

✓
ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

✓
BY WILLIAM B. SPRAGUE, D. D.

—
VOLUME IV.
—

NEW YORK:
ROBERT CARTER & BROTHERS,
530 BROADWAY.
1858.

Entered according to Act of Congress, in the year 1856.

By ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

him with the highest respect and admiration. I suppose it may safely be said that he had a more important agency in directing and advancing the educational interests of the West, than any other man who lived during the same period.

I cannot forbear to add that, according to that standard which identifies genius with an illegible handwriting, Dr. Bishop was undoubtedly one of the greatest geniuses of the age. In this respect he was, I think, more than a match for his illustrious countryman and contemporary, Dr. Chalmers. Even those most familiar with his chirography would be obliged to take more than a single session for the deciphering of one of his letters; and sometimes, after they had tasked their faculties to the utmost, there would remain passages more hopelessly mysterious than if they had been written in Chinese or Arabic.

Most affectionately yours,

J. M. MATHEWS.

JOHN HOLT RICE, D. D.*

1803—1831.

JOHN HOLT RICE, a son of Benjamin and Catharine (Holt) Rice, was born near New London, Bedford County, Va., November 28, 1777. His father was a lawyer by profession, a shrewd, sensible man, and a ruling elder in the Presbyterian Church. His mother was a lady of cultivated mind, gentle disposition, and exemplary piety. He was named John Holt, after his mother's brother, who was an intelligent and worthy clergyman of the Church of England. He was a weakly child from his birth; but when he was about two years old, he had a very severe illness, and at one time was supposed to be actually dying. He, however, revived, and, contrary to all expectation, began to recover; whereupon his good uncle, the clergyman, expressed his confident conviction that Providence had spared him for an important end, and earnestly charged his mother to educate him with reference to it, promising her such assistance as he might be able to render. As the faculties of the child began to unfold, it was found that he had a very decided passion for books; and before he was four years old, he had read a considerable part of the Bible, and all Watts' Psalms and Hymns. He used also, in imitation of his uncle, to read portions of the Church service to children around him, both white and black, telling them that, when he grew to be a man, he would be a preacher.

At the age of about eight, he went to live with his uncle, Parson Holt, who had opened a school for boys in the County of Bottetourt; and here he began to learn Latin; but his uncle, in consequence of the failure of his health, soon gave up his school, and, after about a year's absence, John returned to his father. He was then sent, for a while, to another teacher, the Rev. James Mitchel, and afterwards to two or three others, whose names are forgotten. About this time, his mind became deeply impressed with the subject of religion, and the change in his conversation and deportment evinced that he had become a true disciple of Christ.

* Maxwell's Memoir of Dr. Rice.—MS. from Mrs. Dr. Rice.

When he was a little more than twelve, he experienced an irreparable loss in the death of his excellent mother. By his father's second marriage, his situation was not rendered more desirable; and, though he was still bent on obtaining an education, his new mother was little disposed to second his wishes. His trials in the family are supposed to have been instrumental in quickening his religious sensibilities, and giving a more decisive Christian direction to his life. He made a public profession of religion at the age of about fifteen.

Shortly after this, his father sent him to Liberty Hall Academy, (now Washington College,) in Lexington. Here he enjoyed the instructions of the Rev. William Graham, a man of no small celebrity, who was then President of the Academy; though he does not seem, at this time, to have been remarkable for intense application. When he had continued at this school a year and a half, his father, for want of funds, was about to take him home; but Mr. (afterwards the Rev. Dr.) Baxter, who had been a member of the same Academy, and had then charge of a similar school in New London, invited young Rice to come and pursue his studies freely with him. He immediately accepted the invitation, and remained in this school about a year and a half.

Being now in his eighteenth year, he was applied to in behalf of a Mr. N., who lived on James River, to take charge of a small family school which he wished to open in his house. With his father's consent, and by advice of Mr. Baxter, he acceded to the proposal; and shortly after set out, with ten and sixpence in his pocket, which his father had given him as an outfit, to fulfil his engagement. He found himself in an amiable and accomplished family, but surrounded by influences little favourable to the growth of his Christian character. He became painfully conscious of spiritual decline; and the result was a sort of misanthropic state of mind, that not only embittered his own enjoyment, but imparted a sombre hue to all his social relations.

After having lived in this family eighteen months, he determined to pay a visit to his father's family; but, in consequence of exposure to intense heat on his journey, he reached home only to be attacked by a severe fever that brought him to the borders of the grave. On his recovery, there were some reasons why he thought best not to return to Mr. N.'s, and happening, just at that time, to read in a newspaper an advertisement of the Trustees of Hampden Sidney College, announcing that they were in want of a Tutor for that Seminary, he resolved at once to apply for the place. His application was successful; and he entered on his duties about the last of October, 1796, when he was hardly nineteen years of age. His relations here were favourable to his Christian improvement and enjoyment; and he gradually recovered the tranquillity of mind which had been sacrificed, in a great degree, to the associations of his residence on James River.

The College was now in a low state, and the number of students very small; but young Rice entered upon his duties with great zeal and spirit; though his official engagements left him with a good deal of leisure for studying and writing. After he had been there a few months, the Rev. Archibald Alexander (afterwards Dr. Alexander of Princeton) was elected President of the College, and, at his instance, the Rev. Conrad Speece (afterwards the Rev. Dr. Speece of Augusta) was appointed a Tutor. Both these gentlemen accepted their appointments, and between them and young

Rice an affectionate intimacy sprang up, which continued till it was terminated by death.

Mr. Rice continued his connection with the College till the spring of 1799, when he yielded to a request from Major Morton,—a highly respectable gentleman in the neighbourhood, with whose family he had been brought into very pleasant relations,—to take charge of a small school in his house. Owing to some peculiar circumstances, he did not remain long there, but accepted an invitation from his friends, Mr. and Mrs. Smith, of Montrose, to reside with them, while he should pursue a course of medical study, under the direction of an eminent physician in that neighbourhood. Here he continued during the summer of 1800; and in the autumn following, just as he was setting off for Philadelphia to attend medical lectures, he received an urgent invitation from the Trustees of Hampden Sidney College, to return to his place as Tutor; and his acceptance of this invitation seems to have been a turning point in his life. Having now rejoined his friends, Messrs. Alexander and Speece, he began to deliberate whether it was not his duty to devote himself to the same profession which they were pursuing, and engage in the Christian ministry. The result of his reflection was a determination to make the change; and, accordingly, he commenced the study of Theology under the direction of his friend, Mr. Alexander.

On the 9th of July, 1802, Mr. Rice was married to Anne Smith, daughter of his intimate friend, Major Morton,—an interesting young lady to whom he had been attached for several years. They immediately went to house-keeping in a small dwelling near the College.

On the 12th of September, 1803, he was licensed by the Presbytery of Hanover to preach the Gospel; and at the same time was appointed to preach to several destitute congregations. One of these was the Congregation at Cub Creek; to whom he was so acceptable that, on the 5th of April, 1804, they presented him a call to minister to them three-fourths of the time. This call he accepted; and, on the 29th of September following, he was ordained and installed as their Pastor,—the Sermon on the occasion being preached by his friend, the Rev. Mr. Alexander. He, however, still continued his connection with the College, and his residence near it; visiting his flock on Saturdays, and preaching to them on Sundays. But this arrangement was found to be inconvenient; and, about the latter end of the year 1804, he resigned his office as Tutor, and removed with his family to a small farm, which, by his father-in-law's assistance, he had been able to purchase, in the County of Charlotte. As his salary was very limited, and his other means of living not abundant, he opened a small school for boys, with a view to make out an adequate support. His labours as a minister were now very arduous, as the people composing his congregation were scattered over the whole County of Charlotte, and worshipped at three different places.

In the beginning of the year 1805, the Synod of Virginia resolved to establish a periodical work, under the title of the Virginia Religious Magazine: to this Mr. Rice contributed various articles, marked by his characteristic ability and good taste.

Mr. Rice continued his labours in Charlotte for several years; but various circumstances conspired at length to induce him to meditate a removal. In the year 1811, a project began to be entertained by some individuals in

Richmond for establishing a Presbyterian Church in that city; for, previous to that time, the Presbyterians and Episcopalians had worshipped together, under the alternate ministrations of the Rev. J. D. Blair, a Presbyterian, and the Rev. Dr. Buchanan, an Episcopalian. Mr. Rice was thought of, and applied to, as a suitable person to be placed at the head of this new enterprise; and he was not, on the whole, disinclined to listen to the proposal. Accordingly, at a meeting of Presbytery, at Red Oak Church, on the 12th of March, 1812, "a call from a number of persons in Richmond and its vicinity attached to the Presbyterian Church," was presented to him, which, on the day after, he accepted; whereupon, the Presbytery declared his pastoral relation to the Congregation in Cub Creek, dissolved. On the last Sabbath in April, he preached his Farewell Sermon, and on the second Sabbath in May, preached to his new charge in Masons' Hall, Richmond. On the 17th of October following, he was installed Pastor of the Church he had collected,—the Sermon on the occasion being preached by the Rev. Conrad Speece. Not only was the enterprise a new one, but a new place for public worship was to be built; and this, attended as it was with serious embarrassments, devolved upon him much additional care and labour.

In July, 1815, he issued the first number of a weekly religious newspaper, entitled "The Christian Monitor,"—the first publication of the kind that ever appeared in Richmond. This he continued to conduct for several years.

In May, 1816, he went to New-York, (which he now visited for the first time,) to attend the meeting for the formation of the American Bible Society. He was there as a representative of the Bible Society of Virginia, and of several auxiliary Societies in the State. He afterwards attended the meeting of the General Assembly in Philadelphia, and at the close of its sessions returned home with invigorated health and spirits.

During the year 1817, he formed the plan of publishing a new periodical, to be entitled "The Virginia Evangelical and Literary Magazine." The first number of this work was issued in January, 1818; and it gave promise of what was actually realized—a work characterized by comprehensive views and uncommon ability. This work occupied much of his attention; and though it received contributions from several of the most eminent men in Virginia, it was sustained in a great measure by his personal efforts. It was continued till 1829.

In May, 1819, he again attended the General Assembly at Philadelphia, as a delegate from his Presbytery, and was chosen Moderator of that Body. He is said to have presided with great dignity, and to the entire satisfaction of all the members. The next year, (1820,) he attended the General Assembly again, and, as Moderator for the preceding year, preached the opening sermon, which was highly approved, and published.

The degree of Doctor of Divinity was conferred upon him by the College of New Jersey, in 1819.

In May, 1822, he again represented his Presbytery in the General Assembly; and, at the close of its sessions, extended his journey into New England, having been appointed a delegate to the General Associations of Connecticut and Massachusetts, the former of which held its sessions at Tolland, and the latter at Springfield. Having fulfilled these appointments

to the great satisfaction of the respective Bodies, he passed on to Boston and Andover, in both which places he formed many agreeable acquaintances, and some enduring attachments. He published a very interesting account of this journey, in a series of articles in his Magazine.

On the 26th of September following, he was unanimously elected President of the College of New Jersey; and, on the 16th of November, was unanimously appointed Professor in the Union Theological Seminary, whose operations had been for some time suspended, on account of the death of Dr. Hoge, its late Professor. The former appointment he declined with little hesitation; the latter he accepted, from a full conviction of duty, and after taking considerable time to deliberate. Shortly after resigning his pastoral charge, in June, 1823, he made another journey to the North, partly for the benefit of his health, which was at that time greatly enfeebled, and partly with a view to increase the funds of the Seminary. He visited Albany and Saratoga Springs, and then passed into New England; and both himself and his object everywhere met with a cordial welcome. He was installed in his office as Professor, on the 1st of January, 1824.

In 1827, he was again a member of the General Assembly, and again visited New York and Albany, in behalf of the Seminary with which he was connected.

In 1830, Dr. Rice addressed a series of Letters to James Madison, Ex-President of the United States, in the Southern Religious Telegraph, the object of which was to show that our politicians and patriots should favour the progress of Christianity, on account of its influence on our various interests as a nation. These Letters excited great attention; but they were anonymous, and for some time he took pains to conceal his connection with them.

In May, 1830, he came to New York and delivered one of the series of the Murray Street Lectures, which were afterwards published in a volume. In September following, he returned to the North with a view to complete his collections for the Seminary; and this proved to be his last visit. He came as far North as Albany; and on his return to New York, took a severe cold which brought on the disease that terminated his life. He suffered severely on his way home; but, on reaching there, though considerably enfeebled, he seemed unwilling to intermit his labours. On the second Sabbath in December, he preached in the neighbouring Church a Sermon on the "Signs of the Times," which is supposed to have been the greatest effort of his whole life. Shortly after this, his disease assumed a more aggravated form, and, during much of the time, he experienced intense suffering; but he still continued to direct the studies of the young men under his care, and occasionally to dictate letters to his friends. He lingered till the 3d of September, 1831, when, after sufferings almost unequalled, endured with most exemplary patience and trust in his Redeemer, he gently and triumphantly passed the vail. The Rev. B. F. Stanton preached a Sermon with reference to his death in the neighbouring church, and another was addressed to his former congregation in Richmond, by the Rev. William J. Armstrong, at that time their Pastor. An Oration commemorative of Dr. Rice, was delivered before the Literary and Philosophical Society of Hampden Sidney College in 1832, by William Maxwell, Esq., and was published.

The following is a list of Dr. Rice's publications:—A Sermon preached at the ordination of Thomas Lumpkin,* 1809. An Illustration of the character and conduct of the Presbyterian Church in Virginia, 1816. A Sermon on the importance of the Gospel ministry, preached at the opening of the Synod of Virginia, 1817. A Sermon to young women, 1819. The instrumentality of man employed in propagating the Gospel: A Missionary Sermon published for the benefit of the Young Men's Missionary Society of Richmond, 1819. The Pamphleteer, No. I: Essay on Baptism, 1819. The Pamphleteer, No. II: Irenicum, or the Peacemaker, 1820. A Discourse delivered at the opening of the General Assembly of the Presbyterian Church, 1820. An Inaugural Discourse, 1824. Charity begins at home: A Sermon preached for the benefit of the United Domestic Missionary Society in New York, 1824. Review of "the Doctrines of the Church, vindicated from the misrepresentations of Dr. John Rice, &c., originally published in the Literary and Evangelical Magazine," 1827. The Power of truth and love: A Sermon before the American Board of Foreign Missions, 1828. Memoir of the Rev. J. B. Taylor,† 1830. Historical and Philosophical Considerations on Religion, addressed to James Madison, Esq. [This was published originally in successive articles in a religious newspaper in 1830, but appeared in a small volume in 1832.]

Much the greater part of the productions of Dr. Rice's pen, that were given to the public through the press, are to be found in the *Evangelical and Literary Magazine*.

The first time I saw Dr. Rice was, I think, in June, 1816, at Alexandria, Va., where he passed a Sabbath, and preached once for Dr. Muir. I found that he had a high reputation as a preacher in that neighbourhood, and, if I mistake not, the congregation was considerably increased by its being known that he was to officiate. He gave us a sober, sensible sermon, but it was, by no means, characterized by either the power of thought, or the depth of feeling, which I knew him manifest on later occasions. I saw him but a few moments in private, but received the impression that he had a good deal of dignified reserve.

* THOMAS LUMPKIN was born in Bedford County, Va.; studied Theology under the Rev. Dr. Hoge; was licensed to preach by the Hanover Presbytery; spent some time as a missionary in Albermarle; was settled as Pastor of the Church at Charlottesville, Va., in October, 1809; and died of bilious fever, in great peace and triumph, about six months afterwards. He was a man of superior abilities, great courage, and unfeigned piety.

† JAMES B. TAYLOR was born in Middle Haddam, Conn., April 15, 1801. His parents were members of the Episcopal Church. His mother was of the same family with David Brainerd, and the line of his paternal ancestry is traced back to Jeremy Taylor. When a youth, he went to live in New York as a clerk to a hardware merchant; being under the special supervision of his brother, the late Knowles Taylor, well known in the walks of Christian philanthropy. He received his first permanent religious impressions from some remarks made by Dr. Scudder, as he was about leaving the country to engage in a foreign mission. In January, 1820, his brother sent him to an Academy at Lawrenceville, N. J., with a view to his being educated for the ministry. In November, 1823, he was admitted to the Sophomore class in the College of New Jersey, where he graduated, a highly respectable scholar, in 1826. On going home to pass a few weeks, he was attacked with a disease which, after having occasioned him intense and protracted suffering, finally terminated his life. He, however, was able to pursue his theological studies, and having a brother at New Haven, he went to reside there, and became a member of the Seminary in the latter part of the year 1827. He was licensed to preach the Gospel by the Middlesex Association, on the 8th of October, 1828. He then travelled South as far as Richmond, where he became an inmate of the family of the Rev. Dr. John H. Rice, and gradually declined under the power of his terrible malady, but sustained by the most affectionate attentions of friends, and the most gracious influences from above, until the 29th of March, 1829, when he gently passed to his eternal rest. His character was one of very rare attractions, and many bright hopes were sacrificed in his early death.

My next meeting with him was in 1822,—after I was settled in the ministry in New England, and when he came to the North as a delegate from the General Assembly to the General Associations of Connecticut and Massachusetts. I was present at both meetings, and saw and heard him both in private and in public. The General Association of Connecticut met at Tolland. Dr. Rice's high character was well known to most of the ministers assembled there, and every thing that he said and did, abundantly sustained it. His preaching was deeply serious and impressive, and was received with great favour. His address, tendering to the Association the assurance of the sympathy and kind feeling of the General Assembly, was in his usual simple and felicitous style, and was responded to with great apparent cordiality. The next week, I saw him at Springfield, at the meeting of the General Association of Massachusetts, when he appeared to still more advantage. On that occasion, he preached a sermon, in connection with the administration of the Lord's Supper, on the text—"The love of Christ constraineth us." He began by asking each person in the house who had an interest at the throne of grace, to lift up his heart at that moment, and silently implore a blessing upon the preacher and the message he was about to deliver; and though the request seemed to be heard with great attention and solemnity, it was so great a departure from what is commonly heard in a New England pulpit, where every thing is done according to rule, that I was not without some apprehension, at the moment, that the desired effect would not be realized. I perceived, however, almost immediately, that the Doctor was in such a frame for preaching as I had not seen him in before, and he continued constantly to rise from the beginning to the end of the sermon. Besides being exceedingly rich in the most precious truths of the Gospel, it was an admirable specimen of lucid reasoning, and every sentence of it was evidently spoken from a heart which was actually glowing and heaving with a sense of the love of Christ. Notwithstanding it was a kind of eloquence to which my Connecticut River friends were not used, they were still free to acknowledge its remarkable power, and I have rarely seen an audience more entirely melted and subdued than on that occasion. The impression which Dr. Rice made at that meeting was exceedingly favourable, and I doubt not had much to do with the rather uncommon success which subsequently attended his application in that region for aid in establishing the Union Theological Seminary.

The next year he visited New England again, and stopped for a few days in the neighbourhood where I resided. He came with his excellent lady, and passed an afternoon with me, but was exceedingly taciturn, as if some weighty concern was pressing upon his spirit. In the evening he preached for me, in a lecture room, on the text,—“What shall a man give in exchange for his soul?” It was a less argumentative and elaborate discourse than the one I heard at Springfield, but it was one of the most awfully impressive discourses I ever heard. I remember his using, in the way of illustration, a story of a man's going over Niagara Falls; and his gesture, his countenance, his whole manner, was such as to give the highest possible effect to the anecdote. The next day, I rode with him to visit Mount Holyoke,—a distance of some ten or twelve miles, and the air of apparent sadness had passed away, and he was quite the life of the company. I recollect his entertaining us with anecdotes about his friend, Dr. Speece, from which I

got the impression that his oddities were scarcely exceeded by either his abilities or his excellencies.

A few years later still, after I had changed my ecclesiastical relations, and come to live in Albany, Dr. Rice came and passed several days in my family. He found me confined to my chamber by a severe influenza, which many of my friends, and I think himself among others, feared might not be easily removed. I had seen enough of him before to admire and venerate his character; but had it not been for this visit, I should never have adequately appreciated him. There was no trace of the reserve which I had seen in him on some other occasions. His face was beaming with kindness, he was cheerful and highly amusing in his conversation, and he had an agreeable word for every body, while yet, in all his intercourse, he fully sustained the dignity of the Christian and ministerial character. I remember a little incident that showed that while his heart was well-nigh absorbed in the welfare of the Seminary which he had founded, his efforts, even for that, were marked by the most delicate consideration. A father could not have manifested more interest for my health, nor a physician watched its changes from day to day with more unceasing vigilance. I felt now that I had got down into his great and generous heart, and I marvelled to find a man so unlike what Dr. Rice at first appeared to me. When we parted, it was for the last time. I quickly recovered my health, but he, alas! went home to labour for a little while, and then decline, and then die. I have always been thankful that he made me that last visit, for I have ever since regarded him as having been not only one of the noblest, but one of the loveliest, of mankind.

FROM THE REV. JAMES W. ALEXANDER, D. D.

NEW YORK, June 15, 1848.

My dear Sir: When you ask me to give you some recollections of my dear and honoured friend, the late Dr. John H. Rice, you awaken in me some of the most tender emotions of my life; for his name and person are connected with all that belongs to my beloved native State, my parents, and my early labours as a minister. You have kindly relieved me by saying that you do not look for a biography—indeed this is sufficiently afforded by the ample memoir of Mr. Maxwell. I shall, however, pen these lines under the disadvantage of constantly feeling how much better the work might have been done by others whose knowledge of Dr. Rice's best days was not so entirely juvenile as was mine.

From my earliest childhood, I was accustomed to think Dr. Rice almost as near to me as my own honoured father, with whom all my life long, he was on terms of the most cordial friendship. He took early methods of endearing himself to those of us who were in childhood, and perhaps there never lived a man who clung more closely to his friendships in after years. His person is distinctly before me. None of the portraits do him any thing like justice. There were mixtures of expression which no one painting could represent. The exceeding gravity of his countenance when in repose or musing, would occasionally break forth into a jocund radiance and benignity, altogether indescribable. His frame was tall, bony and ungraceful. His gesture was confined, but, under excitement, powerful. His voice, though strong, was unmusical. He, therefore, owed nothing to the mere graces of oratory—I believe he even despised them. Yet there were times when he was unquestionably eloquent, when he gradually kindled as he advanced, when his argument grew better and better, and his reluctant frame seemed informed by an unwonted inspiration, while his whole soul

glowed through his great speaking eye. At such times, large assemblies were held for more than the usual time in fixed attention. It always appeared to me that Dr. Rice resembled those birds which soar nobly, but which find it hard to rise on the wing.

No man better understood what eloquence is, or more admired it in others; and he had enjoyed opportunities of hearing the best orators in that part of the land where oratory, as the late Dr. Channing admits, has been most at home. He had heard Marshall, Madison, Patrick Henry, and John Randolph. The two great orators last named appeared on one memorable instance together, in the year 1799, in Charlotte County, Va.: I may be allowed to say that both Dr. Rice and my father were present on that occasion. With Mr. Wirt, Dr. Rice enjoyed familiar intercourse, deriving aid from him in literary enterprises. A beautiful letter of this great lawyer and orator came to Dr. Rice on his dying bed. While, however, he was familiar with some of the most noble and graceful specimens of oratory that America has ever known, he was, for that very reason, in the same proportion above putting himself into the *manège* of elocutionary masters, under whose care our young students, with all their practisings, are destroying their little natural capacity for good speaking.

The power of Dr. Rice resided in his thought and in his feeling: he was both argumentative and earnest. I never esteemed his delivery in itself considered at all worthy of his composition. Justice has never been done to him as a writer. If he had any clerical superior in his mastery of sound, free, vigorous English, it is not within my knowledge. In common with such preachers as Fenelon, Kirwan, Whitefield, Mason, and Hall, he never allowed himself to be enslaved to what he had written down in his study: his ablest sermons were, as to their form, the product of the hour—hence we must not look for the best samples of his composition to his preaching, but to what he wrote for the press, especially in the pages of the “Virginia Evangelical and Literary Magazine.” As a favourable instance may be mentioned his Reply to Bishop Ravenscroft; and having alluded to this, I ought to add that, earnest as this controversy was, it engendered in him no gall: when he heard of the Bishop’s death, he said,—“I never had a doubt of his sincerity.” In a somewhat different strain, but equally characteristic of his great and generous way of thinking, are his Letters to James Madison, Esq., late President of the United States; the object of which was to show that American statesmen owe it to their country to promote Christianity among the people.

To his pulpit labours Dr. Rice brought all the stores of an unusually varied learning. From his childhood, when he used to rise from his bed to read Horace by the flame of pine wood on the hearth, until his latest day, he was a devourer of books, and in a variety of departments. Few men kept more fully abreast of contemporary literature, as is shown by his Magazine. “Now although this insatiable thirst for knowledge, and unconquerable avidity for books, would, in many minds, have produced very small, if any, good effect, and no doubt was in some respects injurious to him; yet, possessing as he did a mind of uncommon vigour, and a judgment remarkably sound and discriminating, that accumulation of ideas and facts which to most men would have been a useless unwieldy mass, was by him so digested and incorporated with his own thoughts, that it had, I doubt not, a mighty influence in raising his mind to that commanding eminence which it attained in his mature years.”

In the meshes of theological metaphysics Dr. Rice never entangled himself—indeed he stood aloof from doctrinal controversy. His views were less polemic than comprehensive; and his mind was perpetually labouring with the problem of uniting all orthodox American Christians who were friendly to liberty. Some of his warmest admirers did not hesitate to avow their belief that his dread of

controversy was excessive. Remarkable success, however, attended his pacific measures, especially in his native State.

If I were called upon to point out any one production of Dr. Rice's which should give, in short compass, a view of his characteristics, I would name his letter to the Rev. Dr. Wisner, of November 22, 1828.* It is wise, and witty, and full of those sagacious prospects of things, civil and ecclesiastical, by which he will long be remembered. Writing in this *annus mirabilis*, as the year 1848 has just been felicitously called, I own myself impressed by the views taken by Dr. Rice just twenty years ago. You will perhaps find room for a quotation: it will show the spirit of the man: "This is the most wonderful year in which we have ever lived. Where will the overturnings end which we now see beginning? Heaven grant that they may result in the coming of Him 'whose right it is to reign.' I do believe the present is a crisis in the affairs of human nature. It is the age of Revolutions, succeeding the age of the Reformation. The Lord is pulling down old establishments, and overturning deep-laid foundations of spiritual tyranny. He is disenthraling the mind of man, and opening a way for the universal diffusion of the Bible, and sending the heralds of mercy to all lands. In a word, He is making opportunities, and waiting to see how the Church will improve them. The Reformation was a crisis. Men's minds were mightily stirred up, and a great opportunity was afforded them for setting the world at liberty from every yoke but the 'easy' one of the Redeemer. In some respects that opportunity was nobly improved. But the Reformers committed some capital mistakes. It seems to me that the two principal were: 1. Distrust in Providence, and dependance on kings and princes to protect the Church and sustain the truth. This brought religion into alliance with the world, and it was corrupted. 2. The spirit of controversy which rose up, and raged, and divided the Protestant world into fiercely contending factions. This flame burned up the spirit of piety, and these divisions frittered away the strength of the Church, and marred its glory in the presence of Papists, Mahometans, and Heathens. That golden opportunity was lost, and religion, on the whole, made very little progress for three centuries. Look at Germany, look at Switzerland, look at Protestant France, at England, at Scotland, and say whether there is as much religion now as there was in 1580.

"It has occurred to me most painfully that the present opportunity may pass without suitable improvement, and the Church sink into a torpor to continue for ages; while the spirit of Infidelity shall go through the world, breathing all its pestilence and inflicting its plagues, ten-fold more terrible than those of Egypt. But if so, no arithmetic can calculate the amount of guilt which will rest on the Church. I regard the human race as at this moment standing on the covered crater of a volcano, in which elemental fires are raging with the intensity of the 'Tophet ordained of old.' Heaven has provided conductors of wonderful power, by which this heat may be diffused as a genial warmth and a cheering light through the world. And the necessary process must be performed by the Church—otherwise, there will be an explosion which will shatter to pieces every fabric of human hope and comfort."

Entertaining such views of the times and of the Church, Dr. Rice carried into his whole ministry an unusual earnestness. His pulpit addresses bore a closer resemblance than is usual to great speeches in deliberative bodies, turning very much on the politico-ecclesiastical relations of truth, and avoiding academic starch, and the formation of homiletical technicalities. His detestation of all tyranny in Church and State burnt its way out, in vehement discourse. "He was," said a dear and early friend, Dr. Speece, "a powerful advocate of pure Protestant Christian liberty; strenuously resisting all usurpation upon the rights of private judgment in matters of religion." But that which more than all else

gave fervour to his ministry, was his belief of the truth and his sincere piety. No one now surviving, except the widowed companion of his life, can know the anxieties with which he pursued his labours against great difficulties, first as Pastor, and then as Professor. He was a man of eminent sincerity and benignant affection. If, as has been said, he was very choleric in youth, then no man ever gained a greater victory, for he was a pattern of meekness. His whole life was one continued labour for Christ's cause, and he wore himself out in his endeavours to raise the standard of theological education in the South. His profound stirring interest in great public schemes divested his public performances of all that was either common-place or scholastic, and gave them the character of direct appeals, for immediate decision, like the arguments of a political orator before his constituents.

The reputation of Dr. Rice was widely extended by his writings and his travels. No man of the South was so well known in New England. And while, in the way of playful challenge, he used somewhat to vaunt his peculiarities as a Virginian, never for an instant allowing any one to consider the "Old Colony and Dominion," as less than the greatest of States, he accomplished more than any man in harmonizing the views of North and South. In 1819, he was honoured with the highest literary degree from the College of New Jersey; and in 1822, he was unanimously elected President of the same. But he was too much devoted to the interests of religion in his native State, to live or die elsewhere; and his last years were spent in founding and rearing the Union Theological Seminary at Prince Edward. This institution, it has been justly said, will remain a monument more honourable, and it is hoped more lasting, than marble or brass, of what can be accomplished by the toilsome labours of one man.

It is not improper to speak of Dr. Rice's influence in that large and then undivided branch of the Christian Church, of which he was a minister. While still young, he made an impression by a sermon before the General Assembly at Philadelphia, such as was never forgotten. From that moment until the day of his death, his reputation never decreased. Though punctual in his attendance on Church courts, he was not often upon his feet; but his companions testify that on great questions he was eloquent. Everywhere, in public and private, his voice was for peace. As a Theological Professor, he was a thorough Calvinist, opposed to all the innovations in Divinity which were then beginning to show themselves; yet ready to go all lengths in forbearance towards the persons of dissentients. This was not mere gentleness of temper, but deliberate Christian policy. His language was—"Our learned Doctors may wear out their pens, and put out their eyes, and they and their partisans will be of the same opinion still. The Church is not to be purified by controversy, but by holy love." His favourite adage was, LOVE IS POWER. As has been said above, there are those who love his memory, and yet think that Dr. Rice was disposed to extend this excision of controversy to more points than was consistent with a maintenance of the complete system of sound doctrine. But who can avoid loving the benevolence of the disposition? His public spirit in regard to the Church was great. One of the last acts of his life was to dictate from his dying bed the *projet* of an overture to the General Assembly on the subject of Foreign Missions, in which he asserts the great truth on which the present Board of Foreign Missions is founded; namely, "that the Presbyterian Church in the United States is a Missionary Society."

The nature of your work, my dear Sir, forbids me to lift the veil from the most lovely aspect of this great man; his character, I mean, as a husband, a brother, a friend, and a master. His beloved wife still remains among us, "a widow indeed;" and though he left no children, there are thousands who remember him as a father; among whom I affectionately claim my humble place.

Will you pardon me for relating a little incident connected with his position as a householder: it will be best understood by those who have lived at the South. Dr. Rice was a gentle but authoritative master of his own household. On a certain occasion, a servant woman had been refractory and insulting; and it became necessary for her to be solemnly reprimanded. The next day she declared that she had not been able to close her eyes in sleep for remembering her master's prayer. Ever afterwards, she was devoted to him in dutiful affection. On the very last day of her life, Dr. Rice entered her room and found her eldest daughter preparing something at the hearth under her direction. He remonstrated, reminding her that all she could need would be supplied—"Oh, Master," said the dying woman, "I want nothing; but nobody else can make the bread you like best, and I am showing Martha how to do it that she may bake it for you when I am gone." Allow me, Reverend Sir, to add, that this poor creature was the mother of the man who, through the generosity of some of Mrs. Rice's friends at the North, was sent last month, with his family, to freedom in Africa.

Lest, however, my communication should degenerate into details unsuited to your work, I will hasten to add a few statements respecting the last days of Dr. Rice. On returning in 1830 from one of his many toilsome journeys to the North, he was detained in Philadelphia by a sudden illness which seized him while at prayer with the family: it was the precursor of the violent and excruciating distresses which often visited him afterwards. Still he was enabled to pursue his journey; to meet with his friend Mr. Wirt; and to enjoy a Sabbath with his beloved people at Richmond. It was after this that he wrote the letter to Dr. Wisner, which has been cited. His days were now numbered, and his decline was rapid. Prayers were publicly offered for him in the Princeton Seminary,—a fact which deeply touched him. His thoughts were, however, more for the Church than for himself. A revival of religion was in progress as he lay on his bed. "Amazing—astonishing!" he would say, as news came to him. "Oh, that I could aid the triumph with my voice! But the Lord's will be done!" His suffering was extreme—"I feel," said he, "an iron hand upon me that is crushing me to death." On hearing of the death of his friend, Jeremiah Evarts of Boston, he said, "Alas! God is taking away the staff and stay from Israel. The few that are left will not be regarded, and the many will carry all before them. Numbers will overwhelm us at last." After many distresses of body, in which his mind painfully sympathized to a degree of morbid depression, he at length, when all were awaiting his departure, experienced a singular relief. Turning suddenly to Mrs. Rice, and throwing his arms around her neck, and looking in her face with a clear bright eye, beaming with heavenly joy, he exclaimed, "Mercy is triumphant!" As some doubted what the last word was, he made a fresh effort and said—"triumphant!" When instantly his head fell and he was gone.

The name of Dr. Rice is intimately connected with the system of public theological education in this country. After thorough survey, in every part of the Church, he rejected the old and partial method as worthy only of an inchoate condition, and lent his whole influence to the support of that larger and exacter method, which enjoys the testimony and sanction of every important ecclesiastical organization in America.

But I am detaining you beyond all that is my right, and

Am, with Christian respect,

Your friend and servant,

JAMES W. ALEXANDER.

FROM THE REV. BENJAMIN M. SMITH, D. D.

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, VIRGINIA.

UNION SEMINARY, March 11, 1857.

Rev. and dear Sir: I cheerfully undertake to comply with your request to communicate my personal recollections of Dr. Rice, though well convinced that they can add but few and indistinct touches to the portrait of that noble man, with which you propose to enrich the pages of your work.

The materials for such a contribution as you desire, supplied by my memory, are not only very scanty, but also deficient in striking incidents. For although my acquaintance with Dr. Rice commenced with my earliest boyhood, and I was for four years during my college course, a member of his family, I was too young to form adequate conceptions of his character, and too uninformed on the great subjects which engrossed his attention to receive or retain very vivid impressions of his conversation. Moreover, he was remarkably taciturn, was always a hard student, and during the later years of his life,—the period of my best opportunity for forming a proper acquaintance with his character, he was continually pressed with the multiplied cares and arduous duties of his office in this Seminary.

Still, as material objects are more thoroughly known by the result of views taken from various points, so such characters as his are sometimes better understood when viewed from different points of observation.

Of his various and extensive learning, his pastoral fidelity, his untiring energy, his soundness in the principles of a true Biblical Theology, his able and eloquent defences and expositions of Gospel truth, both by the pulpit and the press, his eminent public services, his laborious, faithful and popular career as a teacher of Theology, and his successful efforts in establishing this Seminary, I could furnish abundant illustrations. But on all these topics you are doubtless already fully informed.

Of Dr. Rice's personal appearance I retain a most distinct impression. That of some well-known acquaintance, very recently seen, is hardly more clearly defined in my mind. He was full six feet high, and very well proportioned. His face was somewhat oval, with a broad and high, as well as finely arched, forehead. His features were symmetrically combined, and he might have been justly termed a handsome man. His complexion inclined to be florid. His eyes were of dark blue and very expressive. The usual cast of his countenance was grave, but neither austere nor morose. On the contrary, it was inviting rather than repulsive. He never failed to be attractive to the young, and was easily approached by such. His forehead appeared yet higher, in the later years of his life, owing to a slight baldness. His hair was brown, disposed to curl, though gently, was worn moderately short, but long enough very much to conceal the appearance of baldness.* With the exception of the portrait, mentioned in the note, I have never seen one which gave a satisfactory representation of his features. And indeed, that is not unexceptionable. It is an accurate likeness of him, as he often appeared, reminding one, familiar with his pleasant moods, of his expression of countenance when about to say, or when he had just uttered, something humorous or gently satirical. It is very much such an expression, as we may conceive him to have presented, when, by way of pleasantly satirizing the close pulpit reading of a certain class of ministers, on meeting one of them in the streets of a Northern city, the morning after attend-

* It is not a little singular that owing to some defect in the paint or canvass of the portrait in the possession of his widow, the hair, originally represented as brown, now appears quite gray. The defect has occasioned no perceptible change in the appearance of the face. To his friends this circumstance is not displeasing, as he thus appears very much as we may suppose he would have done, if alive now. His age would have now been seventy-nine.

ing a service in which the minister had participated, and, by a servile adherence to his manuscript, subjected himself to the criticism, he took from his pocket a paper, and *read* the usual questions and answers of common civility. But this portrait does not represent him with the gravity and pleasing solemnity which he exhibited, when engaged in the services of the sanctuary, or in the earnest discussion of great and weighty subjects. On the other hand, those which have been designed to serve this purpose, have failed by portraying a class of features directly the reverse of those mentioned, and presenting to us a sad, morose, or stern expression, which he never had. It is probable that his features, in entire repose, were no correct indications of the class to which they belonged, when his mind was specially interested; and the artists who drew the portraits were incapable, from want of familiarity with their subject, of imparting to the canvass the requisite glow of feeling. Kindness, benevolence, tenderness, and solemnity, on a basis of deep thoughtfulness, may be said to have been the leading characteristics of his ordinary expression, as they were evinced by his early life to be the leading traits of his moral nature.

He was perhaps constitutionally slow in his physical motions. I never saw him walk or act in a hurried manner. His earlier friends have represented him as naturally of an irascible or impetuous temper. I never heard him use a harsh word, nor did I ever see him manifest signs of provocation or anger. Constantly pressed as he was by his public duties, he took little part in the management of his domestic affairs. His servants regarded him with sincere respect and affection, and perhaps their personal attachment secured as prompt and constant obedience as other influences could have produced.

From November, 1825, till September, 1829, I was a member of Dr. Rice's family. This was the period of his most intense, laborious and uninterrupted service in the Seminary. His time was constantly occupied. The variety of his duties afforded no relief from their pressure. The number of students increased from seven to upwards of fifty. He had but one assistant in instruction. He taught Theology, Church History and Government, and for a part of the time, the Interpretation of the New Testament Scriptures. His vacations of six weeks each, besides the whole of one and parts of other sessions, were spent in travelling to solicit funds. During the sessions, he supplied the vacant pulpit of the church in the vicinity, at least half the time, and on the alternate Sabbaths, was usually engaged in preaching at some of the churches in the surrounding country. Thus he had little time for his family or his company. Having entered the new Seminary building in November, 1825, while yet not entirely finished, and while the premises were but partially reclaimed from the forest, he combined utility with exercise, for recreation, in most vigorous labour, digging up stumps and removing dirt, accumulated by the excavations for the buildings. He set the example for his own precepts, and pleasantly urged on the students the benefit of varying their labours on Hebrew and Greek roots, by labours on those of the oak and hickory. He generally wrought in this way for half an hour or an hour before breakfast, and would often come into the house, with his forehead and cheeks bathed, and his clothes soaked, with perspiration. In the proper season, exercise in his garden, for whose ornamental and useful culture he had a great predilection, supplied an alternation for this severe toil. Then, from breakfast till twelve or one or even two o'clock at night, he was constantly occupied in his study, which was also his class-room, performing the appropriate duties of his office, or by correspondence and contributions to the press, rendering thus additional services to the Church at large, evinced in the establishment of the Seminary, and in publications defending and expounding the great principles of Theology and Church Government. His meals were properly his only seasons of relaxation. His plain but hospitable house was ever open to strangers; and his extensive acquaintance and increasing reputation brought visitors from

all parts of the country. For some months, Rev. Dr. Nettleton was his guest, and then, for another season, Rev. James B. Taylor, who died in his house. His own father was, at an earlier period, a member of his family, cherished with filial tenderness and respect. Rev. Rufus Nutting from New England, boarded with him during a winter spent in the South for his health, and with a generous desire to aid deserving young men, he had frequently one of the students,—a gratuitous boarder in his family. Rev. H. P. Goodrich, his assistant, and then a Professor in the Seminary, boarded with him three years. With such persons pleasant and useful conversation was held during meals, which were thus protracted often to a longer time than usual, and were seasons of truly delightful recreation. One of the gentlemen mentioned often said that, though absent from his family, he had laughed more during the five months spent with Dr. Rice, than he had ever done in any year of his life. With Dr. Nettleton, his conversation often assumed a graver cast, and the theological innovations of the day, and the new measures in connection with revivals, &c., were freely discussed; though it is needless to add that the discussions were rather a comparison of accordant views than the debates of opponents.

Dr. Rice never forgot a kindness, and was studiously diligent to give substantial expressions of his gratitude. Having been himself, when young, compelled to struggle for the attainment of education, he was ever ready to lend his aid to others in similar circumstances. The friends of his youth were never forgotten. With my parents a friendship had been formed, when he spent some six months under their roof, while pursuing the study of medicine. Their kindness, though intrinsically trifling, it was his delight through life to acknowledge, and his pleasure more than tenfold to repay. Having, by marrying my father's niece, become connected with the family, his visits were the more frequent, and always the occasions of mutual pleasure. The younger children were taught to address him as Uncle, and few real uncles ever manifested a more lively or more efficient interest in the welfare of nephews and nieces. From my mother's widowhood in 1819, he became yet more tender and actively solicitous for the comfort of the family. His visits, though necessarily short, were always hailed with delight; for he brought with him and conferred the blessings which those impart who, in the spirit of the Gospel, "visit the fatherless and the widow in their affliction." It was to his generous gratitude and strong attachment to the family that I was indebted for the privilege of pursuing my college course under circumstances so well calculated to quicken my zeal, and excite my love for sound learning. No calls for aid or advice in my studies,—even if, in the heedlessness of youth, made when he was most pressed for time, were ever unkindly met or disregarded. He had the happy faculty of impressing on the mind the severest criticism, by some pleasant mode of administering it. Placing his thumb on the first word, and stretching, as with great effort, his finger to the last, in a very long sentence, the first of a composition, he taught me to be ever mindful, though I may not have been ever observant, of this capital error in composing. A kind word or look of encouragement, or a smile of approbation was always ready, when deserved, and a course of remark at his table, or an incidental hint in private, cautioned me of evil, and warned me of its results.

I give you these little incidents of personal and family history, with unfeigned hesitation, knowing that they may be regarded as rather passing the limit of a proper delicacy. But they furnish one of the best commentaries on the remark so characteristically true of Dr. Rice, that he never forgot a kindness, that I could not forego their introduction, and I am not unwilling to say that if your readers peruse them with a tithe of the pleasure it has given me to communicate them, they will not regret it. Indeed, for his young countrymen, whoever they might be, he had a heart yearning with the kindest emotions. One of the most eminent lawyers of the State spent a night with me recently, and most

feelingly expressed the grateful emotions he experienced in recollecting Dr. Rice's kind attentions to him while at College; and doubtless there are hundreds of others in all the professions, who would do the same.

He evinced this trait of character in frequenting the meetings of the Union Society in the College (Hampden Sidney) near the Seminary. Though constantly pressed by his urgent and important duties, he found time, once or twice every session, to attend those meetings, having been a member of the Society when at the College in early life. After the ordinary routine of business, and the discussion of the topic of debate by the students, he would rise, and, in a most felicitous and instructive manner, hold their attention for thirty minutes or an hour, in an able and often entertaining discussion of the question. Such occasions were always embraced as opportunities for the expression of sentiments calculated to foster noble purposes, and quicken zeal and inspire aspirations for increase in sound knowledge and true virtue.

On one occasion, the Society was disappointed of securing a representative from abroad to deliver an address at the College Commencement. Dr. Rice was applied to, and readily agreed to supply the vacancy, of whose existence the Society had not been made fully aware, till the day preceding that appointed for the Oration. I remember how gracefully and appropriately he opened his speech by rather apologizing to any who might have thought him out of place on such an occasion, using some such language as this,—“If any ask why I am here to day, I reply with the old Roman Poet, ‘*Homo sumet humani nihil a me alienum puto.*’” Indeed, he omitted no opportunity of showing how truly he held the sentiment of another Latin writer,—“*Maxima reverentia puero debetur.*” It was then the custom of the College to have a celebration of the Fourth of July by the students. They were permitted to select orators for the day from among themselves, and, the literary entertainment over, to have a dinner which was closed in the usual manner of the country, by drinking toasts. Dr. Rice, when at home, generally attended, and, though strictly abstemious, also honoured the dinner by his presence, and gave his toast when called on. Even then, he aimed to present a sentiment embodying that which was useful and valuable to his young friends.

As a Trustee of College, he was a regular attendant on the term examinations, and often enlivened occasions generally dull and prolix to all parties, by timely sallies of humour. He encouraged the young men to diligence in acquiring the art of public speaking, by often attending the exercises, both for declamation and the delivery of original speeches.

Dr. Rice was not only a student in order to teach, but his thirst for knowledge for its own sake was insatiable. He was a student of departments of learning, not immediately connected with his daily pursuits. His habits of study, and his excellent mental training, enabled him to acquire rapidly, and retain permanently, stores of useful knowledge, on a variety of subjects. The advance in many sciences, especially in the department of Physics, had been very great, during the thirty years of his professional life. Yet he kept himself well posted, and, without pretending to minute accuracy, was no mean scholar on subjects barely touched in his academical studies. His manner in the pulpit, or indeed as a public speaker, was not very striking, and occasional and superficial hearers often went away disappointed. But to attentive thinkers, his matter was always interesting, and soon they found themselves beguiled into a forgetfulness of his manner. He used but little gesture. Sometimes his hand would remain (as he had a habit of placing it when beginning to speak,) in his coat-bosom, almost through his discourse. But often, as he waxed warm in speaking, his whole chest would seem to partake of his emotion, and sometimes a kind of convulsive shaking of his shoulders and breast would act with an almost electric power on the listener. His language was chaste and often elegant, but you would think

but little of language, while your mind was carried away by his *thought*. His voice was another mode of expressing his emotions, and the deep tones of solemn earnestness, indicative of pent up feeling, would awaken in his hearers emotions far more correspondent, than any amount of even the most appropriate gesticulation. He seldom resorted to any irregular modes of arresting attention. His was the farthest from the least appearance of an eccentric manner. Yet I well remember the solemnity produced by his closing a very impressive service with a benediction on *those only*, who had determined at once to enter on a Christian life.

His preaching was almost uniformly *extempore*. He used notes, (often very brief,) sometimes covering perhaps a sheet of *foolscap* paper. His letters will compare favourably with the best specimens of English composition, in the best days of English literature. He had no time to *write* sermons. His pen was never idle. But had he occupied it in writing sermons, he would not have had time for other writing. However, he no less, perhaps the more, studied his subjects for pulpit discussion. His prayers, both in public and in his family, and among his students, were fervent, humble and comprehensive. He was, on all occasions, deeply impressive and often affecting, praying with unaffected devoutness for "all kinds and conditions of men."

Next to his desire for the prosperity of Zion, was his ardent wish for the welfare of his country, and especially of his native State. Two great evils, threatening the future, were ever before his mind; and among my earliest recollections of his preaching, are my impressions of the warnings he uttered relative to the increase of Intemperance and the Papacy. He had, years before his death, with almost prophetic sagacity, warned his countrymen of the dangers of popular ignorance on religious subjects, especially among the slaves, and depicted, in most remarkably correct colours, the career of such a "crisp-haired prophet" coming as a messenger of Heaven, with blood-thirsty and demoniacal passions, as actually signalized the autumn of his death, by the memorable "Southampton Massacre."

I remain yours truly,

B. M. SMITH.

BENJAMIN MORGAN PALMER, D. D.*

1803—1847.

BENJAMIN MORGAN PALMER was the grandson of the Rev. Samuel Palmer, who was a native of Barnstable, Mass., was graduated at Harvard College in 1727, was ordained at Falmouth, Mass., in 1730, and died April 13, 1775, aged sixty-eight. He was the eldest son of Job Palmer, originally of Falmouth, who emigrated from Massachusetts to Charleston, S. C., previous to the Revolutionary war, where he died January 30, 1845, in his ninety-seventh year. He was born at Philadelphia on the 25th of September, 1781, while his parents were sojourning there, having been driven from their own home by the storm of the Revolution. He was a pupil of the College of Charleston, while it was a grammar school under the charge of the Rt. Rev. Bishop Smith; but in 1797, he was removed to Princeton College, where he was honourably graduated in the year 1800.

* History of the Circular Church, Charleston.—Charleston newspapers, 1847.—MSS. from his family.