

yet living. Let the Church pray that their mantle, like that of Elijah; may fall upon the youth of our Zion, that many, like them, may be raised up, to stand in their places, and copy their example in generations to come.

MEMOIR OF THE LATE REV'D. THOMAS REESE, D. D.,
OF SOUTH CAROLINA.

Dr. Thomas Reese was born in Pennsylvania in the year 1742. When young he came with his parents to Mecklenburg county, North Carolina, and commenced his classical studies under the direction of the Rev'd. Joseph Alexander and a Mr. Benedict, who had charge of an academy in Mecklenburg county, and which was then the only one within the distance of 100 miles. Having completed his academical education, he entered the Junior class in Princeton College, and graduated during the Presidency of the late Dr. John Witherspoon in the year 1768. After a proper course of theological studies, he commenced preaching, and accepted a call from Salem church, Sumter district, South Carolina. At this place he resided during the early part of the revolutionary war. The state of society at this period was such, that violence and misrule had usurped the place of law and order; and not only the civil, but the religious rights of the community had been invaded. This was more especially the case, during the years 1780 and 1781, a period in the history of South Carolina, truly distressing to the philanthropist, and much more so to the Christian. From the surrender of Charleston, all public education was suspended, and soon after all public worship was discontinued, most of the town and country churches were burned, or made depots for the stores of the enemy; and in some instances appropriated to more improper uses. In a camp where there was no permanency, and but little rest, there was no place for chaplains, and at home even pious pastors were insecure; consequently as the more prudent course they generally went into exile. Among the latter was the subject of this memoir. It was in his congregation, that the murders perpetrated by Harrison of Tory memory and his followers

commenced, and the respectable members of his flock fell victims to civil rage. Had he gone about to administer comfort out of his own family, it would have been termed sedition, and Dr. Reese would have made himself a voluntary martyr. He took the wiser course of retiring before the storm, and went with his family to Mecklenburg, N. C., where he continued to preach under many privations. After the peace of 1782, he returned to his congregation in Salem, and pursued his duties with an ardor and diligence, rarely exceeded in South Carolina. He amassed a large fund of useful knowledge in divinity, moral philosophy, and other branches of science auxiliary to the formation of a complete theologian. He then began and completed his admirable essay on the influence of religion in civil society. He pursued the argument through a variety of relations, and demonstrated from reason and history, that all human institutions are in their own nature, and have ever been found in practice, insufficient to preserve peace and order without the sanctions of religion. The execution of the work would have been reputable to the pen of Warburton or Paley; but like most American productions of that day, it was soon neglected, and did not pass into a second edition. It is, however, preserved in Carey's American Museum, and will be an honorable testimony to posterity of the literature of South Carolina in 1788. It procured for the author the well merited degree of D. D. from Princeton College, which, as far as can be recollected, was the first instance of its being conferred on a Carolinian.

About the year 1790 circular letters were written by Mr. Austin, editor of the *American Preacher*, to distinguished, preachers of all denominations, requesting them to furnish two sermons annually, that a selection might be made from them, and published as specimens of pulpit eloquence in the United States. One of these letters was addressed to Dr. Thomas Reese, and he sent on two sermons which were published. In the 4th volume of this excellent miscellany, he appears as the only contributor South of Virginia. Among his unpublished manuscripts, were specimens of poetical talent, highly creditable. His farewell sermon to his congregation in Salem, was published at the request of his church, and is still possessed by some of the mem-

bers of his church, and esteemed for the excellent advice it contains. Dr. Reese was in person easy of access, a friend to human nature, but particularly attached to men of science and religion. With powers of mind equal to his benevolence and piety, he justly held a conspicuous station among eminent and good men. As a proof of the deference paid to his talents by his brethren in religious assemblies, he was selected by some leading men of the Presbytery of South Carolina, on a certain occasion, to repel the charges brought by the Rev'd. W. C. Davis in a discourse preached before that body, in which he, Davis, denounced all his fellow Christians who owned slaves.— This reply of Dr. Reese met the entire approbation of the Presbytery, and greatly mortified Davis, this early *advocate* of abolition, in 1794. It is an able argument on the subject of slavery, and shews how early this vexed question had been introduced into the Southern church. It is still extant, and in the possession of his quondam pupil. Dr. Reese's Theological opinions were founded solely on the authority of the scriptures, and of course Orthodox.— His appearance in the pulpit was graceful and dignified, his style flowing and elegant. He was in the habit generally of writing out his sermons with great care, and seldom, if ever, took the manuscript in the pulpit. His preaching was of the extempore kind, adding to the mature reflections of the study, the powers of his native oratory. His flowing tears, and often suppressed voice, told the feelings of the heart, anxious only for the salvation of souls and the glory of God. Like Paul he warned his hearers day and night with tears. His success in his ministerial labours, evinced the power and presence of the Holy Spirit. It is a subject of painful regret; that the examples of such men as Dr. Reese, Edwards, Whitfield and others should be lost, and that their successful manner of awakening and instructing their hearers, should be supplanted by the cold and prosy reading of sermons from the pulpit, which so effectually lulls to sleep a waiting audience, or binds them up in the present day. Dr. Reese was also an ardent lover of sacred music, and was careful to have his congregation well instructed in this devotional part of worship. His own melodious voice mingled with those of the whole congregation, filled God's court with

sounding praise. He did not trust this part of divine worship to a *choir* which, as the proxy of the congregation, might sing praises to God ; but adopted in his teaching the language of David in the 67th Psalm. Let all the people praise thee O God ; repeating the injunction in the 5th verse, *Let all the people praise thee O God.* For classical literature, so much decried by the superficial, he was a great advocate, and to evince his sincerity, retained the knowledge of the dead languages as long as he lived. As a teacher he had a peculiar facility of communicating knowledge, and the happy talent of commanding respect without severity. For a period of five or six years of his life, and that too, past the meridian, exclusive of his performing the regular duties of a pastor, preaching on the Sabbath and lecturing the coloured part of his congregation, he superintended a small farmland attended to a large classical school with but little assistance in the course of the week. And it is well recollected that during more than one season, he preached two sermons on the Sabbath, and performed besides the other duties mentioned above.

Dr. Reese was “ given to hospitality,” and evinced his benevolence by visiting the sick and afflicted, and relieving the wants of the poor and needy. Having read many medical authors, and being conversant with physicians, he had acquired a pretty general knowledge of Southern diseases, and in his visits to the sick frequently imparted not only spiritual consolation but medical aid. This was the more acceptable, as at that time there were no physicians near him. In the winter of 1792 and 1793 he removed from Salem to Pendleton district, South Carolina, being among the first who removed from the low country to the upper.

Having settled near Pendleton village, he took charge of two churches, one near Seneca river, in the neighborhood of Generals Pickens and Anderson, the other church some ten or twelve miles distant. In these he laboured some years; but the climate of the upper country not agreeing with his constitution, his health declined. He was attacked with Hydrothorax in the latter part of his life, and such was the nature of his disease, that he did not lie down for weeks previous to his death. He bore

this affliction with great patience and resignation to the will of his divine Master, and died in 1796, aged 54 years. His remains lie in the grave-yard, attached to the Old Stone Church, near the village of Pendleton.*

Chancellor James of South Carolina, in his life of Marion, speaking of Dr. Reese, says:

“ In contemplating the meek and unobtrusive manners of this eminent servant of the most High, we do not hesitate to say he was a pattern of Christian charity, as nearly resembling his Divine Master as has been exhibited by any of his contemporary fellow labourers in the Gospel.”

It may truly be said in conclusion, of this excellent man, that he lived esteemed and died lamented by an extensive circle of warm and devoted friends.

J. R. WITHERSPOON.

BROOKLAND, near Greensboro', Ala.,
6th September, 1831.

ARTICLE VII.

REASON AND FUTURE PUNISHMENT.

There are no errors in the present generation more widely spread, or more generally attractive to the minds of sinful men, than those which regard the doctrine of Divine punishment for sin. Among errorists of every class, there is a growing laxity of opinion upon this subject, which loudly calls upon the friends of truth to gird on their armour and stand in defence of the right; and this right should be de-

* EPITAPH OF THE REV'D. THOMAS REESE, D.D.

Here rest the remains of the Rev'd. THOMAS REESE, D. D. a native of Pennsylvania, who departed this life in the hopes of a blessed immortality, in the year of our Lord one thousand seven hundred and ninety-six, aged 54 years. He was pastor of Salem church, Black River, about 20 years. He was then chosen pastor of Hopewell and Carmel congregations, and died a few years after. Exemplary in all the social relations of life, as a son, husband, father and citizen, he lived esteemed and beloved, and died lamented. His talents as a writer and preacher were of a highly respectable grade, and were always directed to promote the virtue and happiness of his fellow-men.