

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.

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WILLIAM HILL, D. D.*

1790—1852.

WILLIAM HILL, the son of Joseph and Joanna (Read) Hill, was born in Cumberland County, Va., on the 3d of March, 1769. His ancestors were from England. He lost his father when he was five years old; and, after the lapse of a few years, his mother gave him a stepfather in Mr. Daniel Allen, father of the Rev. Carey Allen,† and an elder in the Presbyterian Church in Cumberland County, at that time under the pastoral care of the Rev. (afterwards Dr.) Samuel Stanhope Smith. At the age of eleven, he lost his mother, who seems to have been a devout and exemplary Christian, and to have made impressions upon the mind of her son in favour of a religious life, that had a powerful influence in ultimately determining his character. One year previous to this, he was placed under the tuition of Mr. (afterwards Rev.) Drury Lacy, who, for three years, was employed by Mr. Allen as a teacher in his family. After his mother's death, he was placed under the guardianship of one who cared little for religion, and under whose influence he soon lost his serious impressions, and became absorbed, to a great extent, in the pleasures of fashionable life.

This habit of carelessness, however, was not destined to be of long continuance. In 1785, he entered Hampden Sidney College, then under the Presidency of the Rev. John Blair Smith. So low was the state of religion in the College at that time, that there was not a student who evinced any regard for it, nor one who was known to possess a Bible. During the early part of his collegiate course, he endeavoured to banish all thoughts of religion, and indulged freely in the vices common to his ungodly associates; but even then he had his moments of reflection, when he was haunted by the remembrance of his mother's counsels and prayers. Nearly two years elapsed, after he entered College, before his character seemed to undergo a

* MS. from Dr. Hill.—Presb. Quart. Rev., 1853.—Foote's Sketches of Va., 2d. Series.

† CAREY ALLEN was born in Cumberland County, Va., in April, 1767. In early life, and through life, he was remarkable for a kindly disposition, and a great propensity to drollery, without seeming to be aware of it. At the age of about seventeen, immediately after his recovery from a violent attack of typhus fever, which was supposed to have so far crippled his constitution as to render him unfit for active labour, he commenced a course of study at Hampden Sidney, with a view to enter one of the professions. While at home during a vacation in the autumn of 1787, the Rev. Hope Hull, a distinguished Methodist clergyman, preached in the neighbourhood with great power, and young Allen became so deeply affected by the discourse that he actually fell prostrate on the floor. Before he rose upon his feet, he believed that he yielded up the rebellion of his heart, and became a new creature in Christ Jesus. In January, 1789, he was received by the Hanover Presbytery as a candidate for the Gospel ministry, and after going through one unsuccessful examination before the Presbytery, was examined a second time, and licensed to preach on the 8th of May, 1790. He passed the succeeding summer as a missionary in the counties along the Carolina line. In 1791, he engaged in another mission, under the direction of the Commission of Synod, in that part of Virginia which is now embraced in the State of Kentucky,—an exceedingly difficult and hazardous, but not unsuccessful, enterprise. On the 21st of April, 1792, a call was made out for him by a small congregation consisting of families who had settled on Silver Creek and Paint Creek,—from Virginia. Immediately after this, he returned to Virginia, but soon went back to Kentucky, and resumed his work as a missionary. In the autumn of 1793, we find him in Virginia again, attending a meeting of Presbytery; but in the spring of 1794, he made a final remove to Kentucky. On the 11th of October following, he was ordained and installed Pastor of the Churches of Silver Creek and Paint Creek, after he had kept the call in his hands two years. Shortly after his settlement, he took a severe cold, in consequence of preaching in a crowded room, which brought on a consumption of which he died on the 5th of August, 1795, at the early age of twenty-eight. With great natural eccentricity he combined a large measure of Christian benevolence, and a glowing zeal in his Master's cause.

radical change. After his mind had, for some time, been turned inward upon itself in silent and anxious thought, he retired to a secluded spot, where he gave vent to the agony of his spirit in earnest cries for the Divine mercy, and was enabled, as he believed, to devote himself without reserve to the service of God. Shortly after, two or three other young men connected with the College experienced a similar change of views and feelings, and associated themselves with him in a private devotional service, which, as it became known, excited the most bitter opposition from their fellow students, and even drew forth threats of vengeance, unless it were discontinued. This brought the matter to the ears of the President, who assured them not only that they should be protected in their rights, but that they should have the privilege of holding their meeting in his parlour, and that he would himself be present and assist in conducting it. A revival of religion now commenced, which soon included among its subjects half of the students in College. One of the most remarkable cases of hopeful conversion was that of Nash Legrand,* then a resident graduate, who passed from a state of absolute profligacy to a joyful confidence in the Saviour, and ultimately to a highly respectable standing in the ministry of the Gospel. The revival extended into neighbouring churches, and then into those which were more remote, and was more extensive and powerful than had been experienced in Virginia since the days of President Davies.

It was during the summer of 1787 that young Hill made a public profession of religion. He graduated at Hampden Sidney College in 1788; and shortly after commenced the study of Theology under the direction of President Smith. He was licensed to preach the Gospel by the Presbytery of Hanover, July 10, 1790. For the two years immediately succeeding his licensure, he acted as a missionary, under the commission of Synod, in the lower counties of Virginia, as far down as the Chesapeake Bay, and through the upper counties to the Blue Ridge, from Tennessee to Maryland, and especially in the counties in the lower part of the Valley.

In October, 1792, Mr. Hill was married to Nancy, daughter of Colonel William Morton, of Charlotte County, Va. They lived together sixty-one years,—Mrs. Hill having died on the 26th of May, 1851. They had two children,—both of them daughters.

Immediately after his licensure, Mr. Hill was invited to take charge of the congregations which had been under the care of President Smith; but he declined their call, and, after acting for two years as a missionary, settled

* NASH LEGRAND was a descendant of Huguenots who settled upon James River, at Manakin town, a few miles above Richmond, the latter part of the seventeenth century. His father, Peter Legrand, removed to Prince Edward County, and settled within two miles of Hampden Sidney College. His mother was sister to Colonel John Nash of Prince Edward County, and was distinguished alike for her accomplishments and piety. When the revival commenced in Hampden Sidney College, young Legrand was prosecuting his studies preparatory to the practice of medicine; but the change which then took place in his character gave a new direction also to the purposes of his life. Laying aside his medical books, he commenced the study of Theology under the direction of Dr. Smith, and on the 25th of April, 1789, he was licensed by the Hanover Presbytery to preach the Gospel. In April, 1790, he was appointed a missionary by the Commission of Synod, and laboured in that capacity very successfully from June till October, in seven or eight different counties in Virginia. In the autumn of that year, he commenced his labours in the Congregations of Cedar Creek and Opekon, where he continued an eminently devoted pastor for more than eighteen years. He finally resigned his charge on account of bodily infirmities; and returned to his native county (Prince Edward); but subsequently supplied vacant congregations till the autumn of 1814, when, being on a visit to Frederick County, he was attacked with an illness which quickly prostrated him, and he died in the month of October, at the age of forty-six. He was a zealous, popular, and uncommonly successful preacher.

in Berkeley, now Jefferson County, Va. His stated field of labour was indeed missionary ground; and though his labours here were prosecuted amidst many discouragements, they were marked by great vigour and boldness, and were followed by highly important results. He had now acquired a high reputation as a commanding and effective pulpit orator; as an evidence of which may be mentioned the fact that he was appointed to deliver a Funeral Oration at Harper's Ferry, in commemoration of Washington,—a service which he performed to the great satisfaction and admiration of an immense auditory.

In January, 1800, Mr. Hill left his residence in Jefferson County, and took charge of the Presbyterian Church in Winchester. Though the call was unanimous, there were some subjects of interest upon which the people were by no means agreed among themselves; and though this rendered the position of the pastor a difficult one, he was enabled to adhere to his own convictions, without forfeiting the good-will of any party. Here his influence was widely and powerfully felt. His great strength of purpose, vigour of thought, and energy of utterance, gave him an advantage, both at home and abroad, over most of the preachers of his day. Among those who made a profession of religion under his ministry was Major General Morgan of Revolutionary memory, who not only regarded Mr. Hill as the instrument of his conversion, but was greatly comforted by his counsels and prayers in his last hours.

In 1816, the honorary degree of Doctor of Divinity was conferred upon him by Dartmouth *University*. Some of his brethren used jocosely to tell him that his title to D. D. was not valid, because the Institution that gave it had no legal existence, and subsequently died by a decree of Court.

In February, 1834, Dr. Hill accepted a call to the Briery Presbyterian Church, in Prince Edward County. Here he remained two years, and then resigned his charge, and became Pastor of the Second Presbyterian Church in Alexandria, as successor to the Rev. William C. Walton.* After two years more, he found himself becoming disqualified for active labour, by the infirmities of age, and therefore resigned his pastorship, and returned to Winchester to pass the residue of his life among those who had for many years enjoyed the full vigour of his ministry.

During his residence in Alexandria, and for two years after his return to Winchester, Dr. Hill was engaged in writing a History of the Presbyterian Church in the United States, designed to have been published in two octavo volumes. Owing, however, to circumstances connected with the disruption

* WILLIAM C. WALTON was born in Hanover County, Va., on the 4th of November, 1793. His father died an early victim to intemperance; and the youthful days of the son were passed under circumstances most unfavourable to the formation of religious character. In his eighteenth year, he went to reside in the family of a Presbyterian elder in Winchester, and shortly after had his mind earnestly directed to the subject of religion by a sermon which he heard from a Methodist preacher. After a short season of bitter remorse and fearful conflict, he believed that he made a sincere dedication of himself to God through Christ, and soon after became a member of the Presbyterian Church. He felt almost immediately a strong impulse towards the Gospel ministry, and his Pastor, the Rev. Dr. Hill, proposed to him that he should be educated with reference to it, by the Presbytery of Winchester. Accordingly, in the autumn of 1811 he repaired, under the direction of Presbytery, to Hampden Sidney College. On the 22d of October, 1814, he was licensed to preach the Gospel, though he was still a student at Hampden Sidney, and remained there a considerable time afterwards. After preaching for some time to the Congregations of Smithfield and Berryville, on the 25th of April, 1818, he was ordained by the Presbytery to the work of the Gospel ministry, and on the 6th of May was installed Pastor of the Presbyterian Church in Hopewell. Early in 1823, he accepted a call to the Third Presbyterian Church in Baltimore, where he remained about eighteen months, and then returned to Virginia. After labouring in various places, and suffering almost constantly

of the Church, he was diverted from his purpose, and determined to publish his work in Numbers; but a single Number only was ever issued, and *that* took its complexion very much from the then existing controversy. In the great contest that issued in the division of the Church, Dr. Hill's judgment, sympathies, and acts, were fully with the New School; and a message that he sent to the Synod a few days before his death, showed that his mind underwent no change on the subject to the last.

For eight years immediately preceding his death, Dr. Hill was chiefly engaged in reading his favourite authors, and in writing sketches of the lives of some of his early associates. He was much in the habit of conversing on personal religion, and seemed to live to a great extent amidst invisible realities. A few months before his death, he suffered a severe attack of illness, which he regarded as the probable harbinger of his release. Though he recovered partially from it, it was still evident that he was the subject of a gradual process of decay. Two weeks before his death, he was laid prostrate upon his bed. His mind immediately became unstrung, and never again recovered the power of connected thought; though there was that even in his delirium that showed the upward tendency of his spirit. He died on the 16th of November, 1852, in the eighty-fourth year of his age. His Funeral Sermon was preached by the Rev. A. H. H. Boyd, D. D.

Dr. Hill's publications are a Sermon on Confirmation; a Sermon on Ministerial Parity preached before the Synod of Virginia, 1819; a Missionary Journal from 1790 to 1792; and a work on American Presbyterianism; besides various contributions to periodicals.

FROM THE REV. WILLIAM N. SCOTT.

LUNY'S CREEK, Hardy County, Va., January 30, 1855.

Rev. and dear Sir: I regret my inability to do justice to the subject upon which you have asked me to write. Although acquainted with Dr. Hill many years ago, and connected with him by marriage, still, for many years past, my intercourse with him and knowledge of him have been comparatively limited. Some thirty years since, I removed to a locality quite distant from him; and, as we took different sides in the division of the Church in 1837-38, our occasional intercourse was, in this way, interrupted—he meeting with one Presbytery and Synod, and I with other Bodies of the same order, we rarely got together. I will, however, cheerfully give you such information in respect to his person and character as my recollections supply.

Dr. Hill was a man of fine appearance and noble bearing. In size, he was considerably above mediocrity, and was inclined to corpulency. It was not

from bodily indisposition, he accepted a call in the spring of 1827 to the Second Presbyterian Church in Alexandria, and was installed as its Pastor on the 3d of July following. In August, 1832, he received an invitation to become the Pastor of the Free Church, in Hartford, Conn., and, having accepted it, removed thither in October, and entered at once his new field of labour, in which he continued until he went to his final rest. He was taken ill on the 20th of December, 1833, and, after a scene of Christian triumph, such as is rarely witnessed, died, on the 18th of February, 1834, aged forty-one years. The most prominent characteristic of his ministry seems to have been his unceasing direct efforts to promote revivals of religion, and the remarkable success by which they were attended; though it is understood that he adopted and pressed somewhat earnestly what were then called the "new measures." A very interesting Memoir of his life was published in 1837, by the Rev. Joshua Danforth, D. D., now the Pastor of the same Church in Alexandria of which Mr. Walton had the charge. He represents him as having been one of the most zealous and devoted of ministers. In a letter, he says of him, "He was gentle in temper, never denunciatory, remarkable for amenity of manners, opinions, life. He loved souls and the glory of God."

unusual to hear it observed that he would have made a noble general for an army, or admiral for a fleet. Indeed there was in the stern expression of his countenance, and the seeming austerity of his brow, when excited by his subject, something well calculated to awaken emotions of awe. In illustration of this, allow me to repeat an incident that occurred in my own house. Dr. Hill and his lady were in Martinsburg,—the place of my residence at that time. The Doctor had preached that day, but was called away afterwards, while his wife remained and dined at my house. It happened that a Mr. C., a worthy farmer from the neighbourhood, dined with us that day, and not knowing that the lady sitting with us at the table was Mrs. Hill, he began to give his opinion of the sermon to which we had been listening. He remarked that it was a very solemn and impressive discourse; “and yet, I confess,” said he, “that the very looks of the man,—his fiery, piercing eye, and severe expression of countenance, destroy in a great measure the effect of his good sermons on my mind.” Seeing that Mrs. Hill was as much amused as any of us, I turned to my friend, the farmer, and said,—“My dear Sir, you are a little too severe in your criticism, considering that the wife of Dr. Hill is sitting here with us at the table.” The man seemed quite astounded, and his lips were sealed; but Mrs. Hill kindly relieved him by remarking that Mr. C. was not to blame for his impressions, and that more than once, similar remarks had been made by others in her presence, who knew the relation she sustained to the Doctor. My friend told me, many years after, that the incident was of great use to him, having taught him to be more cautious in his remarks upon the absent.

But, though such was the outward appearance of the man, especially when under the influence of mental excitement, still there were few more highly gifted with the social graces, and real pleasantry and suavity of manners. He had a general cheerfulness about him, which rendered him a highly agreeable companion.

His performances in the pulpit were of very various degrees of merit. Often, under favourable impulses, he would exhibit great pathos and power, and seem to rise quite above himself; and then he could enchain or melt his audience at pleasure; while, at other times, he would fall as far below himself, and seem to lose altogether the life and spirit of his theme. This latter sometimes happened in repeating the same sermon on a different occasion,—owing no doubt, partly at least, to the fluctuation of his animal feelings.

Dr. Hill never flinched from controversy, when he thought the occasion required him to engage in it. When he took his position, he generally held it with great firmness and tenacity. This trait he had often an opportunity of exhibiting in Presbyterial and Synodical discussions, and also in at least two paper controversies, which I now recollect,—in one of which his antagonist was of another denomination,—in the other, of a different profession.

I saw Dr. Hill once during his last illness. He was then, and had been for some time, confined to his room. Though much enfeebled, he was still cheerful in spirit, and lucid in intellect, and talked calmly and freely about the death of his wife and his own expected departure. It was but a few weeks after this that his earthly career was closed.

Respectfully and fraternally yours,

W. N. SCOTT.

FROM THE REV. A. H. H. BOYD, D. D.

WINCHESTER, Va., February 6, 1857.

Rev. and dear Sir: In complying with your request for my impressions of the character of Dr. Hill, it is proper I should say that I was most intimately associated with him for ten years previous to his death. Having served the

Church in various positions for a half century, he came to Winchester, the scene of his early labours in the ministry, to live and die among those whom he loved, and who would gladly minister to him during the closing period of his life. I shall confine myself to a brief expression of my views of his character, as based upon my daily intercourse with him.

Dr. Hill possessed an intellect of great clearness and vigour. No one need misunderstand him. His conceptions were strong and vivid, and his style of expression was terse and sententious. His active life, in the early part of his ministry, prevented that kind of mental discipline which results from severe study. His intellect was more remarkable for strength than for logical development. He grasped a subject with great energy. He sought to obtain large and comprehensive views of truth, rather than to indulge in vain speculations. His perceptions were quick, and his conclusions, which would prove to be correct, were often formed with great rapidity. He loved the truth, and hence, in his investigations, he brought his vigorous mind to contemplate it in its various relations, but not so to analyze it by metaphysical distinctions, as to lose sight of it in its moral bearings upon the human heart. His memory was remarkably retentive. His mind was capable of comprehending any subject to which it was directed; and, though his impatient nature would prompt him to forego the thorough investigation of subjects, step by step, in a logical form, he would nevertheless give such a degree of attention as was necessary to arrive at a right conclusion. His mind was well stored with first principles; and, therefore, making them the basis of his inquiries, he did not deem it indispensable, in order to ascertain the truth, to pursue with logical, metaphysical accuracy a subject in all its aspects.

Dr. Hill was a man of great firmness of purpose. When his judgment was convinced, he never wavered, unless new and powerful reasons were presented to him. He was not to be shaken from his purpose to pursue what he believed to be the right path, either by the flattery of friends or the threats of opponents. His mental constitution fitted him to be a leader rather than to be led. His indomitable will would never yield to the will of another through fear or favour. He must be fully persuaded of the propriety of the course recommended, before he would consent to change any plan of action upon which he had determined. It was his firmness and decision of character that occasionally impressed others with the idea that he was harsh and forbidding, when in truth his feelings may not have been excited in the slightest degree. He was often placed in a situation which called for a high degree of Christian decision. Had he lived in times of persecution, like Paul before Felix, or Luther before the Diet of Worms, he would have been unmoved by lordly power, or the threats of exalted wickedness.

His physical temperament was of a mercurial cast. He was ardent, fearless, and enthusiastic. This peculiarity of his constitution was known to himself as well as to others. It developed itself amid the conflicts of sentiment in Church and State, in different periods of his life, and, combined as it was with an inflexible will, it was sometimes the occasion of leading him to express his own convictions in a manner that would seem to evince unkindness of feeling. Such an inference, however, is by no means legitimate. Whilst, like other men, he was liable to excitement of temper, he was by nature magnanimous and kind. He lived a long life, passed through many scenes of excitement, came in contact with men of every class and character, and it would have been strange indeed, if, in the circumstances in which he was placed, his naturally excitable temperament had never been developed. He was ever ready to *defend* what he believed to be the truth. But I am not aware that he ever manifested a disposition unnecessarily to assail the views and persons of others. The grace of God had done much in softening the asperities of his natural constitution, so that, in the midst of

high party excitement, he was enabled, in a great measure, to control a nature that otherwise might have been the source of deep mental disquietude. He had his faults—for he was a man. But they were the faults of that class who unite an ardent, excitable temperament with some of the most commanding virtues of humanity;—who, if, amid the vicissitudes and conflicts of life, they permit the waves of passion to obscure their vision, have imbedded in their moral nature the principles of right, and which, having a predominating control, will show themselves, sooner or later, in acts indicative of their heavenly origin.

As a friend, Dr. Hill was genial and pleasant. Those who had his confidence, found him one of the most agreeable companions. His conversation was instructive, and sometimes humorous. Undue familiarity he would not permit; but he delighted in a free and easy manner, and none who understood the proprieties of life need be restrained in his presence. Having been accustomed to mingle in all classes of society,—with the high and low, the rich and poor, he had a fund of anecdote which gave interest to his conversation. To his ministerial brethren particularly, his vivid narration of events and incidents connected with the history of distinguished men, both in Church and State, during the first part of this century, was always interesting and instructive. He loved the society of his brethren; and, after the infirmities of age interfered with his meeting them in the judicatories of the Church, and in protracted religious services, he was always gratified in receiving their visits. His social qualities were well adapted to enlist the affections of those in whom he reposed confidence.

As a preacher, Dr. Hill was clear, energetic and impressive. His power, as an extemporaneous preacher, was very remarkable. He had not the learning and the close, logical reasoning of Rice, nor the chaste and flowing style of Speece, nor the splendid imagination of Kirkpatrick. But there was a combination of excellencies in his preaching which made him a great favourite. His commanding person, his clear and powerful voice, the vividness of his conceptions, the directness and pungency of his appeals, and the deep earnestness visible in his countenance and manner of delivery, impressed his audience with the conviction that what he said was truth, and such truth as involved their most vital interests. He never aimed to please the fancy, or to gratify a fastidious taste. He sought to arouse the sleeping conscience, to melt the obdurate heart, and to save the undying soul. His illustrations were drawn chiefly from practical life, and they were, for the most part, so apt and striking, as to make a powerful impression upon his audience. He seldom wrote his sermons. Like most of his brethren in Virginia, he preached from brief notes. This habit was acquired in early life, partly from necessity, and partly because the state of society and public sentiment rendered it inexpedient to use a manuscript. His sentences were short and pithy; and when his soul was fired by his subject, he would throw out thoughts, that would fall upon the minds of his hearers with an almost irresistible power. Some of the most eloquent and impressive thoughts I have heard from the pulpit, were uttered by him when his mind was enkindled by his theme, and without any preparation. He loved to preach; and Christ and Him crucified constituted the great theme upon which he delighted to dwell.

As a member of the judicatories of the Church, Dr. Hill was conspicuous. He was regular in his attendance upon these convocations. His long experience had made him familiar with the rules of deliberative bodies. His powers as a debater were universally acknowledged. His advice was received with all the respect due to his talents, experience, and standing in the Church.

The piety of this venerated father was based upon fixed principles. It was neither the exuberance of animal passion, nor the heartlessness of a cold and formal sentimentalism. I have often heard him remark that he had not those ecstatic emotions, that intense and glowing rapture, which some experience. His religion was the religion of principle. He aimed to live according to the rule

prescribed by his Divine Master. He loved the Scriptures of truth. During the last two years of his life, he read through the Bible with the Commentary of Dr. Scott. He had not the mildness of John, the beloved disciple, but he had, to a very great degree, the Christian fortitude of Paul and of recovered Peter. His sixty-six years of service in the cause of the Saviour were years of full devotion of both his intellect and heart to Him who redeemed him with His own blood.

It was my privilege to witness the closing scene of his life. For some years he had been anticipating death, and the grace of God was evidently preparing him for this event. On various occasions he expressed his entire confidence in the Saviour, and said, if it was God's will, he would prefer "to depart and be with Christ, which is far better." He was in a state of delirium for several days previous to his death, apparently unconscious of suffering. All power of connected thought was gone. And yet there was something in the character of that delirium which indicated his deep interest in spiritual things. Sometimes he spoke as if he was preaching that Gospel which he had proclaimed for sixty years. Then, again, he seemed to be transported to the portals of Heaven. Among other things, he said, "I hear music"—it seemed as if God was giving him a foretaste of the rich melody that would soon fall upon his ransomed spirit. He continued in this delirium until his soul was released from its clay timent. His vigorous constitution resisted, with great tenacity, the assault of the ruthless destroyer. But it finally yielded the contest, and the oft-repeated wish of this venerable father was gratified—*his soul was at home with his Saviour.*

Yours fraternally,

A. H. H. BOYD.

LEWIS FEUILLETEAU WILSON.*

1791—1804.

LEWIS FEUILLETEAU WILSON was born at St. Christopher's, one of the West India Islands, in June, 1753. His father, a wealthy planter, wishing to give his sons a better education than the Island afforded, sent this son, then about four years old, and another who was two years older, to enjoy the better advantages that might be secured by a residence with their friends in London. The elder brother died on the voyage; but Lewis arrived safely, and was immediately put to school. Some time after, his father removed to London; and the son was continued at a grammar school until he completed his seventeenth year. At that time, an uncle of his migrated to America, and settled in New Jersey: young Wilson accompanied him, and soon after his arrival became a member of Princeton College.

He proved himself an excellent scholar during his college course, and was graduated with honour in 1773. His mind was first brought into sympathy with religious things, during a revival that took place in the College in 1772. At the commencement of the revival, he was disposed to keep himself aloof from every thing connected with it, and he even insulted one of the Tutors, who ventured to call his attention to his higher interests; but

* Dr. J. M. Wilson's Sermon occasioned by his death.—Foote's Sketches of N. C.