

He had an ease and an elegance in his studies, and in the distribution of his time, which are seldom surpassed.

But the science which, above all others, he was anxious to understand well, was his own darling province of Theology. In this he was very eminent. To an accurate acquaintance with the Greek and Hebrew languages, he added a general knowledge of the manners and customs of eastern nations, and a minute acquaintance with ancient and Sacred Geography. Along with those, he had studied all the eminent Biblical Critics, who flourished during the last century. By these means, he was enabled, as you often heard, to reconcile many apparent inconsistencies in our version of Scriptures, and to explain many difficult texts, which, with such illustration, he showed to possess peculiar beauty and energy. He was familiar with many of the early Christian Fathers, and actually translated some of them into English. He understood the Deistical Controversy, in all its branches and turned his knowledge of it to good account. But it was in illustrating and enforcing the practical duties of human life, that his talents were peculiarly conspicuous. The solidity of his reasoning, and the cogency of his arguments, on these subjects, appeared, to me at least, to be almost, if not altogether, unrivalled. He appeared to draw his arguments from the broad universal principles of human nature, from that high ground
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