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Miscellaneous Articles.

THE EXPERIENCE OF RELIGION.

No. IV.

THE way of grace is not a formal routine of exercises, so that he who pursues it may take one step, and then ask what is the next, and the next, and so on till he reaches the end. Systematic theology is often abused both in preaching and hearing, in writing and reading, so as to give this impression. The Scripture says "believe." He who sincerely believes does everything. He *cannot* so believe without repenting; he cannot truly repent, without reforming. He cannot reform without obeying. According to our natural constitution, when one knows his offspring he loves them, he provides for them, he educates them, he performs all the duties and feels all the emotions that the consciousness of the parental tie produces, without asking about the order or arrangement of the duties and the affections. So, according to grace, one's true knowledge of Christ leads him necessarily to believe in Him, to repent, to follow Him, to confide in Him, to love Him, without a prescribed plan or system. He does all at once, though nothing perfectly. He is in fact, and by the very necessity of this true faith, a new creature. His newness consists in this very change of views and disposition as to Christ. It is a new life for him. It is a regeneration of him. It is a turning of his heart and actions to God, truth, holiness. It is a conversion of him.

Therefore regeneration is not to be spoken of, or looked for, as a separate stage of Christian experience; as if the believer passed through faith, through repentance, and other preliminaries, and *then* came to the change of heart by whatsoever name called. Inquiring persons often need to be informed that whilst the creeds and catechisms are of eminent service in giving shape and sym-

Harsh disciples thrust them back,
 From the Friend they loved so well—
 Then their hearts were nigh to break!
 How it grieved them, none can tell!

But their sorrows quickly fled,
 When they heard His welcome voice;
 O remember what He said,
 For 'twill make your hearts rejoice:
 "Hinder not My lambs to come—
 They from grace shall not be driven!
 In My bosom is their home—
 There's a place for them in heaven!"

Central Herald.

Biographical and Historical.

AUTOBIOGRAPHY AND MEMOIR OF REV. THADDEUS DOD.

INTRODUCTION.

THE attention of the Presbyterian Church has, within the last few years, been awakened to inquiries respecting the history of her early ministers. On this subject she has slumbered too long to recover what might have been done at an earlier date. Those of us, however, who remain of a generation which is fast passing away, are bound to contribute what we can to repair the neglect of those who have gone before us, and to furnish such information as we possess in reference to those laborious men who planted and nurtured the infant churches of our land.

With regard to the early Presbyterian ministers who first erected the standard of the Cross in the midst of the scattered population of Western Pennsylvania, it is well known that they left but few written records of their lives and labours, for the perusal of those who came after them. Now and then some fragmentary remains are brought to light, confirming the traditionary reports of the high standard of their piety, and the magnitude and extent of their toils and sacrifices in the cause of Christ.

The following pages, made up chiefly of memoranda of the religious experience of my venerable father, written by his own hand, with such additional particulars as were within my own knowledge, and as I have been able to collect, may contribute something towards the formation of correct views, of one who bore an important part in the early religious and educational movements in this portion of our Western Zion. These personal details are presented with much diffidence, but at the same time, with a firm conviction that they contain important and useful exhibitions of Christian and ministerial character. They moreover reveal something of the secret of the great power which the ministers of that day, and of this region, had over the hearts and the consciences of their hearers. Their deep and varied experience of the grace of God upon their own hearts, enabled them to enter into the hearts of others, and to touch those cords of human sympathy, which lie beyond the reach of men whose experimental acquaintance with these mysteries of godliness is more superficial and less profound.

If these few fragments of the personal history and experience of one of the pioneer ministers of Western Pennsylvania shall, to any extent, afford materials for future

history, or tend to recommend the religion of Christ, in its practical power over the heart, the author will be fully compensated for any labour he has taken in collecting and arranging them.

AMITY, May 29th, 1854.

C. D.

AUTOBIOGRAPHY.

In order that I may give that glory to the ever blessed God which is his due, and is my most reasonable service, I have thought, and found by experience, that it is expedient to commit my exercises, and some occurrences of His providence to me, to writing; and as God's glory is, professedly, my design, I pray that His grace may be sufficient for me—that I may do all to His glory—that I may not write anything with a desire to magnify myself in the eyes of the world, or those of my friends into whose hands these papers may fall, after I am gone to my long home, and that I may not keep back anything which may further this grand design.

THADDEUS DOD.

I was born near Newark, N. J., on the seventh day of March (O. S.), A. D., 1740. From thence my parents removed in my infancy to Mendham, Morris County, where the greatest part of my life has been spent.*

Though my parents were in low circumstances, they endeavoured to season my young mind with the knowledge of God and early piety. I was early given up to God in baptism, and often reminded of that solemn transaction, and of the obligations I was under to live to God. They often told me of my sinful and miserable state by nature, and of the necessity of regeneration and an interest in Christ; of union to him by faith; of the necessity of repentance, love to God, and new obedience; so that if I should perish in my sins, my sin and impenitence must lie at my own door.

In my fourth and fifth years, I was sent to school in the summer seasons, where I was instructed in spelling and reading, and my catechism. And as learning was ever my delight, I soon learned to read the Holy Scriptures.

In my young years, I was of a very weak and sickly constitution, much troubled with sickness and pains, which often threatened to put a final period to my state of probation on earth.

The alarming prospect of death, together with the power of a religious education, often alarmed my conscience, which would never let me go on in any known sin without severe reflections; and it is amazing how often I have gone from the commission of sin, with my conscience as it were all of a light fire.

My brother (who was older than myself) and I used to have a great deal of conversation on things of a religious nature, but neither of us, I believe, proposed any of our difficulties to any other person.

My convictions lasted thus, more or less, from the first time I had any knowledge of a future state. The thought of God's mercies through Jesus Christ would ease my mind, till some sin would break my peace again.

In the eleventh year of my age, I was sent from home to live, which was a great trouble to me, on account of leaving my brother.

Soon after this my concern for my soul decreased gradually, till I began to be the most secure in sin that ever I was.

This year I had a sore sickness, which held me all the winter, and I had little hope of ever having my health again; and when I was raised to health, it was like one rising from the grave. Notwithstanding I forgot the Lord, who had done wonders for me, yet the Lord followed me at times with strong convictions. One time I remember, as I was at work alone in the house, I had such a clear discovery of the dreadful state I was in, as made me ready to cry out, under the dismal apprehension of the wrath of an angry God. How long this held I do not remember, but I had recourse to my old expedient,—the opinion I had of the

* This was written in A. D., 1764.—C. D.

mercy of God in Christ was my only remedy. I laid hold of the benefits of Christ, without receiving Christ himself, which I believe to be the ruin of thousands of souls. They think God is very merciful through Christ; and here they rest, short of Christ and short of God's mercies, and fall a prey to His avenging justice. Here I rested quite a long time, hoping in God's mercy, and sometimes had great engagedness in duty, and great expectations of salvation. I now restrained my sinful inclinations; I read the word of God diligently, and got a good stock of doctrinal knowledge. I took at this time great delight in approaching to God. I remember one day, in particular, as I was alone looking for cattle in the woods, the delight I had was wonderful. I know not what to say of my exercises on that and many other occasions.

(And now I took to mathematical studies with some success, though with little assistance. The delight I took in them made me surmount all difficulties; and though my progress was slow, I kept close at it, and got some acquaintance with several branches.)

Thus it was with me a considerable time. I hoped in God's mercy, but was in darkness respecting my state. Many times I longed for assurance of my good estate, but I had too much of a double heart. I was much afraid to be thought religious. I sometimes thought I wanted to become religious, but other things coming in hindered. Thus I had a heart for Christ, and a heart for my idols, and could neither serve the one or the other with diligence. Thus I lived in the dark as to my state, till I had imbibed a sort of notion that there was no such thing as light, no such thing as a settled assurance of a good estate; and though I knew better, this principle worked still in my mind.

In the year 1761, I began to teach school, and consequently had more time and opportunities to prosecute my studies of mathematics, which I still did with good success.

This year I began to be more secure and easy in my state, and to go on in sin and vanity. Though I would not do those things which I thought would hurt my credit, I ran to some great excesses in sin.

The latter part of the year 1762 and beginning of 1763, was a time of the greatest mortality I have ever known in this place, several being cut down in the bloom of youth, and in the midst of their days. This put me upon more diligence in seeking the welfare of my soul. I began to think very seriously about my everlasting welfare. Now in the time of my trouble I visited God and poured out my prayers to him, as I thought, in good earnest. I set up a constant and vigorous attendance upon secret duty, and the anguish of my soul forced me to cry mightily to God, night and day, that he would have mercy upon me. I thought if I were sure of my soul's safety, I could venture down with courage to the grave. But this was my great concern—what would become of my soul. One day, as I was walking alone about business, I had a great sense of my sin and misery, and as I was going home, spent considerable time in a house which stood uninhabited a little distance from the road. I thought I then saw my sin and miserable state, and had some kind of apprehension of the mercy of God in Christ, and was, I thought, enabled to cast myself on the mercy of God, as undeserving of any favor from him, and took great satisfaction in it. I cannot say I think I had any saving discovery of the way of salvation at this time, but my hopes were much raised.

Some time before this, thinking of my being liable to everlasting punishment, and expecting to drop soon into hell, thought whether I could let go all sin? Thought I could part freely with all but one (my darling, O that it were now crucified), which put me to a stand; I could not consent to part with it forever; thought I would refrain from it, and was not willing that it should rise to too great commanding power in me; but leaving it forever, I could not be willing. Thus I reserved one sin which had got the ascendant, and has been continually a thorn in my side since. However, I restrained myself for some time. I had long endeavored to make out that it was not sinful, but never, after this, would my conscience let me alone in the commission of it. Indeed I had great light. The doctrine of God's words were plain to me, and took no small hold of me. I did not then plainly discover my partiality to sin; but by falling into it in the

manner I did afterwards, being a tempter to myself, in the very face of conscience, I must say I was partial.

I lived a considerable time in this strange manner, sometimes having great desires towards God and Christ; sometimes took great delight in approaching to God, and had much joy in the thoughts of salvation by Jesus Christ; indeed, I know not what to say of it. I took great delight in thinking, and speaking, and reading of religion. Took much delight in meditating on the joys of heaven, and the freedom from all sin there. I know not from what motive, except it be from the trouble of my conscience, and a sense of the danger to which I was exposed. I had at times (as I then thought), great desires after freedom from sin, yet had not strength to resist it. I accustomed myself to much of ejaculatory prayer, so that on all occasions I was constantly applying myself to heaven. It became so intimate with me, that I could as well abstain from my daily food, or abstain from all thought, as to keep myself from it. Yet I had not fortitude enough to declare myself to be for God, and publicly espouse his cause—was afraid anything should appear that was like religion, inasmuch as I have sometimes counteracted my own inclinations and the dictates of conscience, and thus exposed myself to much trouble of mind, to do or say something to keep the company from thinking me serious or singular. I was, and am naturally, bashful to an extreme, but more so in religion than in anything else. If I had been engaged in any religious exercises, would endeavor to have it thought I had been otherwise employed.

All this time, notwithstanding all that has been said, I have reason to believe I had plainly the mark of a hypocrite, viz., a heart for God and his ways, and a heart for sin, the world, and the flesh. Thus my heart was divided, and, I found, faulty.

About this time I was advised by some friends to the study of the languages, which I was very desirous of obtaining, and accordingly began upon the Latin Grammar at Morristown, in July 1763, where I spent nearly four months, in which time I thought of little else beside my learning, though my thoughts of eternal things did not quite leave me. I had at times great joy from the word preached by that upright servant of God, Rev. Dr. Johnes; was sometimes greatly moved under his preaching, and seemed to be in love with the ways of religion. Yet I had never entered into the spirit of the Gospel. I went on in a blind way, not knowing whither my way led. At times I had great joys and raised hopes, and thought if I could only tell the time when I was converted, it would be a great support to me, and I should think my eternity secure. This thought of not being able to tell the time of my conversion troubled my mind at times.

In the beginning of the year 1764, left my studies and went to Mendham to my old employment (teaching), still studying in the Latin at leisure hours to some profit. But alas! I now sank down to the greatest depth of security that ever I had been to my remembrance.

Some time this spring a man asked me this question, "How may a man know that he is interested in Christ?" I answered that it must be by sanctification or holiness in heart and life. I went on, talking things I knew little of; showing wherein true holiness consisted, and seemed to be carried out to uncommon lengths,—spoke the truth, I believe, but truth I was but little acquainted with. Before I had done conscience began thundering in my ears that I had been describing the new creature by such marks as I was destitute of. The application came with a power I could not resist; I was self-condemned, and soon put an end to the discourse, and went out by myself, resolving not to neglect the great duty of self-examination as I had done.

Saturday, May 19, A. D. 1764, P. M.—Heard that my father was very sick, which struck me into the greatest depth of spirit I had ever experienced on such an occasion. Went home and found it true indeed. He told me he should never see another Saturday, but seemed not in the least cast down. (When I mention this night, I may very justly take shame to myself—My God! for Jesus' sake forgive me, and give me grace to reflect on it with shame as long as I live.) My father in his sickness desired me with all the tenderness of an affectionate parent, and the serenity of a Christian, that I would pray with him—which, notwithstanding, I neglected through a horrible bashfulness of temper. Oh God! My God! grant me forgiveness. I can never forgive myself.

Lord's Day, May 20th.—Had some hope of recovery. He called me to him, and instead of upbraiding me with my neglect, he excused himself, telling me that he should never make another such request of me. The thought of his discourse at this time is enough to wound my soul.

Monday, 21st.—When he could speak, it was with cheerfulness. He seemed not in the least to fear to enter into the invisible world, but rather that it might not be the will of God to call him away at that time, but was resigned.

Tuesday, 22d.—This morning he was thought to be very near his departure from this world. He spoke more plainly, though still with difficulty. Broke out with an audible voice, "Oh blessed Jesus, why must I be thus carried through this dreadful scene." Being asked if his faith failed him when passing through the Valley of the Shadow of Death? "Oh! no," said he, "I see him before me, I have often heard of this valley, but never knew what it was till now." A little after, when in the greatest bodily pain, "Suffer me not, O my God! suffer me not to grumble at thy dealings with me. Do not I come blessed Jesus?" The nearer his dissolution approached, the more joyful he was. Being told that in a little time his soul would be released from his body, "Oh," said he, "if it might be the will of God, how glad would I be to have the time come." He departed this life about ten o'clock this evening.

Thus the Lord took from me my honoured father, Stephen Dod, but of his goodness he hath not forsaken me. He was born in Guilford, Connecticut, April 4th, A. D., 1703, as I find in MS. written by my grandfather, Daniel Dod, now in the hand of my only surviving uncle, John Dod, at Newark Mountains.

This year (1764) was the jubilee year to many souls who had been all their lives subjects to Satan. It is a time to be celebrated through all eternity. The marvellous display of His grace this year is wonderful in our eyes. He began by sending down a spirit of prayer and supplication on his own people in a remarkable manner. Mr. Johnes read us a letter from Mr. Buel, concerning the surprising work of grace begun at South Hampton, and some time in May it appeared visible at Morristown. So powerful was it, that Satan might complain that his kingdom was turned upside down. The whole congregation at Morristown was, as it were, struck at once with a mighty hand. Christians rejoiced to see it, while sinners were no longer able to hold out against the thunders of the holy, just, and good law.

The hearing of this put me in suspense.

About the beginning of July, some of our young people went down to Morristown to hear Mr. Johnes, and to inquire about the wonders that were done there, and all came home deeply wounded.

July 7th.—In much suspense I went home to mother's, who put the question home to me, whether I thought I had an interest in Christ or not? to which I knew not what answer to make. She told me of some of my friends who had great convictions of sin since they went to Morristown, and were now joyful in the Lord.

Lord's Day, July 8th.—Went early to meeting. Waited for no company, but went alone, resolved to give myself up, and hold fast deceit no longer. Met some of my young friends, who seemed quite altered, indeed. Their conversation, which formerly was frothy and vain, was now of things heavenly and divine; of the love of God and the wonders of the Gospel. W. H. was there, but in the greatest distress of mind. The others endeavoured to comfort him, telling him of the freeness of rich grace; of God's willingness to save, &c. Mr. Peppard* took his text, Job 27: 8: "For what is the hope of the hypocrite though he hath gained, when God taketh away his soul?" Now I began to see where I was. It never came home till now. After meeting, went home, resolved to retire in secret, and there expected to get ease and satisfaction. I said I would "go and shake myself as at other times;" but this would not do; it would not serve my turn then. Seeing some people at the meeting-house, I went back. There was W. H. in much the same state he was in the morning. He seemed as if he could not stir from the place. There was Mr. Thomson in much the same case

* Rev. Francis Peppard was pastor of the church at Mendham.

with myself. After some time, all the company went away but Mr. B., Mr. T., and myself. We stayed some time. Mr. B. remained with us a considerable time, and seemed loth to leave us, and we him and one another. I went home with Mr. T. All whom I saw seemed to be concerned for their souls. I saw no way to be delivered from the state I was in. My convictions and trouble of mind did not so much consist in fear of hell and eternal punishment as formerly I have had.

July 9th, 1764.—In the morning, rose early. Taking the Bible, I cast my eyes on these words, Ezek. 13: 12: "Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it?" This spoke my very case. My wall is fallen, and I might justly be upbraided for my folly in trusting thus to it. Before any of the family were up, I went out, and my sorrows gave full vent, which much eased my mind. I retired into a wood near to Mr. T.'s, as I imagined, very humble, where I behaved myself very proudly before that God who sees in secret, which I shall not soon forget.

In the forenoon went to meeting. Some business was to have been transacted, but nothing could be done. The whole assembly was in confusion, as to any business. All that could be done or heard was the need of a Saviour. Undone-ness without Christ. This was a day of divine power. Mr. B. told Mr. T. and me, he had had us much on his mind since he parted with us last night. I hope to celebrate an endless eternity with him, and that he will be amply rewarded by bounteous Heaven, though I am unable to reward his faithfulness.

This afternoon, the whole house seemed to be a "Bochim"—mourning for sin, it seemed to me, was universal through the whole congregation.

I went home again with Mr. T. This was a night of the utmost consequence to me—never to be forgotten; for, if I am not deceived, it will be matter of everlasting rejoicing. If I am deceived, it is of the same everlasting concern; for if I never discover the fatal delusion, I shall have reason to bemoan the time when I was deceived in a matter of such importance. If I should be brought to see the fallacy of my hope, and to close savingly with Christ, then I shall for ever bless the Lord, who saved me from the delusion; so that it is of the greatest importance to me and to Mr. T. We both of us thought we were enabled to close with Christ this night. And I bless God I have (though not as I ought, and then thought that I should) been in earnest for my soul's salvation. I this time received great light. I lay no stress upon any joys, or confidence of my interest in Christ. If what I had then, and from time to time since, hath not a transforming influence upon my soul, making me more and more like the blessed God, and bringing me to a conformity to His holy, just, and good law, I pray God I may discover it, and may be saved from the fatal, delusive, and treacherous heart I have in me.

July 10th, 1764.—Went with Mr. T. to D. C.'s, where we were received with much pleasure, and had some pleasant discourse upon the things of God. Went to other places, and everywhere had discourse upon the great Gospel mysteries. I would have disdained as much to have entered into discourse about the things of the world as to wallow in the dirt with the swine. The Scripture seemed new to me. Those things which seemed written for the Jews were brought home to me, and Christ was become (as I thought) my whole dependence for wisdom, righteousness, sanctification, and redemption.

In the afternoon, went to Morristown, and heard Mr. Johnes from, "O Lord, thou son of David, have mercy on me."

In the evening, went home with Mr. S. C. Had lovely discourse with him concerning the glorious things brought to light by the Gospel. No one can tell the pleasure and satisfaction I had in discourse with him.

July 11th.—Rose up with much the same temper as I lay down. With delight inexpressible we sung the 71st Psalm, "My Saviour, my almighty friend," &c. O then I was ready to say, "I shall die in my nest;" "I shall never more hear the sound of the trumpet, and the alarm of war." Went to another place where I had business. I undertook to instruct a person in mathematics, in which I had formerly taken vast pleasure, but was afraid that if I now meddled with the sciences, they would interpose between my God and my soul. I therefore under-

took it with great caution, and with my soul lifted up to heaven for direction, and to be kept from evil in it, and was carried through without any abatement of the sweet calm I had enjoyed. Went home through the woods, and had some sweet converse with God. Had great hangerings after God, the living God. Though I had great affection for my brother, and wished much to see and converse with him, had great workings of mind on his account. I could not bear to see him thoughtless and unconcerned; and having observed nothing of serious concern in him, though passing near his house, did not see him.

In the evening, met my friends again, to my great satisfaction. This evening, discovered much of the spirit of enthusiasm and blind zeal. As every mouth was full of religious discourse, nothing else being talked of, some children and young people were much encouraged to speak of it. In particular, a young girl belonging in the neighbourhood was much stirred up to discourse, which ran very high. Exhorting all persons to come to Christ, with many expressions correspondent to a heated, ignorant zeal; some very unbecoming speeches. But as the person seemed very zealous, the younger sort* defended all she said; and who ever said anything against her talk, and would have her stopped in her discourse, was thought to be a stranger to Jesus Christ, and an enemy to all righteousness. Some of my friends undertook to defend her, and told some persons that whoever opposed her was an enemy to Jesus Christ and his kingdom, and a stranger to all the power of religion, or much to this purpose. But this was soon condemned, and we never after had such irregularity in any of our meetings for religious conference.

Lord's Day, July 15th, 1764.—Went to Morristown. Heard Mr. Johnes's two sermons from Math. 6: 36. Took great delight in the word preached. Came to Mendham to hear Mr. Kennedy. Had great commotions within—Atheistical, Deistical, unbelieving thoughts, which I strove against with all my might. Was in great haste to get to Mendham, yet the hurry of my spirits brought me often upon my knees before I got there, coming by an unfrequented way, where no one saw me but He who sees in secret.

July 16th.—I feel so prodigiously hardened and confused in my mind, that I know not what answer to give any one. Am so amazed and confused, that I cannot examine my own state—cannot tell what has been and what not with me.

This afternoon, began to write an instrument of self-dedication to God, according to the advice of several divines, particularly Dr. Doddridge.

July 17th.—Very much distressed in mind. Much in doubt as to the state of my soul. Satan still follows me with most horrid thoughts—blasphemous, unbelieving. I am afraid to speak or write anything, lest it be wrong.

July 18th.—This morning my soul had such a visit from heaven that I felt myself quite turned about, and could scarcely believe that it had been with me as it had. I cannot describe it.

July 24th.—In a sweet frame. Had some freedom with God in prayer. O my God, give me preparedness to go through the solemn business of to-morrow!

July 25th, 1764.—This being the day set apart to seek the eternal welfare of my soul, and for imploring divine assistance, retired into a solitary place on the mountain. Here I made my solemn engagements in writing, and in that solemn manner entered into covenant obligations to be the Lord's. O! may divine grace be ever near for my support, without which I shall never perform one article. O my God! leave me not to a cold, dead, careless performance of duty, but help me daily to take up my cross and follow thee. Now that I am enlisted into thy service, help me to approve myself a good soldier of Jesus Christ.

July 26th.—Very sluggish. O! how can I answer to God that so soon after entering into those solemn engagements I have got to be so sluggish. It would surely surprise me if I would rightly consider it. Went into the meeting-house, which was the usual place of my retirement; got upon my knees, but could say but little.

About one half-hour after writing the above, instead of being in the same state, "while I suffer the terrors of the Lord I am distracted." Alas! where

* Not young in years, but in religious knowledge.

have I been all this time,—almost asleep. Thus am I tossed about, and know not what to do. O! that the Lord would help me from hypocrisy. I have a heart full of deceit. O my soul! deal faithfully with God and with thyself. O, the dreadful disappointment of the self-deceiving hypocrite!—waking in hell, when he shut his eyes in hopes of heaven.

Lord's Day, July 29th.—Went to Baskingridge. Heard Mr. Kennedy, from 1 John 8 : 10. "He that believeth on the Son of God hath the witness in himself." This seemed a precious summons to me. Thought I could take it to myself, and that I had the witness in myself. O, that I may not be left to deceive myself! At noon had some pleasant discourse with friends about the things of God. It was pleasant, but our happiness, or at least mine, was interrupted by a dispute, intruded upon us by a stranger, about the usefulness of philosophy; upon which I found it would not do for me to stay longer in the company, and broke abruptly from them.

July 31st.—Had some freedom, blessed be God! O, that I might have more and more! Prayers are but dry words, if I cannot find my God. O the body of sin and death there is in me! I cannot sometimes lift up my soul to God in any holy ejaculations, but some unseemly thoughts crowd in upon my mind.

Aug. 1st.—Had some apprehensions of the love of Christ; I cannot yet have enough. Duties will not satisfy. Nothing but Christ for me. Had some sweet discourse with J. B. O that God would give us grace to improve every opportunity.

Aug. 3d.—This morning enjoyed uncommon freedom at the throne of grace, and a comfortable hope that the Lord would be with me to the end. My soul seemed to shudder at the thought of the miseries of self-deceiving hypocrites; and, on the other hand, could not but exult in contemplation of the glory of heaven, and the great and glorious things which God has prepared for those that love him in sincerity. I now found more sweetness in one moment than can be in all things which the world calls great and noble.

Aug. 24th.—I would fain glorify God, but feel such an awful propensity in my nature to evil that I am almost discouraged. Lord, hold me by the right hand of thy righteousness. I shall yet perish by my own self-righteousness, except it please God to deliver me. I will wait on him. To him will I look for help. O that I might live to his praise all my days. I fear I shall be left again to fall into sin.

Lord's Day, Sept. 2d, 1764.—Heard Mr. Peppard. Went home at night, and had something of a dispute with E. B. upon some Arminian tenets. O my God! keep me from my own righteousness. I am sure I have nothing to recommend me to God, nor can have any. The sacrifice of Christ I know to be the only propitiation.

Sept. 4.—Felt burdened beyond anything I ever experienced, but went alone, and poured my complaints before my Father, who sees in secret, and, blessed be his name, had some freedom, though, alas! for my wicked heart, I am this minute I cannot tell how.

From this time had no opportunity to proceed in my diary, as I had no place of private retirement, and had always company in my school, but still went on much after the rate I had done, only that much application to mathematical studies and instructions made it a season of special barrenness.

Nov. 19th, 1764.—Went again to my studies at Morristown, in which I spent the winter, with as close application as my constitution would bear. About the middle of January was taken ill with a pain in my breast,* which was so great that it seemed as if I could not live under it; but in the midst of it I enjoyed sweet composure, and a calm contentment and resignation to God's will, and even longed for the time of my dissolution to come, having a desire to depart, and be with Christ.

* Angina Pectoris, to which he was afterwards subject, though the attacks were not so severe or so long continued.

I have often said that I would willingly undergo such a night of pain for the satisfaction I enjoyed in it.

Though having little opportunity or convenience at this time for retirement, I had many refreshing visits from on high. I had great desire to join with the Church of Christ, and in the participation of the sacrament, but was much at a loss what to do. I was satisfied it was my indispensable duty, but by reason of my unsettled condition in the world knew not where to join, here or at Mendham. While in this state of mind went to Mendham. My brother told me they had a session for examination of such as offered to join. I was entirely unresolved what to do till having seen some of my friends. My affections were so drawn out to them that I went to the session, and offered myself as follows.

Feb. 19th, 1765.—Met with my friends at the session, and was examined by Mr. Peppard and the elders of the church as to my experimental knowledge of Jesus Christ, and my fitness to approach to the sacrament of the Lord's Supper. We had a pleasant meeting. Nothing was heard in the company but heavenly things.

March 22d.—This being the day set apart as a day of prayer, in order to prepare for approaching the Lord's table, went to Mendham early in the morning, with earnest longings to be prepared to meet my Saviour in his ordinances.

Lord's Day, March 24th.—Very stormy. So much snow fell last night that it was with difficulty M. T. and I got to the meeting-house. Our expected feast was turned into mourning, and our joy into heaviness, and instead of what we expected, the common means of a preached word were denied us.

April 6th.—Went to Mendham. Heard by the way that the sacrament was administered on last Lord's day. This struck me with the thought that the Lord had brought the late storm on my account, because he would not suffer me to join with his sincere followers in such a solemnity.

June 13th, 1765.—O my soul! what art thou about to do? The most solemn action that can be done by mortals. To transact business which will have an influence upon a never-ending eternity! Meditate, O my soul! upon the greatness of that God with whom thou hast to do. Who is jealous for his honour? A consuming fire to the workers of iniquity. Approach to him with reverence. Meditate upon thy own unworthiness of any mercy, and how much thou hast merited everlasting destruction from his presence.

June 15th.—Went to Mendham with raised expectations. Was much encouraged by seeing some persons newly awakened, and in deep concern for their souls, and was much in hopes that their convictions might issue in a sound conversion.*

Lord's Day, June 16th, 1765.—And now the day I had so much longed for was come. In the morning had some enlargement in secret prayer, and my expectations were raised very high; but alas! my hopes were much blasted; I trusted too much in my own frames, and it pleased God, in the very time when I expected the sweet tokens of his love, to lay me down, as it were, out of his arms, and to hide his glories from me, and I immediately sunk down into a care-less frame, having seemingly no life. O my soul! thought I, it is very just. No soul can tell the shame I felt. Remained in this frame all the afternoon. I write this for a perpetual monitor to my own soul, that as often as I look over these lines I may remember that without Christ I can do nothing.

Friday, June 21st.—All this week went mourning without the light, pressed down under the weight of sin and guilt. The comfort which should relieve my soul is far from me. When I attend to secret duties, my heart runs from me, even in God's presence. *Deus mi, Deus mi, cur me reliquisti?* This morning received better satisfaction. P.M. Had some discourse with my brother Lebbeus, who came to be much troubled with fear, that all his hope of an interest in Christ was a delusion.

Aug. 1st.—Retired in secret, and found myself hardened beyond expression. It was with the greatest reluctance I performed the duty. Could only bewail my little taste for divine things.

Aug. 15th, 1765.—Thanks be to God who this day hath been gracious to me,

* I cannot think that any of them have answered my expectation. October, 1766.

and hath delivered my life from the grave.* To thee, O God! do I desire solemnly to renew my dedication of myself, resolving by thy grace to devote to thee and to thy service that life which hath been thy care this day in a special manner.

Aug. 19th.—Met some friends at Deacon Lum's to consult about some private meetings we talked of setting up. Found I loved too well to have my own way. (I had set my heart much upon the meeting, and had written a covenant to be signed by the members of the meeting, but we were overruled by the other party, to my no small grief, and I am apt still to think to the decay of vital piety.—April, 1768.)

Lord's Day, Sept. 1st. Mr. Johnes administered the Lord's Supper. A good day, I doubt not, to many. This, O my soul, is encouragement to me, to wait on the Lord in his ordinances, although I had not that comfortable visitation the last time as I desired.—Then I thought I had entirely lost the good of that ordinance; but to God's praise I desire to remember it with humility of soul, and, knowing that God is the searcher of hearts, to record it to his glory (though I cannot but reflect upon my deficiencies), that the designs of that ordinance are better answered than had my desires been fulfilled at that time. O God! my exceeding joy, blessed, blessed be thy name, that thou knowest how to feed thy people while in this wilderness, with honey out of the rock, and oil out of the flinty rock, and to lead them by unknown and mysterious ways, to the fruition of that which eye hath not seen nor ear heard—to those rivers of pleasure which flow at thy right hand in inexhaustible streams. . . . Look forward, O my soul, to that day, that joyful day when thou shalt stand complete in the Redeemer.

Lord's Day, Sept. 15th.—This day my soul got a refreshment in participation of the Lord's Supper; but was not entirely divested of very unfit thoughts, with which I was very much disturbed, and which would sometimes crowd into my mind with violence. But, blessed be God, I here found his grace to be sufficient for me, and was led to place my trust more firmly in him, and distrust myself the more.

Sept. 19th.—A grievous war within and no strength to withstand my enemies. No heart to ask assistance from above. Surrounded with formidable enemies, and no visible way to escape. Who shall deliver me from the body of this death?

Mr. Peppard told me I studied too hard: he said I looked pale; and well I might. Had he known how it was within, he would not have wondered that my countenance was changed.

October 3d, Evening.—The descending sun casts a radiant lustre upon the clouds which hang over the western sky; with what amazing splendour do they appear, far surpassing the works of art. Yet with all this beautiful and splendid appearance with which they show themselves to the eye, they hinder the sweet influences of the sun from me, and if seen in any other point of light would appear black and dismal. If placed upon the wings of the morning, I should fly beyond, and look back upon those clouds which now shine with such unrivalled splendour, they would look as black and ugly as those in the east do now. Such are all my flesh-pleasing sins. How pleasing soever they may appear, however tempting they may look when gilded over with their false gloss, yet they hinder the refulgent beams of the sun of righteousness from shining on me, and when looked upon in the light of God's law, appear vile and hateful; and whatever inducement sinful pleasures may offer by the prospect of delight or gain in the commission, say, O my soul, canst thou take any pleasure in the retrospect?

October 16th, 1765.—At catechetical lecture. Answered concerning communion with God in duty. But alas! I know but little about it. I feel that my sins have separated between me and my God, and at this time I am at an awful distance from him.

* The case referred to is this. He had gone into the water with some other young persons. One of them wished to know how deep it was. Being an expert swimmer, he let himself down, and one of his feet became fastened among some roots, from which he was unable to extricate it for some time, and not until he put down his hands to feel the position. He remained under water till his companions had despaired of seeing him rise.

Lord's Day, Oct. 20.—Spent this day in a very unbecoming manner, by a too inconsiderate compliance with one who had done me many kind offices. In the evening spent some time in reflection (for I cannot call it prayer), and was confounded by some such thoughts and suggestions as these, "O how religious you will be now; but how have you spent the day?" "Don't be such a hypocrite as to go to prayer now. God will despise your mock devotion."

Monday, Nov. 4th.—Visited with some freedom in secret. Alas, how much have I been wanting in secret prayer. Surely, if the Lord designs ever to have mercy upon me, he will revive me in this respect.

Dec. 21st, 1765.—Alas! how am I alienated from the life of God through the ignorance that is in me. How little do I know of God: I long for the knowledge of God and Jesus Christ whom he has sent. I cannot but renew my request—my Heavenly Father make me holy as thou art holy. . . . I believe the Lord is faithful, who will keep what I have committed to him against that day. And if I know my own heart, I would not miss singing the song, "To him who hath loved me and washed away my sins in his own blood," for ten thousand of the kingdoms of this world and the glory of them. But O, thou tremendous Jehovah, before whom all things are naked and open, who penetratest hypocrisy and knowest the secrets of all hearts, I pray for sincerity. I would plead with thee for the passion's sake of thy dear Son, if ever thou wast well pleased with him, that thou wouldst not suffer me to write, as my exercises, anything but the real thoughts and affections, the desires and workings of my own soul. Let no flowery expression lead me astray. Let no corrupt design lead me aside from the path of simplicity and truth. Let my aim be thy glory and my own comfort and everlasting welfare. And do thou, O God! prosper the design.—Amen.

Dec. 23d.—Had some sweet discourse with a Christian friend from Mendham. Then did my soul long to put off this tabernacle. O how did we anticipate those eternal anthems of praise which we expect in a little time to sing to the harps of God upon Mount Zion. Then did I long to be freed from all sin, and to see the object of my desires without this dimming glass. Hasten, O Lord! these intervening years.

Dec. 24th.—Waked this morning with something of that life in my soul with which I lay down, though much abated.

Dec. 26th.—My God and my all, I beseech thee, show me thy glory as it shines in the face of Jesus Christ. . . . and let it be a transforming view.

Dec. Ultimo and Anni Ult.—O my soul, another of thy years has come to a close. How swiftly do they fly. And say now, art thou ready, if this night were to put a close to the time of thy sojourning here? Couldst thou calmly meet thy Judge, and bid death a hearty welcome? If not, what makes thee start back? Is it a secret distrust of the sufficiency of thy Saviour's merits, or of the promises of God in him? Or is it some unmortified sin which clings fast to thee, and gives thee reason to fear thou art not in Christ? O (*protinus ait anima*), I can trust my everlasting all upon my Saviour. I can and desire to cast myself upon him—and I believe all the promises of God are in him yea and amen; but when I view this monster in my breast my heart misgives me.

Jan. 7th, 1766.—Encompassed with great darkness. And well I may; I fear I never had the true light shining in my soul.

Jan. 14th.—In much doubt as to my eternal interest. Much cast down in mind.

Jan. 23d.—Felt myself much straitened in prayer, but felt something of my dependence upon God. . . . I must confess, it is the proper character of those who have the true hope to purify themselves. Where, then, is my hope likely to bring me? To the King of Terrors. O thou fountain of all purity and holiness, how far from thee are my warmest wishes. I am ashamed, when I contemplate the suitableness there is in thee to supply all the wants of my soul, that I should ever leave thee to go after other objects. . . .

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PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

WERE THE SUFFERINGS OF CHRIST PENAL?

No. 1.

No reader of the history of Christ's life and death can avoid the impression that he was a man of sorrows and acquainted with grief. Upon this there never has been any dispute. All who regard the narratives of the Evangelists as authentic history, have looked upon him of whom they wrote as a sufferer. Nor is this impression weakened by a reference to the Old Testament Scriptures. Indeed, it is in Christ, *as a suffering Redeemer*, that most of the Messianic prophecies find their fulfilment. The mighty works which he did, and the wisdom and authority with which he spoke, astonished all and carried conviction to many; but the evidence of his Messiahship seems to have reached its height in the terror, and darkness, and blood of Calvary. It is the image of a suffering Saviour that our minds carry away from the study of the volume of inspiration.

Thus far all are agreed. But when we come to connect the sufferings of Christ with their cause, we find no such uniformity of sentiment. When the question is asked, "Why did Christ suffer?" there are brought out in reply, opinions and theories the most conflicting. While all admit that the whole work which Christ came to perform, *had reference to our salvation*, and was necessary to its accomplishment, it is found that this harmony of sentiment does not extend to details, and that this necessity, recognized in the creeds of all, except Pelagians (who look upon the life, and teachings, and death of Christ as simply useful), is by no means an unequivocal term.

According to one view, the sufferings of Christ were necessary only as evidence of the truth of his doctrines, and of his faithfulness and sincerity as a teacher. According to another view, they

Biographical and Historical.

AUTOBIOGRAPHY AND MEMOIR OF REV. THAD- DEUS DOD.

[Continued from page 378.]

Jan. 26th, 1766.—Much distressed on account of the appearance of a disturbance between Mr. Peppard and his people.

Monday, Jan. 27th.—Mr. P. preached from Ps. 37 : 1. After preaching, he gave an account of what makes him uneasy, much to the dissatisfaction of the people.

Feb. 4th.—I find this to be the true state of my soul. Far from God, and but little inclined to draw near to him. Wofully ignorant of him in his true character. Insensible of his all-seeing eye, which is upon me. But little dread of his holy power. Much opposed to him in the temper of my mind. Unthankful for the many mercies bestowed on me. Incurrible under chastisements. Inclined to sin. Hardened in iniquity. It is a wonder that God does not say, I shall not be stricken any more, and give me up to hardness and final impenitence, seeing that I am inclined to revolt more and more. O, my God! I dare hardly look up to thee. I would humbly implore thy mercy. Help, Lord, or iniquity will prove my ruin.

My God! in the midst of all this ignorance and sinfulness, thou art the utmost of my wishes. My soul longs for a nearer approach to thee. Let thy beauties draw and attract me nearer to thyself. Then my soul shall run in thy ways, released from the clogs which retard me. But, O, my sins! My love to sin! This it is that makes me doubtful.

March 1st, 1766.—O, my God! hast thou numbered another of my months to me? What shall I render to thy name? I have nothing to give thee but what thou hast graciously given to thy servant, except it be my sins, the plagues of my soul, which, blessed Jesus, I would bring to thy cross. Slay them, Lord, as thou wilt slay the son of perdition, with the breath of thy mouth, and with the brightness of thy coming. And, dearest Lord, if thou hast not in anger shut up thy tender mercies, suffer me not to live at this poor dying rate. Thou who hearest the cry of thy people in Egypt, and didst get to thyself a great name, hear the cry of one sold under sin; so enslaved that I can neither help myself nor seek help from thee as I ought. Yet, every time I can look up, my soul breathes after sweet liberty from this bondage of corruption.

Almighty Jehovah! Thou hast given me hold of thy strong arm, and I rely upon thee, and upon thy word—if thy word—thine oath which thou swearest by thine own self, can fail me, I fall into everlasting perdition. Pardon, Dread Majesty, the worm, who thus will, if thou assist me, cling fast to thy hand, and cannot, dare not, will not, let thee go.

March 18th.—I wonder and am astonished at the goodness of God that he hath not long ago sent me to hell.

Hell is my proper place,
There I deserve to dwell,
But, O, adored be the grace,
Which caught me as I fell.

June 12th, 1766.—Lord, if I must be brought to the fiery trial; if I must be left to the buffetings of Satan; O, my God, my portion, I humbly acquiesce in

thy disposal. Anything, O, my Father, that thine infinite wisdom ordains; but, oh, let the means prove effectual; let them answer the purposes of thy grace. Let thy every dispensation to me advance me in holiness, and then I can humbly lay myself at thy feet. Above all I dread these four things.

1st. Means which prove ineffectual.

2d. A dead lifeless faith.

3d. A false, and groundless hope.

4th. A seared, lifeless conscience.

From these save me, O, my God, and uphold me by the right hand of thy righteousness.

Same day, P. M.—At catechetical lecture. Learned something of my own weakness. After meeting received a kind reproof from a Christian friend, concerning my compliance with the late occasion of sin.* I pray God it may be an excellent oil. May God reward him with increase of grace and manifestation of his favour, and teach me true submission, humility, and weanedness from vanity. I beg thy grace, Lord, that may humble me, for my weak compliance with men, and not standing boldly for thy cause. And I thank thee, Lord of heaven and earth, that thou didst not leave me to fall into such sin, as I hear has overtaken some of my dear friends. Lord, I ascribe it to thy grace and not to my own strength, and not coming into the way of temptation, from which I did not keep at a due distance.

June 13th, 1766.—I know not what the Lord is about to do with me. He seems to be drawing with loving-kindness and mercies when I have reason to expect the tokens of his displeasure, and the withdrawing of his sweet influences. I have long lain, as it were, in a spiritual lethargy. Have had but little light, and zeal for my glorious Lord. Alas! where have I been?

I now set apart the Friday before the next sacrament, which I suppose will be the first Friday in July, to be spent by me in secret, except so much of the day as shall be employed in public worship, and to be employed in the following manner, viz.: In humbling myself before the Lord.

1st. For the sins of my nature, and that awful propensity there is in me to evil.

2d. For the sins of childhood and young years, particularly my pride, vanity, unbelief, hardness of heart, disobedience to parents, lying, sabbath-breaking, abuse of time, abuse of mercies, carelessness in reading God's word, and attending on his worship, want of love to God and holiness, casting off fear and restraining prayer before God. For my Atheism, Deism, murmuring under afflicting providences, setting at nought God's counsels, slighting the admonitions of pious friends, and the sin which easily besets me. And above all for my slighting the calls of God's spirit, unbelief and refusing the offers of life and salvation through Jesus Christ. With all the multitude of evils which have encompassed me about from my youth up, which are many.

3d. For the sins I have committed against God, since I have had hopes that I have experienced his saving grace. For not living up to my solemn engagements, which I entered into July 25th, 1764, and have more publicly sealed before God and his church at the table of the Lord. In living so coldly and indifferently. Not seeking after the assurance of God's love. Want of zeal for God and his holy religion, and want of fortitude to speak for God. Distrust of him and of his kindness without cause. Thinking more highly of myself than I ought to think.

July 4th, 1766.—O, my God, and my all, I am thine. Looked over my solemn engagements with composure, and it seemed as if my whole soul could echo amen to every sentence.

July 17th, 1766.—Had some freedom in commending myself to God, in my studies, and imploring his blessing on them. O, infinitely glorious God! the secrets of my heart are naked and open before thee. Thou knowest all my secret sorrows and distresses, the ways I take, and the ends I propose. I cast myself upon thy allwise and holy providence, and rejoice that through thine infinite wisdom thou knowest what will be best for me, and that thy power is adequate to

* A day of rejoicing and a bonfire at night on occasion of the repeal of the Stamp Act.

thy wisdom. O, my God, and my all, I would unbosom my soul to thee. Thou knowest the end I propose in my studies, which I have no visible means of obtaining. Thou must bless me, both in the work of my hands and the labours of my mind, or I fail. Times look dark and difficult. I have many obstructions. I have no friend on earth able and willing to undertake for me. But, O, thou God and Father of my Lord Jesus Christ, my Almighty Father and Friend in heaven, thy will be done. I leave myself and all my important concerns with thee. Was not this my great request, when I set my hand to that solemn obligation. "Use me, O Lord, as an instrument of thy glory, and grant that in whatever station it may be thy pleasure to appoint me to act, I may bring some glory to thee, and good to the world of mankind." And now, O Lord, I desire not to be left to prescribe to infinite wisdom. If it may seem good unto thee, prosper me in my undertaking; but if not, give me grace and I will acquiesce in thy will. I know I am unworthy of such a favour. However it may please thee to order as to this life, and those concerns, I cannot, dare not, let go that arm of my strength, on which alone I depend for the salvation of my poor soul, to all eternity—the salvation of which I am unworthy. Suffer me not, O Lord, to distrust thy providence, or to tempt God by presuming upon thee. But give me grace to be contented with my lot. Amen.

I am sensible I deserve eternal banishment from God, the fountain of all felicity, for not loving him with a supreme love, as I ought to do, as much as for actual transgression of his holy law in the commission of sin. O that my affections did but glow with true, genuine love to the Great Supreme! But, notwithstanding my defects, and my ill-deserving at the hand of God, with a delight, unknown in any other exercise, I can freely give up myself to Thee, O my God, depending alone on thy free, rich grace and mercy.

July 31st.—I am brought very low; for notwithstanding all my resolutions and prayers to the heart-searching God, I am continually falling into sin—I am led captive by the strong propensity to evil. O when will the law of the Spirit of life in Christ Jesus make me free from the law of sin and death! If the Lord would give me my great request, this power of sin should be destroyed before I would put up one petition for riches, or honours, or pleasures, which anything but a conformity to the divine law can bestow.

I can trust the Lord better for anything than the destruction of the reigning power of sin. Lord, grant me this request, and deal with me as thou pleasest. I am in thy hands; not my will but thine be done. If it please thee to take away my health, my nearest and dearest friends, or all my earthly enjoyments, good Lord, thou knowest I never reserved any of them. I never stipulated with thee for these. But thou didst graciously enter into covenant with thy servant, to rule in and reign over me, and that sin should not reign in my mortal body that I should obey it in the lusts thereof. Amen. Dear Lord, perform thy gracious word unto thy servant on which thou hast caused me to hope.

Sept. 1st, 1766.—Found some sweetness in secret prayer, though not so much engagedness as I desired—was enabled to intercede with God on behalf of my relations and friends, particularly, and by name. As for me, it was enough that I could sweetly give up myself, to be disposed of as God sees meet for me.

Enjoyed through the day a sweet resignedness to the will of God, and a great desire of doing His service in the world.

I have long had great desires of the spreading of Christ's Gospel among the heathen, and have sometimes earnestly requested that God would employ me in that glorious work.

Sept. 6th.—Had some freedom in secret, but not that sense of the presence of God with my soul, and that divine energy in pouring out my soul before God, as I could wish to have. O how sweet it would be, from a sight of the glory of the God of Glory, to feel myself transforming into His image—to feel that impress of holiness in my soul! With fainting, glimmering eyes, I look and long for that day, in which I hope to have solid solace, in being transformed into His image.

P.M.—Had some sweetness in retiring from the habitations of men into an unfrequented wood, where I solemnly, in the presence of God, who sees in secret,

renewed my solemn engagement to be the Lord's, expecting to seal the same to-morrow at the holy sacrament.

Lord's Day, Sept. 7th, 1766.—Heard Mr. Johnes from Heb. ix. 11. Enjoyed some freedom, particularly in the former part of the day, and in participation of the Lord's Supper, in which I was enabled to give myself up in an everlasting covenant.

P.M.—Had some freedom, though sometimes many distractions. Things coming into my mind which were long ago forgotten; and much vexed with the sight of a person concerning whom I had lately told a truth unnecessary for me to have said. I pray that God would enable me to watch over and guard my tongue that it may not draw me aside to evil.

Oct. 28th, 1766.—I have long been at a woful uncertainty of my interest in Christ, and have many times come almost to the conclusion that I have no part nor lot in this matter. What shall I do?

Dec. 2d, 1776.—I must confess I am ashamed and almost confounded to look over my papers of two years ago. I just now cast my eyes upon a letter I wrote presently after I left Mendham, designed for a friend there. Then my affections seemed to be set upon Heaven and heavenly things; but, alas! how am I fallen! Woe is me! for I am as when they have gathered the summer fruits.

[Here the autobiography ends. The remainder of this article is from the pen of the Rev. C. Dod, the son of the Rev. Thaddeus Dod.—Ed.]

His father was in low circumstances, and died, leaving a widow and eleven children, so that he inherited little if anything from him. All his means of support had to be procured by his own industry. But, though thus straitened, he was not disposed on that account to pass superficially over any part of his studies. Thorough scholarship in every department was still his aim.

In the spring of 1771, he entered the College of New Jersey, Rev. Dr. Witherspoon being then President, and graduated in the fall of 1773. Among his classmates were Rev. Drs. James Dunlap, John M'Knight, John B. Smith, and Rev. William Graham. He was one year and a half in college with Dr. M'Millan, though not in the same class. Soon after leaving college, he went to Newark, where he married Miss Phœbe Baldwin, and about the same time entered upon the study of Theology under the direction of Rev. Dr. M'Whorter, and after about one year removed to Morristown, where he pursued the same under Rev. Dr. Johnes, who had been his first teacher in Latin.

He was licensed by the Presbytery of New York, but at what time we are not informed.

Through the winter of 1776-7, he was confined by a severe attack of inflammatory rheumatism; but in the month of March, though still unable to put his coat on or off without assistance, he resolved on making a tour to the West. An aged friend (Mr. Lewis), thinking him unfit to travel alone, equipped his son and sent him along, who, though a wild, headlong youth, was exceedingly kind and attentive to him.

After preaching in parts of Virginia and Maryland, Mr. D. crossed the mountains, and visited the settlements of George's Creek, Muddy Creek, and Dunlap's Creek, and proceeded thence to Tenmile. As there were at the latter place a number of families who had removed from Morris County, it is not unlikely that they had invited him to visit them, and that his journey was undertaken with special reference to that purpose. About the year 1773, some twenty families or upwards emigrated from Morris County, New Jersey, and settled on the North Fork of Tenmile, along what is now the southern border of Washington County and embracing a part of Greene County. The most prominent and influential among these were Messrs. Demas Lindly* and Jacob Cook. The former was a ruling elder in one of the churches in Morris County; the latter a worthy member.

* Mr. Lindly was the descendant of one of the Pilgrim Fathers who landed on Plymouth Rock. And the same may have been the case with Mr. Cook. Mr. L. was, soon after coming to the West, appointed a magistrate by the authorities of Virginia, to which State that part of the country was then supposed to belong.

Messrs. Lindly and Cook each found a location on the Creek, about six miles from each other, and other families settling around them formed what were called Lindly's and Cook's settlements. Four other families, located near the present site of Jefferson, Greene County, formed another settlement, so that these people were extended over a tract of country of about twenty by eight miles.

At the time of this emigration there had been for some years peace with the Indian tribes; but by a new outbreak in the spring of 1774, these people were driven back and took refuge in a Fort near the Monongahela River. In the following winter they returned and built a strong fort at Mr. Lindly's, which was resorted to by the people of Lindly's and Cook's settlements in times of danger. The people of the other settlement fled to Bell's Fort on Ruff's Creek when occasion required.

Of about ten of these families, one or both the parents were in the communion of the Church; but none of the young people, though numbers of them were of mature age. Of the other inhabitants within the bounds, a few were Baptists, others of no religion, exceedingly rude and uncultivated. None but those from New Jersey were Presbyterians.

In the summer seasons, for perhaps seven or eight years, these people were compelled frequently to remain together in the forts. At such times the men went out in armed parties to work on their farms, so as to raise the necessary provision for their families. In the winter seasons when the Indians retired to their wigwams and hunting-grounds, they returned to their habitations. Such was the state of things when Mr. D. arrived, and his coming was doubtless an interesting event to both parties. They were well known to each other; had been associated together in the memorable revival of 1764; had taken sweet counsel together, and walked to the house of God in company. After years of separation they now met far from their native place. The frequent incursions of the Indians had put a stop to immigration, and prevented the increase of their numbers, and consequently delayed what they most earnestly desired, the establishment of a church, and the administration of its ordinances among them. Some of them had children three or four years old which they had not had the privilege of presenting for baptism; for as yet they had not been visited by any minister. Nor was Mr. D., being unordained, prepared to administer that ordinance.

After preaching for some time in Lindly's and Bell's Forts, and other places, as he had opportunity, he returned to New Jersey about the first of August.

While at Tenmile, the people were anxious that he should settle permanently among them. But it was a question of great difficulty. "How can he be supported?" There were not in all the bounds more than ten men who were professors of religion, and though we are not to suppose that non-professors would do nothing, yet, when all told, they were few. And they were poor. There was not a wealthy man among them. Not one who could without difficulty provide for his own household. But they came unanimously to the decision, "We can and will support one family, if they can consent to live as we do." Mr. Lindly, who had a mill built under protection of the Fort, agreed to furnish all the flour that the family might need; Mr. Cook was to supply them with meat. Others, men and women, came forward with such offerings as they could give, till they supposed that all the wants of a family were provided for. It was on such conditions as to temporal support that Mr. D. was inclined to cast in his lot with them.* It was, indeed, a post of danger, toil, and self-denial; but he saw their destitute condition, and considered the importance of early effort to provide the means of grace for the growing West, and believing, after prayerful deliberation, that the great Head of the Church pointed out that as his field of labour, he conferred not with flesh and blood. Whether his decision was made so early as to enable him before leaving to give the people any promise of complying with their request is not known; but if not before, his decision was made soon after his return to New Jersey.

He was ordained by the Presbytery of New York, by which he had been licensed. In making record of baptisms administered by him at Mendham, on

* His salary was, after some years, stated at £100, which it never exceeded.

Sabbath, October 19th, 1777, it is stated that it was the next Sabbath after his ordination.

Soon after this he left New Jersey, accompanied by his brothers, Lebbeus and Daniel, with their families, on their way to the West, having with him a daughter about three years old, and a son still younger. By the 10th of November they had arrived at Patterson's Creek, in Hampshire County, Va., where Mr. D. had made some acquaintance in his former tour. When there, hearing of the late formidable attack made by the Indians on the Fort at Wheeling, and of the consequent confusion and terror prevailing throughout the West, they deemed it imprudent to proceed farther at that time.

After remaining a few days with his family, he left them, and crossing the mountains alone, proceeded to Tenmile, where he preached in the forts, and baptized the children, and after about a week returned. It is not known that he was again at Tenmile, till he brought on his family in the fall of 1779.

While residing at Patterson's Creek, his time was employed in preaching at that place and in the adjacent counties of Virginia and Maryland, where there would seem to have been no churches organized, as his preaching was in private houses.

While thus called by Divine Providence to labour in that region, it pleased God to bless his ministrations to the saving benefit of a goodly number, who, when he was about to leave them, earnestly entreated him to remain, and offered him a much better prospect as to temporal things than he could look for at Tenmile. But, believing that he was called of God to minister at that place, he remained firm in his purpose of entering upon it as soon as Divine Providence should open the way. Accordingly, in September, A.D. 1779, he, with his wife and one child,* left Patterson's Creek, accompanied by his brothers, and were brought over the mountains on pack-horses, some of which had been sent from Tenmile. His brother Lebbeus, however, did not accompany him all the way, and soon after returned to New Jersey.

Soon after his arrival he fixed his residence about three miles north of Lindly's Fort, and between that place and Washington, and entered on his ministerial labours, in which he was diligently employed nearly two years before a church could be organized. The small number of church members within the bounds were far from each other, and the danger of encountering Indians in their path prevented them from coming together.

At length, on the 15th of August, A.D. 1781, a meeting was held at the house of Mr. Jacob Cook, that being the most central point between the two extremes, and a church was organized, consisting of twenty-five members, including the minister and his wife, that being the whole number of professors within the bounds.

Mr. Demas Lindly had been ordained to the office of Ruling Elder in New Jersey, and Messrs. Jacob Cook, Joseph Coe, and Daniel Axtel were also chosen to that office.

At some time after recording the organization of the church, the following note was added. "After this we set several times when we should have the Lord's Supper administered, but could not compass our design on account of the incursions of the savages."

Mr. D. was the second minister who settled west of the Monongahela River (being one year after Dr. McMillan), and took a position farther on the frontier than any other. Tenmile, on the south, bordered upon an unbroken wilderness. A line of forts from Pittsburg to Wheeling protected the places farther north; but from Wheeling to Point Pleasant all was open to the savage foe, who, crossing the Ohio, passed up the waters of Wheeling or Grave Creek, and thence to Tenmile or the upper branches of the Monongahela. Long after the inhabitants of Chartiers, Buffalo, and Cross Creek could go and come in safety, those at Tenmile were, not without sufficient cause, kept in continual dread.

A few instances out of many may be here related in illustration.

In the year 1782 or 1783, public worship was held on a Sabbath at the house

* While at Patterson's Creek he had been called to mourn the loss of his little son.

of Caleb Lindly, about three-fourths of a mile from the Fort. A messenger came and announced that a family at no great distance had on that morning been killed by Indians. The people were instantly dismissed, and a number of men, among whom were some of Mr. D.'s students, ran to the Fort, that those who had not brought guns with them, as was common, might get them, and then hastened on to the scene of slaughter. They did not overtake the Indians, but buried the dead, five in number, and returned.

Mr. D. was at one time going late in an afternoon to Bell's Fort, where he had appointed to preach in the evening. On coming near he saw three Indians who appeared to be concealing themselves and reconnoitering the Fort. Thinking it best to give no indication of having seen them, he rode quietly along and reached the Fort in safety, when a party of men sallied out and found their lurking-place, but the Indians had fled.

At another time a man came running and called to Mrs. D. that Indians were near at hand, and ran on to warn others. She was alone with her little children, and, as the only expedient, crept among high weeds, where she lay hid till Mr. D. returned and took her to a place of safety.

It is worthy of special notice here that while families, around and near them, were falling under the tomahawk and scalping-knife, and though small parties of Indians were occasionally seen even in their midst, none of this little company of New Jersey people were killed. And may we not attribute this to the special providence of God in answer to their prayers.

But not only did God mercifully preserve their lives when surrounded with dangers. It is to be recorded, to the praise of His name, that in the midst of these years he poured out upon them his Holy Spirit. An interesting revival was in progress while the people were shut up together in the Fort, and at other times. Of its extent we can now only judge by the numbers admitted to communion. The first meeting of the Session for that purpose was in Lindly's Fort, on the 30th of April, 1783; and in successive meetings, from that time to the 11th of May, forty-five were admitted on examination and three on certificate. Considering the sparseness of the population at the time, this was a large addition; and it embraced nearly all the children of professing parents who had come to adult years, and besides these many heads of families. Some of these were quite aged persons, who in their native place had been brought up under the means of grace, and had passed through seasons of revival of no ordinary power, and were now after so long a time brought to profess their faith in Christ and to take his covenant upon them.

The first administration of the Lord's Supper was in Daniel Axtel's barn, on the third Sabbath of May, A.D. 1783; Rev. Dr. M'Millan assisted on the occasion. It was a season of intense interest. Here were Christians who in the providence of God had not enjoyed the opportunity to partake of this sacred ordinance in the last ten years. Their expectations had been repeatedly disappointed. Now they were permitted to approach, together with their children, their friends, and neighbours over whom they rejoiced. It is reported to have been a season of great solemnity, and of special manifestation of the Divine presence.

The first house of worship was erected in the summer of 1785, on the premises of Mr. Cook, being the site now occupied by Lower Tenmile; and though public worship was held alternately in the two sections of the congregation, no other was erected till the summer of 1792, when one was built at Mr. Lindly's. The cause of this long delay seems to have been the difficulty of fixing on a suitable location. There was but one organization of church or congregation, though having two places of preaching, and so it continued to be while Mr. D. lived. In October, 1793, when a call was presented to Rev. Thomas Marquis, they first assumed the style of United Congregations of Upper and Lower Tenmile.

Dr. Watts' Psalms and Hymns were used exclusively from the first. Mr. D. was fond of music; had studied and understood it scientifically. Having a most delicate ear, any discordant sounds were to him exceedingly unpleasant; he therefore exerted himself to promote a better performance of that part of religious worship. He delivered sermons and addresses on the subject, the manuscripts of

which are still extant. Church music was in consequence better performed at Tenmile than in any other congregation in the West. In 1792, he introduced singing without reading out the line. In this he encountered the prejudices of some of the people, but succeeded without any serious disturbance. This was many years in advance of any other of the Western Churches.

He felt the importance of a better common school education, and in order to promote it visited the schools and counselled the teachers as to the best manner of performing their duties.

For the special purpose of educating young men for the Gospel ministry, he had a building erected within a few steps of his own dwelling, in which he opened a classical and mathematical school in the spring of 1782. The students present at that time were, Messrs. James Hughes, John Brice, Daniel Lindly, Robert Marshal, and Francis Dunlavy. These were all young men and avowedly pursuing a course of education, preparatory to the ministry, excepting Mr. Dunlavy, whose intention is not certainly known. He was a young man of superior talent, of amiable disposition, took an active part in social worship, and it is thought Mr. D. and others felt some disappointment when he took a different course. He was afterwards a Judge in the State of Ohio. Daniel Lindly, in consequence of the failure of his health, was compelled to relinquish his undertaking. John Hanna, also having the ministry in view, came probably in 1783. Rev. David Smith, young at the time, was also one of the students. Whether he came with the first, or at a later date, is not recollected. With what view his father sent him we may easily imagine; and his hope was not disappointed. Another young lad, son of Col. James Marshal, entered the school about 1783. Rev. Jacob Lindly, D.D., the early friend and companion of the writer (and to whom he is indebted for much aid in calling to recollection and establishing these particulars), was also an inmate of the family, and though but from eight to ten or eleven years of age was reading Latin, and we are assured that his father placed him there with the hope that he might in due time be prepared by Divine grace to take part in the work of the ministry. It may be also noted that some three or four young men were taught surveying.

There is no reason to think that for any other purpose than that of educating men for the ministry, the building would ever have been erected, or the school opened.

After having been in operation three years and a half, it was closed in the fall of 1785, either because Mr. D., had sold the little farm on which he lived, and was about removing from it, or for other reasons. Doubtless after boarding such a number in the family with the few conveniences of house room, &c., then enjoyed, both he and Mrs D. needed a little rest.

Here then, on an exposed frontier, we find the first classical school in the West, and might claim for Mr. D. the precedence in efforts to promote the cause of education, and especially of education for the ministry. Such claim, however, we do not make, though the above facts show that it cannot belong to any other. It is true that Mr. D. took upon himself the labour of teaching years before it was entered upon by any of his brethren; but it was not his own private enterprise. He, with Messrs. Smith and M'Millan, felt deeply the need, both present and prospective, of a faithful and able ministry to supply the wants of our Western Zion. The harvest was great and the labourers few. When they met, it was often the subject of their conversation, and instead of waiting for ministers to come from abroad, they wisely resolved to endeavour to raise them up in their midst. Who can say which of them first proposed or acted on this plan? They sought for young men of piety and talents who would be willing to devote themselves to the work, and undertook to prepare them by a thorough education. One was found at Tenmile, two at Buffalo, and some in other places, and Mr. D. was first employed in teaching for reasons which it is not for us to assign.

Each of the above named ministers were employed more or less in teaching at their own houses, but finding it inconvenient and interfering too much with their pastoral duties, their next move was the getting up an Academy at Washington, for which a charter was granted Sept. 24th, 1787, with a donation of 5,000 acres

of land. Without entering into any detail of argument to show that the aforesaid ministers were the first to move in this matter, it may be sufficient for the present to call attention to the names of the Trustees. They were Rev. Messrs. John M'Millan, Joseph Smith, Thaddeus Dod, John Clark, Matthew Henderson (of the Associate Presbytery) and John Coibly (Baptist). Here were five Presbyterian ministers, being all who were west of the Monongahela River, and with them seven or eight Elders of Cross Creek, Buffalo, Chartiers, &c., and one of them in an extreme part of what was then Washington, but now Greene County. The other trustees were, with a few exceptions, in connection with the Presbyterian Church. Two of them (Judges Alison and M'Dowel) who were Elders of Chartiers, were at the time in the Legislature and aided in obtaining the charter.

The land appropriated by the State, lying north of the Ohio, would of course be unproductive for a long time. Nevertheless the trustees resolved to go forward.

After some unsuccessful attempts to obtain a Principal, Mr. Dod was urgently solicited to take the place. He was unwilling to leave his people, but after some conference on the subject informed them, that provided the appointment were made but for one year he might for the sake of getting the Institution into operation, think it his duty to accept, but if for a longer term he should reject it at once. The appointment was made accordingly, and after consulting his people he signified his acceptance, and at the same time resigned the office of trustee.

There being no available funds wherewith to erect a building, the upper rooms of the court-house were hired for the purpose, and the Institution went into operation on the 1st of April, 1789. There were about twenty or thirty students, of whom five afterwards entered the ministry. While in Washington Mr. D. preached there one-third of the time, and divided the remainder between the two places at Tenmile. At the expiration of the time for which he had engaged he was prevailed on to continue three months longer. Mr. Johnston, who had been teaching in the English department, was appointed his successor.

Some time in the next winter the court-house was burned, and there was no suitable building to be had in the town. Rev. Messrs. M'Millan and Henderson went together to Washington and requested J. Hage, Esq., who was the proprietor and also a trustee, to make a donation of a lot on which to erect a building. Discouraged by his refusal they went and asked the same of Col. Canon, who not only gave the ground, but otherwise contributed liberally to the cause. An Academy was erected at Canonsburgh; Mr. Johnston was made its Principal, and Washington Academy suspended operations for a number of years.

Dr. M'Millan was one of the principal agents in getting up the Academy at Washington, was one of a committee to solicit subscriptions for its support, and continued his patronage till, by the circumstance above related, he was induced to abandon it, after which he became the most efficient supporter of the institution at Canonsburgh. He does not seem, however, to have considered the latter as growing out of his Latin school, for we find he wrote to Dr. Carnahan: "I had still a few with me when the academy was opened in Canonsburgh, and finding that I could not teach, and do justice to my congregation, I immediately gave it up and sent them there." Such was the origin of the two literary institutions in Western Pennsylvania.

While on this subject, it may be likewise stated that Mr. D. had frequently one or more students with him, at other times. Mr. James Adams, who was afterwards pastor at George's Creek, had been with him about a year and was still there at the time of his death.

Mr. D. in early childhood evinced a love of learning, and it deserves particular notice that his attention was first turned to a careful reading of the Holy Scriptures, and seeking a knowledge of the doctrines of religion. At the age of about fifteen or sixteen years he took to mathematical studies, which he pursued with great ardour, though without an instructor, and his attainments were probably not the less profound because made with little assistance. Rev. Dr. Carnahan, in a letter dated July, 1841, wrote, "The following anecdote will show the estimation in which your father's mathematical talents and attainments were held by his cotemporaries in the college. Before the death of Chief Justice Kirkpatrick,

who was a trustee of this college, Albert B. Dod, our present professor of mathematics, was nominated in the board of trustees for the mathematical chair, and the Judge remarked that he was not acquainted with the candidate, and did not know his reputation as a mathematician; nevertheless he would vote for him most cheerfully; he liked the name; that he never knew a Dod (and he was acquainted with many of them), that was not born a mathematician. That there was one Thaddeus Dod in college, when he was a student, who seemed to understand mathematics by instinct; that all the students applied to him for aid when anything difficult occurred in their mathematical studies. He presumed the candidate was of the same stock,* and he would vote for him."

It does not appear that he was less eminent as a classical than a mathematical scholar. The Greek and Hebrew texts prefixed to some of his discourses, each neatly written in its appropriate character, show his familiarity with those languages. He had much versatility of talent and could pursue with pleasure any branch of science; but the word of God, the doctrine of the Cross was his favourite study.

Rev. Dr. Elliott, in his address at the inauguration of Dr. Clark, as President of Washington College, uses the following language, in reference to Washington Academy and Mr. Dod, viz.: "As an academy it soon acquired distinction by having for its first president, the Rev. Thaddeus Dod, one of the early literary pioneers of Western Pennsylvania, the associate of M'Millan, Power, and Smith, in the formation of the first Presbytery west of the Allegheny Mountains, probably, if we may trust tradition, the most accomplished scholar of their number."

In preaching he used notes, seldom entering the pulpit without them, but they were for the most part very short; few of his discourses, though studied with great care, were written out in full. Being a subject of pulmonary disease, his voice was not strong, and did not admit of loud and passionate declamation. His enunciation was exceedingly distinct and his emphasis correct, so that he was easily heard even by a large audience. In his manner, he always showed that he felt the truths he delivered, and was anxious that those whom he addressed should feel them too. His preaching was spoken of by ministers and people as being of a remarkably close discriminating character. He took great delight in religious conversation, entering deeply into its spirit, and this practice he urged upon his people in all their communications together, as a means of growth in grace and of stirring each other up to love and good works. With the young people of his charge he used great familiarity, showing himself "apt to teach," by communicating instruction in any kind of useful knowledge, and especially by affectionately urging upon them the claims of the Gospel.

From the time of the first administration of the Lord's Supper, which has been noticed, there were, yearly, additions to the church on examination and also by members arriving from the east, chiefly from New Jersey. There were also seasons of special interest of which no correct account can now be given. It was at such a time that Mr. D. was called to rest from his labours. In the summer of 1792, there was more than ordinary manifestation of the divine presence among the people of his charge. A spirit of grace and supplication was poured out upon God's people. The number of those attending upon the worship of God upon the Sabbath was increased, and meetings for prayer and preaching upon weekdays became frequent and well attended. Such was the state of things through the succeeding winter. Encouraged thus, Mr. D., though his strength was fast declining under the influence of pulmonary consumption, spared not himself, but was abundant in his labours.

At the fall meeting of Presbytery he had been appointed to preach on the first Sabbath of April at Cross Creek, which was left vacant by the death of Rev. Joseph Smith. Some of his friends advised him that he ought to excuse himself from fulfilling the appointment on account of his weakness, but he was unwilling so to do.

The sermon at Cross Creek was the last he ever preached. In returning home he was exposed to a violent storm of wind, hail, and rain, which, together with the

* The professor was a grandson of his brother Lebbeus.

fatigue, so affected him that he was unable to go out on the next Sabbath, and from that time he declined rapidly, his disease at the same time assuming a form which rendered it extremely painful. He soon became conscious that the time of his departure was at hand, and began to set his house in order. He entered into a close and careful examination of his past life and religious experience. For some time he was in great mental distress; complained of desertion, of the hiding of the light of God's countenance, and of distressing fears, lest after all his former hopes he might fail of eternal life. While in this state of mind he incessantly sought the Lord by prayer, and, through the mercy of God, obtained a calm and comfortable assurance of hope. Though his bodily sufferings were excruciating, even to the last hour, they were borne with fortitude, and with a patient waiting and longing for the time when he should enter into his rest.

He died on the 20th of May, A.D. 1793. A funeral discourse was preached on the next day, by Rev. Dr. M'Millan, from Rev. xiv. 13.

Of the fruits of the revival which was in progress at the time of his death, the records of session being lost, we cannot speak with certainty. Fifty or more are still remembered who were admitted to the communion of the Church soon after his decease, and others may have been forgotten.

It might, doubtless, at such a time have seemed desirable to live and see the prosperity of Zion, and be instrumental in carrying on the work. But God had otherwise determined. His work was done, and he was to be called home, and it was a source of consolation that when called away he did not leave his beloved charge in a state of spiritual languor and declension.

C. D.

AMITT, May 30th, 1854.

Review and Criticism.

THE MODEL PASTOR: The Life and Character of the Rev. Elisha Yale, D.D., late of Kingsboro', N. Y., drawn mostly from his own Diary and Correspondence: together with the Discourse preached at his Funeral, Jan. 13, 1853, by Rev. JEREMIAH WOOD, A.M., Pastor of the Central Presbyterian Church, Mayfield, N. Y., with a Portrait. Published at Albany, N. Y. pp. 384.

IF eminent moral worth and extensive usefulness in the Church entitle a man to have his name embalmed in the hearts of his survivors, the biography of Dr. Yale was called for as a just tribute to his memory. And if it is due to others to furnish for their instruction and imitation models of elevated and devout piety, and of distinguished ministerial diligence and efficiency, this memoir is highly suited to fulfil such an obligation, and to accomplish such an end. Without show or ostentation, Dr. Yale discharged the duties of a pastorate of forty-eight years in the same congregation; during which period he was, to a remarkable degree, both in private and public, an example to his flock, and to his brethren in the Gospel ministry, of all those traits of character which are given by the Apostle Paul as belonging to a worthy Christian bishop. In private he daily "walked with God." In ecclesiastical bodies he was unobtrusive, but exerted an influence which was felt and highly appreciated.

Mr. Wood has rendered a valuable service to the Church in preparing and publishing this volume. The rich materials for pious thought, and the noble example of diligence in well-doing, which it furnishes, if treasured up and improved by the reader, can scarcely fail to make him a