to utter himself at all; but again his mind abstracted itself from its sympathy with an agonized frame; and in a discourse of one hour and a half on the doctrine of the Trinity, he reasoned and illustrated in the most cogent and in-

teresting manner, and left an indelible impression on the minds of his pupils. It was his last effort in his delightful employment of instruction."

During his confinement, however, he was not idle; his mind was as active as when he was in sound health. Probably there are very few periods of his life, of the same length, in which he wrote more than from June to December.

He continued in this state of labour and suffering, until Tuesday the 7th of January. He had been recently afflicted by the death of his friends; the Rev. Nathan Strong, D. D. of Hartford, who was also his classmate; and the Rev. Azel Backus, D. D. President of Hamilton College, in the State of New York. Upon hearing of the death of Dr. Strong, he remarked, that the lights of his class were nearly extinguished; alluding to the death of that gentleman and those of the Rev. Charles Backus, of Somers, and the Rev. David Ely, D. D. of Huntington. With the

latter gentleman, in addition to the friendship that had subsisted between them from their youth, he had been associated with the utmost harmony, throughout the whole period of his Presidency, as a member of the Corporation of the College. On Tuesday the symptoms of his disease appeared more favourable than they had done at any time previous, and his family and physicians were led to entertain very strong hopes that it had passed its crisis, and was expcriencing a happy change. On the following morning, however, as he got out of bed, he was seized with a strong nervous affection, which shook his whole frame, and gave rise, in a short time, to the most alarming apprehensions. This paroxysm was succeeded by a high fever, and a constant propensity to drowsiness. When the physicians visited him at ten o'clock in the forenoon, they found it nccessary to bleed him. He continued strongly affected by these various symptoms through the day. His pulse was quick, his face in

some measure flushed, his brain in a considerable degree affected, and he felt a continued drowsiness, and, at times, severe turns of pain from his local disease. In the evening he became more wakeful, and the severity of his distress increased. In order to relieve him from the pain, a moderate quantity of laudanum was administered. He did not converse much on Wednesday; his excess of suffering, with the affection of the brain, put it out of his power.

He was restless a considerable part of the night, but gained an hour or two of sleep; owing probably to the opiate which he had taken. On Thursday morning he got out of his bed, was dressed, and sat in his chair through the day. He was not so much inclined to drowsiness as on the preceding day; but frequently groaned from extreme pain and distress, and did not enter much into conversation through the day. At the same time, he answered all questions put to him, with clearness

and promptitude; inquired particularly of his friends and neighbours, as they called to see him, concerning their health and that of their families; and showed the same affectionate interest in their welfare, that he had uniformly manifested through life. At evening he attempted to make his usual family prayer, and proceeded for a few minutes with clearness and propriety, but a paroxysm of pain rendered him incapable of utterance, and he desisted. This was the last attempt he made to pray in the family.

Through Thursday night, he became more disturbed and distressed, resting but little; and in the morning it was apparent, from his symptoms, generally, and the change of his countenance and voice, that his end was rapidly approaching. From the great strength of his constitution, and the peculiar excitement of his nervous system caused by his disease, and perhaps, from the effect which it had produced upon his mind, it was apprehended by his family,

that he was not aware of his approaching dissolution. The fact was, therefore, announced to him, accompanied with a suggestion, that if he had any wishes to express, or directions to give, with regard to his worldly concerns, it was to be feared that it was nccessary to attend to the subject without delay. He received the intelligence with great calmness; and as soon as his situation would permit, proceeded to express his wishes on the subjcct. Under the paroxysms of pain, his mind was more prone to wander, than it had been the two former days. It recurred, however, to a clear and unclouded state, when the paroxysm ceased. At short intervals through the day, when he was the most nearly free from pain, he conversed on various subjects in his usual manner. Subjects connected with the great objects of his labours, his desires, and his prayers, through life; the out-pouring of the Spirit of God, revivals of religion, the propagation of Christianity, and the dissemination

of the Scriptures; were not only near his heart, but, when mentioned, kindled his feelings and awakened his devotion. A day or two previous to his being taken so unwell, he had received from the Rev. Dr. Marshman, at Serampore, a very elegant printed specimen of a Chinese translation of the Scriptures. On this subject, he was peculiarly interested, and expressed himself feelingly and with force, on the progress of Evangelical Truth among the heathen.

In the course of Friday evening, at his request, the eighth chapter of the Epistle to the Romans was read to him. He listened to it with great attention, remarked upon a mistranslation in one or two places; spoke with much fervour of pious emotion on the subject of the chapter; and at the close of it, exclaimed, "O what a glorious Apostrophe!" He also made a number of remarks on the opinions and sentiments of some of the English divines, particularly

Clark and Waterland, on the doctrine of the Trinity.

The subject of his approaching dissolution was again introduced in the afternoon of that day. He said he was not aware that it was very near; that he had yet a great deal of strength; but still it might be so; as strong constitutions did sometimes suddenly give way. Upon being reminded that his religious friends would be gratified to learn his views and feelings at the prospect of death, he began to make some remarks upon the great and precious promises of the Gospel, when he was seized with a paroxysm of distress, which prevented him from proceeding. A few hours before his death, the subject was, for the last time, mentioned. He appeared to comprehend the object in view; and, though he spoke with difficulty, he answered with entire clearness; that in the extreme sickness with which he was visited in the spring, during some weeks of which he had no expectation of recovering, he had

experienced more support and comfort from religion, and the promises of the Gospel, than he had ever realized at any former period of his life. "Had I died then," said he, "that fact would doubtless have been considered as affording strong evidence of the sincerity and reality of my faith; but, as I recovered, it probably made but little impression." It was a sentiment often inculcated by him, that it was more safe to rely upon the tenor of a person's life, as evidence of the true state of his religious character, than upon declarations made upon a death-bed. In the above-mentioned remark, there is little reason to doubt that he alluded to that subject, and intended that it should apply to his former sentiments.

After this, he requested his brother to read to him the 17th of John. While listening to the latter verses of the chapter, he exclaimed, "O! what triumphant truths!" Afterwards the 14th, 15th, and 16th chapters were read to him. He

listened attentively and spoke with lively interest on various passages. His mind evidently wandered while the last chapter was reading, and it was not completed.

A few hours before his death, one of his friends observed to him, that he hoped he was able in his present situation, to adopt the language of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me—Thy rod and thy staff they comfort me." He immediately replied, "I hope so." For several of his last hours, his organs of speech were so much affected, that it was with difficulty he could articulate distinctly. Many of his words could not be understood. There is, however, no doubt, that, during that period, his mind was unclouded, and his thoughts were fixed on death and heaven. He was occupied a great part of the time in speaking, sometimes in an audible voice, and sometimes in a whisper. Repeated instances occurred in which his expressions

were clearly understood. In all of them, his language was that of prayer and adoration. The belief that he was engaged in that delightful Christian duty was confirmed by the peculiarly solemn and devotional expression of his countenance. His eyes appeared to be fixed on that celestial world, whose gates, it is humbly trusted, were just opening to receive his departing spirit into the mansions of everlasting rest, prepared for him in his Father's house. That he enjoyed the use of his reason, until a short time before his death, was satisfactorily manifested by his answer to one of his friends, who was sitting by him, and who asked him if he knew him; upon which, he immediately turned his eyes towards him, looked him full in the face, and said, "Yes," with so much distinctness, as to satisfy those who were present, that he perfectly understood the question, and the answer.

He did not appear, for several hours previous to his death, to suffer much pain;

but continued to breathe shorter and shorter, until a few minutes before three o'clock, on Saturday morning, the 11th of January, when he expired without a struggle or a groan.

The death of President Dwight spread a deep and general sorrow, not only through the State, but through New England, and extensively through the Union. Beloved by relatives, esteemed by his friends, revered by his pupils, and highly honoured by his countrymen; his loss was universally considered as a great public, as well as private, calamity. In the city where he had so long resided, and where his worth was universally acknowledged, he was sincerely and feelingly lamented. His funeral was attended on Tuesday, the 14th of January, by a large concourse of people, from New Haven and the neighbouring towns, and a respectable number of the clergy from different parts of the State. As a mark of respect, the stores and shops in the city were shut, and business sus-

pended. The scene was solemn and impressive. A deep gloom pervaded the whole assembly, and every one present felt himself a mourner. The various religious services exhibited the fullest evidence of the affection and respect which the reverend gentlemen, who officiated, entertained for his private virtues, as well as their deep sense of the loss which the church, the college, and the community, had sustained in his death. In many places, in different parts of the country, sermons were delivered on the occasion. In New York and Albany, meetings were held by the alumni of the College, resident in those cities, where various public manifestations of their sense of his virtues, their regret for his death, and their respect for his character, were exhibited. Indeed, we know of but one instance that has occurred in this country, in which such extensive public expressions of sorrow for the death of any individual, or respect for his memory, have appeared.

It cannot be expected, that the character of so great and good a man can be fully exhibited in a sketch like the present. A mere outline is all that its limits will admit.

The life of President Dwight, approaching within a few years to the duration allotted by Infinite Wisdom as the ordinary term of the life of man, passed during one of the most important periods, which has occurred since the era of Christianity. The truth of this remark will be admitted, in whatever light the subject may be considered, whether literary or scientific, political or religious. In each particular he was called to act, and in most of them a very industrious and distinguished part. In order to ascertain his true character, it may be well to view him as a man of genius and a scholar, as an instructor, as a preacher, and as a man.

For native powers of mind, he will doubtless be ranked among the first men in the history of our country. The proofs in

support of this remark, need not be sought from any individual source, or from his attainments in any single walk of literature or science. They may be found in every pursuit in which he was engaged, and be gathered in every stage of his progress from the cradle to the grave. In the acquisition of knowledge, we have seen, that the earliest efforts of his mind, even in infancy, were singular and extraordinary; and that his talents were as strongly marked at this early stage of his existence, as perhaps at any subsequent period of his life. At every school, in which he was placed, though commonly the youngest member, he was at the head of his class. In College, notwithstanding his extreme youth, and the many other embarrassments through which he had to struggle, he was surpassed by none of his companions. His acquisitions, during the eight succeeding years after he left College, although he was constantly occupied in the business of instruction, and a considerable part of the

time was afflicted with disease and debility, and in a great measure deprived of the use of his eyes, were extensive and profound, not confined to a single science, or to one branch of literature; but comprehending the mathematics and logic, the languages and philology, as well as rhetoric and poetry.

The loss of the use of his eyes, at the early age of twenty-three, is not to be regarded merely as a calamity by which he was deprived of the capacity for reading and study; but in connection with the fact, that it constantly subjected him to severe and almost uninterrupted suffering. With this insurmountable embarrassment he was obliged to struggle through life. During the great part of forty years, he was not able to read fifteen minutes in the twenty-four hours; and often, for days and weeks together, the pain which he endured in that part of the head immediately behind the eyes amounted to anguish. His life, it will be remembered was devoted to

a learned and laborious profession, and to literary and scientific pursuits. The knowledge, which he gained from books, after the period above-mentioned, was almost exclusively at second hand, by the aid of others: a process slow, tedious, and discouraging. Yet he has ever been esteemed one of the best informed men this country has produced. Industry was, indeed, one of his most striking characteristics; but it was the industry of a mind conscious of its powers, and delighting in their exercise. All his exertions were the effort of easy action. They cost no labour; and occasioned no fatigue. His perception was clear and rapid; his discernment acute; his invention rich; his taste correct and delicate; his imagination brilliant; his wit genuine; his judgment solid; his views comprehensive; and his reasoning faculties powerful and commanding. Never was a mind under better discipline. All his stores of thought were arranged in exact method, and every faculty was ready at the moment.

This was true in conversation, in his lectures to his class, and in his public addresses. No emergency, however sudden or pressing, appeared to surprise him or to find him unprepared. In repeated instances on the Sabbath, when his notes were by accident left at home, and he did not discover it until a few moments before he was to use them; he has, in the instant, taken a new subject of discourse, and formed his plan so happily, and executed it so well, that none of the audience conjectured the fact, or suspected the want of preparation. His mind always rose with the occasion, and was always equal to it. It appeared to view every demand upon it as an obvious call of God. Trusting in Him, it marched directly to its purpose, without even observing those difficulties, which might have proved insurmountable to others.

In one particular, he excelled most men of any age: in the entire command of his thoughts. Having been driven by necessity to pursue his many avocations without

the use of his eyes; his memory, naturally strong, acquired a power of retention unusual and surprising. It was not the power of recollecting words, or dates, or numbers of any kind. It was the power of remembering facts and thoughts: especially his own thoughts. When an event in history or biography, or a fact or principle in science, was once known, he appeared never to forget it. When a subject became once familiar to his mind, he rarely, if ever, lost its impression. In this respect, his mind resembled a well-arranged volume; in which every subject forms a separate section, and each view of that subject a separate page. He perfectly knew the order of the subjects; could turn to any page at will; and always found each impression as distinct and perfect as when first formed.

When engaged in the composition of sermons or any other literary performance, not only did the conversation of those around him not interrupt his course of thinking; but, while waiting for his ama-

nuensis to finish the sentence, which he had last dictated, he would spend the interval in conversing with his family or his friends, without the least embarrassment, delay, or confusion of thought. His mind took such firm hold of the subject which principally occupied it, that no ordinary force could separate it from its grasp. He was always conscious of the exact progress which he had made in every subject. When company, or any other occurrence, compelled him to break off suddenly, it would sometimes happen, that he did not return to his employment until after the expiration of several days. On resuming his labours, all he required of his amanuensis was to read the last word, or clause, that had been written; and he instantly would proceed to dictate, as if no interruption had occurred. In several instances, he was compelled to dictate a letter, at the same time that he was dictating a sermon. In one, a pressing necessity obliged him to dictate three letters at the same time.

He did so. Each amanuensis was fully occupied; and the letters needed no correction but pointing.

A single fact will exhibit in a striking light the comprehension of his mind, and the admirable method of its operations. The reader may refer to the "Analysis," at the beginning of his works, and observe how extensive, and yet how logical, is the plan of his Lectures. This Analysis was formed from the Lectures themselves, since his decease. He wrote no plan of them himself; but, in completing them, relied exclusively on the scheme of thought, which existed in his own mind. We have rarely seen any work, even of much less extent, unless some treatise on Mathematical or Physical Science, in which the perfection of mathematical arrangement is so nearly attained. It ought to be added, that the following volumes are published as they were dictated to the amanuensis; with almost no corrections except those which were owing to the mistakes of the penman, or the illegibility of his hand.

To conceive, to invent, to reason, was in such a sense instinctive; that neither employment appeared to fatigue or exhaust him. After severe and steady labour, his mind was as prepared for any species of exertion, as if he had done nothing: for the activity and sprightliness of conversation; for the closer confinement of investigation; or for the excursive range of poetry. Almost all his poetry, written subsequently to the age of twenty-three, was dictated to an amanuensis, after the unintermitted application of the day. Not unfrequently in an autumnal or winter evening, would he compose from fifty to sixty lines in this manner. The first part of his "Genius and Common Sense" is in the stanza of "The Faery Queene," the most difficult stanza in English poetry. Repeatedly has he been known to dictate four of these stanzas, or forty-four lines, in the course of such an evening; and chiefly without any subsequent corrections.

The earliest of his poctical productions,

that has been preserved, though written at the age of fifteen, bears the characteristic marks both in style and thought of his later and more mature compositions. While he was connected with the College, either as a student or a tutor, he wrote and published several small poems on various subjects, which were very favourably received at the time, and are still admired for sweetness of versification, as well as for delicacy, and purity of sentiment.

The early age at which he wrote the Conquest of Canaan is to be remembered in forming our estimate of the poem. It is not believed, that the history of English poetry contains the account of any equal effort, made at so early an age. The subject of the poem has been objected to, as not sufficiently interesting to render such a performance popular with the great body of readers. At the time of its publication, there was undoubtedly some ground for this remark. It was published a short time after the peace of 1783: a period

unhappily characterized by an extensive prevalence of infidelity, as well as of loose sentiments with regard to morals. In this state of things, no poem, founded on a Scriptural story, however meritorious in itself, however happy its plan, or brilliant its imagery, or interesting its incidents, or distinct its characters, or noble its sentiments; could fail to be in a degree unpopular; especially if breathing the purest morality, and the most exalted piety. Had its appearance been postponed to a period within the last fifteen years, during which time, infidelity has given place to a reverence for the Bible, and a general regard for the doctrines which its contains; there is little reason to doubt, that its reception would have been still more flattering to the author, and more just to its own merit as a work of genius. The Conquest of Canaan contains abundant evidence of rich invention, of harmonious versification, of a brilliant fancy, of strong powers of description, of a sublime imagination, of vigorous thought,

and of the most pure and virtuous sentiment.

In addition to his attainments in classical learning, and the sciences in general, President Dwight had acquired a vast fund of information on almost all the concerns of human life. His acquaintance with books was extensive; comprising not only those appropriate to his profession as a Minister, and his office as President of the College, but on all important and interesting subjects. He was thoroughly read in ancient and modern history, geography, biography, and travels. Few works of this description, especially those of the two last classes, escaped his attention. With the pursuits of agriculture, he was practically as well as theoretically conversant. In the cultivation of his garden he took peculiar pleasure, and displayed an uncommon degree of skill and science. Of his extensive knowledge on these subjects, his poem called "Greenfield Hill," affords satisfactory evidence. One part of that

work, entitled "the Farmer's Advice to the Villagers," contains a body of information, and of sound advice, addressed to that valuable class of men, of the utmost practical utility. In truth, it is difficult to name a subject of any considerable importance, connected with the common pursuits of men in the business of life, which he had not made the subject of accurate observation and close thought; on which he had not collected many valuable facts; or about which he was not able to communicate much that was interesting and useful.

It has been seen, that a large proportion of President Dwight's life was devoted to the instruction of youth. From the age of seventeen to sixty-four, he was scarcely ever entirely disengaged from that employment; and there were not more than two years of that period, in which he did not pursue it as his constant business. His first effort afforded a sure promise of that high degree of excellence, in this interesting employment, to which he afterwards at-

tained. In the course of his life, he assisted in educating between two and three thousand persons.

In the great change produced in the College, during his tutorship, by his efforts and those of his associates, his own exertions were of primary importance. He continued much longer in the office of tutor than they did, and, of course, had a greater opportunity to execute the plans for improvement which they had jointly devised, and put in operation.

It was unquestionably a fortunate circumstance for him, when he entered upon the Presidency, that the public had full confidence in his capacity to fulfil its duties. It is, however, to be remembered, that this confidence was not, in any measure, founded upon mere expectation, or calculation. It rested upon a thorough acquaintance with his experience and success in the arduous and difficult business of instruction. The possession of this confidence enabled him to commence his

labours in the institution according to his own ideas of usefulness and practicability; and to adopt such a course of measures as the exigency of the case required. And to his independence and energy, his industry and devotion to his duty, is the College eminently indebted for the high character to which it was elevated, amidst all its difficulties and embarrassments, at the time of his accession, and during his continuance in the office.

One of his most important qualifications, as the head of such an institution, was an intimate knowledge of the character and feelings of young men, which, by long observation, he had acquired. The possession of this knowledge, so indispensably necessary, and yet so rarely to be met with, enabled him to direct his efforts, in the administration of the government, and the application of discipline, in the most judicious and efficacious manner, to accomplish the objects in view. Those objects were, the peace and reputation of the

College, and the character and highest interests of the students. Having adopted a system, which was, in its nature and tendency, parental, he watched over the conduct and welfare of his academical children with affection and solicitude. So successful was he in the application of this system, that the youths, who were placed under his care, loved and revered him as an affectionate father. When admonition or censure, or even more severe measures, at any time became necessary; his course of proceeding was in a high degree efficacious and salutary. These admonitions and censures were delivered in a manner, affectionate, indeed, but plain and searching; and rarely failed of producing their intended effect. Many a youth, whose conduct had subjected him to the discipline of the College, has found his stubborn temper subdued, his heart melted into contrition, and himself compelled to submission and obedience, by the private, solemn, but pathetic and

eloquent remonstrances of his kind and affectionate teacher.

President Dhwigt's talents, as an instructor, were nowhere more conspicuous than in the recitation-room of the senior class.

The year commenced with the study of *Rhetoric*, in which the Lectures of Blair were the text-book. The questions naturally arising from the lesson, were first answered; and the principles of the author freely examined. This usually occupicd not more than half an hour; and was succeeded by a familiar extemporaneous lecture on the subject, which filled up the residue of the two hours commonly devoted to his recitations. This lecture was often enlivened by anecdote and humour, and interspersed with striking illustrations. It frequently exhibited lively sallies of the imagination, and occasionally high specimens of eloquence. Yet it was in fact, though not in form, a regular dissertation,

a connected chain of powerful reasoning, calculated to leave a distinct and permanent impression on the mind. When the course of Rhetoric was completed, that of *Logic and Metaphysics* succeeded; in which the regular text-books were Duncan, and Locke's Essay on the Human Understanding. After this followed *Ethics;* when Paley's Moral Philosophy was studied. In these recitations, also, a similar method was adopted. Those three courses occupied three days in the week through the year. On each of these days the class exhibited written compositions. Two more were devoted to forensic disputation. The discussions of the students were commonly written, but at times extemporaneous. When these discussions were finished, the President closed the debate, in an argument giving a comprehensive view of the question; and occupying, according to its importance, sometimes the space of half an hour, and sometimes that of several recitations. The series of questions thus dis-

cussed usually involved the more important disputable points in science, politics, morals, and theology. Many of his decisions, as specimens of reasoning, and eloquence, were not surpassed by his happiest public efforts. On Saturday, Vincent's "Exposition of the Shorter Catechism" was recited. The lesson terminated in a few minutes, and was followed by a Theological Lecture on the subject. At the close, he heard Declamations. The students regularly looked forward to the senior year as peculiarly interesting and important; in which their minds were to be disciplined and furnished for action. No compulsion was necessary to secure their presence in the recitation-room. Even those, who had previously been indolent, attended of choice. In *each* of the four courses of Rhetoric, Logic and Metaphysics, Ethics, and Theology as taught in Vincent, he spent more time in instructing his class than is customarily spent in the regular lectures of Professors in those sciences.

In addition to this, he was the stated preacher twice on the Sabbath: addressed the students at length in the Theological Chamber on Saturday evening; superintended the general administration of the College government; wrote, by the assistance of his pupils, or of a regular amanuensis, almost all the works which he ever wrote; and attended with marked punctuality to all the calls of civility and friendship. It ought here to be remembered, that, for the first twenty years of his Presidency, he was rarely able to read so much as a single chapter in the Bible in the twenty-four hours.

One important feature of his administration was the selection of his assistant officers of the Faculty. The Professorship of Theology, it has been mentioned, was occupied by himself. The others were filled with much younger gentlemen than had been usual; the education of nearly all of whom he had superintended, and with whose talents and qualifications he was

thoroughly acquainted. The advantages of this course were numerous; and the wisdom of it has been fully proved and acknowledged. The College Faculty entertained perfect confidence in one another, and entire harmony of opinion as to the system of government. The welfare of the College was a common interest, to promote which they lent their whole united influence. In its administration they always moved as one man. The experience, judgment, and energy of the President, and the active and vigorous co-operation of his younger associates, had the happiest effects on its good order and regularity, even in times the most turbulent and threatening. The consequence was, that Yale College was tranquil at a period well remembered, when almost every other public seminary in the Union was shaken to its centre.

As a Minister and Preacher of the Gospel, it is not easy to convey an adequate idea of his characteristic excellence. Hav-

ing been compelled, from the weakness of his eyes, to adopt the plan of preaching without notes; his sermons, except those designed for extraordinary occasions, were for the first twenty years chiefly unwritten. Usually, he barely noted the general divisions, and some of the most important and leading ideas. There is no doubt, that this mode had its peculiar advantages; not that his style and manner as an extemporaneous preacher were more popular and captivating, than at a later period when his discourses were written at length. When unconfined by notes, the whole field of thought was before him. Into that field he entered; conscious where his subject lay, and by what metes and bounds it was limited; and enjoying also that calm self-possession and confidence of success, which *trial* alone can give, and which every successive effort had only served to increase. Within these limits, his powers had full scope, his imagination was left to range at will, his feelings were kindled, and his

mind became in the highest degree *creative*. Its conceptions were instantaneous; its thoughts were new and striking; its deductions clear and irresistible; and its images, exact representations of what his eye saw, living, speaking, and acting. When we add, that these were accompanied by the utmost fluency and force of language, a piercing eye, a countenance deeply marked with intellect, a strong emphasis, a voice singular for its compass and melody, an enunciation remarkably clear and distinct, a person dignified and commanding, and gestures graceful and happy; we need not inform the reader, that his pulpit efforts at this period possessed every characteristic of animated and powerful eloquence. Many instances of its effects upon large audiences are remembered, and might easily be mentioned, which were most striking proofs of its power over the feelings and the conscience.

In the formation of his sermons he pursued a course in a great degree original.

Texts familiar, by common use among preachers, to the minds of his audience, would form the subject of Discourses, new, solemn, and impressive. The truth to be illustrated was often new; the arrangement and arguments were new; the images were always new; and the thoughts peculiarly his own. The very weakness of his eyes, which occasioned him so much pain and self-denial, was in some respects advantageous. He could not himself read the sermons of others. Religious books of a different class were read aloud in his family on the Sabbath. And most rarely, indeed, was he permitted to listen to the sermons of his brethren. Thus deriving no assistance from the efforts of others, he was compelled to depend exclusively on the resources of his own intellect. Happily these were rich and inexhaustible. It is probably owing to this fact, that his Sermons bear the characteristic stamp of his own mind, and are throughout in the highest sense *his own*. In this respect;

in a fair claim to originality of thought, of method, and of illustration; it is confidently believed, that the Sermons of President Dwight need not shrink from a comparison with those of any other writer.

In his extemporaneous efforts, though his fancy was ever visibly active, still it was controlled by judgment and taste. They were, indeed, more richly ornamented with imagery than most of his written sermons; yet figures were introduced not merely because they were beautiful, but for the purpose of illustration or impression. His own views of the duty of a minister of Christ in this respect are happily conveyed in several of his Discourses, and still more fully in some of his occasional Sermons. He considered him bound to forget himself, and remember nothing but the purpose for which he is sent: the salvation of his hearers. Every attempt at display, every attempt to exhibit his own talents, or taste, or fancy, or learning, in a preacher, was in his view, an obvious prostitution of

his office to private and unhallowed purposes. His rules and his conduct were in this respect harmonious.

After his appointment to the office of Professor of Theology, in 1805, when he began steadily to employ an amanuensis, he turned his attention more to writing his sermons at length. The frequent calls upon him to preach at different places, on extraordinary occasions, and a disposition to render his Systematic Discourses to the students as nearly correct and perfect as possible, probably had influence with him in the adoption of this course. His Systematic Sermons had cost him much labour and research. They were favourite Discourses with the public at large, and with his pupils; many of whom took notes of them every Sabbath. He thought, if they possessed the merit ascribed to them, that they ought to be written out. Other considerations also had their weight. He observed an increasing attachment, in some parts of the country, to a florid and highly

embellished style of composition: in his own view owing to a vitiated taste; involving a substitution of ornament for thought, and of sound for sense; and wholly subversive of the very end of preaching. This mode of writing was gaining popularity among his own pupils; and he felt desirous as far as possible to counteract it. Knowing the efficacy of a teacher's example on the conduct of those under his care, he determined carefully to avoid every thing of this nature in his own Discourses; and to subject his mind, naturally fond of imagery, to a severer discipline than it would submit to in the moment of extemporaneous effort.

The Discourses which constitute his volumes on Theology, obviously required, in this respect, as well as in others, peculiar care. Their primary object is to explain and prove the great truths of theology; and their second, to enforce them on the conscience, and show their practical influence on the heart and life. They are not

merely Theological Lectures; but are in the strictest sense Sermons. Yet as the purpose in the body of each Discourse is the discovery of truth, the use of figurative language, except for illustration, would there have been improper. In the application, it might be admitted to enforce and enhance it. The reader will, we think, admire the good sense displayed in this particular. In the division of the subject he will never find figurative language introduced. The body of the Discourse, if, as is most commonly the case, the subject be merely argumentative, is almost equally destitute of it. If, however, it be a subject rather requiring description and enhancement than proof; as in the Discourses on Heaven, on the Holy Angels, on the Creation of the Earth and of Man, on the Resurrection, the Last Judgment, and the future happiness of the Righteous; it will be seen that the Author's mind rises with his subject. Having heard those Discourses, to which we have just now referred;

we have ever viewed them as distinguished models of sacred eloquence.

The Series of Theological Sermons was written out at the close of 1809. After completing it, he wrote out many of his miscellaneous Sermons both doctrinal and practical. These were intentionally less pruned than the former, but more so than his earlier efforts. There is little reason to doubt, that these, should they ever be published, will prove more entertaining to the mass of readers, than the Discourses already published. They discover equal talent, present a greater variety of subject and of manner, and usually require less mental exertion in the perusal. Among them are the sermons preached on the Sabbath preceding the Commencement, to the candidates for the Baccalaureate. They were addressed to his immediate pupils, when just about to leave the institution; to bid an adieu to him as their instructor, and to each other as companions; and to engage in the busy scenes of life. Over their

conduct he had long watched with unremitting care; and for their present and future welfare he felt the highest degree of solicitude. They contain an accurate development of the human character, and of the temptations, follies, and vices of the world; as well as the purest moral and religious sentiments, enforced with the feeling and fervency of parental affection, and accompanied by the parting counsels of a wise and experienced preceptor and friend.

Of the Miscellaneous Sermons at large, our limits forbid us to attempt a delineation. We will mention one of them, which appears to have been conceived in a peculiarly auspicious moment; and has been eminently followed with the blessing of God. His students will realize that we intend the Discourse on Jeremiah viii. 20. "The harvest is past, the summer is ended, and we are not saved." In two instances, the delivery of it was obviously the commencement of a revival of religion among his pupils; in the first of which nearly half

of them were united to the College Church. Similar consequences have been ascribed to its delivery on two other occasions, in different places. Never have we witnessed effects on mixed audiences equally solemn and powerful, from any sermon, as in several instances, from this. Many beside his pupils ascribed to it their first impressions on religious subjects.

His Sermons were uncommonly intelligible to all classes of people. His divisions of his subject was natural, neat, and easily remembered. His style, though at times highly ornamented and elevated, was still plain and perspicuous; and his delivery, though occasionally rapid, was clear and distinct. Owing to these qualities, the illiterate, and persons of ordinary capacity, were able to understand him without difficulty.

Another characteristic of his preaching was a constant regard to practical effect. Even the sermons which compose his volumes on Theology, the object of which

was primarily to exhibit to his pupils a complete system of Christian doctrines, will be found, in their application, to have this discriminating character. It was impossible for him to enter the desk but as the herald of reconciliation. He could not fail to discover his affecting sense of the greatness of the Being who sent him, or of the infinite importance of the message which he brought. And his most obvious purpose was to accomplish the salvation of those to whom it was delivered.

It is believed, on the best evidence, that this purpose was to an unusual extent accomplished by his preaching. Immediately before the commencement of his Presidency, the College Church among the students was almost extinct; it came at last to consist of only two members, and soon after his accession, it dwindled to a single person. During the greater part of his continuance in office, it embraced at least one fourth, in various instances one third, and in one upwards of half, of the students.

Perhaps no object of contemplation afforded him higher pleasure, towards the close of life, than the number of his pupils, who had become, or were intending to become, preachers; especially when he remembered how frequently the labours of the former had been crowned with success.

In the performance of the other exercises of public worship, he greatly excelled. His manner of reading the Scriptures, and sacred poetry, was peculiarly happy and impressive. In the appropriateness, variety, fluency, copiousness, fervency, and elevation of prayer, as it regarded subjects, sentiment, and language, he was nearly without a rival. Entirely free from form, from tiresome repetition, and from lukewarmness; and under the influence of the deepest abasement and prostration of soul; his heart appeared to be melted, and "his lips to be touched as with a live coal from off the altar," when he was engaged in this sublime and delightful duty.

But his usefulness, as a Minister, was

not confined to his labours in the pulpit. He was emphatically the friend, the counsellor, and the guide of his younger brethren in the sacred profession. In the language of one of his pupils, "He was, indeed, a father to New England—her moral legislator. His life is an era in her history. To the churches of his persuasion in that country, he was a guardian, a friend, a counsellor. In the hour of trial, they found support in his firmness, assistance in his wisdom, and encouragement in his prayers. As a peacemaker, he was eminently blessed; for his advice was asked and given in the spirit of Christian humility and justice." Great numbers of the clergy, had, first or last, been his pupils: he had been their friend and adviser, as well as their instructor; and they felt the most implicit confidence in his disposition, and his capacity, to assist them in their embarrassments and difficulties. For this purpose, they resorted to him with perfect freedom, and were received by him with

the utmost kindness and respect. He entered at once into their interests and feelings; and the services which he rendered them were numerous and important. Having the advantage of long observation and experience, an extensive acquaintance with the state of the country, and the character, wants, and condition, of its inhabitants; and being the centre of application for the supply of instructors both literary and religious for a wide extent of country; he was able to adapt his opinions to the exigencies of the various cases in which he was consulted; and to furnish those, who sought it, with employment and support. Few imagine how many parishes in New England, New York, and elsewhere, have, through his agency, been furnished with clergymen.

In short, his character as a preacher may be summed up in the language of the writer last alluded to; "While he 'shunned not to declare the whole counsel of God,' he strengthened his arguments by illustra-

tions from the history of nations, and the biography of individuals. His application of Scripture doctrines and texts to the ever-varying aspect of human life; his insight into the ground-work of character, and the motives to action; his admirable sketches, as it were, with the very pencil, and in the very colouring of the inspired writers, distinguished him from the mere commentator on texts, and the sentimental moralist. Of his eloquence, as with other great orators, few can judge correctly, but those who have heard him. They will never forget him, either in this world, or the next. To simplicity in manner and matter, he added dignity; to ease he added energy; to fervour he added humility. Preaching too often seems, with ministers, the work of a day or an hour; but with him it was the work of eternity. He preached as a sinner and dying man himself: he preached as in the presence of God, and of the spirits of just men made perfect; he preached as though he saw his crown

of glory ever before him; as though he heard the Saviour saying, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' His sermons were not adorned with as many decorations of taste, and ornaments of imagination, as some other distinguished pulpit orators. But in the primary qualities of real eloquence, his sermons were eminently rich: in powerful appeals to the heart, in vivid pictures of vice and virtue, sketched from the life; in awful denunciation; in solemn remonstrance; in fervent intercession."

It remains only to view President Dwight as a man, in the various walks of private life, exhibiting the virtues which peculiarly adorn that interesting station. And, perhaps, no part of the task, which has been undertaken in this account, has been more difficult of execution. "It is rare," says Professor Silliman, who had been long and intimately acquainted with him, in private as well as in public life, "that a man, so great and splendid in the public eye, is in

private life so desirable: for to his particular friends, his society was delightful, and the only effect of long and intimate acquaintance with him was to exact towards him every sentiment of respect, admiration, and affection." "In the domestic and social circle," says another of his pupils, "Dr. Dwight will ever be remembered with the tenderest affection, and the most sincere regret." "In private society," says a third, "Dr. Dwight possessed uncommon powers to please and to instruct. With an inexhaustible stock of knowledge on almost every subject, and an ease of communication, to which a parallel can hardly be found, he easily accommodated his remarks to the character and means of improvement of those with whom he conversed; and seldom failed to excite the highest respect and admiration. From the weakness of his eyes, and his consequent inability to employ himself much in reading, except by the assistance of others, he was led to devote more of his time to the society of his friends, than, perhaps, in other

circumstances, he would have judged expedient. He ever considered the diversified conversation of a social circle, as affording the most rational, and, at the same time, the most entertaining of all amusements." "A disappointment," says a fourth, "is often felt, on our introduction to men, who have attained eminence for talents and piety. By habits of seclusion and abstraction, they have, perhaps, lost the ability to mingle, with interest, in the concerns of the passing day. It was not so with President Dwight. In his manners he was, in the highest degree, dignified, affable, and polite. Like Johnson, he shone in no place with more distinguished splendour than in the circle of the friends he loved; when the glow of animation lighted up his countenance, and a perpetual stream of knowledge and wisdom flowed from his lips. As his had been a life of observation and reflection rather than of secluded study, his acquisitions were all practical, they were all at hand, ready to enrich and adorn his conversation. In Theology and Ethics,

in Natural Philosophy and Geography, in History and Statistics, in Poetry and Philology, in Husbandry and Domestic Economy, his treasures were equally inexhaustible. Interesting narration, vivid description, and sallies of humour, anecdotes of the just, the good, the generous, the brave, the eccentric; these all were blended, in fine proportions, to form the bright and varied tissue of his discourse. Alive to all the sympathies of friendship, faithful to its claims, and sedulous in performing its duties, he was beloved by many from early life, with whom he entered on the stage, and whom, as Shakespeare says, he 'grappled to his soul with hooks of steel.' It is no small proof of his amiableness, that all who gained the most intimate access to him, whether associates, or pupils, or amanuenses, admired, revered, and loved, him most."

These various testimonies, written by so many different persons, all having the best means of judging, while they evince his

excellence in private life, also show how impossible it must be, in a sketch like the present, to give an adequate view of the character of a man so greatly distinguished in every public station which he was called to occupy, so justly admired in the circle of his friends, and so tenderly beloved in the bosom of his own family.

The purity of his sentiments and language, was equally remarkable and exemplary. In conversation he not only observed the strictest delicacy himself, in his remarks, and allusions, and anecdotes: but, by an influence, at once silent and perceptible, induced every one else to do the same. The same is true of his writings. It is believed, that in the whole of his voluminous works there cannot be found a single sentence which is not consistent with the most refined purity. Nor, after an intimate acquaintance of more than forty years, is the instance recollected in which he has been heard to utter an expression, or a thought, which would

have excited the apprehensions of innocence, or wounded the ear of female sensibility.

He was, from infancy, distinguished for the most conscientious regard to truth. This was obvious in every day's conversation. He never allowed himself to exaggerate, nor in any degree to misrepresent. In no situation, whether surprised by strong temptation, or urged by the most pressing necessity, would he sanction the slightest deviation from absolute verity. Equally sincere was he in his professions. The kindness and services which he rendered, always exceeded the expectations which he had intentionally raised. He had too much self-respect to keep any man in the dark as to his opinions or principles. He entertained none which he was not willing to communicate to the world; and his declarations concerning them were mathematically true.

No less was he remarkable for the most scrupulous regard to decorum. His man-

ners were those of the polished gentleman: characterized by ease, grace, and dignity. There was no distance, no reserve, no visible consciousness of superior intellect. His politeness was not a mere exterior. It was the great law of kindness, "Thou shalt love thy neighbour as thyself," exemplified in his daily intercourse with those around him. It was, thus, universal; appearing in his countenance, his conversation, and his conduct; exhibited equally towards persons of every condition; and delicately regarding the characters, the circumstances, the feelings, and the prejudices, of those who were present. All men were easy and happy in his company. Amidst all his avocations and labours, he was ever ready to attend to the calls of hospitality, of civility, and of friendship; calls which were multiplied upon him to an unprecedented degree, but which were never suffered to pass by unheeded. The courteousness of his manners was exemplified in his intercourse with the poor

and the humble, as well as with those in more elevated stations; by his treating them at all times with kindness, listening to their wants, and, as far as lay in his power, administering to their necessities.

His charities were unceasing, and, in proportion to his resources, rarely surpassed. The beggar at the door never went empty away. Those, who suffered in silence, he continually sought out, and sent them unsolicited relief. Those, whom the Providence of God had suddenly impoverished, never applied to him for help in vain. To religious charities, to the education of young men of piety, to the distribution of Bibles, to the support of missions, to the assistance of destitute churches, he loved peculiarly to contribute. The only privilege of the affluent, which he coveted, was the good which they might do with their wealth, and the pleasure which they might enjoy in doing it.

No man ever loved his friends with more sincerity or constancy, or with warmer af-

fection. His house, his hand, and his heart, were always open to welcome them. He never deserted them in distress; or because they were the objects of reproach and calumny. Instead of this, he chose rather to withdraw from those who attacked them, however numerous, or wealthy, or powerful. To their failings he was kind; never, by even a remote allusion, giving others reason to suppose that he observed them. Their excellencies he loved to acknowledge. The characteristics, in his view, which ought especially to govern in the choice of intimate friends, were not talents, nor learning, nor wealth, nor influence, nor polish, nor fashion: they were sincere affection, tried personal worth, and refinement of the mind. In this respect, few have been more happy. In his intercourse with his friends, and with others, all his purposes were kind, and generous, and honourable. He would not condescend to wear disguise, nor to associate with those before whom it was necessary.

Personal independence and decision of character were inwrought in the very texture of his mind. He was afraid of no man. The history of his life presented no vulnerable points; and he knew that reproach and slander could not do him injury. While he received intelligence and advice from every quarter, and would change his purpose, if a sufficient reason was given; yet without such a reason, no influence nor entreaties, no flattery nor threats, could induce him to change it. His purpose was his duty. Motives of a higher nature than any which present objects can afford, led him to embrace it; and no other motives could prompt him to relinquish it. For this, he was ready at all times, if it became necessary, to sacrifice the objects which are usually most valued;—the friendship of any friend, the civilities and courtesy of the rich, the fashionable, and the powerful, and the applause of the many. The formation of his opinions on religious subjects, he appeared ever to consider as a

transaction exclusively between God and himself. Aiming to leave other things wholly out of view, he resorted to the Bible as the perfect standard of faith; and as absolutely obligatory on the conscience; believing that his own mind was darkened by many errors, and needed the illumination of the Spirit of light. Various opinions, ardently embraced when a youth, he afterwards relinquished from a conviction that they were unfounded. His sentiments on all important religious subjects will be found in his work on Theology. What he believed to be true he would preach, in all the extent in which he received it; leaving the consequences with God. His views of Christian catholicism, and of the importance of Truth, will be found in several of his sermons. His feelings, and conversation, and conduct towards those who differed from him, were evangelically liberal. Virtue, he described as "voluntary obedience to Truth;" and vice, as "voluntary obedience to Error." He held the Scrip-

tures to be a plain intelligible Revelation of the Will of God; and every man who has them, to be equally responsible for his faith as for his practice. No considerations would induce him to be civil to Error, as such; or to narrow the distinction between Error and Truth. While he treated those whom he believed to embrace errors, even fundamental ones, with kindness; on all proper occasions, he exposed their errors without hesitation and without fear. The value of their applause and their friendship was "less than nothing," in comparison with the value of Truth, and of a clear conscience before God.

All who have attempted to draw his character have mentioned him as eminently disinterested. Few men have originated more numerous, or more important institutions or measures. Yet it is believed, that in no instance, whatever, was he even suspected to connect a private selfish end; his own personal benefit, or the advancement of any member of his family; with that

which was avowed and ostensible. The purposes which he professed were the only purposes he had in view. To accomplish them, he could not stoop to management and finesse. They were honourable purposes. He declared them with the sincerity of truth, and pursued them with the dignity of virtue. So perfectly known was his character in this respect, that the instance probably cannot be named, in which any man ventured to approach him for his assistance, in a manner which was not direct and honourable.

The love of money appears to have had no influence over his mind. He viewed wealth not as a blessing in itself, but in the good which it enabled its possessor to do to himself, his family and others. He had a right "to eat and to drink, and to enjoy the good of his labour under the sun," and to make adequate provision for his family. But the residue was vested in his hands to promote the well-being of his fellow-men. These were his principles.

Were the amount of property that he relinquished for the benefit of the Institution over which he presided to be stated; those, who know how limited were his resources, would view the degree in which they were reduced by his liberality as literally romantic.

His temper was ardent and natively impetuous; but under the discipline of kindness and of principle it had been chiefly subdued. If its impetuosity was ever manifested, it was against conduct which was base and dishonourable. If at any time, through misinformation, he had been led to form incorrect views of men or of conduct; when convinced of it, no man more cheerfully retracted his error. His ardour was daily conspicuous in his friendships, his love of rectitude, and his zeal in doing good. Though ardent, he was amiable and affectionate, and possessed an almost child-like simplicity and tenderness of heart. Never have we known the individual whose feelings were more uni-

formly or more powerfully excited by the recital of a tale of distress, of a kind and honourable action, or an account of the triumphs of the cross.

The interest which he took in the great and splendid Christian charities, which characterize the present era, was extinguished only with the lamp of life. While able to converse, the establishment, labours, and success of Bible Societies and Missionary Societies maintained their hold upon his heart. Such was the excitement which, from time to time, during the few last days of his life, the accounts of their success produced upon his mind, that it was sufficient for the moment to control the influence of his disease; to bring back his thoughts, occasionally bewildered by the intenseness of his sufferings, to entire collectedness; and to enable him to give vent to his feelings in the lively and animated language of fervent and pious gratification.

In the nearest relations of private life,

President Dwight was an example of almost all that is excellent and praiseworthy. As a son, he manifested towards his parents, on all occasions, the most dutiful and cheerful obedience, and the most reverential affection. So true is this remark, that his mother declared, a short time before her death, that she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty.—As a husband and a father, his life was eminently lovely. It was an uniform display of conjugal affection and paternal tenderness: a daily exemplification of the great principle of benevolence, "It is more blessed to give than to receive." His highest earthly enjoyment was found at the fire-side, in the bosom of his family. Their happiness was his own; and to promote it, no exertions were too great.—As a brother, it has been seen, he was affectionate and generous; supplying to his numerous brothers and sisters, as far as the nature of things would admit, the severe

loss they had sustained in the morning of their lives, in the death of an excellent father. As a friend and neighbour, let the united testimony of the various communities in which, at different periods of his life, he resided, give his character. Rarely indeed does an instance occur, in which the influence of individual example has been more beneficially experienced. It was not merely that he was kind to his neighbours, polite and hospitable to strangers, and charitable to the poor; and that as far as in him lay, he followed peace with all men;—there was a moral charm that uniformly surrounded him, which was felt in every circle, and spread its benign influence through the region in which he dwelt.

His sentiments with regard to personal religion are every where unfolded in his work on Theology; but especially in the Sermon on the Nature of Faith; in those on Regeneration; and in those on the Two Great Commandments. We have met with no other account of these subjects

which has appeared to us equally definite and satisfactory. Religion he viewed as having its seat only in the heart; and himself and all men by nature as entirely destitute of it; and remaining so voluntarily until renewed by God the Holy Ghost. Wherever it existed, he supposed it to be comprehended in Love; and proved to exist only by the fruits of Love visible in the life. His views of his own attainments as a Christian were unaffectedly humble. On this subject he was reluctant to converse; conceiving that real piety is unostentatious, and that mere professions are of little value. Rarely, if ever, has he been known to mention it when numbers were present; and not often before a single Christian friend. He never spoke of himself as a Christian. His humility in this respect was striking in his sermons and his prayers: when speaking of the Christians present, never including himself among them. His declarations on this subject, in health and in sickness, al-

ways were, that he did not *know* that he had any personal interest in the mediation of Christ; that the promises of the Gospel were great and glorious; that he was usually free from distressing doubts and apprehensions; and that his hopes were often bright and supporting. He loved retirement for religious meditation, self-examination, and secret prayer; and spent, it is believed, a portion of every day in the discharge of these duties. His prayers in the family and in public exhibited, so far as the human mind can judge, unusual evidence of contrition, self-abasement, trust, resignation, gratitude, and love. We have not known the individual whose powers to instruct or to interest in conversation were superior to his; yet it was his highest pleasure to converse on religious subjects, and where propriety permitted it, on experimental religion. Such was the state of his thoughts and feelings at all times in company, that his mind seemed willing to enter on the contemplation of

religion at every opportunity. It was not, however, mere speculation. It was a living exhibition of the various affections of piety and benevolence as they came warm from the heart.

His life was a steady course of cheerfulness, as well as of submission; and this under trials well calculated to determine the character. Probably no man, without actual experience, can realize how great a trial of patience it is, to endure pain in the eyes every day for more than forty years, uninterrupted except by the hours of sleep, and often intense and agonizing; to be deprived by it for weeks together of a great part of his necessary sleep; to be cut off absolutely from the pleasure of reading; and to be continually threatened by it with blindness, and occasionally with apoplexy. Not only, however, did he not murmur nor repine; he was resigned. He was more.—He was universally cheerful and happy; and always ready to contribute to the happiness of those around him. He chose rather to remember his

blessings than his afflictions; and felt that he had not deserved the least mercy. Nay, his very afflictions he viewed as among his greatest blessings.

Death often invaded his peace. He lost a father in the prime of life and usefulness, whom he ever mentioned with the highest reverence; three brothers at the age of manhood, whom he tenderly lamented; a mother endeared to him by every consideration which could affect the heart of filial piety; two sisters for whom he felt no ordinary warmth of attachment; and a son, a youth of fine promise, at the age of nineteen, just after he had completed his education. The effect of these repeated strokes was obviously such as a Christian should desire. Their evident tendency was to soften the heart, to subdue the will, to loosen the attachment to terrestrial good, to enliven the conscience, and to assist the soul in its assumption of the heavenly character. This was peculiarly observable of the death of his son. It occurred before the termination of a re-

markable Revival of Religion among the students of the Seminary; during which he was believed to have become possessed of personal piety. Had he lived, he intended to have been a clergyman. He died at a distance from home; and his father did not arrive in season to be present at his funeral. Rarely have we witnessed parental sorrow equally intense and permanent. Rarely could he mention his son without a faltering voice, and cheeks suffused with tears.

Those who witnessed his sufferings during the two last years of his life were not more struck with their severity, nor with the fortitude which he discovered under them, than with the marked effect of them upon his mind. Often, for months together, the pain which he endured was not only unintermitted; but, in its severest forms, spasmodical. During the continuance of these convulsions, which recurred frequently during the day, so intense was the anguish, that the sweat would roll down his forehead for many minutes to-

gether in continued streams. Yet such was his fortitude, that though compelled at times to groan from severity of distress, he never once forgot himself so far as to murmur or complain. But while these sufferings thus ravaged the body, and prepared it for dissolution, their effect upon the soul was obviously salutary. Accustomed for many years to the daily contemplation of death, he now witnessed its gradual approach with serenity and peace. In the midst of his sorrows, he found consolations "that were neither few nor small." He grew continually more and more humble, gentle, meek, and resigned; more and more disposed to give up every trust but in his Saviour. Though his intellect retained all its vigour; yet his temper became in an eminent degree that of a lovely child. His affections were exquisitely tender. Their native character seemed entirely gone, and they resembled the affections of heaven. His views, his hopes, his purposes, and his joys were heavenly; and nothing terrestrial seemed to remain

except his earthly tabernacle, which was just ready to be laid in the grave, there to rest in hope. When called to pass through the dark valley, his Shepherd appeared to be with him: his rod and his staff they comforted him. Though frequently bewildered through excess of pain, yet no distressing fear assailed him. He saw the presence of the grim Destroyer with tranquillity and hope; yielded up his soul without a struggle, and, as we trust, with undoubting confidence, found a glorious welcome into the "House not made with hands, eternal in the Heavens."

His life was eminently useful and lovely. His death was peaceful and happy to himself, but most widely and deeply lamented by his countrymen at large, as well as by his family, his many friends, and the Church of Christ. His eternity we trust will pass among angels and the spirits of the just, in their immortal progress in knowledge, happiness, and virtue.

Over the grave of President Dwight, the Corporation of the College have erect-

ed a neat marble monument, on which is the following inscription:—

Hic Sepultus jacet
Vir ille admodum reverendus
TIMOTHEUS DWIGHT, S. T. D. L. L. D.
Collegii Yalensis Præses,
et ejusdem
Sacrosanctæ Theologiæ Professor:
Qui
De Literis, de Religione, de Patria
Optime meritus;
Maximo suorum et bonorum omnium
Desiderio,
Mortem obiit,
Die XI. Januar. Anno Domini
MDCCCXVII.
Ætatis suæ
LXV.

On the Opposite Side.
Ecclesiæ Greenfieldiensis Pastor
Annos XII.
Collegii Yalensis Tutor
VI.
Præses
XXII.
Senatus
Collegii Yalensis
Hoc Saxum Ponendum
Curavit.

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