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strictly to the clerical subscription, he advocated the fullest liberty in the State and in religious worship. The right of private judgment, in questions of duty, he considered the birth-right of every man. To deny the right of resistance to kings under all possible circumstances, he thought to be absurd. He was not a republican, yet he sympathized deeply with the English colonists in his own day, and strongly condemned the course of the Government towards the non-conformists of the previous century. He was not an agitator, yet he had no fear of the preaching that produced "soul-trouble," and was a firm friend of Whitefield as long as he lived. He considered him the greatest of modern Christian ministers, probably unequalled since the apostles. He congratulates his country on producing the greatest of men, Bradwardin, the prince of divines; Milton, prince of poets; Newton, prince of philosophers; Whitefield, prince of preachers.

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## ARTICLE VII.

### TAYLOR'S MEMOIR OF JUDGE PHILLIPS.<sup>1</sup>

By Edwards A. Park, Abbot Professor in Andover Theological Seminary.

THE author of the present Memoir of Judge Phillips, was called in 1839 from a Tutorship in Yale College to the pastoral care of the Old South Church in Andover, Mass. With this church Lieut. Gov. Phillips was formerly connected as an active member, and his grandfather Rev. Samuel Phillips, was its first pastor. In his ministry of thirteen years at Andover, Mr. Taylor was often reminded of the influence exerted in his parish by the two gentlemen just named. He felt this influence every day, and became well

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<sup>1</sup> A Memoir of His Honor Samuel Phillips, LL. D. By Rev. John L. Taylor, Andover. Finis origine pendet. Published by the Congregational Board of Publication, Tremont Temple, Boston. pp. 402.

prepared to erect a durable monument of it. In 1852 he was elected Trustee and Treasurer of the Phillips Academy and Theological Seminary at Andover, and was thus called to the supervision of their monetary affairs, their eleemosynary funds, their complicated relations to their beneficiaries and benefactors, and thus to the churches of our land. In this office, so long and so worthily occupied by the venerable Samuel Farrar, Esq., Mr. Taylor has found ample scope for his sound discretion, his practical sagacity, and the results of his professional education and of his rich pastoral experience. He has enjoyed rare opportunities for examining the history and influence of the Founders of the Academy and the Seminary; and no man is so well prepared as he, to make the permanent record of their labors. He has become the pioneer of the History of these Institutions. Whoever follows him, must be dependent upon him for much valuable information. We do not perceive how his present volume can fail to be an earnest of his future historical essays. In this volume he has struck a vein which runs through a large space in various directions. He has illustrated many principles of clerical influence, and demonstrated the wisdom of enlarged liberality in our rich men. The Biography of Gov. Phillips touches the sources of our country's history, and reaches to the future development of our national character. He was intimately connected with families which have wielded a decisive power over the nation, and himself has opened fountains of influence which will extend through the length and breadth of the land.

The Patriarch of the family is the first pastor of Watertown, Rev. George Phillips. From him the subject of this Memoir was the fifth in descent. He was a native of Rainham, St. Martin, Norfolk County, England, was educated at the University of Cambridge, and having been admitted to holy orders in the national church, "was an eminently learned, pious, devoted and successful preacher, at Boxted, Essex County."<sup>1</sup> Being persecuted for his decided Nonconformity, he resolved to make New England his home, and

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<sup>1</sup> Gage's History of Rowley, p. 16.

on the 12th of April, 1630, he embarked for this wilderness. He was accompanied by his wife and two children, Gov. Winthrop, Sir Richard Saltonstall, Rev. John Wilson, Isaac Johnson, Simeon Bradstreet, a choice band. He arrived at Salem, June 12, 1630, where his wife deceased soon after her landing and was buried by the side of Lady Arbella Johnson. During the voyage he had been the catechist and preacher of the ship's company; and after their arrival, he and Sir Richard Saltonstall selected Watertown for their plantation, and he became the first Pastor of the Watertown church. The noted Richard Browne was his Ruling Elder. The pastor and the elder were distinguished for their liberal principles of civil and ecclesiastical Polity. In February of 1631-1632, they resisted the Governor in his endeavor "to tax the people without their consent." No one can estimate the influence of their bold and sturdy act on the political history of our land. As late as the Revolutionâry war, Watertown was eminent for its love of Freedom. Practically as well as theoretically, Mr. Phillips was an intense, and, in the view of some, an extreme Congregationalist. He published a book entitled: "Reply to a Confutation of some Grounds of Infant Baptism; as also concerning the Form of a Church, put forth against me by one Thomas Lamb." He also engaged in a written controversy with Rev. Mr. Shepard, of Cambridge, on the subject of Church discipline. He thus gave a marked impetus to the Congregationalism of Massachusetts. He was eminent as a Biblical Christian. Amid his persecutions in England, it was said that "Mr. Phillips would preach nothing without some good evidence for it, from the word of God." Cotton Mather informs us, that this "irrefragable doctor" had so thoroughly "perused and pondered" the scriptures, "that he was able on the sudden to turn to any *text* without the help of *concordances*; and they were so much his *delight*, that as it has been by some of his family affirmed, he *read* over the whole Bible six times every year; *nevertheless he did use to say that every time he read the Bible, he observed or collected something, which he never did before.*" Having been an ac-

knowledgeable leader in church and state, this devoted pastor died in 1644, at the age of fifty-one, and after a ministry of fourteen years in New England. His life bears obvious analogies to that of his descendant, whose biography Mr. Taylor has now given to the world. It was beautifully said of the patriarch of Watertown, as it may be said of the philanthropist at Andover: "He was a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."<sup>1</sup>

The next centre of interest in the Phillips family, is the Teacher and Pastor at Rowley, Rev. Samuel Phillips. He was the son of the above named Patriarch, and was as independent, although not as eminent as his father. He was born at Bosted, England, in 1625, five years before his embarkation with his parents in the *Arbella*. His father died when Samuel was nineteen years of age. Nearly all his biographers have stated, that the church at Watertown, moved by their reverence for the Patriarch, defrayed the expenses of Samuel's education. But Dr. Bond, in his *History of Watertown*, p. 874, says that this statement "may be questioned; for in the first place, his father left a comparatively good estate for that period [his inventory taken in 1644 amounted to more than 553 pounds], and in the next place, in 1645, before he entered college, his uncle, John Hayward, and Dea. Ephraim Child, petitioned the court that he might have a maintenance assigned him out of his father's estate." Whatever the fact may be in this regard, it is certain that Samuel was graduated at Harvard College in 1650, at the age of twenty-five. In 1651, he was ordained over the church in Rowley, Mass. In this office he continued forty-five years, and died an active pastor at the age of 71 in 1696. During the first ten years of his ministry he was a colleague with Rev. Ezekiel Rogers, an eminent benefactor of our oldest University, who, as Cotton Mather says, "was a tree of knowledge, but so laden with fruit, that he stooped for

<sup>1</sup> Bond's *History of Watertown*, pp. 872, 873. Francis's *History*, pp. 13—38. Mather's *Magnalia*, Book III. Part II. Ch. 4. Taylor's *Memoir*, pp. 3, 4, 333—339.

the very children to pick off the apples ready to drop into their mouths." Throughout this period, Mr. Rogers was *Pastor*, and Mr. Phillips, *Teacher*. During the last thirty-one years of Mr. Phillips's ministry, Rev. Samuel Shepard, son of the Cambridge patriarch, and Rev. Edward Payson, were successively his colleagues. In 1682, fourteen years before his death, Mr. Phillips was called *Pastor*; and Mr. Payson, *Teacher*. In 1675, Mr. Phillips preached the anniversary discourse before the Ancient and Honorable Artillery Company; and in 1678 he preached before "the Great and General Court" of the Commonwealth. We have examined several of his Ms. sermons, and find that he quoted some of his proof texts in the original Greek of the New Testament. At the time of his death, his estate was appraised at 989 pounds. The estate of Mr. Payson who was his colleague, successor, and son-in-law, was appraised after his ministry of forty-eight years, at 2,580 pounds. In his intercourse with men, Mr. Phillips was conscientiously exact. He cherished a liberal, and yet an economical spirit. He was a man of principle, and his regard to justice prevailed over his notions of expediency. His character is summed up in the words: "for he was a good man and a *just*." The following little incident is narrated here for the sake of illustrating his own character, and the habits of his contemporaries. Volumes of our history are compressed into this trivial item.

Soon after the death of his eminent friend and colleague, Rev. Mr. Rogers, the selectmen of the town paid to Mr. Phillips five pounds "in consideration of his having performed the work of the ministry alone during Mr. Rogers's sickness." For reasons which we have no room to specify, the widow of Mr. Rogers supposed that the selectmen had no authority to give this sum to Mr. Phillips, and that in so doing they took from her what was her righteous due. In her Will, eighteen years after her husband's decease, the constant widow says: "Therefore I would earnestly desire Mr. Samuel Phillips and Deacon Jewet, that they would not ronge me in this particular, least it be a

grief to them at the appearinge of Jesus Christ." The administrator of her estate, Mr. Nelson, endeavored to regain the five pounds which were alleged to have been wrongfully paid to Mr. Phillips. The difficulty had been referred to the church, who had justified the selectmen in their disbursement of the town's money; but Mr. Nelson, faithful to the pertinacious widow, carried his complaint to the Court at Ipswich. This appeal was disapproved by the church; and as the difficulty had become partly political, partly judicial, and partly ecclesiastical, the church petitioned the General Court on the 26th of May, 1679, and asked "to be heard before them: saying 'their Rev. Teacher hath been accused of committing an unjust and felonious act, by wronging Mrs. Rogers, deceased, of her due, which stands upon record in Ipswich Court, by Mr. Nelson's doings.' On the 28th of the same month, they prefer another petition to the General Court, asking them to appoint an Ecclesiastical Council to hear the case, etc. The Court refer the petition to the October session, and recommend to the church an adjustment of the difficulties among themselves. On the 14th of October, the church represent to the Court that they had many meetings without effecting any settlement of difficulties. They therefore entreat the Court to grant their former request. October 10, the Court order that the church in Ipswich, Newbury, Hampton, and the three churches in Boston, the church in Salem, Beverley, Portsmouth and Haverhill, be written unto by the Secretary, in the name of this Court, to assemble at Rowley, on the third Wednesday of November, to give their solemn advice and issue to the said differences, as God shall direct, and to make return to the next General Court."<sup>1</sup> The Council met. Joshua Moody and Increase Mather were its Moderators: John Higginson and Samuel Willard were among its members. The administrator of the estate appeared before the Council, and humbly "acknowledged his offence in all the particulars for which the church had proceeded with him to excommunication;" his penitent confession was accepted; the

<sup>1</sup> Gage's History of Rowley, pp. 68—72.

whole difficulty was settled, and the Council "exhort both the church and whole congregation of Rowley, that they would strengthen the heart and hands of their Reverend and faithful Teacher, holding him in reputation for his works' sake,"—"that the Lord may not be provoked to deprive them of so choice a blessing." Mr. Phillips did not covet the five pounds. "I have long since made my complaint to him about it," said the persevering Madam Rogers in her Will, "and his answer to me was that he would not a had it." But the sum belonged to him of right. Five pounds were not an extravagant compensation for several months of clerical labor. Eighteen or nineteen years of wrongful urgency did not rectify the false claim of the unyielding woman. Justice must be done. The Legislature must be moved. The General Court is not an assembly of "unbelievers," but of church members. The Government is theocratic. At length the truth prevails. The disturbers of the peace are humbled. Such is the people which is training itself to resist the Stamp act. The destruction of the tea in Boston Harbor, resulted from that rigorous sense of justice and of duty, which was cultivated in the Ecclesiastical relations of our fathers. However small the pecuniary claim, there is a principle which must be established, and the highest dignitaries of the land must condescend to investigate the complaints of the humblest individuals.

Eight years after this triumphant Result of Council, Philip Nelson, a brother of the above named administrator, filed information "against Rev. Samuel Phillips, of Rowley, for calling Randolph a wicked man, and for this crime [redounding to his honor] he was committed to prison."<sup>1</sup> All these conflicts, however, do not seem to have impaired Mr. Phillips's influence over the community. He "was highly esteemed for his piety and talents, which were of no common order, and was eminently useful both at home and abroad."<sup>2</sup> A poetic effusion of five printed pages, written at his death by his successor in the ministry, proves that the

<sup>1</sup> Bond's History of Watertown, p. 825.

<sup>2</sup> Gage's History of Rowley, p. 17.

hearts of his people were as warm in his praise, as their muse was clumsy in her expression of it.<sup>1</sup>

The Rowley Pastor and Teacher had eleven children. Among them were George, who was graduated at Harvard College in 1686, and was a worthy minister of the gospel at Jamaica and at Brookhaven on Long Island; and Samuel, who resided, a reputable goldsmith, at Salem, Mass. He forms the third centre of influence, in this wide-spread family.

Among his numerous descendants are Hon. Samuel Appleton White of Salem; Mrs. Brown, wife of Moses Brown, Esq., one of the chief benefactors of Andover Theological Seminary; Mrs. Sarah White Hale, a grand-daughter of Mr. Brown, herself an estimable benefactor of the Seminary; Samuel Abbott, Esq., who has been more liberal than any one except Mr. William Bartlett, in his gifts to the Seminary; Mrs. Nehemiah Abbot, the Founder of the Abbot Female Academy at Andover; Rev. Daniel Poor, the devoted missionary at Ceylon. There is something remarkable in the convergence of so many charities of the descendants of the Salem goldsmith to the schools at Andover. Through the volume under review, these kindly benefactions shine out as the radii meeting at one centre of a large and bright circle.

There are two sons of the goldsmith of Salem, who deserve our more especial notice. The younger son was John Phillips, a wealthy and benevolent merchant of Boston, a deacon of Brattle-Street church, a colonel of the Boston Regiment, for many years a Representative of the town, and a Justice of the Peace and of the Quorum. He began his mercantile life as a stationer and bookseller. In 1627 we find, among the books advertised as "printed for and sold by John Phillips, on the South side of the Town-house, Boston," writings of Flavel, Baxter, Drelincourt, William Cooper, and Samuel Phillips, his reverend brother at Andover. He was grandfather of Hon. John Phillips, the first mayor of Boston, an accomplished President of the Massachusetts Senate, a graduate and (for eleven years) a Fellow of Harvard College;

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<sup>1</sup> Gage's History of Rowley, pp. 79—84.

an elegant and efficient orator, a sagacious and successful lawyer, an upright and learned Judge. His descendants are now occupying important offices, or gracing eminent positions in the church and the state. The elder son of the goldsmith was Rev. Samuel Phillips of Andover, Mass., the grandfather of the subject of the present Memoir. The Andover divine is the fourth personage in this ancestral group, around whom the readers of Mr. Taylor's volume will gather their sympathies. He was a man of dignified presence, strong mind, stern will, and commanding character. The predecessor of his grandfather at Rowley, when asked by a traveller passing through the town: "Are you, sir, the person who *serves* here?" answered at once: "I am, sir, the *person who rules* here." Mr. Phillips, riding on horseback through his parish, with his wife on a pillion behind him, with his majestic figure crowned by a three-cornered hat, would be recognized by any traveller as the man who held the control over his diocese. And he governed well. He was beloved as well as feared. He was a man of no inconsiderable learning; an author of nineteen published books or pamphlets, and of numerous manuscripts which are now preserved; an energetic pastor, and a pungent and impressive preacher to the heart, but more especially to the conscience of his hearers. He was inflexible in exacting their attention to outward duties. In 1727, he said: "I do not remember one native of the parish that is unbaptized." He is an interesting link between the present and past generations. As we write this page, there lies before us the legible manuscript sermon which he preached at the funeral of his grandmother, who was born in 1628; yet this page is soon to be read by an intelligent man who was baptized by that preacher, and distinctly remembers his majestic attitudes.

The Andover divine was born Feb. 17, 1689—90, thirteen years before the birth of Pres. Edwards. After his graduation at Harvard in 1708, he labored in his pastorate sixty-one years, and he died in the eighty-second year of his age, June 5, 1771, thirteen years after the decease of President Edwards. Thus he lived in the midst of the Edwardean

controversy. He agreed generally, though not uniformly, with the President on the doctrine of original sin, and differed with him often, but not always, on the doctrine of the will. Many times he affirms that "we have no natural ability for any sincere obedience at all."<sup>1</sup> But this anti-Edwardean affirmation cannot be fully understood without considering his reiterated assertions like the following :

"God will not finally condemn any man, simply and merely for his not being regenerate (I mean) as that implies the gift and work of the Spirit of God ; but for his not using the means appointed for that end ; or his not using them in such a manner and with such a care as he ought and *might* have done, and moreover for his not avoiding the sin or sins which obstructed his regeneration ; such (I mean) as *might* have been avoided by him by *common* assistance, had he been as watchful, prayerful, and resolute, as it was in his *power* to be." "God our Saviour, in his description of the process of the last Judgment, doth not expressly and formally indict any for their unregeneracy ; nay, but for the omission of duty such as they might have performed if they would, and that easily." "Almighty God has come down as low in his demands as is consistent with the honor of his majesty ; yea, and with sinners' real interest too ; and therefore, if now they refuse or neglect to *do what they can* ; that is, if they *will* not deny themselves, and wait on and for the Lord, in ways of his appointment, *so far* as it is in *their power*, but *will* still walk on, in the way of their hearts and after the sight of their eyes, continuing in sin *the rather*, because God's grace aboundeth, then they may be said practically to *despise* the good-will of God, and the riches of his goodness, and so to choose death rather than life."<sup>2</sup>

This independent theologian repeatedly insists that we deserve punishment for our having really sinned when we were in Adam ; that we should pray for the pardon of our original sin ; that although sin lies chiefly in our will, yet there is sin in our appetites and in every faculty of our mind. But these statements are materially modified by his favorite theory that what he calls our entire sinfulness, original, inherent, and even actual, is yet consistent or co-existent with many acts which he exhorts men to perform. We might fill this Article with passages like the following :

He speaks of unregenerate men's "striving to enter in [the spiritual kingdom] by a prudent and faithful improvement of their own natural abilities,

<sup>1</sup> *Seasonable Advice*, etc., pp. 64, 48.

<sup>2</sup> *Ibid.* pp. 30, 31, 10.

and of the instituted means of grace, as they ought and as they might do."<sup>1</sup> "You did not hear me say that God *expects* us to do anything which he *knows* it is not in our power to do:" but "he *justly expecteth* that we do all, how much or how little soever it be, which is in our power; and moreover, that we be frequent and fervent in our supplications to him for grace to quicken and enable us to do more and better than we can do by the strength and power of unrenewed nature."<sup>2</sup> "While unregenerate, you are to beg 'with all humility and the greatest importunity, that God would create a clean heart' within you,"<sup>3</sup> 'humbly resolving that if you perish, you will perish at his feet, waiting and hoping for his salvation, and pleading that gracious encouragement in Matt. 7: 7, Ask and it shall be given you; and that in John 6: 37, Him that cometh unto me I will in no wise cast out.'<sup>4</sup> "According to the utmost of your ability open the door to Christ, and then you may humbly hope that he will so display his mighty power as to open it effectually," etc.<sup>5</sup>

In harmony with his views of total and original sin as existing compatibly or contemporaneously with unregenerate men's "coming to Christ," "looking humbly to him for acceptance," "renouncing self," while they remain unregenerate, Mr. Phillips continued to be an earnest and practical advocate of the Half-way Covenant, which President Edwards so vehemently opposed. In some of his discourses he favors the doctrine of limited atonement; in others, that "the principle of all virtue" is an "act," that "faith is, in a large sense, a work, inasmuch as believing is an act of obedience," and by this active faith a believer is completely justified in this life.

The Andover divine was noted for a virtuous frugality. He had but a meagre income; yet he regularly gave one-tenth of it to the poor, or to other objects of charity; and out of his limited estate, at his death, he bequeathed two hundred pounds for pious uses. Three sons survived him; and to them he left, for a heritage, his own sterling character. In his will, he charged them to live a beneficent life, "as knowing that it is more blessed to give than to receive."

Mr. Taylor's volume refutes the common prejudice that "ministers' sons" are poorly trained for active usefulness. Each of this Andover pastor's three sons was a radiating

<sup>1</sup> Seasonable Advice, p. 28.

<sup>2</sup> Ibid. p. 27.

<sup>3</sup> Ibid. p. 28.

<sup>4</sup> Ibid. p. 86.

<sup>5</sup> Artillery Election Sermon, p. 44.

point of light and love for a large circle. All of them reflected clear evidence that a pastor's household is an excellent school for young men, and that one compensation for his restricted pecuniary resources is his invigorating influence over his children. The power of many families has been retained and augmented by its clerical branches.

The youngest member of the trio who learned their lessons of benevolence at the Andover parsonage, was Hon. William Phillips of Boston, born in Andover July 6, 1722. In the *History of Watertown*, by Dr. Bond, pp. 881, 882, we read of him :

"At the age of fifteen years, he went to Boston, and became apprentice to Edward Bromfield, Esq., a highly respectable merchant of that town, son of Hon. Edward Bromfield, for many years one of his Majesty's Council, in the Province of Massachusetts Bay, and a great-grandson of Rev. John Wilson, the first minister of Boston. At the termination of his apprenticeship, he married, June 13, 1744 (Old Style), Abigail Bromfield, eldest daughter of his late master, and engaged in mercantile pursuits, in which he was very successful. By this marriage, a great-grandson of the first minister of Watertown was united with a great-granddaughter of the first minister of Boston. He was, for many years, a deacon of the Old South church; and was repeatedly elected Representative and State senator. 'He took a decided and active part in the proceedings which preceded and attended the Revolution; was on many of the committees appointed by the town of Boston in those trying times, and often contributed liberally of his estate to promote the measures which issued in the establishment of our independence.' He was one of the committee sent to demand of governor Hutchinson that the tea should be sent back to England; was rejected, as a Councillor, by governor Gage; was a member of the Convention for framing the Constitution of the Commonwealth, and of that adopting the Constitution of the United States. Upon the outbreak of the Revolution, he moved his family to Norwich, Conn., where they remained while the British had possession of Boston; occupying the Arnold Mansion, the same house in which the traitor Benedict Arnold was born."

During his life, he gave two thousand dollars, and at his death he bequeathed four thousand dollars, to Phillips Academy, Andover. Of the Board of Trustees of this Academy, he was the third President. His death occurred Jan. 15, 1804, in the eighty-second year of his age. His eldest daughter was married to the renowned Revolutionary patriot Josiah Quincy; and her eldest son is the no less renowned President and Historian of Harvard College, the venerable Josiah Quincy, LL. D., a gentleman who has adorned many honorable offices, and who still lives to enjoy and to brighten the fame of the Quincys and the Phillipses who irradiate his ancestral his-

tory. The youngest son of Hon. William Phillips was the late well known Lieut. Governor, William Phillips of Boston, the cousin and intimate friend of the subject of our present Memoir. He was the fifth President of the Board of Trustees of Phillips Academy. Our Memoir says of him, p. 259 :

“For a period of nearly fifteen years, he gave five hundred dollars annually, to aid needy students in the Academy. Prior to this, he had made repeated donations in lands and books, valued at more than a thousand dollars ; and while making such large charitable contributions to aid the young men, he gave also five thousand dollars toward rebuilding the Academy, after it had been burnt ; and then, in his will, left the Institution a bequest of fifteen thousand dollars.

Nor were his liberalities at Andover confined to the Academy. The Theological Seminary, which the widow and son of his revered cousin, with others, had founded under the same Board of Trustees with the Academy, he also largely aided in his lifetime, and at his death left it a legacy of ten thousand dollars. The whole amount of his gifts to these Institutions, was more than forty thousand dollars.”

At his death, Lieut. Governor Phillips left sixty-two thousand dollars in various charities. One of his sons, Hon. Jonathan Phillips, a highly intelligent and opulent citizen of Boston, has made various liberal donations to philanthropic objects ; and one of the Governor's daughters has been a munificent patron of charitable institutions, especially of the excellent Society which publishes the present Memoir ; and her generosity still continues as ample as it is unostentatious. One of his grandsons left, in 1848, a hundred thousand dollars to Harvard College, which had educated so many of his name ; another of his grandsons is a Visitor of Andover Theological Seminary, with which the interest of the Phillips family has been so long identified.

The second member of the trio who were trained under the roof of Rev. Samuel Phillips of Andover, was Hon. John Phillips, LL. D., of Exeter, New Hampshire. He was born Dec. 27, 1719, and was graduated at Harvard College in 1735. He entered, but did not long pursue the clerical profession. He devoted his time, first, to the occupation of a classical teacher ; then, to that of a merchant. He was a Special Justice of the Superior Court of New Hampshire. He became a ruling elder in the church at Exeter ; and, in 1747 so highly was he esteemed as a religious man, that he received

a unanimous invitation to become the pastor of the church which he had served as an educated elder. "He was a Trustee of Dartmouth College from 1773 to 1793, and founded and endowed, in that college, the Phillips Professorship of Divinity." He was the liberal founder of Phillips Academy in Exeter, and bequeathed to it two-thirds of his large estate.<sup>1</sup> Mr. Taylor informs us that he gave fifty thousand dollars to the Exeter Academy at its origin; but adds: "instead of withdrawing his aid from Andover [Academy], after he had undertaken so much at Exeter, he added donation to donation, until his gifts to Phillips Academy [Andover], including a legacy by his will, amounted to more than thirty thousand dollars."<sup>2</sup> In common with many of the New-Light Christians, he was a liberal benefactor of Princeton College. During the last five years of his life, he was the President of the Board of Trustees at Andover; and, at his death, April 21, 1795, his friend Dr. Eliphalet Pearson prepared the following Epitaph for his monument:—"Without natural issue, he made posterity his heir;" an inscription like "the memorable saying in regard to Washington: 'Heaven wrote him childless, that millions might find him a father.'"<sup>3</sup>

The eldest of the three brothers who illustrate the household of the Andover divine, was Hon. Samuel Phillips, the father of the subject of this Memoir. He was born in February, 1714, was graduated at Harvard College in 1734, and, after teaching a Grammar School in his native town, devoted himself to mercantile pursuits there. He was a deacon in Rev. Dr. Symmes's church in Andover, a Justice of the Peace and of the Quorum, a Representative to the General Court and to the celebrated Convention of Deputies, a member of the Governor's Council, an acknowledged leader in the political struggles preparatory and incident to the Revolutionary war. He was one of the two Founders of Phillips Academy, and contributed to it liberally of his substance, time, and care. During the first twelve years of its existence, he was unanimously chosen President of the Board of

<sup>1</sup> Dr. Bond's History of Watertown, p. 881.

<sup>2</sup> Taylor's Memoir, pp. 245, 246.

<sup>3</sup> Ibid. p. 247.

Trustees. He died Aug. 21, 1790, aged seventy-five years and six months. Mr. Pemberton, Principal of the Academy, pronounced a "judicious and pathetic oration" at his funeral. The Boston Centinel, recording his decease, states: "It is but a just tribute to uncommon merit to observe, that if integrity of heart and purity of morals, an exemplary conduct in private life, a conscientious, faithful discharge of the various offices he sustained, and singular liberality in the cause of religion and learning, constitute a good and great character, it was eminently his."

He married Elizabeth Barnard, grand-daughter of Rev. Thomas Barnard of North Andover. Dr. Bond, in his *History of Watertown*, p. 880, says of her: "Her letters are very interesting, and show her to have been a woman of great piety and strong religious views." An obituary notice of her, in the Centinel, in Nov. 1789, closes thus:

Think what the mother, Christian, friend, should be,  
You've then her character: for such was she.

A son of the eldest of the three brothers above named, was Samuel Phillips, the subject of the present Memoir. He was born Feb. 5, 1752. Before his birth, three of his father's children had died; twelve years after his birth, three others had died; so that in his thirteenth year he was the only surviving child of his "weary and heavy laden" parents. A mellowing influence was exerted on his character by the habitual grief to which these reiterated bereavements had subjected the guides of his youth. His own feeble health also chastened his spirit. It must be remembered that through life he was an invalid. He was early a "home boy." The chief associates of his childhood were his afflicted father and mother, both of whom, when he became their only son, were about fifty years of age. They lived in a calm retreat, not populous enough to be called a village, and seldom was the ring of a child's joyous laugh heard near their desolate mansion. The boy became prematurely a man. He was grave ere he had entered his teens. His tastes were literary. Born to affluence, he would be expected to follow the

example of his ancestors, and betake himself to the life of a student. So, at the age of thirteen, in the spring of 1765, we find him in Dummer Academy, Byfield, Mass., a favorite pupil of the well known Samuel Moody. It was here that he first formed the acquaintance of Eliphalet Pearson, a native of Byfield, the most confidential friend of Phillips through his subsequent life. Neither of these choice friends can be fully understood, without a knowledge of the other. At the age of fifteen, young Phillips entered Harvard College. The Memoir says of his class (pp. 20, 21, 26) :

"It was much the largest that had ever gone forth from the Institution ; and none so large left it again until 1810. It was also distinguished, then and afterwards, as a class, for talent as well as numbers. Hon. James Bowdoin, afterwards United States minister to Spain, David Parsons, David Tappan, Zedekiah Sanger, David Osgood, Jonathan French, all of whom became eminent as ministers of the gospel, Winthrop Sargent, subsequently Governor of Mississippi, and John Warren, the first Hersey Professor of Anatomy and Surgery in the College, were among his classmates, and some of them his most intimate friends."

The above-named Professor Tappan says of him :

"While a member of the University, he was a model and patron, not only of literary industry, dignified manners, and the purest morals, but of devout, ardent, yet rational piety. He there displayed that capacity and zeal for useful projects, which remarkably distinguished his future life. He was either a founder or leading member of three select associations, devoted to scientific or patriotic pursuits. He also earnestly promoted, and ably assisted in a society formed for religious and moral improvement. In the meetings of the society, he gave striking proofs of his proficiency in Divine wisdom, especially in the gift and spirit of prayer."

In agreement with all that we should predict from Mr. Phillips's exact and enterprising habits, we find him honored, at his graduation, with the Salutatory Addresses.

An incident occurred at his entrance upon College life, which illustrates his father's high, and stern sense of honor. Mr. Taylor says, pp. 21, 348, 349 :

"In those days the members of a class were arranged, at their exercises and on the catalogue, not alphabetically, nor according to their relative scholarship, but in conformity with the current family rank of the students. It is an honorable testimony to the consideration in which his father was

held, that in a class of sixty-three the name of his son should stand, as it does, the seventh; evidence, too, of the weight which was then attached to the question of rank, as also of this father's tenacity in maintaining his rights, is given in the circumstance that the Faculty of the College who had at first made young Phillips's grade the eighth, were constrained by his father's energetic protest and appeal, to modify their decision by a formal vote, and place him one name higher!"

"The remonstrance of his father to the College government upon the subject, is referred to in the Records of the Faculty, as follows,—'At a meeting of the Tutors of Harvard College, August 18, 1769, present Mr. Eliot, Mr. Scales, Mr. Hillyard, Mr. Willard; Samuel Phillips, of Andover, Esquire, having some time ago entered a complaint to the President and Tutors, that his son, Samuel Phillips, a student at the College, had not his proper place in the class; particularly, that he did not rank with the sons of those gentlemen who were Justices of the Quorum, when he himself had been in the Commissions of the Peace and Quorum *unus*, a longer time than any of them,—and having had, from the late President Holyoke and others in the government of the College, a promise, that the records at the Secretary's office should be consulted, and if it did appear that there was a mistake, it should be rectified;—the Secretary's book having been accordingly consulted, it appeared, that Mr. Phillips was put into the Commission of the Peace in the year 1752, and that he was made Justice of the Quorum, November 19, 1761; that John Murray, Esquire, (whose son is placed at the head of the sons of the Justices,) was put into the Commission of the Peace January, 1754, and was made Justice of the Quorum in 1762:

'Therefore, Voted, That Phillips, son of the above-mentioned Samuel Phillips, Esquire, do for the future take his place between Vassal and Murray—and ordered, that Mr. Eliot, tutor to the class in which Phillips is thus placed, do deliver a copy of the above vote to him.'"

Another incident occurred at the time of young Phillips's graduation, which illustrates the Patriarchal dignity with which the father bore sway in his house, and the high bred courtesy with which the son approached this Justice of the Quorum. As the youth of nineteen was to leave College with signal honor, it was natural that he should desire to entertain his friends in a style corresponding with his father's ancestral and personal rank. In the following suggestive letter, he laid open his heart to his justly revered parent.

CAMBRIDGE, May 27, 1771.

"HONORED SIR,—That period is just at hand which I have been looking for with trembling this long time, but its nearer approach raises a greater solicitude concerning the event. You, sir, at our last interview, seemed undetermined in what manner to conduct my Commencement, and

repeatedly inquired my opinion. I found the same difficulty of proposing anything that I feared would not be perfectly agreeable to my father, that I always did; indeed, in this case I could not offer so much violence to myself as to do it. But concluding it would give him pain not to know his son's inclination, I can't excuse myself, if I do n't acquaint him of it with some of my reasons, that he many have an opportunity, should he disapprove of my sentiments, to show the impropriety of them by the suggestion of those more weighty arguments, which his superior wisdom shall dictate. You asked me, sir, whether we could be accommodated in town? I would answer, there is no doubt of it; and further, it is generally (I do n't know but universally) imagined that there would be no difficulty from the government of the College; for instances of the kind were taken no notice of last year. And now, sir, if I could be persuaded this would be agreeable to my father, I would make no hesitation to inform him it would be agreeable to his son's wish.

"And, in the first place, I can't discern but there is a propriety in the nature of the thing, for in any joyful event there seems to be great fitness in calling in our friends to rejoice with us, as well as to desire their attendance when under the cloud, to impart the tear of sympathy; of this opinion have been the most venerable of our fathers, as they have evidenced in similar circumstances, and indeed, in the very same; and among the many respectable characters that I might mention under this class, whom could I better place at the head, than the former worthy Judge Foxcroft, my uncle Phillips, Mr. Bromfield, and the like?

"That this is a time to rejoice I think I may venture to say; for (*thro' the goodness of God*) I do n't know how I could have made a more honorable egress, than I have a prospect of making, if we take into consideration the whole term of my residence. Many instances present themselves in Holy Writ, of eminent servants, who assembled their friends to partake with them in the happiness of any prosperity. Some of the other sex seem to be so connected, that it is hardly possible to avoid inviting them, but it is clear that they *cannot* be made comfortable in College; then if a place is provided in town on their accounts, others seem to expect it upon good grounds, and, indeed, will upon their own accounts; those, especially, who have so often and so handsomely repeated their invitations on the same occasion. (The bearer waits.)

"Whether your circumstances do n't raise such an expectation in the minds of all your connections? — especially, as this is the *only* opportunity you can have to show regard to friends on the same occasion: — I do n't mention the advantage to myself, just at entering the world. The cost, I know, will be great; but why is wealth given, but to use in a lawful and proper way? After all, sir, with all the duty and veneration that a son can show, this subject is rested with that wisdom which is ever a rule to *him* who infallibly wishes to act agreeably to his kind father.

"Duty and love, sir, if you please.

"S. P."

When young Phillips left his Alma Mater, the country was in the excitement preceding the Revolutionary war. His father, uncles, and cousins, were among the most prominent in these political agitations. He shared in the general enthusiasm, yet found time for some peaceful scenes. In two years from the time of his graduation, we find him happily married to Miss Phœbe Foxcroft, daughter of Hon. Francis Foxcroft, a representative of one of the most distinguished families in New England. She was a lady of rare moral worth, of varied accomplishments, of true genius, and of commanding person. But she was nine years his senior. On this account his punctilious parents forbade the connection. He respected their judgment, but his grief so affected his frail health, that at one time "there were but faint hopes of his life." His parents at length yielded to his matured opinion, and "the marriage was consummated in 1773." In three years from this time he had completed his elaborate plan of the Classical Academy at Andover. The study which he devoted to this his favorite project cannot be appreciated at the present day. Then, there was no such incorporated Academy in the country, and there was no school which could elevate his ideal of his new Institution. "There was nothing to copy, but everything to originate." The constitution which this young man prepared after wide-reaching thought, for his then novel School, has been, as it was designed to be, an exemplar for kindred Institutions throughout the land. He was under twenty-five years of age when he finished it, but the elevation of its style, the dignity of its spirit, the comprehensive wisdom of its provisions are proofs of the severe mental and moral discipline to which he had subjected himself. "It is now nearly eighty years," says Mr. Taylor, "since this Constitution was written, yet scarcely a word in it is obsolete, and there is not a paragraph nor a phrase which it would be desirable to alter."<sup>1</sup> One prophetic paragraph in this Constitution, contains a germ of the Theological Seminary, now flourishing under the guardian-

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<sup>1</sup> *Memoir*, p. 210.

ship of the Trustees, whose course of action was indicated by this youth of less than twenty-five years. The Academy, although it was opened in April 1778, was not incorporated until Oct. 4th, 1780. The act of Incorporation "was the *last* legislative act of the General Court under the old *regime*," the new State Government being organized in the very next month. The act next *preceding* this had a reference to the revolutionary war, and the newspapers of the day next *succeeding* that on which the Academy was incorporated, gave the intelligence of Arnold's treason. Amid such scenes of popular alarm, did this youthful patriot devote himself to the cause of letters.

The moral qualities which he developed in this literary enterprise, are more striking than the intellectual. The only child of his father, he might have inherited the large paternal estate. But he chose to relinquish a great part of it for the School, as a means of promoting what he calls "the good of mankind." His childless uncle, Dr. John Phillips of Exeter, had conceived a special fondness for him, and had intimated his intention of making him the chief heir to *his* large fortune also.<sup>1</sup> But the youthful scholar diverted thirty thousand dollars from himself to the Institution which he loved more than himself. He was a special favorite of his uncle, Hon. William Phillips of Boston; and, as he had persuaded the two elder brothers of the triumvirate to endow the Academy, so he induced the younger brother to follow their example, and enrich the School with his influence and gifts. He early became the centre around whom the affections of his paternal household revolved, and his favorite scheme was the magnet attracting not only their charities but also their intelligent, vigorous, diversified coöperation with him. Such is the influence of personal character over the familiar friends who know its inward virtues.

The benevolence of our juvenile philanthropist was eminently diffusive. He first won over his father and uncles to an interest in the Andover Institution. He provided for this Institution a generous foundation, in order "that its useful-

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<sup>1</sup> Memoir, p. 192.

ness may be so manifest, as to lead the way to other establishments on the same principles." His uncle at Exeter imbibed this liberal spirit, and was led by it to found the Exeter Academy, and model it after the Andover School. The subject of this Memoir encouraged the Exeter enterprise, was fertile of suggestions for its accomplishment, was one of the first Trustees of the new Academy, and continued to be one of its most efficient friends, although he knew that he was thus alienating from his own coffers the funds which his heirless uncle was appropriating to the cause of letters. It is interesting to see the paternal and persevering devotedness of this young man to his own model Academy. He secured for it the distinguished services of Eliphalet Pearson, its first Preceptor and his own confidential adviser. Although not the nominal Treasurer of the Academy, he performed the Treasurer's duties. Although not the nominal Clerk, he performed the Clerk's duties. Although not the architect of its edifices, he superintended their erection with the solicitude of their master workman. Although not a teacher in the Institution, he devoted a large amount of time to the care of its pupils. He erected his spacious Mansion House at Andover, partly for the generous entertainment of his political associates (Gen. Washington was, at one time, his guest there), and partly for the accommodation of the young men whom he deemed it his duty to watch over with a guardian's interest during their academic life. In the Boston Monthly Magazine for 1825 is a graphic description of the influence exerted by Mr. Phillips and his refined wife on the literary and general character of the first Mayor of Boston, when he was a member of their delightful household. A few years after Washington's visit to Andover, and while he was President of the Union, he induced his nephew to send two sons, and Charles Lee sent the two sons of his brother Richard Henry Lee, to the Academy, and to the special supervision of Mr. Phillips. Mr. Taylor says, pp. 255-6:

"The elder of the [young Lees] died soon after entering college at Princeton; and, in the last lines he ever wrote, after speaking of his wishes re-

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specting several other friends, he said : — ‘ My friendship for the Phillips family cannot be buried with me in the grave, but it will live with me in the immortal life. Perhaps some little article presented to each of them, Mr. and Mrs. Phillips and their son, as at my request, would please them.’ A copy of the paper left by him, containing these parting messages, which was sent by his uncle with an account of his last hours to Mr. Phillips, was carefully preserved, and bears this touching indorsement by his hand — ‘ precious!’ — so deeply was his heart affected by such expressions of attachment. In a letter of Mr. Phillips to Mr. Lee, written after he had received this paper, there is a passage which shows with what spirit in this case, as in many others, he interested himself in the pupils of the Academy : — ‘ The observation,’ he says, ‘ expressed in your introductory letter, that one of your principal inducements in sending him and his brother so far from Virginia and their friends, was that they might be brought up in the purest principles of religion, morality, and virtue, accorded so perfectly with my ideas of the essential part of education, that I took more pleasure in urging remarks tending to that object ; the unremitting and serious attention with which these remarks were received by our departed friend, heightened the pleasure of the duty ; the satisfaction you are pleased to express in the conduct of his education, is highly grateful ; and the cordial expressions of attachment to our family, in his last letter to you, will be among the sources of our most pleasing reflections through the remainder of life.’ ”

The influence of Gov. Phillips on the literature and morals of the country, may be intimated by the fact that his favorite School has now aided in the education of nearly four thousand pupils, “ while not less than twenty-seven hundred have been members of the English Department,” which was an offshoot from the Classical ; and about two thousand clergymen have been connected with the Theological Seminary, which was grafted upon the original Academy. The projector of the Academy died six years before the Seminary was instituted ; but his eminently catholic spirit would have welcomed the insertion of the vigorous Hopkinsian boughs into the Calvinistic stock. Under the old oak which yet flourishes in the rear of the Seminary Chapel, he once, in conversation with a friend still living, “ pointed out the very site of the present Seminary buildings as the probable location of the future College,” which he anticipated might spring up in connection with his Academy. His widow and son subscribed nearly twenty thousand dollars to the new Theological Department. More than a hundred thousand

dollars have been donated to both branches of the Institution by those members of his family with whom he was most intimate, and a still larger sum has been given by his more distant relatives. During the first fifty years of the existence of the Institution, the Presidency of its Board of Trust was filled by no one but his father and uncles, himself, his favorite cousin, and by Dr. Pearson his most intimate friend. It is appropriately designated, then, as the Phillips Institution.

The care of this Christian philanthropist to establish his School on the right theological principles, is seen in the following paragraph, which foreshadows the present Theological Seminary:

“ And whereas many of the Students in this Seminary may be devoted to the sacred work of the gospel ministry ; that the true and fundamental principles of the Christian Religion may be cultivated, established, and perpetuated in the Christian Church, so far as this Institution may have influence ; it shall be the duty of the Master, as the age and capacities of the Scholars will admit, not only to instruct and establish them in the truth of Christianity ; but also early and diligently to inculcate upon them the great and important Scripture doctrines of the existence of One true God, the Father, Son, and Holy Ghost ; of the fall of man ; the depravity of human nature ; the necessity of an atonement, and of our being renewed in the spirit of our minds ; the doctrines of repentance toward God and of faith toward our Lord Jesus Christ ; of sanctification by the Holy Spirit, and of justification by the free grace of God, through the redemption that is in Jesus Christ (in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependence on self-righteousness), together with the other important doctrines and duties of our Holy Christian Religion.”

Thirty years after this prophetic paragraph was written, and six years after its author's death, his successors, incorporating their Theological Seminary with his Academy, framed their Seminary Creed, which is four times longer than his own, but entirely consentaneous with it. They prepared their Creed with a general allusion to the Assembly's Catechism ; but they could not agree upon the style of that allusion, until they adopted the formula requiring their Professors to avow their faith “ in the doctrines of the *Gospel of Christ, as summarily expressed in the Westminster Assembly's Shorter Catechism, and as more particularly expressed in the following Creed.*” Thus they

introduced the Catechism, not as the ultimate standard, but as far as the Biblical Doctrines were "summarily expressed" in it, and as far as the substance of it is stated *more particularly* in the Creed. In his Constitution of the Academy, however, Mr Phillips made no kind of allusion to the Catechism. He was a sensible admirer of that excellent Symbol. He believed in it as it is explained by the school of Dr. Doddridge. His favorite theologian was Doddridge. No uninspired treatise was he wont to name with such hearty praise as that author's *Rise and Progress of Religion*; and every day, at family prayer, he read aloud the same author's *Paraphrase of the New Testament*. His most intimate counsellor was Dr. Pearson; his bosom friend was Dr. Tappan, two Cambridge Professors, both of whom were attached to the school of Doddridge more than to that of any other man.<sup>1</sup> We do not deny that he chose as one of his Academy Trustees the strong Arminian Dr. Symmes; we affirm, however, that he was far from adopting the creed of Dr. Symmes, or of any Arminian on his Board of Trust. Twenty-three years after he had written the Constitution of the Academy, he gave to its Trustees five thousand dollars for the general circulation of Bibles, Testaments, and Psalters, Doddridge's Address, etc., the Assembly's Shorter Catechism, Watts's Divine Songs, Hemmenway's Discourse to Children, Doddridge's *Rise and Progress*, etc., Doddridge's *Sermons on Education*, Law's *Serious Call*, Mason's *Treatise on Self-Knowledge*, Henry's Discourse concerning Meekness, and Orton's Discourse to the Aged. These books are indices of Mr. Phillips's life-long theological tendencies. But in his Constitution he did not mention a single one of them. He studied to exalt the Bible above all uninspired volumes, and he specified its cardinal doctrines in such cautious and unambiguous words, as command at once the assent and sympathy of all evangelical schools. "And," says this far-seeing projector of the Academy, "in order to prevent the smallest per-

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<sup>1</sup> Judge Phillips was also a devoted friend of Dr. Dwight, and sympathized with the President's religious views. For Dr. Dwight's opinion of Judge Phillips, see Mr. Taylor's Memoir, pp. 322—324.

version of the true intent of this Foundation, it is again declared that the *first* and *principal* object of this Institution is the promotion of true Piety and Virtue.<sup>1</sup>

By no means, however, did this practical Christian limit his educational zeal to his own semi-collegiate School, or to the other Institutions planned in imitation of his own. "His interest in the common schools of his native town could scarcely have been greater, if each one had been sustained at his own cost, as his personal enterprise." In his last Will, he made a generous provision for their benefit. For twenty years, he was a member of the Board of Overseers of Harvard College. "It was a rare thing," says Dr. Eliot, "to find him absent from the Board. He was often on Committees, and improved the opportunities to render essential services to the place of his education." "The Provincial Congress, in 1778, directed the removal of the College Library and apparatus, from Cambridge to Andover, under Mr. Phillips's supervision. In the year 1793, says Mr. Taylor, "the University conferred upon him the honorary degree of Doctor of Laws, as a just tribute to his various public services and to his zeal in promoting the cause of learning through so many years, and in such a variety of forms: an honor which, at that day, was enjoyed by but few among all the eminent Alumni of the College."<sup>2</sup> Of the American Academy of Arts and Sciences he was one of the prominent members named in the Act of Incorporation, and he was the intimate associate of the literati connected with that Academy, with the University, and with the Government of the Commonwealth.

More than two years after the death of Judge Phillips, Professor Pearson delivered a Lecture at Harvard College, on occasion of the death of President Willard. In this Lecture, the Professor alludes to Gov. Bowdoin, Gov. Hancock, Gov. Sumner, Judge Lowell, Prof. Wigglesworth, Prof. Tappan, Dr. Clark, Dr. Belknap, Dr. Thacher, Dr. Howard, as having recently been called from their impor-

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<sup>1</sup> Memoir, p. 208.

<sup>2</sup> Ibid. p. 190.

tant connection with the University, to the eternal world. He makes the following allusion to his friend Phillips as one of the select circle :

“ May I be indulged in calling to your grateful recollection a Benefactor of this Institution, whose greater distance lessened not his zeal, nor his activity in its service? Not because he was my friend; but because he was the friend of letters, of science, of virtue, of religion, of this University, of all literary Institutions, of all good Societies of men. Those who knew him, have already anticipated the name of Phillips. Endued with uncommon sagacity, tenacious memory, sound judgment, and persevering zeal; talents also, which in him were improved by correct education and knowledge of the world, this extraordinary man was admirably calculated for supporting the various important characters, he so honorably and through so many successive years sustained in the Legislature of this State; in all which his inviolable integrity, indefatigable exertions, impressive eloquence, and true patriotism gained him the unlimited confidence of his Constituents, and unequalled influence in the public counsels. Of his liberality and well directed charity no better proof can be given, than the two important Academies in this and a neighboring State, both which owe their existence to his inspiring genius and disinterested benevolence. These Institutions however, engrossed not his whole care. Other Academies, and the town Schools through the Commonwealth, engaged his attention, and were benefited by his exertions; Bowdoin and Dartmouth Colleges shared largely in his labors and patronage. But it was for this University, in which he was educated, that his thoughts, his time, his energies, and his prayers were principally employed, from the day of his matriculation to the day of his death. In all the important interests of this College he took an active and zealous part” and all his political influence was devoted to “multiplying the advantages, increasing the funds, and extending the usefulness of this Institution. His last journey to the Capital, and this in so low a state of health as would have confined most other men to their chambers, if not to their beds, was made to render a service to this College. Oh how rare is such a character! How great the loss of such a man!”<sup>1</sup>

From the sombre childhood, and the delicate health of Gov. Phillips, it might have been surmised that his Academical labors would absorb the entire energy of his life. But let us open the political chapter of his Memoir. When Samuel was a child of but three years, his friends were intensely interested in the defeat of Braddock, the capture of

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<sup>1</sup> Pages 8 and 9 of Dr. Pearson's Lecture.

Nova Scotia, the repulse of Baron Dieskau at Lake George. The sanguinary battles of the French war, were the themes of his earliest nursery tales. The Stamp Act was passed in January 1765, when the studious boy was about to enter the Byfield Academy. Before he had united himself with Harvard College, the College had become, according to President Willard, "the parent and nurse" of the Revolution. The Legislature of the Commonwealth, refusing to sit in presence of the King's troops at Boston, adjourned to Cambridge, and their presence heightened the political excitement of the Collegians. The eminent services of the Quincys and the Phillipses in exciting the revolution, inflamed still more the patriotic ardor of their youthful kinsman, and therefore, in two years after his graduation, we find him in civil office. It was a self-denial to him, but he deemed it a religious obligation to sacrifice his books to his country. At the age of twenty-one he was elected Town Clerk and Town Treasurer by his fellow-citizens, who were careful to promote none but sterling patriots, and at the age of twenty-three, he was chosen a member of the Provincial Congress. He met with that Congress at Watertown "in sight of his venerable ancestor's grave," only a few miles from "the Head quarters of the army at Cambridge," having for his companions Samuel Adams, John Hancock, and men of kindred spirit. During the four protracted sessions of this Congress, he was twice on committees for conference with Gen. Washington, and very often on other and graver committees, for which older men would ordinarily have been selected. "He soon came to be regarded as one of the best speakers in the House;" "his speeches," says Knapp, "were clear, concise, logical, direct and nervous; but he made no effort to amuse the fancy, and never sacrificed anything to mere rhetoric."<sup>1</sup>

At the age of twenty-four, deploring the misfortunes of the American army, in consequence of the scarcity of powder, he erected a powder mill at great expense in Andover.

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<sup>1</sup> See Memoir, pp. 61, 62. See also Knapp's *Marshall Soult's Journal*, pp. 103, 104.

He did this with the concurrence and coöperation of the Congress at Watertown. Invalid as he had been, educated in affluence and comparative delicacy, a student by nature, he clothed himself with his farmer's frock, worked from morning till night in the construction of the mill, and sometimes plunged into the business of manufacturing the powder; his discolored hands and face stimulating his townsmen to the most patriotic exertions. From the midst of these toils, he was summoned once and again to the sessions of the Provincial Congress, or of its Committees, over several of which, he presided as Chairman. During all this time, he was privately and diligently investigating the structure of institutions of learning.

He was a cautious as well as enterprising man, and therefore always retained the popular confidence which he had once secured. His fellow citizens, impressed by his gravity and skill in the Provincial Congress, elected him "as one of the four delegates from Andover to the Constitutional Convention, which commenced its sessions in Cambridge, Sept. 1, 1789. " Here he was associated with John Adams, Samuel Adams, John Hancock, James Bowdoin, Levi Lincoln, Sen., John Lowell, Theophilus Parsons, John Pickering, Robert Treat Paine, Caleb Strong, and other Revolutionary patriots. Although only twenty-seven years of age, he was chosen by the Convention a member of their Committee to prepare "a Frame of a Constitution and Declaration of Rights." The two Adamses, Bowdoin, Parsons, and Paine, were among his associates on this important committee. He gained the full confidence of the Convention by his radical and comprehensive inquiry into the principles on which a Constitution should be formed. The results of this Convention instructed the whole country in regard to its future form of government. The foresight, the reach of mind, "the round-about sense," manifested by young Phillips in forming the new Constitution, made him well nigh indispensable in the administering of it. Therefore, in 1780, when but twenty-eight years old, he was elected to the Massachusetts Senate at the first popular election under the new

Plan of Government. The illustrious Samuel Adams was President of the Senate from 1780 until 1785. Then our youthful civilian, just thirty years younger than Mr. Adams, was elected to his place ; and, for fifteen years, at a period, says President Quincy, " when statesmen were not made of every sort of wood," Mr. Phillips was usually chosen to this, then exalted, office by a unanimous vote. His calmness, firmness, self-possession, and gentlemanly address, made him a general favorite in the senatorial chair. " Though there were, every year," says Mr. Taylor, " much older men than he on the floor, he was for many years officially the senior member, and was regarded as the father of the Senate, having more personal consideration than any other, in addition to the authority of his position."<sup>1</sup>

As his senatorial career was beneficial to our infant Commonwealth, so was his contemporaneous judicial course. He was an ethical philosopher. His writings abound with sage maxims. He was made for the bench of justice. Solomon's Book of Proverbs, which are " law and equity," was his delight through life. Accordingly, when twenty-nine years of age, he was appointed, by Gov. John Hancock and his Council, one of the Justices of the Court of Common Pleas for the County of Essex. Benjamin Greenleaf, Samuel Holton, and John Pickering were his eminent associates. This was a laborious office, for this was a " model Court ;" and in it, says Prof. Tappan, Judge Phillips's " ability and integrity, his patient, candid, and diligent attention were universally approved." He held the station from 1781 to 1798, more than sixteen years ; devoting three or four months of each year to the sessions of the Court. During this whole period, he was absent from his seat on the bench in only two cases, when his public offices called him to distant spheres of toil. This is the more remarkable, as he was, during the larger part of the time, a State Senator, and very often a Referee on perplexing questions of business.

A memorable interruption of his regular duties occurred in March, 1787. Then the Legislature of the Common-

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<sup>1</sup> Memoir, pp. 88, 89.

wealth appointed a Special Commission for treating with the insurgents in the so-called "Shays' Rebellion." The work to be done was critical and delicate. General Lincoln, Judge Phillips, and Samuel Allyne Otis, were the three Commissioners selected for the responsible trust. Such were the temper, dignity, acuteness, prudence, and benevolence exhibited by Judge Phillips, in this arduous office, that many of his fellow citizens became impatient to elevate him still higher in civil rank. It was not, however, until 1801 that he was chosen Lieut. Governor of the State, his friend and admirer Caleb Strong being the Chief Magistrate. In this office he retained the confidence of the people until his untimely death.

In the graphic descriptions which Mr. Taylor has given of Governor Phillips's Academical, Senatorial, and Judicial career, we feel, successively, that each one of these different spheres of duty must have monopolized the industrious invalid. The volume leads us through winding paths of a garden which affords us some agreeable surprise at every turn. We are amazed by its narrative of our patriot's labors at home. "In every pursuit," says Knapp, "he was distinguished by promptness, punctuality, and practical good sense; and his short life by order, exactness, and method, was filled up with incredible attentions to business."<sup>1</sup> For twenty years (from 1776 to 1796) he owned and superintended a powder-mill. During a large portion of this time, he owned and conducted a grist-mill, a saw-mill, and a paper-mill, on the Shawshin. During the same period, though a Senator and Judge, he had the charge of two stores, one of them near his own Mansion, the other at a distance of four miles from it. All the while, he was an extensive and an excellent farmer, possessing large tracts of land in Andover, and of wild land in Maine and New Hampshire. Over all these branches of business his care was minute. Pres. Quincy, in his admirable letter to Mr. Taylor, says :

"In his capacity for business, there was, as it were, an universality or ubiquity." "Difficulties did not repress his ardor, nor dangers deter.

<sup>1</sup> Marshall Soult's Journal, p. 103.

Boston and Andover were the chief seats of his labors. The business of one sometimes interfered with that of the other. In such cases, no obstacle to him was formidable. It was not uncommon for him to leave Boston at sunset and travel to Andover, a distance of twenty-two miles, on horseback, and sometimes not reaching home until midnight. On one occasion falling asleep, his horse took a wrong path in passing through woods, and he became lost in them, and reached home not until nearly morning. At another time, his horse fell in the dark: a broken leg and three weeks' detention at a friend's house in Medford, were the consequence. His friends remonstrated, on these occasions, at his imprudence. But it was his nature to be unmindful of everything but his duty."

His caution, foresight, energy, and indomitable perseverance in secular business, resulted in a constantly augmenting wealth. Although his charities to the poor were habitual, and his generous table was ever spread for the learned and honored of the land, yet he left an estate appraised at a hundred and fifty thousand dollars. Let it not be imagined, that his iron habits of order and industry lessened his attractiveness in his domestic circle. His Memoir presents to us beautiful pictures of the householder setting out, with his own hand, the elms yet flourishing before his Mansion; of the husband, thoughtful in providing the best servants for his queenly wife; of the father, watching over the literary progress and the winning graces of his elder son, weeping for joy at the school declamation of his younger child, or trembling and sobbing over that child's untimely grave, and, for years afterward, preserving undisturbed the room of the departed one, his clothes and books, the little slate, the half-burned candle; the musical instruments, all kept as they were left, mementoes of the tenderly cherished boy. A truly great man is found out by his neighbors; and on the Sabbath, or at other festivals, as this loving and beloved citizen passed to and from the church, his townsmen were eager to greet him with bows, and he was so punctilious in returning their courtesies, that he rode "with his hat off half of the time, from the church door to his own."

And the religious character of this many-sided man — we will not essay to describe it; for it was the crowning beauty of his life, and cannot be understood without comparing ev-

ery part with every other part of his variegated career. Piety was his habit. His life was an act of devotion. At one time we are touched by his elegiac strains, as he bemoans his transgression. At another time, we are humbled by his midnight sighings over his imagined uselessness in the world. At three o'clock, on a new-year's morning, we find him writing an elaborate letter to his son, then an alumnus of Harvard College, and sending the letter by an early express, in order to induce that honored young man to spend the day in secret fasting, humiliation, and prayer. The tenacity with which he cherished his religious principles, amid scenes adapted to allure him away from a strict religious life, was a result as well as cause of a punctilious regularity in his devotional exercises. While a youth at Byfield Academy, he began his Christian course. While a member of Harvard College, he united with the church of Dr. Symmes at Andover. Amid all the temptations of his Academic and Collegiate years; and afterward, amid the turmoils of the Revolution, the absorbing intercourse of his associate Judges and Senators, the intense excitement of the controversy between the Federalists of whom he was a leader, and the Democrats whom he steadfastly opposed, he persevered in his habits of devout meditation and prayer. In one of the last letters which he ever wrote, he thus addresses his son, on the duty of family worship :

“Order in our arrangements, so essential for every other purpose, is particularly so to prevent disappointment or embarrassment here. Until the close of life, or very near it, my honored parents devoted their first attention, after the family had risen, to this duty : and always rose at an early hour when they were well. But if no opportunity offered before, the family were generally collected together immediately after breakfast, and it is easier to retain, than to collect them after they are dispersed. It is, however, far better to perform the duty with a small portion of the family, when more cannot be obtained, than to omit it. If people are waiting on business, they will think it as reasonable to allow a little time to pay your acknowledgments to your Maker, as for refreshing your nature. If they do not, it is no matter how little concern you have with such characters. If the duty or the refreshment must be omitted, is it not far safest to deny ourselves, at least curtail, the latter? Sometimes persons in waiting have been invited to join in this devotion, and have

been glad of the opportunity; and whether they join or not, who can tell what blessed effects may result from the example!

"The presence of visitors, particularly those of respectability in the view of the world, and especially if they were disposed to think lightly of the duty, has sometimes, in the earlier part of my life, put my fortitude to the trial;—but that awful denunciation of our Saviour in the 38th verse of the 8th chapter of Mark, 'Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels,' has caused me to shudder at the thought of being restrained by the fear of man."<sup>1</sup>

In the early part of the eighteenth century, his grandfather, the predecessor of Dr. Justin Edwards in the ministry at Andover, preached several discourses against "Sabbath sins," as more injurious and more perilous than iniquities on any common day. He often rebuked the habit of loitering at the church doors, and indulging in secular conversation during the interim between the forenoon and afternoon services. The following extracts are specimens of his zeal for the Lord's day:

"O let our young men, who have begun to walk in that good way of meeting together to worship God on Sabbath *evenings*, continue in this practice." "I have once and again advised, and do continue to advise you, to spend [the Sabbath-day evening] in some one religious exercise or other, or in a variety of such exercises." "It seems to me that the only wise God, who has a meaning in all his dispensations, has, by ordering the earthquake [which took place Oct. 29, 1727] the first and most amazing shocks of it, to be on the Sabbath night, intimated to us his indignation against the land for profaning his holy Sabbaths, and also for misspending the Sabbath evening; for, alas! there is too much reason to think that to be a true saying, if we take the land in general, namely, That there is more sin committed on the Sabbath evening than on any evening of all the week beside, and especially by young people. O! understand his meaning, and take warning!"

These are remarkable words uttered in 1727, when the evening of the first day was not regarded by our churches as a part of the Christian Sabbath, and when evening meetings were so generally unknown or disapproved. But these and similar words illustrate the strictness with

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<sup>1</sup> Memoir, pp. 291, 292.

which the ancestors of Judge Phillips enforced all moral duties, and especially those which tended to deepen the impressions of the Sanctuary. The Judge imitated, but in his own thoughtful way, the godly example of his progenitors. In his zeal for the observance of the Sabbath, as in other particulars, he reminds us of Sir Matthew Hale. Every Sabbath noon, during the intermission of the church services, this farmer, merchant, senator, judge, Governor, was in the habit of reading some treatise on practical religion, to the worshippers who could not return to their homes; he continued this exercise after his declining health had rendered it oppressive to him, and on his death-bed he earnestly requested that his survivors would persevere in the duty thus begun by himself. In all his outward observances, he remembered with a filial piety, the exemplary life of his father, and not seldom did he breathe out such words as the following, which were among the last utterances ever penned by him :

“ Who can tell how many blessings the prayers of our pious ancestors have procured for their descendants! Let us, my dear son, be equally faithful even unto death, to our God, to ourselves, and to those who shall be born after us. Greatly aggravated will be our condemnation, if we should degenerate with such examples before us. Should we ever be left to such a woful defection, (which God forbid!) what reason will our posterity have to upbraid us therefor!”<sup>1</sup>

With all his caution, he was, and was considered to be, a “ Progressive ” in the church. His reverend ancestors had been such before him. “ Thus, as early as the year 1788, we find him elaborately discussing with his uncle at Exeter, the question whether ‘ the interests of religion and the general good might not be advanced, by removing gentlemen of the clergy from places of less to those of greater consequence in particular cases.’ ”<sup>2</sup> “ When a council was convened in 1792 at Newbury, in the case of his friend Dr. Tappan’s call from that church to the Professorship of Divinity at Cambridge, he attended as dele-

<sup>1</sup> Memoir, p. 293.

<sup>2</sup> Ibid. pp. 295, 296.

gate with his pastor, and assisted in adjusting the very delicate questions which were mooted."<sup>1</sup> He was careful not to open the door of innovation further than necessary to introduce improvements, but his mind was fertile in the suggestion of new plans for doing good. As in his early life he had instituted measures which were connected ultimately with the originating of the American Education Society, so in the last year of his life did he devise a scheme which had an obvious influence in the establishment of the New England Tract Society; both of these Societies being afterward formed under the shadow of his own elms at Andover. Such was his grave and didactic style of conversation, that aged Christians prized his intimacy and counsel, yet in an eminent degree was he the friend of the children. "I have travelled with him," says the now venerable Quincy, "from Boston to Andover alone, then a journey of the chief part of a day; his discourse, adapted to a boy as I was then, was full of sweetness and instruction." "I cannot, in language, do justice to the interest and affection with which, on these occasions, he excited the young mind." "His love of the young was intense. He delighted in the poetry of Watts, which he seemed to have, all of it, by heart, so readily and appositely he introduced it in conversation, accompanied by a never ceasing flow of wise maxims, given not with an air of authority, but as the natural outpouring of a good and kind heart."<sup>2</sup>

But we will do no further wrong to Mr. Taylor's Memoir, by attempting to transfer to these pages his graphic portraiture of Judge Phillips's consistent, stable, energetic and tender piety. We must leave the best part of the Biography untouched.

Our readers will anticipate that a life so overtasked with labor, was prematurely closed. On the tenth of February, 1802, the good man died, aged fifty years and five days. He had been afflicted with a chronic asthma, which terminated in a pulmonary consumption. On the eleventh of

<sup>1</sup> Memoir, p. 296.

<sup>2</sup> Ibid. p. 326.

February, his friend, Governor Strong, in an appropriate message, announced the decease to the Legislature then sitting in Boston. On the fifteenth, appropriate solemnities were held both in Boston and Andover.

In Boston, "the members of the Legislature moved in procession to the old brick meeting-house, where the Rev. Dr. Baldwin, Chaplain of the House, delivered a very pertinent and pathetic discourse from John i. 47, 'Behold an Israelite indeed, in whom is no guile.' The Rev. Dr. Thacher, Chaplain of the Senate, concluded the solemnity with prayer. At two o'clock, all the bells in town commenced tolling, and continued until four o'clock, during which time minute guns were discharged by Captain Johnson's company.

"At Andover the remains of the deceased were entombed with those demonstrations of esteem, respect, and affection, which his singular worth demanded." "At the meeting-house, a select choir of singers performed an anthem. The throne of grace was pertinently and fervently addressed by the Rev. Mr. French, whose fast flowing tears testified his sincere grief for the loss of his most excellent parishioner and beloved friend. The Rev. Dr. Tappan delivered an affecting discourse from the words, — 'Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men;' in which he delineated in just and glowing colors the character of the illustrious deceased Christian, Patron of Science, and Patriot. An anthem suitable to the solemn occasion closed the service. His Excellency Governor Gilman, and other eminent characters from New Hampshire, paid a just tribute to departed worth, piety, and patriotism, by attending the funeral rites of this highly venerated and esteemed magistrate.

"The Committee of the Legislature omitted to recommend any military escort on the occasion, in consequence of the earnest request of the deceased, expressed a few days before his death, he being apprehensive that the health of his fellow-citizens at this season of the year might be affected by the service."<sup>1</sup>

We recently looked upon Judge Phillips's coffin, honored with the armorial bearings of the Commonwealth, and lying in his family tomb, within a few inches from the remains of his grandfather, the Andover divine. Not many years ago, the old inscription having been effaced, the name of PHILLIPS was carved upon the granite slab covering the tomb. But a few years hence, this new inscription will be obliterated, and a newer will take its place. Still, he has one monument

<sup>1</sup> Boston Centinel, quoted by Mr. Taylor, pp. 318, 319.

that time will never wear away. His epitaph is written upon the Institution which he reared, and which stands as his enduring memorial. Other men have been ambitious of a posthumous fame. He was willing to lose renown, and has therefore attained it. Not less than five thousand men have carried into the learned professions an impress from his mind. He will enstamp his influence on thousands yet to be educated in one or another of the schools which he started into life. His deeds form an instructive commentary on the uses of wealth. Had he died a merely rich man, the letters which compose his name might still have been seen. But now, the man himself is known and loved; his example is a stimulus to enterprise, and every College in New England has reason to rejoice in his abiding influence. Some men have been careful to write the inscription to be placed upon their own tomb-stones. But his is a living inscription, that flourishes and grows broader and higher in the augmenting multitude who enjoy his charities and distribute the fruits of them among the churches of our land. There is no way in which a man of wealth can be so certain of a beneficent life through succeeding ages, as in the endowment of a Christian school; for a school has, in itself, an element of power; and a Christian school retains, augments, and diffuses the influence which it has once acquired.

The history of Judge Phillips affords a vivid illustration of our "social liabilities." The firm and stern moral principle of his ancestors, remained a blessing to the third and fourth generation of their descendants, and will continue to enrich them. Those old Puritan divines made a strong impression upon their contemporaries, and it is not effaced by the friction of succeeding ages. But influence works upward as well as downward, backward as well as forward. The iniquities of children are visited upon their fathers, as well as the iniquities of fathers upon their children. So the virtues of descendants are an honor to their ancestors, as well as the virtues of ancestors are an ornament to their posterity. There were other pastors in the New World, as estimable as the second pastor of Rowley. But some of them had no children, and are forgotten. Many

women were in New England, as goodly as Sarah Appleton, whose sermon was preached by her grandson ; but she was the mother of the Salem goldsmith, and from him has come a long line of men more precious than rubies. The rich life of Gov. Phillips has incited the recipients of his charities to inquire for his ancestors, to commemorate their virtue, and give them a fitting place among the benefactors of the world. Without such a race of descendants, those noble men and women might have carried into the grave with them much of that historic life, which is to be embalmed in the reverence of a coming age.

We close this notice with an expression of our earnest hope, that statesmen, jurists, and clergymen, men of wealth and men of popular influence, young men who need a lesson on the value of time, and the worth of a well balanced mind and heart, will peruse this Memoir of a Christian whose character, unlike that of many exalted personages, "*will bear examining.*" The volume, which we have read in its unbound sheets, is beautifully printed by the Congregational Board of Publication, and is enriched with costly engravings. We had previously studied with some care, the life and labors of Judge Phillips, and when we learned, to our surprise, that the plan of his Memoir had been matured, and the materials of it accumulated by Mr. Taylor, we were solicitous to ascertain how far the results of his larger investigation corresponded with our ideal. He constructed and arranged the Biography without consulting a single individual, and he wrote the entire volume without the knowledge of more than one or two individuals, concerned in the Institutions at Andover. Yet his careful mind has arrived at conclusions, some of which are new to us, but all of which we have ample reason to believe are accurate. His own still and solitary investigation has made him an independent witness to various important truths, involved in the deeds of one who died before his biographer was born. Voltaire once remarked: "I write history to be read, not to be believed." Mr. Taylor writes designing and deserving to be believed; for he

goes forward with an enthusiasm in the truth as well as with an affectionate reverence for his subject. He is no partisan. He is free from sinister aims. His spirit is eminently candid. His words are sincere. He has the mind of an historian. The community will pay him a debt of gratitude for thus inaugurating the historic era of the Schools at Andover; and will insist that his honest pen continue what it has so worthily begun. He has had access which no other man has had, to sources of information invaluable for the historian of these Schools. He is daily conversant with such facts illustrating the intent and reach of the Phillipses and their compeers, as make their biography not so much a production of his mind, as a growth within it. The record of his impressions concerning them, will be an impartial memento of virtues, which posterity ought not to let die.

## ARTICLE VIII.

## THEOLOGICAL AND LITERARY INTELLIGENCE.

## GERMANY.

The following are the most important of the recent Theological Publications in Germany:—

Hävernick's Introduction to the Old Testament, Historical and Critical. First Part. 2d Abtheilung.

Fifth Edition of De Wette's Commentary on the Psalms. Edited by Dr. Gustav. Baur, Prof. at Giessen.

Commentary on Ecclesiastes. A Contribution to the Study of the Old Testament. By Dr. L. von Essen.

Commentary on Malachi; with Introduction and Text. By L. Reinke.  
Meyer's Commentary on the New Testament. Sixth Part. Containing Second Epistle to the Corinthians.

The Apostle John's Doctrine of the Logos, in its Nature and Origin, historically and critically discussed. By Dr. J. Bucher.

A Saxon Harmony of the Gospels; from the Ninth Century. Translated by G. Rapp.

The Question of the Gospels in its Present State. By Dr. C. H. Weisse.  
The Dogma of Election by Grace; with an Exposition of the Ninth, Tenth, and Eleventh Chapters of Romans. By E. W. Krummacher.

Melanchthon's *Loci Præcipui Theologici*. From the Edition of 1559.