

**"A NATION'S RIGHT TO WORSHIP  
GOD.": AN ADDRESS BEFORE THE  
AMERICAN WHIP AND  
PHILOSOPHIC SOCIETIES OF THE  
COLLEGE OF NEW JERSEY**

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"A NATION'S RIGHT TO WORSHIP GOD."

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AN ADDRESS

BEFORE THE

American Whig and Clionophic Societies

OF THE

COLLEGE OF NEW JERSEY.

DELIVERED JUNE 26th. 1859.

BY THE REV. J. H. M<sup>c</sup>ILVAINE, D. D.

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WHIG HALL,  
June 28th, 1859.

Extract from the minutes of the American Whig Society :

"RESOLVED, That the thanks of this Society be tendered to the Rev. J. H. McIlvaine, D. D., for his able and eloquent address delivered to-day, and that a copy be requested for publication."

June 28th, 1859.

H. C. CAMERON,  
WM. G. UPSON,  
HENRY GOLDTHWAITE, } Com.

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Extract from the minutes of the Annual Meeting of the Cliosophie Society,  
June 28th, 1859 :

RESOLVED, That the thanks of this Society be presented to the Rev. Joshua H. McIlvaine, D. D., for the eloquent and instructive Address this day delivered before the Literary Societies of the College, and that a Committee be appointed to unite with a similar Committee of the American Whig Society, in requesting a copy of the Address for publication.

JOHN T. DUFFIELD,  
E. R. CRAVEN,  
H. E. RUSSELL.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and government operations. The text highlights that without reliable records, it becomes difficult to track the flow of funds, assess performance, and identify areas for improvement.

2. The second part of the document focuses on the role of technology in enhancing record-keeping and data management. It notes that modern digital tools and software solutions can significantly reduce the risk of human error and improve the efficiency of data collection and storage. The text suggests that investing in robust IT infrastructure is a key strategy for organizations looking to optimize their record-keeping processes and ensure long-term data integrity.

3. The third part of the document addresses the challenges associated with data security and privacy. It stresses that as the volume of data increases, the risk of unauthorized access and data breaches also grows. The text provides guidance on implementing strong security protocols, such as encryption and access controls, to protect sensitive information. It also mentions the importance of regular security audits and employee training to maintain a high level of data protection.

4. The fourth part of the document discusses the importance of data backup and recovery strategies. It explains that having a reliable backup system is crucial to prevent data loss in the event of a disaster or system failure. The text recommends implementing a comprehensive backup schedule and testing recovery procedures to ensure that data can be restored quickly and accurately when needed.

5. The fifth part of the document concludes by summarizing the key points and reiterating the overall goal of achieving efficient and secure record-keeping. It encourages organizations to adopt a proactive approach to data management, continuously evaluating and improving their processes to stay ahead of emerging challenges and opportunities.



## ADDRESS.

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GENTLEMEN OF THE PHILOSOPHIC AND AMERICAN WHIG SOCIETIES:—

I shall have the honour to discourse before you to-day of the principles and laws of social progress; and of these, in the endeavor to elucidate THE RELATIONS BETWEEN CIVIL GOVERNMENT AND RELIGION, UNDER AMERICAN INSTITUTIONS. There are grave questions connected with this subject, which I am persuaded must soon be re-opened in this country, and come to engage the most earnest thinking of our time. With no affectation of modesty, I must be allowed to express my deep regret, that the discussion of these has not fallen on the present occasion into other and abler hands.

Let us observe, then, at the outset, that a certain faith and hope of human progress are interwoven with the very fibres of parental affection. We find it easy to persuade ourselves that our children will reflect honour upon us; and that we shall be comforted, with respect to our own errors and failures in life, by their successes and happiness. On a certain occasion, a good and wise father called his son into his presence, on the day he came of age, and said, "My son, you are no longer a child; you are now a man. From this time you have no master but God. God and your country now call you to liberty and

to duty. I wish you to remember, my son, that it was ever the aim of your father to be a man, to act a man's part in life; and that his honour is now committed into your hands. You will not betray, nor tarnish it." That was all he said to the young man, but as he turned away, with a tear of parental hope and pride, he softly added, "It is an honest lad; the boy will not discredit his name; he will do *better* than his father has done."

A single generalization from this fact gives us the faith and hope of the human heart in that physical, mental, and moral development of the race, which we call by the name of social or historical progress. This faith we hold to be indestructible. It is true, indeed, as every thinking man must be well aware, that much of what is called by the name of progress is miscalled. If the destinies of humanity were in the hands of many who vociferate this word, but who are only camp-followers to the army, intent on plunder, no victory could ever be gained, organized society would soon be dissolved, and the world engulfed in perdition. Notwithstanding, from the times of the Hebrew prophets, in whose glowing predictions it finds its most sublime utterances, this has ever been the faith and hope of all the great and good of mankind. It is, indeed, the light of human life, without which life itself would be intolerable. We cannot believe in a permanently retrograde movement. No, the deep and fervent aspirations of our hearts, and the faithful striving of our hands, are not doomed to end in disappointment. The succeeding do enter into the labours, and profit by the experience, of preceding generations. Human reason is a nobler endowment than the instinct of the beaver.

A little attention, however, to the phenomena of history reveals the striking fact, that this progress is never in a direct line, but in a zig-zag movement, like that of a ship beating to windward; which may well illustrate the actual condition of our fallen humanity. From the social evils of a given system of philosophy, or prevailing solu-

tion of the great problems of life, a reaction sets in, under the influence of which the course of human thought shoots far over into the opposite extreme. When the evils of this extreme begin to make themselves extensively felt, and others, more grievous, are threatening us, like "breakers ahead," a similar reaction takes place; again the word is passed, "About ship! helm hard down!" when we come up into the wind, and if we do not miss stays, and fall off upon rocks or quicksands, we go about, and lie over on the other tack. But head as close to the wind as we possibly can, we soon find ourselves, not indeed in the same, but in a similar extreme to the first. In the meantime a certain progress has been achieved, yet by no means so great as he imagines, who watches only the motion of the vessel through the water, but does not lift his eyes to the guiding constellations of heaven.

Sometimes, where the wind is dead ahead, and the channel very narrow, as in France for the last hundred years, these courses are very short. There we have the apotheosis of despotism under Louis XIV., the experience of the evils of that extreme, the subsequent reaction, and the subversion of that ancient and renowned monarchy. Next the opposite extreme of Jacobinism, the Reign of Terror, the reaction, and the consequent overthrow of the first Republic. Following this we have the military throne of the first Napoleon, under whom the course of national thought ran on in the same direction, through the sorrows of France depopulated by incessant wars, and of Paris occupied by the allied armies, reaching at length the extreme point of the restoration of the ancient dynasty, with most of its obsolete traditions. Hence, again, a similar reaction towards republicanism, stretching through the second expulsion of the Bourbons, and the reign of the Citizen King, to the provisional government, and the second Republic. And yet, again, a reaction set in against this movement, not so much, as it would seem, because of any extremes which