

# SERMONS

ON

VARIOUS SUBJECTS,

BY

THE LATE HENRY KOLLOCK, D. D.

WITH

A MEMOIR

OF

THE LIFE OF THE AUTHOR.

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IN FOUR VOLUMES.

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VOLUME I.

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SAVANNAH:

PUBLISHED BY S. C. AND I. SCHENCK.

.....  
1822.

*Southern District of New-York, ss.*

**B**E IT REMEMBERED, That on the thirteenth day of November, in the forty-sixth year of the Independence of the United States of America, S. C. & J. SCHENCK, of Savannah, Georgia, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words and figures following, to wit:

“Sermons on various subjects, by the late Henry Kollock, D D. With a Memoir of the Life of the Author. In four volumes Volume I”

In conformity to the Act of the Congress of the United States, entitled “An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned” And also to an Act, entitled “an Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JAMES DILL,  
*Clerk of the Southern District of New-York.*



REV. HENRY KOLLOCK, D.D.

*Two thirds of Dr. Kollock's signature*

Henry Kollock

Engraved by J. B. Longacre from a portrait by Douglass

TO THE  
INDEPENDENT PRESBYTERIAN CONGREGATION

OF  
SAVANNAH,

THE FOLLOWING

MEMOIR AND SERMONS

OF  
THEIR LATE BELOVED PASTOR,

*ARE RESPECTFULLY DEDICATED,*

BY THEIR SINCERE FRIEND,

THE EDITOR.

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MEMOIR OF THE LIFE

OF THE

*REV. DR. HENRY KOLLOCK.*

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## MEMOIR, &c.



IN reading the writings of men of genius and learning, our curiosity is often excited to know the history of their lives, and to mark the incidents which are worthy of imitation. We read with warmer interest the sermons of a distinguished minister of Christ, when accompanied with an account of his life, and a delineation of his character; when we see the particular instances of his usefulness; when we behold him in the interesting walks of retirement, and contemplate the social virtues that adorn his life. But it is not entertainment alone that we derive from the biography of those who have been eminent for learning and piety; we may gain much instruction by contemplating their numerous excellences and successful labours. What we are obliged to admire and respect, we are ever prone to imitate.

HENRY KOLLOCK was born at New-Providence, in New-Jersey, whither his parents had retired during the distresses of the revolutionary war. They had previously resided at Elizabeth-Town; but when the enemy was approaching, they feared those acts of wanton cruelty which had been perpetrated in other places, and thought it prudent to retire for safety to this little village. Here the subject of these memoirs was born on the 14th day of December, 1778. He was the eldest of ten

children, eight of whom survive him. On the return of his parents to Elizabeth-Town, he at an early age commenced the study of the learned languages under able and excellent instructors, with whom he enjoyed every opportunity of advancing in knowledge and virtue. The years of his infancy and childhood were distinguished by intimations of a superior mind ; by a natural curiosity and thirst for knowledge, which his friends hailed as the presages of his future eminence. So completely was his mind absorbed by the pursuit of knowledge, so close and unwearied was his application to his books, that, at a very early period, he impaired his health and endangered his life. Often were his parents obliged to urge him to desist from his labours, and at the hour of midnight to force him to bed.

But while his parents afforded him every advantage for the improvement of his mind, and fostered with anxious care the unfolding talents of their son, they were far from neglecting his religious education. They were unwearied in their efforts to imbue his tender mind with the principles of piety, to enlighten his conscience, and to convince him that there was no hope for the sinner except in the mediation of Jesus. The impressions made upon his mind by such religious instruction, at this early period, were never effaced.

After going through the usual course of study at the grammar school, he entered the college of New-Jersey in November, 1792, when he was but thirteen years of age. At this early period he was admitted a member of the junior class. He entered upon his collegiate studies with uncommon ardour, and pursued them with unremitting assiduity ; manifesting by his improvement, that his mind, though young, was sufficiently mature to comprehend the higher branches of mathematics and philosophy. Not satisfied with distinguished attainments in

the mere collegiate studies, he spent his leisure hours, not, as is too frequently the case, in vain amusements and dissipation, but in judicious and profitable reading. With such diligence in his studies, and with so exemplary a deportment, it does not excite our wonder that he should have gained the peculiar affection of his companions, and conciliated the high esteem of his instructors.

He was graduated with peculiar distinction in September, 1794 ; and received the degree of Bachelor of Arts before he had attained his sixteenth year.

After he had completed his collegiate course, he returned to his father's house to mingle with the society of his relatives, and to enjoy those scenes of domestic and social felicity which his affectionate heart was so capable of relishing. Amidst the quiet which he there enjoyed, he devoted his time to the improvement of his mind ; accurately reviewing the sciences which he had studied at college, and cultivating, without interruption, those branches of literature to which his taste most strongly inclined him.

It was about this time that he was deeply and solemnly impressed on the subject of religion, although he had before often experienced moments of serious reflection. Under the preaching of the pastor of the church of Elizabeth-Town, he was awakened to a concern for his eternal interest, and brought to see his native guilt, helplessness, and danger. These impressions, strengthened and confirmed, resulted in a saving knowledge of the plan of redemption, and a cordial acceptance of Christ, as the only Saviour. When he had thus felt the power of religion, and hoped that he had become the subject of divine grace, he resolved publicly to declare his attachment to the Redeemer ; and was admitted to the communion of the Pres-

byterian church in Elizabeth-Town, in 1795, when he was about seventeen years of age.

How interesting and lovely is such a spectacle! How exquisitely pleasing, to see a youth of that tender age devoting his affections to God, trampling under foot the vanities of the world, subjecting his passions to the government of religion, and complying with the affectionate commands of the Saviour!

After he had publicly professed his faith before the world, it was strongly impressed upon his mind, that God had designed him for the Christian ministry. He reviewed with attention the dealings of Divine Providence towards him, and his own heart seconded the wishes of his friends in prompting him to choose this sublime and dignified profession. His zeal for the honour of the Redeemer, and his glowing affection for immortal souls, inspired him with a desire to enter a sphere of usefulness, where all his time and talents could be consecrated to God. He commenced his theological studies under the direction of his pastor; and became a candidate for the gospel ministry in 1797, under the care of the New-York Presbytery.\*

About this time he was elected a tutor of Princeton college. Since he had left that institution, Dr. Witherspoon had finished his earthly course, and the Rev. Dr. Smith had been appointed his successor. During the continuance of Mr. Kollock at Princeton, his talents and assiduity, his thirst for knowledge, and his extensive information, had attracted the attention of

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\* At that time the New-York and the Jersey Presbytery formed but one judicatory, under the name of "The New-York Presbytery."

Dr. Smith, then Vice President of the college ; and he received from him a pressing invitation to return and assist in the instruction of the lower classes of the college. This office he accepted, and, while he continued to occupy it, performed its duties with acknowledged faithfulness and reputation.

The situation in which he was now placed was favourable to the highest improvement ; every advantage which he could desire for storing his mind with useful knowledge was afforded him. He prosecuted his theological studies under President Smith with unremitting ardour, not only attending to the lectures which he regularly delivered to his students of divinity, but also attentively reading those treatises of the old divines which contain so much solid theology, and display such extensive erudition. Here too he extended his acquaintance with the great writers of antiquity ; the poets, the orators, and the historians, of Greece and Rome ; and read with avidity and attention the British classics, for which, from a child, he had a peculiar relish. By being familiar with these excellent models of writing, he acquired that ease and elegance of style, and that correctness and delicacy of taste, which are perceptible in all his productions. He had before made some progress in the French language ; anxious to become still more accurately acquainted with it, he, at this time, renewed the pleasing study, and made himself so far master of it as to read it with readiness and ease. He admired many of the French authors, and was frequent in the perusal of their writings. Sometimes, when the clergyman who officiated on the Sabbath was absent or indisposed, it would devolve upon him to read a sermon to the students. On such occasions, he would frequently choose some favourite French divine, and read the sermons of Superville, Beausobre, or Saurin, translating as

he proceeded with as much facility as if he were reading his own language.

But while he was thus enriching his mind with useful knowledge, he was not neglectful of personal piety ; while he was making the most rapid progress in literature and science, he was advancing in the experience of divine things, daily becoming more holy and humble. He had chosen, as his profession, the sacred office of the ministry, and while he was conscious of the important work in which he was to engage, and of the necessity of peculiar grace to prepare him for its duties, he panted with ardour for the holy service, and longed to be early and extensively employed in the vineyard of Christ. To this darling object were directed all his time and talents, all the ardour of his soul.

Having passed through the usual trials with high approbation, he was licensed to preach the gospel, on the 7th of May, 1800, by the Presbytery of New-York. As soon as he appeared in public, his preaching excited universal notice, and was every where regarded with the highest admiration. The charms of his eloquence attracted multitudes to his preaching ; all acknowledged his superior and uncommon talents ; his fame spread far and wide ; and in a few months he gained the highest reputation as a pulpit orator. When we consider the character of his preaching, it should not excite our wonder that such an effect was produced, that he was so universally popular, and that such multitudes crowded to hear him. In his preparation for the pulpit he was careful and particular, and always entered the sacred desk with discourses that were the result of deep and profound study.

It has already been remarked, that he was fond of the French preachers, and was in the habit of frequently perusing their

sermons. He admired the beauty of their imagery and descriptions ; their forcible addresses to the imagination and passions ; their great earnestness and warmth ; their tender and pathetic expostulations. In these respects he esteemed the French writers as good models for young men ; he studied them for these qualities, and studied them with success ; he caught the glowing spirit which breathes in their discourses, wrote with the same brilliancy of fancy, was equally happy in the management of the bold figures of passion, and, doubtless, was as successful in producing the same effects. But while he thus admired and imitated these splendid beauties of a Massillon, a Flechier, and a Bossuet, he was not insensible to their defects. These faults he neither copied nor admired ; in sound sense and acute reasoning, he more resembled the English divines ; and united, with their argumentative eloquence, the imaginative and impassioned oratory of the French. His discourses were always purely evangelical, and founded on subjects which warm and interest the heart ; his soul panted with ardour for the salvation of sinners ; principles derived from Heaven seemed to influence all his actions. Should we then wonder that an energy and animation were imparted to his solemn appeals which could not be resisted ? Should we wonder that the youthful preacher every where excited astonishment and admiration ; that in the village, and in the city, all who heard him were not only instructed and edified, but charmed and delighted ?

After he was licensed, he continued a few months at Princeton, attending to the duties of his office, closely engaged in composing discourses, and preaching to the congregation on the afternoon of every Sabbath. In these labours he was successful in the cause of his Divine Master, and was the instrument of doing much for the promotion of religion.

His extraordinary powers, as a preacher, soon attracted the attention of important churches ; and many who were destitute of a pastor desired to enjoy his valuable ministry. In October, 1800, a unanimous request was presented to him from the Presbyterian congregation of Newark, to become the colleague of Dr. Mc.Whorter, that venerable servant of God, who was such an ornament to the church of Christ, and whose memory is still so highly revered. In the same month he received a pressing solicitation from the congregation of Elizabeth-Town, to become its pastor. This, together with the former invitation, was laid before the Presbytery at its regular autumnal meeting.

The invitation from Elizabeth-Town, it would be readily conceived, was most agreeable to his wishes and feelings. To exercise the pastoral office in a place where he had, from his infancy, been educated, among his endeared friends and relatives ; where he had spent the greatest part of his past life, and had formed the strongest and most tender attachments, could not but gratify one who was social in his disposition, who possessed so warm and affectionate a heart. But, in a matter of such vast importance, he was not wholly guided by his feelings ; he sought the divine direction ; he solicited the advice of his most judicious friends, and, after due deliberation, accepted the invitation.

On the 10th of December, 1800, the Presbytery met at Elizabeth-Town, ordained him to the work of the gospel ministry, and installed him pastor of that church. The exercises on this occasion were remarkably impressive ; all things conspired to affect the feelings of the ministers, and gratify the hearts of the people ; all things united in making it a solemn and interesting day. The ordination sermon was preached by the Rev. Dr. Mc.Whorter. The charge to the minister was de-

livered by the Rev. Dr. Rodgers, of New-York ; it was most impressive and affecting ; such as might have been expected from that great and good man. He was peculiarly attached to Mr. Kollock, and often acted as a father towards him, giving him his kind and paternal advice. In such a relation he seemed now to stand, as a parent addressing an affectionate child. With what affection and tenderness he addressed him by the endearing name of “ my dear son,” the members of that congregation still remember and often mention.

After he was fully invested with that sacred office, for which he had ardently panted for many years, he immediately entered with diligence and zeal upon its important duties. Although it is, in some respects, pleasant and gratifying to the feelings of a young man to reside as a minister in his native place, yet, on many accounts, it is painful and peculiarly trying. It requires more than ordinary prudence, circumspection, and talents, to be extensively useful in such a sphere. To address those who were the companions of our childhood, with whom we were educated, who were acquainted with all our youthful follies ; to instruct those who themselves instructed us when we were advancing to manhood ; to edify those who were confirmed, established Christians, when we were infants in our mothers’ arms, who saw us at the baptismal font, and, as officers of the church, admitted us to the sealing ordinances of the Lord’s house : Duties, like these, are to the youthful minister peculiarly trying. Precisely in such a situation was the Rev. Mr. Kollock placed when he took charge of the congregation at Elizabeth-Town ; but that he performed his arduous labours ably and successfully, all who then sat under his ministry can testify. Feeling the responsibility of his situation, and the peculiar difficulties with which it was attended, he commenced his labours with “ fear and trembling,” but not without encouragement and hope, that God would grant

him grace to be faithful to his flock, and successful in promoting their spiritual interests. In this he was not disappointed.

As a preacher his reputation was daily increasing ; the more his people listened to him, the more were they impressed with his overpowering eloquence ; they saw sound sense, deep learning, and fervent piety, presented in the most attractive form, in language copious, elegant, and striking. To prepare sermons that excited such universal interest and delight, not only in his own congregation, but wherever they were heard, it is almost unnecessary to add, required from him close and diligent study. Though not neglectful of general literature, he now devoted his attention principally to theology, and subjects connected with the pastoral office,—the history of the church at different periods, controversial divinity, biblical criticism, and the study of the original languages of the Scriptures. The works on theology which he, at this time, extensively read, and deeply studied, were those of the Puritan divines, and many of the Church of England, the treatises of Charnock, Baxter, and Howe, and the invaluable sermons of Tillotson, Barrow, and Bishop Hall.\* These works, so incomparably excellent for their solid sense, extensive acquaintance with the Scriptures and a spirit of devotion, he studied closely by day and by night, and derived from them most ample stores of wisdom. The time when he resided as a minister at Elizabeth-Town, may be considered as the period of his excessive

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\* These authors are particularly mentioned, because they were the peculiar favourites of Dr. Kollock, not only at this time, but through life. There were no writings that he quoted more frequently in his sermons than those (to use his own expression) of “good Bishop Hall,” and “the excellent Richard Baxter.”

Devotion to study ; when with unwearied diligence he applied himself to the improvement of his mind. Devoting but a few hours to sleep, preserving the most rigid abstinence, and assiduously cultivating all his intellectual faculties, he, indeed, made the most rapid progress. By this means he laid a broad foundation for future reputation and usefulness, and collected those sacred and invaluable treasures, out of which he brought things "new and old," and presented for the edification of his people.

His labours, while he was pastor of this church, performed with unceasing constancy and diligence, were eminently blessed. He was the instrument, not only of instructing, consoling, and confirming the disciples of the Saviour, but also of convincing many thoughtless souls, and introducing them into the church of Christ. A special attention to serious things was visible in the congregation during the winter of 1802, though it was far less extensive than what has since occurred in that highly favoured church.

It need scarcely be remarked, that at such a time as this the pastor was unusually engaged. He panted eagerly for the salvation of souls ; the news of every convinced sinner increased his zeal, and made him more solicitous for the conversion of others. In the pulpit and in his closet, in his pastoral visits and in the associations for prayer, he seemed to lose sight of every consideration but the glory of God and the spiritual benefit of his people. Numbers, at this time, were added to the church, of whom many are still living, ornaments of their Christian profession ; while the spirits of some have ascended to the realms of bliss, and are uniting with their spiritual father in the perfect enjoyment of their God and Saviour.

But the time was approaching when this tender relation, between a beloved pastor and an affectionate people, was to be dissolved. In December, 1803, Mr. Kollock received a warm solicitation from the Dutch Presbyterian church of Albany, to undertake the pastoral charge of that congregation. He maturely considered this invitation, and, after serious deliberation, declined its acceptance, believing that he should be more useful in the situation which he then occupied. In the same month he was appointed Professor of Divinity in the college of New-Jersey. His people heard of this appointment with deep regret; they were warmly attached to their pastor, and they could not bear the idea of parting with him: they knew, too, the importance of the station to which he was called, and they feared that he would be advised to leave them. The issue proved that their fears were not unfounded. At the next meeting of the Presbytery, he, in accordance with the views of its members, declared his acceptance of the appointment, and the pastoral relation between him and the congregation was accordingly dissolved.

Those only who have experienced it, know how sad and painful it is for a pastor to leave an affectionate flock, to which he is fondly attached, and by which he is equally beloved. To leave a people, among whom he has for years laboured with pleasure and encouragement, and to whom he is bound by a thousand tender ties, and endeared by a thousand tender recollections; to stand for the last time as their stated pastor, and give the parting farewell to those who have often listened to his instructions with delight; to bid adieu to those solemn meetings in which they have mingled their prayers and tears before the Lord, in which they have rejoiced and sat down together at the table of the Saviour—is a trial to which nothing can reconcile us but a strong and imperious sense of duty. It was this conviction of duty which led Mr. Kollock to sacrifice his

personal feelings, excited by many tender scenes and dear remembrances, for the glory of God and the general interest of the church. Leaving the congregation of Elizabeth-Town, he removed to Princeton in January, 1803.

When we consider the nature of the appointment which he at this time received, and the age when it was conferred upon him, we can have some idea of the estimation in which he was held as a scholar and divine. He was, by one of the most important and respectable colleges in our country, called to fill the theological chair, when he was but twenty-five years of age; chosen at that early period to succeed a Dickinson, a Burr, an Edwards, a Witherspoon. At the time when he was elected to this office, he was solicited by the congregation of Princeton to become their minister, and when connected with the college, undertook the pastoral charge of that church.

His situation was now more important than any in which he had been placed, his sphere of usefulness more extensive, and his labours more constant and arduous. Duties, which are ordinarily considered as sufficient to engross the time, the attention, and the talents of many, devolved on him alone. The morning of every Sabbath witnessed his stated labours in the pulpit; in the afternoon he regularly gave the children religious instruction, and publicly expounded a portion of the shorter catechism; and, as pastor of the congregation, performed all its parochial duties.

As professor of theology, he instructed his pupils in all the branches connected with this science. He lectured twice a week on didactic and polemic divinity, and once a week on ecclesiastical history, church government, and Jewish antiqui-

ties. Besides these lectures, he occasionally instructed his students in the Hebrew language.

Under such a weight of duties, an ordinary man, in the youthful period of life, would have sunk in despondency. Not so with Dr. Kollock. He knew that his labours were multiplied and arduous ; yet, by close attention to study, economical management of time, and invincible perseverance, he was enabled to discharge them with extensive reputation and usefulness. The inhabitants of Princeton, and those who were then members of the college, still remember with what alacrity they repaired to the place of worship, and how often they returned with their hearts deeply affected by his impressive discourses. They can testify how successful were his efforts in expelling infidelity from the institution, and how often he was the instrument of bringing many to a knowledge of the Saviour.

As a professor of theology, he was highly esteemed and extensively useful. Fond of instructing, possessing talents which peculiarly fitted him for it, and engaging in it with his whole heart and soul, he could not but be successful in this interesting employment. By his public lectures, and his private counsel, he strove to qualify his students for the holy office for which they were destined. His labours were not ineffectual ; his hopes not disappointed. Many of those who were then his pupils have become distinguished divines in the Presbyterian church. They still remember his instructions with exalted pleasure, and cherish for his memory the highest veneration.

It was about this time that the strongest intimacy was formed between the subject of these memoirs and that venerable man, the late Rev. Dr. Smith. A friendship had existed pre-

vious to this period when Mr. Kollock was tutor in the college, which had been cherished by long and repeated intercourse. But when he was associated with him, as a permanent officer, these tender ties were strengthened, and an intimate friendship was formed, which continued until death. Afterwards, when they were far separated, these two friends continued to correspond, and never lost that tender affection which they mutually professed. It was the wish of Dr. Smith, expressed a few years before his death, that this faithful friend should, after his decease, write his life. Dr. Kollock engaged to do so, and designed to publish a full account of his life, writings, and character; but death, which has destroyed so many other schemes, frustrated his expectations, and prevented the accomplishment of his purpose. It is to be lamented that he had not lived to render this testimony of gratitude and affection to his beloved instructor and friend.

On the first of June, 1804, he formed a matrimonial connexion with Mrs. Mahetabel, widow of Alexander Campbell, Esq. of Richmond, Virginia, and daughter of Mr. William Hylton, of the island of Jamaica. By this lady, who still survives him, he had no children.

At the commencement of 1806 he received the degree of Doctor of Divinity, from Harvard University, and a few months afterwards the same honour from Union College. His character, as a theologian and a man of science, must have been conspicuous to have received, at the early age of twenty-eight, this tribute of respect from institutions of such established literary reputation.

In the summer of 1806 he received a pressing request from the Independent Presbyterian congregation of Savannah, to accept the pastoral office over them. This church had long been

deprived of a regular ministry : in a place where some of the most faithful and eminent divines had toiled and laboured, there was scarcely a minister of any denomination to “ preach the gospel of peace.” Here the famous Dr. John Zubly preached as the first Presbyterian minister : a man of an energetic and enlightened mind, an accomplished oriental scholar, but yet a plain, faithful preacher of the doctrines of the cross. The memories of Mr. Robert Smith, and Mr. Robert Kerr, are still cherished with grateful affection by the surviving members of that congregation. They were both men of learning and piety ; and, in a pastoral relation, beloved and useful.

Although Dr. Kollock was warmly attached to the college and congregation of Princeton, yet he esteemed it his duty to accept the invitation from this church. The feelings which attended his departure from his people, were mutually affecting and painful ; but the strong conviction, that he was in the path of duty, tended, in some degree, to alleviate the pain of separation.

In the autumn of 1806 he removed with his family to Savannah, and took charge of that important congregation. In consequence of the long vacancy of the church, and a want of regular preaching in the city, as would be expected, the state of morals and religion was low. There was much gayety and dissipation among the inhabitants, little attention to religion, and less order and discipline in the church.

In these circumstances just such a man as Dr. Kollock was needed ; a man of unusual weight of character, of ardent piety and zeal, of great practical wisdom, and of commanding oratorical talents. He immediately commenced his ministerial labours, and manifested the same activity and diligence, the same tender anxiety for his flock which he had displayed in

other churches, over which he had presided. Catechetical instruction was introduced ; private associations for prayer were established ; order and discipline, in the church restored ; and many other means employed for the prosperity of religion. It was soon seen that these plans and labours were not ineffectual ; they were accompanied by the divine blessing, and an unusual seriousness immediately ensued. The congregation daily increased ; many who were never before seen in the house of God, became regular attendants upon public worship : the assemblies were large and solemn, and numbers were awakened to serious thoughtfulness.

At the first administration of the Lord's Supper, after his arrival, twenty were added to the church ; and at the second, eighteen publicly professed the religion of the Saviour. It was, indeed, cheering to the heart of the pastor to see his labours thus early owned and blessed by the God of Heaven.

While he thus indefatigably and successfully laboured for the promotion of religion, he did much for the advancement of literature and science. It was owing, in a great measure, to his exertions that the Chatham Academy, which for many years had been suffered to languish, revived, and, under his fostering care, became one of the most respectable in our country. To him is Savannah indebted for her valuable and extensive public Library. He proposed the plan, and by his influence succeeded in carrying it into operation. He was chosen to make the first selection of books ; and, to the period of his death, tenderly cherished and fostered it. He every where inspired a taste for reading ; and in proportion as religion flourished, science was advanced, and literature cultivated.

The first two or three summers after his removal to Savannah were spent by Dr. Kollock in the northern states : sometimes with his parents, in New-Jersey ; at other times extensively travelling through the country. Such was the influence of the climate in the summer and autumn, that his congregation and friends would not consent that he should risk his life there during the sickly season.

In one of these excursions he travelled through New-England, and was every where received with attention and respect; and wherever he preached, regarded with the highest admiration. He had before twice visited Boston, and in the summer of 1808, made a third visit. In no place which he had visited could he have excited more attention. The churches in which he preached were crowded with the multitudes who were attracted by his eloquence ; and more than one experienced the salutary influence of his preaching upon their hearts and lives. So great was the attachment of the people, and so strong the conviction that he would there be extensively useful, that a congregation was organized, Park-Street Church erected for him, and, in 1808, he was unanimously invited to be their pastor.

When he received this invitation, he was embarrassed to know how to decide, and for some time he remained in a state of uncertainty and suspense. As a man of letters, thirsting for science, his inclination would naturally have led him to remove to a place where he could enjoy the best literary society, and experience the highest advantages for intellectual improvement. He knew, too, the attachment of the congregation of Boston to his person and preaching, and could not but hope that he might there be extensively useful in preaching the pure doctrines of Christianity. But, on the other hand, such was the ardent affection of his flock ; such the success of

his labours, and such the prospect of still greater usefulness, in Savannah, that he felt reluctant to leave them. It was affecting, while his mind was in this state of suspense, to see the trembling anxiety of his people ; to hear their urgent and affectionate entreaties ; to read the warm-hearted letters which he received, sometimes from the youth of his charge, sometimes from the aged females of his flock, entreating him not to leave them. Such a tender scene as this his affectionate heart was incapable of resisting : he viewed in it the hand of Divine Providence, pointing out to him the path which it was his duty to pursue. He accordingly resolved to remain with his people, and wrote to the congregation of Boston the result of his determination.

In 1810 the presidency of the University of Georgia becoming vacant, by the resignation of Dr. Meigs, Dr. Kollock was appointed by the trustees to fill this important station. His reputation as a man of letters was universally acknowledged ; and they were convinced that his talents would elevate the character of the institution, and cause it to assume a new appearance. This appointment, however, to the great regret and disappointment of the trustees, he thought it his duty to decline.

In the winter of 1811, when the city was visited by earthquakes, there was an unusual seriousness in Savannah, the effect, not so much of terror, excited by the judgment of God, as of the power of the divine word, accompanied by the influences of the Spirit. On almost every evening there was religious worship ; the pastor was incessantly engaged, willing to " spend and be spent" for the salvation of sinners : many were brought to the foot of the cross, and large additions were made to the church. The inhabitants of that city still remember this period as a time when the labours of their

pastor were peculiarly blessed, and often speak of it as the most solemn and interesting season which they have ever enjoyed.

In the same year, Dr. Kollock, by the solicitations of his friends, published a volume of Sermons. These Sermons were received with high approbation, every where sought for, and read with deep interest. They are illustrations of some of the plain and practical truths of Christianity ; constructed with a clear and judicious method ; written with elegance and strength ; animated with the glow of imagination and passion ; and calculated, by the beauty of their composition, to gratify the taste of the critic ; and by their piety, to warm the heart of the Christian. Perhaps no sermons, preached in our country, were ever more generally read, and admired as specimens of the highest eloquence.

In the year 1817, his health being impaired by his long continuance in Savannah, and the laborious duties which he was called to perform, he yielded to the solicitations of his people, and determined to make a voyage to Europe. For six successive summers he had remained with his congregation, and, regardless of personal labour and exposure, was engaged in the performance of the most arduous duties. Those who are unacquainted with the situation of the southern cities in the summer and autumnal months, when sickness and death make the most awful ravages, can have no conception of his immense labours. During these fatal seasons he was very frequently the only clergyman in the city : “ the care of all the churches ” was upon him ; and he was employed as the pastor, not merely of a congregation, but of a whole city. Except when engaged in the public services of the sanctuary, he was almost constantly in the chambers of the bereaved, at the beds of the

sick and dying, or at the mouth of the grave. Had he not possessed a vigorous constitution, soon would he have fallen a victim to the diseases of the climate. But though he had not, during this period of excessive labour, in a single instance, taken the fever to which he was so much exposed, yet he experienced a general debility of body, and was much affected with a violent palpitation of the heart, and spasmodic affection of the lungs. The physicians advised an intermission of his labours and a long sea voyage.

Another reason induced him to desire a visit, at this time, to Europe. He had, for many years, been engaged in writing the *Life of Calvin*; and, after collecting all the materials which he could meet with in this country, he found the progress of the work impeded by the want of further documents. These he was in hopes to procure in England or Germany.

Leaving his brother to supply his pulpit, he sailed for England in March, 1817, and, after a pleasant passage of thirty-two days, arrived at Liverpool. He visited the chief cities of England, Scotland, Ireland, and France; and was received with that attention and respect which are due to a man of science, and a distinguished minister of Christ. Wherever he travelled, his reputation as a preacher, the extent and variety of his information, and his amiable virtues, procured for him the friendship of many eminent divines, and other literary men, some of whom honoured him with their correspondence on his return to America.

In the principal cities of Great Britain there were few strangers who excited greater attention, or whose preaching was listened to with more interest. In London and Liverpool he

preached to overflowing congregations, and thousands paid a just tribute to the fascinations of his eloquence. He was in the former city at that interesting period, in May, when the anniversary meetings of the religious societies are held, and, in many of them, was invited to take a distinguished part. He had looked forward with expectation to these meetings as the source of the highest gratification and pleasure; but his expectations were more than realized. Writing to a friend in America, after he had attended some of these meetings, he says, "I am more and more convinced of the piety and benevolence of British Christians." And after his return, he often remarked, that the fortnight spent at this time in London was the most pleasant, and perhaps the most profitable, period of his life.

After an absence of about eight months, he returned to his native land, with his health much invigorated, and his mind highly improved by his travels. He arrived at Savannah on the 3d of November, 1817. It was the evening of the monthly association for prayer: his people, overjoyed at the prospect of again hearing his voice, crowded to the church, where he preached a most interesting discourse from that appropriate text, 1 Samuel vii. 17. "And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord."

It is much to be regretted that Dr. Kollock had not an opportunity, in his travels, of procuring the materials which he needed to complete the Life of Calvin. He had not time, however, to visit Germany, and in England he was unable to procure them. He left the work in an unfinished state, unfit for publication. This is a circumstance much to be regretted, as it deprives the public of a work which would have done honour to our country; and which, we may venture to say,

would have been an invaluable present to the Christian and literary world. He had bestowed much pains upon it, and, from various sources, had collected a mass of valuable information; and if it had been completed, according to the author's plan, it would have been decidedly superior to any work which he had published, or any manuscripts which he left.

The congregation having increased so much by the successful labours of its minister, it was found necessary to erect a new place of worship. Measures were accordingly taken, and a large building, vying in splendour with any in our country, was soon erected. It was solemnly dedicated to the worship of God on the 9th of May, 1819, when the pastor delivered an appropriate and interesting discourse from Haggai ii 7. which will be found in one of these volumes. But scarcely was this earthly temple finished and dedicated to the service of the Most High, when the pastor was translated to the joys of a better sanctuary, to "a building of God, a house not made with hands, eternal in the Heavens."

During the summer and autumn of 1819, Savannah was visited with unusual sickness and mortality. In proportion to the extent of the disease and the number of deaths, were the severity and constancy of Dr. Kollock's labours. Such were his unremitting duties, during this calamitous period, that he gradually relapsed into that state of organic debility, from which his voyage to Europe had restored him. The palpitation of his heart and the affection of his lungs had increased to an alarming degree, and led his friends to be anxiously concerned for his situation. Daily he grew more enfeebled; his sleep and appetite failed him; the pulsation of his heart increased, and his whole nervous system was disordered.

The pious part of his congregation remarked, that he was never known to be more engaged in the cause of religion than he was at this period. He seemed to be sensible that the time of his departure was not far distant, and he was determined to “*work while it is day, for the night cometh when no man can work.*” Often he used to say to his friends, “I feel that I am almost worn out;” and the spirituality of his conversation, the fervour of his preaching, and his indifference to the world, showed, that these expressions were sincere. He preached, he prayed, he conversed, he lived, as if he knew, that he was *soon* to be arrested by the arm of death, and conducted to the silent grave.

On the 13th of December he had made an appointment to preach a charity sermon, for the benefit of the Union Society. During the whole of the preceding week he had been greatly indisposed; his flesh, and strength, and spirits, seemed to be all failing him. His friends endeavoured to dissuade him from preaching, alleging, that his strength was not sufficient for the services; but he could not be prevailed upon to desist: ever active in the cause of benevolence, he replied, “I must say something for the little orphans.” He went into the pulpit, and never was there a more affecting spectacle presented to his people; he was so feeble, so pale, and thin, that the sight of him chilled every one to the heart.

On this occasion he delivered a tender and touching discourse on the interesting parable of the good Samaritan. It was the last sermon that he ever preached; the last time that he ever entered the sacred desk. His bereaved people will ever regard this sermon with peculiar interest, and often peruse it with melancholy pleasure, as a memorial of the last solemn service which he publicly performed.

In the afternoon a stranger preached for him ; and, notwithstanding his great debility and fatigue, he went to church, and heard a solemn discourse, on the subject of death. While in church, he was attacked by a slight paralytic affection of the arm, which soon passed off ; but, on his return home, he sustained a more violent shock, under which he fell at his own door. Physicians were immediately sent for ; and, after the usual remedies were applied, it was found that circulation was soon restored, and that the stroke was only transient. The gloomy apprehensions of his friends began to subside ; they could not but hope, that he would soon be restored to health, and be able again to perform his ministerial duties. But, alas ! their hopes were vain. The All-wise, whose “ thoughts are not as our thoughts,” had ordered it otherwise, and His will must be done.

On the morning of the next Sabbath, after rising from his bed, and partially dressing, he was in the act of raising his hand to his head, when he was suddenly seized with a violent paralytic affection, which instantly deprived him of his mental and corporeal powers. Medical aid was immediately obtained, but all efforts to restore his reason and feeling seemed ineffectual.

It is impossible to describe the feelings of his beloved people, when they heard of the dangerous illness of their pastor : every countenance was overspread with gloom : one common feeling of sorrowful regret, and the deepest anxiety, was excited in every bosom. His house was constantly crowded by persons of both sexes, and of all ages, begging for permission to sit with their dying pastor, and minister to his wants. Such was the solicitude of the pious part of his congregation, that a prayer-meeting was immediately established in the church, to offer special supplication for their spiritual shep-

herd. There the children of God daily assembled, and earnestly prayed, that the Most Merciful would not take from them their beloved minister ; or, if he should be removed, that he would permit him, before his departure, to give a public testimony of his triumphant faith. Though God saw fit to deny one request, yet the other petition he was pleased graciously to answer.

The last moments of Dr. Kollock were of too decisive and interesting a nature ; his feelings, at the hour of death, too desirable, to be slightly passed over.

The death-bed of the Christian, presents a scene always affecting, and, at times, highly instructive. “ It is good for” us to approach the bed-side of the departing saint, and contemplate his conduct in the trying hour of dissolution. It is interesting and profitable to see him, with “ hopes full of immortality,” leaving the world with joy, hailing death as his friend, and longing to rest in the embraces of his Saviour. There we are sensibly taught the excellency of Christianity above all other religions, and see its efficacy in imparting consolation when every other refuge fails.

The chamber where the good man meets his fate,  
 Is privileged beyond the common walk  
 Of virtuous life, quite in the verge of Heaven.  
 You see the *man* ; you see his hold on Heaven.  
 Heaven waits not the last moment ; owes her friends  
 On this side death, and points them out to men.

On the morning of Wednesday, Dr. Kollock’s speech and reason were restored to him ; and in his conversation with his friends, he manifested a resignation and strength of faith, a tranquillity and peace, a calm and holy repose upon the Saviour,

which could not but edify and delight them. He was sensible of his approaching dissolution, but death seemed to him to have no terrors ; he rather contemplated it as the joyful messenger, commissioned to bear him to his God. His patience and resignation were remarkable. Though he experienced the most exquisite bodily sufferings, yet no murmuring word ever escaped his lips.

“ Are your sufferings great ?” said a friend to him, at a time when his whole body was covered with blisters. “ Oh ! if you can imagine a human being placed on a bed of living coals, you can have some idea of my tortures ;” but, instead of uttering a complaint, he immediately added, “ Pray, pray for me, that I may have gratitude and patience.”

He requested to see the Rev. Mr. Capers and the Rev. Mr. Cranston. Before they arrived, one of the members of his church approached his bed and said to him, “ My dear pastor, do you remember the dying words of Stephen ?” With a countenance brightening with joy, and in an animated tone of voice, he replied, “ O yes ! ‘ Lord Jesus, receive my spirit.’ ”

After this he revived considerably, and, seeing many of his pious friends in the room, called them to him, bade each of them farewell, and talked composedly of death and heaven.

When Mr. Capers arrived and approached his bed-side, he instantly recognised him, and clasping his hand, exclaimed, “ As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” “ Does your way into the holiest appear plain ?” “ I think so,” replied the dying pastor : “ I think that through Christ I am ready to depart.” Mr. Capers then prayed with him ; and, during the prayer, he manifested great devotion, and seemed much affected. Soon afterwards Mr. Cranston conversed and prayed with him ; and during the

conversation, it was pleasing to see with what rapture he dwelt on the love, and power, and grace of Christ, and how feelingly he spoke of that world of happiness into which he was entering.

About five o'clock he requested one of the family to get the "Pilgrim's Progress," and read the pilgrim's passage through the swellings of Jordan. This was one of his favourite books on practical religion ; he frequently read it when in health, and often derived from the perusal spiritual strength and consolation ; and now in his last hours, it affords to his soul the sweetest satisfaction. After making some observations on the passage which had been read, in which it appeared evident that his hope became stronger, and his faith more steadfast, as he approached the "heavenly city ;" he requested his friends to sing that beautiful hymn of Watts's—(31st, 2d book) :

"Why should we start and fear to die?

What tim'rous worms we mortals are," &c.

The agitation was so great, when he made the request, that the hymn could not easily be found. Observing it, he calmly said, "Never mind ; the 66th hymn of the 2d book will do ;" and, commencing, repeated the whole of it aloud :

"There is a land of pure delight,

Where saints immortal reign," &c.

His friends, who witnessed it, will never forget with what feeling and animation he repeated this beautiful hymn. His face was lighted up with holy joy, while contemplating the glory that awaited him ; every word of the poet expressed the delightful emotions of his own heart. The tremulous tones of his voice ; his countenance irradiated with the smiles of be-

nignity ; his eye kindling into rapture at the prospect of Heaven ; all seemed to say, " Lord, *now* lettest thou thy servant depart in peace."

After the hymn was sung, he again introduced the subject of his death ; spoke with great composure of his funeral, and selected the hymns which he wished to be sung on that occasion. He then called the members of his family together, and to each of them spoke of the Redeemer with the interest and feeling of a dying Christian, and earnestly exhorted them to live near to God.

For nearly an hour before his death he said but little. With his eyes raised to Heaven, and his hands clasped in a supplicating posture, he was evidently engaged in fervent and humble prayer. With his " loins girt," and his " lamp shining" brightly, he was anxiously waiting the coming of his Redeemer. He waited not long. Without a groan or struggle, he peacefully fell asleep in Jesus, at a quarter past ten o'clock, on the night of the 29th of December, 1819, aged forty-one years.

It is impossible to describe the effect which this afflictive providence produced ; to show what a deep wound was inflicted upon the feelings ; to tell how many hearts bled, how many eyes wept. A universal gloom overspread the city ; deep and melancholy regret pervaded every heart. And is it strange that such sensations were excited ? The church had lost one of the most eloquent and useful preachers ; an affectionate people, an endeared pastor ; science, one of her brightest ornaments ; thousands, a tender and endeared friend ; society, one of the loveliest of men.

On the day succeeding his death, his people came in crowds to take a last look of the remains of their loved and venerated pastor ; to enjoy the mournful pleasure of beholding that countenance in death, on which they once used to gaze with delight.

As soon as his death was known, the public papers of the city appeared in mourning : the Mayor issued his proclamation, requiring all the stores to be closed, and a universal suspension of business : all the vessels in the harbour appeared with their colours half-mast.

On Friday the funeral took place, and never was there such a day witnessed in Savannah, a day of such dreadful gloom and universal sorrow. In the procession was seen every society in the city, civil, religious, and literary. The Mayor and Aldermen, Judges, and other public officers ; the Bible, Missionary, Library, Tract, and Sunday School Societies ; the trustees, teachers, and pupils of Chatham Academy ; the members of all the Christian churches, and the Jews, as a distinct society ; all assembled to pay the last tribute of respect to the memory of departed worth.

When the body arrived at the church, the solemn service was introduced by a prayer offered by the Rev. Mr. Sweat, pastor of the Baptist church ; after which, the 250th hymn of Dobell's collection, "*on the death of a minister,*" was sung. The Rev. Mr. Capers, of the Methodist church, then delivered a solemn and impressive address ; and the Rev. Mr. Goulding, pastor of the Presbyterian church of White Bluff, concluded the exercises by an appropriate prayer. The procession passed from the church to the burying-yard, where the service was performed by the Rev. Mr. Cranston, of the Episcopal church. The whole scene was solemn and affecting, and will

never be forgotten by those who witnessed it. On the succeeding Sabbath, funeral sermons were preached in all the churches of the city, to embalm his memory.

How much greater honour does such a scene yield to his memory, than all the empty pageantry of the world! How much more enviable a tribute of regard, are the sighs and tears of an affectionate people, than all the pomp of worldly glory!

In contemplating Dr. Kollock in the public or private walks of life, he has equal claims to our respect and veneration.

As a preacher, few in our country ever excelled him. Possessing all the requisites to form a pulpit orator, he carried the art of preaching to the highest perfection, and displayed all the characteristics of genuine eloquence. Deeply impressed with a sense of the important truths which he delivered, he added to fervent piety, the most brilliant and inventive imagination, the most correct and delicate taste, the clearest conception, and the most solid judgment. With these eminent endowments, he united all the advantages of delivery. In his public speaking, he was always animated; he threw the full force of his soul into all his discourses, and, at times, was painfully vehement. His voice was strong and full; his enunciation, remarkably deliberate and distinct; his gestures, though few, always impressive; his whole appearance dignified and commanding. His eloquence was not of that nature which merely gratifies the ear by the harmony of periods, or the elegance of language; it was that which goes directly to the conscience, agitating, alarming, melting the heart. He had the faculty, not only of presenting truth in such a light as gained the assent of the understanding, but also of painting it in such colours as moved all the

springs of the soul ; sometimes, by his tenderness and pathos, melting the feeling of his hearers ; at other times, by his vehement passion, overpowering their minds. Many instances might be given of the effect which his preaching thus produced.\*

The succeeding sermons certainly possess the qualities of real eloquence ; but from merely *reading* them, we can have only a faint idea of his oratory. We may there see his method of treating a subject, the nature of his style, the purity of his doctrine, the tendency of his discourses ; but the tones of the voice, the expression of the countenance, the eloquence of the eye, and the force of gesture, are all lost.

During the latter part of his life, the discourses which he preached, were often unwritten ; and in these extemporaneous efforts, he certainly excelled. Many of these sermons were the most popular and useful that he ever preached.

The doctrines which he publicly taught, and the sentiments which he embraced, on religion, are every where unfolded in the following sermons. From them it appears, that his discourses are purely evangelical ; that it was his constant aim to humble the sinner and exalt the Saviour ; that he loved to dwell upon the glory of the Redeemer's person, the freeness of his salvation, the perfection of his righteousness.

As a scholar, Dr. Kollock was highly distinguished. Endowed by nature with a strong and vigorous mind, and possessing

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\* On one occasion, when preaching in Savannah for a benevolent institution, such was the force of his eloquence, and his pathetic appeals to the feelings, that a collection of nearly 1500 dollars was made in the church ; a collection, we believe, unexampled in our country.

invincible perseverance in study, he made the greatest proficiency in knowledge. He was always a laborious student; from his infancy he had an insatiable thirst for knowledge, and through life this literary diligence continued and increased. He read much and with rapidity; but yet he read with advantage; and with a memory extremely retentive and accurate, seemed never to lose the impressions that were made. This was a characteristic in him in which he excelled most men, and which those who were acquainted with him, must often have perceived. So extensive was his information, that there were few distinguished books, on the general subjects of literature, which he had not read with attention; few topics could be introduced, in history or philosophy, on arts or science, with which he was not acquainted. His attainments, in Greek and Roman literature, Hebrew and French, have already been mentioned; they were much more extensive and accurate than are usually made by divines in our country. Besides his acquirements in these languages, he was an excellent German scholar. For seven or eight years before his death, he had devoted much time to this language, and was able to read it with readiness and facility. He was fond of German literature, and took delight in perusing works of taste, and studying treatises on theology, in this language.

In divinity, and the branches of science immediately connected with it, he had made considerable attainments. Few men had more carefully studied the different systems of theology, and were better qualified to decide upon their respective merits; few were better acquainted with sacred literature, and had paid more attention to biblical criticism; few had a more correct and extensive knowledge of ecclesiastical history.

As a Christian, the general tenor of his life, the abundance of his labours, his usefulness in the church, his triumphant death, all attest that his piety was active and fervent. He lived under the abiding influence of religion, and made it his "meat and drink to do the will of his heavenly Father."

As a pastor, he was diligent, prudent, and successful. No difficulties or dangers ever prevented him from faithfully discharging his duties to his people. His own comfort was sacrificed, and a regard to his own health often forgotten in his solicitude for the spiritual interest of his flock. In his visits to the sick and dying, he was constant and tender. His sympathetic conversation, affectionate prayers, and endearing manner of recommending a Saviour, often operated as a cordial to their hearts.

In his intercourse with his people, he was cheerful, conciliating, and instructive. No scandal was ever uttered by him, or in the least degree encouraged. Those who knew him, remember how careful he was to practice the precept of the Apostle, "Speak evil of no man;" how tender he was of the reputation of others, and with what delicacy he always treated the characters of the absent. Whenever he visited among his people, he left the impression of his wisdom and prudence, his piety and amiableness. No wonder, then, that he enjoyed, in so high a degree, the esteem of his people wherever he laboured. No wonder that the congregation in Savannah, over whom he presided for many years, were warmly attached to him, "esteemed him very highly in love for his work's sake," and bedewed his memory with tears. Never was there a closer pastoral relation than that which subsisted between this congregation and its minister. Strong indeed was the tie which united them; they admired, revered, loved their pastor;

and he, on his part, regarded them with the tender affection of a parent. "It is delightful," he used often to say, "not only to labour for such a Master as Jesus, but also for such a kind and affectionate people." They most liberally "ministered to him in temporal things,"\* and he as abundantly "ministered to them in spiritual things."

Exposed to all the dangers of an unhealthy climate, he laboured with unceasing constancy and patience, disregarding the scorching blaze of the noon-day sun, and the chilling and unwholesome dews of midnight. Such were his constant and fatiguing exertions, that nature sunk under them; he fell a martyr to the severity of his labours.† But it was in the noblest cause that he suffered and died, in the cause of his God and Redeemer.

In private life, he was no less distinguished than in his public character. As a husband, he was kind and tender; as a son, dutiful and respectful; as a friend, constant and sincere; as a brother, always affectionate. For real benevolence and Christian charity, he was always eminently conspicuous. The many hundreds of dollars which he annually bestowed upon religious and benevolent institutions, and other objects of charity, attest, that his generosity was great and extensive.

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\* It is due to the benevolence of this congregation to observe, that the salary which they at first gave their minister was 3000 dollars; afterwards, a handsome parsonage was added; and on the 11th of December, 1818, the salary was increased to 4000 dollars, and thus continued till their pastor's death.

† His heart, after his death, was examined; it was found much enlarged and relaxed, and the valves ossified, owing to his severe and laborious exertions.

He embraced in the arms of Christian charity, those who differed from him in religious sentiment, and sincerely loved the followers of Jesus, by whatever name they were called.

Such was the character of the REV. DR. HENRY KOLLOCK. His career was short, but honourable : he was cut off in the meridian of life, but he had attained a good old age in usefulness.

“ Blessed are the dead who die in the Lord ; for they rest from their labours, and their works do follow them ! ”