

have been long known and appreciated. This is not the place to give his life, or his eulogy, which has already been done in a most satisfactory manner. But there is one trait of his writings and his character which it is proper I should notice. Though devoting himself chiefly to classical and biblical literature, yet his active and scrutinizing mind was not satisfied till he had mastered the leading principles of almost all branches of learning; and he kept his eye open to the progress of secular as well as sacred literature and philosophy. His accurate judgment appreciated full well the importance of bringing all branches of human learning into harmony; for he well knew that there can be no real discrepancy between one kind of truth and another. Hence, when philosophy and revelation were in apparent collision, he knew that the one, or the other, or both, were not fully understood; and therefore he welcomed every new ray of light which literature and science, history and observation, might cast upon the Bible, and the Bible might cast upon philosophy. In a word, he had those enlarged and liberal views, in regard to the relations and mutual duties of the theologian and the philosopher, which made him, in this respect, a model man. From those narrow views and prejudices — the *odium theologicum* — which too often result from exclusive attention to one department of knowledge; he was remarkably free. He never substituted denunciation for argument; not because he was indifferent to the truth, but because he had so much confidence in its naked power and ultimate triumph. It is such men who are wanted in the ranks of theology, to command the respect of philosophers and the confidence of Christians. O Andover! how deep the wound inflicted upon thee in his removal!

“Hei mihi! quantum
Præsidium, Ausonia, et quantum tu perdis, Iule!”