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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.

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BY WILLIAM B. SPRAGUE, D. D.

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VOLUME IV.
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HENRY KOLLOCK, D. D.*

1800—1819.

FROM THE REV. JAMES CARNAHAN, D. D., LL. D.

PRINCETON, February 28, 1848.

My dear Sir: It gives me pleasure to comply with your request for some notices of the life and character of the Rev. Henry Kollock, D. D., with whom, for several years, I was in intimate relations. As, however, my opportunities for observing his character and course ceased on his removal to Georgia, I shall confine myself to that portion of his life which was spent in his native State, and leave you to gather the rest from other sources.

HENRY KOLLOCK was born December 14, 1778, at New Providence, Essex County, N. J., to which place his parents had retired on account of the disturbed condition of Elizabethtown, their usual residence,—during the Revolutionary war. His father was Shepard Kollock, a man of much intelligence and respectability, who was actively engaged in the scenes of the Revolution, and was for some time the editor and publisher of a newspaper. When very young, he is said to have manifested a great thirst for knowledge, and to have applied himself so closely to his books as to impair his health. Having gone through the usual course of study, he entered the Junior class in the College of New Jersey, in the autumn of 1792. Two years after that, in September, 1794, when he lacked three months of being sixteen years of age, he was admitted to the degree of Bachelor of Arts. Nothing remarkable occurred during his college course. There were several in his class, who ranked higher than himself in the various branches of study. He was young and playful, but not vicious. Tradition says he was more fond of reading Shakespeare and kindred works than of *poling* † at Conic Sections. The three years following his graduation he spent at his father's in Elizabethtown, in reviewing his college studies, in general reading, and in working, when he pleased, in his father's printing office.

During this period he became hopefully pious, and turned his attention to the Gospel ministry.

In 1797, he was appointed Tutor in the College where he had been educated, and became a colleague in the Tutorship with John Henry Hobart, afterwards Bishop of New York.

Between Hobart and Kollock there sprang up the most intimate and ardent friendship, which, cherished by frequent intercourse, lasted during life. They differed both in respect to national politics and church government; yet this difference did not prevent the most cordial and enduring mutual attachment. Soon after Kollock's appointment, Hobart, writing to a friend in Pennsylvania, ‡ spoke of his colleague in the highest terms, as a young man of uncommon talents, of extensive reading, and of ardent piety; using an expression to this effect,—that, although he was both a

* Memoir prefixed to his Sermons.—MS. from Rev. S. K. Kollock, D. D.

† College word for hard study.

‡ John Watson.

Democrat* and a Calvinist, he was the most intelligent, gentlemanly and agreeable companion that he had ever found.

At this period, and for several years after, there was in the College a Literary Association, called the "Belles Lettres Society," consisting of the officers of College and the resident graduates,—the whole being about ten in number. They met once in two weeks, and the exercises consisted in reading an essay, which might be a sermon, a law argument, or a political, literary or philosophical discussion, followed with remarks or criticisms by the members, and then a debate on some political, literary, moral or religious question. These debates were not merely extemporary efforts. The subject was selected four or five weeks before the discussion took place, giving ample time to collect information, and to prepare for the exercise in the best manner possible. After the proponent and respondent had spoken, the other members, if they thought fit, were at liberty to continue the discussion. On one of these occasions, the subject selected was the exclusive right of Bishops, in the Episcopal sense of the term, to ordain to the office of the Gospel ministry; and Hobart and Kollock were the combatants. Great interest was excited, not only by the nature of the subject, but also by the known talents of the debaters. Each of course took the side of the Church to which he belonged, and brought all his ability to the defence of it. It was Saturday afternoon,—a beautiful summer day, and many of the undergraduates who were not permitted to enter the room, abandoning their usual walks and amusements, collected, some around the Library door where the debate was held, and others on the outside of the building, so that, through the open windows, they might catch something of what was said. There they stood fixed for two or three hours. The debate was ably and eloquently conducted on both sides; and the Presbyterians who were present, did not think their cause suffered in the hands of Mr. Kollock. To the honour of the disputants, it should be remembered that this exciting debate did not, for a moment, interrupt their kind feelings towards each other.

While Mr. Kollock performed the duties of a Tutor in the College, he devoted his leisure hours with great diligence to the study of Theology, and other kindred subjects connected with his intended profession. In those days, a knowledge of Hebrew was not so common in this country among candidates for the Gospel ministry as it now is; but in this language, as well as in Chaldaic and Arabic, Mr. Kollock is understood to have made very considerable proficiency.

He pursued his theological studies without the aid of a teacher,—reading the standard works of the old English theologians,—such as Owen, Bates, Charnock, Howe, Leighton, Barrow, and others, and using as his text-book Pietet's large work in French. He spoke French very imperfectly, but no man could translate it with more facility and elegance. He could take up any French book and read it in English, with such ease and correctness, that his hearers would not doubt that it was an English book that he had before him. In this way, before he was licensed to preach, he read French sermons in the Presbyterian Church, when the pulpit was vacant, and also at a prayer-meeting held in the College by the Tutors and pious students.

* A few years after, he agreed with the Federalists in opinion, although he never took an active and prominent part in politics.

In the spring of 1800, he was licensed to preach the Gospel by the Presbytery of New York.

He returned to the College, after being licensed, and continued to perform the duties of Tutor until the next Annual Commencement. By request of the Pastor of the Presbyterian Church, he preached nearly every Sabbath afternoon, during the session of the College.

The first discourse which he delivered in Princeton, surprised his friends, and far surpassed the expectations of those who had formed the highest estimate of his talents. His subject was "the future blessedness of the righteous." The first sentence introduced a bold and glowing contrast between the gloomy and apparently hopeless condition of the believer, as he descends into the grave, and the glory in which he shall rise on the morning of the resurrection. His intelligent friends trembled, believing it impossible that he, or any other man, could sustain the high flight which he had taken at the very commencement. As he proceeded, however, their fears were dissipated. The whole discourse was in perfect keeping with the boldness and pathos of the introduction. The preacher did not flag, but rose higher and higher, to the end of the discourse, occupying in the delivery about thirty minutes. I need not say that the attention of his hearers did not decline. Every eye was fixed, every ear was open, and a breathless silence pervaded the congregation. It could hardly be hoped that the same interest could be maintained from Sabbath to Sabbath; yet the fact was, that, during the five months to which I now refer, the interest was increased rather than diminished. The students who were required to be present at only the morning service, voluntarily came out in the afternoon; many persons from the neighbouring churches attended, and strangers not unfrequently spent the Sabbath in Princeton, in order to hear the illustrious young preacher. The subjects upon which he preached in the early part of his ministry, were chiefly some of the leading doctrines of the Gospel; such as the resurrection of the dead, the general judgment, the happiness of the righteous, the misery of the finally impenitent, the love of God, the character of Christ, the end and design of his death, the intensity and cause of his sufferings in the garden and on the cross, &c. He also delivered a series of discourses on the life and character of Peter.

After he had taken charge of a congregation, his discourses were longer and more solid, but they never lost their brilliancy and attraction. A single volume of his sermons was published during his life, and three volumes have been added since his death. These discourses are interesting, when read; but no one who did not hear them delivered, can have any adequate idea of their effect, as the words flowed from the preacher's lips. The sermons of Whitefield,—said to have been taken down in short hand, word for word, as he delivered them,—how utterly jejune do they appear, compared with what they must have been, when accompanied with his tones, and gestures, and tears!

The manner of Mr. Kollock was peculiarly his own. It could not be copied, nor can it easily be described. He was not a professed orator. I do not believe he had ever made public speaking an object of special attention. In conversation, when excited, he had an impediment in his speech, arising from the haste with which he expressed his thoughts. Aware of this infirmity, he wrote his sermons out in full, and placed the manuscript in the Bible before him. It would have been very little labour

for him to commit to memory his discourses ; but he dared not trust himself without notes, fearing he should stammer. A glance of the eye on a page enabled him to repeat the whole; and he rarely recalled a word, or hesitated in uttering a syllable. In the latter part of his ministry, however, he preached without notes with the utmost ease. There was nothing theatrical or artificial in his manner. His attitudes and gestures were hardly noticed, because they were unpremeditated, and were prompted by the sentiments or emotions intended to be expressed. Those who have seen him in the pulpit, will remember how his countenance changed, and his eye sparkled with joy, or kindled with indignation, according to the natural promptings of his subject. His voice was full and distinct, but not remarkably harmonious. In its modulation there were no sudden changes from the low to the high, from the swelling to the subdued, from the plaintive to the indignant. His eloquence was not at one time a mountain torrent, dashing and foaming, and anon a meandering river, pursuing its unruffled course through an extended plain: it was a strong, uniform and noble stream, acquiring velocity, and beauty, and power, as it advanced. I have heard other men who had greater compass and flexibility of voice, greater variety of tone, and accent, and emphasis ; but I never heard one who could, from the beginning to the end of a discourse, so arrest and enchain the attention of an audience. And what gave to him this wonderful power ? He used no high sounding words, and no involved and unmeaning sentences. His language was plain and simple, easily understood by the most illiterate of his hearers ; and yet the beauty of his style and the richness of his imagery delighted and charmed the most cultivated ear. In his manner there was a glowing earnestness and unction, which touched the soul and brought it in contact with the objects described. Persons have often remarked that, while he was speaking, their minds were kept so intensely on the stretch, that they found themselves exhausted when the discourse was finished. In description he greatly excelled ; and when his own feelings and those of his audience were wrought up to the highest pitch, he would sometimes burst out in a short prayer, or in an apostrophe, so appropriate and natural, that he only gave utterance to the emotions which swelled the hearts of those who were listening to him.

He seldom brought into the pulpit the rich stores of biblical learning which he unquestionably possessed, in order to explain and illustrate difficult passages of Scripture. Infidelity he attacked and put to shame, not by logical arguments, but by direct and vivid appeals to the hearts and consciences of his hearers. Dry and elaborate metaphysical discussions had no place in his discourses. The doctrines and duties which he inculcated, were those of the Bible, illustrated and enforced in a manner suited to a popular audience. Some young men make a brilliant display and excite admiration for a short period, and then sink into obscurity. It was not so with the subject of this notice. His power in the pulpit was greater after he had been ten years in the ministry than it was at the beginning.

For some time after he was licensed, he expected to be the colleague, or rather the assistant, of the Rev. Dr. McWhorter of Newark, for whom he cherished a truly filial affection and veneration. But when he left the College, the Church in Elizabethtown, in which he had been baptized and had made a public profession of religion, being vacant, called him to be its Pastor. He accepted the invitation, and laboured for three years, with

great popularity and success, among that numerous and excellent people. While he had charge of this congregation, several members of his Presbytery, aware of the destitute condition of the mountainous regions in Morris and Sussex Counties, especially at the iron mines and furnaces, agreed to go out, two and two, to spend the week, preaching and conversing, and praying with these people from house to house, and then to exchange pulpits on the following Sabbath. In this work of love, James Richards, Asa Hillyer, Edward Dorr Griffin, Amzi Armstrong, Matthew La Rue Perrine, and perhaps some others, were engaged; and they were occasionally joined by Robert Finley, although he belonged to a different Presbytery. Appointments were sent on beforehand to the people, and they assembled in large numbers,—some coming several miles on foot. The effect at the time was visible, and in some of these places, respectable congregations have since been formed. Of these preaching tours Mr. Kollock spoke with great satisfaction, and remarked that the tears flowing down the cheeks of these hardy men from the mines, coal pits, and furnaces, gave him more pleasure than the most fixed attention of a fashionable city audience. Sometimes, towards the close of the week, they visited, on their return, one of their own congregations, and spent a day in preaching, exhortation, and prayer. Such a meeting, Mr. Kollock and one or two of his brethren held at Basking Ridge, where Mr. Finley was Pastor. Solemn and exciting discourses and exhortations were delivered through the day, without any apparent effect. At the close of the day, when the congregation was about to be dismissed, Mr. Finley arose with a heart swelling with emotions too strong to be uttered. After he had laboured a short time to express a few broken sentences, his tongue was loosed, and he burst out in such impassioned eloquence, as Mr. Kollock said he had never before heard. The whole congregation was powerfully moved, and, after the benediction was pronounced, remained sobbing and overwhelmed. A powerful revival of religion followed in this congregation, and extended to other congregations in the neighbourhood.

His fame (for I know not what other word to use) was not confined within the bounds of his own Congregation or of his native State. In May, 1803, when he had been but little more than two years in the ministry, he was called to preach the Missionary Sermon before the General Assembly of the Presbyterian Church in Philadelphia;—a service at that time assigned to the ablest and most eloquent men in the denomination. The Sermon was every way worthy of his reputation: it was published, and is the only one which he ever *did* publish in pamphlet form. He received invitations from several wealthy and respectable congregations to become their Pastor; and among others from the Reformed Dutch Church in Albany. Princeton also put in its claims. The Trustees of the College appointed him Professor of Theology, and the Congregation of Princeton chose him as its Pastor. The object of the Trustees was to give the undergraduates the advantage of his preaching on the Sabbath, and to afford an opportunity to students of Theology to profit by his instructions, and at the same time to aid the Congregation in supporting their minister. This invitation, although less tempting than others in a pecuniary point of view, he thought proper to accept; and, accordingly, in the fall of 1803, he returned to Princeton, in the double character of Pastor and Professor. Here his preaching was quite as attractive as it had been at the commencement

of his ministry. He delivered lectures to a few theological students, instructed them in the Hebrew language, directed their reading, and examined them on their studies.

But he was not permitted to remain in this comparative retirement, and to lay his bones, as he sometimes expressed a wish that he might do, near those of the sainted Burr, Edwards, Davies, and Witherspoon. After repeated solicitations, he was prevailed on to accept a call from the Independent Presbyterian Church in Savannah, Ga. In the autumn of 1806, after having laboured three years in Princeton, he removed to the South.

About this time, he received the degree of Doctor of Divinity from both Harvard University and Union College.

As my personal knowledge of him terminates here, I will stop by subscribing myself,

Yours very truly,

JAMES CARNAHAN.

Though the congregation with which Dr. Kollock became connected in Savannah, was one of the most opulent and influential in the Southern States, it was, at that time, in respect to its spiritual interests, in a depressed condition; and just such a man as he, was needed to bring about the desired change. He immediately addressed himself to his appropriate duties with the utmost fidelity; and, by his eloquent exhibitions of Divine truth in the pulpit, and his untiring pastoral labours out of it, he quickly succeeded, by the Divine blessing, in awakening no inconsiderable religious interest throughout the community. At the first Communion season after he entered upon his labours, twenty,—and at the second, eighteen,—made a public profession of their faith in the Gospel.

So insalubrious was the climate of Savannah and that region generally, during the latter part of summer and the early part of autumn, that, for two or three years after Dr. Kollock went there to live, his friends would not consent that he should run the hazard of remaining there during that season; and, accordingly, he spent several months each year in journeying and visiting in the Northern States. In one of these excursions he travelled through New England, and, wherever he preached, awakened the highest admiration. In Boston particularly, the multitude thronged after him, almost as their fathers had done after Whitefield; and those, who originally constituted the Park Street Congregation, are said to have had an eye upon him as their future Pastor, from the commencement of their enterprise. At any rate, they gave him a unanimous call as soon as they were in a condition to call any one; and though he ultimately declined it, it was not till after he had given it the most serious attention, and disposed of many doubts in respect to his duty.

In 1810, he was called to the Presidency of the University of Georgia; but his attachment to the ministry prevailed over all other considerations, and he declined the appointment.

In the winter of 1811, rendered memorable to the people of Savannah by the earthquakes with which their city was visited, his labours, which were exceedingly abundant, were attended with an uncommon blessing. Besides preaching with unaccustomed power on the Sabbath, he conducted several religious exercises during the week, and spent much of his time in counselling the awakened and inquiring. This was probably the most interesting

season of special attention to religion that occurred under his ministry. The result was the hopeful conversion of many persons, and a large addition to the church.

After the first few summers, Dr. Kollock remained with his people during the sickly season, and, with a most self-sacrificing spirit, exposed himself continually to the disease in all its virulence. He scrupled not to encounter the most pestilential atmosphere, that he might minister to the wants of his suffering fellow creatures, and especially that he might carry the consolations of the Gospel to the bedside of the sick and dying. But, though a merciful providence saved him from falling a victim to the fearful malady, or even being attacked by it, there is no doubt that so much labour and exposure served gradually to undermine his constitution. His health at length became so much impaired, that a temporary suspension of his labours was found to be absolutely necessary; and, by the advice of his physicians and friends, as well as in accordance with his own tastes and inclinations, he formed the purpose of crossing the ocean, and passing a few months in Europe. Accordingly, he sailed for England in March, 1817; and, after having visited the principal cities of England, Scotland, Ireland, and France, he returned to his country and his charge, in the early part of November of the same year.

Dr. Kollock's tour in Europe was a source of great gratification to him, especially as it enabled him to form an acquaintance with many of the most distinguished European divines, with some of whom he kept up a correspondence during the rest of his life. He was received, wherever he went, with marked attention, and his preaching in various places in Great Britain drew crowds of admiring auditors. On his return to his people, he was met with enthusiastic demonstrations of affectionate regard. He reached Savannah on the evening of a monthly meeting for prayer. His people, delighted at the prospect of listening to him again, thronged to the place of worship, where he delivered a deeply interesting discourse on I. 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 was for years a favourite object with Dr. Kollock to write the life of John Calvin,—believing, as he did, that no work in the language did full justice to the character of that extraordinary man. To collect the materials necessary for the successful prosecution of this object, was one inducement to his crossing the Atlantic; but his time was so limited that he found it impossible to make the investigations which he had proposed. He had actually made considerable progress in the work before his death;—enough to show that, if he had lived to carry out his plan, he would have supplied an important desideratum in the History of the Church.

During the latter part of the year 1819, the pestilence raged in Savannah with uncommon fatality. The severity of his labours, in connection no doubt with the infected atmosphere, threw him back into the enfeebled state from which his voyage to Europe had raised him. But in proportion as his physical energies decayed, and his hold on life grew precarious, his spirit became more and more absorbed with the great interests of the world to come. He had made an appointment to preach, on Sunday morning, the 13th of December, a Sermon in aid of a Society to provide for orphan children; and, though his friends saw that his strength was inadequate to the effort, and did their utmost to dissuade him from it, such were his benevo-

lence and his zeal that he persisted in making the attempt. The sermon was a most touching and impressive one on the parable of "the Good Samaritan;" and it was the last that he ever preached. Notwithstanding his great exhaustion from the service, he attended church in the afternoon, and heard from a stranger a solemn discourse on Death. While he was in church, he experienced a slight paralytic affection in the arm, and, on his return home, fell at his own door, under a more violent shock. He, however, soon recovered, in a great measure, from this; and his friends began to flatter themselves that he might still be spared to them. But, on the next Sabbath morning, the disease overtook him with still greater power, depriving him of the use of his faculties, and setting all medical skill at defiance. He lingered till the 29th, and died at the age of forty-one.

Doctor Kollock was married in 1804 to Mrs. Mehetabel Campbell, widow of Alexander Campbell of Richmond, Va., and daughter of William Hylton of the Island of Jamaica. Mrs. Kollock survived her husband a number of years. He had no children.

Sometime after Dr. Kollock went to reside at the South, considerable anxiety was awakened among his friends and the Church at large, from the circulation of reports that he had indulged in too free a use of stimulating drinks; and he anticipated the unfavourable issue of an incipient ecclesiastical process, by withdrawing permanently from the Presbytery of Harmony, of which he was a member. Whatever may have been the extent of his aberration, his congregation, during the whole time, remained enthusiastically devoted to him, and all were agreed that, long before his death, his conduct in this respect, as in every other, was marked with most exemplary caution, and that he died with a highly honoured name.

FROM THE REV. WILLIAM CAPERS, D. D.,

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

CHARLESTON, S. C., April 25, 1849.

Dear Sir: I am sorry that absence from home and other causes should have so long delayed a communication, such as you solicit of me, respecting my recollections of Dr. Kollock. You say you do not wish to trouble me for any thing in the way of biographical detail, but simply for my impressions with regard to Dr. Kollock's character, and especially his eloquence. *Trouble*, my good Sir, is not the word to designate my appreciation of such a service, or the feeling with which I approach it. You honour me by thus calling on me, and I only do myself justice when I assure you that to comply with your request, as far as, at this late period, I have it in my power to do, affords me a pure and high gratification.

My acquaintance with Dr. Kollock was limited to the last year of his life; but I think I knew him well, and certainly I loved and honoured him with a most hearty and profound regard. This regard was not the result merely of admiration of his rare talents and accomplishments, but of a conviction that those talents and accomplishments were blended with a meekness and gentleness, humility and modesty, benevolence and kindness, equally rare and beautiful. I am sure that up to the time of his death, no man, perhaps no half dozen men, possessed so great an influence over the people of the city of Savannah as Dr. Kollock did. But he knew it not, and could not be brought to know it. I used to think it a pity that he could not entertain juster views of his power in this respect, as I believed he might and would have accomplished much, and much that was greatly needed, for the public good, that he did not attempt, had he

been sufficiently apprized of his own strength. And perhaps the weak point in the character of my honoured friend lay just here. He was not what you would call a brave or enterprising man. The spirit of the renewed nature in him was rather diffident than bold, and scarcely less averse from self-confidence than it was generous in its appreciation of others. I remember particular instances, on special public occasions, when, with tremulous emotion and even tears, he solicited another to take the place appropriated to himself, on the ground that he could not so advantageously occupy it, when every one else knew, and he himself proved by the performance, that it would have been a wrong to the assembly to admit a substitute. And so with respect to public measures on which he felt intensely, and which I have never doubted he might have carried,—as the reform of the unchristian abuse of making Sunday the chief market day for all articles of food, which, however, outlived his day, because, when the efforts of his friends proved insufficient, he could not believe that he might have better success himself.

Dr. Kollock's eloquence, concerning which you ask me to give you my impression, was the unique, living expression of what he believed, approved, and felt, on some great subject. Its primary elements were light and love; and its instruments, I think, were chiefly exquisite sensibility and a refined taste. His written discourses were excellent compositions, and he sometimes pronounced them with astonishing effect; but his brightest efforts of eloquence were purely extempore. Then his understanding seemed all light, his heart a fountain gushing with sensibility, every feature of his face beamed with glowing thought, and his whole person looked as if animated with a new life. Still there was no rant, no abandoning of himself to passion, nothing violent, nothing ungraceful. It made the noble speaker more noble, the elegant man more elegant. Every thing in his eloquence was alike free and chaste. I have not heard more than one speaker in my life, whom I have thought fairly on a par with him, and that was Dr. Jonathan Maxey, the first President of the South Carolina College.

Though, as I have said, my acquaintance with Dr. Kollock was during the last year of his life, when he was, much of the time, in feeble health, I have always considered him as one of the most exemplary of pastors, especially in his affectionate attentions to the poor. After his death, I had full proof of this, inasmuch as I scarcely entered a hovel where the inmates did not seem to have lost their chief friend and benefactor, and they would mourn for his death and talk of his prayers, and sympathies, and alms, after a sort that beggared all the ado made by the men of the city.

I have nothing from Dr. Kollock himself to authorize it, but from others I received what I fully believe, that he used to contribute very largely of his own salary to the support of the Baptist minister, who was an excellent man and faithful pastor, but of only common abilities for the pulpit, and having a large family, found it rather difficult to support them. He never laid up any thing for himself, but distributed, as a good steward, all that he could save of the noble salary allowed him by his numerous and wealthy congregation. He never used a carriage when he went out, but always walked, though a carriage was kept for the use of the family;—a habit which I ascribed to his love of communing with the Lord's poor, and an aversion from any thing that might prevent an opportunity of a free word with them, whenever he might happen to meet them.

His death was one of the most sublime and impressive scenes that ever came within my knowledge. He had been struck with paralysis a few days before; but hopes of his recovery were entertained until the Sabbath immediately preceding his death. On the evening of that day, public prayers were especially offered in his behalf,—it being understood that he lay profoundly comatose, and that the physicians apprehended he must continue so for some indefinite length

of time, and then die. Notices were read from the different pulpits, inviting his Christian friends to meet at his church for prayer at ten o'clock the next morning. The meeting was continued at four o'clock in the afternoon, and again the following day at the same hours. I think that it was on Wednesday, while we were in meeting, that a messenger ran hastily in, saying that Dr. Kollock had come to himself, and had asked to see me; and, after a short prayer of thanksgiving, dismissing the meeting, I hastened to his bedside. There he lay with his countenance looking as if bathed in the light of the Third Heavens, serene and triumphant, while the family, consisting of Mrs. Kollock and Mrs. Wayne,—her only daughter, and the Judge, (now of the Supreme Court of the United States,) and a few special friends, were present, overwhelmed with grief. Mrs. K. was in great agony, and his attention was most tenderly directed to her, but without any symptom of trouble to his own spirit, which seemed entirely beyond the reach of agitation. He asked for Bunyan's Pilgrim's Progress—the book was forthcoming, and he begged her to be comforted by a passage which he pointed out to her. I think it was just then that, observing me to approach his bed, he gently extended his hand, and as I pressed it in mine, he uttered, with some effort to speak distinctly, the following passage:—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And shortly after he had spoken these words, he fell asleep in Jesus.

I regret my inability to do full justice to the memory of this extraordinary man; but, I say again, it has given me sincere pleasure, even at this late day, when most of the generation that were contemporary with him, have passed away, to render my humble testimony to his exalted merits.

Accept, Rev. Sir, the sincere respect of

Your most obedient servant,

WILLIAM CAPERS.

FROM THE HON. JOHN MACPHERSON BERRIEN, LL. D.

ATTORNEY GENERAL OF THE UNITED STATES.

ROCKINGHAM, near Clarksville, Ga., 4th September, 1849.

Rev. and dear Sir: The continued ill health of my family, and the pressure of my engagements since my return to Georgia, after an absence, with very short intervals, of more than a twelve month, have unavoidably delayed the fulfilment of my promise to give you, in this form, such recollections as might occur to me of the late Rev. Dr. Henry Kollock; and now that I am about to apply myself to its performance,—writing in this mountain region, away from books and papers which might refresh my memory, I am very sensible how imperfectly I shall accomplish it. I can call to my recollection, without an effort, a long and delightful intercourse with my departed friend, but one little marked by incidents which impress themselves on the memory, and which could be appropriately embraced in a communication like this.

My acquaintance with Dr. Kollock commenced at Princeton at a very early age. He was some years older than I was, and was advanced to the Senior class in that institution when I entered as Sophomore. From this difference of age, and of collegiate rank, our relations, which were characterized by great kindness on his part, and by sincere affection on mine, resembled in some degree those of an elder and younger brother. I do not think his mind had been at that time directed, with any particular earnestness, to religious contemplation. His disposition was lively, his spirits were buoyant, and he joined with a hearty good-

will in the sports and pastimes of his college companions. We parted at Princeton to meet in Savannah, when he went there in 1806, in answer to a call from the Independent Presbyterian Congregation of that city, to become their Pastor; and, during the thirteen years of his residence there, and up to the moment of his lamented death, it was my happiness to be intimately associated with him. It belongs to his biographer to exhibit in detail his pastoral labours during that period, which was so full of interest to many who, *Deo juvante*, were called by his warning voice from "the evil to come"—I content myself with bearing testimony to the grateful recollection with which the remembrance of them is cherished by those who were the objects of his care.

Dr. Kollock continued in the pastoral charge of the congregation with which he had connected himself, notwithstanding earnest and pressing invitations to other fields of labour, presenting strong inducements to him, both as a minister of the Gospel and as a votary of literature. A congregation in Boston had unanimously called him to officiate in a new church which they had erected, with the intention that he should occupy it; and he was, with like unanimity, chosen to preside over the University of Georgia; but the devoted affection of his people, and the success which had attended his labours among them, induced him to decline these invitations. The anxiety manifested on those occasions, and the joy and gratitude with which his congregation learned his determination to remain with them, are remembered by many who still survive.

His uninterrupted labours in his study, in the pulpit, and in the active discharge of his parochial duties, having impaired his health, he was urged by his congregation to visit Europe, and was furnished by them with the means of doing so. He acquiesced in their wishes, and, after a tour, which had been particularly interesting to him, returned, as it then appeared, with renovated health, to resume his ministerial labours. But his disease (which was of the heart) was steadily advancing, until, suddenly, the tidings went abroad that he had been stricken with paralysis. When, after some days, during which multitudes hovered about his house, anxiously awaiting the result, it became obvious that death was approaching,—having then the full possession of his faculties, there were some friends with whom he felt anxious to exchange a last farewell, and to leave with them his parting admonitions. Among others, I was called to his bedside, and from a sitting Court, and in the midst of an important trial in which I was engaged, repaired to his chamber. It was indeed an interesting interview, and the whole scene is deeply impressed on my memory. Dr. Kollock was suffering great pain,—for the external applications which had been made by his medical attendants, were very severe. But mind triumphed over matter. The minister of God, in his anxiety for the spiritual welfare of those around him, seemed insensible to his own sufferings. His strong intellect was yet unimpaired, and the affection which he cherished for those whom he then beheld for the last time, was warmed and quickened by the assurance of his own speedy departure. His parting admonitions were given in that spirit of deep and fervent piety, which had distinguished his ministry, and rendered doubly solemn as they were by the scene before us, were I hope, received profitably, as I am sure they were gratefully, by those to whom they were addressed. My own acquaintance with him had been of some five and twenty years, and the kindly feelings which marked its commencement had been uninterrupted during its progress. I was indebted to this, as well as to his own strong sense of duty, for the earnestness with which he adjured me to consider the transitory nature of earthly pursuits, and ever to remember that this life is but a step in the series of infinite existence to which we are destined. He had lived under a constant sense of this solemn truth, and earnestly desired to impress it upon us all. He took leave of us severally, with the calm serenity which he enjoyed, notwithstanding his bodily anguish, in the near prospect of the happiness which awaited

him, while our hearts were saddened by the reflection that a cherished friend, a devoted minister, was about to be called away from us.

Dr. Kollock had a strong and highly cultivated mind,—a quick perception, a lively imagination; and with these was combined a delicacy of taste, which banished from his writings all meretricious ornament. He was learned in his profession, but his acquisitions were by no means limited to it. He had cultivated a taste for general literature, and in conversation as well as in the pulpit, exhibited unostentatiously the stores which he had gathered. His style was simple, yet sufficiently ornate, full of pathos, and often characterized by great vigour. A peculiarly expressive countenance, a commanding presence, gestures at once appropriate and graceful, and a voice, clear, strong and melodious, gave him great advantages as a public speaker; but the charm of his pulpit exercises was found in his own deep and obvious conviction of the importance of the message which he was delivering; in the singleness and sincerity of purpose which he manifested; in his utter forgetfulness of self and entire devotion to his subject; and in the success with which he imparted his own feelings to his hearers. You saw before you an accomplished orator,—an able, faithful expositor of the sacred volume, reasoning with the accuracy of a scholar; persuading with gentle yet winning earnestness; tenderly soothing the trembling penitent, or holding up to the scoffing infidel the terrors of the law. As you listened, the man, the orator, receded from your view—you saw only the minister of God, performing his high office.

In private life, Dr. Kollock was particularly estimable. Frequent intercourse with his parishioners he felt to be a duty. He was moreover fond of society, and brought to it a fund of useful and agreeable information, a happy facility in imparting it, a cheerful benevolence, and a frank, cordial, unassuming manner, which made him always a welcome visiter. He was especially active in the discharge of his parochial duties, and prompt to give his attendance wherever sickness or sorrow called him. In seasons of affliction, he was peculiarly at home—at the bedside of the sufferer, or amid the mourners who encircled the domestic hearth, inculcating the lessons, and administering the consolations, of the religion which he taught. To this, even more than to his acknowledged excellence in the pulpit, the devotion of his congregation is to be ascribed. He was charitable in the ordinary sense of that term, to the extent of his ability, and ever ready to unite in efforts to promote the welfare of the community in which he lived.

If this very imperfect sketch may be in any degree useful to you, it will diminish the regret which I feel at having so long delayed to furnish it.

With it, accept, Reverend and dear Sir,

The respectful good wishes of

JOHN MACPHERSON BERRIEN.