

ADDRESSES

TO

YOUNG MEN,

BY JAMES FORDYCE, D. D.

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OF THE

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A D D R E S S X.

O N

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VOL. II.

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A D D R E S S X.

O N

F R I E N D S H I P.

IT has been always supposed of courts, that they are particularly marked by false pretences to Friendship; in other words, by the worst passions, or by the coldest indifference, under the warmest professions of respect and honour, attachment and service. But is there any reason for supposing, that such dissimulation is much less common in cities; or that it is not sufficiently practised in smaller societies, and more confined situations; in short, wherever wealth is possessed, or the desire of it strong; wherever vice has hardened the heart, or luxury enervated the soul? We have already seen, that, as society grows more highly polished, sincere af-

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fection becomes more rare. An earnest attention to appearance, a boundless ambition of splendor, an incessant study of conceited, in default of that genuine, refinement which can only be attained by delicate minds—all these, so manifestly characteristic of the present age, co-operating with its more depraved dispositions, are powerful enemies to the purity and solidity of Friendship. But, since youth is still easy of belief, and its credulity, in points that interest its regards, is often peculiarly dangerous, we have been at some pains to admonish you, my young auditors, against the deceits and errors to which you are most exposed on the side of your kindest propensities.

The last caution we presumed to offer, turned on the necessity of confining your expectations to a small number of Bosom Friends. The feelings that belong to such are, in truth, too important, and too discriminating, to be entertained for many

persons by the same individuals. They resemble a fine river, which would lose its force and beauty, were it broken into numerous streams. The human heart cannot receive a multiplicity of objects into its most inward and favourite recesses : nor should any of you be forward to imagine, that you can be admitted there, by every man who professes good-will, even supposing this profession ever so true. If his mind is not exactly attuned to yours, it is impossible that you and he should unite in the finer accords of life : and yet with some other minds he may blend in a beautiful harmony ; as you, in your turn, may find those whose particular tones of temper and intellect shall be no less happily in unison with your own. And thus the concert of society at large will be more varied, more extensive, and more complete.

When we speak of Friendship, we should carefully remember the distinction

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between that which is common and imperfect, and that which is peculiar and transcendent. The former should properly be termed acquaintance, familiarity, fellowship, being in fact little or nothing more: the latter, which implies the noblest alliance and closest communion that can subsist among men, the most intimate and endearing correspondence of principles, views, pursuits, and enjoyments, is alone entitled to the glorious appellation of Friendship in its full force and emphasis. The former may be easily contracted, and as hastily dissolved, by the most trivial accident: the latter, however it may sometimes take its rise from circumstances apparently fortuitous and inconsiderable, is established only by time, by reflection, by a nearer and nearer intercourse, and a mutual approximation of hearts, till they at length meet and mix in one lovely mass, with an union so complete, and so delightful, that they can never after be divided. The former often

rests on the slightest grounds, that pleasure, or profit, or humour, or amusement, among the slightest spirits, can furnish: the latter is always built on solid esteem, and reciprocal affiance, among persons of sense and probity. The first admits of many degrees, and is liable to many variations: the second is by its nature always exalted, and in its essence always uniform, though it may at particular junctures, through human imbecillity, wear a different appearance. The first, we know, may take place between a great number: the last, we hear, can extend to a very few. It has been even questioned, whether a man can have more than one Friend, in the highest acceptation of that title. The first is subjected to a great variety of rules, restrictions, precautions, settled forms, and necessary guards: all these are generously despised by the last, which is too upright and honourable to require, too dignified and free to endure them. Once more; the former must be

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supported and kept alive by observances, obligations, compliances, submissions, that are the effects of design, of study, of a system referring immediately to interests and gratifications of the selfish kind; while the latter is maintained by the vigour of its own native movements, and nourished by a spontaneous flow of affectionate feelings, kind offices, and confidential communications. In so many respects, Gentlemen, does that Friendship, which, as I said before, is common and imperfect, differ from that which is peculiar and transcendent; a difference long ago remarked by the best writers of antiquity, and which serves to prove this melancholy truth, that the sublimest relation in human life must necessarily be rare, as is the case with every thing excellent, since it can only exist among minds superlatively liberal and great, whose number, we have too much cause to suspect, never was, and never will be, considerable.

If this be true, what are we to think of those, whose undistinguishing vanity, or artificial plan, promiscuously includes, under the denomination of their Friends, every worthless and every vulgar creature, with whom they happen to have any connexion, no less than the most elegant and virtuous characters? For my own part, I am apt to conclude, that all who thus degrade the name of Friendship, are strangers to its nature, and that such language is the contrivance of knaves, or the effusion of fools. I mean not, you may believe, to comprehend, in this charge, the professional mode commonly observed by a well-known religious sect, of calling each individual they address, Friend,—in imitation of an ancient idiom, which many of them have too much understanding, and integrity, to confound with the dictate of the heart, when it would express a particular and appropriating regard.

In looking round for the blessing we celebrate, some of you, who are struck

with its superior dignity, may probably hope to enjoy it among those whose elevated rank should inspire them with elevated sentiments. That such are sometimes susceptible of genuine Friendship for their equals, and for others nearly so, I have no doubt; but must take the liberty of saying, that I do not wish you to be too ambitious of cultivating close attachments among persons who are much above you in station. converse with them, if you will, as often as you have a fair opportunity, that is, as often as you can see them without being intrusive, or making yourselves dependent, or resigning any better object for their acquaintance. By this intercourse you may acquire a more extensive knowledge of the world, on many accounts useful, with a gentility of address and manner, by no means to be neglected. But, as for that commerce of hearts which unites real Friends, which supposes the utmost ease and freedom, which disdains every claim to superiority,

and every air of stateliness, you have but little reason to expect it where your situation is very unequal.

There is no absurdity too gross to be swallowed by self-love, when long pampered. It is usual for people of birth to meet with such indulgence and submission in their earliest years, and as they grow up to find such respect and adulation paid them on all hands, that we are not to wonder if they commonly entertain much too exalted an opinion of their own importance. In reality, one would be tempted to think, they considered themselves as a species different from the rest of mankind, and imagined that all others are obliged by nature, as well as custom, to study them, to admire them, to applaud them, to serve them on every occasion, and to deem it a sufficient recompence, if they are graciously pleased to accept the humble tribute. Yet, would you believe it? —this absurd arrogance is often associ-

ated with the utmost meanness. There is no condescension, no humiliation, however low or mortifying, which those great ones of the earth have not, many of them, practised towards their inferiors, when they had a point to carry. But mark, I beseech you, with what facility they can lay aside, as well as put on, the mask! When they come to have no farther use for you, they shall be capable of throwing you off, with a tranquillity the most undisturbed, and forgetting you, to all appearance, as completely as if you had never been known to them, or as if it were the privilege of Quality, not to blush at those things which would cover a plain man with confusion.

To adopt the words of a pious and eloquent preacher, formerly at the Court of France, who, animated with a zeal as bold as it was enlightened, scrupled not to deliver the most unpalatable truths in the very centre of flattery, "It is but

“ seldom that the great enjoy the sweet-
“ nefs of Friendship, or have much re-
“ lish for the charms of being loved.
“ They have not indeed esteem enough
“ for mankind, to be touched by their
“ affection. Préposseſſed with a conceit,
“ that others owe every thing to them,
“ they fancy that they owe nothing to
“ others. They are not ſufficiently ac-
“ quainted with the value of a heart.
“ Long accuſtomed to receive fictitious
“ regards, they become inſenſible to real
“ tenderneſs. The reſpect due to rank
“ they miſtake for that which belongs
“ to merit only. They are more ſollici-
“ tous to procure homage, than to en-
“ gage attachment. Friendship being
“ more ſincere than adulation, and there-
“ fore leſs eager, leſs officious, appears
“ to them a dry and barren thing.
“ Friendship, that beſt reſource under
“ all the chagrins of life, that delightful
“ bond of ſociety, is to their feeling an

“uneasy tie, and to their taste an insipid
“pleasure.”

Is it necessary to say, that these remarks stand confirmed by a cloud of witnesses? Have you not read of multitudes, who, fascinated by the smiles, and transported with the professions, of “men of high degree,” long courted and long trusted them, till, disenchanting by their treachery or their caprice, they were forced, with the King of Israel, who knew them full well, to pronounce them “A Lie?” You may believe he did not mean to apply so heavy a charge universally; and you may be assured we do not.

But if you ask, Why at all this pains to expose the worthlessness of the unprincipled Great, with whom but few of you, comparatively speaking, can have much connexion; I answer, Because young men in particular situations have been often tempted by false ambition to give up

their time, their independence, and their integrity, for the precarious phantom of favour with those, whose attachment or confidence, even when purchased at so dear a rate, is only a transient humour, in which there is little sincerity, less zeal, and no steadiness: but these inconsiderate Youth, bewitched by a species of vanity, which not many in the same circumstances are endowed with sufficient strength of mind to resist, and relying on the most deceitful of all possessions, have sunk at length into the lowest sycophants, and the rudest slaves; when, pray observe——had they scorned such debasement, and bravely exerted their talents in different ways, they might have secured the most solid and permanent advantages, with the additional consciousness of dignity and virtue.

In short, though we readily acknowledge, that persons of eminence, who confer lustre on their condition, instead

of only receiving it thence, are worthy of double honour, and though we certainly think that you should behave to them accordingly, as occasion may offer, yet still we would advise you to seek the joys of Friendship chiefly amongst your fellows, in that happy nearness of rank, that unbought complacence, and that unstudied communication of sentiment and kindness, without which Friendship must ever be defective and unsatisfactory.

You will take notice, Gentlemen, that I said, Nearness of rank; as not conceiving an exact equality requisite to the intercourse in question, though this has been frequently supposed. They, alas! are ill qualified for the most delicate and generous of all unions, who would measure their regards by so trifling a consideration as that of standing a little higher in the scale of society. Spirits of true worth, and raised understanding, lose sight of such

disparity, wherever they see a correspondent mind. Such disparity has, by some wise men, been accounted even desirable; probably, as affording the means of greater usefulness on one side, whilst it supplied the other with opportunities of giving comfort and relief under the ceremonies and cares attendant on places of elevation.

We know that Jonathan, in his choice of a Friend, overlooked a very wide difference of condition. The son and heir apparent of a king, pressed to his heart a shepherd from the fold. “The soul of Jonathan was bound up in the soul of David, and Jonathan loved him as his own soul.” The obscurity of David’s station had not been able to suppress, or hide, those extraordinary virtues and accomplishments, which were formed to kindle into a blaze the congenial bosom of the young prince: and this glorious youth preferred the sweets of such a Friendship to all the luxuries of a court,

to the prospect of royalty itself, and to that which human nature is perhaps least able to resist, a perpetual train of parasites.

Of princes in general, and others placed on the heights of life, it is a particular unhappiness, that as they have seldom the generosity to be captivated by merit alone, so they are seldom approached by those who have the fortitude to rely solely on that merit, and the virtue to disdain preferment or patronage when it is only to be gained by flattery. The greatest monarchs, indeed, have perceived, that not all their power and greatness, with the incessant soothing and obeisance which these procure, could yield them pleasure, without the participation and counsel of some person near them, whom they often wished to make a Friend, but whom the infelicity inseparable from thrones would very rarely admit of being more than a Favourite.

The most perfect Friendship that can subsist in the case of subordination, or peradventure in any case but that of happy wedlock, is what obtains between a wise parent and a dutiful child, where there is much benignity on one side, and a well-taught mind on the other; where the air and voice of authority are softened into the tone and aspect of superior graciousness, and the idea of obedience is forgotten in the alacrity of affection; where there is no room for rivalry or jealousy, the parent delighted with the attention, respect, and tenderness of the child, and the latter transported with the venerable smiles, easy confidence, and lovely condescension of the former; the former filled with the purest satisfaction to find his child rewarding his cares, answering his wishes, realizing his hopes; and the latter contemplating his parent with piety, gratitude, and ambition to secure his esteem, to mitigate his troubles, and to support his age; while both look

forward with religious rapture to the days of eternity, when the one shall triumph in the thought, that he has been the instrument of adding a new immortal to the number of the blessed, and the other shall regard and celebrate that instrument, under God, with endless sentiments of reverence and joy. I question, indeed, whether humanity affords a fairer copy of the Friendship which the good maintain with their Maker, the great Father of spirits, than the intercourse now described: it carries with it such sanctity, is so free from all irregular passions and sinister motives, and unites so divinely the mildest and the noblest feelings of the soul. I congratulate those amongst you, that comprehend it from their own experience. There is not perhaps, on the part of youth, a stronger proof of beautiful sensibility, or a surer guard of right conduct. I have known some young persons, who, long after they lost their excellent parents, derived such sublime delight and edifica-

tion, from the dear remembrance of those peaceful and improving years which they had spent in that best of societies, as always inspired them with a scorn of worthless and of low companions, of guilty connexions, and of noisy pleasures.

Spirits of so virtuous a strain want but little instruction upon the present subject. Minds of less elevation we would proceed to admonish against the delusive hope of forming, without very particular encouragement, a real Friendship with those who are much their superiors in point of Fortune; what was said on the last article applying pretty nearly to this. Here indeed we make exceptions, as we did there: but the admonition we offer appears peculiarly necessary in these times, when opulence, the figure it gives, and the splendor it is more than ever ambitious to exhibit, are continually glittering in the eye of youth, and firing the untutored fancy with extravagant ideas of the hap-

pineness to be reaped from being connected with its possessors.

Among the reasons why our Saviour pronounced it so "hard for a rich man to enter into the Kingdom of Heaven," may we not presume this to be one, that affluence seldom leaves the soul open to those benevolent affections, and holy sympathies, which constitute a principal part of true religion, and a main ingredient of future felicity? And wherefore, divine Master, were thy intimacies on earth almost always confined to persons in humble circumstances, but because there thy penetrating mind discovered the best dispositions, and there thy feeling heart could unfold itself with the greatest freedom?

We allow, indeed, that native liberality, exalted and fortified by principle, will prevent the selfishness and arrogance so apt to be engendered by riches; and

when this is the case, we are at a loss to say whether he is happier or nobler, who, having wealth, has also worth and understanding, to improve it for the purposes of public beneficence and private Friendship, without regard to any other considerations than those of propriety and merit meeting with the amiable impulses of his own bosom. To such a man—and some, more than some such men there are, even in these times—to such a man Reason looks up with reverence and love: Religion smiles upon him as one of her most deserving sons; and Human Nature is tempted to be proud of her relation to a character so honourable. Need I subjoin, that if you know such a man, and find him disposed to embrace you with amity, you have in more senses than one found a treasure?

To him you may apply, on him you may lean, with safety and freedom. He is equally above the baseness of betraying

you, and the meanness of turning his favours into a traffic. He, my dear hearers, is none of those wealthy barbarians, or purse-proud tyrants, who imagine they may insult or abuse, upbraid or overbear, because they have obliged. His liberal soul will dispose him to treat you the better afterwards, for having formerly served you; and his feelings of delicacy, to reckon your confidence and attachment a rich reward for the greatest kindness he can confer; as, in conferring it, they will teach him to shun every appearance of conscious superiority, on account of his situation. Next to the joy of "honouring God with his substance," by works of piety and charity, he will deem it desirable, because it renders him more useful to the particular objects of his esteem and tenderness.

It may be observed, that many who are not rich themselves affect to despise those who are, and to talk of large possessions

with a disdain which they do not feel. Without adopting their language, we cannot but think it one of the infelicities attendant on men of opulence, as well as on men of rank, that while they are perpetually encompassed by a cloud of flatterers, they can seldom be sure of having a single Friend; how much soever their vanity may wish to mistake the simper of obsequiousness for the smile of complacency, or their ignorance to suppose that the badges of servility can be converted into what the Scripture calls "the cords of love, and the bands of a man." Nothing but the consciousness of rectitude, and benevolence, can thoroughly convince persons who unite sense to quality and fortune, that the professions, praises, and services, of those about them, may be sincere. In proportion as men value themselves on external distinctions, their demands on the respect of others will generally rise; and often from a strange cause, namely, a secret appre-

benfion of the weakness of their claim on the score of desert ; like jealous usurpers, and despotic sovereigns, who are ever labouring to enforce by power what they cannot challenge by right. It is thy prerogative, O Virtue, to reign over “ a willing people,” and to know that the love of thy subjects is “ without dissimulation.”

But does not Solomon say, that “ the rich have many Friends ? ” He does. By these, however, he could only mean the tribes of dependents, mercenaries, and sycophants, that swarm about Affluence, professing the highest regard without entertaining the least, any farther than it may concern their own interest. The wise king was too well acquainted with mankind, and had too just a notion of the friendly character, to fancy it could belong to the selfish and the sordid. Riches may purchase adulation and obsequance, the shouts of unmeaning ap-

plause, the caresses of prostitute beauty, and all the forms of a spurious Friendship: but genuine respect and affection cannot be sold. Hearts, like Wisdom, "are more precious than rubies, and all the things thou canst desire are not to be compared with them." Like the attestations of Truth, they can only be obtained by being merited; and if they are enjoyed, it must be like the blessings of Religion, "without money and without price." Nor can rich men with reason take it ill, if they are estimated by others, on the same principle upon which they estimate themselves: if, when they seek to surprize you with the pageantry of fortune, and perhaps to over-awe you with its pride, you pay them just so much regard, as they can fairly challenge, for advantages which may be equally, or in a yet greater degree, possessed by the veriest fool, or the rankest knave.

Are you, Sir, desirous that I should prize you for better things than silver and

gold? Do you reckon my attachment worth your care? You must engage me by your temper, by your conversation, by your manners. If these correspond to my sentiments and feelings, if you will leave me in possession of "the liberty with which God has made me free," and will treat me with confidential kindness, I shall deem myself happy in your Friendship; and though I should never receive aught at your hands, I shall still love and honour you. But remember the terms of our commerce: I cannot sacrifice my understanding: I cannot force my principles: I cannot applaud when I do not approve, assent when I am not convinced, or, like the venal herd, cringe and fawn to yellow dust, or yet be persuaded that a fine house, a gay equipage, or a great estate, can confer a right to domineer, or to dictate. Should you mistake me, or forget yourself, so far as to expect this complaisance, and to show by your behaviour that you expect it, I must be excused, if I

make my escape from the chilling influence of such company, to the genial society of unassuming and unaffected Friends, where I can lay open my soul without restraint, and listen by turns to the enchanting voice of Truth, of Sympathy, and of Freedom.

It has been always remarked, that the most unpretending characters are those of intrinsic value and inward dignity. It is only to such, (and you will commonly meet them in the middle walks of life) that I would counsel you to resign your affection; for such only will return it, because they alone who perceive worth in themselves can cherish it in you. How often have we seen the honest sensations of Nature, the beautiful tenderesses of youth, suppressed and deadened as men advanced to wealth and preferment! How often have we seen those, who on lower ground appeared sincere, benevolent, engaging, become unamiable, unfeeling, and artificial, when they rose to higher!

But when we warn you against the mistaken ambition of courting the Friendship of those who consider themselves as much above you, we should be sorry to think of your contracting an intimacy with persons of abject character, of sordid condition, or greatly your inferiors. A generous and seasonable condescension, indeed, can never degrade you, but, on the contrary, will do you honour in every discerning, as well as christian eye; whilst a supercilious behaviour is at once unworthy and contemptible, no less than offensive and disgusting: it is a sin against the majesty of our Common Nature, at the same time that it looks as if a man could not trust to his power of procuring respect by deserving it. Nor would we insinuate, that singular excellence may not be discovered in the shade of obscurity. But it will easily be understood, that, though distinguished virtue, wherever found, or however depressed, should still be cherished and revered, you ought in general to avoid any peculiar fa-

miliarity with those, whose want of repute might take from your consequence without adding to your improvement, or whose obnoxious situation might involve you in difficulties that would impede your success and your usefulness.

If you have chosen your Friends well, and should at any future period find your liberality particularly called upon, to assist them under misfortunes, you cannot exert it too warmly. If touched by that celestial fire which flamed in the bosom of Jonathan, and some other heroic persons of the same stamp, you should display on such an occasion all the grandeur of disinterested zeal and self-sacrifice, so much the more glorious for you, though modern judges might pronounce it madness. But let it be remembered also, that your felicity in the progress of life, your advancement both in worth and breeding, and your acceptance among the good and wise, will depend not a little on your connect-

ing yourselves early and closely with those who to sound morals join a sense of station, and a regard for fame.

We read in English story of a Prince, who, though he disgraced his youth by conforing with creatures far beneath him, of vulgar manners, and infamous lives, had yet the vigour and greatness of mind to atone for that debasement afterwards, by a conduct alike royal and exemplary. But it was a rare instance; and when we see young men let themselves down to such companions, whether from the petty vanity of being at their head, or from an unrestrained propensity to coarse pleasures, what can we think, but that, as they certainly betray a groveling taste for the present, so they will probably contract habits of incurable profligacy and meanness? There is not perhaps any thing relative to youth, more strikingly obvious, or more universally acknowledged, than the corrupting and ruinous influence of low com-

pany. One favourite associate of this kind shall have power, by his importunity or insinuation, by his flattery or banter, nay by a smile or a frown, without speaking a syllable, to counteract and render fruitless, in a few moments, all that reason, authority, conscience, honour, interest, earth and heaven united, can urge in recommendation of a right behaviour. But whilst you, my auditors, are intimate only with gentlemen, or such as, without the name, have yet in many respects the spirit and deportment of gentlemen, although without higher principles you may too often go astray, (I am sorry to think how often, so common is it now for that character to deviate from the strictness of its ancient rules) still however a sentiment of dignity, and a feeling of reputation, will prevent your total degeneracy: And, if to elegance of manners, and refinement of ideas, your Friends super-add a regular piety and steady virtue, what is there beautiful, or good, or truly excellent, amongst men,

to which you may not rise, by cultivating such a commerce ?

In fine, I must conjure you to avoid a chosen familiarity with the Vicious and the Frivolous of whatever condition. I said, Familiarity, because it can never, among such persons, improve into the sacredness or stability of Friendship; and I said, A Chosen Familiarity, because many of you may be often forced into their company by inevitable causes. Of those who mix with the world, there are comparatively but few whose independent lot leaves them the unlimited power of selecting their own society; and of them there are yet fewer who have the spirit or the sense to assert this invaluable privilege. In fact, the most part of rich men enslave themselves to the ceremonial of life, and to the humours of others, even more, very frequently, than persons of the most moderate fortunes. This is so true, that he who values probity and peace beyond all

secular gratifications, will certainly prefer a decent competence, with the liberty of enjoying undisturbed a small circle of worthy and sentimental Friends, to the largest prospects of opulence, if that is to be obtained only by intimacy with the debauched, or the dissipated. Give me, indulgent Heaven, give me for my dearest companion, the man or the woman to whom I can still repair, with Virtue and Tranquillity in my train ; and from whom, when called away, I can retire without remorse, or the least painful retrospect on time mis-spent, sincerity forfeited, talents abused, business neglected, temperance or purity, benevolence or piety, good-nature or good-breeding, offended. Were fashionable Friendships, and the common run of juvenile intercourse, to be tried by this test, in what light, think ye, would they probably appear ?

Forgive me, Gentlemen, if on such an occasion I speak with the utmost bold-

ness. My duty to God, and to you, demands it. In his name I lift up my voice, to give you warning against a set of smiling miscreants, “that lie in wait to deceive, that sleep not except they have done mischief, and their sleep is taken away unless they cause some to err,” amongst unheeding youth, whose looks, whose words, whose passions, whose appetites, they watch and study with an insidious eye, to find out how and where they may assail or undermine their innocence.

I will not attempt a minute description of the monsters whose regular occupation it is to seduce and destroy; who batten in savage luxury, by selling to voluptuous men those spoils of female youth and beauty, which indigence, or idleness, or ignorance, has thrown into their clutches. May good angels protect you from so base and so barbarous a commerce! In the meantime inform us, ye magistrates and men

of authority, why the thunder of the laws is not more frequently, and more effectually, discharged on such infernal foes of society. Is the brothel the place where the British youth should receive their education? Are pandars and prostitutes the persons with whom they ought to contract an intimacy?

But there is a species of tempters yet more pernicious, as they are less avowed. Mark them well. They wear the fairest aspect of courtesy, kindness, generosity. Alas, how attractive many of them appear! What pity that the faculties of pleasing should be so often debased into the instruments of ruin! Let me strip those polished perverters of their mask. They seem all affection, and fervour, and zeal. It is your entertainment, and your gratification, they profess to seek. They only aspire to the honour of introducing you to a free and happy life, or of aiding you in the chase, if already entered.

Imagination dances to music like this. How delightful to follow such obliging direction! Can one doubt the sincerity, or resist the suggestions, of such disinterested Friends?—Such Disinterested Friends!—Credulous boy! to believe thus implicitly the pretences of those who would lead you astray from your duty, from your parents, from the path of Wisdom, which your heart tells you in a sober hour is the only path of peace! You know not that all this while they are practising on your simplicity, for some purpose of their own; whether it be pleasure, or gain, or importance, or perhaps the sad consolation of having one companion more in vice and misery, like that forlorn spirit who hopes to find some mitigation of his woe in plunging others into the same lost condition.

The characters I paint, feel at moments that they are lost; and can their attempts to ensnare you be prompted by true regard?

When they have accomplished their ends on an unwary youth, what is more common than to see them abandon him to wretchedness and infamy? Trust me, Sirs, the fellowship of men without principle, as they should be called, of men of honour, men of spirit, men of the world, as they call themselves, ought to be shunned like the pestilence. Even when they do not wish to taint you with the last degree of wickedness, their intimacy is still destructive. If you ask, How? I will tell you. It insensibly relaxes the nerves of resolution, warps the ingenuity of Nature, contaminates the fancy, enflames the passions, pollutes the whole current of life in its source, by instilling disaffection to religion, undutifulness to parents, aversion to authority, a disregard for the sabbath, a disbelief of the scripture, an irreverence for the name of God, a contempt of order and decency, a neglect of reputation among the virtuous and the grave, a rooted dislike to serious

conversation, to serious men, to serious objects of every kind.

I say not that these effects are produced all at once, or that, by consorting with the giddy and the profligate, you will certainly proceed quite so far. But all experience confirms the general remark of the Heathen Poet, quoted by a Christian Apostle, that "evil communication corrupts good manners." It is sure to operate on the soul, as poison operates on the body, with more or less malignity as its composition is more or less subtle and potent. The person lives not at any age, least of all at that when the mind is known to be most susceptible, who can avoid taking a tincture from those with whom he mingles, not, as we hinted before, transiently and through necessity, but habitually and from choice. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," said the deepest observer -

of life that ever existed among the sons of Adam. With what unequalled emphasis has he cautioned young men against the first approaches to familiarity with the bad! I say, the First Approaches, well knowing with what resistless and increasing rapidity those are drawn in, who venture but to touch on that dreadful whirlpool. Would to God his words were engraved on your hearts, in characters which no time and no temptation should have power to efface!—"Enter not into the path of the wicked; and go not in the way of evil men. Avoid it: pass by it: turn away from it, and pass away"—where the several ideas rise above each other with a beautiful gradation, and form all together one of the most pointed and awakening admonitions that could fall from the pen of Wisdom. No; there is not in all her school a lesson of more importance, than that of shunning even the remotest tendencies to unnecessary association, or what is commonly termed Friendship,

with unprincipled men ; in which number we do not comprehend only the debauched, the openly impious, or the scandalously prophane ; but the dissipated too ; yes, the Dissipated in the least criminal acceptation of that word, or those who, on a competition between duty and amusement, are accustomed to prefer the last ; transgressing, or forgetting, or superficially performing, the first, for the sake of enjoying more freely their light and airy pleasures.


I am not ignorant, that, when preachers and others inveigh against the trifling turn of the times, they must lay their account with being considered by many as rigid censors, or at best as mere declaimers. Provided no enormity is committed, provided the general rules of decorum are observed, Where, it has been frequently asked, is the evil of a gay life ? I will answer the question, by asking another ; Is there no evil—remember, Sir, I

talk to a being who calls himself rational, and believes himself immortal—is there no evil in such habits of listlessness and levity as indispose the soul for recollection, for devotion, for self-converse, for sober counsel, for reasonable society, for solid study, for genuine Friendship, for every thing that can improve and ennoble her here, or train her to perfection and happiness hereafter? But is not this literally the case with those that resign themselves to idle and insignificant companions?

I will not speak now of the Patriarchs or Prophets, of the Evangelists or Apostles, whose elevated calling required, no doubt, an extraordinary spirit of abstraction from the customs and fashions of the world. But, were any others among the good and great characters recorded in sacred or civil story, were any of them, I say, to revisit our earth, who do you think are the persons they would select for their associates, and their Friends? The trivial and the vain, the vagrant

and the thoughtless; or the considerate, the staid, and the sober-minded? I appeal to your own conviction.

But perhaps you will plead, that, whilst we address you in this style, we forget your youth. What is there then about the profligate, or the volatile, that should render their communication preferable, in the esteem of young minds, to that of the discreet and the virtuous? By the last, I mean not those who only affect such qualities, who cannot, or who will not, distinguish between prudence and scrupulosity, between religion and gloom. There is a demeanour manly but not severe, sedate but not formal, often serious and often lively, unblemished and condescending at the same time, that carries with it an attraction not to be found in any mode of behaviour taught by fashion, or applauded by fools. The joys of Wisdom never end in a sigh, except it be the sigh of tender affection, or generous pity,



by which the heart is made better, and consequently happier: nor does that venerable Power prohibit or discourage the innocent sportiveness of Wit, or even disdain its seasonable aid, though she checks those irregularities, and condemns that malignity, to which it is too often subject. Or can you really apprehend, that to be wise, it is necessary to be dull; that a man's understanding will be the worse, for his having employed it on the best objects; or his talents the less brilliant, for his not abusing them; or his conversation the less chearful, for his being easy in his mind; or his manners the less pleasing and courteous, that his principles inculcate and inspire every kind affection?

Trust me, young men, your deepest concerns will make no impression upon the frothy, whatever they may pretend: you can have no hold of the worthless, let them profess, promise, vow, or swear what

they will. Habitual dissipation is utterly inconsistent with true sensibility; and, however those who want virtue themselves may be compelled by their consciences secretly to revere it in you, be assured they will never cordially love it. Study the conditions, inclinations, and abilities, of those about you; and, as far as probity will permit, make them subservient to your own advantage: but look not for the sympathetic tear, the sweet emotion, the endearing intercourse, the sober and the candid counsel, the zealous assistance, the unwearied support, the unalterable fidelity, with the other lovely fruits of a heart-felt and well-rooted Friendship—look not for these from such as are elated by rank, or hardened by riches, or enervated by sensuality, or carried away by the tide of folly.

A D D R E S S X I.

O N

T H E S A M E.



A D D R E S S X I .

O N

T H E S A M E .

THEY whose minds are not formed by Nature for the finest of all connexions, will be apt to consider what has been already offered on this subject as frivolous, unmeaning, and insipid: but better spirits will be happy to hear yet farther of an intercourse,

“ When heart meets heart, reciprocally soft,

“ Each other’s pillow to repose divine. ”

For the gratification and improvement of such amongst you, the present Address will turn upon a comparison between the solidity, beauty, and sweetness of Friendship as subsisting, where indeed it only can subsist in its genuine excellence, among persons of worth, and the poor

wretched phantom which assumes its title among those of a different character. We mean to trace both through a variety of views and situations; and from this induction of particulars we shall, I doubt not, sufficiently discover the infinite superiority of that holy, sublime, and immortal relation, to all the boasted ties which profligacy or vanity would fain dignify with so venerable a name.

If, beside affording pleasure and edification to the more affectionate part of our auditors, we could, by any thing we shall now say, awaken an emulation of their enjoyments in breasts less amiably disposed, we should reflect on this attempt with double satisfaction. It surely requires no extraordinary good-nature, to find complacence in contributing to the felicity of others at so easy a rate.

We begin with observing, that Rectitude of heart has ever been justly regarded

as the only firm foundation of the union we recommend; and that the species of Friendship, which men destitute of principle profess for one another, amounts to little more than combinations in vice, or at best, partnerships of interest, ambition, or amusement, without any real or durable esteem and confidence. That such men have often done great things in the way of generosity and zeal for their companions, and sometimes even greater things than several who in strictness of morals surpassed them, we readily acknowledge, whilst we sincerely regret, that the latter should allow themselves to be outstripped in any commendable quality. But it is certain, that constitutional kindness frequently operates, in a very powerful, though irregular manner, on minds much corrupted in other respects. And is it not probable, that libertines may be desirous of making some atonement to the world, and to themselves, for irregularities which neither can seriously justify; that, secretly

humiliated by their inferiority to the virtuous in those instances, they would gladly out-do them in such as are consistent with their favourite inclinations, and that they flatter themselves with the hope of at last eclipsing, by the fame of their liberality, persons whose reputation for strict honour and self-command appears to darken them? Or is it unlikely, that they expect to derive some consolation from thus strengthening their party against men of sober life, whom they never can forgive for daring silently to reproach them by a purer conduct?

But does it not, you will ask, seem as natural, on the other hand, that they should conceive a close attachment for one another, on account of their mutual resemblance, since it is universally agreed that similarity of character is among the strongest incentives to mutual affection? True: but a farther enquiry will arise, Whether the affection in this case can

ever be improved into the nobleness, the deliciousness, the permanency of Friendship? I say, No. For in the first place; it depends on a correspondence of such dispositions, and such proceedings, as neither of the two persons supposed to entertain it can heartily approve in the other, or in himself. Let licentious men do their utmost, they never will be able to procure for vice, the calm, the settled sanction of the soul : and trust me, Sirs, you will find it difficult to love in good earnest, and with much perseverance, any one whom you cannot esteem, or to continue your admiration of that in another, which you are forced upon reflection to condemn in yourselves. Nor will the greatest natural advantages, acquired talents, or external accomplishments, no, nor yet the most important services by which it is possible for a companion to recommend himself, be able in your better judgement, and at a cooler hour, to compensate the want of those moral qualifi-

ations, that clear integrity, that genuine worth, which can alone beget a rational, tender, lasting respect and reliance.

To flatter your vanity, to indulge your caprice, to promote your merriment, your pleasure; or your schemes of whatever sort is one thing: to command the applause of your reason, and charm the feelings of your heart, is quite another. People of little delicacy can be gratified with favour from the foulest hands; and people of no sincerity can smile most graciously at those whom they despise or detest: but a man of virtue, though he may often find it necessary to make use of those who have no stone, and though he will always do justice to their abilities and actions so far as they merit praise, will never, never think of ranking them amongst his Friends, profess to treat them as such. True Friendship has that purity of motive, that majesty of sentiment, as to shun and scorn the prophane herd, those unh

lowed and ignoble creatures who would offer to intrude upon its intimacy. "Can two walk together, except they be agreed? What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Men who have lost, in the spirit of the world, the powers of just discrimination, and sweet sensibility, may say what they will: but benevolence and selfishness, truth and falsehood, humility and pride, can never happily coalesce or mingle.

This leads me to add, that there can be no cordial communication, where there is not a consent of minds, in those points which are exempted from the uncertainty of change, and the contention of rivalry; a privilege, which the objects pursued by the men of the world must never claim, and that is only enjoyed by those whose wishes spring forward into eternity. It has been well remarked, that good souls are kindred souls, because goodness is the

same in every one, influencing the mind by the same principles, and pointing it to the same designs, in all the highest concerns of life. In reality, the ultimate aim of the best characters is alike directed to one great, unalterable, and undivided portion, which they wish and hope to enjoy together, in the regions of perfect Friendship; while the bad are severally following some favourite interest here, in a thousand tracks which perpetually cross and interfere with each other. As their confederating principle is the gratification of their passions, it must unavoidably happen, that whenever those passions vary into opposite lines, as is for ever the case, suspicions and jealousies, heats and animosities, will of course arise; and the same persons, who seemed yesterday inseparable Friends, shall to-morrow become inveterate foes, from the mutability of their apprehensions, and the contrariety of their ends. The desires of bad men are like the unclean spirits described by our Saviour, as "walking through dry

“ places, seeking rest and finding none.” Believe me, Gentlemen, it is only in the peaceful paths of Wisdom and Piety that human beings can find a happiness, which, whilst it satisfies each individual, unites them in the bonds of divine and everlasting love.

The votaries of Vice, and the fools of Fashion, may vaunt if they please of their reciprocal regards, of that jovial society in which they try to relieve the weariness of appetite, and those polite visits which they pay one another to escape from themselves : but, as they meet without cordiality, so they converse without confidence, and part with coldness, if not disgust. Such at least is the general run of those that have out-lived the fondness of youth, to which indeed scarcely any thing comes amiss, but which, when it ceases afterwards to ferment the mind, leaves all there vapid and dead, if not excited by superior principles.

Have you never had occasion to observe those little pitiful guards, and stratagems, and modes of imposition, commonly practised on both sides by the persons I refer to, and often at the very instant that he who saw not through the farce, would fancy them to be the kindest Friends in the world? How contemptible and wretched!

Or, if you will suppose them linked together in a more confidential alliance, by means of some particular object which they are jointly pursuing, would you be surpris'd if, destitute of probity, they engag'd in plans or measures so dishonourable, that they could not but inwardly reproach one another for the ignominy of their conduct, and, on separating, say each to himself concerning his partner——
 “He is a Knave”——Go, ye unworthy men, and be proud of such a Friendship, if you can?

Even in the common intercourse of society, a man of feeling is apt to be shocked at the discovery of deceit or dissimulation. The honest heart shrinks back from every kind of commerce, in which it cannot indulge its propensity to esteem and affiance. Talk to it of throwing itself open to the false or the hollow, and it turns away with indignant contempt. Be the manners ever so smooth, or the talents ever so captivating, or the address ever so fine; if the morals are unsound, if the character is doubtful, something within will whisper to him whom the world has not yet corrupted, Stand upon your guard against such an associate: but if a person has proved himself a cheat, or a dissembler, they must be insensible, or infatuated, with a witness, who can ever think of making him a friend.

Prudence says, you should not trust a drunkard with your secret, nor a gamester with your estate, nor a hackneyed

courtier with you
 debauchee with
 your principles,
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ADDRESS XI.

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 more solid, or more comprehensive, may
 we not finally conclude with the fullest
 evidence, that it will be impossible for
 you to "hold fast your righteousness,"
 and maintain at the same time a close
 Friendship with corrupt men, since they
 will be frequently demanding, or expect-
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 to Virtue, so that you must either re-
 nounce her or them? But need you to be
 told, that you had better break with all the
 world than with your Maker, or your-
 selves!

In whatever view then we consider this
 matter, it will still be found, that a mu-
 tual, prevailing, and permanent sense of
 goodness is the only invariable centre of
 the union in question; and that the un-
 functional leagues and fashionable intima-

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which borrow its name, are little more than ropes of sand, that have neither consistency, reality, nor beauty.

Next compare them in point of utility. And here we will suppose a society of intelligent, good-natured, and well-disposed youth, amongst whom the stiffness of ceremony, the sharpness of rivalry, and the venom of envy, are excluded; who, drawn together by a common conspiring impulse of kindred interests, seized every opportunity of retiring to a distance from noise and non-utility, to enjoy undisturbed "the feast of reason and the flow of soul." We will suppose, that this happy society undertakes now to blend reflection upon the serious themes with the sprightliness of conversation, and all the agreeable colouring of wit; that with confidence and security they unabashed themselves on subjects which was most interesting to each; and that they often consulted on projects of

courtier with your interest, nor an artful debauchee with your sister, your wife, or your principles, nor a rash man with your safety, nor a passionate or a capricious man with your peace and comfort, nor a foolish man with aught you value, nor any man with your reputation who disregards his own. But, if this be true, can you want farther demonstration to be convinced, that every one of these is incapable of Friendship? Can you believe, that those who are under the power of fancy or appetite, of fashion or humour, may yet be depended on for their fidelity, discretion, or constancy, in a cause which requires the greatest? Can you believe, that those who have betrayed others, will certainly never betray you; that those will offer the best counsels, who habitually follow the worst; or that they, who are ready to make the most improper compliances with such as they call their Friends, will not look for any from you, should you admit them to familiarity?

It must here be remembered, as a maxim of main importance on this article, and a maxim uniformly inculcated by the most admired moralists from the days of antiquity, that no Friendship can bind you to do an ill thing, or justify you in doing it. Why? Because the obligations to duty at large are prior and superior to all the ties of that particular relation, as indeed they are to those of every other one, how respectable soever it may be within its proper boundaries. Nor should it be forgotten, that, as the immediate operations of Friendship are necessarily confined to a narrow sphere, namely, the individual to whom they point, so they must be always subordinate to the pursuit of more extensive interests, those of our family, of our country, of our religion, of mankind: and, if the dearest Friend we have on earth, should solicit or tempt us to transgress, on his account, or any account, a clear law of Nature, or a plain dictate of conscience, he must be denied,

he must be withstood to his face. I appeal to yourselves. "Whether we ought to obey God, or man, judge ye." On this ground, and none I think can be more solid, or more comprehensive, may we not finally conclude with the fullest evidence, that it will be impossible for you to "hold fast your righteousness," and maintain at the same time a close Friendship with corrupt men, since they will be frequently demanding, or expecting from you compliances irreconcilable to Virtue, so that you must either renounce her or them? But need you to be told, that you had better break with all the world than with your Maker, or yourselves?

In whatever view then we consider this matter, it will still be found, that a mutual, prevailing, and permanent sense of goodness is the only invariable centre of the union in question; and that the un-sanctified league and fashionable intima-

cies, which borrow its name, are little better than ropes of sand, that have neither consistency, reality, nor beauty.

Let us next compare them in point of Delight. And here we will suppose a small select society of intelligent, good-natured, and well-disposed youth, amongst whom the stiffness of ceremony, the sharpness of raillery, and the venom of envy, were wholly excluded; who, drawn together by the conspiring impulse of kindred dispositions, seized every opportunity of meeting at a distance from noise and nonsense, to enjoy undisturbed “the feast of reason, and the flow of soul.” We will suppose, that this happy society understood how to blend reflection upon the sublimest themes with the sprightliness of candid wit, and all the agreeable colouring of fancy; that with confidence and safety they unboomed themselves on whatever was most interesting to each; that they often consulted on projects of

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private improvement, public usefulness, and virtuous fame; that they spoke their opinions on every head with modest freedom, and listened to one another with respectful attention; that they frequently diversified and enlivened conversation with that sort of reading in which entertainment is the vehicle of instruction; in a word, that without apprehension, and without study, they gave scope to the finest effusions of the mind, and of the heart. And now imagine that you behold this chosen band in those passages where they appear most visibly affected by the communications of Friendship. An honest rapture glows in their countenances: every eye beams with benevolence and sentiment: every bosom catches from the rest additional ardour on the best subjects; and all present receive and give a felicity which is multiplied by the collision and rebound of ideas, and which, as the social spirit rises and still rises, is kindled into a flame of sacred enthusiasm, that runs with re-

fistless energy through the whole amiable circle—Amiable indeed, and blessed, if any thing amongst men can deserve such epithets! Would it not resemble in part what we have been taught to believe of Heaven? Would not the angelic Spirits who are sent forth from that world by the common Parent, “to minister to the heirs of salvation,” be almost induced to suspend for a while their higher harmonies, in the pleasing contemplation of their mortal brethren, thus emulating some of their employments; and when they witnessed, though invisible, a scene of so much happiness, would not their friendly natures experience new accessions of transport, and at last dispose them, by a kind of divine sympathy, to burst into louder and yet louder tones of praise?—Say not that the scene we paint is impossible, because it is rare. So are all the more exalted forms of Humanity in a degenerate age. Think not that the little ring of Friends, we have figured, would affect a

refinement above the reach of men. What is there of innocent diversion, or convivial joy, which they might not, on every proper occasion, mix with their nobler intercourses? Would mirth and festivity have the worse relish for being corrected by temperance, and seasoned with wisdom? When our young Friends parted to business or retirement, with what sincere satisfaction would they review the hours they had passed together; and when they recollected the undissembled approbation by which they had encouraged each other to excel, how sweetly would the expressions of it be repeated by the echoings of conscience! With what augmented vigour and alacrity would they advance to the remaining conflicts of virtue, while their ears, so to speak, resounded with the gratulations and triumphal shouts of their confederates and fellow-soldiers!—When I think of this, I cannot help imagining to myself, however imperfectly, the holy exultation that must have swelled the soul of a

Nathaniel, of a Lazarus, of a John, every time they reflected on the testimonies of complacence and affection, with which they were privileged by the great Model of Friendship.

That Friendship is not authorized by Christianity, has been alledged without foundation. Though not directly enjoined in our Saviour's discourses, it is yet powerfully enforced by his example. Who has not heard of "the Disciple whom Jesus loved," honouring him in his life with distinguished tokens of esteem, and at his death with a mark of confidence that could only proceed from particular attachment; I mean in committing to the filial protection of that disciple, rather than any of the rest, his helpless and forrowful mother, whom, in the true spirit of the purest Friendship, he thus left him as the most precious legacy he could bestow?

By the way, this recalls to our remembrance the very beautiful story of three Friends, one of whom being about to die, and having nothing to leave but an old mother, and a daughter unmarried, bequeathed them to the other two, who were in better circumstances; with an express desire that one might cherish the ancient parent, and the other portion the young woman, whom he was to see prosperously married; or, if he lived not to discharge that agreeable office, the first was to have the pleasure of performing it. Bequests so extraordinary, failed not to draw sufficient ridicule on the testator, from vulgar minds; but the heirs accepted them with much contentment. However, he who received the young woman having died some years after, the only surviving Friend took her under his care, and in a short time disposed of her in wedlock, the same day with an only daughter of his own, settling upon her an equal share of his fortune. Here, it will be allowed, was an il-

lustrious display of Friendship on all sides: but to me, the sentiment of him who made the will appears the most glorious, as manifesting the most exquisite sense of the claims which belong to that elevated relation, and the most obliging reliance on the worth of the executors. Their generous hearts he measured by the noble feelings of his own, which told him, that, if the situations had been reversed, he would have been happy to undertake and fulfil the charge he now gave. But to return to our Saviour:

Who has not heard of his frequent and familiar visits to the family of Lazarus, of his singular attestation to the piety of Mary, of his friendly admonition to the anxious Martha, and of the tender sympathy he showed for both at the grave of their excellent brother, whom he literally terms their and his Friend? But why the discriminating affection we speak of is not inculcated by any precept of the


Gospel, has been very naturally accounted for on principles in which all are agreed. How should that be made the object of a command, which is purely a matter of free choice, and so delicate in its nature as to render the meeting with those who are qualified for it, altogether uncertain? The institution of Christ was designed to enlarge the hearts of men beyond that contracted policy of states, and those partial regards for individuals, which had warped and engrossed them; to inspire universal benevolence, and establish among mankind a general brotherhood, to which the peculiar and appropriated alliance under consideration is, if not duly balanced, in some danger of proving unfavourable. But still wherever the charitable and comprehensive virtues, implanted and propagated by our Holy Faith, have taken the deepest root, there the best Friendships will not fail, if other circumstances concur, to be cultivated with the greatest advantage. Of the pri-

primitive believers, into whose bosoms the Spirit of their Master had descended with full force, we are expressly told, that "they were of one heart, and of one soul; neither said any of them that ought of the things which he possessed were his own, but they had all things common." Perhaps it would be difficult to describe the power and empire of Friendship in stronger words.

If you look into the history and writings of St. Paul, in whom the gentle and the heroic affections which adorned the Author of our Religion, appear to have been eminently united, you cannot but observe that he breathed the very flame of Friendship for those who were his more immediate associates and auxiliaries in the cause he had espoused. And then, if you look back into the Old Testament, of which the moral tendency co-incides perfectly with that of the New, you will find this high relation both exemplified

and celebrated with the utmost beauty, as we remarked on a former occasion.

But, alas! whilst we reflect on these things, we cannot but feel some discouragement in recommending a connexion which is now so seldom beheld in its primeval splendour, and of which the present selfish and inglorious system of dissipation and luxury leaves us so little room to hope that it can now be often realized in its full extent. Do ye, however, wish to possess the surest means of mitigating your misfortunes, of relieving your anxieties, of solving your doubts, of doubling and exalting your pleasures; of disentangling, multiplying, and brightening your ideas; of regulating, and maturing your judgments and imaginations; of being admonished with good-nature when you are wrong, and animated when you are right with generous praise; of obtaining faithful advice when you want it most, without superior airs of wisdom,—kind attention



to your conduct, when you are least on your guard, without officiousness or scrupulosity, —unwearied assistance, without noise or ostentation, wherever your welfare or comfort in any shape requires it ; and finally, of disclosing with safety the dearest secrets and inmost sensations of the soul? We still hope such felicity may be found. Such felicity will be found by those that are the favourites of Heaven. To find it, you who love whatever is happiest, and most divine, will not account any possible pains too great. A virtuous, intelligent, and feeling Friend, will richly reward you : and having found him, you will beware of forfeiting the inestimable prize.

A well-formed Friendship indulges not false delicacies ; but, as it practises, so it demands, those that are real.

“ Reserve will wound it, and distrust destroy.”

A generous openness and unsuspecting confidence are amongst its chief attributes and preservatives. He who first taught


the maxim of conversing with our Friends as if they were some day to become our enemies, might be deemed, by himself and his disciples, wonderfully wise: but the affectionate and the noble will abhor that frigid caution, which would rob the heart of its highest enjoyment, the pouring itself out with fulness and freedom on those subjects that interest it most. The sublime spirit of Friendship never inspired their breasts, who would regulate its movements by the sordid rules of political management. Let me be repeatedly deceived by the perfidious, and laughed at for my simplicity by the cunning, rather than submit to be the slave of suspicion, and chained up by pitiful fears, and miserable jealousies, at the very moments that Nature pants to break through the trammels of Art, and fling herself without restraint or study into the bosom of a Friend.

Not that the laws of prudence or propriety are to be wilfully violated in this

commerce. He that has a true respect and tender affection for another will treat him well of course, and would tremble at the thought of affronting or hurting the man whom, of all others, he most wishes to please. Gross familiarity, and offensive manners, are not perhaps more repugnant to the character of a lover, than of a Friend. There is, in both connexions, something that tends to polish, and to soften; though the last will never, like the first, be in danger from effeminacy. In the beginning of a fervent Friendship, the common forms of life may possibly be omitted without much hazard: but when the intercourse is no longer new, and its first-ardour is somewhat abated, they will often be necessary to prevent that disgust or indifference which is produced by a blunt and unguarded behaviour; though they must never be suffered to banish sincerity, or ease, without which Friendship is instantly transformed to insupportable ceremony, or polite dissimulation.

Would you preserve the attachment of a person raised above the vulgar in his views and dispositions? It is not to be done by courtship, bribery, or expensive gifts; things which have no connexion with the sensibilities of a good mind; but by the continuance of those virtuous qualities that originally engaged him, accompanied with sweet attentions, and little seasonable marks of remembrance and regard, which will show you to be occupied with the image of your Friend, independent of important occasions to call it up, and which that Friend will not estimate by their intrinsic value, but by the amiable propensity that is forever prompting them.

In Friendship, as in love, the least trifle is of consequence, when meant for a token of affection. Where this union is happily formed, that mighty magician, The Heart, touches every link of the chain into a peculiar lustre. Those who



can only be attracted or bound by lucrative considerations, and continual favours, are not Friends, but mere courtiers, or politicians. If you, my dear youth, are cast in a better mould, though you will be always ready to render the man of your choice the greatest service, you will never think of exacting the smallest in return. If he is acquainted with your situation, you will leave him to judge what he can do for your interest; and you will accept his assistance with pleasure, not as the payment of a debt, but as a free-will offering, a new proof of his Friendship, and a farther incentive to yours. If he is ignorant of any difficulty or distress in your condition, which you know it is not in his power to remove, you will not always be forward, by explaining it, to give him fruitless inquietude. A mind truly noble will often devour its anguish in secret, rather than inflict too much pain on another by unnecessary communication. There is infinite

delicacy in that parable of our Saviour, where he represents a poor good woman, probably a lonely widow, who had lost a part of her little store, seeking it by herself with silent uncomplaining sollicitude, and when she had found it, calling her Friends and her neighbours together, that they might rejoice with her on the occasion; thus careful to save them from every degree of uneasiness, and desirous of sharing with them only her joy. Generous sentiments are always great, but most so when seen in low circumstances.

I would not indeed advise you to look for them very frequently in any station. Never put your Friends to too severe a test. Never expect from them too much. Contemplate their excellencies with delight: look upon their frailties with forbearance: celebrate the former, when you can do it without danger of exciting envy, inflaming malignity, or diverting dulness: and over the latter the veil of secrecy,

if they are not known; and if they are, apologize for them when you have an opportunity, but in such a style as not to encourage imitation, or furnish folly with an excuse. He that can hear the man, whom he professes to love and honour, ridiculed or censured in his absence, and not defend him as far as reason will allow, is a coward; and should he be base enough to join in the jest, or the satire, a baseness by no means uncommon, he is a traitor into the bargain. I am sorry, for the sake of Human Nature, to observe how few persons have the probity, or the fortitude, to speak up for a Friend, who is not present to plead his own cause, when attacked by malice, or by ignorance. In a world where so many are busy to invent scandal, and so many more to spread it, would you show yourselves actuated by true Friendship? Never give up its object to any individual, or to any company, for any consideration upon earth; nor finally credit ought to his disadvantage, which you do

not see with your own eyes. Where this rule is not observed, there can be no cordial or constant attachment. "A whifperer separateth chief Friends," was a remark of Solomon; and we may subjoin, that those who listen to the voice of slander will never be happy in themselves, or steady to others. The truth is, it cannot be hoped, that they should be steady to others who are not happy in themselves. Habitual disquietude undermines all the finest affections.

If Fidelity be the first law of Friendship, Candour may well be reckoned the next. Indeed, the one will not be observed, if the other is neglected; that is to say, if there is not a prevailing disposition to be pleased as well as to please, to put the fairest interpretations on doubtful appearances, and to make every kind allowance for error and infirmity, for starts of temper, for inequalities of manner, for incidental and transient relaxations of zeal and fervour,

for hours and days of flatness, insipidity, and seeming indifference; for every thing, in short, but insolence, vice, and treachery. What pity, that, of all things good and rare in society, the best should be the rarest, I mean, an uniform reciprocation of good-humour and mild forbearance!

We proposed, as you will remember, to set forth the superior felicity of true Friendship. We began the attempt, but soon felt a damp from the observation of life, so little encouraging to the sweet enthusiasm of our subject. What we have been led to add will help you, Gentlemen, to conceive why this admired relation is so seldom productive of the delicious fruits you are taught to expect from it by its fond panegyrists of every age. If men will bargain for affection, which can never be bought, or mistake the frolics of the blood for the feelings of the heart; if they will turn Friendship into a

negociation, or an adventure; if they will chuse its objects without regard to character, understanding, or any solid and permanent merit, attached only by what is calculated to amuse the fancy, or gratify the passions; or, if having made a better choice, and acting on higher motives, they afterwards forget to “show themselves friendly,” are indiscreet or indelicate in their intercourse, unreasonable in their requests, or sanguine in their expectations; suspicious or splenetic on slight occasions, easily provoked, but not easily reconciled; fonder of new than of old connexions; capricious, variable, or uncertain; apt to reveal the trusted secret, or resign the assailed reputation, whether through want of faithfulness or want of resolution; can you wonder that in these cases, and others of a similar kind, the alliance we are recommending appears not to answer the exalted ideas you have been accustomed to entertain of its beauty and efficacy? Is it surprising that a flash

of lightning should not possess the steady lustre of the sun; or yet, that the sun, when obscured by clouds, should not gild and gladden the creation, as when he breaks forth in all his brightness?

But let us now for a moment recollect the benign effulgence with which we have sometimes beheld that higher luminary, True Friendship, irradiating and cheering such hearts as were framed to receive and reflect its rays; and, when full of this image, let us contrast with it the illusive and transitory glare of that which apes it in the mutual professions of men without principle or sensibility. However specious those professions may seem, they cannot, I think, give much delight to any but the conceited or the credulous: for, in the first place, what security can persons destitute of worth, or of feeling, ever have against perpetual deception from one another? how be ascertained of their regard who want integrity? or what room is left for

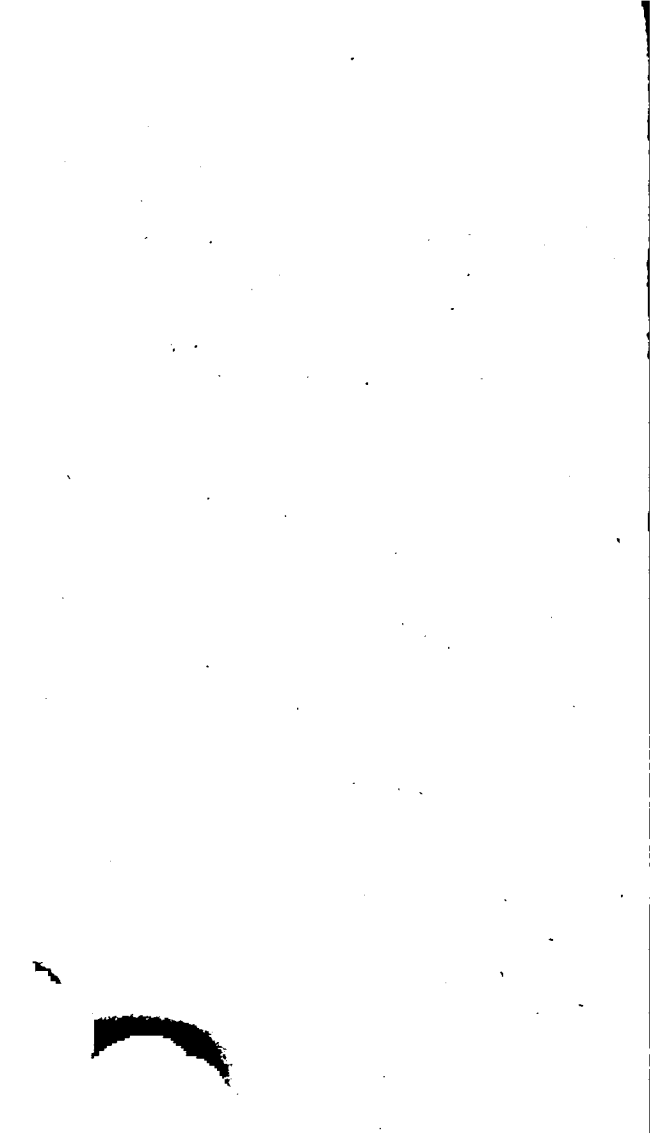
unsuspecting reliance, where the selfish passions predominate on both sides? And in the second place, what satisfaction can be derived to the soul from the highest compliments, or the loudest acclamations, when they are not seconded by her voice? Believe me, Sirs, when she refuses to join her sweet symphony of inward approbation, the most laboured strains of praise from without are but “as sounding brass, or a tinkling cymbal.”

You have not forgotten the little circle of virtuous and intelligent Young Men, whom we represented as enjoying together the concert of minds. Think of them again, and then figure to yourselves a knot of foolish and dissolute youths, assembled under the notion of Friendship, for their reciprocal gratification. Let us see what mighty contributions they can bring to the common stock of pleasure. Far be it from me to conceal their talents, or suppress those achievements by which

they are ambitious of displaying their zeal for their associates. I readily acknowledge they can feed conceit, foment inclination, remove the embarrassment of blushing, and harangue in honour of debauchery: they can laugh at order, authority, virtue, religion, and their advocates; depreciate the female sex, maintain with the Poet, that "every woman is at heart a rake," and give much information concerning those of the worst fame: they can fill up with ribaldry the vacuities of wit, "make a mock of sin," and call hell a bugbear. The language of obscenity, the cup of intemperance, the sneer of scepticism, and the bluffer of oaths, they can circulate with a freedom which they conceive to be prodigiously brave. By these means they assist one another very notably in the ways of vice, encourage the forward, embolden the fearful, dispel some troublesome scruples, and for a while at least lull others asleep—Ah, ye infatuated boys!

could you lull them asleep for ever; could you prevent them from waking in darkness, in distress, or in death; could you secure your companions from the future vengeance of a guilty mind, you would then indeed do something; and though even then we might not allow you to merit very eminently the title of Friends, we should yet own, that you surpassed many who assume it.—But you of this audience, whom we wish to preserve from such dreadful Friendship, tell us, what is there in all the impertinence, revelry, and profaneness, to which we refer, that can challenge the character of real joy, or compensate the loss of rational, manly, and refined communication, where cheerfulness and amusement are not precluded, but, on the contrary, heightened by a judicious mixture of seriousness and reflection; where all the harmless unbendings of merriment are found consistent with the strictest rules of a liberal

piety ; where the streams of good-humour are fed by the fountain of a good conscience ;—— what shall I say more ?—— where sense, and decency, and truth, and knowledge, affection engendered by esteem, and confidence inspired by both, concur to sweeten and dignify the whole ?



A D D R E S S X I I .

O N

T H E S A M E .



A D D R E S S X I I .

O N

T H E S A M E .

WHENCE is it, my respected Auditors, that in proposing a plan of high enjoyment, drawing a character of true heroism, or describing a scene of action which shall both interest and charm, the best judges of life have generally been careful to represent Friendship as a principal part? The reason must be sought in the sensations of the soul. Whatever she finds most affecting, noble, or delightful on other accounts, would still appear to her defective, without some particular reference to this superior communion of minds: an image from which, accordingly, the descriptive and imitative Arts have often derived their chief power to

please, and to move. In a word, though men may be frequently entertained and excited by objects that borrow no assistance from the idea now mentioned, it is certain they are never so fully gratified, or so feelingly impressed, as when the friendly strings of Nature are touched with the greatest skill, and taught to yield the truest harmony.

But there is no situation in which this beautiful effect is experienced with such advantage as in Distress. Then, indeed, the heart feels a peculiar impatience to pour its story into the ear of a Friend, and receive from the mere communication a degree of relief not to be obtained from the whole world beside. The sympathetic tones, with which it is answered by a spirit in unison, are then celestial ravishment. The starting tear, the rising sigh, the tender look of fellow-feeling, are, even without a word spoken, like precious balm to the wounded breast.

But who can sufficiently express the consolation which anxiety, disappointment, dependance, sorrow, contrition, remorse when sinking into despair, have derived from the cordial influence of Holy Friendship? Well might it be termed "The Medicine of Life." A state of suffering has been always considered as the surest test of its value, and the noblest sphere of its operation. Will you indulge me with a patient hearing, if, in one Address more on this inexhaustible theme, I proceed to show you some of the Comforts enjoyed in a Virtuous Friend at seasons, when the leagues formed by Vice are impotent and vain, disgusting and vexatious?

They are seldom, perhaps, more so than under the restlessness and anguish attendant on a sense of guilt, when roused by affliction from the slumber in which ease and flattery had lulled it. Grant, Sir, that the companion of your gayer

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and your follies, and afterwards manifested, adversity, a tender-not very common a-character, who have to abandon in their that in their prosper-with protestations of his more honourable his utmost endeavours that in the mean presses, your spirits recollection of past the terrors natural to terrors which, when strength, can shake to the foundation. how shall he support or ay, whose passions and : same unhappy cast how shall he open in ces of penitence and himself a stranger? this instant, that his

visits, his conversation, his attentions, all the proofs of sympathy which he can give you, must ever be inadequate to circumstances like your's, having "no relief of salvation in them," no reference to futurity? Perceive you not that your inward perturbation must, instead of being allayed by any thing so superficial, receive an increase from the very presence of the man, who during your wild career, contributed only to stimulate and blind you, as it brings to your remembrance transgressions which you wish to be buried in eternal oblivion?

But now suppose a man of virtue to have been thrown off his guard, and by some grievous deviation to have lost the joys of innocence: suppose him agitated by the painful reflection, and anxious to regain his former path. Let him lay open his condition to a wise and pious Friend: let that Friend address him with the eloquence of kindness, compassionate the

frailty of his nature, remind him of the mercies of his Creator, point his “ labouring and heavy-laden ” soul to the great Restorer of fallen humanity, and encourage him to rise in the strength of Heaven, and pursue his way thither with augmented vigilance and steadiness—— Where shall we find language to set forth the comfort, the hope, the humble but joyful sense of divine forgiveness and immortal triumph, that such communication will diffuse through his bosom? Would you wonder if the friendly visitant should in this case appear to his enraptured thoughts as some ministering Seraph, sent from the Throne of Goodness to his relief, or if such seasonable words should vibrate in his ear like the melodies of Paradise?

It is no uncommon remark, that Friendship has been given more especially to the afflicted, for lessening their troubles by dividing them: and may we not add, that in subjecting man to so much evil it was

probably one main purpose of Providence, to furnish a larger field for the exercise of this divine affection? There is not, we are certain, in all the attractions of prosperity, that power of inciting Friendship, which it is sure to find in the distress of its object; so mercifully has the Almighty contrived, that its energies shall then be most ready and efficacious when they are most useful and necessary. It is apparent from history, that the highest strains of this virtue have been usually discovered in such conjunctures of public affairs, as exposed the properties and lives of individuals to the greatest danger; those magnanimous qualities which enter into the composition of a noble Friendship being then more strongly kindled into action, and the human mind exalted by the importance and arduousness of the occasion above its ordinary pitch; as if the production of Heroes, and that of Friends, depended on one and the same cause.

We have seen a writer, who carries his praise of the character we are surveying, so far as to intimate, that its participations are capable of impressing on difficulty, hardship, and sadness, something sweet and engaging beyond all that can be found in a pleasurable lot. In truth, I am persuaded, that a man of sentiment rarely feels himself so deserving of respect, as when tenderly touched with the misfortunes of a Friend, and earnestly employed to relieve them; nor have I any doubt, but the more strenuous his efforts are in such a cause, and the sharper his sufferings, his heart will swell with the happier consciousness, and look down with the greater superiority on whatever is deemed by men of the world most magnificent or voluptuous. Beatific Friendship, celestial Power! how pre-eminent are the pleasures inspired by thee above all that Vice or Folly can boast! The latter, it is well known, cannot bear reflection: the former, it is equally certain, cannot

only support the strictest, but are renewed, improved, and heightened by it; and the soul applauds her choice, even when she suffers most severely from any distress which befalls her partner: the pain she endures on that account is by thy divine spirit consecrated into virtue, and sublimed into enjoyment. What dignity, what felicity, must have elated the soul of Pythias, when, without application on the part of his Friend, he offered himself as hostage, under forfeiture of his life, if the other did not return on a certain day, from visiting his family, to suffer the unprovoked vengeance of a tyrant! What heroic and rapturous sensations must have fired in their turn the breast of Damon, when he flew on the wings of zeal to ransom the life of the man who preferred his safety to his own! Glorious contention! How much unlike the miserable competitions of modern effeminacy and dissipation!

While the generosity natural to Young Men still prompts them to entertain exalted ideas of Friendship, they are too apt to be driven by their passions into an eager pursuit of pleasure, amusement, variety, and fame, among crowds. To sparkle in the view of numerous spectators, as persons of taste in what relates to gaiety and figure, is frequently their highest wish. With this aim they are led to court a large acquaintance; and many others being as idle and as vain as themselves, they find no difficulty in widening the circle of their companions. As they chuse with little nicety, and proceed with little moderation; as novelty is soon exhausted, and contest is for ever arising where the prizes are but few; it often happens, that before they have advanced very far, they are weary, disappointed, mortified. The human heart is not formed to be long at ease in the midst of tumult and rivalry. Fatigued and chagrined, time after time, our youthful adventurers are willing to retreat from the

buffle, and to enjoy a Friend or two in private. But how seldom do they pitch on those who can compensate the vexation they have undergone in so tiresome and fruitless a course, by helping them to improve their experience, and turn their feet into the paths of peace and true glory ! On the contrary, the very men they have selected for their chief favourites, are generally disposed to lead them, by their conversation and example, yet farther astray, and to harden them against every salutary conviction, in those languid pauses of indulgence and ambition, with the hopes of new and higher delight in the same way. Thus are they trained on to fresh folly and disappointment : those friendly affections, which should be their solace, are only the occasion of more misery ; and life is worn away without satisfaction, and without significance. How different the case of him who, having learned early to make a right choice, can from the hollowness of popular objects, and the jostlings of the

giddy throng, take refuge amongst a few individuals qualified to advise, and cherish, and comfort him in the best manner; to aid his virtue when it shakes, and by their approbation to confirm its victories!

It is a well-known remark, that the different periods of rational life have their respective and peculiar advantages. In the number of those which youth has over age, may we not reckon its being so much more easily pleased? At least we may question, whether the benefits acquired by greater experience and maturer reflection often countervail the loss of this happy facility. In many instances, we are sure, the observation of Solomon holds true, that "he who increaseth knowledge increaseth sorrow." Those of the clearest discernment in men and manners find the fewest characters to their taste; and while the raw and the undistinguishing can take infinite pains to attract and seem attracted wherever they converse, persons

of a more enlightened and delicate spirit are still for lessening the sphere of their intimacies, and look upon a multitude of acquaintance as fortunately exchanged for a single Friend, to whom they can fly as to an inviolable sanctuary from the officiousness of the weak, the persecutions of the wicked, and the perplexity of their own minds. To say the truth, such a Friend is a world in himself, and will be valued accordingly by every one who has sense and worth enough to appreciate him.

The comfort of this intercourse is peculiarly relished in retirement. In that situation, which cannot be always avoided even by those who dislike it most, what shall they do to beguile the time, without some companion, who can divert their weariness, and enliven scenes which no beauty of nature, or elegance of art, or affluence of fortune, could long render amusing to the uninformed, the restless, and the gay? To such, indeed, a state

of this kind, continued for ever so *short* an interval, grows insupportably tiresome and gloomy: to such the sun shines in vain, and the fields, the gardens, the woods, and the rivers, (so delightful to poets, philosophers, students, and sentimental spirits) are all uninteresting and dull. The consequence is, that such must quickly fall back upon their own minds; where finding neither variety nor satisfaction, they sigh for some favourite acquaintance who shall call out their feeble ideas,

“ And whirl them (happy riddance!) from themselves.”

At length the much-wished visitant appears: they are relieved like a prisoner just escaped from his solitary cell. Creation seemed to them a prison whilst alone: the society of a single intimate, brightens and embellishes the whole theatre around them: they acquire new vivacity; and their faculties, whatever these are, expand by communication. In truth, one had better speak to a statue than keep his

thoughts long pent up in his own breast. But, ye Powers of sensibility, what words can paint the attractions which the participation, the voice, the demeanour, the very aspect of a true Friend diffuses on every object, to those that are formed for enjoying a well-timed recess? Have not some of you, Sirs, experienced this enchanting effect? With the gaiety of heart inspired by the approximation of a kindred spirit, did not you contract a greater fondness for the places, the walks, the accustomed retreats where you frequently conversed with the inmate of your bosom? Did not the works both of art and nature assume in his presence fresh lustre? In a word, was not all about you illuminated, so to speak, and touched into higher perfection, by the Genius of virtuous Friendship?

We might mention, farther, the difficulties in business, the traverses of fortune, the failure of hopeful plans, the loss of pleasing companions, the death of

parents and other relations endeared by Nature and by habit, whose removal may expose the survivors to the greatest evils; in short, a variety of trials incident to men, that call forth the consolations of Friendship, and prove them to be only surpassed by those of Religion, to which indeed they are nearly allied, as we have already seen, and may yet farther see. But we will go on to some other less familiar, yet peradventure not less interesting, considerations.

To me it appears a very valuable fruit of the commerce we are estimating, that it frequently imparts to age a vivacity, and a pleasure, which, though less conspicuous and active than those experienced by youth, are often more satisfactory, because more serene. We have personally known some excellent people, the evening of whose days seemed, like that of autumn, gladdened with a soft, but sprightly gleam, which " wonderfully agreeable, while

they moved on to their peaceful setting; beloved and venerated by their families and all about them. How much happier than those who, having outlived, or, what is incomparably more calamitous, been forsaken by, their natural connexions, have not found the desolation repaired by a Friend!

“ Poor were the Friendless master of a world.”

He were poor at any period, in the vigour of manhood, or in the bloom of youth; being destitute of this most necessary resource, a partnership of the heart, without which that must ever feel a want beyond the power of the universe to supply.

As we hinted on a former occasion, the mightiest monarchs have found all their most flattering and most flattered advantages tasteless, wearisome, insupportable, without the communication and counsel of some favourite subject, in whose breast they could disburden the cares of royalty, and enjoy the sweets of confidence. But

without thinking now of emperors, or kings, or their ministers, of Sully, or Mecænas, or Hephæstion, or Henry, or Augustus, or Alexander the Great, turn your attention to yourselves, and look forward. It is not so vast a way, as you may fancy, to that season of decline, when, supposing your condition favourable in many other respects, much of your relish for its pleasures will be over, and of your early companions, who by sharing them with you might have contributed to exhilarate your spirits, the most part will be gone to the land of forgetfulness. But what a comfort, in that case, if you still possessed one or two well-tried and well-principled Friends, who were able not only to amuse you by their good-humour and chearful conversation, but to revive the frequent languors of decrepitude, and to alleviate its unavoidable infirmities, by turning your views from a world, where you will have suffered many a painful breach and bitter disappointment,

to the regions of unmingled joy and immortal youth! By the timely aid of such communion, you may learn the art, understood by so few, of growing old with a good grace, and be prepared to sustain the weight of years, not with submission merely, but with dignity too.

Among the numerous classes of human misery, it is not perhaps easy to figure a being more forlorn than the man who is sunk in the vale of age without a Friend — without a Friend to console him in the remembrance of past calamity, to support him under the pressure of growing frailty, to direct his hopes beyond the dreary scene that is closing round him, to address him in that voice of affection which gives warmth and persuasion to the language of piety, to talk to him of the glorious things which are in store for the servants of God broken with the toils of life, to tell him of that Divine Redeemer, at whose sight, whilst yet an in-

fant, the devout old Israelite could in a holy rapture wish to die. How mournful must it be for a person of sensibility, who has survived whatever he held dearest on earth, to see himself left alone, like some solitary shattered tree on a barren wild; to see the world, which perhaps he had long entertained and obliged, forgetting him because he can oblige and entertain it no longer, and those kind hands mouldering in the dust, which, had they still lived, would have propped his tottering frame, when the gayer associates of his laughing days are either vanished in the grave, or withdrawn to more amusing society than he can now furnish!——

What, not one worthy faithful Friend to bear him company, to nurse his weakness, to sooth his pains, to overlook his starts of peevishness, to assist him in beguiling the tedious hours, in settling his last accounts, in smoothing the passage to his long home! Merciful Creator, may we never know the misery of being abandoned to helpless

solitude in the midst of feeble age: teach us to cultivate, in the preceding stages of our journey, those sweet sympathies of the soul, which reason approves, and religion consecrates, which depend for their gratification but on a few fellow-travellers, and will continue to relieve us when wearied, and refresh us when worn out, with the length of the way. It is the unrivalled glory of virtuous Friendship, that when all other attachments, sprung from fancy, appetite, or interest, fall off and fade away, it remains, "like a tree planted by the rivers of water," fresh and vigorous, the joint growth of invariable esteem, affection, and principle.

But carry your thoughts a little farther: imagine yourself, Sir, about to lie down upon your last bed: suppose, what I pray Heaven may be only a supposition, that you are but indifferently prepared for it: whom would you wish to visit and comfort you in so awful a situation? Any of

those jovial companions who now endeavour to divert from your mind, as well as their own, all grave reflections? Try then, if you will, the experiment: send for the most sensible you can single out from their whole number: inform him that you look upon yourself as a dying man, and desire his advice and assistance: what will he answer? Most probably, that you shall yet recover; that you are only low-spirited, or by no means so ill as you apprehend; that you should keep a good heart, that you shall live to see many happy days, and so forth. At this easy style you are disappointed. He that feels himself sinking down under a load of insurmountable disease, is hurt by so slight an address. You will signify to your visitant his mistake: you will assure him, the matter is become too serious for such sort of talk. What will he do next? It is likely, that altering his tone and countenance into an expression of more concern, and perhaps joining the tear of nar-

tural tenderness, he will intimate his sorrow, if it should be as you conceive, and will add very sagely, It is a debt we must all pay: it is pity a man of spirit should ever die; but since it cannot be avoided, you must even submit to your fate as gracefully as possible: with more to the same purpose—And is this all? Can you give no better consolation to a person in my condition? The necessity you urge is one of the very evils I lament: but the greatest is the dread of an hereafter. Tell me something that may calm the apprehensions of guilt which now beset me; something that may mitigate, if it cannot remove, the agonies of dissolution; something that may instill, if it be not yet too late, the hopes of pardon into my anxious soul. He will then, it may be presumed, reply, that God is much too merciful to punish his creatures for a few trifling and transient pleasures; that he gave them passions to be gratified; that in gratifying yours you meant no harm; that you was

very good-natured, did many generous things, injured nobody but yourself, and therefore have nothing to fear.—Is this a strain fit to satisfy or compose a mind alarmed at the approach of death, agitated by the forebodings of conscience, and trembling over the stupendous abyss of eternity? Go, thou miserable comforter, and mock not that poor afflicted youth with considerations calculated only to wound him deeper: for I think they can scarcely deceive, I am sure they cannot help him. Go, and learn to provide more effectually against the terrors of thy own departure, whenever it shall happen. Alas! my hearers, would you dignify with the name of Friendship, that species of regard, which must in every valuable sense prove so despicably useless, at his greatest extremity, to the man for whom it is professed? Are none of you, whilst I speak, ashamed of having suffered any to impose so vilely on your understandings, as to make you believe they merited your highest esteem

and confidence——they who, if they considered you at all, and not themselves merely, considered you but as the sport of appetite and accident, that must, after a few years of indulgence and vanity, be parted from them by an irresistible stroke, which they have no sollicitude to soften when it shall fall, and which will leave them without expectation or desire of ever reuniting? And is it nothing to them, that the men whom they chuse for their associates, whom they extol as the most agreeable characters living, with whom they pass what they reckon the happiest part of their time, and without whom they are ready to declare that life would be insufferably dull—is it nothing to Them, that when a short and uncertain space is measured, those very men shall, with all their imperfections on their heads, plunge into night eternal, to emerge no more? There seem to me in such minds a poorness of thought, and a want of feeling, equally piteous and contemptible. The imagina-

tion, the judgement, and the heart, revolt together from a system that frustrates and mortifies every nobler ambition, and every better hope, they can entertain. Many of you, I am persuaded, see it in this light, and have too much taste, shall I say? as well as too much worth, to be satisfied with that inferior and defective commerce which breaks up at the grave—What! shall your highest esteem, your tenderest endearments, your constant services, your fervent wishes to give and to receive delight, be all thrown away on objects that may in a few days be to you as if they had never been? “Such a transitory tie,” says a forcible writer, “gives a second dart to death, and a double dissolution to departing man; that of soul and body scarce more severe. Would to Heaven,” cries he, “that all Friendships were evidently Friendships of immortal men; such, I mean, as give proof of their having

“ each other’s everlasting interest at
 “ heart ! ”

What sweetness and sublimity would not those connexions, in this case, derive from the consciousness of their elevated tendency and unceasing duration ? The amiable man, who now possesses and returns so large a share of my affection, will continue to possess and return it ten thousand ages hence, with new improvements proportioned to new excellence, and in happier circumstances that shall admit of no termination. Our present consonance of thought and disposition is only a prelude to the joint part which we shall bear in the never-ending anthems of Heaven. Such a consideration, duly impressed, would serve above all others to support under one of the heaviest blows that can reach a susceptible breast.

You guess to what I refer : perhaps you have felt it : perhaps, Sir, you have lost

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a virtuous Friend. I sympathize with you sincerely: I know too well what you must suffer from the recollection. But you should remember at the same time, that you have not lost him for ever: far otherwise: he is gone before you but a little while to the abodes of celestial Amity, where he ardently expects you to follow him, where he will welcome your arrival with infinite pleasure, and where you shall unite once more, beyond the possibility or the fear of a second separation. It is true, you beheld him overwhelmed with sickness, and agonizing with pain: that face, which you had often contemplated with particular satisfaction as the picture of his mind, grew pale and ghastly: those eyes that were wont to melt at the tale of woe, or the sudden touch of a generous idea, to smile with the sweet emanations of a kind and complacent heart, or to radiate with the peculiar lustre frequently attendant on sense and spirit, those very eyes you saw closed on the world, and on you: yes, and

the soul, the beloved and the loving soul, that often assisted yours to mount, is fled to its native dwelling; and you are bereft of its inspiration. Tears will sometimes flow, while busy memory is recalling the mournful scene; and let them flow: they are the tears of sensibility and virtue. Your Saviour wept for his Friend Lazarus. But whilst his pattern warrants your grief, his promises console it: your tears are tempered by resignation, or rather exalted to rapture, when you reflect that He is "the resurrection and the life," and that, in the magnificent train of his followers whom he shall raise up at the last day, you will find your lamented yet happy Friend, brightened into a higher form of being and enjoyment. But who can describe the gratulations, that will pass between triumphant spirits, formerly joined by the purest ties, on their rejunction in the sacred and indissoluble bond of perfection? Will it not be wonderfully pleasing, to witness the graceful modesty,

with which they ascribe to each other's influence a principal portion of the bliss they enjoy, while they look forward with reciprocal transport to the landscape of ever-blooming and ever-growing felicity, that opens before them in those friendly regions ?

It has indeed been questioned, whether good men will thus recognize one another hereafter ? But to imagine that they will not, were to represent their condition in Heaven as less complete than it is on earth ; would infer the annihilation of those ideas, sentiments, and sympathies, by means of which they are attached to certain characters and persons here, whom they presently know and easily distinguish from all others ; and were actually to suppose, that all those finer discriminations, and dearer intercourses, of the heart, which have ever been numbered among the divinest pleasures of this life, and the surest proofs of elevated understanding and

affection, will cease in another; that our intellectual faculties, and moral propensities, will at least have objects totally different from some of the noblest that now engage them; that the bodies we shall receive at the resurrection will bear no resemblance to those which we wore in the days of Nature; in short, that all the peculiar and distinctive features which mark and diversify the minds of the best people here below, and are often conspicuous in their countenances, will be erased, and the particular regards we now feel for their respective virtues absorbed in the less interesting, and therefore less delightful, esteem of general excellence. But are these things probable? Are they consistent with that great principle of analogy which appears to be a fundamental law of the Supreme Government? Would they not disappoint, in some measure, the expectations which the worthiest spirits of all ages and countries have been disposed to indulge, on the subject of future re-

wards, as adapted to a community of blessed beings, who were formerly linked together by various mental combinations, and characteristic tendencies ?

Expectations so universal, and so perpetual, could only be prompted by the constitution of Nature ; they could not be the result of incidental or partial refinement. It is not truer, that they were entertained by the politest philosophers of antiquity, than that they are found at this day among the wildest savages of different nations.

It is a way of thinking in which we are strongly supported by Revelation. There we are taught to believe, that the scenes which have taken place in this probationary state will be recalled to memory in the period of future recompences ; without which, indeed, I see not how those recompences could be distributed to moral agents with the least propriety. But will not such recollection necessarily lead to that of our

virtuous Friendships among the rest, and naturally revive the spirit of union, and the sentiment of preference, which gave them birth?

There likewise we learn in the clearest manner, that the great body of obedient believers who entered into being in the same region of the universe called Earth, who were subjected to the same circumstances of general trial, in order to the subsequent enjoyment of the same common felicity, shall, after being conducted by the same divine Leader and Deliverer through their terrestrial conflict, be raised together, judged together, acquitted together, and together established in one everlasting community of love, to inhabit jointly one capacious and undecaying metropolis known by the name of Heaven, or the New Jerusalem, or the City of the living God, the centre of his vast immortal empire, and the eternal abode of his whole blessed family. But, to repeat a

question which has been very properly asked on this subject, “ Is it possible that we
 “ should be happy hereafter in the same
 “ seats of joy, under the same perfect go-
 “ vernment, and as members of the same
 “ heavenly society, and yet remain strangers
 “ to one another ? Being in the same state
 “ with our present virtuous Friends and
 “ relations, will they not be accessible to
 “ us ? and, if accessible, shall we not fly
 “ to them, and mingle hearts and souls
 “ again ? ”

It may be farther argued, What christian can doubt, that we shall see and know the glorious body of our Saviour advanced above the sublimest orders of angelic existence ? And if one corporeal form may be seen and known, why not more ? If our Elder Brother, as he has been sometimes styled, why not others of our sacred fraternity, whose bodies, we are expressly assured, will be fashioned like his ? If the twelve thrones of the Judges of Israel shall be so eminently splendid, as we must con-

clude from what we are told, how, it has been also asked, shall we not distinguish and acknowledge them? If the three disciples on the mount of transfiguration knew Moses and Elias, how much more shall we know those illustrious Saints in the world of perfect vision? If even the rich sensualist in the prison of despair, is said to have known Lazarus and Abraham at an unapproachable distance, can we believe the inhabitants of Heaven to be endowed with less discernment? Should you object, that it is only a parabolical representation, you will still allow, that He who delivered it, not only proceeded on the prevailing doctrine of mutual knowledge in a future state, but had too much veracity to affirm that any thing was done which could not be done. It may be added, that when St. Paul admonished such as mourned the death of their Friends, “not to sorrow as others who have no hope,” since “them that sleep in Jesus, God will bring with him,” the argument would not appear completely satis-

factory, unless it included the prospect of recognizing, and of renewing former intimacy with, those Friends at the resurrection of the just; the heart, without this, being still left to the apprehension of for ever losing one of its purest enjoyments, the known communion of such as it had long loved and cherished from the best motives. The same inspired man, speaking elsewhere of those whom he had converted to the faith and practice of Christianity, asks with a kind of friendly exultation, "What is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming?" But does not this style plainly imply, that St. Paul expected to see, and know, and triumph, with those beloved disciples at the final consummation? And may not such in every age, as have had the peculiar happiness of training others to virtue and glory, derive peculiar delight from the same idea?

Having repeatedly mentioned the Resurrection, I would only observe yet farther on this article, that if the internal character is frequently discoverable through the dusky veil of matter with which it is now enveloped, we have surely reason to think it will shine out, with an effulgence impossible to be mistaken or overlooked, when the soul is clothed with her lucid, transparent, ethereal, and incorruptible body, at that last and brightest period.

These are a part of the reflections with which I have comforted my own mind, when it has pleased the Almighty to take away some precious individuals whose society was sweeter than the light of day; and I thought myself called upon to lay them before you, my honoured hearers, when I was recommending a connexion, which, without the expectation of meeting again in the mansions of eternity, would, on the disjunction of virtuous Friends at death, be a source of anguish

only augmented by superior worth and Intellect, as the dread of it even at a distance would be apt to embitter many of the preceding scenes. It is certain, that the finest understandings and the warmest hearts have naturally the most exquisite feelings on the point of Friendship; and were its pleasures to terminate with a few precarious years, the very improvements which tended to heighten them on one side, would, from so gloomy a prospect, be in continual danger of destroying them on another. But blessed be that Divine Religion, which, whilst it unites the souls of its votaries here in the loveliest affections and the loftiest views, encourages and consoles them, under all their anxieties and sufferings, with the lively hope of an interminable existence, through which they shall travel together, for ever undivided, for ever undisturbed, free from all imperfections, and attracted still closer to one another as they approach nearer and nearer

to Him who is their common original, object, and end.

Never perhaps is the pre-eminence of Virtuous Friendship, above all unhallowed attachments, more manifest, than when viewed in the light of eternity; a light from which, indeed, the distempered eye of Vice turns away with aversion and anguish. The idea of meeting hereafter, which administers so much consolation to the good under the grief of parting here, the bad dare not entertain. To them the prophetic power of conscience whispers, that such an interview will terribly aggravate their misery.—What sounds of wrath and woe are those which I think I hear? They are the reproaches and upbraidings of reprobate souls in the other world, who whilst they lived in this were perpetually talking of esteem, and confidence, and zeal for each other's happiness and honour. How are they shocked and stunned to encounter in those dole-

ful regions, which many of them were accustomed, at their wanton revels and infidel resorts, to treat with derision, as existing only in a frightened fancy! The enchantment, which united them in the hour of delirious mirth, is dissolved: they are all awake, and sober to amazement: their mutual efforts to ensnare and corrupt, of which they once boasted, appear to them now in their real malignity. Every companion in sin is transformed into an object of loathing: every lost creature, that any one contributed to ruin under the pretence of kindness, turns upon his seducer with execration and rage.—Say not that this is mere preaching: it is a language agreeable to the deepest convictions of mankind, when they have had no other instructors but Nature and Philosophy.

In conformity to those convictions, some of the ablest writers, both ancient and modern, have represented a variety

of foolish and profligate characters formerly known upon earth, and now in the abodes of departed spirits, conversing together with great severity of recrimination: nor is it probable, that the scenes introduced by those authors would be productive of the lively impressions received from them by readers of the soundest judgement and the best taste, were the faith of futurity, on which they are founded, not the genuine persuasion of the human heart. If the personages in question address each other in a style less passionate or violent than that which we believe to be employed by the forlorn inhabitants of the infernal mansions, it is no objection to our doctrine. The genius of such compositions did not lead so directly to shake the mind with solemn terrors, as to place before it a sober, though striking picture of the sentiments which the characters they draw may be readily supposed to express of themselves, and of one another, when the illusions of vanity, and the temptations

to flattery, are no more. Then indeed it were some alleviation of wretchedness, if the profligate and the foolish in general were suffered to fly each other's hated society, and to mantle themselves up in impenetrable darkness. But what reason is there to hope, that those double offenders, who, not satisfied with their own undoing, persist in seducing and hardening others at present, shall escape so natural a punishment as their future accusations and bitterest curses? Let me conjure you, my beloved hearers, not to venture on the dreadful experiment; and let us quit a consideration so big with horror.

A D D R E S S XIII.

O N

A M A N L Y S P I R I T,

A S O P P O S E D T O

E F F E M I N A C Y.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent data collection procedures and the use of advanced analytical techniques to derive meaningful insights from the data.

3. The third part focuses on the implementation of data-driven decision-making processes. It describes how the organization uses the insights gained from data analysis to inform strategic planning and operational decisions, leading to improved performance and efficiency.

4. The fourth part addresses the challenges and risks associated with data management and analysis. It discusses the importance of data security, privacy, and the potential for bias or errors in data collection and analysis, and provides strategies to mitigate these risks.

5. The fifth part concludes by summarizing the key findings and recommendations of the study. It reiterates the importance of a data-driven approach and provides actionable recommendations for the organization to further enhance its data management and analysis capabilities.

A D D R E S S XIII.

O N

A M A N L Y S P I R I T,

A S O P P O S E D T O

E F F E M I N A C Y.

HE that, in times like these, when a masculine virtue and deportment are become so unfashionable, attempts to recommend them, may lay his account with being deemed by the greater part sufficiently awkward, or at best romantic, in his notions. Even of the few, whose minds and manners are not yet enervated by the surrounding contagion, some will probably apprehend that he takes the subject on too high a key. They are willing, for their own share, to be as good and wise as they can in private, and perhaps secretly to cultivate the seeds of internal greatness:

but to avow these dispositions openly, in the present state of the world, they would consider as the certain way to draw upon themselves a ridicule, which they are not so well prepared to sustain. The truth is, that the sentiments of an undaunted and uncomplying probity are now-a-days regarded by the many as mere theatrical rant, or fictitious heroism to be found only in books, and the imagination of here and there an idle visionary, dreaming in his closet, and wholly ignorant of life and nature. But if a Scipio, if a virtuous heathen, without any other aid than that of innate magnanimity, would not despair of the commonwealth in a dangerous conjuncture, and was justly applauded for his fortitude, shall a christian believer, who trusts in the power of God, and in the operation of truth upon the souls of men, shall He be thought to blame, for hoping that numbers of his fellow-citizens, degenerate as they are from the sober and manly character of their forefathers, may

nevertheless be in some measure recovered; and that, when they are, their honourable exertions, in union with those of others who remain uncorrupted, may under Providence contribute to save their Country?

That she is in imminent danger from the prodigality, profligacy, and unfeeling luxury of her inhabitants, what considerate man is not ready to acknowledge? Are not the strictness, the hardiness, and the noble spirit of our ancestors, exchanged in the generality of us, who boast our superior improvements, for a selfish and vicious effeminacy? Have not the follies and disorders, which were in former ages confined to the higher classes, at length infected the middle ranks of people with a degree of extravagance and vanity that is amazing? And is not the same madness spreading from them to the lowest of the people, who are passionately ambitious of imitating those next above them as far as their circumstances will allow, and,

when they cannot reach the same gratifications, grow outrageous in their discontent and their crimes? Does not such general and extraordinary corruption carry a portentous aspect with regard to the religious, moral, and political interests of the community? Are not all these intimately connected in every nation? And has it not been universally found, that they advanced and prospered, or declined and perished, together?

That the period in which we live is entitled to praise for its progress in sciences and arts, in experimental philosophy, in critical learning, in all matters of taste and elegance, in the accommodations and embellishments of society, and what is better than all the rest, in its numerous and unparalleled foundations of the Charitable kind, it were uncandid and absurd to deny. We could dwell with pleasure on the munificent things that are done every day in this kingdom, and particu-

larly in its capital, for the prevention or relief of calamity in almost every imaginable shape. We could even with rapture point to great numbers of both sexes and different conditions, as to so many good angels habitually employed in diffusing consolation through the abodes of sorrow, and sweetly solicitous to discover by what means they may most effectually alleviate the miseries, and lessen the vices, of mankind. We are equally delighted to know, that amongst individuals of all orders, much virtue and many good qualities in other ways still exist, though the effects are not immediately perceived by the public eye, being concealed or overlooked from a variety of causes.

It cannot however be dissembled, that the strongest characteristic of the present age, considered at large, is a predominant love of show, dissipation, and revelry. When wealth employs genius, dexterity, or diligence, to contrive and heighten in-

nocent amusements, none but the illiberal or the gloomy can be displeas'd: trade and manufactures are promoted; skill is exercis'd and improved; social delight is varied and exalted; Piety is not offended or forgotten; the Virtues and the Graces go hand in hand. But when application, taste, and talents, are prostituted to such as can buy them, for the purpose of devising, without limitation and without end, new modes of pleasure ruinous by their expence, inflammatory to the passions, productive of softness, idleness, sensuality, debauchery; tending to alienate the heart from the company of the wise and worthy, from the duties and joys of domestic life; to indispose it for the sentiments and offices of devotion; to beget a disrelish for virtuous attachment in those that are not married, to supplant affection in those that are; and thus to undermine the very foundations of private, and consequently of public happiness;—when this is the case, can you easily con-

ceive a more alarming symptom, or a more fatal perversion?

Many of you know, that so long as Athens and Rome retained the masculine spirit of their games and sports, the frugality and simplicity of their manners, their reverence for religion, their respect for the claims of friendship, for the sweets of home, for female decency, and conjugal fidelity, those celebrated states continued to shine with superlative glory; but that, when security, opulence, and effeminate refinements, introduced an universal relaxation in these particulars, they visibly fell from whatever was elevated and magnanimous. The Roman people in particular drooped, their very faculties decayed, their ruling ideas were debased; a passion for riches, for magnificence, for adulation, for the most enormous intemperance and profusion, supplanted the love of their country, and all those heroic achievements by which their ancestors had protected and adorned it: in

short, they became—what?—feeble, timid, dependent, venal, slavish, and false; the flatterers and tools of tyrants, treacherous, ingrateful, jealous of all around them, wretched in themselves, arrogant and despairing by turns, dreaded for their mischief and scorned for their meanness at the same time. The condition into which their descendents are sunk, the abject servility and deep depravity of modern Italy, as well as the grossness and barbarism of modern Greece, will for ever attest the baneful effects of that extravagance, and those diversions, which, under the pretence of national wealth and greatness, debauch, degrade, and debilitate mankind.

If we consult the English History, what do we learn there? In those days, when the heroic qualities and sagacious counsels of the highly accomplished, though not very amiably feminine, Elizabeth, commanded the respect and engaged the confidence of her subjects; when dignity and

æconomy were united in her court ; when spirit and prudence equally marked her regulations ; when men of the greatest ability, vigilance, and virtue, were patronised and employed ; when military skill and valour were eminently encouraged ; when politeness and gallantry walked in the train of literature and knowledge ; when the fashionable pleasures, and established pastimes, were moderate, hardy, animated, and rational ;—in those illustrious days the People of England appeared with real majesty : they baffled with ease the machinations and attempts of their enemies, though the most powerful and political in Europe : they excited, in other countries, terrors which they had never felt for their own : nothing could appall their bravery, corrupt their loyalty, or cool their zeal ; unbought and uncourted, they espoused and executed the measures of a Sovereign, whom they had so many reasons to revere and trust. While neighbouring nations were over-run

with conspiracies, seditions, and scenes of blood, they enjoyed all the benefits of peace: commerce was extended; manufactures were improved; arts and learning were cultivated with success: in a word, they enforced veneration from the whole world; their capacity, courage, regularity, discipline, and splendor, were admired and extolled by the best judges in foreign lands; whilst at home they were happy in their abundance, in their order, in their unanimity, and in their queen.

From the habits of temperance and wisdom which they had contracted under her inspiring influence, they were generally disposed rather to contemn than copy the imbecillity, luxury, and vanity of her pedantic successor; however vilely he might be flattered by too many individuals, who sacrificed their understanding and independence to avarice or ambition. The meanness and worthlessness of James would not, you may believe, disgust the

better part the less for their comparing him with a predecessor so respectable on many accounts, though it must be owned much to blame on some; nor would their discontent be diminished, when they found that his administration was reproached and despised abroad, at the same courts where the preceding had been applauded and honoured. There indeed they themselves continued to be objects of just esteem, for the spirit of sobriety, manliness, and elevation, which they still retained, being neither infected by the low vices, nor allured by the little amusements, nor awed by the arbitrary maxims, of their monarch.

Through several subsequent reigns the same dignified character failed not to display itself. In that of the First Charles, it operated too powerfully to leave room for any public diversions, but such as were decent, temperate, and chaste. Such indeed was the character of the prince himself, at the same time that,

with a regularity of conduct not very common in persons of his rank, he was by no means an enemy to elegant pleasures, or innocent mirth. Then, as we learn, began to appear a strictness of principles and manners, which in those days was treated, by light and by prejudiced minds, with every mark of derision, and which continues in ours to be frequently branded with the odious names of fanaticism and hypocrisy. That it was disfigured by these in great numbers, will be questioned by none who reflect on the frailties and disorders incident to human nature. That in not a few who were sincere it ran into a gloomy scrupulosity, and unamiable austerity, will also be acknowledged. Nevertheless, we must still think, that the vigour and purity of the most eminent writers at that period; the exemplary fortitude and self-denial discovered, not long after, by a large body of men, in the expensive sacrifices they made to the rights of conscience; the very tender sympathy

and esteem expressed for them, and for others who suffered on account of what they believed to be their duty; the just indignation felt at their persecutors, and the very arduous struggle perseveringly maintained against the most dangerous encroachments;—we must, I say, be still of opinion, that such effects proceeded, on the whole, from a strong sense of whatever was important and sacred amongst men.

In the scenes which quickly followed, a peculiar strain of seriousness and magnanimity was often manifested, notwithstanding the sanctimonious affectation too frequently blended with it. Effeminacy, and her languid wanton train, could hope for little indulgence, at a conjuncture when the plainness and parsimony of an unpolished Soldier, who assumed the gravest airs of religious solemnity, were united with a determined aim to render the nation prosperous, great, and formidable. The profound reverence which its manly

and resolute temper under his administration impressed on all Christendom, can never be forgotten.

So deeply rooted was this spirit, and so hardily had it been nursed through a long series of the most strenuous exertions, that neither the blandishments of a lively and voluptuous monarch, nor all the banter and licentiousness of his favourite circle; were afterwards able to subdue it. In spite of that circle; in spite of the ridicule and opposition to be expected from profligate courtiers, and prostitute wits; in spite of the deference, the adulation, and the selfish views, with which kings are commonly approached; there were not wanting, even in the presence of the dissolute Charles, those who had virtue and dignity sufficient to tell him of his debaucheries, and to admonish him against them. The people in general, though they could not hate the person of a man whose affability was irresistibly pleasing, yet murmured at his indolence,

loudly condemned his vices, never relished his government, were shocked at his employing the taxes of the nation to corrupt its morals, and openly testified their abhorrence of his mistresses. The amusements, which he had transplanted from abroad, were but little propagated beyond the limits of his palace: they suited not the taste of a nation, whose ruling character was still serious and masculine, however much the return of quiet had contributed to soften the rigid demeanour and maxims of a particular class, who had tinged the rest; and whatever pains were taken to infuse the love of jollity and riot. In a word, though needy and vicious poets, though mercenary and obsequious courtiers, though their dependents and connexions, with such others near them as they could immediately influence—though all these were combined to flatter and copy the immoralities of their sovereign, and thus to spread the infection; yet this, it has been justly re-

marked, was not the prevailing inclination of the kingdom: the dissolution of manners; imputed to it at that period, was not universal: multitudes of all ranks, and of both parties, preserved the fund of pious morals, and manly principles, by which they had been long actuated; and where duty or firmness were less the motives, prudence and decency continued to operate: many conspicuous instances of private worth, and of public zeal, were still seen; and glorious proofs were successively given of an integrity and magnanimity alike calm and invincible.

Nevertheless it is certain, that the seeds of irreligion, vice, and luxury, which were then so industriously sown, came in process of time to shoot up but too strongly, and to be cultivated with a success which has, with greater or less rapidity, been ever since advancing to the height it has now gained. This event, it is well known; has been eminently promoted by the un-

restrained importation of foreign fashions, ideas, and diversions, in all their variety of extravagance, together with a perpetual accession of wealth for a number of years from different sources, and particularly of late from the plunder of the East, whence it is believed but few have come home enriched, without leaving behind them the curses of ruined families and desolated provinces.

If, in a country highly polished like this, where the Arts would naturally minister to its pleasures with an assiduity proportioned to the rewards it was willing to bestow, those pleasures have kept pace with its opulence; and if such opulence, weary of former gratifications, or disgusted at finding them still rivalled by its inferiors, is constantly seeking new refinements of vanity and indulgence; we cannot surely be surpris'd, however we may be griev'd, at the enormous increase and shameful effeminacy of our modish entertainments.

35 ADDRESS XIII.

We shall wonder the less, though we must lament the more, when we reflect how much this great evil is fostered by the most part of our young nobility and gentry. Sent abroad for the supposed purpose of improvement, without any foundation in principle or knowledge, do they not return, having seen a whole through Europe in pursuit of dissipated pleasures, generally return more depraved and foolish than they went? By witnessing the conspicuous impiety of the Church of Rome; by hearing the insolent and impious conversation so common in France and Italy; and by imitating the vicious customs established in those countries under the notion of a superior Gallantry, are they not usually confirmed in their disaffection to all religion, and their scorn of every thing sober, sedate, and manly? To show that they have travelled, and are now complete gentlemen, they never rest till they have instructed our youth at home in yet higher forms of amusement and licentiousness, if

possible, and debauched as many married women as they can. Our youth at home are proud to learn of such accomplished masters, and impatient to figure in the same, or as nearly as may be in the same, style, at whatever expence of fortune, or health, or honour, or society.

Here let us pause for a moment—An alarming prospect rises to view—What great and powerful nation has ever existed, that tended not, by the natural operation of commerce, wealth, and dominion, to a selfish, vain, and luxurious effeminacy, till at last it sunk into a total depravation of morals and principles, which, by a close and obvious connexion, ended sooner or later in weakness, disgrace, and ruin? But if wise men and prophets say true, this nation—yes, my friends and countrymen, Britain, our common mother, nurse, and protectress, Britain is not removed very far from such a state. May the gracious Power who has so often interposed

for her safety, disappoint their forebodings, and avert the omens that excite them !

Among these have been chiefly reckoned a set of youth, I say of youth dissipated in idleness, plunged in debauchery, infected with avarice, maddened with gaming; a set of youth, wasting their substance, if any they have, in prodigality, or practising, if they have none, every method that meanness or artifice can suggest, to get money, for the sake of——what?——of spending it in every folly that appetite or vanity can prompt; a set of youth, who, not content with throwing down the ramparts of virtue, which natural modesty had erected in their minds, have, for the purpose of indulging their passions without controul, proceeded to the effrontery of “gloating in their shame,” and putting every mark of contumely on such as will not “run with them to the same excess of riot;” a set of youth, that sneer at the names of Chastity, Temperance, and Re-

ligion; that place the highest proofs of Spirit in bidding defiance to the laws of these, and laughing to scorn the antiquated notions of a sound faith and an unblemished deportment; that think nothing so shrewd as to pick the pocket of a companion at cards, nothing so genteel as to keep a mistress, nothing so gallant as to commit adultery, and nothing so brave as to make a jest of damnation—what shall we say more?—a set of youth languid, enervated, perhaps distempered, perhaps putrid, in consequence of their own irregularities, and those, it may be, of their parents.

But Pleasure, we are told, Elegant Pleasure, is the object to which every thing else must yield. Alas! it is not understood, it is totally mistaken, by these half-witted, half-souled sons of Effeminacy. Where, ye wretched pretenders to refined delight, where are the interesting energies of a useful and honourable activity, the animated emanations of a sound and

enlightened understanding, where are the deep-felt thrillings of generous affection and tender sympathy, the sweet reciprocations of confidence and esteem, the lovely, the raptured perceptions of moral beauty and intellectual good, the modest but joyful sense of conscious worth, the towerings of a noble ambition, the transporting hopes of immortality;—where, I ask, are those highest satisfactions which give the chief relish and dignity to life, and without which it is at best but a vulgar and insipid thing? To them indeed you, whom I just described, are utter strangers. You have neither spirit to cultivate, nor sentiment to comprehend them: your internal sight is dimmed by prejudice, or distracted by folly: you perceive not the living forms of Truth and Virtue, which have been admired by the wise, the pious, and the manly, in all ages: or, if at any time Providence recalls your attention to those superior objects, and rouses you for a while out of the lethargy that has lulled

your faculties, you dare not trust yourselves with your own convictions; you want the courage and the vigour, as well as honesty, that are requisite to follow the voice of Conscience; the tone of your minds is broken; you are frittered by vanity; you are dissolved in vice.

What the well-wishers of Britain, and of mankind, are to expect from such a race, I leave them to judge. That the picture is too like the generality of our fashionable young men in the upper classes, and of their fond imitators in the lower, it were not candour, but ignorance, to deny. — Are these then the persons who must, ere long, possess the various departments in the great scale of society? Are these the persons that must shortly sustain the characters of lovers, husbands, fathers, masters, friends? Say, my Country, are these the young men whom thou hast destined to protect thy daughters, to educate their posterity, to execute thy plans, to

assert thy cause, and perpetuate thy honours?—Yet let us not despond: let us be charitable; let us be just. That there still are many encouraging exceptions, we acknowledge with pleasure; nor is the attempt in which we are now engaged a proof, that we wholly despair of the Commonwealth, emasculated and corrupted as are the greatest part of her offspring.

We have already endeavoured to account, in some measure, for their degeneracy. It will appear yet less astonishing, however as we hinted before it must always be affecting, if we consider the modes of Education which prevail at present. Let us briefly trace them, even as far back as the Nursery. There, indeed, the whole character of boys is commonly perverted and ruined. How? By a cruel indulgence of those desires, passions, fancies, and humours, which should be early checked and regulated, and which, because on the contrary they are fostered in

their wild luxuriance, quickly shoot into a strength that is seldom afterwards subdued, without great difficulty. The little creatures are flattered, dressed, decorated, pampered, gratified with money, and entertained with continual encomiums on handsome faces, fine cloaths, good eating, great riches, high rank, and other such edifying topics—by whom?—by the very persons whom they are taught to regard as the patterns of wisdom. What is the result? Their bodies are debilitated, and their minds debased: they are rendered children for life, disqualified to endure fatigue, hunger, and hardship, without unmanly complaints; apt to be deranged by the slightest accident, and discomposed by the least contradiction; to be violent, vain, capricious, headstrong, luxurious, mercenary, selfish; slaves to their appetites, tyrants to those about them; and thus, in the very rudiments of their existence, so to speak, unfitted for whatever strenuous in action, firm in suffering,

philosophical in life, and amiable in manners. Such, I am sure, is the natural tendency of the conduct we reprobate; nor can I help thinking, that we often perceive in the nursery the embryos of those distorted beings called fops, fribbles, and coxcombs. So at least they were wont to be called: but it is one of our late refinements, to give them an Italian appellation. — You may smile, if you will: I am in earnest when I say, that the lax nerves, the ludicrous decorations, the affected jargon, the trivial conceits, the courtly simper, the soft insipidity, and the unfeeling heart, of the thing now termed a—but no, I will not name it—may generally, in the first instance, be attributed to the effects of the nursery, whatever improvements of the same kind it may afterwards receive in the school of Fashion.

If the enfeebling and depraving influence of such culture is often happily counterworked by reflection, experience, ad-

variety, in the succeeding scenes; if many boys are by the original energy of Nature, and the gracious discipline of Providence, enabled to outgrow the futile habits of their early years; no thanks to those wicked or foolish parents who did every thing to spoil them.—Ah, ye Mothers of Britain, what a mighty task is yours! Of what superlative importance to the happiness of mankind! How much have those of you to answer for, whose fantastic fondness has, from the very days in which you ought to have laid the foundation of virtue and glory, entailed corruption and dishonour on your offspring! How strangely different from the Mothers of Antiquity, who, having bred their sons to every thing manly and heroic, were accustomed, when they went out to fight for their country, that great predominating object to which all others gave way in their affections—were accustomed, I say, to charge them either to come back victorious, or to be

brought back dead, chusing rather that they should not live than live in shame !

When we mention this, we cannot help admiring many of the expedients made use of, in the purest times of the antient Commonwealths, to inspire their youth with magnanimity. Beside that education was made the immediate concern of the state, and the children of individuals were regarded and treated as the children of the public ; what impressions, think ye, must have been necessarily produced on young minds by witnessing the laurels, the crowns, the triumphs, the trophies, the monuments, the statues, with which illustrious conquerors and patriots were rewarded, and by hearing the funeral orations and the festive songs in praise of their valiant and virtuous progenitors, who had consulted, pleaded, struggled, bled in behalf of their country ? If, by the desire of kindling in their youth this ardent passion for glory, those high-spirited people, who

felt it so strong in themselves, were carried to the extravagance of erecting temples and paying divine honours to their heroes and common benefactors; it will still be admitted that the practice must have been marvellously animating. The Grecian Games to which St. Paul so frequently alludes——St. Paul had too large a mind, and too just a taste, not to avail himself freely of every argument that could enforce the precepts of the religion he preached——those celebrated games, where superior merit in almost every kind was recompensed with proportionate renown, and to which the concourse was immense, would, you may believe, not lessen, in the breast of wondering and ambitious youth, the love of well-deserved fame.

It must be owned, that in the Lacedemonian Republic the forms of education, and indeed the whole spirit of the laws, tended to suppress some of the finest, and almost all the gentlest feelings of human

nature, as well as violated several moral obligations which ought never on any pretence to be infringed. But at the same time let it be confessed, that they were well calculated to breed a temperate and hardy, a modest yet enterprising, an obedient yet determined race of warriors, citizens, and patriots. Nor was the idea of public zeal, as swallowing up all the selfish passions, ever elevated to so stupendous a height as among the Spartans. Of their young men it is recorded, that when they walked the streets, you might as soon have turned the eyes of a marble statue upon you as theirs; such was their sobriety of mind, and modesty of demeanour. But then observe, this was accompanied with a courage so intensely daring, that in battle an enemy was not able to look them in the face; neither did they know what it was to be afraid of dying for their country.—Who can forbear to contrast them with those pert coxcombs and effeminate foplings that one meets in almost every street of London and Westminster?

When you see a girl, who has not only been flattered for the natural advantages of her appearance, but early initiated in all the mysteries of dress, and frequently told what additional attractions she derives from certain modish embellishments——when you see her looking at herself with an air of triumph, on account of her gay attire and glittering ornaments, you cannot approve of such behaviour even in her: it seems to betray some want of that propriety and modesty which peculiarly become the female character. A composed and diffident deportment would affect you in quite another manner. Yet you are willing to make allowance for her on the score of her sex, as well as her age and situation. But when you witness the fantastic airs of a creature who calls himself a Man, decked out in the extreme of the fashion, strutting along with a visible delight in his own finical person, and with a vacant yet consequential face seem-

ing to challenge admiration from every spectator, you are then filled with a degree of contempt which it is not easy to express. Not but this silly vanity may be found, sometimes, where there is much good-nature, spirit, and honour. When that is the case, it is only the more to be regretted, appearing particularly ungraceful in such company. From persons of sense and virtue, we commonly expect a superiority to those follies; and where such qualities are eminently possessed, they will beget a generous disdain of this degrading softness. “While
 “the man of body,” says the incomparable Richardson, “takes the greatest care
 “to set out and adorn the part for which
 “he thinks himself most valuable, the man
 “of mind will bestow most pains in im-
 “proving that mind.” I would not, my auditors, be understood to inculcate a total disregard for every thing connected with fashionable apparel. A young gentleman, it has been justly remarked, should neither be the first, nor the last, in the mode. To

go to its utmost height, is not manly ; and to remain in its lowest form, is not necessary. Singularities of various kinds are often united with an excellent understanding, and an excellent heart : but to affect them can never be right.

A noted writer of *Advice to a Son*, says on this subject, “ Wear your clothes neat, “ exceeding rather than coming short of “ others of like fortune ; a charge borne “ out by acceptance wherever you come : “ therefore spare all other ways, rather “ than prove deficient in this.” Had he stopped at the first part of the sentence, we should not have found any fault. Neatness must always be desirable, so long as it is not the effect of laborious or minute attention : but we can see no reason for what he has added. The last clause contains a wretched sentiment. If you except particular occasions, and especially the case of going abroad, where you wish to be admitted among genteel strangers, or even well

treated by the common people ; I am apt to believe, that a polite address and engaging conversation will, with a plain but becoming habit, seldom fail to procure both notice and respect in every company where a sensible man would desire to be the object of either. On this article, indeed, persons of condition possess, when they are known, a singular advantage : they may often go plainer than many of their inferiors. Their rank is sufficient to recommend them in most places, with very little assistance from other circumstances, as far at least as exterior regard extends. To say the truth, it frequently excites in vulgar spirits an admiration, and a reverence, merely for its own sake, which are due only to superior virtue and capacity. Meanwhile I am always pleased in a certain degree, when I observe people of station disposed to dress as often as possible with simplicity ; and yet more when their deportment is of a piece : nor should it be forgotten, that many of them are agreeably distinguished by

their ease, their unassuming manners, and their unostentatious appearance. What pity but the same persons were always equally marked out by their principles, by their talents, and a laudable imitation of their illustrious and truly noble ancestors !

It is not to be denied, that numbers who have neither quality to justify at times extraordinary splendor, nor affluence to support it, are yet more devoted to show, and the luxuries usually attendant on it, than not a few who are much above them. The extravagance, indeed, which spreads like wild-fire through the lower walks of society, and produces such havock of fortunes and of morals, struck at first every sober eye with astonishment and grief, but is become now so common, and consequently so familiar, as to make very little impression—save on those who personally suffer by it. On what multitudes has ruin, like a deluge, rushed from this source !

I know it has been repeatedly and confidently pleaded, that the unusual prevalence of public diversions, which the present effeminate system of nurture concurs with other causes to promote, is a mighty advantage to trade and manufactures. Were those diversions frequented only by such as could well afford the requisite expence, the argument might hold. But is there not ground to suspect, that the epidemical passion for costly assemblies and other modish entertainments, beyond the limits of real ability, is the chief occasion of the distress incurred by so many persons who furnish the necessary preparations, and of course by their connexions, as well as the individuals and families immediately concerned ?

Let us suppose, however, that manufactures and trade were on the whole gainers, and that the persons who indulge without controul to such pleasures were not deep losers in their pecuniary interests, which it

is yet certain they often are, not only from the immoderate sums actually expended, but from neglects of business, habits of indolence, and a growing propensity to every kind of prodigality ; I will still ask, Were not the community in general happier, much happier, without this excess ? Or will any reflecting man, who is conversant in history, and friendly to virtue, maintain that opulence or grandeur, at whatever height they may arrive, can compensate to a nation the loss of its good order, wise economy, and masculine spirit ?

To proceed in our survey ; the Effeminacy of the times, though extreme, will surprize us yet less if we next attend a little to the style in which the majority of our young gentlemen are bred, after their nurses and mothers have done all in their power to render them insignificant. How seldom are they, when placed under the care of masters, instructed in any thing more important or valuable than the means

of knowledge, or the forms of business, with a few exterior and subaltern accomplishments, of which the main intention is to confer a little smartness and gentility ! How few teachers, in comparison, have the inclination, or the talents, to “principle them in Virtue’s book;” to inflame them with the love of truth, of temperance, of divine philosophy ; to exalt and direct their aims for life, and for immortality ; to animate their bosoms with those benevolent affections, and liberal views, which comprehend the whole circuit of social good, of a commonweal, of universal humanity, and which, when afterwards called forth in different situations, will impart a lustre to existence, by proving the sources of extensive usefulness, and the ingredients of a conspicuous character ! To train young minds in this manner, supposing them capable of such culture, what various attainments and generous ideas are requisite ! what extent of erudition, what powers of persuasion, what

insight into the heart, what unwearied assiduity and unextinguishable zeal ! But is it to be imagined that in these days, when dancing masters, and French teachers, “sing-
 “ing men and singing women,” with all the other ministers of fashionable amusement and unbounded pleasure, are in such repute, whilst a liberal and virtuous education, if thought of at all, is thought of only in the next degree,—can it be reasonably imagined, that under those circumstances, persons qualified as we have just mentioned, should be found, in any considerable number, willing to submit to the fatigue and solicitude and mortifications inseparable from the business of educating youth with real advantage?—I said, In any considerable number ; for that there are such we cheerfully acknowledge. May the merciful Father of the world raise up more ! They are, without question, among the most meritorious members of society.

That in our public schools the learned languages are taught with success, though

not without a waste of time which might well be spared ; that both in them, and in our universities, there are masters and tutors who would reflect credit on the highest literary stations, it were unfair to deny : but is it unfair to affirm, on the other hand, that the morals of young men are often debauched in those places ; that amidst the forms of regularity, and the show of rules, shameful disorders are often committed, and solid study deplorably neglected, while not a few of the professors content themselves chiefly with the luxurious enjoyment of that academical wealth which the royal and worthy founders consecrated to the propagation of piety and learning ? Are these then the illustrious seminaries that in former days sent forth so many men fitted to shine in every sphere of science and virtue, men that manifested, by their own bright example, to what elevation sound knowledge, and ingenuous breeding, can lift the human mind ? That there are now alive persons of different orders, who have discovered a just emulation of such

renown, and are indeed among the luminaries of the age, we gratefully remember : but what serious man can look back on those celebrated seats of ancient literature, without a sigh to see them dishonoured by almost every species of modern insignificance ; to see libertines and fribbles issuing in swarms from the same halls, and the same colleges, where principle and manhood were wont to reside ? How much better for them, and for society, if such youths had been bred in the lap of simple nature ! Have we not met with plain untutored boys, who, in comparison of them, were heroes and philosophers ?

Without entering into a detail of the education in vogue, I would only ask, Whether its general tendency is not to make our youth gay instead of sober, vain instead of modest, smatterers rather than scholars, and smooth rather than polite ; at the utmost, pleasing triflers, and plausible insignificants, instead of useful cha-

raçters and amiable companions; to form coxcombs and coquettes, not estimable men and attractive women; to accomplish them as good dancers, instead of good citizens, and teach them to dress well, rather than to act wisely? For my part, I am far from wondering at the frivolous and vitiated turn of the age. How should it be otherwise, when worldly maxims are so much more inculcated than religious truths, and the punctilios of behaviour than the rules of morality; when the acquisition of languages is preferred to the exercise of reason and the attainment of wisdom, the little outside appearances of breeding and complaisance, to that real courtesy which is the result of a kind disposition, prompting decent respect and sweet attention; when specious sentiments take place of genuine principles, and a superficial uncertain honour, of an invariable and thorough integrity;—in short, when the knowledge of the world is considered as the chief science, and the culti-

vation of the Virtues is forced to give way to the study of the Graces?—
 Poor Chesterfield! Such was thy wretched system for the education of a darling and only son! What pity thy agreeable talents had not been more worthily and more happily directed!

That celebrated man certainly possessed a brilliant and easy wit, much elegance and fluency of pen, with a good share of taste, and a considerable tincture of learning. His remarks on a variety of topics are both sprightly and just. Many of his instructions are sensible and important. He was well acquainted with that part of the species which he had seen; not indeed the best of either sex, as is sufficiently apparent from his representations of both, of the female especially. His frank confessions of former follies and vices deserve commendation; and it is impossible not to be pleased with the warmth and benignity of his paternal affection. But what, after

all, was his main concern for its object? Why truly, that this son, about whose figure and fortune he was immoderately anxious, should be a complete Man of the World, or what is usually styled a Fine Gentleman, and a person of ability, insinuating, popular, applauded, successful: for, pray take notice, we meet not, as I remember, in two large volumes, with a single sentence pointing to the immortality of man, or the approbation of God, or any other great principle of human excellence. Amidst many useful observations on life, and many necessary axioms of prudence, the most trivial lessons are taught; and his well-known favourite doctrine is, without the least attention to human nature, so incessantly repeated, that it could scarcely fail to disgust, instead of impressing the young man for whom it was designed. That he should even not scruple recommending to his son the imitation of a deeply criminal fashion in foreign gallantry, is shocking, and what ought to excite

abhorrence in every one who retains any sense of decency. Shall I add in a few words, that to allure, to sparkle, to shine, to flatter, to be flattered, and to rise, at whatever expence of truth, of rectitude, or of regard for nobler pursuits, are held up as the highest ends of existence; and instead of forming the person in question into a just model of improved and elevated nature, to frame him into a mere courtly artificial being, or rather to fabricate and hammer him into a piece of polished machinery, was the supreme sollicitude of that man to whom our modish youth in this Christian land look up, as the all-accomplished pattern, judge, and master of life and manners?

But, that we may draw to a conclusion, let us now in the last place follow those pretty gentlemen—for such they wish to be thought—let us follow them into the world. What do they see and hear of there, but betting, and gaming, and in-

trigues, and cabals, and places, and posts, and pensions, and stars, and garters; court favour and family interest, statesmen regularly buying votes, and their opposers frequently seeking power; almost all mankind bowing in the temple of Rimmon, or else worshipping in that of Mammon; to which last idol, indeed, the apparent votaries of the other direct the homage of their hearts? In the early ages of Greece and Rome, Glory was the great object of men's devotion. In our times, it is Money: every thing now is sacrificed to money: ambition itself, vanity, pride, all the passions, wait on Avarice, "even as the eye of a
 " man-servant on the hand of his master,
 " and the eye of a maid-servant on the
 " hand of her mistress." Money, my friends, money is now prized and pursued as that which can purchase all things — And so it can, a few trifling enjoyments excepted, such as good health, true contentment, a good conscience, and unfeigned esteem. As to merit, ability, rectitude, patriotism, and the ho-

nours which were wont to attend them in the genuine respect and sincere applauses of the best men; this more sagacious age has discovered, that such airy qualities, and shadowy acquisitions, might formerly do well enough to satisfy those who were infected with the knight-errantry of virtue; but that they signify little now-a-days. Why? Because they would go for nothing on the turf, at the gaming-table, in the circles of splendor, the abodes of luxury, or the resorts of dissipation. Such, my dear hearers— but “tell it not in” France, publish it not in the streets of Madrid—such are the scenes, the very honourable and highly-improving scenes, which must form, and finish, and send forth from time to time, the hopeful personages that are to be the fathers of the next generation, that are to command our fleets and armies, that are to sit in the British Senate, and give law to half the globe; that are to fill the chief offices of government, and assist in the councils of their so-

vercign ; in a word, that are to watch over
 the dearest interests of liberty, religion, and
 mankind. Eternal God ! what but thy
 wonder-working Providence and Spirit can
 save this nation from utter profligacy, igno-
 miny, and destruction ? Ah, my young
 men, what superlative praise would redound
 to you, whom I now address, were you, in
 the several spheres for which you are in-
 tended—were You, I say, to unite with the
 wise, the worthy, and the brave, who yet
 remain, and to vow in the name of the
 Omnipotent, that you will exert every fa-
 culty which nature has implanted, and
 every talent which principle can incite,
 to stem the torrent of general corruption,
 to oppose against effeminate manners a
 masculine virtue, to “quit you like men”
 in despite of enervating fashion, to show
 amidst the surrounding slavery of vice that
 you have “the rule of your own spirits ;”
 and wherever duty, wherever honour
 calls, there “to play the men for your
 “people, and for the cities of your God !”

A D D R E S S X I V .

O N

A M A N L Y S P I R I T ,

A S O P P O S E D T O

C O W A R D I C E .



A D D R E S S X I V,

O N

A M A N L Y S P I R I T,

A S O P P O S E D T O

C O W A R D I C E.

IT has been observed, that to complain of present degeneracy from former days is common in every age, but that the complaint is always weak and unjust; that mankind are still much the same; that there is nearly an equal quantity of virtue and vice still subsisting in the world; that it is only distributed in various proportions, through different countries, at different times; and what is taken from the general stock in any one nation, at any particular period, is transferred to some other. The first part of the observation may be true: but we can by no means sub-

scribe to the rest. If Human Nature remains always uniformly the same, with respect to her essential principles, they are yet influenced in their operation by so vast a diversity of external and accidental circumstances and situations, as to occasion, in the succession of ages, appearances the most different, and often the most opposite, that can be imagined. The original properties of the soil may continue; but the produce may be totally changed by the state of the seasons, concurring with that of the culture.

We appeal to history for an instance or two, out of many which might be adduced. You will not say, that, in the times when Polytheism universally reigned, there was to be found among men the same degree of purity, of probity, or of mutual benevolence, which has been since frequently discovered in those countries, where idolatry gave place to the knowledge and worship of the One Supreme. The best

Days of pagan antiquity might display, here and there, higher flights of friendship, fortitude, and patriotism, than have been often seen in after generations that enjoyed superior light; owing, we suppose, chiefly to a stronger passion for fame, anciently propagated, as has been before remarked, with equal assiduity and skill by lawgivers and others, who laid hold on the love of glory implanted in the human mind, as the most powerful handle they could employ for inciting to those actions that would aggrandize their countrymen, and reflect honour on themselves. By joining with this motive institutions directly calculated to inspire temperance, patience of toil, fearlessness of danger, disregard to wealth, and a zeal for their country, they certainly produced wonderful effects in the way of magnanimity and heroism. But then those splendid exhibitions were unequal, interrupted, and too commonly obscured by scandalous vices, or great failings, which the actors seemed

little solicitous to avoid, for want, no doubt, of purer principles, and more comprehensive aims, than any of a secular kind. Trust me, Gentlemen, a conduct more regular and blameless, an integrity and a generosity of wider scope, with all those qualities of the heart which are most conducive to the happiness both of this world and the next, will be cultivated extensively in such parts of the earth alone as are enlightened by true religion: I mean that Divine System which, whilst it enjoins and exemplifies all the duties incumbent on man, enforces them by sanctions of infinite and eternal consequence, and instructs him by what power he may perform them. Its actual influence in meliorating the tempers, and regulating the lives, of its disciples in those nations where it was first embraced, has been acknowledged even by some of its greatest adversaries.

When this light from Heaven was afterwards almost wholly intercepted by the

thick shades of superstition and ignorance, that enveloped Europe in the dark ages, what became of the virtues which had flourished under its influence? Into what other regions were they transplanted, so as to make amends elsewhere for the enormities and abominations which had grown up in Christendom during that gloomy night? Was not the world manifestly and greatly worse than it had been for a number of generations preceding? —

When a combination of causes sufficiently known had, under Providence, brought about the blessed Reformation from Popery; gracious God, what an improvement was instantly made, by religious knowledge, in the minds and morals of mankind! And this improvement has on the whole continued in every country where a rational piety is professed. In Britain its efficacy is still proved by the exalted virtue of some; by the decency, the humanity, and the moderation of more; by the

mild and equal temperament of the laws in general, and by the justice and equity of those who execute them. Nevertheless we must declare our opinion, that the age in which we live is a declining age with regard to its ruling manners and principles : it is degenerated from the principles and manners of some that went before.

Amongst other proofs of the melancholy fact, we have found in the foregoing Address, that this nation is unnerved and corrupted, by luxury and effeminacy, to a degree far beyond any former period. The disease is more largely spread, and more seriously threatening : that is to say, it has infected all classes of men, and extinguished in most individuals that lively reverence for the Almighty, and those generous feelings for the public, which only can preserve a people from ruin. The truth is, superfluous riches have always, and every where, sooner or later, produced this effect. There are but few men who have faith or

virtue sufficient to withstand the enfeebling
 and contaminating tendency of affluence.
 Hence, I say Hence, have proceeded princi-
 pally the decline and fall of the several states
 recorded in story, which, having risen to
 the summit of prosperity, were thrown
 down partly by the turbulent, and partly
 by the emasculating passions, that never
 fail to be engendered by ease and opulence.
 Still however “ there is a remnant in our
 “ land ;” and fain would we contribute to
 increase it. Our last attempt was to re-
 commend a Manly Spirit as opposed to
 Effeminacy. Let us now recommend
 the same Spirit as opposed to Cowardice :
 a topic closely connected with the other,
 and perhaps more needful at this time than
 may at first sight be apprehended.

It is indeed certain, that when Britons
 are thoroughly roused, there is no atchieve-
 ment of which they are not still capable,
 in the rugged path of martial gallantry.
 Let France and Spain bear witness. But

there are instances of courage, which I conceive to require more strength of mind than the other, and in which the present age appears to me exceedingly defective. We will touch on some of them, after we have pointed to the virtues that should adorn the Military character.

It seems natural to imagine, that Effeminacy would intimidate and unman her votaries, in the camp, and in the field. Yet the fact is different, with regard to many that are bred in the utmost softness and delicacy. It is but fair to own, that the greatest fops have been often found among the bravest men. We likewise know, that nothing can exceed the intrepidity of those savage nations, where it is the mode for every man to paint and decorate himself in the most fantastic manner, and, except when engaged in war or hunting, to indulge the last degree of sloth. Undoubtedly there are in many persons secret springs of resolution, whe-

ther native or acquired, which the most relaxing forms of life cannot destroy, or yet prevent from acting with wonderful elasticity on particular occasions. To whatever cause it be owing, Cowardice in battle is probably a species of dishonour that will seldom be incurred by our British youth, under leaders in whom they place a confidence.

With how much pleasure could we tell of the laurels they have often reaped, in contending against the enemies of their country! With what peculiar satisfaction, I had almost said Pride, could we expatiate on the daring enterprises, and astonishing exertions, both of our fleets and armies in the last ever-memorable war! Above all the rest, how would imagination glow at the remembrance of that Young Man, “Who” (in the nobly emphatic words made use of by an admiring and grateful Nation, when she voted a Monument to his Memory) “surmount-

“ing, by ability and valour, all obsta-
 “cles of Art and Nature, was slain in the
 “moment of victory, at the head of his
 “conquering troops, in the arduous and
 “decisive battle against the French army
 “near Quebec, fighting for their capital
 “of Canada!”—Glorious and inestimable
 suffrage! inspired by sentiment, and be-
 stowed with fervour, as well as expressed
 with force and dignity! A suffrage re-
 echoed by every voice, and felt by every
 heart to this day! A suffrage which the
 future sons of Britain will read with ten-
 der veneration, and which so well became
 an occasion that will shed lustre on her an-
 nals to the latest posterity! Happy land,
 that gave birth and education to the Youth,
 who thus died in the arms of Victory, as
 he had lived in the bosom of Virtue!—
 General Wolfe was not less virtuous than
 brave. His sobriety, his gravity, his
 strict attention to military discipline, his
 ardent thirst after knowledge, after those
 branches of it more especially that were

connected with his profession, had marked him out an object of public esteem and reliance, before that last and most distinguished opportunity of proving to the world, how completely he deserved them. With what emulation ought his example to inflame our young men of the army ! Or will they chuse rather to forget him like Voltaire, who, in recording the very engagement now mentioned, is pleased to suppress the name of Wolfe ?

But we have not the smallest doubt, that many of them are persons of honour and capacity, no less than of spirit and resolution. We could point to one of this class, who is known, by his very numerous acquaintance, to unite in his single character the best qualities of the soldier, of the gentleman, of the scholar, of the friend, of the man of hospitality without show, of the man of piety without pretence, who is bigoted to no sect, but not ashamed before any company to

worship the Almighty at home after having worshipped him in his temple. Where is the man who can withhold his respect from such a character? Were there a wretch so worthless as to deride it—the amiable Oughton would be the first to do him good.

Of the greater part in the same profession, what shall we say? How debauched, profane, and frivolous! We have been told, that no other army in Europe is dishonoured by so many profligates, and triflers, as the British. If this be true, what a reproach to our country! Were it the fashion for the troops of other nations to neglect the forms of piety and decency, we should less wonder at the behaviour of many amongst our own. But that is by no means the case. We should wonder at it yet less, did not their Sovereign set them so different a pattern. At least it might be expected, that our officers of rank would show a

little more disposition to imitate his sobriety, his regularity, and his many private virtues. Or do they imagine, they may be equally acceptable to him, though they pursue a conduct the reverse of his own? Could they once be made sensible, that it would give him pleasure, if they copied, for instance, the punctuality with which he attends on the public offices of religion, one would hope that, instead of treating these with open and habitual contempt, they might be willing from good policy, if not from purer motives at first, to wait, as often as their situation allowed them, on the Lord of Hosts, and the God of battles, in his sanctuary. Purer motives might influence them afterwards. Mean while, there is no doubt but those next under them would think it prudent to adopt their practice, and that the effects would soon extend to the lowest man in the army. Would the army suffer in its discipline, in its character, or in its valour, from such an alteration?

There have been periods, when the example of royalty visibly operated on persons of various classes in this kingdom. What is the reason that it seems to have lost its operation at present? What is the reason, that even when it appears in its meekest and most unaffected graces, it now fails to attract imitation? Who knows not, that in these times, the common run of women carry their heads higher at an ordinary visit, than the Queen of Great Britain carries hers on her birth-day?

Whence it happens that most of our military men are dissolute and empty, may not, after all, be very difficult to explain. Is there not ground to apprehend, that of the youth connected with families of any figure, the generality who embrace this way of life are prompted by considerations very different from the love of service, or the desire of fame, or the spirit of patriotism, or a principle of loyalty—in short, that they hope to find the Army

a sanctuary for idleness and vice; by flying to which, they shall at once get rid of study, application, domestic restraint, and the painful fetters of decorum that are expected to confine other men; and where, at the same time that they have chances for preferment, they may improve in those easy fashionable airs and practices, by which the profession is supposed to be particularly distinguished? As they question not, conceited things, but wearing a sword will make them brave at once, so they take it for granted they shall commence fine gentlemen the moment they put on a cockade and a scarlet coat. Beside figuring on the parade, showing at a review, keeping guard in their turn, and going through the other usual forms; to trim and embellish their dear persons, to look wondrous smart, to prattle nonsense with fluency, to flatter smoothly, to swear boldly, to blaspheme aloud, to drink deep, to play at Whist, to sparkle at assemblies, to corrupt women in time of peace,—and in time

of war, to kill men, merely because they are bid;—these they consider as the glorious occupations and accomplishments of a Soldier. There have been times when it was thought manly to assume the character from more respectable views; and there is a country, of which we are apt to entertain too low an opinion, I mean France, where it is thought so still, and where it is esteemed by the military youth a point of honour to study whatever belongs to their profession. That those of Britain will, notwithstanding the licentious and frivolous turn too prevalent among them, continue, when called upon, to display sufficient valour, we have already declared our persuasion: but we wish them to display it on higher principles, and in the days of peace to act such a part, that they may be justly numbered among the guardians of society, and the ornaments of their station, instead of reflecting dishonour on the last by debauching the morals of the other; and that, if

It should be their fate hereafter to fall in the shock of battle, their parents and friends may have the consolation of seeing them leave an unspotted name, and of being assured that they rose from the bed of honour to the crown of immortality.

Far be it from us to lessen the reputation fairly gained by our gallant officers on one occasion or another: but they must forgive us if we regret, that any of them should tarnish their fame by a subsequent behaviour less manly; that, after having conquered their enemies, they should be enslaved to their passions; that, after having taken forts, and towns, and cities, they should not be able to “rule their own spirits.” Some of them, no doubt, may deem it a mark of bravery to follow, at all hazards, what they style Pleasure; to burst through every barrier of conscience and humanity, that would stop them in the pursuit: but how much better were the

boundaries of resolution understood by him who said,

“ I dare do all becomes a man to do :

“ Who dares do more, is none——

Amongst other temptations, to which gentlemen of the army are exposed, is that of omitting to consider themselves as immediately connected with the community, under the generous and respectable character of its Defenders in case of danger. From the exclusive ideas of being appointed by their prince, of being subordinate to their leaders, and obliged, as they conceive, to fight at all adventures, without the least enquiry into the justice of the cause, they are too apt to look upon their situation as separate from the rest of mankind, and to forget that there is nothing truly brave, but what is strictly honourable. Indeed I have often thought it a piteous thing for a man of education and sentiment to hire himself out, as an implicit instrument of de-

struction, whenever he shall be ordered to assist in the quarrels of kings, or of their ministers. Let me not be mistaken: I point to no particular conjuncture. Are the laws, the liberties, the constitution, the safety, or the real welfare of your country at stake in your opinion; it well becomes you to step forth for her protection, “to play the men for your people,” “and for the cities of your God,” as we mentioned on a former occasion: and he were a poltron; who should at such a crisis refuse his aid, if it became necessary. But, alas! the general system of life is so perverted by ambition and avarice, that, to gratify these, multitudes of human beings, aye, and in christian nations too, are ready, at a moment’s warning, to plunge the world in blood and misery, without concern, sensibility, or hesitation. All this, we shall probably be told, is unavoidable. If it is, how deeply to be lamented! But we will pursue the argument no further: it is too painful. Read Telemachus, and study the New Testament.

In the mean time, let me caution you against that false species of courage, into which youthful fire is easily transported, unless where it happens to be of the gentlest kind. There indeed it appears but seldom, that is, when kindled by occasions of importance; and then it mounts into a flame, which subsides as soon as the purpose is served, without leaving behind it any mark of heat, or of boastfulness. This may be termed the Heroism of Nature, and when exalted by principle, as well as guided by judgement, produces a strain of the truest magnanimity. The other is foolhardiness at best, is often accompanied with a boisterous and braggart manner, and not rarely degenerates into savageness and brutality; forming the character of the mad hero, who, to borrow the very emphatical language of Solomon, “casteth firebrands, arrows, and death, saying, Am not I in sport?”

Are any of you, my Auditors, naturally rash and impetuous? Claim not on that

account the praise of a Manly Spirit. Such vehemence is often observed in the weakest and most womanish natures : it is mere noise and confusion. The helm of prudence is lost ; the voice of conscience is not heard in the storm, a storm of your own raising : you drive before it without reflection, and dash on whatever rock lies in your way, without perceiving the mischief till you are wrecked : or, if you make some efforts to gain the haven, you are spent by their violence, and miss it in your rage. Those wild impatient sallies, which your self-love would willingly pass for courage, “ betray the succours of “ Reason” not less than fear itself. You often rush on lasting misfortune, for the pleasure of following a blind impulse, which inflames you in an instant, but for which you will severely condemn yourselves soon after. Thus you make life an alternate scene of perturbation and remorse. Who can tell but you may even be precipitated in an instant to do

something, of which the remembrance will poison all your succeeding days, and add double bitterness to your last hour? You may flatter yourselves indeed, or be flattered by your companions, into an opinion, that you are wondrous brave: but, in good truth, you are at the utmost bold without discretion, and daring to no purpose. You consider not, that the hurricane of passion is a very different thing from the firm but calm proceeding of a well-directed and well-determined soul; that the last belongs to real dignity and strength of mind; that the first is frequent among the vicious and the vulgar; that, if the former could cease to be hurtful, it could yet never be beneficial, either to society or a man's self, whereas the latter is the regular path to happiness and honour.

I know it is common to say, that such a person is very passionate, but very good-natured. It appears however an odd

way of speaking. That in the intervals of his choler he may show much kindness, and the more for being desirous to make reparation, I do not question; neither is it unusual for ardent spirits, that are easily kindled, to be capable of the highest generosity: but he seems to me sadly deficient in good-nature, who is not restrained by it from saying or doing the rudest, perhaps the most injurious things. That he did not deliberately intend them, is but a poor excuse for offences which are frequently repeated; and as for any generosity, or kindness, he may be willing to display when he is cool, I must needs think them a sorry compensation to those who suffer from the starts of his passion. Learn, Sir, oh learn betimes, to command your temper. Without this you never can be uniformly amiable; and, let the Hectors of the world pretend what they will, without this you can never be truly gallant; your courage will be temerity, and your honour pride. To swell, to redden,

to fire on the slightest offence, is every way unbecoming in a man: to be “easily intreated,” and not easily provoked, is highly worthy of a christian. “He that is slow to anger,” says an unexceptionable judge, “is better than the mighty; and he that ruleth his spirit, than he that taketh a city.” It is the sentiment of Solomon; to which we may add another, equally true and beautiful, whose author I forget: “A coward has fought; a coward has overcome; but a coward never forgave.” Were I to be asked, Who is the greatest hero? methinks I should answer, He who, though by nature warm, hasty, and irascible, yet habitually controuls and governs himself; not “to be seen of men,” but from a principle of duty. Other temperaments leave a person some leisure to reflect, before he shall proceed to indulge them: this bursts forth at once, without previous warning; the smallest spark sets it in a blaze; and the man is out of himself at this moment, who

was calm, reasonable, and wise, the last.
But to proceed.

Much as the Roman valour has been extolled, and stupendous as it seemed in many instances, I cannot for my part praise it so highly. What after all was its main object, but without provocation to plunder, and without right to envasal, the rest of mankind? True it is, they sometimes discovered, in the midst of conquest, a spirit of moderation which did them honour; and in the career of what they had been taught to consider as the height of glory, they often performed acts of singular greatness: nor is it to be denied, that their admitting the vanquished nations into the rank of Roman Citizens was as creditable for themselves as it was flattering to those they had subdued; and that there is also some truth in the observation of their having conquered the world by the charm of their virtues, more than by the terror of their swords. But then their triumphs

or public entries were detestable, how well soever they might be calculated to inflame courage, and excite emulation. A more enlightened morality can never be reconciled to the base and barbarous insult of exposing; to the greedy gaze of a rude and petulant rabble, captive generals, princes, kings, disgraced by fetters, and glowing with indignation, or congealed in despair.—Blessed Heaven! how superior to such outrage is the charity of the Gospel; whose Author, when he entered triumphant into Jerusalem, was still “meek, bringing salvation,” and even weeping over that devoted city which he longed to save from ruin, but which had returned all his kind efforts with malignity and scorn!

Not to insist here on the deportment of those magnanimous men the Apostles, and primitive believers, who manifested so much mildness and lowliness amidst their unequalled victories over the passions and

prejudices of the world, I cannot forbear to mention a Christian Hero of latter days, who has always appeared to me among the most elevated of mankind. I think of Edward, The Black Prince, as he was commonly called from the colour of his armour. Having conquered and taken prisoner the French king, so far was he from treating him with insolence, or showing any signs of elation on his extraordinary success, though but a youth of twenty-seven years of age, that he studied to soften, and if possible beguile the infelicity of his royal captive, by every expression of sympathy and respect, by doing justice to his valour, by ascribing his own victory to Providence, by even serving the unfortunate monarch's table, which he took care to furnish magnificently, and standing behind his back in the time of the repast, as a token of the deference due to majesty from one who was only a subject. Such indeed he was, his father being then alive. But may we not pro-

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nounce him greater than a hundred kings who had ruled as many nations, and subdued as many provinces? This illustrious young man had all his passions under his command: he was a kingdom to himself: his mind was alike imperial and gentle; and his whole life, stained with no dishonour, adorned with every virtue, proved that his behaviour on this occasion was the pure result of magnanimity.

But why do we speak of one man, when we would enforce this greatness of mind which our religion is adapted to inspire? Come hither, ye mighty warriors of heathen name, ye celebrated conquerors who have struck the world with astonishment, come hither, and from persons of the lowest rank and education in this country learn the virtue of applauding a brave, of raising a fallen, of encouraging a vanquished foe.—What say ye, Sirs? Whilst you muse on these things, does not the fire of true heroism burn; or can ye fail to

bles the Founder of an institution, that has thus vindicated the rights, and improved the affections of human nature; that has shown you how you may blend the softness of pity, and the nobleness of generosity, with the vigour of resolution; how you may rise above fear and pride at the same instant, and superadd to the defeat of your enemies the yet greater conquest of yourselves?—Let it never be forgotten, that when the bravery of this nation had, in the last war, overcome the forces of France, the piety of this nation clothed and fed her prisoners.

Believe me, Gentlemen, nothing can be more unjust than the aspersion cast upon Religion by her adversaries, when they alledge, that she contracts and depresses the soul, by enslaving it to false terrors and selfish cares. Such indeed is the character of Superstition, her wretched counterfeit: but her natural and genuine tendency is the very reverse. While she ex-

pressly calls upon her followers “ to be of
 “ good courage, to quit them like men,
 “ and be strong ; to resist unto blood, striv-
 “ ing against sin ; and even to lay down
 “ their lives for their brethren,” if neces-
 sary ; she kindly delivers them from those
 fears, anxieties, and sordid passions, that
 would cramp and debase their hearts, and
 inspires them with disinterested benevo-
 lence, virtuous resolution, inward fere-
 nity, and immortal hope : or, to give you
 her description in three words from one
 who knew her well, she is “ the Spirit of
 “ Power, and of Love, and of a Sound
 “ Mind.”

It has indeed been lately asserted by a
 sprightly writer who pleads her cause,
 that Valour, or active courage, is totally
 incompatible with the genius of Christi-
 anity. But he forgets that valour, like
 many other qualities, is sanctified and me-
 ritorious, or the contrary, just as it is under
 right or wrong direction. He “ objects

“ not to the praise and honours bestowed
 “ on the valiant by those who enjoy safety
 “ and affluence through the intervention
 “ of their dangers and sufferings.” But
 suppose them to be actuated in this case by
 benevolent and pious principles, (and cer-
 tainly the supposition is not impossible)
 shall it yet be said, that they cannot be
 christians ? The moral virtues themselves
 are not recognized by the Gospel, unless
 they are influenced by its precepts, or cul-
 tivated in subserviency to its ends. What
 is often esteemed valour, we readily confess,
 has done infinite mischief among mankind:
 but the virtue, which properly deserves
 that name, has nothing to do with the
 fierceness of a savage, or the barbarity of
 a gladiator, or the impious desperation of
 a suicide, or the insensibility and turbu-
 lence of a Charles the Twelfth, or the
 Spirit of conquest in an Alexander the
 Great, as he was erroneously styled, or in
 any other public or private robber and de-
 stroyer whatsoever; nor yet with those laws

of honour, as they are most absurdly called, which prompt a man in cold blood, with much form and deliberation, to assault the life of another, perhaps a companion, perhaps a benefactor, perhaps the father of a numerous family, perhaps a person with whom the welfare of a community is nearly connected, whilst he hazards his own for a punctilio.—What shall I say more?—True valour has nothing to do with any kind of bravery that is not guided by the lights of reason, or excited by the calls of justice and humanity. With such instances of brutal or unhallowed resolution a real christian has nothing to do: his principles disapprove and detest them; nor does he think himself warranted to repel every slight affront, every unessential injury, or yet implacably to resent the greatest wrongs, how much soever he may afterwards distrust or shun such as did them. But will it therefore follow, that he must never in any case exert an active Courage? What! not in his own defence, or that of

a valuable connection, or an important interest, when dangerously attacked? What! not in defence of his King, and the sacred or civil rights of his Country, when directly invaded, or visibly threatened? It is impossible that those who embrace this doctrine (and they are a numerous sect) can have attended duly to the consequences, were it universally adopted: they would be dreadful: I mean, that till such time as “the christian nations” became unanimously “nations of christians,” the best part of the human species must every where, and on all occasions, fall an unresisting prey to the worst; and law, and liberty, and property, and Religion herself, peradventure too the lives of her disciples, be tamely sacrificed to the demons of Avarice, Ambition, and Bigotry.

It may be worth remarking here, that when the Soldiers who had been convinced by the preaching of John the Baptist, came to ask him, ‘What they should do,’ he, instead of directing them to relinquish

their employment, simply warned them against its temptations. To say nothing of those among the good and great men celebrated in the Old Testament, who fought “the battles of the Lord, and in the name of the Lord did valiantly;” it should be remembered, that the New has recorded two devout and virtuous persons of the military profession, who were distinguished objects of the divine regard and approbation, and of whom it does not appear that they received the least instruction to quit their calling: I refer to the Centurion mentioned in the Gospel, and to Cornelius, whose story is related in the Acts of the Apostles.—In arguing for a Manly Spirit as opposed to Cowardice, these few remarks seemed necessary to remove the objections so recently thrown in our way.

From speaking of Active courage, let us now go on to a comparative view of that which is Passive, which is so strongly enforced by Christianity, and which, we have

no doubt, will on some accounts be found deserving of more Commendation than the other, even in its most laudable form; though this idea will not easily be admitted by young men. They, we know, are fond of enterprize; and when their Spirits are warmed more than ordinary, they would rather meet danger than await distress. But the truth is, that calamity supported with patience furnishes often a stronger proof of fortitude, than hazard encountered with whatever prowess. We do not allow the name of Patience to that power of enduring evil, which proceeds either from cold indifference, or complexional hardness, any more than we would extol that prowess which is possessed by such as seem not to have the sense of fear in their constitution. The number of these last is probably, indeed, not very great. Be that as it may, the courage of a mastiff can never merit much applause: but they whom the principles of duty and honour enable to surmount their natural apprehensions

of danger, so far as to face it with calmness, and to persist in this conduct as long as necessity requires—they, Gentlemen, are the persons who deserve the praise of valour in action. On the same ground we give the palm of fortitude, or constancy, in suffering, to those who, while they feel it in all its sharpness, continue to bear it without repining or wearying. And this, we say again, affords for the most part a clearer evidence of the Manly Spirit we recommend, than the boldest deeds enacted in the field, or in the breach. It will, I think, be acknowledged, that the latter are most frequently the effect of a sudden and temporary fally; that in martial exploits, especially in the general conflict of battle, the dread of disgrace, the hope of advancement, the common danger, the chance of surviving, the example of others, the presence of companions, the sentiment of emulation, the desire of being thought personally brave, a regard to national character, the heat of blood occasioned by the

violent exercise and the surrounding ferment, together with a mechanical force of mind excited by the whole collected energy of the occasion,—that all these circumstances, meeting in the same moment, may produce achievements of the most splendid appearance, which shall yet by no means be a certain indication of habitual courage. But now suppose, what has been often seen, heavy affliction befalling a susceptible soul, and sustained, without one impious or indecent complaint, soberly, quietly, meekly, and for a long space of time: will you not own this to be a satisfactory demonstration, an unequivocal test, of resolution equally genuine and estimable?

To despise death, or appear to despise it, in combating an enemy, is a behaviour which I am sensible has been applauded above most others, in every age of the world. It is certainly a behaviour which the human mind is formed to admire. And

yet, perhaps, there are few attainments of more ambiguous merit. Among those who have seemed to look with unconcern on "the King of Terrors," amidst the shouts and tumults of an engagement, the noise of drums, the clangor of trumpets, the clash of arms, and all the dreadful thunder of artillery, there have been numbers who afterwards, in the stillness of the chamber and loneliness of night, during the progress of a disease, beheld the slow but sure approaches of their end with a pusillanimity, that did not give any exalted notion of their former courage. But, to say the truth, the fortitude necessary in the field of battle, and that which is required on the bed of death, are distinct qualities. Nevertheless we are persuaded, that the faith and virtue of a Christian would add greatly to the fidelity and firmness of a Soldier. He, beyond comparison, has the best reason for possessing himself, and the strongest motive for doing his duty, in scenes of danger, who has nothing to fear,

but every thing to hope, in a future existence. Did we not know the astonishing inattention of most men to the awful objects of another world, it would appear indeed past conception, how such of our military as believe in them, and yet are wholly unprepared for meeting them, can be wrought up by any means whatever to that pitch of intrepidity which they often display in fight; how they can expose their breasts to the sudden stroke of death, when within they feel no security, perhaps entertain no expectation, of being happy beyond it. How shocking the idea, had they time to recollect it, that in the twinkling of an eye they may be dismissed from every pleasure and prospect here, into a state untried, unseen, unknown, for which they have neglected to make any provision! Considered in this view, what peculiar horrors attend the monster War! How mournful to think of an immortal being——

—at once dispatcht,

• • • • •

“ Cut off even in the blossoms of his sin ;
 “ No reck’ning made, but sent to his account,
 “ With all his imperfections on his head !”

What aggravating pain to reflect on multitudes rushing into eternity in the same situation ! It harrows up the soul : let us fly from it to the pleasing contemplation of a good man, of a Colonel Gardiner, for instance, dying in the cause of religion and liberty, and, after meriting a laureled crown, put in possession of “ an incorruptible.” — Principle, my beloved auditors, Principle in whatever sphere, whether civil or military, whether higher or lower, is still the source of “ glory, and of “ virtue.” We have heard intelligent and experienced Officers of the Navy affirm, that those of their people who had a sense of piety, commonly proved the most useful and steady in the moment of action, as well as at all other times.

Having again mentioned the Navy, we will take this opportunity of avowing the high

respect we entertain for many persons who belong to it, and whom, with the brave and honest race of men under their command, we cannot but regard as the surest and ablest guardians, next to the Almighty, of this favoured island. The gentlemen we speak of have long been objects of our esteem, not merely for their valour, which none will either deny or depreciate, but chiefly for their sobriety and decency of manners, their manly worth, their strict care to maintain good order among their inferiors, and to discourage the contrary, both by their authority and their example; let me add, for that rational conversation, and those improved understandings, which discover how far they prefer the pleasures of reflection and study to vicious and effeminate pursuits—Alas, that one who lately adorned their distinguished list, should now be numbered with the dead! The honoured memory of Bentinck recalls the image of a man who possessed the masculine character in an

uncommon degree : but, what rendered it peculiarly interesting, it was adorned by much knowledge and many liberal acquirements, illuminated by a large share of sentiment, as well as vivacity, and tempered with the happiest domestic affections. That such a man should be cut off in the strength of his age ; and that, if he must fall so soon, he was denied the comfort of falling in defence of the country which had adopted him, may be reckoned among those circumstances of human vanity that fill the mind with solemn reflection and tender concern.

To return from this digression, let me intreat you, my young hearers, still to remember that rational fortitude is, in all situations whatsoever, a quality very different from mere constitutional courage, from the sullen pride of the Stoic, from the assumed bravery of the blusterer, and also from that more plausible species of resolution, which the heroes of this world

have often practised from the love of glory. The magnanimity inspired or supported by principle, is less showy indeed, and less talkative. A person really endowed with it, pretends not to appear one whit less sensible of his sufferings, than in truth he is. To look at him, and listen to him, under their immediate pressure, those who affect to pass for philosophers, or pique themselves on what they are pleased to style Spirit; who have no comprehension of what is meant by "the joy of grief," no relish for sacred melancholy so sweet to sentimental minds, and no reverence for the inflictions of the Supreme Ruler that strike pious hearts with awe,—they indeed would sometimes be ready to suspect this man of despondence. Yet his soul is resigned: he speaks what he feels; but he murmurs not: he feels as a man should; but he submits as a good man will: his submission is at once humble and affectionate, serious and placid, the offspring of sadness and hope: he knows

himself, and his Maker, too well to adopt the language of those boasters that used to harangue about defying adversity, and provoking the utmost rigour of fortune. But, as he “despises not the chastening of “the” sovereign Parent, so “he faints “not when rebuked of him.” The storms of life may shake the fabric of his happiness, but they cannot destroy it: “for it “is built upon a rock;” and that rock lies within, sustained by the power of the Omnipotent. When Nature would shrink from the lot assigned her, Religion comes in to her assistance. The tear of sorrow is often transformed into the tear of rapture, while the eye that sheds it is lifted to Heaven. “The cup which my Father has given me to drink, shall I not “drink it?” is a thought that was never cordially entertained, without leaving some impression of gladness or serenity. We must not forget to subjoin, that when Virtue suffers, the compassionate acquaintance, the amiable companion, the zea-

lous friend, are sure to administer relief or comfort, to succour by substantial services, or to sooth by kind condolance. What is the result of all? New degrees of acquiescence in the unerring order, higher aspirations after the joys of eternity, a happier progress in the school of Wisdom, and a quicker sensibility to the claims of sympathy and goodness.

You will understand, that what I have now said refers to the inevitable ills of life, those which must be borne as the strokes of an irresistible Providence, or which cannot be avoided without the forfeiture of a good conscience. Whatever calamities may be fairly prevented or remedied, it is the part of fortitude, no less than of prudence, to obviate or remove. To be resigned, is not to be spiritless; and patience and indolence are very different qualities. To lie supinely under misfortune, is not equanimity, but

cowardice : to expect from the Almighty help or deliverance, without any active endeavour to obtain it, is not faith, but fanaticism, presumption, and sloth united. He is the right believer who performs his duty with vigour, and waits the event with cheerfulness. Religion promises nothing to the idle, but much to the diligent. And why should not he bestir himself in every honest way, who may thus hope for the divine patronage? Why should not industry and capacity be employed under an administration that generally prospers them, to encourage their exertion; though it sometimes denies success, to teach humility and dependence? But indeed the greater part, at least among the higher ranks of life, are become languid and dastardly together. Inordinate pleasure has relaxed the sinew of application, and weakened the nerve of endurance. Of those who have hurt their health or their fortune by extravagance, how few possess the courage of voluntarily

retrenching, for their own sake, or for that of their connexions !

It may be added, that a manly and a christian spirit lead to the same behaviour, in scenes of suffering, as well as of action. They are neither of them tame ; but both include an ultimate superiority to those external possessions, which no virtue can universally attain, and no wisdom can always insure : the petty vexations hourly incident to men, they learn to despise : they pity the imbecillity of being discomposed with trifles : they condemn alike the folly of creating imaginary, and of magnifying real distresses : they both remember, that “ sufficient for the day is the evil thereof,” and both consider that the world is a state of probation, in which not he who meets the fewest trials, but he who bears those appointed him in the best manner, is the happiest man. It deserves to be remarked, that in this instance Philosophy and

Christianity have the same scope, though the principles of the one are inferior to those of the other; and that they agree in giving fortitude the name of Virtue, by way of preference to all other qualities; probably, because above all others it has self-denial for its ground, and because its structure is above all others distinguished for strength and elevation.

A virtuous man rising above his misfortunes, like some impregnable rock, which stands unmoved by all the winds and waves that beat upon it, has been an object of universal respect and complacency from age to age; one of those images, on which the minds of men have dwelt with a kind of reverential pleasure. Who, that has heard of the sufferings and patience of Job, can help thinking of him with that sacred and awful delight, which one would feel on surveying the remains of some venerable temple? But put the case of a person supporting, with un-

wearied constancy, evils which he might elude by a compliance with dishonourable terms; suppose him unalterably resolved to sustain yet worse, to sustain the very worst that can be inflicted, rather than purchase deliverance at the expence of integrity——what words can do justice to the greatness of soul conspicuous in such a behaviour?

At first sight indeed it seems beyond the reach of humanity; and yet you know it has been reached, not merely by a few refined and transcendent spirits, but by the whole army of martyrs: nor by them only. Let us do justice to our common nature, which is the work of God, as well as that divine institution which was ordained to improve and complete it: let us acknowledge, that pagan history abounds with memorable examples of heroic resolution. We pity the bigotry that would exclude them from their share of merited renown. Were not they the offspring of God, as well

as we? And if he inspired them with dispositions worthy of praise, why should not we own it? If their motives were defective, or sometimes improper, let us be thankful for a religion that has taught us better: but let us also beware, lest, while we boast higher principles than were known to those brave heathens, we should fall beneath them in our practice. What! my hearers, shall we, surrounded with the splendor of evangelic light, shall we “walk “in darkness,” or sink into despair? Shall we, by sacrificing our duty to our safety, our honour to our ease, the glorious triumphs of immortality to the poor passing vanities of time, leave room for a Socrates, a Phocion, a Decius, or a Regulus, to “rise up in the day of judgement and “condemn” us? God forbid.

Though I never could admire the sternness of the Stoic sect, when it proceeded so far as either to deaden the feelings of Nature, or to disguise them; I must yet

confess, that the preference clearly given by many of the ancients to the idea of what became them, above the enjoyment of riches, of ease, or of life itself, manifested a force of resolution, but seldom, comparatively speaking, found in these days of luxurious indulgence. Some examples we have seen, and without question there are more which we have not seen, of great fortitude in maintaining the post of Virtue, against the most dangerous assaults of an adverse world. Trust me, Gentlemen, it requires no common magnanimity, for young minds especially, to remain undaunted by the persecutions of bad men, at a period when to be sober is in many companies to seem particular, and to be serious the certain means of incurring ridicule, and exciting opposition. How beautiful to behold a modest youth persevering, with inflexible determination, in the path which his reason and his heart have chosen; marching on undismayed, through all the shafts of malice, and of

scorn that can be levelled at him, whilst, both of his own age, and of those who are farther advanced, “ thousands fall on
 “ his right hand, and ten thousand on
 “ his left !”

By the same erect and superior Spirit, is such a person enabled to resist the torrent of ill example, with which the weak and the wavering are carried away, and the continual whirl of dissipation, that absorbs the light and the thoughtless. “ It is
 “ equally,” says Plato, “ the office of vir-
 “ tuous constancy, to withstand the attacks
 “ of pain, and the blandishments of plea-
 “ sure ;” we may add, neither to be over-
 borne by noise and numbers on the one hand, nor drawn aside by sollicitation or art on the other. Here, my friends, here indeed is the grand trial ; nor was it ever so formidable as now : for in the first place, we have before discovered, there never was so great a majority openly on the side of vice ; and in the the next, we have obscr-

ved, that even the good are every day more slackened in their resolves by the soft insinuation of effeminacy. They still retain many laudable sentiments, but have not the spirit to avow them. They would willingly live to their better feelings, but are afraid of being charged with singularity. They are alarmed at the thoughts of appearing to depart too far from the beaten track, even in the pursuit of wisdom and happiness. From mere pusillanimity they often comply with follies which they cannot justify, and fatigue themselves with amusements which they do not enjoy. They are secretly disgusted at the ways of the world, but dare not express their dislike, lest they should be deemed unfashionable. They hate cards, and continue to play at them. They are sick of perpetual assemblies, and regularly frequent them. They can witness licentiousness and impiety without a frown. They can hear the scoffs of infidels, and the oaths of the prophane, without the

slightest mark of disapprobation. Shall I speak it?—They can actually smile, with an air of cool indifference, at the deep corruption of a venal and a vicious age. Not that they are destitute of worth; but their worth is destitute of vigour: they are undecided, irresolute, cowardly. To cowardice, my auditors, to Cowardice in daily life, we may impute many, if not most of its failings and infelicities. Hence that strange fluctuation between good and ill apparent in such numbers: hence their want of energy, clearness, efficiency, in what is right: hence their mean subjection, their shameful slavery, to what is wrong. To Cowardice we may generally impute their not thinking for themselves, their not living to their consciences, their not venturing to oppose the tyranny of the mode, their indulging customs of which they are ashamed, their frequenting company which they do not approve, their making compliances which their judgements condemn; their often

suppressing or dissembling the better feelings of their own hearts, lest they should forfeit the applause of such as have none ; their sometimes treating with neglect or unkindness those whom they cannot but esteem, for fear of not pleasing an opposite party, for whom perhaps after all they feel not half the real respect. In a word, they dare not trust their success, or their reputation, to Truth, to Virtue, and to Heaven : they are in bondage to petty interests and dispiriting apprehensions. A few generous, determined, manly efforts, might, with God's assistance, set them free : but they are enfeebled and debased by pusillanimity ; a pusillanimity which, on other subjects, many of them would disdain. I verily believe, there are many who could mount a breach, or face a cannon, with more firmness than they could stand the laugh of a titled profligate, or of a rich fool, where religion or morals were concerned ; nay, who could charge like a thunder-bolt through the ranks of war,

and yet, like “a reed shaken by the
 “wind,” tremble at the breath of re-
 proach, or derision, from a common ac-
 quaintance, on the score of doing well.
 Nor have I much doubt but there are
 others who could harangue with boldness
 before the greatest assembly on earth, and
 yet be terrified at the idea of being seen, by
 one worthless companion, to bow with
 veneration before the Lord of the universe.
 I even suspect, that among those who
 picque themselves most on their bravery,
 there are some so very bashful, that to be
 caught in the act of conversing like chris-
 tians, and immortals, would overwhelm
 them with confusion.

To any one indeed who has not lived
 where Virtue is unmodish, this may appear
 incredible: he will not be able to con-
 ceive how few in comparison have the
 courage to assert her rights, or openly to
 reverence her laws; “to confess their Sa-
 “viour before men,” and follow stedfastly

his exalted standard, independent of temporal regards and reigning maxims. A youth not yet acquainted with these would be surpris'd, were I to tell him that the language I now hold will be pitied by many, and laugh'd at by more. But what then? Let not this or aught else discourage you, my dear Sir, from cultivating a Manly Spirit in its highest description. Be assured, that Vice in every shape is weak at bottom, let her boast what hardiness she will. Be assured, that bad men are seldom long without their secret terrors, however artfully these may be dissembled. Soon or late, "Conscience makes cowards of them all." The only genuine, comprehensive, and invincible courage is inseparably connected with universal rectitude and religious hope. Study universal rectitude, and cherish religious hope. Wherever indeed the first is found, nothing but mistake or melancholy can exclude the last. Under their joint auspices you will have nothing to apprehend: animated

by a sense of that Divine Presence which guards the righteous, you will even “mock at fear,” like the war-horse in the book of Job.—But why do I speak of so noble a creature? It is wonderful what resolution the meanest animals derive from believing themselves protected by beings of a higher order. How then should he be terrified at the prospect of danger, or the feeling of distress, whose heart tells him that Omnipotence is on his side, who has no unrepented guilt to dash his confidence in his Creator, and no unworthy passion to darken his views of that futurity, the faith of which has in every age emboldened the weakest spirits, as well as elevated the strongest?—Trust not, Gentlemen, trust not singly to the ardour of an ambitious, or to the force of a masculine mind. In the days of youth, and of expectation, they can perform wonders: but there are seasons and circumstances, when without superior aid they will prove miserable auxiliaries. A train of misfor-

tones will generally disarm them; ill health will spoil them of their trophies; decrepitude will “put them to open shame;” and Death, grim Death, will “lay their honour in the dust.”

It is indeed true, that numbers have borne up to the last, against continued disappointments from the world, by mere dint of stupidity, of sturdiness, or of vain-glory, or from some other cause no way connected with their moral dispositions; when not a few, of indubitable worth, but of a feeble frame and timid temper, have appeared to much disadvantage in the same cases. The vivacity of animal spirits alone shall in a surprising manner support one person under disease and decay, when another, his superior in every valuable respect, shall be sadly dejected, or even wholly overset by them, from the state of his nerves, without any fault of his own. And as to the all-deciding event, we doubt not but particular per-

sons may be so insensible from ignorance, or "hardened through the deceitfulness of sin," or blinded by the pride of scepticism, as to set it at defiance, at least seem to do so, whilst a tender sollicitude for its infinite and endless consequences, or perhaps the state of their bodies at the time, have cloathed it with double terror to some of the best men. But, as has been often said, exceptions do not disprove a general rule; and give me leave to add, he who now addresses you, and who has by his profession had many opportunities of comparing, in the situations just mentioned, the behaviour of those who joined religious principle to natural resolution, with that of those who did not, can boldly assert his having found the balance of composure and dignity great on the side of the former. This, Gentlemen, taken in connexion with the reason of the thing, and with all he has heard from other quarters on the same subject, is fully satisfying to himself.—Forgive him if he pauses for a

moment to pray, that he too may be an instance of the pleasing truth : nor can you be much offended, if he intercedes with Heaven for you, his hearers, that you may be enabled to suffer the evils under consideration with real fortitude; and especially that, instead of meeting Death with horror, or cowardice, or brutal indifference, or fictitious bravery, or false hope either of happiness, or (dreadful alternative!) of annihilation, you may encounter this unavoidable enemy of man like those virtuous believers, who, after sustaining with firmness and piety the preceding conflicts of life, have engaged in its finishing struggle with a sacred magnanimity.

How different from that temper with which the last terror is braved by the Duellist and the Suicide ! We mentioned both some time ago, but have not left ourselves room to consider them now. They, with another desperate and unhappy character, that of the Gamester, who like

them mistakes madness for resolution, will furnish ample matter of useful and affecting speculation in some future Address.

To wind up the present. Are you, my young men, possessed of instinctive courage? Value not yourselves on that account: the same may be found in an assassin, in a drayman, in a brute. Are you capable of artificial valour? It shows as little intrinsic merit as the other, since it may be equally acquired by those of the most vicious dispositions. Do you perceive in yourselves the love of renown, and the soul of enterprise, congenial to the best-born youth? Prove them by your spirited and honourable exertions in the different employments you embrace, especially by your ardour to deserve well of mankind. It is true, they have been often perverted to the vilest and most pernicious purposes: but certainly they may be made the ground-work of a worthy and useful character. Fail not, I beseech you, to build upon them an active

Benevolence, an unwearied perseverance, the “contumacious probity” of the Athenian Sage admired by Cicero, the pious intrepidity of the Son of Jesse recorded in Scripture, the singular uprightnes of “the Man of Uz” applauded by God himself.

“ Be this your brazen bulwark of defence,

“ Still to preserve your conscious innocence.

And do not forget to join the generosity of self-denial, and the vigour of temperance, two qualities that wonderfully invigorate and ennoble the mind. Be sure also to add the superiority that springs from a contempt of little passions, paltry conspiracies, and pitiful concealments; the holy boldness inspired by a decisive and invariable preference of a future life to the present; and, in fine, the animated exercise of rational devotion daily ascending to its native skies, and gradually carrying you up thither. What will be the issue of all?—Mark it well: we proclaim it aloud: it is the chief ambition of the bravest spirits: it is the fairest hope and

the firmest stay of virtue, in youth, in manhood, and in age—Immortality, immortality!—When the deserters from reason, and the heroes of a day,—when those who had not the courage to discharge their duty, and those who fought only the praise of men, shall be consigned to everlasting shame; when the monuments of mere human resolution shall be no more, and the annals of secular fame shall perish in the funeral fire of Nature, you, my respected friends, you, who faithfully adhered to truth and goodness in a luxurious, vain, and unprincipled age, shall receive from the Infallible Judge, palms of victory, and wreaths of glory, beautiful as Paradise, and undecaying through Eternity.

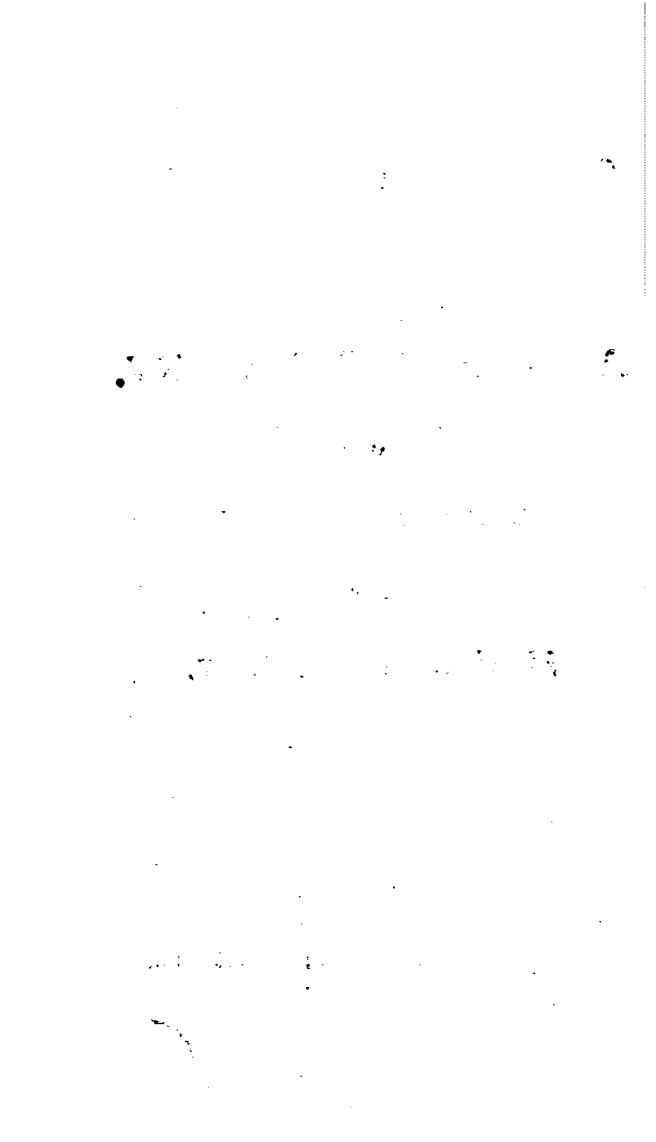
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HE who discourses to Young Men on ambition and enterprize, on valour in the field, or fortitude out of it, and other points connected with a Manly Spirit, may expect in general to be heard with attention and favour: but he who undertakes to inculcate on the same persons that precept of our holy religion, "Be cloathed with Humility," must not be surpris'd, if they should listen with some reluctance, and afterwards remark, that however such a garb may suit well enough particular professions, situations, and ages, it is too grave for youth, of too dark a hue,

and too homely a texture, for those who are entering on the public theatre, and naturally desirous of striking the spectators by the vivacity and lustre of their first appearance; in plain terms, that there is danger lest they should be disheartened and degraded by learning to be humble. Nevertheless they may discover, in process of time, that they were under a mistake; that the disposition here recommended is not only the most decent, but in truth the most engaging, of all others; that it is no way incompatible with an elevated character; that, on the contrary, the noblest minds have been most eminently adorned with it. Sooner or later, too, they may be convinced by experience, that Pride, whatever show she may make, or whatever deception she may practise, for a while, is secretly conscious of as much imbecillity as insolence, and seldom fails at last to incur a mixture of contempt, dislike, and indignation. But this kind of conviction we have seen attended with so many mortifications in some

of our acquaintance, and yet after all produce so little improvement, that we would willingly prevent its necessity in your case, my beloved hearers, by setting before you the folly and odiousness of Pride however disguised or decorated; as we should be happy to promote your early and lasting acceptance, by effectually recommending to your choice the unembellished, but irresistible attractions of her opposite.

It is a pretty allusion I have somewhere met with, that Rebeccah's beauty and jewels, though at a distance hidden by the veil with which she covered them, would notwithstanding, when observed on a nearer approach, be much more pleasing for this temporary concealment. The attire of the soul, is, like that of the body, most becoming and agreeable, when it has least glare, and no affectation.

It must be confessed, indeed, that there is not any period of life at which men ap-

appear much disposed to put on the sober garment of Humility, however highly they may approve it in others. Self-love revolts against the practice of this virtue, though in the commerce of society something like it is hourly pretended, in part no doubt from a secret persuasion, that the reputation of it at least is desirable. Almost every man calls himself the humble servant of every man. But how few are there who seriously mean any thing by this phrase! Must it not commonly be set down among those empty, though plausible forms of speech, that have, in the progress of false refinement, been introduced by art and vanity combined, under the mask of courtesy and submission?

Genuine Humility is, in fact, the most unprofessing of all virtues. She is the parent of True Simplicity: she may be known by a certain mild and silent influence, which she never studies to display: and, except when piety or good manners make it

necessary, she avoids all those words, gestures, and appearances of the humble kind, that might draw the attention and praise of men. Like her Divine Exemplar, she is "meek and lowly in heart;" but in language and deportment conforms herself to established custom, as far as it is innocent. That she is seen and accepted by the Almighty, satisfies her warmest wishes.

Those who seem ready on every occasion to speak meanly of themselves, would be mortified by neglect, and stung by censure, from the silliest creature living. One of the proudest men I have ever known, and who could the least endure to be charged with any imperfection, was perpetually exclaiming, in a most lamentable tone, against the degeneracy of the world, and the depravity of the heart. Those who affect to depreciate themselves in conversation, inwardly hope not to be taken at their word, and would be woefully dis-

appointed if they were. Such self-condemnation is one of the numberless traps which are daily laid for applause. There is not indeed any vice, that assumes a greater variety of shapes than Pride, or that walks the world in more disguises.

The artifices which men employ to acquire importance, and attract admiration, are usually more or less refined, according to their different degrees of understanding. But trust me, Sirs, the nicest management of this sort seldom passes undiscovered; the persons on whom it is attempted, having for the most part, within themselves, too sure a test by which to examine and detect it in their neighbours. When detected, it meets with no quarter; and thus Pride is doomed to defeat her own end, to miss the fame she seeks, and to incur the disgrace she dreads. Humility, on the other hand, when attended by good sense and good conduct, has nothing to fear from the self-love of the by-standers, disarms

prejudice in all but the malignant, and conciliates from the candid singular regard. “Before destruction,” says Solomon, “the heart of man is haughty; and before honour is Humility.” But a greater than Solomon is here. “Who-soever exalteth himself,” says the head Master of Wisdom’s school, “shall be abased; and he that humbleth himself shall be exalted:” a declaration which occurs so often in the Gospel, that we may conclude it to be a favourite maxim with our Saviour. Indeed the Scriptures at large lay so peculiar a stress upon this point, and it likewise enters so deep into Nature, Experience, Religion, and the Best Philosophy, that it will deserve all your attention, whilst we consider it at some length.

In direct opposition to such doctrine, it has been asked, “Is not diffidence a bar to fame and success? Does not Humility tend to conceal merit, instead

“ of producing it? Does not an impor-
 “ tant air, a confident behaviour, a bold
 “ display even of small abilities, and a
 “ daring pretence to more merit than a
 “ man possesses—do not these things impose
 “ on the credulous, the indolent, the half-
 “ judging; and are not they often the fore-
 “ most in the road to reputation and em-
 “ ployment?” On this ground, a late
 noted free-thinker takes occasion to de-
 preciate Humility. He styles it a Monk-
 ish Virtue, and yokes it with a number of
 other qualities, which he affirms “ men
 “ of sense have every where rejected, be-
 “ cause they serve no manner of purpose;
 “ neither advance a man’s fortune in the
 “ world, nor render him a more valuable
 “ member of society; neither qualify him
 “ for company, nor increase his power of
 “ self-enjoyment; but, on the contrary,
 “ cross all these desirable ends, stupify
 “ the understanding and harden the heart,
 “ obscure the fancy and sour the temper.
 “ We justly therefore,” adds he, “ trans-

“fer them to the opposite column, and
 “ place them in the catalogue of vices.”

Now I apprehend, that this severe sentence has been passed on Humility, along with the rest which do not enter into the present question, upon a manifest misrepresentation of the nature of that virtue. The author condemns a disposition which rational believers neither profess nor approve, at the same time that he gives it the name of one which lies at the foundation of their Religion. Is this a fair proceeding? The uncandid artifice will appear by enquiring into the real character of Christian Humility. The result we shall submit to your own discernment and justice.

The Essence of the quality under consideration, you will find expressed with precision in that passage of St. Paul, where with particular solemnity he admonishes every one “not to think of himself more

“highly than he ought to think, but to think soberly.” We are not to rate our abilities or attainments, our privileges or possessions, beyond their value, which must be estimated exactly in proportion to the pious, the benevolent, and the prudent use we make of them. Nor are we to contemplate only the bright side of our conduct, but to look also at those frailties and failings that shade it in other parts; since, without this joint survey, it will be impossible to think of ourselves with any degree of impartiality. Whatever elation of heart would betray us into a forgetfulness of our Maker, of our friends, or of ourselves, we are carefully to repress; since no advantage, or gratification, could compensate for a behaviour so unbecoming, and so unwise. We are not to reflect on our virtues or accomplishments with complete satisfaction, as if they were complete; and yet less are we to arrogate accomplishments or virtues, of which we are wholly destitute: for in either way we should

much mistake ourselves, and offend against truth as well as sobriety. We are not ultimately to assume the praise of aught we are, or have, or do; as if we had not derived from God, or did not hold of him entirely, our powers, our enjoyments, and our existence: for this were impiety, injustice, and indecency, at the same time. Neither are we to entertain an over-weening opinion of ourselves, on account of those personal or accidental distinctions, which we have had no hand in procuring: for that were to be guilty of absurdity and vanity alike. Whatever of good we have been enabled to perform, or permitted to taste, we are still to trace back to the Giver and Inspirer of all good; and whatever of the contrary we have done, or suffered, we are, on the other side, to impute to ourselves, with sentiments of penitence where Conscience says it might have been avoided, and, where she does not, yet still with sentiments of modesty.

What think ye, Gentlemen? Is there any thing in this account unreasonable? I am sure there is nothing unscriptural. What, I beseech you, is Humility thus explained, but a just apprehension of our real characters and circumstances, as dependent and indebted, imperfect and guilty; together with such language, and such a conduct, as are without art or study suited to that apprehension? Does it then preclude a consciousness of any worthy disposition or action, of any valuable talent or capacity, or any desirable possession whatsoever? By no means: for that were to preclude an argument in favour of thankfulness, fidelity, and trust. Does the man who is endowed with sincere Humility affect to rail against himself; to confess crimes which he never committed, or offences which he never designed; to sink beneath his station, to yield up lightly the respect to which he is entitled; to surrender without a reason any just claim supported by the laws of society, or war-

anted by the forms of life; to wear fordid apparel, to walk with downcast eyes, or tread with timidity and hesitation like a slave in the presence of a tyrant? None ever supposed it, but such as mistook superstition for religion; and none ever said it; but those who were either strangers or enemies to the last.

Because visionaries and bigots, of one church or another, have defaced the fair form of Christianity in general, or distorted this particular feature of it, is the original institution to blame? Did either Christ, or his Apostles, practise or inculcate, under the notion of Humility, any thing degrading or unmanly? Did they not all assert themselves with great spirit on great occasions? — When I speak of the Apostles here, I think of their dignified behaviour after their Master's exaltation. Did they not obtain, from the serious and the upright, the profoundest reverence? Did they not also enforce those affections, and that

demeanour, which will never fail to please the better part of mankind? Did not St. Peter exhort the believers to whom he wrote, to “have their conversation respectable among the Gentiles?” And did not St. Paul press, as you formerly heard, the study of “whatsoever things were lovely, venerable, and worthy of praise?”—As to our Saviour himself, did not he caution his disciples against disfiguring their faces like the Pharisees, and order them to anoint their heads with oil, agreeably to the custom of the East in those times; that, when they fasted, they might not appear ostentatious of their sanctity?

With regard to the singular character and manner of the Baptist, it should be remembered, that they were adapted to the singularity of his situation and office: but, though his own life was sequestered and austere, he was far from recommending it to the imitation of others; and at the same instant that he called men

to repentance, he sent them back, as was lately observed, to their several occupations in society, with a direction to behave well in each.

And let it not be forgotten, that whilst He who came after him, carried on in the open world the same charitable design, with a more alluring address, with such ease and affability, such sweetness and freedom, as well became the friend and brother of men, joining to all the rest the humblest offices of kindness,—still he failed not to maintain an elevation and majesty, that were the very reverse of pusillanimous or mean.

The Humility taught and exemplified in the New Testament, is too amiable, and too unaffected, to enjoin the laborious ceremonies, or unnatural rigours, of the cloister. It requires no man to put on a shirt of hair, to pine amidst the bounties of Heaven, to tear his flesh with

whips, or cripple himself with going bare-foot: severities indeed, which, formidable as they seem, are yet perfectly consistent with the spirit of vain-glory, and frequently subservient to the solemn impostures of a sanctimonious Pride. Such practices belong, at best, to that “voluntary Humility” which the wise and manly Apostle, we have so often quoted in these Addresses, was far from approving. Undissembled lowliness in a well-taught believer is quite another thing. To define it in one sentence, it is sobriety of mind, and modesty of deportment, proceeding from a lively sense of his frailty and mortality, of his trials and temptations, of his promptness to err and go astray, of his many actual mistakes and deviations, and of his total insufficiency for his own security and happiness;—from a lively sense of all these, united with an habitual impression of what he owes first to his Creator, Saviour, and Judge, before whom he bends with the devoutest gratitude,

and the deepest submission, and, next to those who share the same nature with himself, of whom he has reason to believe there are few or none, who have not some advantage over him.

Let us now suppose that a Young Man has learned to think and feel in this manner. Will he find himself under any necessity of studying to appear humble, of practising grimace to conceal hypocrisy, of doing or saying silly things, that he may not be charged with Pride? Surely not. Let us see then what Effects a temper regulated by such sentiments, will produce on his behaviour in some of the leading circumstances of life.

Imagine, for example, that he is unavoidably called upon to speak of his own character, of his probity, his humanity, or his good intentions: how will he acquit himself? It is a critical situation. He will speak with freedom, with firm-

ness, with a noble simplicity, which shows him to be far above any little design of catching applause, and that he only complies with the necessity of the case. Let it be remembered by the way, that the same things which, in talking of himself before general company on ordinary occasions, would be justly pronounced the egotisms of vanity, will, in the privacy of friendship, and amidst the play of humour, be nothing more than the communications of honest confidence, or the effusions of a heart at ease.

Does he at any time hear himself approved? Another trial of Humility! How will he behave under it? He will accept and improve such approbation, if his heart tells him it is not undeserved, with complacency in the candour that bestows it, and with zeal to deserve it yet more. If, on the other hand, he is conscious of not possessing the particular kind or degree of merit ascribed to him, he will honestly

disavow it, and either acknowledge that it is beyond his reach, or, regretting a deficiency for which he finds himself to blame, will from that moment resolve to supply it.

But figure him to be accused or suspected without cause. In what manner will he then comport himself? Unless the accusation be of a scandalous nature, or the suspicion such as to affect his character materially, he will feel very little anxiety to answer the one, or obviate the other; but will rather adopt the admirable sentiment of Plato, who, on being informed that certain persons had spoken ill of him, answered with coolness, "We will lead such a life that none shall believe them." And, even in the cases now put, he will calmly consider, before he takes any step for his own vindication, whether the attack on his good name comes from a quarter worth his notice, or is likely to hurt him with those, about whose opinion he

ought to be solicitous. It is neither Humility nor rectitude; it is Pride, or consciousness, or both, that occasion many to plague the world, and tease every creature they know, with laborious and endless justifications of themselves, from the charges which happen to be brought against them. Like foolish and fiery duellists, they fancy their reputation, forsooth, to be of such prodigious moment in the opinion of the public, that they must necessarily fight every man from whom they suppose, or would have others believe, they have received an affront. The arrogant, the jealous, and the pragmatical, are constantly asserting their imaginary importance, constantly claiming I know not what attention and respect, constantly bespattering and belying those who dispute their demands, or disappoint their expectations. Have any of you, Gentlemen, suffered abuse from such unhappy beings? The best conduct you can hold is to pity their unhappiness, and forgive their of-

ference, whilst you abhor the malignity that could prompt it; to avoid all connexion with them for the future, to treat their machinations with honest contempt, not to think unkindly of those they may have misled, to persevere peaceably in your duty, and to enjoy the serenity of a good conscience.

But let us return to the humble youth, whose picture we have engaged to draw: you cannot be at a loss to judge of his dispositions in general, towards those who may have wronged him in whatever shape. Who has not observed, that while Pride aggravates real injuries, as well as apprehends a thousand which are merely ideal, Humility is accompanied with Candour, Patience, Meekness, and the whole train of gentle Graces? You can readily conceive, that he will neither have leisure nor inclination to indulge resentment against others, who duely reflects how often he has wanted forgiveness himself, if not

at the hand of man, yet certainly at the hand of God, and who is diligently employed in correcting his own errors, regulating his own practice, and pursuing objects of which no injustice or malice can deprive him.

The same Humility, which thus preserves him from rancour and animosity, will also prevent on his part those little rivalships, ungenerous suspicions, and pitiful terrors, by which Pride is continually harassed on every article relative to fortune, condition, appearance, or what may be called the Figure of life. Whoever is possessed with this evil spirit, is always fearful, lest others should stand in his way to fame, or attract that notice and admiration which he strives to engross. Hence perpetual peevishness and ill humour; as he will be perpetually obstructed in his schemes, by multitudes whom the same demon impels to the same pursuit. From a state of mind so unamiable, as

well as wretched, the youth we are depicting will be entirely free : he will feel no emulation, but what is virtuous and noble ; and he will take no offence, when denied that consideration which, though he endeavours to deserve it, he pretends not to challenge, nor wishes to court.

It may be remarked, that those who are always laying plots for importance and applause, have seldom any candour, being commonly disposed to suspect every one else of the same artifices ; whereas the humble and the modest, not conscious of such designs in themselves, are not apt to impute them to others. The former are least of all qualified to judge of characters in which truth and nobleness unite : the latter too are frequently mistaken in their ideas of men ; but always from a different cause, and almost always on the favourable side.

But to advance : suppose the situation, rise, or employment, of our young friend obscure. Will he be ashamed of them? Never, never, so long as they are honest. If any of these subjects should occur where he is present, he will enter into them with the same readiness as into any topic that would reflect lustre on him in vulgar eyes. If, on the contrary, he is eminent by his birth, his rank, or his profession, will he value himself on these merely, or exact the tribute of esteem for things which in themselves are entitled only to the forms of respect? No : for, pray observe, it is his invariable system, not to think himself at all the more worthy for any exterior distinction, or the less so for the want of it, from a firm persuasion, that nothing, but what he chuses or refuses, can justly infer either praise or blame.

The same system will teach him to dread flatterers of every kind, to dread most of all the arch-flatterer within. But,

mark his generosity ! he rejoices in the reputation of all such as he believes to deserve it ; and, instead of wishing to disparage their virtues, to aggravate their failings, or give the worst turn to their doubtful actions, he takes a real pleasure in commending them with warmth and liberality, in pleading their excuse when they are unjustly attacked, and placing their characters in the most favourable light when attempts are made to darken them. He cannot be of the opinion of those who think, that whatever honour they add to any, is just so much subtracted from themselves. He, for his share, often loses sight of his own good qualities, in the complacence with which he contemplates those of others, and is more ambitious that a companion, or a friend, shall be praised than himself.

View him in conversation at large. There Humility will inspire him with the truest breeding, an unforced attention to

the company, and a graceful forgetfulness of his own claims. From him you will have no cause to apprehend that pertinacious spirit, or petulant demeanour, natural to Pride, which is so prone to betray itself in everlasting contradiction or dispute, in eagerness to decide, to dictate, to occupy or lead the discourse, to eclipse or outshine every person present. Need I say, that these are things utterly irreconcilable with good manners; that they can never be pleasing either to the self-love, or the common sense of others; and that, unless where they are accompanied with superlative talents, or rather concealed in the splendor of extraordinary understanding, wit, and eloquence, they cannot but create much disgust? From those who have no other pre-eminence, but that of higher station, or larger fortune, they are always offensive to minds of any independence. From equals they are absolutely insufferable. Nor will the youth we describe affect them, in whatever situation. So far from putting him-

self forward, he will readily give place to those with whom he converses, and gladly afford them opportunities of being pleased with themselves, by listening to them on their favourite topics with complaisance, as often as he can with decency, and allowing what they say its due weight according to his best apprehension. As he piques himself neither on his circumstances nor his parts, if they should happen to be distinguished; he condescends, with ease, "to men of low estate," and of mean ability. Those acts of compassion and meekness, to the poor and the despised, which the proud consider as a humiliation not to be endured, unless when prompted by political motives, he esteems it his glory to perform, after the example of Him "who came not to be ministered unto, but to minister, and made himself the servant of all," that he might insinuate goodness and diffuse felicity with greater success.

Yet further: does our Young Man hear others approved, or see them advanced, in preference to him? What will be his sensations then? Here indeed is no slight trial of Humility. Yet that self-denying virtue will teach him, either to acquiesce in the event with a generous complacence, or not to be at rest till he attains such a height; in other words, till he is disposed to obey the apostolical precept, "In honour esteeming others better than himself."

But how, you will ask, is this possible, since, from what we have already seen, he appears to be a character of singular excellence? The answer is easy. It will be natural for a person of his dispositions to reflect, that one may be more learned than himself, another more eloquent, another more witty, another more discreet, another more beneficent, and so of the rest. Without much penetration he will be able, and with far less Humility than

his he will be willing, to comprehend that his own faults are certainly known to himself, and in their worst aggravations; the faults of his neighbours, only by uncertain report, or without the circumstances that might serve to alleviate them.

As he doubts not, but those about him may be endowed with some valuable qualities, to which he has no pretension, so if he should in other respects possess a manifest superiority, far from boasting like the Pharisee in the parable, he will piously remember, “who has made him to differ,” and will fully understand St. Paul’s question, “What hast thou that thou hast not received? Why therefore shouldest thou boast, as if thou hadst not received it?”

With regard to the felicity of others, it will give this amiable youth pleasure wherever he beholds it; and if he also is prosperous, he will study to promote the

increase and continuance of their satisfaction. But if he is disciplined by adversity, he will conclude, that he has deserved it, or that it was necessary to school him into wisdom. At the same time, he will be ready to embrace any opportunity of obtaining for his friends, those advantages which Providence has withheld from himself.

But suppose he falls into mistake, indiscretion, misconduct. Who, alas ! is exempt from them ? The instant he perceives it, he will feel a just concern. Sensible of his imperfection in general, the slightest hint will show him wherein he has erred, should his own apprehensive mind not immediately suggest it ; nor will he be forward to justify himself. The humble man alone has the magnanimity of confessing his faults freely, instead of attempting to deny, to excuse, or to palliate them. But still it should be understood, that this man will never, for the sake

of being thought humble, acknowledge miscarriages of which he is not conscious.

As for attention, docility, a desire to listen and to learn, a deference to the wisdom of years, to the counsels of friendship, to the authority whether of divine or human laws ; these are qualities essential to such a youth. And how will he stand affected to Friendship ? Of all men alive, he will cultivate this sublime affection with the highest relish, and exert it with the noblest zeal ; because, of all men alive, he will be the readiest to prefer his friend to himself. For the same reason, he will also be found, beyond comparison, the most tender and generous of lovers. To say the truth, a self-conceited, self-enamoured coxcomb is wholly incapable of so fine a passion. He is too much his own admired object, to be attached, from real sentiment or esteem, to any woman upon earth.

And now, what say ye of this Picture ? It is drawn from observation, from reason, and from holy writ, from the last chiefly ; nor do the two first contribute a single feature that disagrees with the representation of the other. Tell me then, ye sons of candour and ingenuity, Does the beautiful Original merit, in your opinion, the treatment she has received from the author before cited ? Does she, in your opinion, “ serve no manner of purpose ? Instead “ of rendering the man” who has wedded her, “ a more valuable member of society, “ or qualifying him for company, or increasing his power of self-enjoyment,” is she formed, think ye, “ to cross all “ these desirable ends, to stupefy his understanding and harden his heart, to “ obscure his fancy and sour his temper ?” Do you apprehend in good earnest, that Humility, as now set forth, and as always set forth by those who speak upon the subject without the influence of

scepticism, of bigotry, or of superstition, deserves “to be placed in the catalogue of vices?” Or can you believe, that she “has been every where rejected by men of sense?”

Was Addison then, was Milton, was Bacon, with many more of the greatest writers this country, or any other, ever produced——were they not men of sense? Or would our late infidel, with all his affectation of singularity and paradox, have ventured to assert, that they too rejected the quality we recommend; that they “placed it in the catalogue of vices,” or at best deemed it “a monkish virtue?” Or had he forgotten, that the great poet just named did not deem even “humble deprecation” unbecoming man in the state of innocence, having introduced our first father using those very words in his conference with the Almighty, immediately after his creation; of which conference the amiable critic now mentioned

pronounces the sentiments not inferior, in beauty or fineness, in delicacy or justness, to any part of that admirable poem; quoting particularly the lines where Adam expresses himself in this style of lowliness and abasement? In a prayer which was found among the papers of Bacon, written with his own pen, there is a strain of Humility worthy the enlightened mind of that wonderful man; whom we hear at once acknowledging, as the gift of Heaven, the virtues and talents he had been enabled to cultivate, and confessing with contrition his innumerable sins on account of which he felt the hand of God heavy upon him.

It should not be forgotten here, that our author himself turns preacher in recommendation of a quality inseparably connected with the Christian grace we are inculcating: "Sometimes," says he, "Modesty means that tenderness and nicety of honour, that apprehension of blame,

“ that dread of intrusion or injury towards
“ others, which is the proper guardian
“ of every kind of virtue, and a sure pre-
“ servative against vice and corruption.
“ But its most usual meaning is when it
“ is opposed to impudence and arrogance,
“ and expresses a diffidence in our own
“ judgement, and a due attention and re-
“ gard to others.” He adds, “ In Young
“ Men chiefly this quality is a sure sign
“ of good sense, and is also the certain
“ means of augmenting that endowment,
“ by preserving their ears open to instruc-
“ tion, and making them still grasp after
“ new attainments.” He subjoins, “ Were
“ the door opened to self-praise, every
“ one is sensible, that such a flood of im-
“ pertinence would break in upon us, as
“ would render society wholly intolerable.” Thus, you see, Modesty is
praised by the very man who reprobates
Humility. But where did he learn that
they were attributes of so opposite a nature,
as to be justly one of them an object of

approbation, and the other an object of displeasure?—It is worth observing, that, as this writer's joy was to perplex enquiry, and unsettle belief, so the affronted majesty of Truth failed not, in the instance before us, and numberless others, to avenge her cause by leaving his wayward mind to the wanderings of metaphysical sophistry and self-contradiction. Thus indeed it has ever faced with the pride of Philosophy, when, forgetting the frame and condition of man, she has cast off all dependence on God, and affected to be only in the cool pursuit of argument, while she was eagerly hunting after the reputation of superior ability, in disputing opinions and ridiculing virtues cherished by the pious and the good. Who, that is not blinded by Pride, or by prejudice, can be ignorant; that Humility includes Modesty, as the greater comprehends the less; that the latter cannot be more repugnant to impudence, to arrogance, to indecent self-praise, than the former; and that no man

Can be truly modest who is not truly humble?

But, after all that has been said in behalf of this virtue, it may be asked by the sincerest friends to truth and piety, Is there not an honest, a generous, a noble Pride? Yes, certainly, if you mean by these words an exalted sense of honour, or magnanimity in a man's principles and actions. We saw on a former occasion, that St. Paul experienced this conscious elevation in its full extent: "It were better for me to die, than that any man should make my glorying void." But the phrases I have just mentioned, though adopted by the best judges of language, are yet a corruption of it. At least they want correctness, since the temper intended to be expressed by them is not in the least degree hostile to that Humility which is literally and directly opposed to Pride. I cannot see a reason why any worthy person may not be penetrated with his

infirmities, failings, and obligations, on the one hand, and sensible, on the other, of what belongs to him as a being possessed of upright intentions, destined to glorious purposes, and honoured with inestimable privileges in the creation of God.

But must it not be owned, that Humility has been sometimes accompanied, in the presence of strangers and superiors, with an embarrassment, a perturbation, a terror, extremely prejudicial to success? Have not bashful youths more especially been sometimes so depressed and chilled by their diffidence in the beginning, that they have never been able to surmount it, or its effects, as long as they lived? All this has, no doubt, happened, though the present is not an age in which it is likely to happen very often. The celebrated author before quoted, says, even of Modesty, that “it has a natural tendency to conceal a man’s talents; as impudence displays them to the utmost, and has

“ been the only cause, why many have
 “ risen in the world under all the disad-
 “ vantages of low birth and little merit.”

But he ought to have distinguished between Modesty and want of firmness, between Humility and want of spirit. The one is a virtue; the other, a weakness: the one adds to a man's value; the other takes from its currency. There is a becoming resolution, an ingenuous confidence, in asserting, justifying, defending to the last, what the heart believes to be right and true, that is no way incompatible with an unassuming temper, or an unpretending manner.

It should likewise be observed, that bashfulness in the extreme may be frequently the result of too anxious an attention to one's self, too eager an aim to shine or to please, too quick an apprehension of not appearing to sufficient advantage. He is, in truth, the humblest man, who wears the garment of Humility with the least consciousness, and the greatest ease.

It deserves to be added, that, however the empty and the forward may often succeed, and sometimes divert, they never delight, they often disgust, and commonly at length sink into contempt, at least among persons of discernment. Such will seldom chuse to employ, in business of serious moment, those whose folly and conceit they may sometimes in a vacant hour suffer to amuse them. It is to the solid, the steady, the modest, that they will look for assistance in cases of importance.

Image to yourselves a Youth of this character; and the following account you will, if I mistake not, generally find to be true. He may at setting out work his way somewhat slowly, as the sober dawn rises by little and little, and softly steals upon the world. But, like it too, his progress will be sure: "his path," to speak in the sublime language of Solomon, "is
 "as the morning light that shineth more

“and more, unto the perfect day.” By real, increasing, unostentatious worth he will silently gain real, increasing, unreluctant regard. Free from Pride himself, he will not be apt to hurt the Pride of other men. He will not expose his weakness by attempting beyond his strength. He will improve on acquaintance, instead of losing by it; and, in proportion as his merit is discovered, the best people will be disposed to encourage it for its own sake, and to love him for not proclaiming it. By accepting their kindness as a favour, he will receive the more. Pride cannot stoop to own itself obliged; but Humility is full of gratitude; and gratitude is so very rare, that it is unspeakably pleasing. Who would not confer benefits on a deserving young man, that, instead of saucily considering them as a debt to which he had a claim, places them with modesty and sensibility to the credit of his benefactors? His benefactors will grow in their friendship, when they perceive

that he does not grow upon it; and perhaps they will help him forward with the greater zeal, that they are not afraid of his standing in their way.—What shall we say farther? He will do nothing impious, for he remembers his Creator; he will do nothing dishonourable, for he reverences his conscience; and he will do nothing insolent, because he respects mankind. But who, that beholds such a behaviour, can forbear to approve it? Accordingly, earth and Heaven will smile; men will patronise, angels will guard, and God will prosper him. Before honour “is Humility; and he that humbleth himself shall be exalted.”

This doctrine, we have already remarked, holds a distinguished rank in our Religion; nor in any instance, perhaps, has its Author manifested a deeper knowledge of the nature he assumed, with a view to recover and raise it. At the same time that he enjoins, in the strongest manner, the virtue

we are surveying, as peculiarly connected with the spirit of his system, and as productive of its fairest fruits, he is not willing to disappoint or damp the original aspirations of the soul. He knew that she contains in herself an astonishing mixture of littleness and greatness; that she is in a state of much disorder and distress, though endowed with immortal capacities for virtue and happiness; that after these last, she is still sighing; that they are not to be attained by vain pretensions, or overweening conceits; that such things are offensive, foolish, and hurtful; and that by Humility, as before delineated, she must gradually rise, through the scale of duty, to perfection and preferment in the Kingdom of Heaven. Thus the wisest provision is made for humbling without depressing, and for advancing without elating, her. From the condition of her being, she is taught meekness and lowliness; and this discipline becomes the ground-work of her highest improvement and elevation.

That which Demosthenes said of Action in an Orator, Augustine has applied to Humility in a Christian. Being asked, What was the first thing in religion, he answered, Humility; what was the second, he again answered, Humility; and what was the third, he still replied, Humility. In a word, he looked on this evangelical grace as the basis of all the rest. We may subjoin, that, as the noblest fabrics have the deepest foundations, so the greatest men, in the best acceptation of the phrase, are the humblest; and they who build the structure of their conduct on a low estimation of themselves, proceeding chiefly from exalted conceptions of their duty, will naturally carry their endeavours to the sublimest heights of goodness and devotion, and most effectually secure, without confidently claiming it, the favour of God and man.

The Beauty of Humility will be yet farther apparent, if we now contemplate

a little more particularly her admirable tendency to enlighten and ennoble the mind, contrasting her in this respect with her presumptuous but impotent antagonist.

If any of you wanted to inspire a young person yet uneducated, with the justest sentiments and the worthiest affections, would you not wish to find him by Nature teachable, complying, and full of simplicity, like a little child of the best temper? You perceive immediately the importance of this reflection, and are convinced on the other side, that nothing can be more unfavourable for the cultivation either of the understanding, or of the heart, than an original turn to vanity, petulance, and obstinacy. The two former indeed may be conquered, though with some difficulty; and I trust they often are: but the last, I fear, seldom is. Obstinacy seems to be the first-born of Pride, and both the biggest and worst of all her

progeny. What, alas ! is to be expected of those who are habitually wedded to their own ways, and their own fancies, from a persuasion that they cannot be mistaken, and that those who would pretend to restrain or admonish, to direct or advise them, are usurpers on the rights of their superior judgement ? In this, a haughty man resembles the sluggard, of whom Solomon observes, that “ he is wiser in his own conceit, than seven men who can render a reason.” Mark him well, and you shall find him ready at every turn to condemn, or ridicule, the conduct and notions of others ; to set up his character, and his opinions, as the very test of truth and propriety ; to assume the airs of a dictator in almost every company, and affect to be still the principal, if not the sole object of admiration, as well as to appreciate the sense and breeding of the few amongst his acquaintance, whom he vouchsafes to think well of, by the degree of applause they bestow upon him. What is the consequence ?

That he can never learn any thing to purpose, and that he is never familiarized to the amiable equality of social life, or those free communications, and manly discussions, which tend so happily to open the mind and polish the manners, and which may be reckoned among the chief advantages of what is termed, in common language, a Club; I mean, where such as form it meet on a footing of reciprocal civility and friendly ease, and agree to regulate their behaviour by the laws of decency and temperance.

I am indeed apt to believe, that, next to the correction of adversity, and the illumination of religion, nothing tends more to make a youth of any ingenuity modest and wise, than finding his intellects tried, his principles sifted, his ideas frequently questioned and debated, and even his deportment and character sometimes turned into a subject of criticism, in the company of lively and sensible associates, who, with-

out wishing to mortify or offend, have too much spirit to disguise or flatter him.

Considerable benefit in the same way may be derived from a wider commerce with mankind. Many boys, naturally possessed of promising dispositions, are early corrupted with vanity. Their little caprices and puerile conceits, which if properly educated they would soon outgrow, are injudiciously fostered by fond parents, and other partial relations, who are incessantly praising their vivacity as wit, the dawnings of an ordinary understanding as marks of genius, and the just observations on which they stumble, in hazarding whatever comes uppermost, as wisdom beyond their years. The intoxication produced by this, and other instances of weak indulgence, is seldom cured at schools or colleges, as matters are commonly managed there. From these they issue into the world opiniative, prating, disputatious, troublesome pedants, full of their own

parts, and prone to contemn or lessen those of others: but, if they are so fortunate as to mingle with men of distinguished talents, to meet with seasonable checks in conversation, and to form intimacies with persons of worth and experience, in that case their original good-nature, joined with increasing sense, cool reflection, and the forms of respect, which they will find practised in the politer intercourses of life, will by degrees mould them into modesty, attention, and complaisance. They will then recollect, with concern and astonishment, how ill they formerly knew themselves, or understood the behaviour that became them.

But now, where a youth is constitutionally impetuous, violent, overbearing, and has not been taught betimes to controul his temper, he, instead of being subdued or softened by the social discipline I have been describing, will only be incited to worse fallies of passion and arrogance.

Or if, for the sake of interest, power, or popularity, he should assume a smoother manner, and even stoop to the lowest arts of pleasing, as indeed there is nothing low, to which Pride cannot stoop in the midst of its loftiest airs, he will not long be able to suppress the ebullitions of his predominant sin. But suppose him so refined a hypocrite as to conceal it under an appearance of habitual meekness, what then? True wisdom, and the milder affections of humanity, must ever be strangers to his soul.

It was not, we may presume, without special reason, that Solomon took such uncommon pains to caution his son or pupil against self-sufficiency. He well knew how peculiarly incident that vice is to youth, from the briskness of their fancies, from the narrowness of their views, from their inexperience of the world and themselves, from their little acquaintance
 with persons of more years or attainments,

from their early desire of consequence, and often, as we hinted before, from the flattery of those who should teach them better. Knowing this, and the pernicious effects of over-rating their own abilities, he guards them against it with particular care. “Lean not to thine own understanding. Be not wise in thine own eyes. With the lowly is wisdom; but a fool is confident. A wise son heareth his father’s instructions: but a scorner heareth not rebuke. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.” Mere folly may be brought to listen, to learn, to submit: but he who thinks himself wise enough already, disdains the thought. In the fluctuation of ideas that pass through the head of a giddy distracted creature, there may chance to arise some sober considerations, which by repetition shall at length take hold of his mind, and become the seeds of reformation and improvement: but both are precluded, where ignorance

and vanity concur to persuade a man that neither is wanted.

Does it then require any high strain of Humility for a young person to conceive that he may possibly be mistaken, and is still deficient ; that he who has read little, is not likely to know much ; that he who has conversed with few men, can scarcely be acquainted with many characters ; or that he who has often detected, or imagined he has detected, his companions in error, may sometimes fall into it himself ? Alas ! my friends, the illusions of self-love are so complicated and powerful, that to resist them demands very often no common degree of vigilance and resolution : and yet they are sometimes so gross, that to give way to them argues contemptible weakness. To hear a conceited youth boasting his knowledge of the world, and talking in a tone of triumph, and with a look of fancied penetration, as if he saw through every one, while no one saw

through him, such futility cannot but excite a mixture of ridicule and compassion.

There is not on earth a more deluded creature, than the person who is bewitched with this kind of Pride; especially if his power and fortune be such as to make him either courted or feared. In that situation, he is condemned never to hear truth. Friendship can only dwell with Confidence: but this he banishes; and Sincerity retires, or is restrained: Advice dares not approach: Reproof and Remonstrance are out of the question: Submission cringes; Dependence fawns; Adulation "calls "evil good, and darkness light." If any, whose circumstances or whose souls set them above such servility, look grave and are silent, their behaviour is construed into conviction and assent. Is this the road to amendment, or edification? In reality, young men of rank and affluence are, to a philosophic eye, objects of pity, from

the very causes for which they are commonly envied. Every thing conspires to blind and betray them. But then it should be considered, that the victory will be more glorious as it is more difficult. The few who conquer such dangerous snares, and without elation possess themselves of the honours of virtue, are heroes indeed. Perhaps we might go so far as to say, that Humility gives the highest proofs of heroism, in overcoming a temptation by which not only human, but angelic beings have been vanquished. Of this we are sure, that, if cultivated on the principles set forth in the beginning, which are I believe her genuine principles, she is attended with a greatness utterly unknown to Pride, though the latter is perpetually affecting it, while the former affects nothing, and wears what is natural to her; the plainest aspect imaginable. She resembles a modest woman, who is willing to be seen always with the same countenance, which God gave her, whether more

or less ordinary; as the other may be compared to some females of a different character, who are continually disguising their faces with paint. The former, having no designs on mankind, is simple and sincere: the latter, intent on cheating them out of their good opinion, is full of artifice and dissimulation. But, depend upon it, Gentlemen, nothing that is fictitious in life or manners can be truly noble; and those are always the most dignified minds, that are the least dependent on appearances.

It is known that the pettiest advantages of form, or ornament, or fortune, or rank, or reputation, or influence, or authority, or figure, are sufficient to elate the childish spirit of Pride. She indeed can heighten them into any size in her own imagination. Nay, like a lunatic as she is, she can deck herself in visionary splendors, when nothing is seen by the spectators but folly, rags, and a sceptre of straw. Humility, on the other hand, judges too soundly to

exult in the highest privileges which this world can confer. Those of a corporeal kind, she well knows, are no marks of merit; being wholly the gift of Nature, and often enjoyed by the most worthless. The fairest and the strongest body, she justly reflects, may soon be enfeebled and defaced by sickness, or pain, or accident; and if, by an uncommon felicity, it should escape all these, it must yet in a few years be impaired and shrivelled by age; till at last it sinks under the stroke of death, turns to an object of loathing, and is buried out of sight in silence, and oblivion. Man, she remembers, is of all creatures the most helpless at his birth; an event, which he seems indeed by his cries immediately after to deplore: his infancy is the most tedious and dependent: in that, and in his youth, he is exposed to the greatest number of dangers: through every period of life he is liable to the greatest variety of diseases from his make, of injuries from the elements, of sufferings

from every thing around him. Whatever preeminence he may possess above the animal creation upon other accounts, she considers that he is doomed to pay a heavy tax for it, in the uneasy recollections, the anxious cares, the alarming apprehensions, the nameless perplexities, humiliations, and sorrows, from which even the best minds are not entirely secure; and that, were it possible to glide through his destined course with perfect tranquillity and satisfaction, still the end of it is connected with circumstances so sadly mortifying, as were alone a decisive proof, that "Pride was not made for man." Indeed, she can never wonder sufficiently, that the spectacles of a death-bed and a grave do not kill the seeds of vanity in every human breast; or that any who have witnessed the wan countenance, the hollow eyes, the cold sweats, the convulsive throes, of dissolving Nature, who have heard the labouring breath, the deep sighs, and the expiring groan, or who have beheld come-

liness and vigour transformed into a lifeless lump of deformity and putrefaction, the finest decorations exchanged for a winding-sheet, and the largest estate for six foot of earth——she is astonished, that such could ever after be seduced by flattery, or intoxicated with ambition.

“What man,” cries the Psalmist, “is he that liveth, and shall not see death? Shall he deliver his soul,” that is, according to the Hebrew idiom, his life, from the Hand “of the Grave?” An image most awfully picturesque, by which that inspired poet seems to represent the Grave, as a ghastly Form of irresistible strength, and relentless cruelty, who, while mortals are passing along unconcerned, unsuspecting, and filled with hope, raises himself on a sudden, and putting forth his iron hand, drags them down to his dark and dreary abode! Nor does the insatiable monster ever say, “It is enough.” A destroyer he is, whom no human power can controul,

nor valour withstand, nor greatness awe,
 nor riches bribe, nor beauty charm, nor
 genius delight, nor eloquence persuade.
 —Look at yonder venerable fabric,
 which contains the tombs of so many
 nobles and princes, of so many kings
 and conquerors, of so many statesmen, phi-
 losophers, orators, poets; with numbers
 from among the young and the gay, who
 formerly danced the giddy round of plea-
 sure, heedless of impending disease; and
 perhaps with a few who sought wisdom
 early, but, by what was termed an Un-
 timely fate, fell with all their virtues
 blooming about them—look, I say,
 at that celebrated repository of the dead,
 and contemplate the impotence, the no-
 thingness, of all that Pride is apt to boast.
 See the universal leveller Death, with
 stern aspect and hideous demeanour, stalk-
 ing from monument to monument, con-
 scious of his victories, and exulting in the
 splendid spoils of successive generations.

Survey at leisure this heart-chilling scene,
—and be proud if you can.

But, supposing the most conspicuous external distinctions were as durable as they are known to be transient, Humility would still think they could never deserve praise, unless properly improved, since they are often bestowed on fools and profligates, to whom God would certainly not have given them, were they of any real value in themselves.

With regard to intellectual abilities and attainments, she is of opinion, that they are only valuable as they minister to the purposes of virtue and benevolence; and that, at any rate, they are still so imperfect in themselves, and attended with so many defects in the characters where they are found, the original faculties are so entirely the donation of Heaven, and the means and opportunities of their culture so much the effect of Providence, as

should forever "hide Pride from man," on their subject. Indeed, without wisdom and goodness, Man appears to Humility a very poor creature, let him possess whatever else he may. As she pities and condemns him alike, when he is disposed to worship that little contemptible idol called Self, so it is her unalterable persuasion, that wisdom and goodness are always accompanied, in those who sincerely seek them, with a sense of deficiency and dependence, which leads them forth from themselves to God; and that persons are amiable and great, only or chiefly in proportion to the sacrifices they make to their duty, and their improvement.

From the incense of adulation which Pride receives with rapture, and employs every method to secure, Humility turns away with disgust or indifference. Pride is so shameless a vice, as often to court, by ways as shameless, applause from the very people whom she despises; whilst

Humility can be satisfied with nothing less than the approbation of that Sovereign Power whom she adores. This heroic virtue will persuade you, that you have done nothing very wonderful, when you have performed actions, and cultivated sentiments, to which the sons of Pride could never rise. Under such influence you will still conceive, and still aspire to, something higher.

On the whole, I submit it to you, Gentlemen, which is the most exalted character, he that disregards trifles, or he that sets a value on them; he that is not transported even with uncommon acquisitions, or he that is dazzled with the smallest; the man that, having gained very considerable heights in the steep ascent to glory, keeps his eye fixed on the summit, instead of looking back on his progress with relation, and down on those below him with disdain, or the man who, still groveling at the bottom, or at most advanced

but a few steps, yet affects the reputation of having reached the top, and thinks with scorn of many that are actually near it; once more, he that traces whatever is good in himself, or in his lot, to its Source, and aims at a nearer union with Infinite Perfection, or he who is destitute of those glorious ideas and tendencies, and whose contracted soul creeps along the shallow streams which he is proud of appropriating, whilst his fancy swells them to mighty rivers? You perceive at once the difference.

“It may be laid down,” says a writer of distinguished insight into the hearts of men, “as an unfailing and universal axiom, that all Pride is abject and mean. It is always an ignorant, lazy, or cowardly acquiescence in a false appearance of excellence, and proceeds not from consciousness of our attainments, but insensibility of our wants.” How respectable then must be that virtue, which is the reverse of so ignoble a quality!

On this subject much remains to be said, but must now be waved. Indeed we shall never be able to do it justice. It is as comprehensive as it is beautiful. — Inestimable Humility! thou daughter of Religion, thou sister of Charity, thou mother of Wisdom, thou nurse of Knowledge, thou watchful guardian and tender tutorefs of all the Virtues, thou darling theme of the “ meek and lowly ” Master! who can sufficiently extoll thee? How little are they acquainted with their Creator, or themselves, to whom thou art a stranger! Surely they understand not what belongs to real improvement, elevation, or peace, who hope to derive such advantages from Pride. On her the sweet irradiations of Heaven never descended: against her its vengeance is peculiarly levelled. Whatever else we forget, may we always remember, that the best, the greatest, and the happiest men are those who follow most faithfully thy direction, oh Divine Humility!

A D D R E S S X V I .

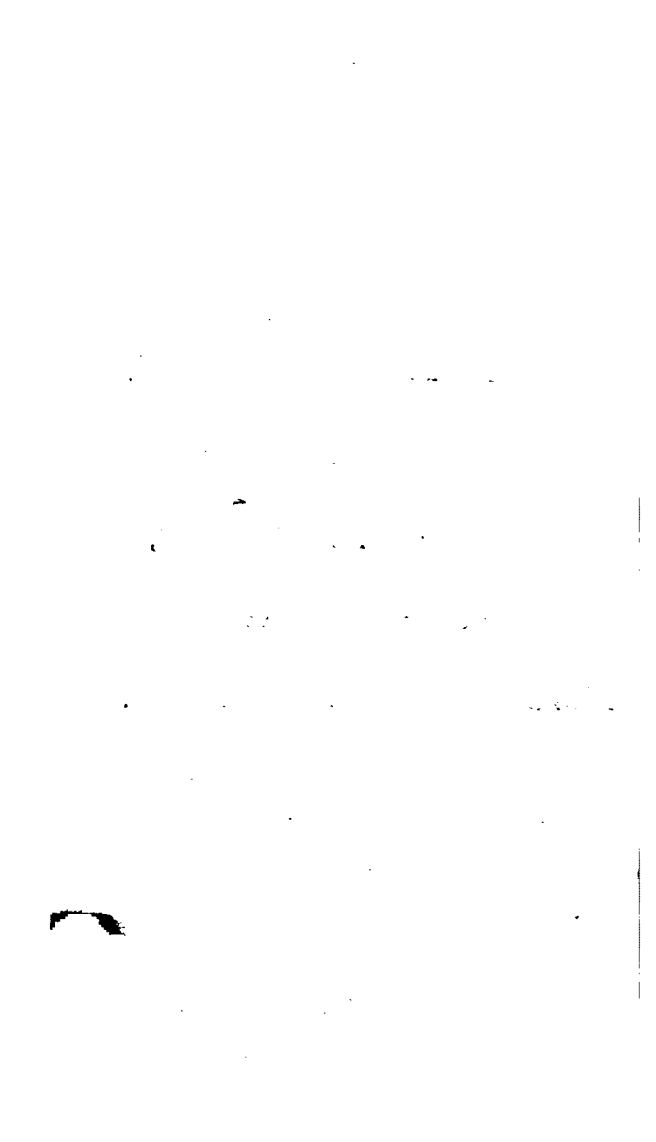
O N T H E

S T A T E O F T H E T I M E S ,

C O N S I D E R E D A S

A M O T I V E T O E A R L Y P I E T Y .





A D D R E S S X V I .

O N T H E

S T A T E O F T H E T I M E S ,

C O N S I D E R E D A S

A M O T I V E T O E A R L Y P I E T Y .

“ I Entreat you to hear me candidly,”
said the Roman Orator, on a particular occasion ; and then added, “ I will
“ make you to hear me attentively.” We
would now adopt his entreaty : the boast
which follows it, could be excusable from
none but a master of eloquence. We only
presume to say, that if you will listen with
your usual candour, we will endeavour to
deserve the attention with which you have
formerly honoured us. The subject we
propose is certainly interesting : it refers to
important facts, which lie immediately be-
fore you ; and, instead of leading into fields

of fruitless speculation, its design is to show what improvement and advantage you may reap from the peculiar circumstances of the age in which you live.

The general obligations to "remember your Creator in the days of your youth," we mean not at present to deduce. They may be an object of future enquiry, alike profitable and pleasing. What we directly intend, is to consider the State of the Times, as an additional argument for Early Piety: an argument, if I am not mistaken, in some respects new; I am sure, an argument highly worth the regard of every Young Man, who wishes to think soberly, to act virtuously, and to pass with satisfaction, security, and honour, through this life to a better. As for those who are not yet awake to serious reflection, or who, if they are sometimes inclined to admit it, still suffer themselves to be carried headlong by the torrent of fashionable vice, and

have no feeling of public concerns; I can scarcely hope to impress them by what I am going to offer. If such are ever effectually restrained from evil, or excited to good, it must be brought about by admonitions of a more rousing and awful nature.

That the practice of religion is not without its difficulties and hardships to any individual, at any period, in any country, we pretend not to deny, we wish not to conceal. They will be experienced, in a greater or less degree, by every one who honestly attempts it. But compare the case of a young person, living under the inspection of wise and worthy parents, friends, or instructors, at a distance from the contagion of epidemical iniquity, in some calm sequestered scene, where the language of profligacy is not heard, where the violence of party is yet unknown, where pleasure and innocence go hand in hand, and from which industry, simpli-

city, and contentment, are not banished by the cares or the parade of wealth, by the refinements or the languor of luxury—compare, I say, his case with that of a youth bred and situated as are most youths of any figure in or about London, and other great towns through the kingdom. Are you not struck with the extreme difference of the two conditions, in the view with which I mentioned them, namely, to prove that while both the young men supposed are equally bound to do their duty, as rational and moral agents, accountable to themselves and to their common Judge, the latter will find his task unspeakably more arduous than the former, and that to maintain his quiet and integrity at the same time, will demand a much superior strength of principle? What I have to say, therefore, is chiefly calculated for the youth of this capital, and such others as are nearly in the same circumstances; but still on the supposition that they retain not only some decency, but some ambition

to excel. In a word, whether you contemplate the present state of Affairs, or of Morals, we say that the practice of Religion will preserve your Tranquillity impregnable, and your Virtue untainted.

By Religion, we would be understood to signify a lively, affectionate, and habitual sense of God, in conformity to the discoveries he has given of himself, sanctifying and regulating the temper and conduct of his worshippers: a distinction which has nothing to do with the minute distinctions of sects, or the miserable disputes of bigots. And when we speak of preserving your Tranquillity impregnable, we suppose it will be assaulted, we grant it may be disturbed and shaken; but would intimate that it cannot be destroyed, or overthrown, by any convulsions of the world, provided you are faithful to the interests, and fortified by the consolations, of piety. It may be proper to add, that the Tranquillity in question, will be more or less

animated and satisfactory, according to the various characters or conditions of those who possess it; and that it is totally distinct from constitutional insipidity, stoical indifference, or the contemptible selfishness of such as are engrossed by themselves, and the contracted circle round them.

But what, will the gay and the youthful be ready to ask——what avails this same thing called Tranquillity? It may, for aught we know, be desirable, to people worn out in the pursuits of pleasure and ambition, who can no longer enjoy the tumult of brisk ideas, and bold exertions: but to spirits all alive and vigorous, starting in the race of glory, and grasping at delight from every quarter, Tranquillity is only another name for dulness.—Believe me, Sirs, you are mistaken. An habit of serenity, or self-possession, is the very foundation of all heart-felt happiness; and they can enjoy no-

thing to purpose, at least not for any continuance, who cannot enjoy their own thoughts. The gratifications of such as are for ever flying from themselves, and bustling along in the chace of external objects, that they may shun the cognisance of reason, and verdict of conscience, are not felicity, but hurry, extravagance, distraction. The first moment of leisure detects the imposture; and the injured mind, when permitted to speak out, loudly declares that nothing can give her satisfaction, but what she can review with complacence, as dictated by her best sentiments, or not repugnant to them. He, my dear hearers, he alone is blest, who dares deliberately look inward, upward, and forward; inward on himself as sincere, consequently upward to his Maker as his friend, and forward to immortality as his portion. Upon this ground he may repose with confidence, under the most alarming aspect of Affairs.

Do not apprehend that I am to enter into a political discussion of the questions which now inflame and agitate the kingdom, or that I pretend in any shape to decide them. I am not possessed of the requisite intelligence; and, if I were, this is not the proper place. Far from wishing to augment our heats and animosity, I would gladly contribute to allay them, if it were possible. When they break forth with so much fury, they become as dangerous as they are indecent. Instead of serving to enliven and invigorate the general body, or to render the several parts watchful for the safety and welfare of the whole, do they not evidently tend to divide, and by dividing to weaken and expose it? When men seem resolved, with a fierceness not only unchristian, but unworthy of a civilized country, "to bite and devour" all that differ from them on points about which the most enlightened are not agreed, is there not reason to fear, either that they will at last "be con-

“fumed one of another;” or that the common enemy will take advantage of their contentions, and over-power, in its distracted state, a nation which, when united, not all its adversaries have been able to conquer?

Whether, indeed, an attack from our natural foes would yet suspend the differences subsisting at present amongst a people so uncommonly irritated against each other, who can tell? How antipathies so widely diffused, and so deeply rooted, shall be removed; when the minds of the contending parties shall be composed and settled; or what will be the issue with respect to Britain at large, of the great controversy in which she is engaged, where is the prophet that can foresee? That her case is difficult and inauspicious on a civil account, will be acknowledged by such as are least inclined either to despair or complain: and those who reflect on her reigning disorders, who believe in a right

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teous Providence, and who compare her situation at this day with the history of other countries and other ages, will pronounce it perilous in a moral and religious view. Though ready to own with pleasure the many instances of private worth, and extensive humanity still left, they cannot but look upon the loss of public virtue, and the extraordinary corruption of principles and manners, so generally confessed and lamented, as symptoms of a very threatening nature. Nor will you, Gentlemen, think appearances mended, when you observe the virulence and rancour, the abuse and calumny, now indulged by the spirit of party to a height beyond example.

Has not the ruin of all the great states and empires, of which we read in story been preceded and accelerated by factions, seditions, insurrections, conspiracies, envy on one side, and jealousy on both; while the functions of government were obstructed

Or deranged, the operation of the laws was slackened or evaded, and the interest of the community sacrificed to the covetous and ambitious designs of individuals, till at length the struggle ended in the total overthrow of the weakest, and the final domination of the power that prevailed ?

How far we of this land are from such a crisis, or how near to it, cannot, I apprehend, be determined with any degree of precision. One party indeed will confidently assure you, that it is just at hand : the other will assure you as confidently, that it is at a great distance, or rather that it will never arrive. One party will peremptorily pronounce, that there is neither virtue nor discernment, neither honour nor capacity, nor any good thing whatsoever, in those who espouse the other ; as they, in their turn, scruple not to retaliate in the same style, and with the same vehemence.

That vulgarity, ignorance, and malignity, should behave in this manner, cannot appear wonderful. But is it not astonishing, that persons who discover breeding, sense, and good-nature, on other subjects and occasions, should often lose all command of themselves here, and, as if they were seized with a sort of delirium, the moment that politics are mentioned, break forth into "bitterness, and clamour, and "evil-speaking, and all uncharitableness?" Is it not astonishing, that such persons will allow to none the same right of private judgement which they claim to themselves, and act as if they imagined all were obliged, under the penalty of I know not what anathemas, to think exactly as they think on every question of this kind, though connected with a science so extensive, so complicated, and in many particulars so abstruse? For God's sake let us, my friends, practise more modesty and candour.

More modesty and candour will be practised by that youth, who is careful to keep alive, in his own mind, a tender and uniform spirit of true religion; for this will teach him meekness, moderation, forbearance with others, and diffidence in himself: it will teach him caution “not to judge, that he be not judged;” a readiness to put the fairest interpretation possible on the words and actions of other men, and to hope the best concerning their aims and principles, so long as their lives are unexceptionable, with regard to the essential rules of probity: it will teach him to employ his chief attention upon his own character, and the regulation of the little kingdom within.—What will be the consequence? Tranquillity, tranquillity in his own breast, a happy freedom from those angry passions, those ungenerous suspicions, those peevish and hasty humours, which no one that harbours them, in whatever case, can find pleasant, which in disturbing the peace of society,

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disturb a man's own, which sometimes alienate the members of the same family from each other on the point before us, and always impair the kind affections, and sweet sympathies, that were ordained to be the support and consolation of social life.

Will the person then I am describing, suffer no uneasiness in the midst of so much din and discord? Far otherwise. They cannot but appear matter of deep concern to every Son of "the Wisdom that is from above." A peaceable and gentle temper can never be reconciled to rage or invective; and every man of a liberal mind, the natural result of a genuine and well-informed piety, will experience, at times, much solicitude for the nation; not merely on his own account, or that of his immediate connexions, as forming a part of it, but from a regard to the great interests of religion, of human nature, and of future generations.

It will affect him very sincerely, when he hears the blackest accusations, on either side, prompted by malice, by selfishness, or by wantonness, without a single sentiment of genuine zeal for virtue, or public good, though these indeed are made the sole pretext; when he sees the meanest slavery to vice among multitudes loud in the cry of Liberty; when, beside the many who have done their utmost to bring even the existence of patriotism into question, by consenting, for the sake of places and emoluments, to defend the very measures they had before condemned, he sees others exposing to scandal that once honoured, and, wherever it is genuine, still honourable character, by appearing to confound it with an uniform and indiscriminate opposition to government on all occasions, as the party may require; when he sees numbers selling themselves to a minister for all services, which he may demand—what shall we say more?—when he sees promotion, opulence, and pleasure,

preferred to every thing on earth or in Heaven, frequently without the least appearance of respect for the laws of either.

As to himself, he is not ignorant that his system will be equally reprobated on both hands. His moderation and impartiality will be construed into coldness. It is well if his approving of no extreme on any subject, be not imputed to want of principle on all subjects, though, in fact, one of the clearest proofs that he possesses it. But the fear of God having set him above the fear of man, he will little regard such censures. There is nothing that contributes so much to produce an independent mind, as being truly religious. From the same superiority, he will behold with generous concern those whose affections and views, though naturally right, have not been able to preserve them from being warped by the bigotry, or overawed by the tyranny of party. He will be ready to discern, and willing to recognize, virtue and

ability, wherever they appear, without regarding to which side they belong; and will ardently wish that all mercenary designs, and unmanly dissensions, were as much as possible forgotten in the joint pursuit of one grand comprehensive object, talked of by so many, and sought after by so few,—the welfare of their Country.

As a member of the community, he will approve himself a good citizen, by behaving like a virtuous and beneficent man. As a worshipper of God, and a friend to the whole human race, he will intercede for all.—“Save this nation,
 “ Oh Lord! bless thine inheritance; feed
 “ them, and lift them up for ever. Oh
 “ Lord! send now prosperity. Give the
 “ King an understanding heart, to judge
 “ so great and so divided a People. Make
 “ him yet happy as the common parent
 “ of a virtuous, united, and flourishing
 “ empire. Give our governors integrity,
 “ wisdom, magnanimity, at this most ar-

“ duous juncture. Perfuade them that
 “ neither power nor riches can yield any
 “ satisfaction, comparable to the honour
 “ of restoring tranquillity and order. De-
 “ liver Britain from her fins, and her ene-
 “ mies. Deliver her from a supine in-
 “ difference respecting her highest inter-
 “ ests. Teach her to know her blessings,
 “ and improve them ; to consider her
 “ ways, and amend them. Send forth,
 “ Universal Father, send forth the Spirit
 “ of Peace, who sits by thy throne, the
 “ emanation and image of thy Goodness.
 “ May that Divine Spirit, dispose the
 “ minds of men to reconciliation on such
 “ terms as shall give it solidity and per-
 “ manence ! Convince them in time, that
 “ no separate advantage can compensate
 “ the loss of reciprocal aid ; and that mu-
 “ tual hostility is often by thee punished
 “ in rendering it the occasion of mutual
 “ ruin. Convince all, thou Lover of holi-
 “ ness and concord, that not by wrath
 “ or violence, not by restless ambition, or

“ exorbitant wealth, not by uncharitable
 “ systems, or ungodly practices, or any
 “ inordinate passions whatsoever;—that
 “ not by these, but by Piety, and Bene-
 “ volence alone, can nations or indivi-
 “ duals be blest. And to this end, may
 “ the pure and the pacific Religion of
 “ Jesus prevail !”

Mean while, he whom I paint will
 derive composure and fortitude from his
 affiance in the Supreme Administration.
 “ What,” will he often reflect, “ what
 “ are princes, and subjects, and statesmen,
 “ and kingdoms, even the greatest of them,
 “ but instruments formed by the Lord of
 “ All to execute his purposes, whether vo-
 “ luntarily or involuntarily, whether they
 “ mean him or themselves? Are not the
 “ hearts of all in his hand? And cannot he
 “ turn them by nameless invisible springs,
 “ without infringing their liberty of choice,
 “ in such a manner as shall best secure the
 “ happiness of the upright, and the pu-

“ nishment of the incorrigible? However
“ mortals may repine at their own condi-
“ tion, or fret at that of others, however
“ they may divide or combine, whatever
“ authority they may claim on one hand;
“ and whatever resistance they may make
“ on the other, or how high a confidence
“ soever any of them may entertain in their
“ schemes and operations, the counsel of
“ the Sovereign Ruler shall stand for ever :
“ his eternal plan shall assuredly be ac-
“ complished. The rise, the decline, and
“ the fall of states, their convulsions, re-
“ volutions, and periods, are all included
“ in it. This globe, for particular por-
“ tions of which its rational inhabitants so
“ often contest, like lions and tigers for
“ their prey, but, unlike them, not satis-
“ fied with their natural powers of slaugh-
“ ter, study Killing as an art, and proceed
“ with regularity to destroy each other by
“ system—this globe, vast as to us it seems,
“ is yet but a small province of God’s im-
“ mense dominions. Of the combatants
“ who fight for its different districts, those

“ that survive their dreadful quarrels, will
 “ quickly fall by the stroke of a more
 “ powerful conqueror : the regions where
 “ they now meet in hostile array, and cry
 “ Havock ! will, after the destined ages are
 “ past, finally disappear : the prizes that
 “ excited competition, and kindled war,
 “ will vanish like a dream : the earth also,
 “ and the works that are therein, shall be
 “ burnt up ; and then——then what?——
 “ new Heavens, and a new Earth, wherein
 “ dwelleth Righteousness, with her sister
 “ Peace, shall rise from the common ruin.
 “ Happy consummation !” will our young
 friend exclaim : “ thrice happy period,
 “ which will more, infinitely more than
 “ atone for the sorrows suffered by the
 “ righteous, from the many mournful
 “ scenes that preceded !

“ Nor is this all,” continues he. “ The
 “ Power who commanded the universe
 “ from chaos, can still make darkness light,
 “ and touch discord into harmony. From

“ the mass of public confusion, and na-
 “ tional depravity, he can, if it please him,
 “ call forth particular spirits of a tran-
 “ scendent stamp, who shall, under his in-
 “ fluence, be able in a great measure to re-
 “ medy this depravity, and turn that con-
 “ fusion into the unexpected means of
 “ higher order, and of surer quiet. Nay,
 “ it is possible, that one noble, one glorious
 “ sentiment, impressed by Him on some
 “ single mind, or——what shall we say?
 “ ——peradventure some little, and at the
 “ moment seemingly insignificant, circum-
 “ stance, unconnected with the counsels of
 “ men, and appointed by Providence to
 “ show their insufficiency, may become in
 “ its consequences the source of joy to
 “ millions. If reconciliation from what-
 “ ever cause takes place, if union is re-
 “ established, if just subordination and vir-
 “ tuous security shall yet concur to crown
 “ our wishes; where is the friend of Bri-
 “ tain, or the lover of humanity, that would
 “ not rejoice? But if the Unerring Arbiter
 “ has otherwise determined, if the worst

“ evils foreboded by the most apprehensive
“ minds should fall upon a guilty land,
“ —then indeed the case would be de-
“ plorable : yet even then it would not,
“ to the truly pious, be desperate. It shall
“ still be well with him who is reconciled
“ to God, to the Family of God, and to
“ the everlasting laws of his Government.
“ Whatever losses this man might sustain
“ in the general wreck, he would have no
“ reason to think himself forlorn : the pity
“ of the good would still attend him :
“ there are still resources for the diligent,
“ the prudent, and the virtuous : the peace
“ that passeth all understanding would re-
“ main to console and support him : his
“ grand stake, his immortal interest, and
“ that of all the just, are secure : the Em-
“ pire of his Father and his God can never
“ be moved or endangered : the Lord
“ reigneth ; let the earth be glad ; let the
“ multitude of the isles shout for joy—
“ and, oh my heart !” will he cry, “ let us
“ join in the holy transport.”

Say not, ye men of the world, that these are the idle speculations, the visionary prospects, of enthusiasts alienated from society, and unacquainted with its concerns, or careless of its welfare. No: these are solid ideas, founded in truth, agreeable to common sense, consistent with the soundest philosophy; ideas that have times innumerable cheered and elevated the most reflecting, the best informed, and the most liberal spirits of all generations, in contemplating scenes of distress and uncertainty, as they immediately affected themselves, or as they involved that Public about whose prosperity they never were indifferent; I will add, ideas of no less consequence than the glory and happiness of man, large as the Universe itself, and leading up in a direct line to the throne of the Eternal. It is only the ignorant or the insensible, the vicious or the prejudiced, who cannot enjoy such ideas: we sincerely pity them, as strangers to that system which can alone inspire a ra-

tional and unfailing fortitude, or lay the foundation of an Impregnable Tranquillity, when the face of Affairs is unpropitious.

Nor will this part of the argument for Early Piety appear less forcible, if we proceed, in the next place, to survey the present condition of our Morals. Suppose, that after delineating the manners and principles of the Times, particularly the visible decay of public spirit, the unbounded luxury of the great, and their insatiable appetite for riches, as necessary to supply it, the rage of pleasure amongst all ranks, the idleness, pride, and dissipation of persons who yet retain some decency, and, as the chief spring of these evils, a growing disregard to the spirit and practice of devotion——suppose, I say, that, after thus delineating the most characteristic features of this country at this day, we should be induced to conclude its power in danger of being undermined, and its constitu-

tion of being dissolved, unless an extraordinary charge is wrought on its principles and manners; are there not numbers who would treat the whole as common cant, or at best as a kind of language which, however it may impose on the gloomy or contracted, can make little impression on such as think freely? Nevertheless, Gentlemen, the substance of the description, as well as the inference, would be borrowed from one of the most candid and discerning historians of antiquity. It is certain that Polybius, though a heathen author, considered the contempt of religion which reigned when he wrote, as productive of general profligacy, and both united, as portending speedy ruin to the Roman State. That this kingdom has much to fear from the same causes, will, I think, be confessed by the majority of serious observers in all professions. They cannot but be sensible, that when a reverence for God no longer governs the body of a people, and consequently the most powerful

restraint from vice and incentive to virtue is removed, then the strictest ties and highest interests of society are neglected and violated, many of the worst crimes are committed with audacity, the divine protection is in effect renounced, and nothing is left to preserve very long such a nation from running into anarchy, or sinking into slavery.

That a reverence for God is the most powerful restraint from vice, and incentive to virtue, might be proved from a great variety of topics. Suffice it now to touch on a few, which may serve to show how peculiarly necessary this sovereign principle is become for those of our youth, who mix with the world in its more active or fashionable scenes. We would only premise, what we must ever lament, that many who have professed the highest regard for Religion, have with shameful inconsistency violated her most sacred ob-

ligations ; and that, when we speak of her influence on human conduct, we still mean in those cases where she is sincerely respected, and faithfully obeyed. Nor can you, my friends, think her in justice responsible for that hypocrisy, against which she denounces the heaviest woes.

But while such as judge less fairly, triumph in the vices of numbers who pretend to piety, we are bold to affirm, that among the individuals within the sphere of our notice, who have betrayed a contempt for it, we have never known one——no, not one, who did not, on the closest inspection, appear to us capable of transgressing deliberately and designedly the laws of truth, or integrity, or temperance, or purity, or friendship, or charity, whenever any of these stood in the way of his ruling passions, and so long as he hoped to conceal or to palliate his actions, if indeed he was anxious to do either,

We can farther affirm, that we have never seen any of our acquaintance, who had been accustomed to attend the institutions of religion, grow remiss in that attendance (we speak not of being casually hindered by circumstances of necessity, or works of mercy) without growing also remiss in other essential points, especially in sobriety, vigilance, and a regular life. And if at length they altogether, or in a great measure, forsook the house of God, we had reason to fear they had first forsaken the path of Virtue. Religious exercises were become irksome, as reminding them of a Being they now wished to forget, because they were afraid of him. They now "loved darkness rather than light, because their deeds were evil." They could no longer hazard with any freedom the painful convictions, which public instruction might flash upon their minds. As they wanted resolution to reform, nothing seemed left but to suppress as much as possible those

serious reflections, that would have obstructed or disturbed them in the career of vice. But are not these so many tacit attestations to the truth of our general doctrine, the importance of Piety to Morals? And will they not help to account for the increasing neglect thrown upon the worship of the Almighty in this country, and particularly in this Metropolis?

We readily admit, that a cool constitution, or an early controul, the circumpection of parents, or the admonition of friends, a feeling of character and decorum, an attention to health, to interest, to safety, perhaps we should add a native delicacy of mind, or a certain refinement of taste acquired by books and conversation of an improving tendency, may enable particular persons to escape a number of snares which have entangled others. But the question is, What shall defend them against such temptations as are accompanied with more than common danger

from their predominant tendencies ; where these too are encouraged by the tone of the Times, and where it so happens, that the guards just mentioned do not come in to their succour ? It is by no means difficult to imagine a multitude of cases in which neither complexion, nor authority, nor prudence, nor the sense of propriety, interpose immediately to prevent guilt or check inclination, but, on the contrary, many circumstances too favourable for both, conspire with importunity, with ambition, with the mode, to prompt and embolden them.—Tell us, ye mighty masters of wisdom, ye fond admirers of heathen philosophy, tell us by what arts of unassisted reason, or maxims of mere moral virtue, by what ingenious conclusions, or elevated sentiments, frail men and inexperienced youths shall in those situations maintain their ground, and come off conquerors, without deriving strength from religion, without acting as in the presence of God.

Let a young person be so circumstanced, that he cannot retain his virtue, without incurring the derision of his associates; that he cannot hold fast his righteousness, without offending some who have it in their power to make or mar his fortune; that he has an opportunity of securing a considerable advantage by a small deviation, or of serving a connexion, a companion, or a man of rank and affluence, to the prejudice of a stranger, or of a poor man; that there is nothing to hinder him from arriving at the very summit of his wishes, but a scruple of conscience, which many would pronounce idle, if not pusillanimous; or finally, that in doing an ill thing, to which he is stimulated by a strong desire, he may either elude discovery, or despise censure, or perhaps find numbers who will not only justify, but applaud him:—inform us, I conjure you, what is there to prevent this young man from falling into any of these snares? Will you say, The superior pleasure and

glory of innocence, of truth, of humanity, of self-command? Can you then imagine that such considerations, beautiful and dignified as they must doubtless appear to more correct spirits in an hour of tranquillity, when all is calm intellectual perception—that such considerations alone will be sufficient to combat irregular impulses, to withstand improper sollicitations, at a moment when the mind is agitated, the fancy fired, the passions in a mutiny, and especially when the flattering hope of fame among the genteel and the gay, as well as of present gratification, incite to compliance? Never believe it: the least reflection upon your own feelings, and the manners of the age, will convince you of the contrary.

When Vice throws off the mask, and presents her impudent front, those who have not been used to behold it, or who have hitherto resisted her advances, are naturally disposed to turn away from the

monster with abhorrence : but when she conceals herself under the aspect of elegant pleasure ; when, supported and recommended by the fashion, she is entertained among those who pass for the best judges in the way of taste ; when not politeness only, or gentility, but wit and talents are seduced to plead her cause, and propagate her empire ; when the almost resistless charms of music are employed to give her new attractions, or however to promote that languor and effeminacy which lull the guards of Virtue ; once more, when, instead of wearing her own coarse and obnoxious name, she assumes the more familiar and less alarming title of Dissipation——what then ?——why, then she becomes much more insinuating. And this, I presume to say, is a case which has been as common for some years, as it was rare in the days of our forefathers ; when that odious form not having learned the science of smooth disguise, and being still ashamed of her native ugliness, ge-

nerally skulked in corners. By the unbounded importation of foreign diversions, by the enormous growth of commercial luxury, and the prodigious influx of Eastern plunder, formerly mentioned, she has since taken courage, and walked forth with great freedom, in the character of a smiling dissembler, amidst all the advantages of dress, decoration, and powerful patronage. In this character, and under these circumstances, she accosts a lively young man, adapting herself to his passions with wonderful address, and equal assiduity. The question returns, and I beg leave to press it, Where shall he be furnished with the strength, with the resolution, with the grace required to vanquish her; more especially, if an easy or affluent fortune supplies him with many opportunities of visiting the scenes where she practises her chief forceries—above all the rest, the nocturnal assembly, the inflaming revel, and the maddening masquerade?

When the abstract idea of the joy and honour attendant on conscious rectitude, is opposed by the alluring prospect of sensible good, of solid gain, of popular praise, or of safe indulgence to an impatient propensity, or a riotous imagination, where, alas! is the child of Adam, who possesses such purity of virtue, such sovereignty of reason, as shall enable him to reject the alluring prospect, and rest content with the abstract idea, independent—I say, independent of any compensation from futurity, of any reward from a Being at once omnipotent and eternal? But now suppose, that in this dangerous trial, the Fear of offending Him “whose loving-kindness is better than life,” as his displeasure is more terrible than death, should, like some faithful monitor or guardian angel, whisper our young friend as it were in the ear, tell him his hazard, and warn him to “stand in awe and not sin”—for God is present:—here, my auditors, is produced

an interest, which, weighed against every other, preponderates by infinite degrees; an interest which it requires but little capacity to comprehend, and no extraordinary sensibility to feel; an interest which points to nothing of less magnitude, or shorter duration, than everlasting happiness, or ruin; an interest, in fine, adapted to the plainest conceptions and deepest sollicitudes of the soul. Whether you speak of social ties, or political institutions, or motives of health, reputation, quiet, and the rest of that class; their influence on practice must unavoidably be deficient. Some of them reach only to particular actions, conjunctures, and modifications of life: none of them necessarily affect the whole of existence: none of them are commensurate with the possible attainments and immortal faculties of man; and they are each unaccompanied with that awful, universal, never-ceasing importance and majesty, which can alone secure a legitimate, entire, and

endless dominion over the understanding, the conscience, and the heart.

Do I mean to insinuate, that either moral or prudential considerations are of no use in cases of a critical nature? Far from it. The celebrated Hebrew Youth, in resisting the blandishments of his master's wife, did not only urge the dread of displeasing the Omnipresent Divinity, who, he knew, was then his Witness, and would at last be his Judge, but argued with great force on the principles of ingenuity, gratitude, fidelity, and honour; principles originally implanted by the same Hand, frequently addressed in Holy Writ, as we have found on former occasions, and perhaps entitled to a little more attention than is given them in the discourses of some public instructors. The truth is, that Religion adopts into her family all the social and all the private Virtues. To nurse and train them, to regulate and assist their operations, is amongst her chief cares; nor does she disdain to strengthen

her interest in the minds of men by any innate propension to goodness, or any happy influence of education; all which she traces to the appointment of her Parent God, and employs as so many subordinate means of leading her children to Him. But observe, I beseech you: while she allows to every one of them its full value, she still insists, that they shall all have their "waiting eyes towards her," as both their mistresses and their patronesses, for support, for countenance, and for direction.

Among the temporal motives to a right behaviour which she also proposes, I just named Reputation. There was, not very long ago, a period when, it must be owned, a regard to that object, and others connected with it, those of credit, business, and general acceptance, produced very desirable and extensive effects on the conduct of men, of young men especially who were setting out in the world, and who

depended for their success chiefly on their character. I say not that every view of this sort is now neglected. God forbid. But I do say, that its efficacy is much less diffusive than formerly, that the love of honest fame does not actuate near so many of mankind as in better ages. An avowed contempt of chastity, prudence, frugality, and moderation in the male sex, and I am tempted to add, an open renunciation of domestic duties and enjoyments among the other, in favour of diversion, dress, card-tables, and continual gadding, offend but a few minds, 'in comparison of those that would have seriously condemned them, when the nation was less rich, and less polished.

But I go farther, and say, that if you will suppose the foulest characters to be clothed in the trappings of wealth, or of grandeur, or to be connected with those who are, or yet boldly to assume an air of consequence, to which they have not the smallest title, they shall often be received

with complaisance, if not kindness, by men of unquestionable probity, but who, if they had equal fortitude, would shun them with detestation.

I go still farther, and observe with astonishment, not only that the generality can look upon the worst offenders with a smiling face, or at least with a placid indifference, not only that the feeling of indignation at vice in those who are not guilty of it, and the feeling of shame in those who are, seem nearly annihilated; but that there are many who can make flagrant iniquity a subject of merriment. It has been thought, that when Virtue falls into such disrepute, as to frighten people from espousing her cause, lest they should be ridiculed for their pains, it indicates the last stage of public depravity. But the period in which we live, appears to have proceeded a length till now unknown. It is not unusual now for notorious sinners to enjoy, undisturbed, the

fatire they sometimes incur by their crimes: for individuals will still reproach them on that account.—No, it is not only “a sport to them to do mischief,” but to be censured when they have done it. They pride themselves on facing the graver part of the world down, and laughing with perfect ease at those things, as frolics and trifles, which, to speak in their language, none but vulgar or narrow spirits condemn as vices and enormities. Let bribery, for example, or venality, or gaming, or adultery, or prophaneness, or filial impiety, or base ingratitude, or ruining of innocence, or betraying under trust, let any of these be held up to just infamy: it matters not: the turpitude strikes but few in a sensible manner: a few may loudly condemn: but those against whom the sentence is pointed, comfort themselves with reflecting, that the most are no longer shocked at such things, however they may not approve of them; and that if one has riches, or rank, or ability, or expectations, or what sometimes supplies the want of

them all, a proper stock of effrontery, he may do what he pleases, and not doubt of still meeting with marks of respect in abundance.

As to a life of luxury and dissipation, of effeminacy and insignificance; the neglect of business, of study, of improvement; a habit of licentious, or censorious conversation; a disrespect to authority, to age, to experience, and a contemptuous rejection of wise and pious advice—these are all become so common as to excite, in our days of easy forbearance, and philosophic coolness, very little disapprobation, except from quarters, where it is considered as mere professional talk, for which the men are paid, and which can only pass with the ignorant or the illiberal.

If here and there a moral writer among the laity steps forth to instruct the world, what does he effect? Suppose that to the widest knowledge of men, and the truest

judgement of things, with a strict regard for religion and goodness, he joins the finest taste, the greatest vigour of expression, and the utmost brilliancy of imagination; still it matters not: perhaps he is read, perhaps applauded by many: but then he is forgotten by most. In the mean time, the productions of the wanton or insipid novellist, the unfeeling sceptic, the silly witling, or the gay licentious man of fashion, are devoured with insatiable avidity, and unceasing delight.

God be thanked, however, many of you, my young friends, have yet escaped the contagion. The ministers of sin and infidelity have not yet had power over you. Those are still your favourite authors, who have consecrated genius, learning, wit, and eloquence, to the service of truth and morality. The stated advocates for both may still, as you conceive, be sincere in their office, though they are enabled to live by it, and are therefore with you

still objects of respectful attention, so long as their doctrines are not manifestly contradicted by their lives : when unhappily they are, you have yet the sense to distinguish between the former and the latter, and also the candour not to conclude, that those are false because these are unworthy : whilst you abhor the last, you continue to venerate the first. Perhaps indeed you venerate them so much, and retain so strong a tincture of native modesty, that you cannot without surprise and disgust reflect on many scenes, characters, and complications of iniquity, as they meet your eyes or ears in the different walks of life. Nor can you yet behold with unconcern those modes of behaviour, which, though apparently less criminal and pernicious, are notwithstanding far from being harmless or innocent, and frequently prove the forerunners of great, if not the greatest, guilt and misery. How such numbers can seem to throw off all regard for the esteem of the sober and the discerning,

you are unable to comprehend; and yet more, how so many can, often at the expence of health and fortune, or even at the hazard of life itself, court the plaudit of libertines, of knaves, and of fools, not merely in preference to the suffrage of the best men and the wisest judges, but with affected scorn, and open abuse of them——this fills you with amazement. For your parts, you reckon the approbation of such among the sweetest pleasures, and highest honours, the heart can enjoy.

These, my dear youths, are very promising symptoms. And yet——shall I tell you?——all these have been frequently found at your agreeable age, and, after encouraging the fairest hopes, have only produced the greater disappointment. Such young persons, relying on themselves, and ignorant of the world, ventured among temptations to which they were unequal. Having perhaps read or heard much concerning the beauty of wisdom, and the dig-

nity of virtue, their youthful fancies yet undebauched, were so enchanted with those ideas, as to suppose nothing more could ever be requisite to defend them from vice and folly. Possessed by this lovely enthusiasm, they did not consider that a seducing object always hides at first the wickedness, or the meanness, which might attend their compliance with it, and that flights of untried magnanimity would scarcely be sufficient to surmount the unceasing snares made use of to deceive and destroy them. Above all, they omitted the grand precaution we now recommend.

Say, my beloved charge, are you, in good earnest, sollicitous to preserve your virtue untainted, and to enjoy its fruits unimpaired? Then listen a few minutes longer to the words of a friend, who has your happiness deeply at heart. They may be the last he shall ever have an opportunity of addressing to You. May their efficacy

be apparent to your friends and your country, when he shall see you no more !

Whilst you study with an amiable ardour all that is generous, refined, and heroic in sentiment, whilst you esteem and cultivate those whom it appears habitually to influence, beware how you permit what is commonly called by that name to be imposed on you in place of religious principle, or as superseding the necessity of Christian Faith. Be assured, that every system of philosophy which excludes the Deity, or of morals which affects to forget him, and the most important manifestations of his will to mankind, is defective, erroneous, and treacherous. Be assured, that those who would throw you entirely upon the resources of Reason alone, by robbing you of the lights, the comforts, and the aids of Revelation, are at bottom your worst enemies, let them boast of what benevolence, rectitude, or reverence for

truth, they please. They would, in effect, draw you from a castle strongly fortified, and richly provided, to encounter distress and danger in an open field, under every disadvantage.—Let not, my young men, oh let not the flattery of others, or your own self-love, tempt you to try needless experiments on the power of human resolution in repelling mischief, or in going just so far and no farther; a conceit, a chimera, by which multitudes have been cheated and undone. Avoid the first approaches to evil: fly its occasions: fly the instruments and votaries of Vice: nor hearken to those that urge a compromise between her and her opponent: they would deceive you, or are themselves deceived: it is a scheme fraught with inconsistency, duplicity, and wretchedness.—Conform easily to such customs as do not trespass the line of duty; and participate cheerfully in such pleasures as are adapted to your age and situation, without corrupting your hearts or inflaming your passions.

Observe the rules of temperance in every thing, whilst you assume neither airs of austerity, nor the parade of admonition. Let your carriage be at once mild and blameless. Cherish the domestic affections; and as you would not provoke the wrath of Heaven, fail not to honour your parents. Bear with the follies of mankind, but never smile upon their crimes.—In settling your religious opinions, remember that none can be right which would render you uncharitable on the one hand, or licentious on the other. Detest bigotry in whatever persuasion: let your moderation be known to all who differ from you with decency; but turn with neglect from the reprobate and the rude; and if any one professing better manners should insinuate, that you cannot be genteel or liberal, without a degree of scepticism and profaneness, compassionate his ignorance, and disregard his suggestion.—Nourish your minds, as often as you can, with books and conversation, of the

entertaining and of the instructive kind, with such especially as are both together. You will receive from them an elegant delight, which will render you superior to vulgar and frivolous gratifications. Forget not to “search the Scriptures:” they have been studied and admired by the greatest, as well as the best men. Quote them in company but seldom, and never lightly. Shun as much as possible disputes about religion: let your belief in it appear by your attention to its ordinances: let its truth and beauty be proved by your conduct. Frequently recollect the presence of God: frequently contemplate his works and attributes: implore daily his direction and blessing.

And now hear the sum of all: hear, and lay it to heart: Piety, I say Piety maintained with such a spirit, and on such principles, will be your firmest guard, your surest guide, and your most desirable companion. She will enlighten and invigorate your

original feelings of worth and honour: she will enable you to deserve praise without seeking it: she will add sanctity to love, and steadiness to friendship: she will animate you with genuine fortitude: she will teach you to know yourselves, and to be wise by being humble: she will fill you with tranquillity in the worst times: she will furnish you with armour of proof against the most dangerous assaults on your virtue: to that virtue she will add elevation, constancy, and sweetness whilst you live; and when you die, she will crown it, with Immortality.

T H E E N D .