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## Documents Online

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Diary.

C. Collins.

[Page Break]

Diary.

Sunday Sept 12 1852

Preached my first sermon in Carlisle to day - Text Heb 7c 19v "For the Law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God." - knowing the responsibility of this first appearance, in the preliminary exercises I was somewhat embarrassed. My mouth was dry - couldn't speak with distinctness & in prayer my thoughts had no wings. Yet it was not that God seemed to have deserted me. On the contrary, an unusual trust in him seemed to buoy me up. In the sermon God seemed to be with me & I hope it met expectations. I could not for a while banish the thought that I was standing in the spot where Durbin, McClintock, Emory, Peck & other giants had often stood & that the audience were all the time making direct comparisons, Thanks be to God for the measure of grace given. O that I may be able to serve & glorify him in this new position. What motives are before me! What a field to cultivate! I want the hearts of these young men. How shall I win their affections & how acquire that influence over them that shall enable me to lead them to Christ? Let this be my study. For this great work, O God, prepare me.

[Page Break]

Monday Sept 13

To day my furniture arrived from N.Y. - very busy in putting it up - begin to feel like living - students come in rapidly - prospects for the session seem to be very good

Wednesday 15.

We organized the College to day & I made my Presidential debut in the Chapel at 6 o'clock in the morning, in a short speech. All things seem to begin pleasantly.

Boxes from Virginia arrived this evening.

Thurs. 176

Heard my first class - the Juniors to day - a very good lot of fellows. Have found some embarrassment in rooming the students in consequence of Dr. Peck leaving no lists of occupants.

Sunday 19

Heard Dr Wicks at the Methodist Church both morning & night. In the morning we had general class meeting in Prof. Marshalls lecture room - 26 young men present - besides the Faculty. It was a blessed season - my soul was delighted with the Christian maturity & noble testimony of God formed by so

[Page Break]

many precious young men. Some of them will yet shine as stars of the first magnitude.

Monday 20th.

Called with Mrs C. out to see Mrs Dr Wright at the Garrison - one of her old Wilksbarre friends.

Sunday 26th.

Heard Dr McClintock to day in the M. Ch. on the text "For there be Gods many & lords many, but to us there is one God." The sermon, of course, was on the unity of God - My first hearing of the Dr - expected a finished & elegant performance and was not disappointed. He has more fire and force in delivery than I had looked for

In the P.M. walked with Prof Tiffany out about 2 miles to attend the celebration of the Brick S. House Sabbath School. Prof T. gave them an off hand easy speech of half an hour - followed by myself about the same length. The meeting was in a beautiful grove - audience large & attentive.

Thursday 30th.

Had the Faculty & Faculty wives at tea to night - a very sociable & pleasant evening. Dr McClintock, Comfort Tiffany & Charles his son, present.

[Page Break]

Oct 1st.

Was quite alarmed yesterday in consequence of the protest of my check in the Exchange Bank. To day learned that Mr. Beetem sent it to the Bank at Norfolk instead of Richmond. Of course it came back protested but as the fault is not mine he should bear the expense.

Sunday 3rd.

Went out to Papertown by appointment to preach for Bro Monroe at 11 o'clock. Took Dr McClintock along. Preached from Rom 1c 16v. For I am not ashamed of the gospel of Ch &c. & had a good degree of liberty. The Dr preached in the A.M. at 3 o'clock on the Text, "For there is more joy in heaven over one sinner tht repenteth than over ninety-nine" &c. The basal idea of his discourse was the dignity & importance of repentance. He inquired 1st what we knew from the scrip respecting the angels? This was answered by the following positions

- 1 They are holy beings.
- 2 - - Intelligent do
- 3 - - benevolent
- 4 - - wholly devoted to the glory of G.

2. His ?ing was What is there in repentance calculated to excite their joy? Ans.

1. Repentance is the beginning of a life of holiness.

[Page Break]

- 2.
3. Holiness is the road to the prophecies. Their benevolence ["therefore" symbol] leads them to rejoice.
4. God is glorified by the repentance & sanctification of sinners.

It was a delightful sermon - chaste, beautiful, warm & affecting. My 1st Sabbath in the country here was a delightful one - thanks be to God.

At night heard Prof. Johnston in the M. C.

Tuesday 5th.

Rode out about 8 miles to Mr Brindle's to measure a quantity of wood lot for the College. This is the fourth excursion into the country around Carlisle. What a beautiful farming country - what fine farms - what splendid barns. I have never seen the like any where else - some of them cost \$5000 or \$6000! But hard by, ignoble contrast, in some caves stand poor dilapidated log homes, reminding me of Virginia. However, many of the farm houses are very fine - indicating thrift, comfort, and taste. Evidently this Cumberland Valley is a fine farming country - perhaps the very garden spot of Pa.

[Page Break]

Monday 11th Oct.

Preached twice in Charles St. Church Balt., yesterday. At 11 o'clock on Rom. I.16. For I am not ashamed of the Gospel of C. &c & at night on Rome. I,18 "Who hold the truth in upright counsels." Rained hard all the forenoon - small congregation - seemed in tht large house like shouting at emptiness. At night good congregation - had a better time.

Had a very pleasant visit - formed delightful acquaintances bro Fite & his family with whom I staid. Met son Sewell; &, who should come forward & make himself known to me but Solomon Beale, son of old father O. S. Beale late of the Maine Conf. & one of the old pioneers of Methodism in N. E. He is teaching in B. & is married to a sister of Dr David M. Reese. Very kind attentions were given during my stay from C. Tiffany, L. F. Morgan & Arbury, bro. Poiral &c.

[Page Break]

Sunday Oct 17th.

Preached today in the Meth. Church from Heb. II 2v3v - feel that my own soul was blest & tht God sustained me - not that I was specially successful in the delivery or that I suppose any very fine impression was made upon the audience, but that God gave me more than common sensibility. I was enabled to feel more for sinners.

At 2 o'clock by request of Prof Marshall I made a speech to the monthly S. School missionary meeting - Took along for a test my little idol Buddha. The children seemed much interested.

At 3 o'clock heard Prof Tiffany in the College Chapel on the text "Alas Master - how shall we do?" It was an excellent sermon directed to the students in reference to the present state of the revival in College which now seems at a stand. Thank God that some ten souls have been converted. But how many more need conversion! O Lord carry on this glorious work. Give thy servants courage & strength of body as well as of soul. Give to me a new baptism from above

[Page Break]

Thursday Oct 21.

We have had a good meeting to night at the Church. Just as we were on the path of giving up in discouragement & about to dismiss the meeting, Troxel & Savage came forward for prayers - afterward Parsons & also three females. God gave us a new baptism & we had a glorious time. Praise God that our meetings during the week have not been in vain. Oh that the work may go forward until all the churches are in a blaze & scores of sinners converted. John Peach was converted last night which makes the eleventh among the students.

Prof Johnson in his sermon made a statement which if true, is cause for humiliation & alarm viz that Methodist Church in Carlisle is not so strong as it was 20 years ago - has not so strong a hold upon the community - & that there are not three young men of the town who belong to it! If so God pity us. When the fathers are gone what will become of the Church? Alas for us without the help of God.

[Page Break]

Oct 28/52

Yesterday returned from Baltimore having spent Sunday, Monday, & Tuesday there. - Preached in Light St Ch at 11 o'clock & Eutaw at night. Bro. Poiral informed me after before I left that the Collections he thought would come out to \$100 in both places. Made a delightful visit & became acquainted with bros. Nadal, Regester & Gibson - also Brother Waugh & Bro Hamilton of Washington - also Bros. Kepler & Lanahan. Made the acquaintance of Mr. Edward C. Frey who

made me the noble present of \$1000.00 for the College. O that there were hundreds of such men to come to our help. He also bought \$1000 worth of scholarships

Preached Tuesday night at Spring Garden Chapel where a glorious revival is going on. Text John 5c 6v Wilt thou be made whole? - a happy time, four souls converted

Monday night went to the Fair of the Mechanics Institute & Tuesday P.M. to the State Cattle Shows.

[Page Break]

Friday Oct. 29

The work of God in town still goes on - a blessed meeting to night - three or four conversion & it seems as if we had not got at it right yet at all - as if the work had but just begun. Oh for a new baptism of the Church & a shaking among the dry bones

Rev Mr Johnson of the 2d Presbyterian Church preached to night on the words "And he went away sorrowful," said of the young man of the Gospel who came to Jesus, enquiring good master, what good thing shall I do to inherit eternal life? It was solemn & most interesting discourse. The leading ideas were

- 1 a joyful meeting with Christ &
- 2 a sorrowful parting

The first idea was supported by the consideration

- 1 That the meeting was with Christ - an Almighty Savior
- 2 That he came to him in the business of utmost importance
- 3 That he was a young man
- 4 That the Savior looked after him with favor - Jesus "loved him"

II The Sorrowful parting

- 1 It was leaving - forsaking God

[Page Break]

2. On a/c of the reason, for he had great hopefulness. it was a deliberate act - a cold & calculating decision to take the world rather than Christ - Selling his Savior like Judas for money

Nov 5.

Last Sunday preached in German Ref Church on the text "Who hold the truth in unrighteousness" - at night in the M. C. on "Wilt they be made whole"? John 5c 6v - last night in the M. C. on Rom. 1,16, "For I am not ashamed of the gospel of Ch" &c.

For two nights past past the students have not united with us at the church & this disunion of interest will stop the revival there I am certain. Thank God that some a serious here & souls are still converted.

Sunday Nov 7.

Dr. Wicks preached on the text John 5c 40v "For ye will not come unto me that ye might have life. His sermon suggested to me the frame work of a good sermon on the same text

I The condition of the world implied - "Ye will not come unto me tht ye might hve life."

II. Christ is the author of life - "Ye will not come unto me that ye might" &c.

III. The warn assigned "Ye will not &c."

I The condition of the world implied, viz, death.

1. We are taught in the Scrip that sin is the direct cause of death. This death is judicial - comes as the

[Page Break]

fruit of sin. The consequence & punishment of guilt - a standing monument of man's disobedience - proclaiming to heaven & earth the ruined condition of the human family.

2. It is universal - all have sinned.

3. Pertains to the body

4. Pertains to the soul

II Christ as the author of "life,"

1. This he declares - I am the way the truth & the life - as conscious of his Godlike power &c.

2. By the sacrifice of himself for the sins of men - he became the "author of eternal life to as many as believe in him" &c.

3. Practically he is the life of the Christians' faith - hope - prayers - praises &c.

III The reasons Ye will not."

It is not that G. denies not the salvation of sinners - not that he has not

1 Provided salvation

2 Sent his spirit to enlighten

- 3 His word to instruct
- 4 His ministers to teach & warn
- 5 His judgments.

We will not - the responsibility rests on us. We will not - results from a perverse will. The sinner goes to hell of choice - his own mad determination. Not in the power of devils to ruin us - if lost we shall be the guilty

[Page Break]

Preached College Chapel Dec. 7/56.

authors of our own destruction!

At night Dr Wentworth preached on the text (Kings) "Where is the Lord God of Elijah" - preached with eloquence and power. No mourners at the Church - at Prayer meeting in College after church Hunter & Savage converted.

Nov 11.

Prof Tiffany delivered his Eulogy to day in the G. Ref. Church on the life, character, & public services of Hon. Danl Webster. It was a brilliant affair - every body delighted. I was called upon to sit in the Pulpit & act as Chaplain. Fine audience - fine music.

Nov 12.

Rev T. B. Leman was with us in Faculty meeting this P.M. I broached the idea of Prizes & it seemed to take very well. We want about \$1000 the int of which may be devoted either in the form of money or medals as prizes for eloquence. Notwithstanding the objections to these stimulants much can be said on the other side & I go for them. 1st prize \$30, either in money or a gold medal - 2d \$18, in same form to be given to those students in the Junior Classes & Senior who may excel in composition & elocution - 3rd prize

[Page Break]

of \$12 to be given to the Sophomore who excels in elocution. Mr Leman thought Mr Corcoran of Washington City is the man who could be induced to give us the Funds We must make a trial.

Sunday Nov 14.

First snow storm to day - the mountains white. - Heard Dr. Wicks at 11 o'ck on the text Matt 20c 6v Why stand ye here all the day idle? & at night on the text, "Behold ye disciples & wonder & perish for I work a work in yr day" &c - both very long winded & not very interesting.

It being the day for taking the College collection, by request of Prof Johnson I made a statement just before the meeting closed & tried to stir up the pure minds of these sleepy, dusty Carlilians.

Nov 17.

Have agreed to deliver a lecture in Balt before the Wesleyan Biblical Association in Dec. - also, a request of the Leaders Meeting in Carlisle to preach the Thanksgiving Sermon next week.

Monday 22d.

A bright morning - but before noon a hard snow storm - before night about 10 inches fell. - Making some progress on my Thanksgiving sermon. Text Prov 14c 34v.

[Page Break]

Nov 25/52.

Preached my first Thanksgiving sermon to day - text Prov 14c 34v Righteousness exalteth a nation but sin is a reproach to any people. Preached a good long sermon - about one hour & a quarter! The Puritanic custom seems to becoming well established here in The Keystone State, or at least in Carlisle. - Had a very pleasant company of friends with us at night.

Dec 6.

Heard Dr Wicks today on the text "I have fought a good fight - I have finished the course - I have kept the faith - henceforth there is laid up for me the crown" &c. In the course of the sermon, I framed the following skeleton for use some time.

Text. "I have fought a good fight."

1. Introduction

a. great deal of fight in the world, but not all "good." Low personal contentions - wrangles - social feuds - national wars, &c.

b. fights vs. G. - his spirit - consciences - the teachings of the Bible- claims of humanity & religion not "good" in the sense of the text.

What sort of fighting had St. P. waged wh he describes as good & over wh he exults in the last hours?

2. He hd fought vs the natural hostility of the heart to Christ when he became a Christian. Carnal mind not subj. to G's law &c.

3. Fought vs the selfishness of human nature

[Page Break]

wh seeks popularity, power, fame &c. in the service of the world. Who would seek Ch must give up the world - its honors, amusements, ambitions, spirit - deny self - consent to be cast off - subj of reproach &c. St. P. hd as strong a desire for the world - a successful career of worldly ambition as any one - witness his talents, prospects learning &c.

4. As a part of the "good fight" it was necessary to gird himself for aggressive warfare vs the sins - & false doctrines of his time - all his learning, talents, eloquence, courage, zeal needed in the service of G.

5. To make a good fight, necessary to be thoroughly armed with the panoply of G. Not by might or by power but by my spirit sth the L. A firm faith in G - requests for courage, zeal, & persistence

6. As the sequel of this "good fight" - the crown - not for him only but for all who love the appearing of Ch &c.

Sunday Dec 12/

Our 4th Quarterly Meeting is now in progress & Dr Wicks has appointed a protracted meeting to be held from this on. In view of the seditious spirit now rampant in the College I hope he will not call on the College preachers for help. The devil has evidently entered into his servants & the issue is unavoidably raised. Shall the Fac-

[Page Break]

ulty govern or shall the students? May God give us grace to decide aright.

Wednes 16th Dec.

All quiet. The unholy combinations are broken up & we have peace again. Laus Deo.

1853 January 5th.

Wrote to Professor Wiley to day in reply to his proposition to buy my farm in Va. That he can have it at his offer of \$2000 on two conditions. 1st that he take it with the title which I now have & perfect the title himself - that is that he take it & relieve me from all risk & cost & 2nd that he pay the notes which I executed to Misses Johnston & Logan each for \$50 due when the suit with Smyth is decided. If he will take these conditions & we can agree as to the payments he can have the land.

Jany 18.

By invitation of the pastor Rev Mr Jones, I went to Chambersburg yesterday to make a missionary speech in the M. Ch. Prof Tiffany accompanied me. We had a very pleasant time - raised something more than \$220 made me a life member of the Parent Soc. Formed a very

pleasant acquaintance with old Seibert & his family, at whose house we stayed. Shall be happy to go there again. - An invitation

[Page Break]

from Rev. S. Farming to go to Baltimore for a similar purpose on the 14th of Feb. I was obliged to decline. Too many absences from College for such purposes will subject me to the change of inattention here. My first services belong to the College. There are abuses to correct & evils to remedy here which will require my closest attention & study. May God give me all needed prudence & wisdom.

Jany 27.

My boil which has been troubling me for a week past is getting well & I begin to feel something like myself again. Since my sickness in Washington I have not felt right. A good dose of Calomel at that time would have done me good - Calomel - feared - traduced dangerous - yet useful medicine.

An occurrence to day - the refusal of Pernie & Pfeiffer to give me the name of a student who wantonly threw down the stove pipe in my Lecture Room - shows how strong is the popular sentiment in College vs informing, & how difficult it is to maintain discipline in such a state of things. The truth is that students dare not do right in a case where they would incur the odium of their fellow students - it is a miserable object submission to tyranny - to a tyrant wh

[Page Break]

we must if possible dethrone & destroy.

Weather to day bright & cold - thermometer down to 60 - by far the coldest morning of the winter.

January 31

Returned from Shippensburg this morning where I have been attending bro Lippets Q. Ch. Made the acquaintance of Bro Landstreet & other good friends - had a very pleasant Christian visit - preached Saturday night on the Text Heb II, 2 & 3 & Sunday night on Text Heb VII 19 - house very much crowded on Sunday night.

Feb 20.

Sunday. To night we had our Missionary Meeting & I was chief & only speaker - had considerable liberty \$324 raised - with prospects of going up to \$380

Feb 23d

We are just through with another College ferment - the students having tried to get up another College rebellion because the Faculty denied them yesterday. Faculty on their legs - the force of old precedents pretty effectually broken. We shall have things right here shortly. Old Dickinson shall be both moral & decent, with the blessing of God.

[Page Break]

Sunday the 13th inst I spent in Phila by invitation of Bro Kettele. Preached at 11 o'clock in Union - at night in Bro Castles Church 8th St. - Monday attended preaching meeting & made the acquaintance of Dr Durbin - bro Thompson & Paster Launters - had a very pleasant visit.

March 4.

Started for Hagerstown, the seat of the Baltimore Conference - had a safe ride over the rickety, rip-rap Franklin R. R. between Chambersburg & H. Found myself quartered on Judge Daniel Weisel - an ex-judge - a very intelligent & gentlemanly man. Rev. Jno Seys, former missionary to Liberia was my fellow boarder & bedfellow - very companionable, nice clever man.

Friday Saturday 5th, was introduced to the Conference by Bishop Waugh who was in the Chair - made many agreeable acquaintances among the preachers - recognized some old friends.

Sunday 6th

Was Preached in German Reformed Church - fine day - crowded congregation - a great many preachers present - Through God's blessing had a good time. I felt it to be a season of trial

[Page Break]

& am thankful for sustaining grace.

Monday 7th.

To night was the missionary meeting - speakers C. Collins, Abel Stevens, & John A. Collins. It was a sore trial to me to be brought into comparison with such platform veterans as Stevens & J. A. C. I was however glad to hear them both - Stevens was rapid, vehement & brilliant - the best platform speech I ever heard. Collins was full of humor & wit - strong but careless & without much polish. After speaking was over, on motion of Dr. Peck, I was made a Life Director by the payment of \$150 - afterwards on motion of Bishop Waugh Stevens was also made a Life Director - whole collection about \$450.

The conference has moved me in a very complementary & honorable manner & I am quite delighted with the preachers.

Tuesday 8th.

To night was the Preachers Aid Soc. Meeting - speakers Dr Peck & J. A. Collins.

Wednesday 9th.

To night the S. School Meeting - I went to hear Prof Tiffany preach at the Lutheran Church. He gave a very fine sermon

Thursday 10th. Yesterday, I was admitted or rather "readmitted" to the Traveling Convention in the Baltimore Conference.

[Page Break]

The following is the resolution in Dr Pecks hand writing

"Whereas Rev Charles Collins passed all the examinations required by the Discipline & was duly regularly admitted into the Holston Conference of the Methodist Episcopal Church & graduated to Elders orders before the organization of the Methodist Episcopal Church South & is now with us a regularly located minister.

Resolved that he be & hereby is readmitted with the traveling convention in the Baltimore Annual Conference.

John Davis  
N. Wilson"

This was passed with only three dissenting votes. I feel feathered by this cordial reception - it was hearty & kind - the absence of all disciplinary provision to meet my case & the fact that the Conference had established a different principle in receiving preachers from the Ch. S. make it all the more complimentary. But after all this is the true position for the Conf to take in the reception of preachers from the S. - & the only to save the Conf. from making itself ridiculous. Bishop Morris was in the chair & I owe it to his favor that the case was thus passed through.  
Bishop

[Page Break]

Waugh would not have entertained the question.

The Report of the Educational Com was introduced to day & I made a speech of about 20' on its leading points. The prospect of success in the College endowment is very flattering.

Friday 11th.

Got safely home - C Tiffany my companion - in Greencastle made the acquaintance of bro Snively & family.

Thursday 17 March.

Rev Mr Kremer called to get me to preach in his pulpit next Sabbath which I agreed to.

Sunday 20th

Preached for Bro Kremer.

Wednesday 23rd.

Closed the examination to day - the end of the long term. College in a good healthy state of discipline - a wonderful improvement in affairs since last Christmas

[Page Break]

March 31/52.

Got home to day from the Philadelphia Conf. held at Harrisburg - spent just one week with them, looking after the interest of the College Made many new acquaintances & hope the pure minds of the preachers were duly stirred up in our behalf. Sunday evening preached in Dr DeWits Church to a very good audience on Psalm 97 v 1 - but did not have much unction - thought, enough, but wanted to the spirit & power. On Monday night was honored by a call to preside at the Missionary Meeting - Wednesday afternoon, had opportunity to address the Conf on the affairs of the Col & think a good impression was made both for myself & the Col.

Deeply, however, impressed with the idea that this Conf does not take a very deep interest in the Col. It may be because situated out of its territory as compared with the Balt. Conf. the preachers seemed distant & cold. This impression at first was very strong but after a week it began to give way.

Boarded with the family of John Briggs Esq on Front St - Presbyterians - but very kind people - in company with Rev J. H. Torrence Bible Agt. Spent a

[Page Break]

delightful week with them & hope to meet them often again.

Monday April 4.

Spring Session commenced to day.

Afternoon, attended meeting called in basement of M. Church to resuscitate the Female Bible Society of the town - was unexpectedly called to preside & subsequently elected to President of the Soc for the year to come. Mrs. Lyon V. P. Mrs Baird Secry, Anna Seymour Treasurer &c. They did me the unexpected honor to make me a life member of the Penn Bible Soc by the appropriation of \$30 before paid in.

Ap 5.

At night, with Mrs C. visited & prayed with my old friend Miss Phoebe Paine who is very sick. Her disease however seems to be subdued & a fair prospect of recovery.

Sunday Ap. 10.

This morning we had general class meeting such being the custom the first Sabbath in the session. There was quite a good attendance & much good feeling. If the good resolutions expressed are faithfully carried out, much good cannot fail to be done this session. May God revive his work in the College - also may my own heart.

[Page Break]

Ap 11/53.

Sent to E. Longley my note for \$1000 due one day after 20 March 1844, endorsed paid \$80. Aug 24/47, \$79.50 Jan 25/49 & \$97.50 March 3/51, said note signed by Jas. H. Piper Robt Gibboney, J. A. Sanders & E. McGarock. I have directed E. Longley to put it into the hands of Jas. W. Sheffey Esq for collection & take his receipt & transmit to me - the signers of the note to have the privilege of paying without suit if they will, but no further delay.

Ap 23.

Yesterday got home from the N. J. Conf. at Bridgeton N. J. - boarded with Dr Wm. Wilmer with whom & his family I made a delightful acquaintance - made many new acquaintances among the preachers & personally like them very much. Think however that they have not much love for Dickinson College. Made two speeches to them & tried to stir up their pure minds, think good was done - preachers pledged Thursday to sell scholarships in their charges. Homeward in Phila. called on Jno J. Hart - also my old friend Willard M. Rice & wife

[Page Break]

Sunday May 1.

Preached for Dr Wickes in Methodist Church on Rom. 1.18. "Holding the truth in unrighteousness" & for Mr Wing in 1st Presbyterian Ch at night on Deut. X1.16 "Take heed unto yourselves that your heart be not deceived."

May 14.

We have been in great panic for the last week in consequence of the appearance of Small Pox among us. Students nearly all gone & duties in consequence suspended. Thro grace there are now only three cases & they doing well. It will be a miracle of mercy if no more are taken. I have myself been very much exposed but as yet no symptoms of the disease. If Dr. Dale had known the character of Rhineharts case we could have removed him at once & have stopped it

there. But calling it "chicken pox" put us off our guard. The college will suffer much present loss though I hope no permanent injury.

[Page Break]

May 22/53.

Heard Dr Wickes to day. "Be ye therefore workers to gether with him" &c. The Dr is a strong minded man - of great plainness of speech & great independence of character - qualities which I much admire, but I cannot become interested in him as a preacher. On his text these thoughts were suggested.

A sermon to ministers.

Primary idea - the preacher should ever be found working to gether with God. He is G's ambassador - represents G.

Necessary qualifications for this

1. To be genuinely converted.

Responsible to work for G. without this the carnal mind enmity &c.

2. To be divinely called to the ministry

3. Every sermon to be prepared with much prayer - deeply imbued with the Holy Ghost

4. To lay hold of Gods providences as a means of Pulpit instruction.

God stirs up the people in various ways - private & public calamities - sickness - death - death of great men - national adversities - war - pestilence famine. When G sends these to alarm the wicked the preacher should make

[Page Break]

them themes of discourse & then be found working with G to turn them to the greatest spiritual account.

May 28/53.

This is Saturday night. We determined last night to resume College duties on Wednesday June 8th. Since this interruption my mind has been more than commonly unhinged & I have seemed to be worthless - no heart to work, read, or pray - more to read than anything else.

It is a wonderful Providence that this awful disease has not spread into our families or to a greater extent among the students God b praised. I fear our ranks will be thin when we resume & that we shall have a slim commencement.

May 31.

What a glorious day - the air so pure - the sun so bright - the breeze so cool & refreshing - the verdance of nature so green - the crops coming forward with generous promise of abundant harvest - the grass & grain waving in beautiful luxuriance - the fruit trees loaded with fruit! Truly we have a goodly heritage. God is good & every heart should speak his praise.

[Page Break]

Sunday June 5.

Preached for Rev Mr Kremer from Deut X1,16 Take heed &c. - with a good degree of liberty & hope some good deed was sown.

I miss my old Virginia Sabbath appointments & rides. Those seasons of getting out from College & mingling among the people to preach the Gospel to them were always refreshing & healthful to both the soul and body.

Monday June 27.

Preached yesterday in Harrisburg for Bro Alfred Cookman - at 11 o'clock on Heb. 7c 19v & at 6 P.M. on Heb 11c 24 25 & 26v. The day was delightfully pleasant & through grace I had a good time in the pulpit both morning & evening. May God make the sermons a blessing to all who heard.

Bro Cookman is very popular & the church seems greatly devoted to him. At night went out 4 miles up the river & spent the night with judge Heister who is a brother beloved. He has a delightful situation & farm on the river bank right in view of a most delightful prospect where the Susquehanna breaks through the Blue Mountains & where the great Pa. R. R. bridge crosses. Had a delightful trip.

[Page Break]

June 29.

I have just completed my Inaugural Address for Commencement & joy go with it. The call for it by the faculty came so late that with other duties I thought it impossible to prepare but through the blessing of G. the work is done. Since getting into the spirit of it the composition has been a pleasure. There are thoughts in it which I trust will do good to the hearers & no discredit to the writer.

July 14.

Commencement is over. I was duly inaugurated to day - ceremonies as follows. President Allen addressing the trustees inquired "if it was their pleasure that Rev Dr Collins who twelve months

ago was elected to the Presidency of this College should now be duly installed?" To this question an affirmative response was given. Whereupon he conducted me to a table standing on the front part of the stage on which was an open Bible & the Hon. Judge Graham then stepped forward & administered the oath of office as required by the Charter. Pres. Allen then in a brief address to me said (as near as I recollect) "I do now hereby invest you with all the honor, dignity, & authority of President of Dickinson College." To this I bowed acceptance & then stepped back

[Page Break]

into the pulpit & delivered my inaugural address. - After this the speeches of the graduating class succeeded & the day was over.

So far as I can learn the address was highly commended, but no provision was made by the Trustees to pay it the compliment of publication. This I think would have been no more than the fair thing & therefore do not feel flattered. I am not perhaps a proper judge, but as a literary or intellectual performance I should have been glad to have it compared in print with Dr Durbin's or any others from former Presidents, all of which I have read except Dr Nisbet's. Perhaps, considering the age & established reputation of the college its publication was not needed as a means of building up its reputation, & perhaps the fact that the Board had adjourned sine die before its delivery may apologize for this neglect. I am not disposed however to complain. Of one thing I am certain & that is that my own estimate of the value of the address is just as high as if they had paid me the compliment of publishing it.

Dr Ed Thompson's address before the Bells Lettres Fellowship was chaste & beautiful - Dr. True's before the U. Ph. Soc was on the "Problem of Inference" - an able but dry metaphysical & ill-adapted - the

[Page Break]

address to the Alumni by Rev H. M. Dennison was very fine - the performances of the students were fine also. On the whole, I find the friends of the college not only satisfied but highly pleased with all the performances.

July 16.

To day we had a County Temperance Convention in the M. E. Ch. - the object to organize for the coming election. Prohibition is our platform - we'll get a Maine Law if possible. Rev E. W. Jackson the state Temp. sgt was present & spoke ably. He is from Maine.

Sunday July 17th.

Preached to day in the Lutheran Church on text X1 Heb. 24 - 25 - 26. - The choice of Moses - had liberty & trust some good seed was sown. The Lutherans have a nice large church - new - the old one was burnt down in 1857. Congregation rather small

July 21.

Mr. H. B. Burnham left us to day - clever man & makes Ruth no doubt, a good husband - wish I could think Rowena had done as well.

Start tomorrow for the Wyoming Conf. at Brooklyn which meets on the 27th.

[Page Break]

Aug. 11/53.

Got home yesterday from my trip to Maine - rejoiced to find all well.

During my absence, visited Wyoming Conf. at Brooklyn on business of the College. They received me with honor & cordiality - wheeled into the ranks of patrons of the college - appointed Visitors & opened the way for the Sgt. to sell our scholarships. On the way there, my trip up the Susquehanna - Sabbath in Berwick - ride with S. Bowman up to Wilkesbarre - visit to Kingston Semy - Carbondale &c. were all delightfully pleasant. Made many new acquaintances At Conf. was honored with appointment to preach before the ordination of Elders on Sunday.

Left Conf. on Monday with Dr Durbin Bro H. Slicer, L. Carlton, M. C. White (Missionary) & others for Great Bend - there took N. Y. & Erie Cars for the city (200 miles) - reached N. Y. about 11 o' clock at night - next day to Middletown - commencement in my humble judgment by no means equal to ours. Had a delightful time in meeting old friends & renewing old & fading recollections - visited the grave of my classmate & friend Hard - he sweetly sleeps. What a lovely spot! The monument which the class placed over his ashes is chaste & beautiful in form like, but in size less than Dr. Fisk's - called

[Page Break]

on the widow of Dr F. - thought she appeared better than I saw her before.

At 6 1/2 P.M. was off for Boston which place reached about midnight - stopped at House near the Eastern R. R. Depot & at 12 1/2 next day was safe in Portland. While at House Sister Mary was confined (Aug. 7th) - Mother could not accompany me - was off on Monday - spent Tuesday in a visit to the Chrystal Palace & was safe in Carlisle Wednesday morning by 8 o' clock - thus making the distance from Portland in a little up than 2 days & stopping about 10 hours in N. Y.

I have enjoyed the trip very much - for this & my safe return & the preservation of my family I here record my devout thanksgivings to God.

Aug. 15.

A glorious rain now falling. What a blessing! How much needed in this Carlisle Valley. I have never before experienced so torrid a clime. Yesterday the mercury in my chamber up to 93°

with little variation at night - in many places in town up to 95°! During all my residence in Va no such weather. In dog days the mercury never about 86° & the nights

[Page Break]

there always pleasant - never had to throw all the doors & windows open as here - don't remember a night even during dog days in which some cover was not agreeable. Surely the summer climate of So. West Va is more delightful than all others so far as I know.

Sent to Prof. Longley today article of Agreement with Jas. A. Davis for the sale of my farm.

Aug. 16.

Since my return read "Voice from St. Helena by Barry O' Meara" surgeon to Napoleon. This work consists chiefly of Dr. O' Meara's journal during the three years he acted as Napoleon's surgeon. I have a strong impression that the fallen Emperor was treated very cruelly by the British Sir Hudson Lowe was positively infamous & it is a disgrace to any country to have had such a brute in its service. Napoleon was no better than murdered by his inhuman jailers. I have often regretted that he failed to make good his escape to America.

[Page Break]

Saturday 20 Aug.

The Big Temperance Tent & Mr Van Wagner, the "Po-kepsie Blacksmith" arrived to day - the tent pitched in the College Campus.

Sunday 21st.

Preached for Dr Wickes on the Choice of Moses - enjoyed liberty of thought & utterance - may the blessing of God without which all preaching is vain - attend the word to those who were present.

Tuesday 22nd.

Made my report to the Temperance Convention to day - accepted & ordered to be printed in the papers & also in hand bill form - & vote of thanks passed to the writer of the "eloquent & able address." - To night heard Van Wagner - never saw a fairer audience - the Big Tent crowded to its utmost - what a terrible skinning he gave Bonham, the petty fogging Senator of last year who on Monday night at the Court House denounced the advocates of Temperance as a "set of fanatics." The poor creature will never forget him.

[Page Break]

Thurs 25th Aug.

Van Wagner & his Big Tent left town today for Harrisburg. He has made a very successful & strong impression. To annoy him no doubt Gen Foulke caused him to be arrested on a charge of assault & battery on his son Charles Foulke, thinking perhaps thereby to prevent his leaving town to day & fulfilling his engagement at H. I went his security in the sum of \$200, before justice keepers. Van W. will be back in Nov. in consequence of this & we shall get more Temperance lectures out of him. The malice of its enemies will thus be made promotive of the cause.

Sunday 28th Aug.

Dr. Wickes preached to day on the text Matt. 11c 19v. "For wisdom is justified of her children. A sermon on this text I think could be made in the following plan.

1. "Wisdom" - the system of moral & spiritual truth revealed in the Bible - Christianity
2. Is justified by its harmony with the highest reason. If we apply the test of reason to Paganism - Mohammedanism & corrupted Christianity as seen

[Page Break]

in many of the doctrines & traditions of Roman Catholicism - or Mormonism, they cannot stand. Reason teaches us tht they are false. Such monstrous crimes & absurdities could not have come from a wise & holy G. Reason begets infidelity Hence among the more enlightened heathen, a great deal of infidelity has ever prevailed. Socrates & Plato rejected the religions of their country.

But the religion of the Bible - Christianity fears nothing from the light of Reason - it has proved the foster parent of reason & Philosophy. Has been assailed by skepticism in all forms without success - its seeming difficulties have melted before the light of investigation - its enemies have failed on the fields & with the weapons of their own choice.

Christianity has its mysteries - this admitted. But such things not contrary to reason - above it. In a divinely originated system, such things always to be expected. To claim to understand everything in it is an absurdity. Religion deals with the sublimest truths - with the spiritual nature of man & with G. - with things which lie beyond the range of observation & thought - with the future . To respect religion because some of its teachings are beyond our comprehension would be like disbelieving our own existence because we do not understand the nature of life. To say that we will reject religion because we do not un-

[Page Break]

stand everything about it, is to apply a test in the case wh we apply no where else & proves a corrupt heart rather than a sound head. Are there no mysteries in nature - do they not lie all around us? Will you deny your own being because you cannot tell the nature or mode of the soul's existence? Can you tell what spirit is? Or what is matter, even? Can you tell what the gravity which makes the stone fall to the earth? Or what the pain which racks yr aching head? Who then is the ignoramus, that with the says with the air of Philosophy, we cannot believe what

we do not understand, or that religion is false because of its mysteries? Rather let us with holy reverence contemplate the sublimely mysterious Truths which God has made known for our good. With the wise & good of every age bow with solemn awe before these glorious mysteries.

3. By its adaptation to the moral nature of man.

Man may be looked upon as possessing a 3 fold character. He is a creature of reason - of conscience & of emotions.

a. We have already seen that True religion is suited to him as a rational being. The province of reason is truth. Now all truth is from God & reason finds its proper employment only when it is engaged in those inquiries which tend to illustrate the wisdom & power of God. The truth of God is infinite. Who has comprehended all truth? And what proportion does the combined learning & discovery of all human power bear to that which

[Page Break]

is still unknown & undiscovered? After all his attainments Newton said he seemed like a child who had gathered only a few shells on the shore of a mighty ocean which as yet was all unexperienced. It is thought that the years of immortality will find proper & delightful employment in making these ceaseless advances in knowledge. Who shall say but that it is God's plan for the soul thus to draw nearer & nearer to himself in knowledge to all eternity without the possibility of reaching him? Certain it is that the truths which religion presses upon our attention are sublime in their nature & importance beyond all parallel.

b. But man is a creature of Conscience. While religion addresses the reason & pours light into the mind, it is the province of Conscience not only to point out the difference between right & wrong, but somehow to teach us that we are implicated in the question & that we must do the right & avoid the wrong. It is this peculiar nature which implants in the soul all the motives which we find working & drawing towards a life of virtue. In the hour of temptation the soul is often in a tumult arising from the contention between these moral forces & the clamors of interest & passion. Victory never turns on the side of the devil, even in matters that are secret - nor are the secret counsels & plans of the wicked undertaken without first encountering in the heart the warm opposition & hearty resistance of Conscience. God hath thus implanted in our very nature a witness for himself. And so strong is the sense of responsibility &

[Page Break]

fear when we do wrong that for a time the whole frame trembles under the hidden influence. The struggle within writes itself in legible characters upon the features & actions. Sometimes paleness marks the face, guilt the eye - the hand trembles - the knees smite. What makes the guilty assassin strike so wide of his mark? Whence the truth of the old maxim that "murder will out?" Is it not because of this witness for God in the soul which so writes guilt on the appearance of conduct of the sinner that he goes abroad among men like Cain with the mark brand of guilt on his forehead. The murderer while engaged in his foul act could not in all probability tell that

2 & 2 make 4, so much does the struggle which fiendish passion has to wage with his better nature throw all his perceptions & intellectual faculties into confusion.

It is the province of true religion to foster this moral nature. By it our knowledge of truth & right become converted into agents of stability & force & man a coworker with G in promoting virtue & piety among men & in saving the world.

c. But man is also a creature of emotions

We have strange & wonderful susceptibilities of feeling. When things please us what difference in our enjoyments! A mere word perhaps spoken in praise of our will create a thrill of delightful emotion. Prosperity, honor or success wakes up this emotional department of our nature. On the other hand, witness the sources of sorrow - how many &

[Page Break]

how great! Here is the peculiar region of happiness. He who kindles most easily with the glow of kindly & pious emotion & in whose heart the fire burns the longest is the happiest man.

Now such is the nature of the "wisdom" spoken of in the text that it addresses itself directly to this department of the soul. Other things to some extent may address & wake up these susceptibilities. Objects of sense may gratify the appetites of beauty & grandeur may please the eye - the witching concord of sweet sounds may fall delightfully on the ear, &c. wit, taste, art & genius may all confer this peculiar enjoyments, but these enjoyments are never deep or long continued. They spring from a lighter class of relations & scarcely touch the deep fountains of feeling locked up in the chambers of the soul. The key to these is held by the hands of a deep experience in the things of God. Here also "Wisdom" is justified of her children. Whose joy can compare with his in whose heart burns the love of God? Who like the child of G. knows the capacity of the soul to feel & enjoy? In common with other men he knows the pleasures before mentioned but his new relation of a child & heir of God has opened up fountains of delight which the natural heart had no power to conceive.

On the other hand the very wretchedness of the wicked in like manner is a justification of "Wisdom." The soul is wretched because the wants of its immortal nature are unredressed.

[Page Break]

Admit it to the treasures of this divine wisdom & the consequent delight shows at once the wonderful adaptation of the one to the other. The one was made for the other - religion is true - a sublime, divine reality - Wisdom is justified of her Children - they cannot be happy without it.

4. By its beneficial influence upon man.

Man may be considered both as a nation & an individual. Let us consider him, 1st as an individual.

a. Our argument is short. Knowledge is admitted to have a meliorating tendency. Whatever makes wiser ought at least to make better. The most important knowledge is that which makes wise in the most important things. Now we ask under what state of things has what other system or influence is capable of doing so much for man as Christianity? Take him, as we find him depraved & corrupted by sin, what else can set before him a class of motives so strong, so high & so constant, to resist the vicious tendencies of his nature & to seek his delight in virtue? If we discard religion, we have nothing better to fall back upon than Philosophy - mere worldly Philosophy. Now this Philosophy draws its motives chiefly from interest, honor, self respect, regard for reputations, friends, love of the true &c. - all of a worldly nature - all present. Such motives in comparison from with those drawn from the Bible are evidently feeble. All experience has shown them unable to reform men, as

[Page Break]

They have been operating all the time but under their influence the world has all the time been growing worse. But look at Christianity. Behold its trophies. What philosophy could not save the Bible has saved. See man wallowing in the filth of sensuality - the slave of the vilest passions - insensible to shame - his heart the victim of remorse & despair. See him rescued by the hand of God - washed - inspired with hope & resolve - clothed again in his right mind - the chains of depraved habits broken - a freed child of God - a new creature in Christ Jesus - a blessing to his family & country & a useful member of the Church. And this is no fancy picture. The arguments of it are all around us.

b. But look at men collectively, as nations. Look at them where Christianity has never appeared - China, India, the Islands of the Sea - the followers of the false Prophet. Look where the sun of Christianity shines. Look where Christianity shi exists in its purest form. It may be safely said that the nations blest with the revealed truth of G in all ages of the world have occupied the highest moral position. But to come down to the latter ages, since the Gospel appeared, the nations blessed with it have been undergoing a constant advancement & elevation. The influence of

[Page Break]

of this Gospel has been felt by its quickening influences, upon all the interests of society. The social position of woman as the Companion & equal of man is due to the Gospel. Woman owes a might debt to Christianity. In all heathen countries she is little better than a slave. What but Christianity could have abolished the heathen abominations of Polygamy. What nations have made the greatest advances in learning, civilization, liberty, & law? Ans. - the Christian nations. And among these, the ratio of progress has ever been most rapid where Christianity has prevailed in its purest form.

So clearly then is "wisdom justified of her Children." Its adaptation to man is proved by the redeeming & blessed influences which it ever sends forth. And this adaptation is itself a proof of its sublime & eternal verity.

Luth Ch Sept 11/53. At Col Chap Sept 18/53, Charles St Balt. Jan 15/54.

[Page Break]

Aug 31/53.

When I was in Carbondale in July, I visited the grave of Harriet's mother to drop a tear over superior worth. The following is the inscription on the head stone place there by her son J. S. H.

"In  
Memory of  
Abigail  
Wife of Isaac Hart  
Born at Stockbridge, Massachusetts  
May 28, 1787,  
Died at Carbondale Pa.  
May 29, 1845  
At 58 years.  
Her children rise up  
and call her blessed - her  
husband also and he  
praiseth her."

Sept 3d/53.

Recvd thro the P.O. a letter from M. Miles (one of the Carlisle teachers) drawn out I suppose by my speech in the Temperance meeting last night. Such apologizing for his friends Bratton & Moser cannot heal the wound which those men have made in the Democratic ranks. We must have a Prohibitory law or run ruin & the Devil will soon have entire possession of this land.

[Page Break]

From prudential motives I have hitherto stood aloof from political affairs. This is the case with the Clergy very generally & to a great extent also with Christians. But lately my feelings have been undergoing a change. If the best men give up public affairs to be managed by the low, vile & unprincipled what right have they to complain if the land is ruined by bad legislation? True, there is a strong repugnance to mixing with the class of "Sovereigns" who with open mouths are ever brawling about when elections are near & the primary meetings held in which direction is given to public affairs. But this is a less evil than the rule of unprincipled men & I see not how else it can be cured.

Sept 10.

Yesterday went to the Camp Meeting for Carlisle Ct, held near Mechanicsburg & took along Jas D. Wade, F. S. Findlay, Dr. Findlay & Narcissa my daughter - had a delightful ride & enjoyed the day at the meeting - preached on the text John 5c 6v. "Wilt thou be made whole?" - in the afternoon heard Rev Alfred Cookman. He is an effective - popular preacher. This meeting

commenced on Monday & closed to day, so as to avoid the Sabbath - good plan. The great amount of Sabbath breaking at our Camp M's in Va has often caused me to doubt their utility.

[Page Break]

Sund 11th Sept.

Preached for the Evangelical Lutherans to day - text Matt 11.19 - For wisdom is justified of her children - beautiful day - good attendance & through the blessing of God preached had with ease to myself & I hope, profit to the congregation. At night heard Dr Wickes.

Sept. 17.

Last night went out to the village of Churchtown about 6 miles to make a speech in favor of Prohibition - spoke nearly an hour - Prof. Johnson spoke an hour & spoke well. Good prospects of routing the Rum Party in Oct.

This week has been a very busy one - a great rush of students - but the rush is now over - the machinery geared up & oiled & the wheels in motion. A fine prospect for a prosperous year.

Sunday Sept 18.

Heard Dr McClintock in the M. Ch. on Rom. VIII, 1, There is therefore now no condemnation to them wh are in Ch. J. who walk not after the flesh, but after the Spirit - in my estimation a very superior sermon both for eloquence & argument.

In the P.M. preached in the Chapel to the students on the text for "Wisdom is justified of her Children."

[Page Break]

Thursday Sept 22

Went out to Papertown (with Prof. Tiffany) to make a Temperance speech - T. spoke an hour & I followed in a speech of 40'. - The prospect of a strong political impression is now favorable.

Sunday Sept 25.

Finished reading this morning the "Successful Merchant" - there is many an instructive lesson in it. How much may be accomplished for both God & man in the midst of the most pressing worldly cares if there is only a heart for it. And what a glorious termination of a busy life. Let me die the death of the righteous. To do this is written the power of all. Nothing is needed but to lifve the life of the righteous. This is a great work. How much grace is needed - what constant watchfulness - prayer - self denial- faith - patience - humility & zeal. Lord, help.

Oct 11/53.

Rev Wm Hamilton the other day related an anecdote worth jotting down, for its keen satire on modern preaching. He had just returned from Saratoga & was describing a one-legged Temperance speaker there, illiterate but witty. Said he, "There is Trinity Church down there in N. Y. filled with rich sinners many of

[Page Break]

Whom have got rich in this nefarious business of Rum making & selling & who are rolling in wealth to hell. But their full fed luxurious preacher goes into the Pulpit for what? To reprove their sins & cry aloud against their transgressions? No, he gets up & preaches about the Jews - "firstly," "secondly," "thirdly," & "finally," - it is all about the Jews!!"

Wednes Oct 5/53.

Preached for Dr Wicks to night. Text John 14c 6v. "Jesus said unto them I am the way." From the sense of meetings now going on we hope for good. What a cold, dead church! O Lord, convert the Church - convert the ministers & then convert sinners. We need a revival as much for the salvation of the Church as of sinners.

Tues Oct 18/53.

Preached for Dr Wicks last night & had a poor time. Some excitement in the congregation - 3 mourners at the altar - females. Lord help. How weak & frail I am - how much I need the support of Divine grace - how feeble & unprofitable my ministry.

Text 1 Pet 4c 3v For the time past of one life may suffice to have wrought &c.

"The will of the Gentiles," "Will of the flesh" &c. are expressions in Scripture to denote that rule of the carnal

[Page Break]

mind which is enmity vs. God &c.

1 Scriptures represent man as engaged either in the service of G. or the service of sin. Such is our moral condition that the service of one to the other is not a matter to be decided by ourselves but is a necessity. All who are not the servants of G. are the servants of sin & under the condemnation of death. All such the text exhorts to "let the time past &c."

2. Reasons for heeding this exhortation.

- (1) It is God's command.
- (2) The service of sin is not satisfactory.
- (3) The dangers of delaying this work.

(a) In hardening the heart. The more we sin the more difficult to repent. How few of those grown old in sin ever turn to God. Some divines who have long & attentively observed these things say not 1 in 7. Youth of all times is most favorable for entering upon a life of piety. Then the heart is tender - the conscience not hardened - the soul open to heavenly impressions.

(b) In grieving the Spirit of God. The office of the Spirit to enlighten & quicken. It shows us our danger & need of salvation. G. sends this Spirit to stir us up to good works. It visits every man. Its gentle voice may often be heard in the soul warning - reproving exhorting &c. But this Spirit may be grieved

[Page Break]

away. His spirit shall not always strive. An awful thing for the Sp of G. to leave the soul. Seals its fate forever.

(c) Renders the damnation of the soul probable. When God forsakes the impenitent there is found no more place for repentance - no more sacrifice for sin. Christ no longer pleads - awful thought

Let the time past then suffice. Now come to Christ. There golden opportunities will soon be gone. Ere long these wasted hours shall cry out vs you. When death knocks at the door you willould give worlds for such an opportunity as you now enjoy. "Oh for an inch of time" said the dying queen Elizabeth. "Millions of money for an inch of time!" Such will be your cry. Come then to God while you have time

Oct 20/53.

O Lord we thank thee for that gracious Providence by which we have been preserved this day. Now at its close grant us proper views of thy goodness that our hearts may be duly affected. May the lessons of daily experience promote our knowledge of Divine things that we may become both wiser & better as life wears away. Give us such views of the folly & deceitfulness of earthly good that we shall be led constantly to seek our happiness in Thee.

[Page Break]

& not in the things of earth which perish. Let not sin have dominion over us, but strong in thy might, do thou enable us to overcome temptation & flee from every appearance of evil. So shall we be happy in thy service & become fitted to life & fitted to die. Grant this our petition for Christs sake, Amen.

Sund. Oct 23rd.

Preached to day for Mr Wing at 11 o'clock & for Prof Tiffany in the Chapel at 3 1/2 o'clock. Through God's blessing had a good time in both.

Mond 24th.

First snow of the season to day - commenced about 1 o'clock in the morning & snowed hard all day - snow covers the ground several inches.

Sund 30th.

At general class this morning recvd into the church, Townsend Conrad, W. H. Anderson J. M. Conrad, Jno C Heister Jno Brown & J N McKeney who have lately professed religion here - also L. Snively, J.N. Redden & J H Wolff joined by letter - Redden from a backslidden state has lately become revived. J W Ledman also joined on trial. These are the fruits of the revival now in progress - God grant that it may spread thru Col.

Heard Dr McClintock at 11 o'clock - preached the funeral of Jno Davis. Henry Farins & Samuel Brian

[Page Break]

all of whom have been pastors of this church within the last few years & all of whom have died within the last few months.

Preached in the chapel at 3 1/2 o'clock - not half the students present. The utility of this chapel service I doubt & think it had best be discontinued

Nov 2nd.

Completed the article on Nineveh & Babylon which I have had for some time on the anvil. It will appear in the January No of the Quarterly. As my first contribution to the Quarterly, I shall be quite solicitous about the reception which awaits it. When I first began on it I felt quite disgusted & was sorry I had promised the Dr to prepare it, but before it was done it interested me a good deal & I now think it will do very well - Now, my historical lecture. I feel sorry that I promised it.

Sunday Nov 6.

A clean, cool, beautiful Sabbath. Preached for Dr. Wicks at 11 o'clock on text Jno 3ch 7v. "Marvel not that I said unto you ye must be born again." Had considerable liberty in declaring the word. Congregation very small - many went, no doubt, to the Lutheran Church to hear the Funeral of young Sponneberger, preached by Dr Wentworth.

[Page Break]

Tuesday Nov. 15/53.

After a religious excitement in college there is sure to be a reaction. It seems to me the devil then rallies his forces to recover what he has lost. I tremble for these young converts. May God deliver them. How much of wisdom, decision, faith & prayer they need. College is a place to

try character. In my own case I passed through without difficulty, but then my long experience at Kents Hill & my age were greatly in my favor. Had I been young as many of these youths are with habits & character all unformed, it would have been very different

Sunday Nov 20.

What beautiful day - the air soft & balmy as spring. Was sent for to go out to Papertown & preach - Bro. Gwyn has been holding a protracted meeting there this week past - some 17 conversions already - preached with some degree of liberty on Jno 3. 7v. "Marvel not that I sd unto you ye must be born again" - a most solemn & important declaration. I often feel sad & afflicted that I see no more visible fruit of my preaching. Some men are masters of the reason & heart. They can convince & persuade & more. At their bidding the tear of penitence flows - the sigh of the mourner & the shout of the saint are heard. Seldom

[Page Break]

is this permitted to me. I sometimes feel that to preach Christ is not my business & that I have mistaken my calling. I need power. Oh for heavenly unction - a feeling heart. Oh for moving sympathy - a closer walk with God - more faith in prayer - more power to prevail with God.

Tuesday Nov 20.

We had the 2d meeting of our "Conversations" Club to night. Whether any considerable advantage will result to members, I doubt. I felt as if the time could have been more agreeably employed. My conversational powers are moderate - I doubt very much whether I enjoy conversation as some do. Perhaps I have too strong a disposition to solitude & need something like this to break up my recluse tendencies.

Thursday 25th

Thanksgiving day - Prof Tiffany gave an address on the relation of Christianity to Liberty - a subject so related to one of my published addresses that I paid close attention. Was not much pleased - too much in the boastful spirit of Fourth of July orations. Had a few friends to dine with us - Prof J. & wife & Bro. Godman & his mother in law - had a delightful day.

[Page Break]

Dec 1/53

Am quite shocked to day by the printer in my the Ladies Repository of this month making me call Dickinson College one of the "most ancient & humble" of the institutions of the country &c. On terrible, execrable! Murder - shade of - (who was the inventor of types?) What shall I do? It makes me speak a slander on old Dickinson & the slander is reflected back upon myself as its President. Call Dickinson Col One of the "most humble" &c? Faugh! Its too bad.

Sund Dec 11/53

Returned from Mechanicsburg this evening. Jno A. Collins failed to come & the consequence was that the dedication of their new church fell on me. Through Gods grace I was enabled to go through with the services in a manner I hope satisfactory to the people that discreditable to myself. I felt that God was with me. To his name be all the praise. About \$900 were raised towards paying off the indebtedness of the Church & they make another pull to night after Professor Johnsons sermon. The Church is neat, beautiful & a credit to the town

[Page Break]

Dec 17.

Returned from Hagerstown yesterday whither I had been to deliver a Lecture before the Town Lyceum. Had the pleasure of seeing my old Conference friends Judge Weisel & his estimable lady with whom I spent the night - gave my lecture on "the Bible" & have reason to know that it took finely. Made the acquaintance of Rev M Ball who is an excellent man - in chge of the M. E. Ch in H. He has been enjoying a season of revival - about 25 converted & added to the church.

On my way dined with bro Jones of Chambersburg, going & returning - a very pleasant trip.

Dec 23.

Yesterday closed the Christmas examination & the students are now mostly gone to spend their holidays. I feel much better satisfied with the state of the Col. than twelve months ago. Among the students there is a most marked change of feeling for the better. More self respect - more appreciation of the value of their privileges - a higher moral tone - more respect for the officers - less disposition for mischief - no symptoms of rebellion - no petitioning for holidays on the least pretext &c.

[Page Break]

Jan 2, 1854.

This day returned from Phila. where I lectured before the Sp. Garden Free Library Association - had a full house & a good time - had the pleasure of a party at Bro. Treadwells - attended lectures at the Mus of Pa. - saw lots of young Doctors - among them W. S. Findlay, R. W. Jones & Ths E Dunn, my old pupils - Friday night attended the Methodist Festival at Sansom St Hall - a brilliant affair - made my first Table speech - got off well - Sunday preached for Bro. Thompson of his Q. M. [Ebenacker?] & at night in 8th St for Bro Will - had a very pleasant visit

Jany 3rd.

Among the letters which came in my absence is one from W. H. Moore of Huntsville Ala offering me the Presidency of the "Bascom Female Institute." From the descriptions & what I know of H., no doubt this school will be a magnificent affair. If money were the object, here

would be a fine chance to better my fortune. Of all the places at the South I know of no one which I think would suit me better for residence. H. is the focus of southern fashion & elegant refinement yet my coming to Dickinson is too recent, if nothing else were in the way. Many removes are fatal to character or reputation rather.

[Page Break]

Jan. 8/54.

Preached to day for Dr Wicks at 11 o'clock - text Psalm 97, 1. On the sovereignty of God. - In the P.M. at 3 o'clock went to hear Rev M Morss, the Episcopal preacher - text "For the soul to be without knowledge is not good." It was more of a literary address than a sermon. It occurred to me that the copious scripture lessons of the Episcopal Service must be due to times when copies of the scriptures were scarce & when but few knew how to read. To meet the obvious wants of the case the church required the scriptures to be read as the chief means of instructing the people. Now, that almost every one reads & the Bible is so multiplied - taught also in schools & Bible classes - the State evangelical Churches seem to rely more on preaching as the means of instructing the people than on reading. I am not sure however but that the old plan is the best. - Is there any allusion in the Scriptures to the "Apostles Creed?" In Acts II, 42, "And they continued steadfast in the Apostles' doctrine & fellowship" &c. Does this refer to the general teachings of the apostles or to a particular formula of faith drawn up by them & taught in the Churches? If so is the Apostles Creed that formula?

[Page Break]

Jany 26/54.

Returned yesterday from a trip to Balt. where I have been for the last 10 days to help Rev L.B. Leman in pushing our College endowment. Preached in Eutaw, Charles Fayette & Monument St. Churches. After preparing the way by a few private meetings of official brethren & others we closed by two public demonstrations, the first in Monument & the 2nd in Eutaw St. Churches - the audiences fine & the result a sale of about \$470.00 & promises sufficient to make about \$5000. To close the \$100,000 & secure the endowment about \$5000 more are needed which we can raise in Balt. before Conference.

Stayed with Bro Charles J. Baker, 69 Packer St. - he is a graduate of Dickinson Col. - a pious, sincere, liberal man to whom I become much attached. His wife is a daughter of Sister Bosserman of Carlisle. Their courtship & marriage during his College life as I learn was rather a romantic affair. With 4 children they make a happy family & I am greatly indebted to them for the pleasure of my visit. While in the city I was honored with real Balt hospitality - dining & teaing out to meet friends almost every day.

[Page Break]

Feb 2nd 54

Just returned from another trip to Balt. Held a meeting on behalf of the College in Broadway, Columbia & Fayette St. Churches, Monday, Tuesday & Wednesday nights. The result of these meetings has been the sale of about \$7000 of scholarships & Bro. Leman will be able to bring up the bal. against conference. The prejudices so long cherished against the Col. have been pretty effectually broken down

Feb 4.

In reply to a letter from Rev Benj. Shipman, Chairman of the Ex. Com Of Genessee College N. Y. requesting liberty to present my name for the Presidency of that College I have just written the following answer.

D. Col Feb 4/54.

Rev Benj Shipman

Dr Bro, Yr favor in reference to the Presidency of Genessee Col came duly to hand & I have given the subject that consideration which its importance demands. From what I can learn respecting the Genessee Col, it is destined no doubt to take rank among the very first of our Colleges. Were I free to choose a place likely to gratify both my taste & my ambition for usefulness I should accede with pleasure to yr request to present my name

[Page Break]

to the Board in connection with the Presidency of that Institution. But such is not the case. My connection with Dick. Col. is too recent & the prospect of it is still increasing success too encouraging to make a change of place for the present either permissible or desirable.

I feel greatly obliged for the agreea to you for the mention of my name in connection with so honorable a post & for the agreeable terms of your letter

With high personal consideration I remain

Affectionately yrs

C. Collins

Mond Feb 6/54. Last night preached with considerable liberty for Dr. Wicks on text Rom 14.7. For no man liveth to himself &c.

Feb 8. Agreed to preach for Rev. C. P. Wing next Sabbath. D. v.

[Page Break]

Feb 9/54.

The following suggestive thought from President Allens address in the Penn School Journal of this month is put down for future reflection.

"Political Economists have written much of the relations & mutual dependence of industry & capital: but it appears to me that the relations & mutual dependence of industry & intelligence are even more interesting & important."

It strikes me that time & toil might be well spent in elaborating & expanding that thought.

March 10.

Returned from Conference to day - in Baltimore. Boarded with bro Tomas C. Watkins - very nice family. Preached last Sunday in Caroline St. Church on the text "For wisdom is justified of her children. Heard Bros. Ridgeway & Dachiell address Sab. School Missionary Ave. on Charles St. - at night in Broadway heard the Bishop Ames, A. Stevens & Dr J. T. Peck on the Tract cause. The aim of the speakers was to raise money - but owing to misunderstanding or bad management the Congregation was not prepared for this & would do nothing - it was a perfect water haul - only \$12 raised!

[Page Break]

Made my College speech on Wednesday, - spoilt several good dinners &, worn out with the miserable Hildebrand trial, resolved to come home on Friday.

Made the acquaintance of Bishops Ames & Scott, whom I met at this Conf. for the first time.

March 12th/54.

Preached this P.M. in the College Chapel on the 10 commandments . The following were the leading thoughts.

1. Generally admitted that there are no innate ideas. The notions of a God, worship, justice, affection towards parents &c. community relied on to support the doctrine of innate ideas given up.
2. Whence then these ideas - ideas of God, virtue, justice, obedience &c.? Are they discoveries of reason or are they revelations from God?
3. Bible variously regarded - men of infidel turn pronounce it a fable - full of myths - wild & superstitious imaginations. Christians venerate it as the book of God conveying the most important of all truths - truths wh lie at the foundation of all that is virtuous, good & great - the seeds whose germination in the great heart of humanity brings

[Page Break]

forth, virtue, piety, civilization, progress, true notions of liberty & equality, the proper control of the passions - in short, all these things wh mark mans highest state in the scale of refinement & intellectual development. It is sometimes remarked ths the idea of God & our relations to him on the one hand, & correct views of our relations & duties to of our fellow men on the other are the two great ideas which lie at the basis of human civilization. Below this man sinks into barbarism & becomes a brute just in proportion as he recedes from them. Above this he becomes elevated & refined as these great truths find access to his heart. Now there are the great ideas wh G. proclaims to the world in the 10 Coms. They are the essential ideas in every true system of Theology & Morals.

4. The Law was given on 2 Tables. The 1st is theological - contains a complete system of Theology - this embraces the first 4 commandments. The 2nd Table is ethical. Contains a complete system of morals - on the 1st the proclamation of G. & man's duties to him - on the 2nd the duties of man to man. Time will not permit us to travel over so large a field - confine remarks to the 1st Table - our relations to G. - leaving the 2nd if opportunity serves to a future time.

[Page Break]

5. The 1st Com. declares the unity of G. vs. all the Ggods of the heathen. Tendency of the mind to lose sight of the one almighty Creator, shwn in the mythology of heathen nations - a god lords many & gods many - a god for the heavens - sea, winds, groves, fire, seasons, love, hate, fear, justice, &c. &c. Admit that it is possible for the mind to conceive of superior excellence united with each one of these 1000 gods yet how dissipated & feeble must our conceptions be as compared with that great idea tht all these glories are concentrated in one Almighty Jehoveh! And how is the true God robbed of his glory by giving reverence & service to these false gods. God's revelation of himself to man is the greatest of blessings. This great thought in all its bearings fully brot in contact with the soul of man elevates, enables & refines - without it man is a dark, ignorant savage. With it man sets off at once on a career of progress in virtue, morals, knowledge & reaches his highest possible state when his relations to both worlds are adjusted by the truths wh God has revealed. So nations will ever reach the culminating point of earthly glory when God's truth supremely revered by the national heart becomes the great law by wh people & rulers are equally governed.

[Page Break]

6. The 2nd Com. is leveled as the worship of images - idolatry. This was demanded by our proneness to imbody abstract conceptions in sensible forms. No intelligent idolater worships the graven image - by the image he seeks to represent to his eyes the invisible divinity. It is an aid to devotion. On this principle the Roman Catholic worships the Cross - or an image of the Savior, or a carved Madonna, Saint, &c. Such however are the laws of our spiritual & intellectual nature, that we cannot represent God by any sensible object without degrading him & of course ourselves. How far down in degrading conception must the mind sink when we can come to worship God in the form of an ox, a stork, a serpent, a molten or graven image! How exceedingly dishonorable is this worship to God in the 1st place. And how must it degrade the soul of the worshipper. It was God's design no doubt, tht our worship of him should lift up the

soul of [unintelligible word] from its darkness & ignorance. It is according to the philosophy of our nature tht worship tends to assimilate the mind & character of the worshipper to that of the Being whom he worships. No wonder then that the heathens are so degraded! No wonder then that we find them running down through all gradations to the

[Page Break]

condition not merely of savages, but to that even of brutes. Worshipping a brute man will become a brute himself. How manifest the reason then for this Command. How merciful to us - how necessary to the true glory of God!

7. The 3d commandment enjoins the duty of Reverence, not merely for the Character but the name of God. Our proper disposition towards God is that of Reverence - this implies respect fear & love, its elements. In this Com. as in the others, we discuss a nice adjustment of the duty required, to the laws & principles of our moral nature. The Divine Being saw that it ws impossible to retain the feeling of reverence in the heart whilst his name was uttered with lips profane. So intimate is the connection between names & things. Reverence in the heart will prompt to revere the name. To utter the name of God in a vain or unholy manner is but a first step in the downward road - the habit is utterly incompatible with piety - it is an odious vice, abominable in the sight of God & shocking to refined & pious ears.

The com. we think, applies not simply to the profane & vulgar oath that shocks & disgusts all who have any degree of

[Page Break]

religious sensibility. It covers all false swearing & all profane use of the name of G. Many good people who would be shocked at the idea of swearing are guilty of this very sin. What but oaths - or wht but taking Gods name in vain are such expressions as Good God, good Lord, good Heaven, good gracious & the whole tribe of such familiar ejaculations! Do you say that they mean nothing - are merely sudden interjections expressive of emotion merely? How sinful then must it be thus vainly to use the sacred name of God when we mean nothing! But the Com. is exceeding broad. Do we not take the name of G in vain often times in our prayers - even in our holy things! What but this is it when we offer prayer to G. without the spirit of devotion in the heart.

8. The 4th Com. establishes the Sabbath. In these 4 coms. We note a remarkable gradation. The 1st asserts the unity & spirituality of G. This is the great thought. The 2d guards our conception of this one, spiritual Jehovah vs. degradation by sensible images, idols &c. The 3d fortifies our reverence for him by teaching us to reverence his even his name. The 4th establishes a monument ever present & visible to speak for God & constantly to remind

[Page Break]

us of his claims. The Sabbath is monumental. It is God's monument among men. By its frequent & regular recurrence it brings to recollection the duties we owe him. Men build

monuments to testify of great events - towers - temples - pyramids - cities but these crumble - nations pass away & even the sites of cities are forgotten. But here is a monument of a different time kind reared by G. himself - institutional in its nature - towering up amidst the bustle din of traffic & the bustle & cares of life periodically calling our minds away from the world & telling of God & the interests of our immortal souls. Aside from its utility as a day of rest the Sabbath is a blessing to man beyond all price. The Sabbath is a preacher for God. The Sabbath tells its solemn & important lessons to 1000s who never go to the house of God - its silent voice utters great truths in ears wh seldom come within sound of the Pulpit &c.

9. But cannot proceed. The importance of these coms. shown by the solemn circumstances under which G. communicated them is the world. Not by dream or vision or the mouth of his prophets. Though their solemn nature & vast importance might have been sufficient to authenticate them. But he

[Page Break]

stooped to talk with his people. Amidst the grandeur of Sinai - in view of its lofty precipices & towering summits, out of the cloud the Almighty condescended to proclaim his Law. What an awful scene when the light gleamed out of that terrible darkness - when the mountains smoked like a furnace & its everlasting granite shook with the terrible voice of the thunder as God talked with Moses & revealed his word. No wonder the people did exceedingly fear & quake. With what terrible emphasis then was this Law enforced on the hearts of his people. And not less forcibly is this Law addressed to us still. It is still G's law. G. still speaks - no repeal - the thunders of Sinai still peal & will find their echo in the thunders of eternity

Let us my hearers by timely obedience make G. our friend; then shall we in the day of eternity secure the fulfillment of these gracious promises wh G. so abundantly gave to his people conditioned in their keeping his covenants & statutes. "If ye will obey my voice indeed & keep my covenant then shall ye be a peculiar treasure unto me" (Ex 19.3). In the day of eternity may we be found his "peculiar treasure."

[Page Break]

March 21./54.

When I was at the Balt. Conf. the other day Rev. T. Carlton came to me on the subject of the Presidency of Genessee College. Being one of the trustees he took a lively interest in the case, desired to know if I had recvd a letter from Rev. B. Shipman on the subject - stated his naming me to Shipman last Summer after seeing me at the Wyoming Conf. & their concurrence in desiring me for the place. I replied that I had been at Dickinson so short a time that I could not leave even if I desired to do so - & that so frequent changes of position were destructive to reputation. If I would consent to go he said they would give me a unanimous vote & make temporary arrangements so as to accommodate me in the matter of time - would give me a better salary &c. This was all complimentary - more complimentary than tempting. Had the call come when I was in Va I should have hailed it as from Heaven. But if I leave Dickinson the way is not

yet open. I am not yet ready. I hope to do a good work here that shall connect my name with Dickinson in a way not to be ashamed of.

[Page Break]

Thursday March 30/54.

Returned to day from Phila Conf. at Reading. Was quartered with Judge Banks whose son Sidney is at College. Pleasant session - came back via Phila - went with bro. Bartinal, D. W. - attended with him a party at Mr Fallertons - dined next day with Dr A. L. P. Green at Col. Alex. Cummings Dr. G. there after the share of the Charter Fund belonging to the Ch South.

Monday Ap 17/54.

This is my birth day. I am now Forty One years old. Through God's goodness brought to my present estate What reasons for grateful remembrance rush upon me. Heavenly Father enable me to spend the years on which I am now entering more devoutly in thy service. How much of grace I need. Every day & every year I feel more impressed with a sense of my dependence upon God's grace. Oh that I may prove faithful to the grace given. Sometimes when I think of my age, position &c. a feeling of despondency comes over me that I have done no more for the good of the age & the world. With these reflections, however, others of a more cheering kind are apt to come. My path seems marked with success & blessings, which

[Page Break]

in the order of God's Providence come as the results of successful labor. I hope I have not lived in vain, though there is abundant room for me to do more & better than I have done

Ap 18./54.

The snow storm which raged all day yesterday & the day before was most remarkable for the season - the sleighs were out in town - two feet of snow are believed to have fallen, though in consequence of melting fast it acquired only a depth of about one foot.

May 28/54.

This day written a long letter to Rev W. G. E. Cunningham, Missionary to Shanghai in answer to his of Dec. last. "Billy" & "Betty" are a nice little pair & seem to be getting along well in learning the language of the Celestials. May the great Head of the Church give great success to them preaching & instructions. Those old heathens it seems to me will be hard to move. What will be the result to Christianity of that revolution? The rebels seem to have the Bible & the Ten Commandments as the basis of their new Theology & Ethics With these they have a true theology in opposition to polytheism & the basis of all true morals. It seems to me to be a long stride in the right

[Page Break]

direction. The hand of God is in it to prepare the minds of the people. Without such a violent shaking of the stagnant men it was perhaps impossible to dislodge their their old errors & inveterate prejudices.

June 8/54

Returned this morning from attending the State Temperance Convention at Harrisburg, to which I was appointed as Senatorial Delegate for Cumberland & Perry Counties. Pleasant session. The Convention made no nomination for Governor, several of the candidates having given answers entirely satisfactory to the questions addressed to them. The most important measure adopted was to accept the issue forced upon us by the Legislature & vote in October on the question of Prohibition

At night went out with Judge Heister & spent staid at his delightful residence

[Page Break]

Sat July 1/54.

Just got home from the anniversary of the Wyoming Semy. Had a good time - Trustees paid my address the compliment of asking a copy for publication - it seems to have taken well - had a delightful trip - up by canal - rode up to see the Monument - back by the old Myars house & saw the "Capitulation Table," an interesting relic of "Forty Fort" - staid with Judge Bennett Thursday night & at his house saw a small portrait of the lost sister who was aunt to Mrs. B. - a likeness fraught with interesting & distressing associations with the family. Friday morning took stage for Tamaqua, 40 miles over the mountains - reached Pottsville & stopped for the night - home via Auburn on the Dauphin & S. Road.

Sunday July 30.

Made a Temperance Speech this evening in the Carlisle Market House, by invitation - good audience - spoke with liberty. It is time to agitate the subject. "Prohibition" should be the universal cry. The dry bones of the valley need shaking & in view of the important issue before the people of this state no time should be lost.

I am getting tired of the dullness &

[Page Break]

solitude of vacation & Tomorrow evening Mrs. C. & myself - God willing - intend to start for N. E.

Sat. Aug 12/54.

Just returned with wife from Portland. On Thursday dispatch informed us that our darling Willie was very ill. We flew on the wings of steam. But alas it was only to have the melancholy satisfaction of looking upon the lifeless body of the child. Alas how changed from that joyful look & laugh with which we bade him good bye only eleven days ago. So full of life & hope - now so pale & cold. He died on Thursday P.M. at about 5 o'clock of Cholera Infammation accompanied by Congestion of the Brain. He seems to have lacked no attention which medical skill & kind friends could give We are much indebted to Mrs. Tiffany, Morris, Doon, McDonald & others. But oh how agonizing to the heart to have an object of so much love snatched so suddenly away. If we could have been here & his mother have ministered to the wants of the little sufferer, it would not seem so hard. He died very suddenly. While Mrs. McD. was holding him in her lap Thursday P.M. just before he died, he seemed much better - he

[Page Break]

laughed & played & the Mrs McD was so lifted up by the evidences of improvement tht she expressed regret that the Telegraphic message had been sent to us. But on turning her eyes again towards the child - how awfully sudden - his eyes had become set & the death spasm commenced out of which he never came. Poor Willie, how my heart aches for thee, my child, my noble boy. But why grieve? God hath taken him & he doeth all things well. My cherub boy - no more will his happy face be seen & his ringing voice echo through the house filling us all with joy & gladness. A marble coldness rests upon these prattling lips. We have followed him to the grave to day. What a mournful procession! For the first time death has entered our little family. How desolate we feel - how my dear wife grieves - every little thing around the house is a memento of the lost one.

In this sad event God designs to teach us some useful lesson. The child is happy with his Savior - not dead - but transplanted - gone to be an angel. Sweet boy, shall we meet again? Has my Savior sent thee before us to turn our thoughts heavenward? This world perhaps is taking too strong a hold upon our hearts. We are thinking

[Page Break]

perhaps too much of the comforts of this life or getting too eager for the world. Heavenly Father, teach us to look to higher things. Let it not become necessary to repeat this sad lesson by taking others of our little flock. O Father aid us in rearing those whom thou hath given us that they may grow up plants of the Lord - let thy Spirit & thy presence still be our constant support.

Sunday Aug 13/54.

It seems hard to realize the change in my family - not two weeks yet since we left home & all so well & happy! Now, our house & hearts are clothed in sorrow. Sweet, happy child, not yet one year old! Christian resignation whispers in our ears.

"Thou are gone to the grave, yet we will not deplore thee" knowing, that it is better for the child. But the natural affections must find vent. The heart bleeds . We are filled with sorrow - our souls bowed down by the oppressive load. Just 11 months & 8 days old. Sweet "Willie," what a

melancholy satisfaction to have been here & closed thy dying eyes. Yet now safe in Heaven. Thou art with Christ & angels & thy noble faculties whose development parental love was already beginning to note & admire will develop faster & better there. Farewell, thou darling boy. Happy with thy Savior. Though no more our hearts shall be made glad by

[Page Break]

by thee. My eyes pour out their tears like water while I write & it seems my heart would break

Aug 18/54.

I went yesterday into the country to bury one of the neighbors Miss Eliz. Stayman who has just died of dysentery. She was taken to Salem Church, 11 miles E. of Carlisle & laid among her relatives in the yard of the old church. There she will sleep until the angel shall alarm the dead by the trump of judgment. It is a joy to know that she sleeps in peace. Her soul we trust is with God. This disease is alarmingly fatal this year. How many are dying! While the conditions of health seem to surround us every where in Carlisle, the destroying angel is everywhere snatching away his victims. Merciful Father stay thine hand.

My Hols. Ch. Advocate of this week brings the painful intelligence that my old friend Rev Samuel Patton D. D. has gone - also by the same disease. He was a good man & a near friend. How often have we taken sweet council together - how many delightful interviews - how long associated as brethren of the same Conference. But he too rests from his labors. His record is on high.

[Page Break]

Tuesday Aug 22/54.

Returned to day from Lewistown C. Meeting - held near McVey Town about 94 miles from here up the Juniata. It is a beautiful country up that river & strongly reminded me of Western Virginia. Preached on Sunday at 10 o'clock - in the evening went with bro Crever to Lewistown & preached in his church - saw there old sister Stower - an excellent mother in Israel - whom I met in Reading sister of Mrs Judge Banks. In the morning back again to Camp & preached in the afternoon. The meeting was an excellent one - the right spirit was there - God owned his truth & many souls were converted. For years I have not attended a Camp M. where so good order & so good a spirit prevailed. Made the acquaintance of several preachers - bros. Crever, Berkstreper, Wassom, Butler, Mills, Creighton, Gearhart, Daughtry & Lily.

[Page Break]

Aug 24/54.

It is two years to day since we came to Carlisle. Two years of of labor & experience - they have done something for me & the Col. I trust. So far as I can understand, I think I have established myself. The College has prospered beyond precedent. Its discipline has been regenerated &

things have come into tolerably good condition. But there is chance for still greater improvement. It seems to me that the morals of the College in former years have not been sufficiently guarded - that corrupt students have been tolerated & suffered to remain here to the peril of the rest & the tainting of the whole spirit of the place. My notion is that immoral young men should not be tolerated in the place. If they cannot be got rid of in any other way, they should be sent off under the general charge of immorality. An idle immoral student is a public nuisance that should always be abated & that promptly. To be studious, & ambitious of scholarship & to stand well in the esteem of the Faculty have been heretofore crimes in the eye of the great body of the students sufficient to make a student unpopular. What a pernicious & horrible sentiment! And how corrupted the notions of students where such sentiments could find advocates! With the help of God we'll uproot this doctrine.

[Page Break]

Aug 28/54

Returned from C. M. at York Springs last night. Preached Sat. & Sund. & made myself very hoarse. A very large congregation on Sund. Bro Reese preached in the P.M. & at about 4 o'clock we started home in bro Duburrows buggy via Papertown. Stopped with bro Belman & wife for tea at old bro Bennets - reached home about 9 o'clock. - The Camps at these meetings in these parts are cloth tents without floors & in general by no means so comfortable as in Va & Ten. I have my fears that the day of Camp Meetings is past. As a means of grace & usefulness they are not now owned of God as at first - much of the fruit gathered under the excitement of such occasions proves worthless & disappears amid the temptations which follow. Yet it is not to be denied that many are still soundly converted & became the ornaments of the church & the heirs of eternal life.

Aug 30th

At a mass meeting of the friends of Prohibition to night, was called on to speak - also appointed Chairman of Com. to draft Resolutions. Good prospect this year of accomplishing in an indirect way, what is so much desired. If Prohibition fails this time I shall be sadly disappointed

[Page Break]

Sept. 2/54.

This is Sunday morning - how calm & beautiful. The air is cool - the bright sun is gilding the houses, fields & trees - not a sound disturbs the general tranquility except the "church-going bells" which are now sending forth their cheerful music to call the people to the house of God. Land of Sabbaths, how blessed. I thank God for birth & education in a land of Sabbaths. Though even here, sin abounds & the love of many waxes cold, yet the moral & intellectual condition of the people is immeasurably superior to that of the heathen.

While all nature around is so tranquil I just learn that Death has walked into the neighborhood again. Last night our friend & bro Wm D. Seymour passed hence, released at last from his

sufferings. Long an invalid, the power of Divine grace to sustain him amid all his spiritual conflicts & trials has been beautifully illustrated - a good man, his end was peace. What a glorious Sabbath this for the good man to begin his heavenly life! But with him, I trust, it is now all Sabbath. "He rests from his labors." No more care, or fear - no more pain or sickness - healed, healed by the great Physician, no doubt he has already taken his harp, & this morning is taking up the song of the bloodwashed & redeemed on high.

[Page Break]

Sept 12/54.

Mailed this morning a communication for the Holstin Ch. Advocate upon the death of my old friend the late Dr. Patton. My heart prompted a tribute to his memory - Peace to the good man. His labors are over - his journey done. Pleasant was our intercourse on earth & warm the friendship which grew up between us. God grant that it may be renewed in that better land.

Sept 23/54.

We are now advanced 1 1/2 weeks in the new session - with about 160 students in College & 35 in the G. S. - more than we had last year at this stage, but not so many in the G. S. as I was expecting. I fear the G. S. & of course our finances will suffer from the tendency to go from that Dept into Col. as irregulars. The spirit of the new students appears entirely orderly & correct. What a wonderful contrast with the prevailing spirit two years ago.

[Page Break]

Sept. 24/54.

Text "Occupy till I come." Christ

Refers to the proper employment of our talents. The term signifies "Money" but is not to be restricted to this - means whatever gifts graces or means wh we possess. There are talents wh G hs given to be used in his service

1 Our time.

None but the fool lightly esteems this - tis an inestimable treasure - gives opportunity to acquire knowledge - to cultivate the mind & heart - to execute works of usefulness - to labor in promoting the welfare of others socially, morally, & intellectually - to honor G by seeking unto him & laboring for his honor. Time never is a dreg with him whose heart is right with G. or even to the mere worldling who is actuated by noble ambition. Time is an estate. He who cultivates will is sure to multiply his possessions.

2. Our intellectual capacities

G has given these for noble uses. To suffer them to lie dormant, or rust out by inaction is a crime. All have not equal gifts - some 10 talents - some 5 &c. but unto all some talent is given & G requires its proper use in his service. Not at liberty to employ it in ways inconsistent with our duties to him. Talent employed in the service of sin is disobedience to G & merits punishment -

[Page Break]

employed to propagate religious error or the corrupting principles of infidelity - or to seduce the innocent & unwary to their ruin, this is treason vs both the Creator & our brother man - no higher crime.

### 3. Our Worldly Substance.

This is a talent wh we are commanded to occupy. It is a means of influence of very great power. To suppose ourselves at liberty to hoard is a dangerous error. The land, the cattle, the gold - all are Gods. We are but "stewards." When called to give a/c of our stewardship who will dare to say, I laid by these treasure, heaps upon heaps, that I might hve the reputation of riches - that men might speak my name with admiration - that I might give future to my sons & daughters &c. Feed the hungry - clothe the naked - sustain the cause of G. - establish schools - scatter light & love &c.

### 4. Our active influence.

No one may feel that he is exempt from this command - none so feeble or obscure tht he cannot do something. For every soul there is work in the Lords vineyard. How selfish & how wicked to refuse our active cooperation in the service of G. To cherish a willing mind - to serve in any sphere. Wicked to say tht we have no influence - tht we can do nothing &c.

[Page Break]

II The responsibility implied, "Till I come." G holds us accountable for the talents thus bestowed. Consider the fate of the unfaithful servant

Oct 8/54.

Rev C. P. Wing preached in the Chapel this P.M. on the text "For no one liveth in himself." It was a very able sermon - its effect must be good.

His leading thought was, not tht we are required to use active exertion for the good of men - their salvation &c. - this is all true, but that we are so related to each other as links in the chain of humanity that we influence others whether we do it of set purpose or not. A silent influence proceeds from character - often stronger than that of direct intentional effort. Effect of evil associations - wicked sentiments - perverse & depraved tempers &c.

Oct 9/54.

O God, Father of Mercies, how manifold are the evidences of thy goodness. Day unto day uttereth speech of thee, declaring thy wisdom & power. Night unto night displays the beauty of thy works & the gracious Providence by which thy creatures are kept. We thank thee for food, raiment & shelter. We thank thee for blessed spiritual influences. We recognize thy hand not only in our preservation from accidents & fearful

[Page Break]

afflictions but in the tranquility & quiet enjoyments of the day - in the grace which has enabled us to meet & perform our ordinary tasks - in the enjoyment which has attended us even in the midst of toil - in the pleasing hopes which have animated us & the gracious influences of the Holy Spirit. We thank thee for the gift of this Spirit. Send it down upon all our hearts still more abundantly, to convince everything worldly & selfish & inspire in us more of love for thee - for thy people & for perishing sinners. Aid us in our feeble endeavors to promote thy glory among men. Aid us to overcome our sinful vestments. Aid us in repressing our evil tempers & in cultivating these Christian dispositions which tend to make us happy & useful in life & to prepare us for the dying hour. Save from a slothful mind - from an undue love of the world - its riches & honors & give more of zeal in thy cause & more of the power of a living faith that we may triumph in thee through Jesus Christ.

[Page Break]

Nov 23d/54.

This is Thanksgiving day. Just returned from worship at the M. E. Church - sermon by Rev C. P. Wing - Deut XVI, 13, 14, 15. excellent - its substance a showing of the manner & reasons for this feast among the Jews & 2dly - the reasons among us for a similar festival of thanksgiving. This year for the 1st time the pastors in town agreed on union meetings. But 2 Churches open. In the M. C. sermon by C. P. W. - in the L. C. sermon by Rev Mr. Cereser. The good effects visible in a very good congregation in the M. C. at least. Beautiful day - genial in temperature & bright.

Lord how thankful ought I be. Surely in thy dealings with me & mine, there are many reason for gratitude. Yet how prone I am to think of my trials, disappointments &c. I will be thankful. I will praise God for his manifold blessings. I will try to cherish the spirit of contentment. Help, O thou who alone seest the heart. Fill my heart with love. Enable me to be happy & to make happy all who are around me.

Sund Nov 26.

Preached for Bro. Cereser on the txt "Redeeming the time because the days are evil."

[Page Break]

Dec 2/54

Recvd this week application from Dr Drake one of the Trustees of Centenary College at Jackson La to permit my name to be presented for the Presidency of that Ins. - salary \$2000 pr yr. Condition of the College represented as good - clean of debt good patronage & funds considerable. But the finger of Providence does not seem to point in that direction. Under different circumstances I might feel it my duty to go. But nothing has yet occurred in my present post to indicate tht I am not as useful here as I should be likely to be anywhere. The affairs of the College are prosperous & the discipline good I have reason also to feel that I am growing in the confidence both of the Community & of the college. The only thing against this post is that I cannot live here on the salary. Living would be cheaper in La & on \$2000 there, more money could be made. But in the end even in money probably nothing would be made. Traveling expenses if we lived there would be great - the summers probably too hot - the education of the daughters very expensive &c.

[Page Break]

Monday Dec 4/54.

Yesterday we had the 1st snow storm of the season. The snow now lies about four inches deep - weather cold & blustering. The winter setting in in earnest. The merry sleigh bells are heard in the street despite the fierce blast. Lord, pity the poor.

Dec. 14/54.

This day we begin College Examination. The session now winding up has been a very successful & pleasant one. From reports of Agts it seems that about \$30,000 of the endowment are collected - very encouraging considering the hard times. The worst feature in our affairs is that the old fogies whose duty it is to invest seem bent on taking about 6 & 7 per cent in Phila & Balt when by going to Cincinnati they could get 10 pr ct payable in Balt & Phila & secured by the very best of first mortgages

[Page Break]

Dec 22/54.

Gave this P.M. in the Court House a lecture before the Teachers Institute - the drift of which was about as followsers.

Introduction by referring the formation of the Ins as a hopeful sign of the times - showing an increased int in the cause of public education & a determination among the teachers themselves to improve themselves & elevate the character of their profession. Isolated independent labor never so successful as associated, no matter how skillful the teacher in devising expedients to promote the imp of hs scholars. By coming together you learn how numerous & respectable your body is - you become acquainted & interchange views - learn each others methods - how to overcome the difficulties &c. & go home with more enlarged & liberal ideas & better prepared for work.

You are charged with an interest 2d to none in the Commonwealth - The Common Schools wht I have to say will be in ref to the relation of these schools to our Republican Institutions

These schools not designated as "Common" because they are free cheap - or low or mean but because they are the nurseries wh the state provides for educating the children of all classes - all ranks & conditions. In this respect they are strongly republican in their tendency. Tendency in society to split up into sects, parties

[Page Break]

clans & factions. All such tendencies hostile to tht general equality of the masses wh lies at the foundation of republican society. The Common Schools tend powerfully to overcome this. The children of all ranks & families, high low rich & poor, brought into the close associations of the school room where nothing but industry & talent avail, learn to respect each other & overlook those artificial distinctions which wealth, family & party engender. The Common School is a Leveler, but like Christianity it levels up. There are two kinds of leveling. One levels down & the other levels up. The Com. Schools level up. They degrade name &c.

Again, they not only equalize & thus become a mighty engine in republicanizing the popular mind but they also Americanize.

What an immense foreign immigration. Wht thousands are yearly landed among us who hve been reared under monarchies & who come here more or less under the influence of false motives of government - the divine right of kings servile &c. These habits & prejudices of education cannot be laid aside by the parents, but the children thrown into the public schools receive an American education - imbibe American feelings & notions & grow up with American feelings &c. This an important part of education. Its not only necessary to freedom tht the people be educated but tht they hve the right

[Page Break]

sort of education. By education we can make men anything. The despots of Europe educate their youth. Men can be educated to be slaves or serfs. (Read extracts from Russian Catechism, which enjoins the duty of worshipping the Emp, reverence taxes, unconsidering obedience &c.)

It is the effect of these public schools in counteracting the slavish teachings of the Romish Priesthood wh hs set them vs the Common Sch. System. Ths at the bottom of the combined effort so recently made to break it up. The way ths sought to be done ws to set apart the portion of the public money wh would fall to them numerically, to expended in schools under the direction of the priests. If this allowed to them it of necessity be allowed to others. Thus the glorious feature of these schools whh makes them "Common" wld be destroyed & the state would be lending its influence to strengthen those horrible elements wh Republicanism hs ever found most dangerous & wh it strives to destroy.