

THE
BIBLICAL REPERTORY.

OCTOBER, 1834.

No. IV.

J. S. Alexander
ART. I.—*Guerike's Manual of Church History*.*

THE rapidity with which this work was sold, is a sufficient proof that it was wanted. The German press teems, it is true, with valuable books in this department, nor are there wanting in that language convenient manuals for the use of students. But research is continually adding to the stock of knowledge; and the favourable change, which has occurred of late years, in the religious views of many, has created a necessity for a compendious work, which should not only furnish the results of recent investigation, but present them in a form consistent with evangelical belief. This task Professor Guerike has undertaken in the work to which we now invite the attention of our readers. He is *Professor Extraordinarius* of theology in the University of Halle, and is well known as a strenuous adherent to the creed of Luther, but at the same time as an humble and devoted Christian. Some of our readers may perhaps recollect him, as the author of a life of Francke, which was reviewed in a former volume of this work,† and from which the late lamented Rezeau Brown

* *Handbuch der Allgemeinen kirchengeschichte*. Von H. E. Ferd. Guerike. a. o. Professor der Theologie zu Halle. Halle, 1833. 2 vols. 8vo. pp. 1120.

† See Bib. Rep. for July 1830.

ART. II.—*Brief Memoir of the late REZEAU BROWN, A. M.*

J. W. Alexander

THIS memoir of a young preacher of the gospel, distinguished for piety and learning, was written for the purpose of being read before the *Society of Inquiry on Missions*, in the Theological Seminary at Princeton. At the suggestion of several respected friends, it is now offered to the public. Though the name of Mr. Brown may be new to some, into whose hands the memoir may fall, it is believed that none can fail to be interested in the lovely traits of his character, however feebly depicted. To young ministers, theological students, and instructors, it will perhaps be useful; and in order to adapt it to the wants of youth, the utmost simplicity and brevity have been attempted.

The writer has avoided, rather than sought, embellishment; and claims no merit beyond that of a mere biographer; for which character he has felt conscious of one important qualification, as having been for years intimately acquainted with the subject of the narrative.

As an attestation to the faithfulness of the sketch, the author is happy to subjoin one or two communications with which he has been favoured.

From the Rev. Isaac V. Brown, of Lawrenceville, N. J.

EXTRACT.

“*Reverend and dear Sir,*—With much interest have I read over the Biographical Sketch of my departed son, which you recently put into my hands. The facts are believed to be accurately and judiciously stated. Many more might be introduced, but these are sufficient for the brief outline intended.

“The simplicity of the style employed is well fitted to convey truth, and peculiarly adapted to biography, whose office it is, not to form and embellish character, but to exhibit real life. Should you, in accordance with the wishes of friends, and in the hope that it may do good, give it to the public in a neat little volume, I shall be gratified.

“*Lawrenceville, June 23, 1834.*”

From the Rev. Dr. Miller, Professor in the Theological Seminary, Princeton.

“*Reverend and dear Sir,*—I have read your sketch of the life of our lamented friend, Mr. Rezeau Brown, with mournful pleasure. I can recollect very few young men with whom it has

been my happiness to be acquainted, at any period of my life, whose character I should so much desire candidates for the ministry to study and imitate. When I first noticed him, as a member of his father's academy, I know not that I ever admired a youth more. When he became pious, he appeared to me simplicity and loveliness personified. And when amidst the delicacy and decline of his health, I witnessed his growing devotedness to the cause of his Master, and remarked how much he was "strengthened with might, by the Spirit, in the inner man," I could not but consider his early removal from his chosen and beloved work, as a most mysterious dispensation.

"But he was removed by Him who loves the Church, and understands her true interests infinitely better than you or I. 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!'

"Allow me to say, that I thank you for this monument to the memory of a precious young man; and that I hope it will prove useful to some who never enjoyed the privilege of seeing his face in the flock, as well as to many who can, from their own knowledge, testify to the truth of what you have stated.

"Very sincerely and respectfully, your brother,

"SAMUEL MILLER.

"*Princeton, July 12, 1834.*"

From the Rev. Dr. Alexander, Professor in the Theological Seminary, Princeton.

"As you request me to express my opinion respecting the character of the late Rezeau Brown, of Lawrenceville, I cheerfully comply, although I do not think it necessary to use many words.

"The piety of Mr. Brown appeared to me—and I have had much intercourse with him from the commencement of his religious exercises—to be sincere and genuine. Its tendency was to make him humble, conscientious, benevolent, and zealous for the honour of God. I have seldom known a young Christian who gave more satisfactory evidence of zeal, consistent and fervent piety. His views of divine truth were, from the moment of his first religious impressions, clear and scriptural. His convictions of sin were deep and pungent, and his faith in the Redeemer lively and joyful. I fully believe that, from that moment, love to the Saviour become the predominant affection of his mind, and the governing principle of his life. There was habitual seriousness on his mind, which produced a becoming gravity in his deportment, without rendering him gloomy or austere; and in all religious exercises of a social kind, he manifested a solemnity

and tenderness, which indicated that these things were not mere matters of form, but privileges in which his soul took a deep interest, and from which he derived the purest pleasure.

“His ardour in pursuing knowledge, and his capacity of acquiring it rapidly, were probably possessed in a higher degree by none of his acquaintances. His field of inquiry was so comprehensive, that he could not be expected to excel in every department of literature and science. Yet when he appeared before the Presbytery of New Brunswick to be examined on his academical course, I could not but remark his uncommon correctness and proficiency in every branch; so that I have often said, that I never heard an examination of the kind, in which the candidate appeared equal to Rezeau Brown. On each branch he might have superiors, but taking the whole cyclopaedia, I knew none who excelled him.

Yours, &c.

“A. ALEXANDER.

“*Princeton, July 12, 1834.*”

It is the wish and prayer of the writer that this humble endeavour may be instrumental in promoting the cause of Christ.

J. W. ALEXANDER.

Princeton, 1834.

MEMOIR.

REZEAU BROWN was born September 30, 1808, at Lawrenceville, Hunterdon county, New Jersey. It was his happy lot to be the eldest child, not only of intelligent and pious parents, but of one who was a minister of the Gospel, and an accomplished instructor of youth. This gave a colour to the whole of his life, and is therefore worthy of note.

Not long before the birth of Rezeau, his father, the Rev. Isaac V. Brown, had assumed the pastoral charge of the congregation, and a few years after added to his other duties the care of a classical school, which still exists as one of the most flourishing preparatory institutions in the country. Rezeau began to attend the instructions of a common English school in his native village at the age of four years. His friends remember that his precocity was remarkable, and that he made rapid advances; being especially distinguished for his aptness in acquiring the knowledge of arithmetic. He was fond of study, but even at this early period was feeble in constitution, and subject to frequent attacks of quinsy. It was observed that he was never

much addicted to the common amusements of boys, but seemed to derive his chief entertainment from intellectual pursuits.

After a suitable time, he was admitted to his father's classical seminary, where for a number of years he enjoyed the direction and judicious care of this affectionate parent. The facilities here afforded were not wasted upon him. He was very soon distinguished in every branch of study. Especially in the various lines of mathematical pursuit, he displayed a quickness and a maturity of understanding which are rare; passing through the details of arithmetic, algebra, and geometry, not only with ease, but with delight, in no case requiring to be urged, and in scarcely any to be assisted.

This kind of genius seldom fails to be accompanied by a thirst for information, such as leads to various and discursive reading. It is happy when the cravings of a youthful mind are at once gratified by abundance of books, and regulated by rigid discipline, as was here the case. At this time, the greater part of those who were connected with Mr. Brown's academy were from the south, and were young men approaching to manhood, and some of them adult age. Yet even these were accustomed to look up to Rezeau for assistance, while he was yet a child. The effect of this was for a time not altogether favourable. It could scarcely fail to happen, that his mind should be inflated; and an undue self-esteem gave to his boyish manners a tincture of conceit, and an air approaching to dictatorial consequence. This, however, like diseases arising from too rapid developement in the physical constitution, wore away with the increase of real power. The period was most interesting; and there are few of sufficient age, in this vicinity, who do not remember the pleasing appearance of this promising boy, his symmetrical form, his manly grace of motion, and that beauty of countenance which arises from the light of intelligence playing upon features of perfect regularity.

In the autumn of 1823 he was admitted to the junior class in the college of New Jersey, at Princeton, being then fifteen years of age. During the two years which he passed in this institution, he was much absorbed in the appropriate studies of the course, was uniformly in the first rank of distinguished scholars, and received the highest literary honour at the close, though a number of his competitors were young men more advanced in years. The minute particulars, however, of his college life are beyond our reach, and the most which we can say is, that he was remarkably attached to the mathematical and physical sciences, and that his deportment was such as to win the regard of his friends and teachers.

It was of not a little advantage to him, that he was at this time

domiciliated in the family of his uncle, the late Dr. John Van Cleve, who will long be remembered in New Jersey as a skilful practitioner of medicine, a proficient in science, a citizen of probity and talent, and a church officer of wisdom and piety. Dr. Van Cleve was at this time delivering a course of lectures on chemistry, and Rezeau Brown was employed by him for two successive winters, in those manipulations which were required by the train of experiments. This tended to develope his taste for the natural sciences, and that manual tact for which he was always distinguished; and these circumstances contributed largely, no doubt, to awaken in him a desire to enter the medical profession.

A course of study so long and arduous as he had been pursuing, would very naturally give life to the hidden germs of disease in his constitution; and such was the debility which now manifested itself, that it was thought necessary by his physicians for him to interrupt his scientific pursuits. He therefore set out, in company with a college friend, upon a tour to Ohio and Kentucky, where he passed the autumn of 1825 and the following winter, in active travel. He traversed this western region with the vivid curiosity of a naturalist and an antiquary, every where exploring the forests, searching into the antiquities, productions, geological and mineral formations, and the natural phenomena of the country.

On his return, in the spring of 1826, he was seized with a violent affection of the lungs, which reduced him to the brink of the grave. The instructions and associations of early life, and the constant influences of a religious society, had hitherto failed to awaken him to a due sense of divine things; and even now, imminent as was the peril, and well fitted to break the spell of Satan, the most that it seemed to produce was mere alarm. He still remained, what he had always been, a seemingly correct but really irreligious youth.

In March, 1826, having recovered his common health, he proceeded to act upon his long cherished purpose of studying medicine, and entered the office of his uncle with this intention. At no time of his life was he able to pursue any object by halves: he threw himself into the subject with enthusiasm. It was his toil, his entertainment, his meat and drink. And it is the unanimous conviction of all competent judges who knew him, that he was wonderfully fitted for this profession; possessing sagacity, tenderness, unflinching determination, singular dexterity, and an amount of chemical and medical knowledge which together must have made his way to eminence.

Providence had other paths marked out. In March, 1827, a

change in his spirit took place which gave a new character to his remaining years, and on which, even from his present mysterious seat in the unknown world, he looks back as the crisis of his eternal destiny. It was then that he believed himself to have been converted to God. His friends have never doubted that this was the case; and though it is best to infer the reality of the change from the effects, yet it may not be uninteresting to refer to his own account of the impressions which issued in that event.

Among his posthumous papers, is found one, entitled, *Meditations on my religious character and exercises*; the date is uncertain. It contains the following observations:

“There has, no doubt, happened a great change in my character, which I date in March 1827. I was before that a mere worldling, careless of eternity, thoughtless of my own eternal interests, and of those around me, a profane swearer, Sabbath-breaker, and every thing else that is wicked; though only to that degree which was quite consistent with a decent exterior, and what were considered quite regular and moral habits in a young man. At the time mentioned, I was led in a most sudden and surprising way, when I was alone one evening, to look upon myself as a deeply depraved and guilty sinner, and to experience, in a lively manner, the feeling of my desert of hell. But in the course of a few days, I was enabled, as I thought, to cast myself on the Lord Jesus Christ as my Redeemer, and I felt through him a sweet sense of forgiveness and reconciliation with God.”

This is a brief and simple account, but what more could be said in a volume? It is an epitome of the saving exercises of every renewed soul. It contains all that is essential, and nothing more. We may however add a few particulars from other sources. At the time of which he speaks there was a great prevalence of awakened feeling in the congregations at Lawrenceville and Princeton. There is reason to believe that young Brown was not only exempt from serious conviction, but proudly averse to the whole subject, and opposed to the instrumentality which was used. Among the labourers in this good work, Mr. Robert Gibson, a zealous and active licentiate, was the most prominent; a man of uncommon fervour and Christian energy, who, notwithstanding the enfeebling influence of a mortal disease, daily went about doing good, among all classes of society. Against the efforts of this good man, Rezeau Brown was particularly aroused, so far indeed as to declare, that if he attempted *his* conversion, he should be met with marked insult. It is not known with any degree of certainty whether Mr. Gibson was

eventually made the instrument of his conviction of sin, but it is well remembered that Rezeau was very soon brought to feel the power of divine truth, so that his opposition yielded, and the result was such as has just been recounted in his own words. Such indeed was his apprehension of the mercy of God in Christ, that, suddenly overwhelmed, he sank to the earth.

The Rev. Mr. Brown was ignorant of this signal change, being himself engaged in active labours at home, until he was informed that his beloved son was taking part in the public exercises of religious conferences. A most intimate and affectionate intercourse continued to subsist between the subject of this memoir and the Rev. Mr. Gibson, until the closing scene of the latter; at which Rezeau Brown waited and watched with unusual love and assiduity, as the dying bed of him whom God had made the instrument of such mercy to himself. He was admitted to the communion of the church in his native village, in June 1827.

The following winter he passed in New Haven, his principal inducement for seeking this delightful literary emporium, being the advantages offered by the lectures of Professor Silliman; a gentleman from whom he received the kindest attention, and for whom he retained through life an affectionate respect. As he had not yet relinquished his intention of becoming a physician he attended the lectures of the Medical Department, and particularly the course of chemical and mineralogical instruction. At the same time, the example and aid of Professor Gibbs strongly incited him towards the pursuit of Oriental languages. From his correspondence it would appear that he was usefully and happily employed in New Haven, constantly applying his mind to study, but at the same time using such gymnastic exercises as tended to corroborate his frame. And what was more important, he was evidently making advances in piety, becoming more familiar with Christian experience, and studying the interior of those blessed revivals which the New England churches enjoyed at that period.

“ I find myself (says he,) at this time very pleasantly situated. Chemistry, Anatomy, Hebrew and Greek are heterogeneous studies to be sure; but I manage to find some place for each of them. I am considered a Theological student, which is here a very honourable character; and I consider Theology as the main object of pursuit, although the other subjects are very useful and pleasant to me, and I try as far as possible to bring all my knowledge to bear upon the great work which is before me. It adds a charm to all knowledge, to think that by it we may glorify Him, who is the kind preserver and author of all good; and the

study of natural science, if it has its proper effect, will lead the mind from 'nature up to nature's God.'”

In another letter, addressed to his father, of date Jan. 29, 1828, he thus describes his situation. “I desire to remain until May, in order to hear Professor Silliman's lectures, and become grounded in Hebrew. If I go to Princeton, I shall be able then to follow out the studies which I have commenced; but if not, Professor Gibbs would take me as a private student, through the summer, when I might get a more complete knowledge of Oriental language. I wish to lay a broad foundation, so that I may be prepared for whatever station in the church God in his Providence may call me to fill.”

In reply to a friend who suggested a query whether his pursuits were not too numerous, he writes: “My miscellaneous studies lasted only through the vacation, and I have now returned to the laborious investigations of the session. I looked at two or three kindred dialects of the Hebrew, and I shall now be able, from what I know, to pursue them alone when occasion may offer. My time is well occupied; chemical lectures last three or four weeks more, and also anatomy; I attend the former always, the latter when there are dissections, which are frequent. From my acquaintance with them, however, they are rather relaxation than otherwise. I take the spare time offered for History and German. I can already read Luther's Bible with profit, and Latin has become like English from the constant use of Latin books. I have translated most of a Syriac grammar, which was beneficial. It is a language which I wish to know, as being the vernacular tongue of our Saviour and his apostles; and because many *Syriasms* are found in the New Testament, as are *Hebraisms* in the Septuagint.”

These details are not the signals of a vain ostentation, but the effusions of affectionate confidence into the ear of a solicitous father. The extracts which have been given, evince an uncommon thirst for knowledge, and also reveal the gradual leaning of his mind towards the Christian ministry. On his return in June 1828, he settled this great point, by clearly determining that it was his duty to preach the gospel; for which he cheerfully abandoned secular prospects which could scarcely have been more bright, in the line of another profession. The summer was spent in some preliminary studies, particularly that of the original Scriptures, the importance of which he felt in the most lively manner till his dying day.

In the spring of 1828 he received the appointment of Tutor in the College of New Jersey, in which situation he continued two

years and a half. It was a seclusion favourable for the culture of his intellect and his heart, and fitted to create habits of decision and promptitude in action. During this period, it was pleasing to his anxious friends to observe that he steadily increased in grace, becoming at once more tenderly devout and more warmly active. Yet his religion was no hinderance, but rather a spur to his research into all subjects connected with ministerial qualifications. And it was with a zeal almost passionate, that he gave himself up to the pursuit of the Hebrew, Arabic, French, and German languages, and the more strictly theological studies; availing himself of every aid from teachers and associates.

One of the very interesting traits of his correspondence during this period, and one which was characteristic of the man, is his anxiety for the spiritual good of his unconverted friends, and his faithfulness in remonstrating with them. To this we shall revert more distinctly in the sequel. For the present it must suffice to give an extract from a letter to a young female acquaintance, who made no profession of faith in Christ. It will serve to show how easy the transition in his mind was from literature to religion, and is a fair specimen of his untrammelled correspondence.

“Let me again advise you to follow what I know to be your inclination—to redeem time for reading, meditation and writing. I have often been struck with the manner in which those men, who have made the greatest attainments, recommend this last. Their example alone is sufficient. There are, it is said, remaining at this time *bushels* of the manuscripts of President Edwards, one of the greatest philosophers and divines of this or any other country. He wrote *always*. It was the practice of Gibbon, the great historian (though bad man) to make an abstract of every book he read. I am astonished at the amount he daily read and wrote, as recorded in his diary. He frequently remarks, ‘Read again, and meditate thoroughly such a book,’ or ‘I make no further remarks here, because I intend to make an abstract of it.’ ‘*Le seul précepte général que j’ose donner,*’ says he in his journal in France, ‘*est celui de Pline, qu’on doit plutôt lire beaucoup, que beaucoup de choses; se faire un choix de vos ouvrages et se les rendre propres, par des lectures réfléchies et répétées.*’ I think with him and with you, that no reading is so unprofitable, as that which we undertake just to say, ‘we have read’ such a work, without reflection, or any scrutiny of its sentiments. Reading improves only when it excites the mind of the reader. If it fail in this, the ideas received are soon lost—and the habits of the intellect injured. It is well remarked, that

‘too much reading without meditation is like turning upside down a lamp, which goes out through the very excess of that which gave it life.’

“I was indeed happy to find that you had read and reflected on *one* book—to wit, the Evidences of the Christian religion. I sincerely hope and pray that the clear and powerful argumentation of that little volume may ever remain fixed in your memory; that you may recollect also that the difficulties and mysteries of religion are such as arise out of man’s weakness and ignorance; that light sufficient to save is given, and that our duty is to receive it humbly and obediently, and not complain that Omniscience has not admitted us to share the councils of his throne. No stronger test of the divinity of our faith is necessary than its going forth ‘conquering and to conquer,’ translating man from sin and misery to holiness and happiness, and forming the highest blessing of every country where it is enjoyed. Upon it, if I am not deceived, I have rested my eternal all—if I have—I *know* that I am as secure as though I ruled an universe.

“Scepticism is man’s natural character. We are proud, selfish, and perverse, and love not the humbling doctrines of revelation, but choose rather to be our own guides, and believe our own way to be the best. This principle and these feelings must be eradicated before we can find favour with God. You know not the deep, settled hatred of your heart to God, or it would weigh upon you like a mountain. Seek this knowledge, I entreat you, by prayer, by meditation, and self-examination, and go to be washed in the fountain of a Saviour’s love.”

In the spring of 1831, Rezeau Brown renounced his literary employments in Nassau Hall, from the conviction which was deepening in his soul, that he ought, without further delay, to enter upon the work of the ministry. He had been for a year or two engaged in the studies pursued by the classes in the theological seminary, among whose students his name was enrolled. He revolved in his mind the great question of devoting himself to the work of Foreign Missions, and his laborious attention to modern languages was chiefly with reference to the contingency of his going abroad. But his constitution was even then radically impaired, and his spare frame, and mild but bloodless countenance were signals of distress by which nature seemed to warn him from any longer seclusion. Indeed, his friends often told him that his feeble body was unfit to endure the labours of the sacred office. To this his uniform reply was, that he longed for the service, and could never be satisfied that he had done his

duty, until he had made the trial. All his studies had this object; and it is worthy of remark, that he appeared always to *study for God*. A sentiment of Coleridge was inscribed in one of his books; ‘An hour passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion, or ‘subtle bosom sin,’ will teach us more of thought, will more effectually awaken the *faculty*, and form the *habit* of reflection, than a year’s study in the schools without them.’ He felt the force of Luther’s adage.

Bene orasse est bene studuisse;

yet he did not pervert it to mean that any degree of fervour could justify idleness, or miraculously supersede the necessity for application. “How momentous (says he) is the holy ministry! Every moment may give birth to a thought or a feeling which may be the means of saving hundreds. I have felt under some circumstances, that for certain objects even prayer was less important than study. How awful then my responsibility for the employment of every moment! Oh! for grace, grace!”

A few rough and hasty notes in a little memorandum-book seem to have been penned about this time, and manifest very clearly the complexion of his thoughts respecting the evangelical work. They are such as become one on the threshold of the ministry.

“No defect is so prevalent as that of duly estimating the ministry.

“The *qualifications* for it are:

“1. Proper views and feelings in relation to it: and

“2. Ability and disposition to realize them in action.

“I find that I have ~~come~~ utterly short of any adequate views of this solemn ambassadorship of heaven, upon which I propose so soon to enter. My mind has been delighted and attracted by its grandeur, and my hopes elevated by the prospect of success in the world. But I have entirely forgotten that the present measure of usefulness is to be far surpassed by the coming generations of ministers; and that even the moderate calculation of ordinary success cannot be expected in my present state of mind and heart. In addition, the world demands all that I can possibly do; and it is proved that the moral influence of any one man is far above any thing commonly realized.

“We are too prone to look at the success which has attended the efforts of such men as Howard, Clarkson, &c. as moral phenomena, rather than what might be perhaps secured by any one of us. I have suffered myself to float along thus far with the

current on which I chanced to be thrown, with scarcely any thing more of an evangelical desire to glorify God, than a general wish that my course might be directed in a way to do good. I have never resolved, and in the strength of God endeavoured, to *spend and be spent* for Christ. I have had some general purpose to be a very active and zealous minister, and promoter of revivals, but my heart has been far from right in approaching this sacred office, and now I desire to pause upon the threshold, and to call myself to a strict account, to settle in my mind some appropriate impressions of its magnitude, and of my need of proper views; and, if possible, to secure some better fitness for the work before me.

“To this end, I would attend,

I. To the affairs of my soul.

II. To the affairs of my body.

III. To the affairs of my mind.

I. 1. To be much engaged in reading the Bible, in meditating and in prayer.

2. To improve opportunities of Christian intercourse.

3. To cultivate a Christian temper, and do every thing as conscious that the eye of God is directed to me, as well as the eye of the world.

4. To gain proper views of duty, and to act up to my convictions.

II. 1. To take regular exercise, morning and evening.

2. To be moderate in eating, &c.

3. To ‘keep my body under.’

III. In regard to *objects of study*.

1. The Bible.

2. Theology, as a science.

3. Books to aid the intellect, by their power of thought or some effective quality.

B. In regard to *method*,

1. Read *twice* every good book.

2. Read *carefully*, not caring so much to finish the volume as to gain knowledge.

3. Read *pen in hand*, noting striking thoughts, and recording such as throw light on points not hitherto understood.

C. In regard to *writing*. I wish to gain some *facility* as well as *correctness* in my composition for the pulpit and the press.

1. Analyses of Sermons.

2. Sermons.

3. Presbyterial Exercises.

4. Notes on remaining topics in Didactic Theology.”

These records need no comment; they indicate a mind jealous of itself, and awake to the importance of rigorous self-control.

It would be injustice to the memory of Mr. Brown if some notice should not be taken of his labours, in public and private, during the period of his connexion with the college. As an officer he was conscientious, faithful, and acceptable. But he found time for other services out of doors, especially for assisting in various social meetings in the vicinity of Princeton. In one of these, his prayers and exhortations, and private admonitions, were made instrumental to the awakening of souls.

He also exercised himself in compositions of a religious nature, frequently contributing to some of our first periodical works. The cause of Sunday schools was particularly dear to him, and in its behalf he wrote and laboured extensively. Among other important services, he prepared for the American Sunday School Union *the Memoirs of Augustus Hermann Francke*, which has proved to be one of their most popular and useful works. It is a book which may be recommended to the perusal of every Christian, as an unassuming volume, but judiciously compiled, and fraught with narratives of thrilling interest. It was completed in the autumn of 1830, and published early in 1831.

In the month of April, 1831, he was licensed to preach as a probationer for the Gospel ministry, by the Presbytery of New Brunswick. In the months immediately following, there was a great awakening and revival in the region of Rocky Hill, Somerset, and as many as one hundred and twenty-five persons were supposed to be converted. The instrumentality of Mr. Brown in this work of grace will long be remembered by many of these affectionate converts, who regard his youthful labours as the means of their restoration to God. Day after day he laboured publicly, and from house to house, and it is evident to all who knew him, that the experience of this favoured season gave an impulse to his Christian feelings, and a mould to his character, which were discernible throughout his few remaining years. Some of his associates in this sacred employment have since gone to foreign countries; and it is remarkable, that a large number of those whom congeniality of feeling had made his intimate friends, have become missionaries.

In October, 1831, he received an appointment from the Board of Missions of the General Assembly, to preach the Gospel in Virginia. The place assigned to him was the village of Morgantown, Monongalia county. Of his employments there for seven months, our information is only of a general character. He preached statedly at three different places, about fifteen miles apart. Constant exercise on horseback was advantageous to his

health, or at least suspended the morbid action of his system; and his services were highly acceptable and accompanied with the divine blessing. Among other effects of his assiduous labour, a church was organized in a very destitute spot on Laurel Mountain, about eight miles from Morgantown. The people contributed about two hundred dollars towards the erection of an edifice, and Mr. Brown collected what was further necessary among his friends in New Jersey and Philadelphia. This place of worship has received the name of *Brown's church*.

Letters received from that region since his death, dwell with tender esteem upon his piety, meekness, activity, and holy example. "During my acquaintance with him, (writes one of a different Christian persuasion) I never knew a conversation of five minutes duration, in which some religious or moral maxim was not thrown out, and that with an aim so certain, as never to fail of more or less effect." That he still thought sometimes of a wider field of action, is manifest from such expressions as the following, addressed to a female friend:

"I rejoice much at the movement in behalf of Foreign Missions in the Synod of Pittsburg. That cause is dear to me, and believing as I do that the spirit of Missions is identical (*now* at least) with *true religion*, I cannot but hope that it may be the beginning of blessings to the churches in this region. I shall take an early occasion to interest the people of Morgantown in that cause, and if possible to obtain contributions to your funds. I do not know that I shall ever be a foreign missionary, but I think I should be willing to go; and if I were not, I should judge myself unworthy of the ministry of our Lord Jesus Christ. Shall not these desolated churches be visited this winter with showers from heaven? Will not God be entreated to return to west Pennsylvania, and revive his work? What say the good people of Pittsburg, and the servants of God in that centre of influence? Oh that I and all who preach the Gospel might feel our responsibility, and implore unceasingly at the mercy seat, and labour untiringly among our fellow men for this great end."

Some of his letters to young Christian friends, written about this time, are indicative of growing zeal and heightened affection; more love for souls, and humble distrust of self; but it would unduly protract this sketch to give them an insertion. A single extract, from a book of memoranda, will exhibit the temper of his mind on a solemn occasion.

"Monday, January 2, 1832. Another year is gone! Let

me be excited by the remembrance of my failures in duty, sins, waste of time, slow advancement in piety and knowledge—let me be stimulated to future diligence in every good thing.

“I would, in dependence on divine aid, this morning resolve,

“1. To be more diligent in the pursuit of piety. And as I have most failed by the neglect of devotional reading of the scriptures, by wandering thoughts in prayer, and by permitting unholy thoughts and tempers to gain admission to my mind, I would resolve to pay special attention to these things.

“2. I resolve to be more faithful in every public and private duty of the ministry. Especially in bearing such an exterior as to exhibit the influence, and commending the nature of religion; and in private and public admonition.

“3. I resolve to attempt to do some good to some individual every day.

“4. I resolve to study the Bible more than I have done, both *critically* and *practically*.

“5. I resolve to press forward towards perfection, as much as possible here below; or in other words, to *grow in grace*.”

About the same time, he writes to a valued relative, who had just been admitted to the communion of the church:

“In regard to personal piety, I find (as you will do) that *prayer* is the chief means of growth. *Days* devoted to prayer are very profitable; seasons of fasting and humiliation equally so. To pray much and yet be a cold Christian, is an anomaly I have never seen in the dealings of God with his church. The scriptures should take up much of your attention. Religious biography, and other religious books, are also worthy of regard and perusal. There is no royal road to manhood in Christ Jesus: we must grow by degrees, which will be greater or less in proportion to our diligence in the use of the means. Read *Ephesians* vi. 10—18. *Philippians* iii. 12—14. *Romans* xii. 1—21. for some inspired directions.”

In June, 1832, Mr. Brown returned from his missionary work to his father's house. Although the constant exercise of these labours had given him reason to hope for an entire restoration of health, yet it was the opinion of his judicious friends that this advantage had been more than counterbalanced by exposure to the rigours of a winter which is memorable for its inclemency, and which he passed in a bleak and mountainous region. Shortly after his return, he again connected himself with the Theological Seminary in Princeton, and sat down to study with an intensity

of application which could scarcely be justified in his condition of body. His pursuits were various. He renewed his critical study of the original scriptures, and daily read large portions of the Greek Testament with Mr. J. Read Eckard, now a missionary in Ceylon. He availed himself of the instructions of a European gentleman, to perfect himself in the German language. He wrote sermons and essays, and entered upon the laborious work of compiling, principally from German authorities, a *Scripture Gazetteer* for the American Sunday School Union. By these literary pursuits, and frequent preaching in vacant congregations, he again enfeebled his health. Various flattering invitations were tendered to him, and among the rest a professorship of chemistry in a southern college; but he was unwilling to accede to any of them.

Nothing was more evident to his pious friends than the steady, healthful growth of his religious character. The false flame of a zeal which he now acknowledged to have been unwise, was giving place to the genial glow of settled Christian love, without noise, and without asperity. Some of his exercises may be gathered from a devotional composition which is subjoined.

“A prayer for July 26, 1832, being a day of Fasting and Humiliation.

“ETERNAL and ever glorious Jehovah! I adore thy great and holy name! Thou art He that is, and was, and is to come. Thou art the Creator of the Universe, and its Supporter and Governor. Thou art possessed of every possible perfection. I see the wonders of thy wisdom and power in the works of nature around us, and read the exhibitions of thine amazing goodness and mercy in thy Holy Word. All around, and all within me, call upon me to bow with the deepest reverence before thee!

“I would present myself, Lord, at thy footstool this day in the name of thy dear Son, our Saviour, through whom alone I can hope for acceptance with thee! Teach me to rely with implicit confidence on Him, and through Him to come boldly to the Throne of Grace!

“I would confess my sins before thee. I would, with sorrow and shame, recal to mind my various and aggravated transgressions. Oh God! I have broken thy holy law in all its parts. I have indulged in secret and in open sins. I have suffered my evil passions and corrupt desires to rise and gain the mastery over me; and thus I have, instead of growing more and more in love with thy commandments, remained as careless, or more so, of obedience than before. I have neglected many solemn duties. I have neglected prayer, stated and habitual. I have often been

satisfied with vain apologies for the neglect of secret devotion, penitent confession of sins, and devout reading of thy word of truth. I have often neglected opportunities of doing good. I have not been so watchful over my deportment as I should have been, that I might be a 'light of the world.' My desires have not been strong for the glory of Jesus Christ, and the conversion of the Heathen. I have been exceedingly unbelieving, proud, envious and foolish. And oh! God, I have been all this, and done all this, whilst I was surrounded by the means of instruction and improvement, and followed by peculiar manifestations of thy love.

"Oh thou righteous Lord God! I deserve thy judgments. Thou wouldst be just in bringing on me the heavy scourge which has visited many of my fellow men, and hurried them into eternity!

"I would also bewail before thee this day, oh Lord, the sins of my people and nation. We are exalted to heaven in privileges, but not proportionably obedient to thee. We have sinned: yea, this whole nation. We have rioted in thy bounties, yet forgot the giver. We have been unfaithful in duties to God and man. We have disregarded thy holy Sabbaths, and slighted acknowledged obligations to our fellow creatures. We have oppressed the Indian and the African in the midst of us, and the cry of their bondage and misery has gone up to heaven. Thy people too, oh God! have been unfaithful and negligent. They have not been as diligent in the discharge of duty as was required of them at thy hand. They have suffered means of usefulness to be unemployed, and brethren have wickedly striven with brethren.

"And now, oh! thou merciful Sovereign, I would presume to ask of thee forgiveness, through the blood of Christ, for all my sins and those of my nation. Oh! bring us to repentance. Thy judgments threaten us on every side. Internal dissension, and the fierce passions of men, are excited within us, and enemies on our borders, and in our States, long for our destruction. The wasting pestilence, too, has come nigh, and is pouring out its fury upon our great city. Oh! avert these threatening calamities. Oh! send abroad thy spirit to awaken a general inquiry after the causes of these evils, and give us all a disposition to come and humble ourselves before God, and confess our sins in sincerity, and bewail them in truth.

"Grant, most merciful Father, to thy people a deep sense of their obligation. May thy ministers meet between the porch and the altar, crying, 'Spare thy people, oh God!' May every professed Christian return to the performance of his duty, and

with earnestness call for thy blessing. And oh! send it down abundantly. In thine own way and time visit this nation. Withhold thy hand from smiting us, and make us to rejoice in thy salvation.

“Oh! God of mercy, visit me with thy rich blessing. For Jesus’ sake, I would pray thee to send thy Spirit down, to write thy law upon my heart. Purify me from every sin of every kind, and enkindle within me the flame of true and acceptable love to God. Show me my duty. Oh! give me light as to the field where thou wouldst have me labour, and give me a disposition to give up every thing for the glory of God, if I may but promote it.

“Bless, thou gracious Saviour, my brethren in the ministry, and those preparing for it. Bless my brothers according to the flesh. Oh! convert them unto thyself by the operations of the Holy Spirit, and save them in thy kingdom at last.

“Fill the world with thy glory. Send thy Gospel to the uttermost parts of the earth, and let all flesh see thy salvation.

“Hear me, this day, oh God, and bless me abundantly, for Christ Jesus’ sake. Amen! Amen!”

A more full account of his religious exercises is contained in a paper which is entitled, “Meditations on my religious character,” and which we refer to the summer of 1832. Part of it is as follows :

“*Meditations on my religious character and exercises.*

“1. That which I find of good within me.

“Here I do not wish to flatter myself, but only to come to some kind of a decision as to the state of my soul. There has no doubt happened a great change in my character, which I date in March, 1827.”

[Here follows the account of his conversion, already introduced into this narrative.]

“Since that time,” he proceeds, “my feelings have fluctuated constantly, but I have had a prevailing sense of the importance of religion, the vanity of the world, the desirableness of holiness, and the sufficiency of God alone to satisfy the cravings of the soul. Sometimes I have had what was to me great enjoyment in the exercise of my nobler feelings and powers; but in the general I have had so many corrupt feelings, and have been burdened by such tendencies to evil, that I have been rather a “mourner,” than a happy spirit, as a Christian ought to be.

“Especially since last October, (1831,) when I went forth to preach the Gospel, do I remember to have been weighed down

by a sense of my weakness, corruption, and disobedience. So that I have often been led to ask, 'if there be religion in the world, *can I possess it?*' Does my present state of mind indicate any thing like the existence of *grace* in me? Have I that *faith* which overcomes the world? Or am I not rather in a state of nature just as before, except with an enlightened and scrupulous conscience which leads me to desire to see and do good?

"These inquiries I have often made. And I have prayed, as I thought, most fervently, for that faith of which I felt the need, and which must be the gift of God, but have not, so far as I know, received any answer to my prayer. I should be afraid to die, with no more evidence of piety, no more feeling of the friendship of God than I now have, no more clear and satisfying views of Christ, and no stronger hopes of eternal life.

"I wish to decide this question, painful as may be the struggle necessary for it; deep as may be the wounds which shall be made, by searching carefully the wound which sin has made upon my soul.

"Almighty and most merciful God! thou art my creator, and thou hast been my constant preserver and benefactor! May I not dare, encouraged by thy past goodness, and thine abundant promises of mercy, to ask thee to look down with an eye of compassion on me, and grant me the assistance and direction of thy Spirit in this inquiry? Oh Lord! for Christ's sake, deal graciously with me, unworthy, and wayward, and guilty as I am, and lead me in the way everlasting, to the praise of thy glorious grace, in Jesus Christ, my only hope, Amen!

"And now, as to my exercises, I am conscious of a dislike to sin, nay more, a *detestation of it*. Yet I cannot say certainly that it is *merely* owing to its being a hateful thing in the sight of God. I do know, indeed, that *much* of my hatred to sin is of the *same kind* which I had before (what I have been in the habit of calling) my conversion; nothing more than the pain of conscience wounded, or self-dependence mortified, and pride cast down; and I have thought, sometimes, that I could detect a secret wish in my heart, that the law of God were not so *strict*, so *holy*, so extensive, or, perhaps, it was rather a desire that it were not so hard to live up to.

"Yet I admire and approve of holiness, and can rejoice in the piety of my brethren, and can think with delight of the holiness of Christ and heaven, and can try sincerely to help others to grow in grace.

"My moments would seem to glide happily along, if no sin encumbered me, and I often ask for a 'closer walk with God.'

“I have had, I am sure, a *peculiar* love to Christians. Yet I am not quite certain that it was not, in part, a kind of *party-feeling*, like that of the freemason, when he joins the mystic fraternity. I think I do meet an humble, devoted Christian with sincere regard, even though they are not the *noble*, nor *wise*, nor *rich* of this world. But, at the same time, I am conscious sometimes of dislike to some who appear true Christians, on account of some defects of character, and my attachment is strong only to those whom I would, it is likely, love, had they no grace.

“I have had a desire to see sinners converted, *strong* desire sometimes. But *moral* men have the same. My desires have not been strong enough to lead me to venture to offend for the sake of doing good; or to obtrude religion upon those whose ‘ease in Zion’ ought not to have been left uninterrupted.

“I sometimes think it is a mere *professional* thing, and that if I had no *responsibility* in reference to their salvation, I should feel but little desire for it. God knows, I have never felt as David did when he wrote, ‘Rivers of waters run down mine eyes, because they keep not thy law;’ and yet, I think it gives me real joy sometimes to hear of the conversion of men. The prospect of a universal prevalence of piety certainly does.

“But this is no *evidence* of grace.

“I feel deeply my own sinfulness, and desert of banishment from God’s presence and mercy, and could not but say, Amen! to the sentence of my condemnation, if it were this day to be executed; yet I do, I think, cast myself upon the mercy of Christ, believing his ability and willingness to save, and desirous, if saved at all, to be saved through him.

“I have sometimes seemed to perceive an excellence and glory in this plan of salvation through Christ, which passed all understanding, and felt a trust that I had embraced him as he is offered to me in the Gospel.

“Of one thing I am certain, and that is, that ‘I have no other hope.’

“I think, too, that I have a desire to see God glorified. I can remember few times when the thought that Jehovah, the Triune Jehovah, should be honoured by every heart, did not give me joy, and a strong desire for that great and blessed result arise in my mind.

“Yet this may have been a mere wish to get rid of the painful thought of sinners going to misery; or to avoid the conviction, that I ought to do much for their salvation.

“But were they all to be saved, and God and Christ dishonoured still, my joy would not be complete. It seems to me that if I could this day know that every heart on earth had

acknowledged God as its rightful Sovereign, and that every tongue was engaged in proclaiming his praise, it would be the happiest day of my life.

“And I think I feel willing to devote myself to the work, in which I may best promote so glorious a consummation. Yet, alas! my willingness is not so complete as to lead me to walk in the path of duty, without deviating often and sadly from it.

“As to the world, I see its empty and unsatisfying nature, and the impossibility of deriving real happiness from its highest pleasures and pursuits. I should be happy at any moment to leave it, if I felt that my calling were sure, and if I could do no more good while I lived.

“And yet, I know that my heart is not completely released from the fetters of worldly cares and joys.”

He then proceeds in a manner equally frank, and at much length, to adduce the evidences on the other side, and concludes thus :

“Great God! *Thou* knowest my inmost soul. *Thou* canst search and see, in deepest shades of night, the workings of my heart, and under the thickest covering I am in thy view.

“Oh! show me, show me the lidden iniquity of my soul. Holy Spirit come down and enlighten me, and above all, by thy gracious influences, purify and sanctify me.

“Make me like thyself, oh God! Renew a right temper within me—an humble and holy temper, and teach me to believe thy truth, without hesitation or reserve.

“Help me to overcome my evil propensities, my pride, my worldliness, my fear of man, my passions of every kind. Teach me to think soberly of myself, and oh! make me meek and humble. May I see the loveliness of holiness, and make daily progress towards it. And may I rejoice in Christ Jesus, and have no other hope or trust.”

Such was the path of humble self-examination, by which the Lord was at this time conducting this beloved young man to the end of his earthly course.

Mr. Brown ended his regular studies with the summer of 1832, and after preaching with much acceptance for some weeks in the city of Trenton, he was prevailed upon by the solicitations of an intimate friend, who was the editor of a religious journal, to assist him in this work. For this purpose he repaired to Philadelphia, and for a number of months persevered in the faithful and assiduous performance of the duties which he had assumed.

The friend whom he came to aid can never forget the generous ardour with which he wore himself down in this employment; nor the pious principle by which he seemed to be actuated. Even those minute drudgeries of the editorial life, which are almost mechanical, seemed to be conducted by Mr. Brown with a direct view to the glory of Christ. Often did he groan in spirit at the responsibility of the Christian press; often did he admonish all who were associated with him, of the importance of using this channel to convey pure truth, to promote the cause of revivals, and to awaken the spirit of missions. His prevalent feelings are expressed in the sentences following: "It is now a crisis in our church. A new spirit of enterprise is waking up, and I hope the Holy Spirit is likely to abide in the hearts of ministers, more than in times past. Who can measure the good of a dignified, yet warm defence of revivals; a constant presentation of primitive models of ministerial fidelity; a kind discussion of prevailing errors, and, above all, the manifestation and inculcation of the genuine spirit of true religion—the charity that *hopeth all things?*"

There were several churches in the city at that time destitute of pastors; and no Lord's day passed in which Mr. Brown did not preach—sometimes more than once. In the Second Presbyterian Church, and in what has since become the Central Church, his ministrations were frequent, and were highly prized. As a preacher he improved daily, and the serene gravity and cheerful dignity of his whole demeanour in private, won the respect and affection of a numerous circle of Christian acquaintances. The language of a venerable elder, whose praise is in all the churches, expresses the estimation in which this young minister was held: "My dear young friend, we should all rejoice to see you here, and I do not say too much, when I add, that our people are attached to you in stronger ties than can well be expressed. Daily prayer has gone up to the throne of grace on your behalf."

His constitution may be said to have been already undermined by an invidious disease, as was manifest to many of his friends. On this subject, admonitions and remonstrances were not wanting, though they proved unavailing. Some extracts from them may, however, be serviceable to others.

"We are troubled (writes a female friend of eminent talents and piety) about the affection of your throat, and fear it may result in something more serious than you seem to imagine. Do, we entreat you, be careful. Take moderate exercise. I fear the editorial concern is not the thing for you; it will tempt you to be too sedentary in your habits. You will become torpid and

sluggish; your blood will ‘loiter in unelastic tubes;’ the vital principle will be cramped, and the fine machinery robbed of its play. Take warning before it be too late.”

In the same strain, a Professor in one of our theological seminaries, for whom Mr. Brown entertained a filial respect, thus writes to him in terms worthy of universal regard from those in like circumstances:

“The situation in which you are placed is full of danger. There must be a *balance* between the mind and body, between the agent and instrument. If the agent be strong and violent, and the instrument weak, the latter must give way. Your spirit is ardent and active. The sight of much to be done around you, awakens your zeal; but *your body is too frail* an instrument to accomplish half that your zeal would undertake. You will break it in your enterprises. I beseech you, have a care for your machinery. ‘She hath done what she could,’ is high enough approbation from the blessed Master. There is no more common and ruinous mistake, as I find by observation and experience, among the disciples of Christ, than the supposition that duty must be measured by *the work to be done*, not by the *power given*. And hundreds are constantly the victims of this mistake. This would make our Lord ‘a hard master, gathering where he had not strawed.’”

Notwithstanding all this, Mr. Brown continued to study, to write, and even to preach. Towards the end of March, 1833, he was seized with a catarrh, and while under its pressure conducted two public services on the Lord’s day. In the interval of services, he was observed to lie upon a sofa, pallid and exhausted. The next day a hectic flush mantled his cheek, and his pulse was alarmingly accelerated. There was no time to be lost, and he hastened to his father’s house. The pulmonary disorder was evidently seated and confirmed. It was no small aggravation of his solicitude that he had just matured a plan for a voyage to Europe, in company with an early and most intimate friend. For such a visit he was eminently prepared by his course of study, his avidity in pursuit of knowledge, and his acquaintance with the French and German languages. His object was to travel through the most interesting literary fields of Europe, and to repair to the chief universities of Germany, to acquire the languages, and to complete his familiarity with biblical and classical antiquities, Oriental letters, and the natural sciences. There was every reason to believe that on his return he would have received

a professorship in one of our most distinguished colleges. His passport was already obtained, his companion was awaiting his recovery, and letters of recommendation were furnished. In some of these letters, kindly furnished by Professors in Yale college, he is characterised as a 'young man of extensive scientific and literary attainments, well skilled in the Hebrew language, and otherwise learned.' But Providence was opening his way to "a better country, even a heavenly."

From this time forward his symptoms became gradually more alarming. His body wasted away, and his strength was prostrated; his visage assumed the hue of death, and he was visibly marked as the victim of pulmonary consumption. Every means was used for his restoration, in the way of medicine, regimen, exercise and change of scene; but in vain. He was favoured with a general exemption from acute pain, and complained chiefly of a lassitude which was almost insupportable. The nature of his disorder precluded him from much conversation, yet even if this had been needed as an index to his experience, enough was said by him to evince that he was prepared in spirit for his change of worlds.

In the month of July, he set out in company with a younger brother, on a visit to the Red Sulphur Springs of Virginia, which have been famed for specific medicinal efficacy in pulmonary cases. Just before his departure, an intimate acquaintance, with whom he cherished a confidential intercourse from childhood, embraced a last opportunity of drawing from him a statement of his religious views. The *Memoirs of Thomason* had just then been published, and from this work a passage was read which gives an account of the dying exercises of the Rev. David Brown, missionary in India. Rezeau Brown was much interested, and though he lay panting for breath upon the sofa, entered into a free conversation. His friend addressed him thus: "Tell me frankly, Rezeau, what is the prospect which you entertain of recovery?" He answered much as follows:

"I have no expectation of recovery. I am fully acquainted with the nature of my disease, and aware that I am a dying man. Sometimes an illusive hope plays about me; but my prevalent judgment is, that I am not long for this world."

"And now, my dear R., what effect has this expectation on your feelings? Do you regard death with terror?"

"Not at all," he replied; "I am relieved from all fear, and entertain a calm hope of heaven."

He then proceeded, in words not now remembered, to give a clear and satisfactory account of his trust in Christ, and his resignation to the will of God. There was no rapture, nor any strong

excitement of feeling; indeed this seemed, in his case, to be precluded by the sedative and benumbing influence of the disease; but every word indicated a serene waiting till his change should come. It is highly probable that while he felt himself to be labouring under a fatal malady, he did not anticipate so speedy a dissolution as actually took place.

From the springs of Virginia he returned without benefit. During this journey he often spoke with composure of his approaching end. To his friends he said, that in the review of his life, he had but one thing to wish, namely, that he had been still more devoted to the cause of God; that life did not consist so much in length of days as in abounding usefulness, and that thus a few years might be equivalent to the longest life. He returned on the 4th of September, and during the few remaining days was too ill to speak. He declined the visits of any friends, except two, with each of whom he conversed a few moments. To a brother who inquired after his spiritual frame, two days before his departure, he replied: "I have experienced some seasons of fluctuation and depression, but my prevailing state is that of established confidence and hope."

Although he had been for some time exceedingly weak, his dissolution was somewhat unexpected both to his mother, who was with him, and (as is supposed) to himself; and after a night of unusual exemption from coughing and of calm repose, he awoke about 3 o'clock on the morning of September 10th, in an exhausted, sinking state, and in a few moments was joyfully surprised by the messenger, and entered into rest.

There was no visible indication of the change until a short time before he fell asleep in Jesus. His departure was then without a struggle or a groan.

His friends have since regretted that they had not watched for opportunities to draw from him much more respecting the great change towards which he was hastening. They find consolation, however, in the remark which the pious John Newton used to make, when he heard any inquiring about the last expressions of eminent saints: "Tell me not how he *died*, but how he *lived*."

The solemnities of Mr. Brown's funeral were attended by a large number of friends from the immediate vicinity, and from the literary institutions of Princeton. A discourse was delivered by the writer of this memoir, from Revelation xxii. 3—5. Upon this sad occasion, every thing manifested the respect and affection in which the deceased was held, as well as the deep impression produced by this bereaving dispensation of Providence.

The following letter, from a gentleman of Morgantown, was

addressed to the Editor of the *Presbyterian*, shortly after the death of Mr. Brown. It is a simple but affectionate tribute of regard:

“*Morgantown, October 8th, 1833.*”

“*Mr. Editor,*—A few days since I noticed in your paper the death of Mr. Rezeau Brown, with a sketch of his character; the notice of his death was written by one who was acquainted with him, and is faithful as far as it goes. In one place it is observed that on quitting his studies ‘he repaired to Morgantown in Virginia, where he laboured with apparent success.’ It is true his powerful ministry was felt here before he left the place, but the additions to the church were not very numerous, yet rest assured he was a faithful steward, and well improved the talents entrusted to him. The seed has been sown deep in the hearts of the people, and the word dispensed by him through the spirit of God has taken root, and though nothing signal was immediately visible as the effects of his labour, there is a gradual growth of grace that he was no doubt instrumental in causing to put forth. His unaffected piety, his holy walk, his solemn countenance, and impressive manner are still before us; and his love for sinners, his strong and active exertions to bring them to a knowledge of the truth, how he followed them with entreaties, prayers, and exhortations, and mourned, after all, that he had done no more. It was not in the pulpit alone that he was useful, but feeling his high calling in all things, and at all times filled with the mild graces of a Christian, he would draw into all his conversations some useful religious instruction. During my acquaintance with him, I never knew a conversation of five minutes duration, that some religious or moral maxim was not thrown into it, and that with an aim so certain as never to fail of more or less effect.

“One leading characteristic, which was the fruit of that grace which was so richly shed abroad in his heart, was his love for the followers of Christ in whatever church they were found. True to his principles, but liberal, charitable, and affectionate towards Christians of all denominations, he met them as brethren, he associated and worshipped with them as brethren, and elicited in turn their warm and heartfelt love. No railings, no heart burnings, no strifes were ever manifested between his church and any other while he was among us. And even those who were not professors of religion, seeing how the churches harmonized, were constrained to exclaim: ‘Behold how good and how pleasant a thing it is for brethren to dwell together in unity.’ The church of God seemed to put on new charms, and invite the lovers of peace into its borders.

“Can we forget him? The writer of this article would feel himself faithless to the memory of one who had been more faithful to him, were he to say nothing of his worth. He would feel that he had poorly requited that solicitude which this young but gifted herald of Christ had manifested for his individual salvation, where he to shed the tear in silence, or stifle the gratitude of a heart that he knows to be too ungrateful. No, as long as talents of the first order, devoted to religion in early life, are admired; as long as the Gospel that he preached, and the sentiments expressed in a letter now before us, written from the place where he died, that showed a heart still alive to our welfare and precious in our sight, so long will we remember him. When we go to the church and hear from Sabbath to Sabbath, the story of our Saviour, we shall remember him. When we hear it proclaimed from God’s holy word, that ‘we ought, therefore, to take the more earnest heed to the things which we have heard, lest at any time we let them slip:’ we shall remember him. And some of us, we trust, in eternity, will bless the day that Providence in divine mercy, directed this young missionary to Morgan-town.”

In taking a brief review of the life and character of our interesting young friend, it will not be necessary to protract our remarks much further. It may not be out of place to say that with regard to personal appearance, Mr. Brown possessed every advantage. Though slender, he was above the common height, and had the appearance of greater strength than he really possessed. His whole exterior was marked by graceful dignity; and his calm and somewhat pensive countenance, in which regularity of feature was joined with an expression of intelligence and gentleness, was highly prepossessing of his manners; it is enough to say that he was in every sense of the term a Christian gentleman.

His *intellectual traits* have been already exhibited to some extent. Quick and discursive, rather than profound or commanding, his mind attempted almost every department of literature and science. Indeed, such was his inquisitiveness with regard to all useful knowledge, that we may doubt whether his reigning fault was not the diffusion of his powers over too vast a field. Languages, both ancient and modern, belles-lettres, criticism, chemistry, physics, anatomy and physiology were his favourite pursuits. In the acquisition of these he manifested a readiness which was astonishing. The versatility of his genius made every subject soon familiar; and the tenacity of his memory rendered these stores available.

This was strikingly exemplified in his examination for licensure before the Presbytery of New Brunswick; on which occasion those who were present were astonished at the compass and precision of his knowledge, and the promptness and pertinency of his replies on every subject.

As a preacher, he was hindered in some degree by constitutional frailty, from becoming eloquent. Yet it is not here meant that he was not both acceptable and impressive. Indeed, his improvement in pulpit exercises was rapid and constant, even until his latest public performances. And there was in all his addresses a solemn sincerity, and sometimes a natural pathos, which endeared his ministrations to all who enjoyed them.

His adversaria and common-place books attest the care with which he made collections for future labours. Epitomes, criticisms, abstracts and reflections form the greater part of these manuscripts.

But it is to his character as a Christian, dedicating all his talents and acquirements to the service of Christ, that we turn with most satisfaction. There are instances of professing Christians, not without fervour and activity, who are yet so variable and inconsistent as to leave their friends sometimes in doubt as to the reality of their experience. Such was not Rezeau Brown. There was no moment of his religious life during which any pious friend could harbour such a surmise. He always bore, in every company, the appropriate manifestations of sincere devotion to God.

His piety was *intelligent*, founded on the word of God, and drawing daily sustenance from established means. Especially were *self-examination* and *prayer* made obligatory by his resolutions. And his multifarious pursuits were seasoned with devotion. Some instances have been given. It will illustrate our judgment of his character, to add a few more. On a day of special humiliation (Jan. 10, 1831) he thus records his exercises:

“Spent this day in fasting and prayer. It has, I trust, been to me a good day, I have been enabled to gain a clearer view of my character, and to give myself away to Christ with more unreserved consecration, than I remember to have done before. Still, oh! what a work is to be done! Sins to be avoided—depraved passions to be mortified—unholy desires to be subdued. That I am not entirely sanctified, witness my disposition to avoid speaking with my unconverted neighbours on religious subjects; witness my fearfulness in determining and doing any thing special for Christ.

“I think I can say, *I long to be with Christ, which is far*

better; since, however, it seems to be my lot to abide in the flesh, help me, O God, to live with supreme devotion to thee, and with a reference, constant and wise, to the judgment day."

Again, (February 15.) "Review of my exercises during the past week. 1. I am confident that since the day of fasting I observed this week, my thoughts have been more turned to serious things. 2. Prayer has become more pleasant and more habitual. 3. I feel a greater calmness of temper. 4. I feel a greater willingness (I think) to spend my powers of every kind for Christ. These are truly gratifying advances, but oh! what a work of sanctification is yet to be carried on!"

(March 17.) "I feel a determination rising within me, to live hereafter *exclusively for God*, and I have asked his grace, and do now implore it, to enable me to put this resolution into effect. Father of mercies! help me! Lord! what wilt thou have me to do?"

His piety was *symmetrical* and *consistent*. By this we do not intend any thing like an exemption from fault. The defects of his temper and life were manifest to himself. No one saw more clearly, or condemned more severely, than himself, these blemishes. He grieved over an irritability and petulance of temper, a fickleness of purpose, and a rashness of expression, and he laboured to mortify these evils. Yet they were mere spots upon a very fair tablet. And the general tenour of his religious life was uniform, elevated, scriptural, without intermission, without enthusiasm, and without eccentricity.

His piety was *progressive*. We believe that all piety is such, but in the case of our departed brother the advance was undeniably visible. He grew from month to month, from year to year. His elders in the service of Christ looked with pleasing wonder on his speedy ripening to spiritual constancy. And it was often remarked, how grace was working without interruption to soften the asperities, correct the errors, and supply the defects of his character. More especially was this observable during the last year of his life.

His piety was *active*. Benevolence was the principle, and daily beneficence was the fruit which he aimed to produce. The good of souls was his determinate object. His mind was always teeming with plans of usefulness. Among these, a favourite one, was a happy scheme for the printing and circulation of religious books, which he warmly advocated in private conversation and in public addresses, and which is spread out in a manuscript found among his papers.

Liberality towards all objects of benevolence marked his

character. Besides considerable sums of money supplied by his father from time to time, the most of his salary, as a tutor in the college, and his earnings elsewhere, were devoted to the cause of education, missions, and the publication of evangelical books and tracts.

In the still more difficult and rare duty of fraternal admonition he began very early to be exemplary. He had in a remarkable degree surmounted his natural repugnance to admonish his unconverted friends, acting upon the principle: *Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* Lev. xix. 17. In order to show how he performed this duty, some extracts from his correspondence shall be added.

To a female friend, whom he always valued highly, he writes, Feb. 5, 1830.

“As usual, in dating letters in a new year, I have the mistake of writing 1829 for 1830, as if unwilling to acknowledge that time could fly so fast. How soon since 1820 has 1830 come! And how rapidly will another ten years glide away! What scenes may we pass through during that period! How fast such reflections rush upon the mind when we suffer ourselves to recal the events of our past life, or to anticipate the future: and how fruitful a subject for the moralist is here presented, you seem to have felt in the letter for which it is now my duty to thank you.”
 “It is true that ‘no plenitude of enjoyment’ can secure our happiness, unless we can calculate on something for the future; and you and I can join in testifying our conviction of its truth.”

“You have tried the path of gay pleasure—of affluence—of taste—of self-gratification in every shape; and so have I to some extent, and the way of wickedness and depravity further than you, and our experience coincides as to the main fact, that the world, in whatever form it may be enjoyed, cannot fill up that insatiable desire for ‘something sure’—some *immortal* possession—which, while the desires of the soul shall ever expand, will be capable of meeting and answering their demands. There is only one affection in the universe which answers this description and that is the ‘love of God;’ an emotion, under the control of which the whole man is elevated and sanctified and blessed; which will be a solace in adversity, a joy in prosperity, a ‘hope that maketh not ashamed,’ when death shall come—and a possession which cannot be taken away. Why then is my friend overwhelmed with sorrow at experience of the thankless unkindness and insincerity of a treacherous world? or oppressed with

‘mental maladies’ of any kind? I would she should seek that which shall raise her above these evils, and which shall bloom throughout eternity.”

Again, to the same friend, March 20th, 1829, being a much earlier date.

“Your candour interests, while it pains me. It is painful to me to see you so attached, as you tell me, to what experience has told us in most solemn words, will never satisfy the soul. No! this and ten thousand other worlds could not minister one single comfort to the disembodied spirit; and could we command the universe, it would not support in the hour of dissolution. Look forward to that hour, and ask yourself how you will part with these idols, upon which you have depended for your happiness; for no matter how gaily the voyage of life is now hastening on, that hour of dismay must come—how unexpectedly often, you well know. It is the part of reason to set out in such a way that the end may be prosperous. Have *you* a surety that yours will be such?”

Then after dealing at great length with a number of ingenious objections which had been presented by his accomplished correspondent, he goes on:

“But I would not leave this solemn subject here. I would appeal to the convictions of your own heart. Can you not love God? Your affections to parents and friends are warm and vigorous. Have you no power to love the greatest and best of Beings? You know it is your duty to love him above all things else; and believe me, the reason you do not, is that you are not inclined. Have you prayed for a new heart, daily and hourly? Have you avoided every sin of heart and life? Nay, you have deliberately, wilfully, and constantly chosen what was directly against the warnings of the gospel and the dictates of conscience, and you cannot give up—what? a bubble—a toy.”

From a pious and intelligent gentleman of Morgantown, we have the following statement concerning Mr. Brown’s deportment: “His gentlemanlike conduct, and his plain but refined manners, procured for him a favourable reception in every society, and his general information and attainments as a scholar ensured him respect. The same unaffected solemnity which appeared in the pulpit, accompanied him wherever he went, banishing all levity from every company where he was present. He

possessed a happy facility of directing conversation into a profitable channel; and in every circle, without infringing upon the civilities or courtesies of life, he could introduce some important religious admonition. Indeed, I have never known any one who could more faithfully warn and rebuke, without ceasing to be courteous and kind. He was, in a preeminent degree, useful in gaining the affections and good will of his Methodist brethren in Morgantown. This he accomplished by his Christian deportment, and the manifestation of a benevolent spirit, without sacrificing any of those doctrines which he believed; for it was known that he was truly a Presbyterian in principle, and a strict adherent to the doctrinal standards of the Presbyterian church. His object was to cultivate among the professors of different religious denominations, peace, good-will, and Christian kindness; and in the accomplishment of it he was in a good degree successful."

We must now close our extracts. It only remains to be said, that Mr. Brown's great desire was to spend his powers in preaching the Gospel. He looked with yearnings of heart upon the heathen world, and was much exercised upon the subject of a foreign mission. But his feebleness of lungs almost forbade his preaching even at home. In his pulpit addresses, he aimed mainly at the awakening of the impenitent; and he accustomed himself to practise those pungent appeals which might most effectually arouse the conscience. Having been converted during a revival, and having been instrumental in the turning of a number of souls to God, it was with him a fixed principle to labour for this specific blessing, wherever he was: and having the opportunity, while in Philadelphia, of spending much time with the Rev. Asahel Nettleton, he took great pains to learn practical wisdom from the counsels of that highly-favoured servant of Christ. Young as he was, and brief as was his career, "his works do follow him."

As a preacher, he was engaged for a longer period at Morgantown, than at any other place. One who there enjoyed his ministrations, thus writes: "His solemn manner in the pulpit, and the reverence and awe with which 'he handled things divine,' made the impression on every hearer, that he who addressed him was in earnest, and that he felt the importance of his message. This unaffected solemnity had the most happy effect, as it removed every unfavourable surmise, and secured an attentive hearing. Again, there was apparent in his public services a freedom from any desire to preach himself. So far as the eye of man could penetrate, he felt it to be a paramount duty to point

out to the sinner the error of his ways, and to direct him to the Saviour; and in the accomplishment of this, every consideration of self seemed to be swallowed up.

“Of the spirit and character of his preaching, as truly as of any man’s that I have ever heard, I think the description of the apostle Paul’s preaching to the Corinthians may be used: ‘For I determined not to know any thing among you, save Jesus Christ and him crucified!’ His labours were incessant—too great for his debilitated state of health. It is well known that a desire to do good, and a love to his Master’s work, would not allow him to enjoy the relaxation which was necessary. A respectable number were added to the church during his six months’ labour, and many—even the most lawless and thoughtless—were occasionally made to feel and reflect, under his discourses.”

When we see the young and active servant of God, in the midst of fruitful labours, snatched away from the midst of us, we are too ready to suppose that he is lost to the kingdom of Messiah. Oh no! he has gone to “be ever with the Lord,” to that city where “there shall be no more curse; but the throne of God and of the Lamb shall be in it, and *his servants shall serve him.*” In a higher sphere, and with nobler powers, he gives his tribute of obedience to the Master whom he loved. There, no error misleads his understanding, or drops from his lips, no inconstancy or lukewarmness checks his service, no unhallowed fire is mingled with the incense of his praise; all, all is knowledge and love and rectitude, without a blemish or defect.

J. A. Alexander

ART. III.—*Memoir of Roger Williams, the Founder of the State of Rhode Island. By James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution.*
Boston: Lincoln, Edmands & Co. 1834. 12mo.

OUR nation is one of the very few, whose origin is not involved in darkness. That which, in other countries, is the subject of obscure tradition or epic fable, is with us matter of sober history and official record. On the early inhabitants of such a country, it is incumbent to provide succeeding ages, with an abundance of historical instruction. Had we and our fathers felt this obligation in a due degree, many a chasm would have been filled up, which now must yawn forever. It is unfortunately true, that those who colonized America, while ready enough to repu-