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No. X.

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ARTICLE I.

*Types of Mankind: or Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History; illustrated by selections from the inedited papers of Samuel George Morton, M. D., (late President of the Academy of Natural Sciences in Philadelphia,) and by additional contributions from Prof. L. Agassiz, LL. D., W. Usher, M. D., and Prof. H. S. Patterson, M. D. By J. C. NOTT, M. D., Mobile, Alabama, and GEORGE R. GLIDDON, formerly U. S. Consul at Cairo. Philadelphia: Lippincott, Grambo & Co. 1854. pp. 738.*

To read, with great and constantly increasing reluctance, a quarto of more than seven hundred pages, in which one may find nothing that he would care to remember, but much that he would gladly forget; such is the infliction which we have laid upon ourselves. To prevent mischief to those, who, not familiar with the signs of real learning, may be induced, even for a short time, to imagine that there is any thing like it in this farrago, we have forced ourselves to notice a publication which offers next to nothing, to commend, much to censure, more to condemn.

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## ARTICLE IV.

[The late venerable Dr. Hill, after he had in great part laid aside the active duties of the ministry, formed some extensive plans for contributing to the History of the Presbyterian Church. His own recollections included much of our most interesting history, and he was personally acquainted with nearly all our most eminent ministers for the last half century or more. He executed, however, only a part of what he had planned. Amongst the MSS., which have been kindly placed at our disposal, by Dr. Boyd, his successor at Winchester, Va., are sketches of some of the most eloquent of the Virginia divines; one of these we give in this Number. EDITORS.]

## REV. JAMES TURNER.

The writer of these sketches has no certain knowledge respecting the parents and family of the Rev. James Turner, nor of the time and place of his birth; but believes he was born and brought up in Bedford County, Virginia.

In his youth, he commenced a regular course of classical studies, but where and under whose instruction is not known; but of the fact there can be no doubt. There is also the same uncertainty what progress he had made before the school was broken up by the Revolutionary War, and the further prosecution of his studies entirely abandoned. When he left the school, however, his literary attainments, though quite defective, were considerably in advance of the common English education. His genius, and capacity for learning, were of a high order. He spoke the English language with great fluency, in its purity, and with elegance and propriety.

His stature was tall and masculine, and made for strength, his personal appearance commanding and prepossessing; though in his latter days he was rather encumbered with flesh. His natural disposition was highly sociable, amiable, attractive and amusing, so that he was always a ring-leader among his associates.

But with all these attractions, he was very profligate, loose and vicious, and a dangerous companion; though he had a high sense of honour and integrity, and spurned every thing that was mean and disreputable, for the practices of his younger days, were those toward which a sin-loving world is much disposed to be tolerant and indulgent.

When he relinquished the idea of prosecuting his education, he entered the army, at an early age, in which he only filled some low office. It is highly probable that the army did not improve his vicious habits and propensities. How long he remained there, or what service he was called to go through, is not now known.

After his leaving the army and returning to the private walks of life, his jovial and companionable temper and deportment soon acquired for him great popularity among his acquaintances, which induced them to bring him forward and elect him a member of the Legislature of Virginia. He served in that capacity for several years, and no doubt could have filled the office still longer, if he had been so inclined.

About this time he married a very estimable lady, from a very numerous and respectable family, in that county, by the name of Leftwitch, and settled down upon a farm, within two or three miles of Liberty, the seat of justice for Bedford county.

But marrying did not cure him of all his vicious habits; he still retained the practice of gambling, of which he was passionately fond. This induced him to organize a beef-steak club, of which he was the captain, and which met regularly every week, if not oftener, at Liberty, where they had a room in a tavern, for the express purpose of gambling and night frolics. This was the kind of life he was living when, in October, 1789, the Presbytery of Hanover met at Pisgah Church, the pastoral charge of the Rev. James Mitchell, about twelve or fifteen miles from Mr. Turner's residence. As he had a number of friends and relations in this part of the county, as the meetings were to be continued for nearly a week, and preaching was to be carried on night and day, a vast concourse of people, from far and near, being in atten-

dance, Mr. Turner must needs turn out too, to see what was going on.

The revival of religion, which had commenced in Prince Edward, about eighteen months before, had by this time reached Pisgah congregation, and was making progress. It was a most solemn and interesting occasion, many deep impressions were made, and hopeful conversions experienced; and some of Mr. Turner's near relations were among the new converts. Vast crowds were in constant attendance, night and day. But the meeting on the Sabbath, which was held at the tent in the grove, was very large and solemn. After the communion there was preaching again, in the afternoon, by Mr. Lacy. About the close of this sermon, Mr. Turner was pricked to the heart, and completely overwhelmed with a view of his sinful and wicked life. He could not wait till the services were closed, but went some distance in the woods, that he might give vent to his agonized heart. He found where a large tree had fallen, behind which he cast himself down, in a bed of leaves, and there lay and rolled about, weeping and crying for mercy. After dismissal, when the congregation was dispersing, Mr. Turner could not be found, though his horse was there; search was made by some of his friends in the woods, and there they found him, prostrate upon the ground, in the bitterest distress, earnestly crying for mercy. He was at length prevailed upon to rise, and go home with one of his relations. His convictions were of the most pungent character, and his agony insupportable. After the meetings finally closed, he returned home, in the same torturing anxiety of mind. In this distressed state he continued for about eight or ten days, without intermission, day and night. His friends became alarmed on his account, and concluded that if his mind was not soon relieved, he must become deranged. But He who had wounded him, knew how and when to relieve him. In about ten days he concluded that, although he richly deserved to be sent to hell, for his wicked conduct, yet he could not alter what was past, and that nothing he could do would make it any better; he resolved, without further delay, to cast himself, loathsome and vile as he was, at the feet of the friend of sinners, to deal with

him as he saw fit, crying, "Lord save, or I perish." His load of sin and guilt was then removed, and his feet taken out of the miry clay and placed upon the rock of ages. His peace and joy were inexpressible. "Old things were done away; behold, all things had become new" with him.

He did not remain long in this peaceful and happy state of mind, before his reflections led him back to the mischief he had done to others during his wicked course, and the dreadful condition that sinners were in. He determined to exert himself to counteract, as much as possible, the baneful influence he had heretofore exerted, and warn his fellow sinners of the danger they were in.

His beef-steak club at Liberty, lay as a burden upon his mind; he, therefore, sent word around to all of them to meet him on such a day, at their former place of resort, as he had something which he wished to say to them. When the day arrived, they were all in place. Mr. Turner rose and said, there was no doubt but they had heard what had taken place with him, and he wished to let them know how his views and ideas had changed since they last were together. He had been made to see plainly that he was in the road to ruin, and he had no doubt but they were in the same situation as he was; and he thought it highly probable he had used an influence in leading some of them astray, and countenancing all of them in wicked courses. He thought they had confidence in what he might tell them, and he was desirous to counteract any evil influence he might have exerted among them. What was passed, could not be recalled; and all that he could now do, was to warn them of the danger they were in, and entreat them to forsake those evil practices, and seek the salvation of their souls. There was one thing which lay heavy upon his conscience, from which he was determined to relieve himself, and that was, that he had gambled with them and many others; that in so doing he had won and lost much money; that he did not know, upon the whole, whether, in a pecuniary way, he was gainer or loser by the practice, as he had kept no account of these things; but his impression was, that by balancing one with the other, he would be about even with the world; "but," said he, "this does not satisfy me, for I consider all money obtained in that way, to be unlawful and

dishonest gain, and it is my intention to return all that I can recollect to have taken from any, by gambling. What others have won from me, I shall consider as a clear loss; and I give you all notice, that I wish you to exhibit your accounts upon this subject, and they shall be refunded, if it should take the last cent I can raise." After giving them this evidence of his honesty and sincerity, he concluded with one of the most faithful, pungent, and affectionate exhortations that was ever delivered. The result was, that it broke up the club, and practices of the kind in that place; several of its members became true penitents and Christians, and a great reformation took place in Liberty. A prayer meeting was introduced, which Mr. Turner conducted, and followed with most impressive exhortations and addresses; and a considerable revival occurred, both in Liberty and the region round about. He possessed a happy talent for speaking, and the great change seen in his whole character and conduct, gave great weight to what he said. His efforts were not confined to that neighborhood, but were spread in others, to a considerable distance round about.

Mr. Turner, seeing the great confidence which was paid to his change of character and conduct, and the anxiety manifested to attend his prayer meetings, and to hear his addresses and exhortations, began to think seriously of devoting himself to the ministry. But he could not see how it was possible for him, with his want of the usual qualifications, to receive the approbation of the Presbytery. The Rev. James Mitchell, in the bounds of whose pastoral charge he resided, suggested to him that he began to entertain the same thoughts that he ought to preach, and that he thought it probable that the Presbytery might think his an extraordinary case, and dispense with some of the usual qualifications.

Accordingly in May, 1790, at his request, or rather by his permission, Mr. Mitchell laid the case before Presbytery to ask their views and advice. The Presbytery thought favorably of the scheme, but judged, from the peculiarities of the case, that it would not be proper to decide hastily one way or the other, but to take it up for further consideration at a future meeting; yet, to make some sort of trial of

his talents, advised him to exhibit a written discourse upon the doctrine of the imputed righteousness of Jesus Christ for a sinner's justification, at their next meeting; and to continue his meetings for exhortation, and read as diligently as he could upon the subject of Divinity, under the direction of Mr. Mitchell.

In April, 1791, he met Presbytery again, and exhibited his piece upon the subject assigned him. They had further examinations with him, much to their satisfaction, and assigned further pieces of trial to be produced at their next meeting. In July, 1791, he produced the pieces of trial, much to their approbation. Further pieces of trial were still assigned, and a subject for a popular discourse, to be exhibited at their next meeting.

In October, 1791, the Presbytery met at Cub creek, heard his popular sermon and other specimens of trial, all which passed creditably; and after a full examination upon divinity, they licensed him to preach the gospel of Jesus Christ to perishing sinners.

Within the space of two years from the meeting at Pisgah, where he first became awakened, we have pursued Mr. Turner from the card table, into the pulpit; and no one who was at all acquainted with his preaching and usefulness, ever doubted for a moment, the propriety of the movement.

When Mr. Turner was first licensed to preach, he was directed by Presbytery to labor mostly among vacancies and destitute neighborhoods, in Bedford, Franklin, Henry, Campbell and Buckingham, and the counties adjacent, as a kind of itinerating missionary.

In this way he was diligently employed for some time. Within a year or eighteen months, he was, by invitation, ordained and installed as a colleague with Mr. Mitchell, in the extensive bounds of his charge, where there were three or four different houses and places of worship. This was in accordance with the earnest wishes of the people of this pastoral charge.

This progressed well for a while; but eventually not very comfortably for Mr. Mitchell's feelings, who was but a common, and not a very interesting preacher, with quite moderate talents; whereas Mr. Turner was rising fast into notoriety as one of the

most acceptable preachers of the day. The people were not as careful as they should have been, manifesting their feelings too plainly by flocking after him, to Mr. Mitchell's discomfort. Turner could not avoid noticing this, and did every thing he could to avoid disagreeable consequences. As he and Mr. Mitchell lived twelve or fifteen miles apart, in different parts of the congregation, they agreed that each should labor in the parts most contiguous to his residence, where their congregations would not interfere with each other; by this means they maintained peace among themselves, and interchanged or assisted each other, as occasion required.

It will now be necessary to be a little more particular in noticing the peculiar manner, style, and effects of Mr. Turner's preaching.

He was the sport and creature of his feelings, upon all occasions. The excitability of his mind was great at all seasons; sometimes his zeal was ardent and enthusiastic in a high degree, and at other times, as is customary with all persons given to such flights, his feelings would flag, and then he would sink as low, and be subject to great depressions of spirit and discouragement, so as almost to unfit him for the discharge of his duties. The transitions from one of these states to the other, were frequent, and often very sudden and unexpected. The commencement of his sermons was, generally, in a low, easy, unpretending and conversational style and manner, free from all pomp and display. As he would rise with his subject, and wished to do something extraordinary, while the proper feelings were not in tune, he has been known to become boisterous and declamatory, without awaking any suitable affections in his hearers. These were among his failures, which did not, however, often occur. As he never wrote out his sermons, and had no stock of *fixed ammunition* to draw upon, but was entirely extemporaneous, it is strange that these failures did not more frequently occur. He was generally considered, upon ordinary occasions, a dead shot for an animated and interesting sermon. He was easy, natural, and unstudied in his language. The subjects of his discourses were the plain, common, but important doctrines of the gospel; such as the dreadful depravity and wickedness of fallen man; his great danger without an interest in Christ;

repentance and faith, and the retributions of eternity. He never meddled with metaphysics, religious controversy, and dry doctrinal subjects; but confined himself exclusively to experimental and practical religion, and would glory in nothing but Jesus Christ and him crucified.

He had a tact at getting at the feelings of his hearers, peculiar to himself, and could at times command the passions and affections of an audience beyond any other man; and work them up to the highest pitch. He has been known so to affect large audiences, as to excite a pleasant, involuntary smile, mingled at the same time with a flood of tears, so as not to leave a dry eye in the whole congregation, and has often made persons to spring from their seats to their feet, without being conscious that they did so, but without noise or confusion. This would be done without artifice or design, by a transition from something amusing to the deepest pathos, purely by the bursts and promptings of nature. In fact, he was an untaught, unstudied orator of nature's forming, resembling a rough, rolling mountain torrent, which bears all before it.

His forte was within the pulpit, and there he surpassed any of his brethren for impressive preaching and popularity, after he had been a few years in the ministry. He did not confine himself closely to his parochial bounds; but would frequently send out a succession of daily appointments for preaching, for two or three weeks at a time, and would generally, if practicable, get some ministerial brother to join him in such excursions. Upon one occasion of the kind, he and Dr. Speece went out together; their plan was to alternate in preaching, while the other was always to follow with a concluding exhortation and prayer. There was a perfect contrast in the temper, qualifications, and style of the two brethren, although they were very fond of each other; Turner, all impulsive and extemporaneous; Speece, calm and sedate, without much animation.

In a place where ministers seldom visited, a large and interesting congregation of strangers collected, and it was Speece's turn to preach. Turner's zeal was all awake, and he was very anxious that something peculiarly interesting should be said to benefit the people. Speece got up and preached one of his dry, learned discourses, without any thing calculated to interest such an

audience; Turner was so disappointed and mortified, that he was entirely out of tune to add a word of exhortation, and told Speece to close the services, for he had nothing to say. As soon as the people had dispersed, Speece seeing Turner somewhat out of temper, said to him, "What is the matter with you now?" He replied, "Brother Speece, I do not like your preaching at all; if I could use such language and sentiments as you have at command, I could prostrate all before me. But you go drawling along, letting your words drop out of your mouth, like stones out of the tail of a cart. Why do you not fire, man? Put in more powder, and fire clear, and then you may expect to do execution." This was characteristic of the two men. Dr. Speece would often tell this anecdote, as descriptive of Turner, for the amusement of his friends and himself.

As the writer, during the latter years of Mr. Turner, lived at a great distance from him, and had but little intercourse with him, he has scarce any information further to give. He became very corpulent and unwieldy; and at last, very infirm and inactive. He died like a Christian; his last end was peace. He left a wife and several children. Two of his sons became ministers, one of whom survived him. He died before he could be numbered with old men; but at what time and age, is not recollected. He was a bright and shining light, and many were willing, and rejoiced to walk in his light.

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#### ARTICLE V.

*Minutes of the General Assembly of the Presbyterian Church in the United States of America, with an Appendix.* A. D. 1854. New York: Published by the Stated Clerk of the General Assembly, pp. 183.

One of the ablest, and now amongst the oldest of our active ministers, one who is almost unrivalled for strength and acuteness of mind, said to us immediately upon the adjournment of the Assembly, "I have been a commissioner, I think, to fifteen

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ARTICLE I.

THE ABRAHAMIC COVENANT AND THE NEW TESTAMENT  
CHURCH.

THE covenant of God with Abraham under the old dispensation, and His covenant with men in these days of the Gospel, compose His great church arrangement for the salvation of the world.

In exposition of this statement, let it be observed, that the Church of God, as to its *origin*, was intimated to man at the moment of his fall, but found its first development in the Abrahamic covenant; as to its *essence*, the unity of the Church in earlier and in later times is established by identity of parties, relations, agencies and objects; as to its *form*, it was encumbered by a multitude of observances, ceremonial and political, in ancient times, while its modern administration is marked by simplicity and spirituality; and as to its *force*, while the Abrahamic covenant worked as a temporal arrangement to the close of the first dispensation, it clearly carried at the same time a spiritual bearing, coëxtensive with the general features of the Christian Church in the gospel dispensation.

We affirm, therefore,

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The theory of the Solar System proposed by Professor Whewell, in the tenth chapter of his essay—his speculations in regard to the nature of the fixed stars and the constitution of the nebulæ—the religious aspect of the question—Sir David Brewster's Bible argument in favor of the doctrine of a plurality of worlds—all are points of interest which we had intended to consider, but which we find our present limits will not permit us to discuss. We have endeavored to weigh without prejudice the evidence afforded by recent investigations in regard to the physical constitution of the heavenly bodies, and—whatever the *future* progress of astronomy may indicate—we have no hesitation in saying, that the general tendency of telescopic discoveries during the *last* three quarters of a century, has been decidedly adverse to the theory, that the planets and stars are the abodes of sentient and rational existence.

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### ARTICLE III.

[From the manuscripts of the late Rev. Dr. HILL.]

#### REV. NASH LE GRAND.

The grandfather of the Reverend Nash Le Grand was one of the Huguenots who fled from the relentless persecution which followed the Revocation of the Edict of Nantz, and settled upon James River, a short distance above Richmond. The name Le Grand sufficiently indicates a French origin. His father, Peter Le Grand, removed to Prince Edward County, and became possessed of a farm within two miles of Hampden Sydney College, where he lived and died. His mother was sister to Col. John Nash, of Templeton, in Prince Edward; she had been nurtured in ease and affluence, was one of the most accomplished ladies of her day, associated with the first circle of society, and became one of the most pious and exemplary Christians to be found. But she, though brought up in affluence, was destined to pass through many and severe trials; all which

she bore with great patience and submission to the will of God. Her husband, Peter Le Grand, was a poor provider for his increasing family, and became very stern and rough in his common conduct toward those who were subject to his authority.

This induced Col. John Nash, whose daughter Dr. John B. Smith had married, to adopt Nash Le Grand, the eldest son of his sister, and who was named after his uncle. He took him into his family and defrayed all the expenses of his education.

In the year 1776, when the writer of these sketches entered college as a student, and became first acquainted with Nash Le Grand, he was living and prosecuting his further studies in college as a resident graduate. He was a remarkably handsome youth, and capable of being very polite and agreeable in his deportment to others, when he chose to be so; but he had a degree of hauteur and sternness about him, which made him unpopular among the students, except the few which he selected as his associates. His frame was tall and spare, yet well proportioned, and he was very graceful and easy in his movements and manners. With a fine open countenance, dark brown hair, a high forehead, a soft expressive eye, and a melodious and well modulated voice, in company that pleased him he displayed conversational powers seldom surpassed, including sallies of wit and amusing anecdote.

His mental capacity was not of the first order for close and clear reasoning or deep research, but every way sufficient to grasp common subjects, and exhibit them in a forcible point of light.

But with all these personal qualifications, he was vicious in his habits, profane in his language, and much given to frolicksome pranks and mischiefs, which the other students, and the fowls and pigs of the steward of college, could testify. This good steward was heard to say, when Mr. Le Grand professed conversion, "*I am in hopes now I may have hogs which can walk upon four legs.*"

When the revival had fairly commenced, and prayer meetings were appointed in College and the neighborhood, as is contained more at large in Dr. Smith's memoir, in the spring of 1787, Mr. Le Grand kept himself at as great a distance from

these things as possible, was seldom seen at College, and shut himself up closely at Templeton, Col. Nash's residence, which he called his home, and commenced the study of medicine. But he could not shut himself up so closely, but reports of what was going on, who of his old companions were under religious impression, &c., would reach his ears and hold his mind very uneasy. While he was in this state of mind, the Rev. Drury Lacy was induced to spend a night at Col. Nash's. He was put to sleep in the same room with Nash Le Grand. During the night, such was the uneasy and unsettled state of Le Grand's mind that he could not sleep. Some time during the night, he found, by some means, that Mr. Lacy also was awake. Weary with tossing from side to side, and to beguile the tediousness of the slowly passing hours, he called to Mr. Lacy and asked him, if he would be so good as to suffer him to ask him a question. Leave was readily granted. "I wish, Mr. Lacy, to know what would become of a man who had led a vicious life, and had determined to reform, and had broken off from his wicked practices, and had commenced to seek religion, but had not yet obtained it, if he should die in that state?" "If that be all," said Mr. Lacy, "he must go to hell and be damned with the rest of a wicked world; many go that far, with the stony ground hearers, and never produce the true fruits of faith and repentance. It is not he that seeks religion, but he that gets it that shall be saved; for many at the great day shall seek to enter in and shall not be able."

This was a nail fixed in a sure place. "If that be so," said Le Grand, "and it looks like nothing but the truth; there is no time for me to be loitering in my bed." He instantly arose, dressed himself, went out into the garden, and spent the rest of the night in bitter groans, lamentations and prayers to God, to have mercy upon him and pardon his numerous sins. From that time he became in earnest in seeking the salvation of his soul.

This took place about the beginning of the spring vacation in College. Cary Allen and the writer had gone down to the Guinea neighborhood in Cumberland, where the revival was going on with great power; these two students from college were diligently employed among their friends and relatives, holding

prayer meetings almost every night, and conversing with others during the day upon the subject of religion. Mr. Le Grand had heard what was going on in that neighborhood, and in the anxious state of his mind, after the conversation with Mr. Lacy the night before, in the morning he got his horse, and came down to Mr. Daniel Allen's, the father of Cary Allen, and step-father of the writer, where we both were. A more unexpected visitor could hardly have made his appearance among us. Le Grand was a perfect stranger in the neighborhood, and we, though fellow-students with him in college, having never been upon terms of intimacy with him, and having never known him but as a reviler and contemner of religion and pious people, hardly knew how to receive him, for we had not heard that he had any serious impressions, but supposed that he was still the same kind of person we had heretofore known him to be. We received him politely, and treated him courteously, though nothing was said upon the subject of religion. As evening drew on, we told him that we had made an appointment to hold a prayer meeting at night at Mr. Nathan Womack's, about two miles off, and ventured to ask him if he would accompany us. He promptly agreed to do so, which a little surprised us, and made us begin to think that something more than common was agitating his mind. We then ventured to broach the subject to him, when he fully, and for the first time, opened his distressed state of mind to us, and told us that that was the object of coming so unexpectedly among us. We were still a little incredulous, like the apostles respecting Saul of Tarsus, but determined to proceed as if we had full confidence in his declaration. At the time and place appointed, the large room was filled with a crowd of serious worshippers. Religious exercises commenced, and it was soon visible, from Le Grand's dejected appearance, his deep drawn sighs, and his many tears, that none were more in earnest than he was. As the exercises progressed his distress increased, so that it was with difficulty he could refrain from crying out. On his account, and some few others, whom we were endeavoring to counsel and direct, the meeting was prolonged to a later hour than usual. At length he began to give vent to heavy groans, and to exclaim, "What shall I do! What shall I do!" till at

length he fell prostrate from his seat upon the floor; perfectly silent, and apparently in an insensible state. He was taken up and laid upon a bed, where he lay in the same state, immoveable, until it was day. His respiration was very feeble, and barely perceptible, his pulse very weak and a little tremulous, his flesh approaching to cold, and without muscular motion of any kind. We continued singing, prayer, and conversation in the room about him, till it began to be light; when he of his own accord began to move, first to sit up, and then to arise, praising God for the great things he had done for him, and appeared as joyful and happy as he could be, overflowing in love to God his Saviour, and his friends, and all creatures. He went to the door and saw the sun just rising, which he said, with all creation around him, wore beauties which they had never possessed before. He said he never lost his consciousness all the time he lay in that state, and that his mind was deeply exercised all the time, with terror or with joy.

It may be necessary to say a few things respecting the suddenness and remarkable manner of Mr. Le Grand's conversion, which was very much out of the common way that persons generally professed religion, and joined the church in this revival.

The inhabitants of those parts were better instructed and more enlightened than was usual with Virginians. They had been accustomed to hear a great deal of good preaching; the young people were children of the Church, who had been brought up by parents who were communicants, and had received what is generally called a religious education. When first awakened, they continued generally for weeks and months, and some much longer, under distress from the condemned sentence of God's holy and violated law, seeking to work out some sort of a righteousness of their own, as their legal and self-righteous principles would prompt them. Dr. Smith would advise them not to be in too great haste in crying peace to themselves, and professing a thorough change of heart; but constantly to examine the foundation of their hopes, lest they should deceive themselves with a name to live while dead.

As there were no other sects among them, to try to proselyte them, Dr. Smith was not afraid of losing his young con-

verts, but would let them pass through a sufficient time of probation before he would receive them to the full communion of the Church. This was one reason, no doubt, why the subjects of this revival wore so well, and there were so few apostates among them.

Very sudden conversions after a short law-work of conviction for sin, were rare occurrences. Dr. Smith and many others placed but little confidence in very sudden conversions, especially if accompanied with bodily prostration, and great mental agitation. This caused him to subject Cary Allen and Nash Le Grand to a rigid process of reading and self-examination, as these were the most remarkable and uncommon instances that had occurred. When Allen saw that Dr. Smith was so suspicious of the genuineness of his religion, it depressed him very much, and caused him often to try to give up his hope and get a better, but his same hope would return again. But Le Grand could never be brought to doubt, and would say, "I know in whom I have believed, and that I was once blind, but now I see."

A more thorough and manifest change of character, principles, temper, conduct, and whole deportment, than was visible in Mr. Le Grand, was never seen. The views he now had of the character, law, and government of God; of the plan of a sinner's salvation by the renewing of the Spirit of God, and the atoning blood and righteousness of the Lord Jesus Christ, were as correct as any one could give, and were the grounds of his joy and rejoicing.

But these extraordinary cases were a cause of perplexity and doubt to many other new converts and seekers of religion. They wished to feel such a load of conviction for sin, as would crush them to the ground; and then such a sudden deliverance as would fill them with ecstatic joy and rejoicing. Many were the attempts that were made to throw away all they had experienced, begin anew, and get religion just in the way that Allen and Le Grand had obtained theirs.

It is both foolish and dangerous to set up the experience of any one man, as a standard for all others. In nothing is there a greater diversity than in the manner and attendant circumstances of the conversion of different persons. But the work

is substantially the same in all, whether their convictions are overwhelming or more gentle and rational; whether of a long or short duration, or whether their deliverance is instantaneous or gradual.

On the other hand, it is equally weak and presumptuous to limit the Almighty, as to the time required to convert the soul, and regenerate the heart of a sinner. In fact we scarcely find in the New Testament any other conversions than very sudden ones. Witness the three thousand on the day of Pentecost; the five thousand a few evenings afterward; the Ethiopian eunuch; the jailor and Lydia at Philippi, and the thief upon the cross. This appears to have been the common mode of conversions in apostolical days. Conversion was precisely the same thing in those days that it is now, and effected by the same agency of the Divine Spirit; and not by miraculous operations as some suppose, to produce such powerful effects in so short a time. Miracles never yet converted a sinner, though they may have accompanied the attendant circumstances of the occasion.

As soon as Mr. Le Grand returned to Prince Edward, after the extraordinary revolution he had gone through in Guinea, in Cumberland, he threw aside his medical books, and commenced the study of theology under Dr. Smith's directions, which he assiduously pursued till he was licensed to preach the gospel.

At the Presbytery in Cumberland, October 10, 1788, Mr. Le Grand applied to be taken under their care as a candidate for the ministry, and after a very careful examination into his experience of religion, and his motives for desiring the gospel ministry, he was received. After appearing before Presbytery, at several successive meetings, and passing all the usual trials, with universal approbation, in April 25, 1789, he was licensed to preach the gospel.

There was something in Mr. Le Grand's preaching which rendered it more than usually attractive wherever he went. This was not owing to any evidence of superior learning, deep research, finish of composition, or close reasoning, for there were several of his cotemporaries who could surpass him in these respects, who fell far behind him in popularity and use-

fulness. His disposition, naturally, was taciturn, and somewhat inclined at times to a gloomy reserve. But the comfort he enjoyed in religion, and the ardour with which he engaged in the work he had entered upon, lifted him so far above these impediments, that they hardly ever were seen in the commencement of his ministry; though he carefully avoided running into the opposite extreme of levity and talkativeness.

But the comeliness of his person, the easiness of his manners and gestures, and especially the music and modulation of his voice, were admirably fitted to the pulpit, without any special regard to the subject matter of his discourses; but combined with the solemnity, importance and clearness with which he uttered divine truth, were calculated to make impressions that few could resist. The deep and all-pervading impressions with which his whole soul was imbued from the time of his conversion, and which remained with him for many years without apparent abatement, created an atmosphere about him which every one felt in his presence. He was a living epistle of Christ, known and read of all men.

He lived near to God, and enjoyed religion more uniformly than is common. He excelled in prayer, as one who dwelt near God's throne of grace; and the presence of his Saviour accompanied him in an unusual degree. All these favorable circumstances would follow him into the pulpit, and imparted a holy unction to all he would say. Few sinners could sit and hear him preach without feeling more or less conviction for sin. But one of his peculiar excellencies was a talent to arrest backsliders, and arouse the stupid consciences of lukewarm professors and worldly formalists. He was one of God's favored instruments in awakening professors of religion to the necessity and importance of living up to their profession. Many old members of the Church were made to doubt the reality of the religion they had heretofore professed, and to set out to seek a better and more scriptural religion, and some hesitated not to say, they were convinced they had never experienced true conversion before; and more than one minister of the gospel who might be mentioned, and who had been preaching for years, were known to make similar confessions under his preaching;

and their subsequent preaching and usefulness gave reason to believe they were not mistaken in this conclusion.

He seldom preached a sermon, but visible effects were left behind it. None of the licensed ministers among his youthful associates were apparently as much honored of God for success, or so sought after by men as was Le Grand in those days; which had a very humbling and mortifying effect upon other ministers themselves. And yet it would have been hard to tell what there was in his preaching that was so efficacious. Others had as much good sense, close reasoning, and scriptural truth in their sermons as Le Grand. His sermons had nothing uncommon in their matter; were simple and common truths; their composition was unstudied and quite plain. He never wrote them in full, for his talent lay more in extemporizing than in the use of the pen. He carried his sermons about him, in his heart, and dealt them out from thence as occasion would require. Yet he was clear of ranting and unmeaning declamation, modest, grave and unassuming, but *semper paratus*, for he had a heart for his work.

The general character and effects of Mr. Le Grand's preaching have been given, not as they appeared in one place or another, for they were very similar wherever he went or labored.

From April, 1789, when he was licensed to preach, he was induced by the earnest solicitation of the Rev. Henry Patillo and his young people, to visit Granville County in North Carolina, and spend some time in those bounds. Here his labors were remarkably blessed of God, and a very considerable revival ensued. After spending some time in Granville, he bent his course westwardly, through the northern parts of Orange county, and so on into Caswell county. Throughout all this course the same effects were produced and the same results followed him.

But the greatest revival took place in Caswell county, about a place known then as the Red House, at Hico, and settlements upon Dan River. He continued his useful labors in those regions till October, 1789, when he had to leave them and attend the fall meeting of the Presbytery, which met at Pisgah, Bedford county, in the bounds of the Rev. James Mitchell's congregation. Mr. Le Grand was followed by commissioners,

with pressing calls from Hico and Dan, for him to settle in those vacant bounds and become their permanent pastor. A revival had commenced in Mr. Mitchell's bounds already, when Presbytery met at Pisgah, which was rather a diffusion or spreading of the revival which began in Prince Edward.

The preaching and other religious exercises which were carried on during the meeting of Presbytery, gave a mighty impulse to this work, till it reached the mountains, about Liberty and the Peaks of Otter. During the meeting of Presbytery, among many others, a remarkable conversion of a very extraordinary man, Rev. James Turner, took place, as noticed in the sketch of his life.

At this meeting, Mr. Le Grand was very pressingly urged by the Commission of the Synod of Virginia to accept an appointment as a missionary under their direction. Mr. Graham and others from Rockbridge were equally pressing for him to come and labor awhile among them in the valley over the Blue Ridge, and a commissioner from Winchester, Opeckon and Cedar Creek, although one hundred and fifty miles distant, was present and earnestly importuning him to visit that region and labor awhile among them. Mr. Le Grand was unwilling as yet to locate himself in any place, but took all of these solicitations under consideration until he could see his way clear, leaving them all at liberty to obtain the labor of any other minister if an opportunity should offer, as it was entirely uncertain what he should ultimately determine to do.

Such a tide of popularity and such success in his labors required a more than ordinary degree of grace, to prevent a young man from being puffed up with pride; but his extraordinary conversion had so completely cut down his pride and vain glory, and laid him so entirely in the dust of humility and self-abasement, that it appeared to have no other effect upon him than to stimulate him to fresh and renewed exertions.

It was determined by the Presbytery, with his own full consent, that he should cross the mountains and spend the winter months in the Valley, in Rockbridge and part of Augusta counties, in the stiff and formal regions of Scotch-Irish Presbyterianism, and in the Spring, spend the months of March, April

and May in Winchester, Opeckon and Cedar Creek congregations.

In the congregations of Rockbridge and Augusta where he labored, a revival of religion commenced, from the first, with unexpected power and efficiency. The churches in those regions had long been in a state of torpid stupidity and dry formality. It was expected, as well as feared, from the Scotch-Irish, stiff and unyielding character, and their opposition to change, common to all merely formal professors, that strong opposition would have been made to Mr. Le Grand's preaching and manner of conducting the revival. But in this there was an agreeable disappointment. There was a general waking up, and the churches were completely revolutionized before any serious opposition could become organized. The gracious showers of divine grace fell thick among the people of all ranks. Ministers, elders and members, old and young, were convinced of the necessity of a better state than the lifeless one in which they had been so long.

There were a few, and but very few, who raised the old clamor against Watts' Psalms and Hymns, and their new tunes, and such like objections; but if those few did not soon become ashamed and were not borne along in the mighty current, they withdrew and joined the few Seceders who were scattered among the inhabitants, and the only opposition that was heard of, was from this straitest sect of the Pharisees, which had very little influence among the great majority of the people.

Old professors appeared to be converted anew, and many formalists for the first time, backsliders were reclaimed, and the young people were alarmed and inquiring what they should do to be saved. The ministers, among the rest, underwent a great change, and began to preach as they never had done before.

Mr. Le Grand's exertions were greatly successful among the young men, who were students at that time in the Seminary, under the care of Rev. Mr. Graham. Many were soon brought to profess religion, and soon after became zealous ministers of the gospel. Some of the names are now mentioned, without a strict regard to exact order: Archibald Alexander, Benjamin Griggsby, Robert and James C. Wilson, the two John Lyles,

Matthew Lyle, M'Nutt, M'Pheeters, Samuel Brown, George A. Baxter, John P. Campbell, Thomas Poage and others. These young men stood up to the work manfully, and located themselves, some in East and some in West Virginia, some in Kentucky and Tennessee, and some in North Carolina, carrying the savor of vital piety wherever they went.

At the time prescribed by the Presbytery, Mr. Le Grand arrived at Winchester, and commenced his labors at that place, Opeckon and Cedar Creek. The two last mentioned places were among the oldest organized Presbyterian congregations in Virginia, had been vacant for some time, and were in a very languishing condition. When these congregations were first organized, the site where Winchester now stands was in a forest state. As Winchester grew and increased in numbers, the members of the Church residing in town were considered as belonging to Opeckon congregation, which was only distant about three miles and a half. There was no organized Presbyterian Church in Winchester up to the time when Mr. Le Grand came among them. They had an unfinished hall of a house which was used as a place of worship. Mr. Le Grand began preaching alternately at these three places. He had been but a short time among them before the Lord accompanied his preaching with the blessed effects which had attended his labors elsewhere, and a precious revival of religion commenced in these bounds. A violent opposition, however, sprung up in the town of Winchester against Mr. Le Grand and his style of preaching. A considerable proportion of the inhabitants of Winchester were immigrants lately from Ireland, who brought over with them their hereditary religion, consisting of a dry formality, and hardly that in some instances. These foreign Presbyterians had among them a young Irish clergyman lately from Ireland, to whom they all adhered. The town was now divided in two parties, who became so virulent, that first one party would get in the house of worship and lock the other out, and then the other would do the same. The business was brought before the Lexington Presbytery, which embraced this place within its bounds, and they had more than a little trouble in managing these violent parties. At last, for peace sake, the Presbytery decided that the house of worship might be used by each party alternately, without

incommoding each other, as it could be only used as a place of preaching, not having an organized church among them. This plan lasted but a short time, the Irish preacher gave up the ministry and commenced the practice of law. Although this left the house of worship clear to Mr. Le Grand and his friends, party animosity was carried to such a height that he judged it expedient to give up preaching in Winchester, and confine himself exclusively to Opeckon and Cedar Creek churches.

The friends of Le Grand and of the revival, who lived in Winchester, had to attend his preaching at Opeckon; while his enemies would not hear him at all.

Mr. Le Grand was by this means completely freed from further molestation, and he exerted all his influence in furthering the revival in the bounds of his two organized churches, where he had not a single opponent. He was almost incessantly employed in preaching, and conducting prayer meetings, in the different neighborhoods around. Scarcely a family was to be found in which one or more of its members had not become subjects of the revival, and in many instances, every adult member of the family. This work continued to spread for several years without any manifest abatements, with this difference only, that after a while, there were fewer awakenings, evidently because there were fewer subjects to work upon. The additions of new members to the church, soon more than doubled the old members.

Mr. Le Grand had now made up his mind to accept the call from Opeckon and Cedar Creek congregations, and become their pastor, and having made known this determination to his Presbytery, preparations were made for his ordination, which took place at Briery, by the Presbytery of Hanover, April 2d, 1791.

Mr. Le Grand, having now settled down as the pastor of a particular charge, discontinued his removal from place to place, as heretofore, and confined himself closely to the duties of his office, and lived in peace and quietness among a thriving and prosperous charge for many years.

In about three years after his location he became united in marriage with Margaret Holmes, an accomplished young lady,

and a member of Cedar Creek Church, by whom he had two sons and three daughters.

Mr. Le Grand was now about to pass through the severest affliction which had ever befallen him. Mrs. Le Grand's health had become very feeble and declining for some months, and after the birth of their youngest child, she was removed by death, leaving her husband with five young children, without a mother to take care of them. He was wonderfully supported by the consolations his religion afforded him, but after awhile he found that he was utterly incapable of managing such a family, with its many cares and anxieties.

His own health began to fail very perceptibly, and gloom and melancholy, to which his constitution had always had a strong pre-disposition, gathered about his mind; all which united, unfitted him for the duties of his office. He broke up house-keeping; distributed his children among their friends and relations; and commenced travelling for the recovery of his health and spirits.

After travelling for a year or two and finding his health not in the least recruited, he resigned the charge of his congregations. A deep melancholy settled upon him, from which he was only partially relieved at times. He continued travelling, and preaching only occasionally as his health and spirits would admit, for some years, seldom visiting his former congregations, which now had another minister, the Rev. Andrew Shannon.

A travelling and solitary life became so irksome and comfortless to him that he made propositions of marriage to a very estimable and pious lady of Charlotte County, with whom he had been long acquainted, Mrs. Paulina Read, the widow of Major Edmund Read, who, after some deliberation, accepted the offer. This lady had no child, and was possessed of a large fortune and a comfortable home of her own, and as he had a family of five children, and she many relations, a marriage contract was entered into, by which she made over to him a considerable portion of all her personal property, reserving her home and real estate to herself, to dispose of as she thought proper. He, with the most of his children, resided with her upon her estate in Charlotte County. But as this was in the bounds of the pastoral charge of the Rev. Clement Read,

Mr. Le Grand had no church that he could take charge of as a pastor; and as his health was still very delicate, he only preached about in vacant districts, at intervals. At length an arrangement was made with Mr. Clement Read and his people, for Mr. Le Grand to preach regularly at one of the three places of preaching which Mr. Read supplied, as his assistant; but this did not last long, a jealous rivalry arising because a preference was manifested by some of Mr. Read's members, and for peace's sake it was dropped, and Mr. Le Grand ceased to preach in the bounds, except when invited.

The farm and its appendages where he formerly resided, in the bounds of Cedar Creek, were reserved by Mr. Le Grand as his own right; these he disposed of and managed as he pleased, as a separate concern. It was while he was attending to business of this kind that he was taken sick, and lay for a considerable time ill at Major Hugh Holmes', in Winchester, the brother of the first Mrs. Le Grand. Letters were written to his family in Charlotte, and Mrs. Le Grand arrived eight or ten days before his death, which occurred in October, 1814.

He was buried in the Presbyterian burying-ground in Winchester. His exercises and state of mind during his sickness were very much such as might have been expected from the life he had lived; calm, peaceful, and resigned, except occasionally a transient cloud from his native gloomy temperament might overshadow him for a few moments. "Mark the perfect man, and behold the upright, the end of that man is peace."

Thus lived, and thus died, one of the best and most successful ministers of the gospel Virginia ever produced. His labors had been more extensive in spreading the revival than any other agent employed in the work; the sinners who were convicted and converted under his preaching, and the number of hopeful additions to the different churches, were more numerous than could be ascribed to any one else. Yet he died while comparatively a young man, in the midst of life. His age at his death was about 46 years.

It is to be lamented that the afflictions of his latter years, accompanied by his want of health and depression of spirits, should have so far eclipsed the brilliant career of the earlier years of his ministry. And it is equally to be lamented, that

he became so much involved in worldly cares and perplexities after his second marriage, as seriously to mar his own peace and comfort. But his course was short. He lived fast; and did much in a little time. "I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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#### ARTICLE IV.

1. *The Ministry and Worship of the Protestant Episcopal Church.* By Rev. MONTGOMERY SCHUYLER, Rector of St. John's Church, Buffalo. "Prove all things. Hold fast that which is good." 1 Thess. v. 21. Buffalo: Phinney & Co., pp. 228.
2. *The Church: Its Ministry and Worship. Being a reply to the recent work of Rev. M. Schuyler, A. M., on the same Subject.* By M. LA RUE P. THOMPSON, Pastor of the First Presbyterian Church of Buffalo, N. Y. "He that is first in his own cause seemeth just: but his neighbor cometh and searcheth him." Prov. viii. 17. Buffalo: T. & M. Butler, pp. 335.\*

WE do not propose noticing the above named works any further than as they refer to a particular topic which has interested us.

This controversy originated with the republication by the Rector of St. Paul's Church, Buffalo, of Dr. Hook's tract on the Three Reformations; prefaced by the editor with some of the usual high and dry amenities towards Christians of other denominations. Dr. Thompson shortly after preached an installation sermon on the Office of a Bishop; and printed it with an appendix in which he replied to Dr. Shelton's preface.

\* We consider the part of this Article relating to the "Charge" as interesting and ingenious, and as such commend it to our readers, but are not quite prepared, as we are in relation to the part on the "Ordination," to adopt it as our settled opinion. EDITORS.

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ARTICLE I.

*The Works of the Rev. John Howe, M. A., with Memoirs of his Life.*  
By EDMUND CALAMY, D. D. Complete in one Volume. With a  
Portrait of the Author from an original Picture, engraved by W.  
C. Edwards. London: Frederick Westley and A. H. Davis.  
Stereotyped and printed by J. R. & C. Childs. 1832.

SOME years have now elapsed since a fine copy of the above work was bequeathed to us by a fellow-student, with the significant remark that *he* should have no further use for it. We had not been indifferent observers of his inward struggles, and came to realize full soon, that his old faith was severely shaken, if not wholly and forever gone. His talk became of outworn creeds, effete orthodoxies, traditional faiths, and the incredible dogmas of Calvinism. The old Puritan divines lost their ascendancy over him, and began to be displaced from his shelves. Robert Sandeman for a while seemed to be the guiding star. Carlyle and Emerson next were hailed as the burthened prophets of a new evangel. And now Emmanuel Swedenborg, the apostle of mysticism, is recognized as the anointed hierophant of that "new church of which the world has so long and so

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reign there until the restitution of all things—until all is accomplished that God, through his holy prophets, hath spoken, since the world began, concerning the work and reign of the Messiah.

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### ARTICLE III.

[From the manuscripts of the late Rev. Dr. HILL.]

#### REV. CARY ALLEN.

CARY ALLEN was born in Cumberland County, Virginia, in the settlement upon Great Guinea, in April, 1767. His father, Mr. Daniel Allen, was one of five brothers, who had formerly belonged to the Rev. Samuel Davies' congregation.

Some short time after Mr. Davies removed from Hanover, his congregation became involved in difficulties and discouragements, in their attempts to obtain a successor. This caused a considerable proportion of the members to remove to the upper counties of the State, which strengthened Presbyterianism there, though it very much reduced the Hanover congregation. The Allen family were of this number, and introduced Presbyterianism in the settlement upon Great Guinea, where three of the five brothers located themselves, and all became Elders in Cumberland Congregation.

Cary Allen was the eighth of ten children. His mother's name was Harrison. Mr. Daniel Allen, after the death of his first wife, married Mrs. Joanna Hill, the widow of Joseph Hill. William, the writer of these sketches, was her fourth child. Thus Cary Allen and William Hill were thrown together, in the same family, when the former was in his ninth and the latter the seventh year of their ages. Thus they were educated together, till they were both licensed to preach the gospel.

Cary Allen, from his childhood, was remarkable for his imperturbable good temper. If he was ever angry, or out of temper, he never gave evidence of it; he was invariably amiable and conciliating in his conduct and deportment among his

associates and companions. The numerous family of children who were brought up under the control of his father, all received a strict religious training and education, and were never exposed to the ensnaring example of wicked company. Living in a thinly settled country situation, they were kept very much at home, and lived chiefly among themselves, except when sent to a neighborhood school. They had hardly ever heard an oath uttered, or seen a drunken man. An external vicious or immoral act was not witnessed in that numerous family. His father had a peculiar and happy talent for government and discipline.

Cary Allen, of course, grew up to man's estate, strictly correct and moral in life and conversation. He was of a lively and cheerful disposition, bordering at times upon levity, possessing indeed a natural eccentricity of character, which followed him through life. He must have had a mind of a peculiar formation; his ideas appeared to present themselves to him in an unusual form, and were expressed in a droll and ludicrous shape. This made him an agreeable and amusing companion, so that his company was always welcome and sought by his youthful associates. In a lively company he would generally keep the rest in a roar of laughter, though he seldom smiled himself.

His talents were but common, for the acquisition of knowledge, and his mind of too scattering a character to investigate an intricate subject, or to follow a close train of reasoning; of course the education he acquired was but superficial, and of a miscellaneous character. He had a good clear voice, and an easy and happy utterance; his frame was tall, and built for strength, with just such an external appearance as might be expected from the inward structure of his eccentric temper and disposition; he was always light and cheerful; seriousness and gravity did not belong to him, and it was in vain for him to attempt to assume them, though he often attempted it, after he became pious, and especially after he was introduced into the pulpit.

The writer of these sketches, brought up from boyhood in the same family, was nearer of Allen's age and size than any of the other children, and thus became his constant associate and

companion, but he was of a very different temperament; much more irritable, and inclined to vicious practices, he was often under the lashes of a guilty conscience, and would often try to pray to God for forgiveness, and often envied Allen for his great correctness and morality. He was utterly astonished when Allen told him that before his arrest under conviction, he never had once offered a prayer to God. It may appear strange to others, after being told that Allen had received a religious training, that he was not taught his prayers at his mother's knees, night and morning. But it is to be remembered that Cary Allen lost his own mother when he was quite a young child, and was about nine years old when his father married the sainted mother of the writer.

When asked why he had never prayed before, his reply was, "that he had been taught to form such an exalted character of God, on account of his greatness, his holiness, and his justice, as well as his omniscience and omnipotence, that it appeared to him irreverence and mockery for him to pray to God, who well knew what a depraved and sin-loving wretch he was." So that Allen's conviction, conversion, and surrender of himself to God and his government, and *his first prayer*, came in close connection, and gave no doubtful evidence of the genuine thoroughness of his conversion, notwithstanding its suddenness.

When Allen was about seventeen years old he was taken down by a long and dangerous attack of the typhus fever, which confined him closely for months. During his confinement he lay for weeks under a raging delirium, or in a torpid, comatose state. His recovery was beyond all expectation, was very gradual, and left him a mere skeleton, and so deprived of his strength that it was long before he could walk alone. His father, supposing he would never have strength to undergo vigorous bodily exercise, determined to send him to college, and try to give him an education. In this debilitated state he entered upon his studies. But after a short time his health gradually improved, so that he was again restored to his former strength and agility. Nothing like a serious impression was made upon him through all his sickness, and when he recovered, his former eccentricity and volatility appeared greater than before.

In college he applied himself assiduously to his studies; for whatever knowledge he acquired, was the result of close application. His moral habits and correctness of conduct remained unimpaired; but his natural levity of disposition would show itself whenever he laid his books aside. Whenever he made an excursion into the country, which he frequently did on Saturdays, his company was sought after by the young people, wherever they could find access to him. He became one of the most popular and flattered of all the students. His friends were really apprehensive that this current of adulation would inflate his vanity, and prompt him to unbecoming excess in his comic eccentricity.

It was customary, every spring and fall, to have a public exhibition in the College Hall, to accustom the students to public speaking. These exhibitions were very popular, and great crowds invariably attended upon them. Allen was always among the most popular speakers, and it was not an easy matter sometimes to keep order, and repress the anxiety of the audience in calling for Allen to be brought forward, before the arrangement for the exercises would admit of it. Cowper's comic poem upon John Gilpin had then just made its appearance in print. Very few in this country had ever seen or heard of it. Allen, by chance, got possessed of a rare copy, but kept it to himself, and at the next exhibition both spoke and acted John Gilpin to the life, accompanied with such bursts of laughter and peals of applause as were hardly ever heard.

The Fall vacation of 1786 found Cary Allen in high spirits, and with a very light and thoughtless mind he returned to spend his vacation among his friends and relations in the neighborhood of his father.

During this vacation he went to a Methodist meeting, about five miles from his father's residence, which was held in a private family. The Rev. Hope Hull was the preacher; he was very impressive, and a Boanerges in brandishing the claims of God's violated law against its transgressors. The house was crowded, so that Allen stood on the floor in front of the preacher; and strange to tell, his attention was so arrested, and his conscience so awakened, that from a deep sense of

his guilty and condemned condition, he was brought to quake and tremble, and at length lost his strength and fell prostrate on the floor, in full view of the preacher and the whole congregation; and there he lay after the congregation had been dismissed, in great agony of mind, crying for mercy, and as he himself at the time declared, uttered the first prayer he had ever ventured to put up to his justly offended God, in all his life. At length he professed to have surrendered his rebellious heart to God, and found peace of mind, from believing on the Lord Jesus Christ.

If any reliance can be placed upon the scriptural account which he gave of his review of the plan of salvation of a sinner through Jesus, as the only way; upon the great and visible change of his subsequent character and conduct; upon his future life, usefulness and triumphant death, we are constrained to believe it was the Lord's doing, though marvellous in our eyes. The regeneration of a sinner is God's work, and the transition from a state of enmity and condemnation to a state of love and liberty, must be instantaneous, whether we are conscious of it at the time or not. The circumstances attending conversion may be infinitely various in different cases; but when genuine, must be substantially the same in all. Of the thousands of conversions mentioned in the New Testament, much the largest portion were sudden.

A few days after this change, Allen returned to College, to prosecute his studies, exhibiting as great a change of character and deportment as can well be conceived. As soon as he had finished his course of studies, he determined to devote himself to the ministry, but many of his friends knowing his character formerly, were seriously doubtful whether he could so far divest himself of the lively and eccentric propensities of his natural disposition, as to be respected and useful in the pulpit. Notwithstanding the great and visible change that took place in his general conduct and deportment since his conversion, yet his former traits of character would at times appear, and show that his constitutional temperament remained the same. But nothing would satisfy him, but that it was his business to preach the gospel.

He therefore commenced the study of divinity, under Dr.

Smith's direction, and continued industriously to do so till January 14th, 1789, when he applied to be taken under the care of the Presbytery, as a candidate for the ministry. After a very rigid and thorough examination, he was received as a candidate. The Presbytery were fully satisfied with his personal piety, Christian conduct, and other qualifications; and although they still had their fears, they could not avoid receiving him. During the whole course of his theological studies his change of character was so great, and his Christian conduct so unexceptionable, as to inspire universal confidence.

He appeared before Presbytery at several successive meetings, and exhibited all the pieces of trial prescribed by our Form of Government, which fully met with their approbation. They then appointed a subject upon which to prepare a popular sermon, to be delivered at their next fall meeting. At that meeting they called upon him to preach his trial sermon, which met their approbation. "They then put him through a very thorough examination in theology, and after spending considerable time therein, were of the opinion that he is not so well acquainted with that necessary science as to be sufficiently qualified to teach others *at present*. They therefore judged that they cannot conscientiously license him to preach the gospel at this time, but recommend to him a diligent attention to the study of divinity till the next meeting of Presbytery."

This was a heavy mortification to poor Cary Allen, but he meekly submitted to it, and determined that trifles should not debar him from the office which he so ardently desired. Whatever he might have thought, he said nothing, but pursued the course of studies prescribed him. But many of his friends thought and said that he was harshly dealt with, after he had prepared all the trials prescribed by our Government and which the Presbytery passed with approbation; and after he had been placed in the pulpit to preach his popular sermon before a large assembly, which also passed with approbation, they judged that it was hardly probable that he was so deficient in his knowledge of divinity as that he should have been refused. They therefore judged that there must have been some other cause, united with the one they assigned, to lead them to such a result. This was no doubt the case. Several of the members of Presbytery,

from a long acquaintance with Allen, could not believe that he could ever maintain sufficient gravity and seriousness to preach the Gospel, and therefore thought it proper that he should pass a longer state of probation.

Mr. Allen very modestly pursued the course laid down for him. The Presbytery met next spring, took his case under further consideration, and entered the following minute: "The Presbytery resumed the examination of Mr. Allen, respecting his knowledge in divinity, and having proceeded on it, to their satisfaction, do agree to sustain it as a part of his trial." Cary Allen was therefore duly licensed to preach the Gospel according to the prescribed regulations of our Church.

Although the Presbytery, and many others, without at all doubting the genuineness of Allen's piety, were still apprehensive that he was not, all things considered, a suitable person to intrust with the Gospel ministry, yet it will be found from the account now to be given, that the Presbytery had scarcely ever licensed a more popular and useful person, his eccentricities and peculiarities in his person, manners, and singular mode of expressing his ideas to the contrary notwithstanding. Often his style and illustrations would be thought to be too ludicrous and grovelling. But they were only the outbursts of native genius, which always took effect upon his hearers.

There was an air about his personal appearance which would lead a stranger never to suspect he belonged to the clerical rank. The gravity and dignified reserve of most ministers did not belong to him, and if he had assumed them, they would have been as cumbersome and ill-placed, as David was in Saul's armor. His external appearance, like his natural temper and disposition, was frank, open and cheerful; a stranger to jealousy and suspicion, he felt himself at ease in any company, and reposing confidence in others, he inspired others with confidence in himself. His conversational powers were great and of a very pleasing kind; he had a tact and talent of introducing conversation in any company, even among gay and thoughtless persons, and whatever subject was introduced he never failed to give it a serious and religious cast, without obtruding it in an unpleasant manner. No person was so wrapt up in dignity, reserve or

station but he could easily approach and lead to a serious subject before he left him. He would break ground sometimes at a great distance, but as religion was always uppermost in his mind, he never failed to say something in recommendation of its importance in conclusion. This was a powerful weapon in his hands.

His exhibitions from the pulpit were in perfect character with his natural disposition and temperament. They were quite unlike that of any other man, *sui generis*. He was never at a loss for something to say, though his preaching was generally quite extemporaneous and without much connection; his terms and manner of expressing himself were unique, and his illustrations very striking and often so ridiculous, that his hearers could not refrain sometimes from laughter. But they were as often constrained to weep, and frequently both mingled together. When he dismissed his congregation he always left an ardent desire in his audience to hear him again, so that where he was known, the people would hear no other preacher with patience if Allen was present.

When he thought duty called him to declare the whole counsel of God, he was unmoved by the fear of man, which bringeth such a snare to many ministers, especially young ministers; and he would clear his skirts, whether they would hear or whether they would forbear. His preaching invariably left deep and solemn impression wherever he went, and was remembered and quoted for months and years afterwards, on account of the singularity and impressiveness of his remarks. He was instrumental of the awakening and conversion of perhaps as many as any of his contemporaries, especially in Kentucky, where he spent the most of his labors.

Immediately on being licensed, Mr. Allen was directed by Presbytery to itinerate and preach through Halifax, Pittsylvania, Franklin, Henry and Patrick up to the Allegheny mountains till their fall meeting. Here he commenced his beloved work. He was a perfect stranger in the bounds through which he was sent. But he did not labor in vain, as the writer can testify, who some months after was sent to missionate in the same route which had been prescribed to him. He had left many of his tracks behind him, of serious and favorable impressions.

On October 8th, 1790, Cary Allen and the writer were released from the direction of Presbytery, and recommended to the Commission of Synod, to act as missionaries under their care and direction; the former, with Robert Marshall, a licentiate from Redstone Presbytery, was sent to missionate in Kentucky, and the latter through the eastern counties of Virginia bordering on the Chesapeake Bay.

These were the first missionaries commissioned by the Commission of the Synod of Virginia, and, in fact, by the Presbyterian Church; for the General Assembly, which had just been organized, had not as yet commenced missionary operations under their own direction. The State of Kentucky had not then been admitted into the Union, and there were in that region only three counties, which then formed a part of Virginia. These were quite new settlements, and were, as yet, in a very rough condition, besides being subject to frequent irruptions and depredations from the Indians, who were then their neighbors and inveterately opposed to their taking possession of their lands and hunting grounds. There was a wide district of wilderness between these new settlements and the frontier counties of Virginia nearest to them, and this wilderness was filled with numerous tribes and companies of wandering, hostile Indians. There were but two ways of access to those settlements; one was to take a boat at Redstone Old Fort\* and go down by water; the other was to force a passage, by land, through the wilderness. There was great hazard and danger attending either route. The Indians were accustomed to waylay the banks of the Ohio, at some narrow and difficult pass of the river, and attack those boats with considerable force as they passed; so that emigrants had to go well armed, in considerable numbers, and in different boats, to support each other, and often to fight their way.

The other route, by land, was rather more dangerous. The plan was for emigrants to form in large bodies, well armed, and wend their way through the wilderness with as much caution and circumspection as possible; and as they had to spend several nights before they reached the settlements, they selected

\* Brownsville, on the Monongahela. EDITORS.

the best position they could find for defence, and pitched their camp for the night; the women and children, and baggage, in the centre, and the men and all that could bear arms upon the outskirts of the camp, as defensive sentinels. Yet, with all this precaution, there were several of these large encampments attacked and overpowered by the Indians, and all—men, women, and children—massacred upon the spot.

Allen and Marshall chose the route down the river. While they were waiting the arrival of those who were to make up their company, and getting their boats in readiness, they employed themselves in preaching among the adjacent congregations in the neighborhood of Redstone Fort. While thus employed, a considerable impression was made among the people, especially by Allen's singular style and manner of preaching, which was so different from that to which they had been accustomed. In the congregation of good old Mr. Finley, so great was the opposition to Allen's preaching and using Watts' Psalms and Hymns, that he had well nigh broken up the meeting on Sabbath day, so that their pastor entreated him to stop, saying he would throw the congregation into confusion. "Never fear," said Allen; "God will bring order out of it." And so it turned out to be; for Allen, while detained waiting to get ready, continued his appointments and preaching at different houses in the neighborhood. The old bigoted opposers remained at home, while the young people and the great mass of the congregation flocked after him night and day, and a considerable revival of religion was in progress, not only in that congregation, but in several adjoining ones, when they embarked. This encouraged other ministers, and the work went on and spread for some time, and many hopeful members were added to the church.

Allen and Marshall had a prosperous passage down the river, and were not attacked, as they fully expected to be. Except old Mr. David Rice, who had removed a year or two before from Bedford County, and settled down upon a choice tract of land, these two missionaries were the first Presbyterian ministers who had reached these ultra settlements for the purpose of preaching the Gospel.

These two pious, devoted missionaries exhibited a perfect

contrast in their appearance, talents, and deportment. Marshall was sedate, grave, and somewhat reserved; while Allen was cheerful, social, and open-hearted. Marshall possessed talents for close reasoning and deep research; while Allen had a loose, scattering mind, that played only upon the surface. Yet there was something about Allen so unique, uncommon, and striking, as to arrest the attention, gratify the common people, and make him much the more popular preacher of the two. This was soon discovered by Marshall, and was a source of mortification to him, and gave rise to an expedient of rather a ludicrous character. Seeing how much more pleasing Allen's preaching was to the people, Marshall must needs try to imitate him; but, as might have been expected, it proved a complete failure. Finding he only made himself ridiculous by the experiment, he was ashamed of it, and never attempted it again. It was soon seen that they could not work well together; they therefore prescribed different routes to themselves, both answered valuable purposes, and both were heard with pleasure and profit.

Allen's great popularity as a preacher was soon spread abroad through all those new settlements, so that great crowds followed him day and night. As scarcely any houses for public worship had yet been built, and the few which had been erected were mere temporary buildings of rough logs, he had to preach almost entirely in private houses, and these but small and smoking cabins; or else out of doors in some sheltered situation; or standing in a door, with the people partly in and partly out of the house. It was during the winter months he was thus engaged; this being the first six months of his missionary labors in Kentucky. During this time, he preached almost daily, and frequently at night, without sparing himself; for his whole heart was in the work. But it was more than the strongest constitution could endure for any length of time. It was not a mere idle curiosity which caused such multitudes to follow him so incessantly, but very many appeared deeply impressed with the importance and necessity of religion. The extensive limits through which he had to itinerate, prevented him from remaining long in any one place to counsel and direct those who had

become serious; and no doubt the birds of the air gathered up much of the good seed that was sown.

As Spring drew nigh, he had to prepare and make his arrangements to return to Virginia and report to the Commission of Synod. Mr. Marshall, his colleague, had determined to resign his appointment as a missionary, had collected a congregation who were anxious to be organized as a church, and who had chosen him as their pastor.

In the Spring, Allen, with a small party, undertook to take the dangerous route by land. He armed himself with his rifle, like the rest, and girded himself with a wampum shot-pouch, which had been taken from some hostile Indian and given to him as a present, so that he looked more like a back-woods hunter than a clergyman. This was a very perilous undertaking; but Providence favored them, and they all came through the wilderness safely without seeing an Indian, although they saw many fresh signs that they could not be very far from them.

His route from the frontier counties was through Botetourt, Bedford, Campbell, and Charlotte Counties to Prince Edward, where he met the Commission of Synod.

An incident, perfectly characteristic of the man, took place in Campbell County, in the bounds of Concord Congregation, which will show how his eccentricity would sometimes operate, and how he could turn strange things to a good account.

After a long day's ride, as evening was near at hand, and as public houses of entertainment were scarcely known in those parts, he began to look out for some place to spend the night. He recollected that a certain old gentleman, in comfortable circumstances, lived not far from the road, and that Mr. M. was an elder of the church; so he determined to call upon him, and apply for quarters, though he was a perfect stranger to the family, and resolved to resort to the expedient of passing *incognito* among them for awhile, and see what discoveries he could make respecting their religious character and conduct. The day had been very warm, and he had pulled off his coat and put on a yellow-grounded calico morning-gown to ride in, and had his wampum shot pouch girded, over that, to his side, with his rifle in his hand. In this trim, he alighted, just about the dusk of evening, walked up to the door and hailed. The

good old lady came to the door and saw the strange figure of a man, who asked her if he could get quarters for the night, as he was fatigued, and there was no public house within his reach. She did not like his looks and general appearance, and told him they were not in the habit of taking in strangers, and wished him to try some other place for accommodations. He replied that he and his horse were both fatigued, and the day was now spent, and he had been taught to believe it was right for good people to entertain strangers, for thereby some had entertained angels unawares. It softened the old lady to hear from him a scriptural allusion; "Well," she said, "if he insisted upon it, and would put up with such fare as they had, she supposed he might stay with them for the night." So he went in, put down his rifle, unbuckled his wampum belt and shot-pouch, hung them upon the muzzle of his gun, and set himself at his ease. But he had excited the curiosity of this good woman to such a degree that she determined to ask him a few questions, to find out who and what he was: "You have been travelling some distance, I suppose, sir?" "Yes, a considerable distance, madam." "Pray, sir, where are you from just now?" "From Kentucky, madam." "Well, sir, what news do you bring us from that distant new country?" "I remember nothing much out of the common way that is worth telling;"—after a short pause, "but there is something of a new character, which has excited a good deal of interest and talk among the people, which has lately taken place there: certain men have been among them who have brought strange things to their ears, which many do not like and do not understand, and others think there is a good deal of truth in what they say." "Why, who are they, and what subject do they speak upon?" "They call themselves preachers, and talk much about the Bible, and say people must be born again, and be converted, and the like of that; and many persons do not know what to make of such things." "Well, if we believe the Bible, people must experience these things." "Aye, that is another thing which they talk much about,—experience; they often mention *experience* as an important point; but many do not know what that means." "But," says she, "every true Christian knows what is meant by it."

By this time the good man of the house came in from his farming operations and took his seat. "But, madam, you say every good Christian knows what an experience of religion means. Pray, madam, do you think you understand the meaning of that term?" She felt no desire to talk further upon this subject before such a thoughtless and careless sneerer as she took him to be. But he would not be put off; saying, if this was true, he wished to know something about it, that he might experience it too. So the old lady, rather than he should think she was ashamed of her religion, began and told over the exercises of her own mind until she obtained her hope of forgiveness through her Lord and Saviour. "Indeed! is this what Christians mean by conversion, experience, &c.?" Then, turning to the old man, he said to him, "Do you know anything about these things? Have you this experience of grace in your heart?" The old man said he hoped so; but he did not know with certainty, that he ever was truly converted and born again. "Do you think an experience of religion is absolutely necessary for salvation? For instance, if a man is strictly honest in all his dealings, pays his debts, is charitable to the poor, and is upright and moral in his conduct, may not such a one be saved without all this fuss and ado about religion?" He thought it likely such an one might be saved if he had no other religion. "In fact, my good friend," says Allen, "do you think it is much matter what religion a man is of if he is only sincere, and lives up to his religion,—is honest, upright, and charitable, and sustains a correct, moral life and conduct?" The poor man thought that such a man might be saved as well as others.

Just at that time supper was ready, and they were invited to the table. Allen could carry on the farce no longer: he went up to the table and devoutly asked a blessing; and they all sat down. But the good old lady at the head of the table entirely forgot her business; she sat, with her hands in her lap, staring at Allen with the greatest astonishment. At last she could refrain no longer,—exclaiming, "In the name of common sense, *who are you?* Are you a minister of the Gospel?" Allen smiled, and said his name was Allen, and that he had been trying to preach the gospel to sinners in his poor way. "Now, Mr. Allen, are you not ashamed to be playing such pranks with an old

woman, and make her expose herself and her ignorance before you as you have now done." "Never mind, never mind, madam; you have not exposed yourself at all. You have done honor to yourself and your Saviour, and borne an honorable testimony that you are not ashamed of your religion, but are willing to confess Christ before men." Then, turning to the old man, he said: "But as for you, sir, you have just now shown that you know nothing about religion, and have given up the only true foundation of a sinner's hope, and that you are in the gall of bitterness and the bonds of iniquity. My advice to you, sir, is, whatever may have been the foundation of your hopes, your profession, or standing in the church, to throw it all away as a delusion and begin anew, set about the work of your salvation in good earnest, and never rest until you have made your peace with God upon scriptural principles and foundations."

Another singular incident in Allen's history may be here introduced. Whether it occurred during this journey from Kentucky, as is most probable, or on some future trip, the writer is not certain; neither the time or place where it did occur is now distinctly recollected, for he made several journeys to and from Kentucky about those times. It was much talked of, however, at the time, and afforded no little surprise and amusement to many, and the writer thinks, if his recollection does not fail him, that he obtained the account of it from Allen himself.

He was on his journey either to or from Kentucky, and was riding alone. He arrived in the evening at the tavern where he expected to spend the night, but found the house filled with people, dancing at a public ball. He halted and called out the keeper of the tavern, telling him that he was wearied and chilled with his journey, but was apprehensive that his house was so full that he could not afford him a private room. He was told to alight and he should be accommodated. He was soon introduced to a warm, comfortable private room. The tavern keeper went to the ball room and announced that a very decent, well-dressed stranger had arrived, and would probably join them in their amusements. A pert, handsome little girl sprung to her feet, saying, "Well, I will go and ask him to be my partner," was shown his door,

which was opened for her, when she dropped a handsome courtesy and said, "Sir, shall I have the pleasure of a dance with you this evening?" Allen eyed her for a moment, and said, "Well, my little sweetheart, I cannot deny such a sweet little girl what she asks;" so, taking her by the hand, they entered the ball room and took their stand on the floor. Just as the violin was about to begin, "Stop! stop!" says Allen; "we are a little too fast. I make it a point to engage in nothing without asking Heaven's blessing upon it. *Let us pray.*" He then began and put up a fervent prayer, pertinent to the occasion, of some length. The poor, simple little girl at his side became alarmed and trembling from head to foot, and at last actually fell upon the floor. She was taken up and laid upon a couch. After Allen had closed his prayer, he discovered that he had made a considerable impression. Some rude and rough young men became furiously enraged,—picked up their hats and marched out. The rest were all panic struck, and some weeping. Allen then commenced a solemn and impressive exhortation suited to his audience; and having broken up entirely the dancing, he turned it into a religious meeting, in which hopeful impressions no doubt were made; but as he had to be on the road early next morning, and no one was left to follow up and nourish those impressions, it is possible they became like a morning cloud and early dew, which passeth away.

We may readily see, from these incidents, that Allen had a tact for saying, undertaking, and accomplishing what no other man ought ever to think of attempting; and this was the great secret of his unbounded popularity, extensive influence, and great usefulness.

In the Spring of 1791, Allen met the Commission of Synod under whose directions he had been missionating, and gave in his full and very interesting report, with which they were so pleased that they immediately directed him to return to Kentucky, and continue to itinerate and labor among that people. And as Mr. Robert Marshall, his former colleague, had resigned his commission and located himself, they appointed Mr. William Calhoon, who had lately been licensed by the Presbytery of Hanover, as his associate. Mr. Calhoon, who was

constitutionally grave and sedate, formed as great a contrast with Allen as Marshall had done. They set forward immediately to take their journey to Kentucky, by boat, down the river.

After their company was ready, armed and equipped, they launched out; but when they had arrived at a narrow and difficult part of the river, a party of Indians, who were awaiting them in ambush on the banks, commenced firing upon the boats. The men on board were expecting them and ready to receive and return the attack. Allen, who appeared to be a stranger to fear, seeing Mr. Calhoun pale and trembling from fright, says, "William, I see you cannot fight, do you go and stay by the stuff and engage in prayer, while we do the fighting." After exchanging a few shots without any mischief to the boats or their crews, they were soon on the opposite side of the river, and out of the reach of the balls.

The rest of their voyage was favorable, and they landed safely in Kentucky. As soon as their arrival was known and appointments were sent out, they commenced again missionary labors with a people who were ready to receive them with open arms and hearts, for the fame of Allen had spread far and near through their whole settlements. They continued preaching together until they arrived in the thick settlements, both day and night, when they could have appointments made for them. Here another scene occurred as ludicrous as took place before when Marshall undertook to preach and act like Allen, and to as little effect. Allen, seeing the solemnity and gravity of Calhoun in the pulpit, felt that it was much more becoming the ministerial character, was determined to change his light and cheerful conduct for Calhoun's gravity and serious deportment, and in this assumed character went to his appointment. When his friends and acquaintances saw his gloomy countenance, they began to ply him with many inquiries, such as: "How are you, Mr. Allen? Are you unwell? Has anything happened to you? Have you heard of any affliction among your friends?—&c. &c.," until, bursting into laughter, to the surprise and merriment of his friends, he said he would try to act Calhoun no longer; so he assumed his old manners and deportment and never tried it again.

Allen and Calhoun separated and pursued different routes through the settlement, that the people might be supplied with preaching as generally as possible. Allen's course lay through where Lexington now stands, and in Madison County, south of Kentucky River. These were among the first and oldest settlements that had then been made. Among the first emigrants was a Baptist minister from Virginia, by the name of Bayley, if the writer is not mistaken, who brought out with him a considerable number of his Baptist brethren, who settled contiguously to each other on a very rich body of land on Silver Creek, as it was then called. They had built a small log meeting house to worship in, and he served as their minister. But Bayley must needs turn Universalist: and as they had no other preaching, they continued to attend his, until they all became Universalists too. Some of Allen's warm admirers asked permission of Bayley to let them make an appointment for Allen to preach at his log meeting house. Bayley, as such people generally do, affected great liberality of sentiment about religion, and with great cheerfulness gave his consent. The appointment was accordingly made for some days in advance, and general notice given of it.

We may now have a small specimen of Allen's style and manner of preaching. When the day arrived, a vast concourse assembled, so that the small log meeting-house could not contain one-tenth of the people. They therefore erected a stand for Allen in an extensive grove hard by. He mounted this stand, and Bailey, the Baptist Universalist, took a seat at his side. When Allen rose, he stood still for some minutes, casting his eyes over this large crowd of men, women, and horses, which spread through the forest as far as could be well seen, and seemed to be absorbed in deep thought. At last he broke silence by saying, "I do not know to what to compare the people in Kentucky." Another significant pause: "But I think they remind me of a nest of young robins, as much as anything I can think of. Go to their nest and chirp, and every one will hold his mouth wide open, and you may put in what you please, food or poison, and it all goes down alike. Get up here, and tell the people you are going to preach to them, and they stare at the preacher, with eyes and

mouths open, and you may say what you please, truth or error, sense or nonsense, and they are equally pleased, if you only call it *preaching*. A man has been preaching here for some time, and he told the people that he had found out a little back door in hell, where you may all slip out, and get snugly around to heaven at last; and because he called it preaching, you all gulped it. *Poison—rank poison*. If you trust to this unscriptural fancy, you will land in that place of fire and brimstone, between which and heaven there rolls the gulf which you can never pass.”

Then he took a text suitable to such an exordium, and gave them a plain and pungent warning in regard to the danger of all impenitent sinners. The people were all wonderfully pleased, and felt the force of the truth and the plainness with which he delivered it. The consequence was, that the people, even Bayley's Universalist Baptists, forsook him, and he had to seek another situation. The result of this singular introduction was, that a large and respectable congregation was collected, who soon built a comfortable house of worship, and earnestly intreated Allen to come and take charge of it as their pastor. After the expiration of his present missionary appointment was ended, he accepted their invitation, and lived and died among them, as we shall presently see. He continued itinerating as a missionary till the fall of 1791, with his usual popularity and useful influences, and then he and Mr. Calhoun both determined to resign the office of missionaries. Mr. Calhoun located and discharged the duties of pastor for several years, and then returned to Virginia. Allen, in the fall, undertook again the dangerous journey through the wilderness to Virginia, where he met the Synod's Commission, made his final report to them, and then took his dismissal as a missionary, much to their regret. He spent the coming winter months in Virginia among his relatives and friends, taking a little relaxation from his fatigues and incessant preaching, which had evidently somewhat impaired his vigorous frame and constitution, but often preaching whenever an opening offered itself.

He was about to preach in Lexington, Va., at the time that Tom Paine's *Age of Reason* was extensively circulating. Most

of the young men, students, store-boys and apprentices were full of it, and could talk of little else. Toward the close of his discourse he said, "You young men, I have a word with you before I close. You say, that by the help of Paine's Age of Reason you have found out that religion is all a fable, and that the Bible is nothing but a pack of priestcraft. Now I ask you, what do you know about religion and the Bible? When did you bestow half the attention in studying the Bible, that you have done over Paine's Age of Reason? You green heads! you are nothing but the retailers of the shreds and scraps of infidelity! mere echoes of an echo! you know no more about religion, than a goose does of geography." This was like an electric shock; the grave and serious part of his audience were so transported with delight, that they could scarcely restrain themselves; the youngsters blushed; while many a significant glance was cast at them by their serious friends. It put a stop to their profane conversation; and if any one attempted to speak in this contemptuous manner of religion afterwards, and any one else would only say *Green heads*, or *Goose's geography*, it would reduce them to silence. Allen was famous for making such home thrusts.

There lived on James' River, a few miles below Pattonsburg, a very wealthy, amiable and accomplished Virginia gentleman, Colonel S——, but, like most of the gentlemen of Virginia in that day, of high standing in society, his mind was strongly tinctured with infidelity, though he was remarkably sociable and hospitable in his character. Colonel S—— owned a large estate, consisting of extensive low grounds upon James' River. Although his lands were immensely rich and productive, he had had hitherto no outlet or practicable road to conduct their surplus produce to market. Just at this time, the scheme of opening a navigable canal down the falls of James' River through the Blue Ridge mountains to the Richmond market, was in active operation, which, when completed, would add immensely to the value of property lying on that river. Little or nothing else was much thought of, or talked about, but the noble scheme of the James' River Canal.

At this time an appointment was made for Mr. Allen to preach at Pattonsburg. Colonel S——, who cared little for

religion, and paid no attention to the worship of God, must needs turn out to hear Allen, attracted by the popularity and peculiarity of his preaching. The Colonel was so struck with the open and benignant countenance of the preacher, together with the singular and impressive manner of his sermon, that he felt a strong desire to become acquainted with him. When services were closed, he asked one of Allen's friends to introduce him to the minister. He then asked Allen to go home with him, as he lived close by, that they might become better acquainted. "I am sorry to tell you, Colonel, I cannot accept your friendly invitation at this time, as I have promised another friend of mine to go home with him and spend the night at his house." "Well, Mr. Allen, I should be happy to see you at my house at any other time that would suit your convenience." "But, Colonel," said Allen, "I am sent out to preach the Gospel, and I have no other earthly business; so I preach wherever I go." "That will form no objection, Mr. Allen; we should be glad to see you, and have some of your good counsels and conversation." "Now suppose, Colonel," says Allen, "I should venture to make an appointment to preach at your house, some little time hence." "Agreed—make what appointment you please." Upon this, Allen mounted his stand again, and called the attention of the people, who were now beginning to scatter, and gave notice that, on such a Sabbath, about two weeks afterwards, they might expect him to preach at the house of Colonel S—. "Now, Colonel, you may expect me at your house the Saturday afternoon before this announcement."

This was as unexpected to the people, as it was to Colonel S— himself. There could be no drawing back, as all parties stood fully committed. The novelty of an appointment for preaching at the house of Colonel S—, spread through the whole neighborhood, and afforded no little amusement to many.

The Saturday afternoon before, Allen arrived at Colonel S—'s, agreeably to appointment, was received with every hospitable attention by the Colonel and his family, and was treated with the courtesy that was due to a clergyman. The rest of the day and evening was spent in social intercourse,

with miscellaneous conversation. But the Colonel's heart and soul was upon James' River and its canal. Allen let him give free vent to his mind upon this subject, without ever interrupting him at all, till bed-time, when he told him it was his practice, wherever he went, to have family prayers before they went to bed, and asked him to call the family together for that purpose. This was done, and it is probable that it was the first time that anything of the kind was ever done in that family. On Sabbath morning, when they came together before breakfast, the Colonel began about James' River, as usual. "Colonel," says Allen, "what day is this?" "This is Sunday morning," said he—"aye, so it is." "Now tell me, what is the design of the Sabbath, or Sunday?" "It is the day of rest from our worldly pursuits, and for religious purposes, and the worship of God." "Well, Colonel, we have had six busy days upon James' River; we are to let James' River rest to-day, and everything of the kind, and attend to the appropriate business of the day; we will begin, and have family worship before breakfast," which was promptly and seriously performed, with the full consent of the whole family. After breakfast, the Colonel forgot, and got upon James' River again. "To the point, to the point, Colonel." Then Allen began to talk about the uncertain and unsatisfying nature of our worldly possessions, and the necessity of laying a good foundation for the time to come, &c., when he retired to his room to prepare for preaching. When the hour arrived, the whole broad side of the county assembled, which soon filled every room in the large house, together with the passage, porch, and part of the yard about the door. He preached a most striking and impressive discourse, which appeared deeply to interest and affect his large audience. Toward the conclusion, he discovered that one of the large rooms of the house was closely filled with the negroes of the place. He turned his face to that room. "You negroes! I have a word with you before I conclude. Do you think that such poor, black, dirty-looking creatures as you, can ever get to heaven? I do not speak thus because I despise you, and have no tender feelings for you; by no means—I pity you, from my very heart. You are here poor slaves, and have a hard time of it—have to work hard, and have few of the com-

forts of this life that you can enjoy; but I can tell you that the blessed Saviour died and shed his blood as much for you as for your masters, or any of the white people. He purchased a pardon for you as much as for the white people—has opened the door of heaven wide for you, and invites you all to enter. I have often thought that the poor negro slaves, of all people, ought to strive the hardest to get religion, and make their peace with God. Your masters may make some sort of an excuse for serving the devil, hard master as he is, because they have many of the good things and enjoyments of this life, with the pleasures of sin for a season. But what have you to make a heaven of in this world, and what do you get by serving the devil here? You may become religious, and find peace with God, as easily as white persons, and I think easier too, for you have not half as many temptations in your path as they have; Jesus stands ready to receive you with open arms. If white people will not serve God and go to heaven, do you cast in your lot amongst the people of God—make God your friend, and take Jesus as your Saviour, and it will help you through all your trouble here, and your suffering will soon be over, and though your skins may be black here, you will hereafter shine like the sun in the firmament. I entreat you, set about this work without further delay; break off from all your wicked ways—your lying, stealing, swearing, drunkenness, and vile lewdness; give yourselves to prayer, repentance, and fly to Jesus, and give up your hearts to him in true earnest, and flee from the wrath to come.” Before he concluded his address to the negroes, they were most solemnly impressed and shedding tears abundantly, and the white people were more affected with what he said to the blacks than what he had said to them. Few congregations were ever more seriously and solemnly impressed than they were at their dismissal.

Colonel S—— and his family parted from Allen in the most friendly and affectionate terms, and with more seriousness than they ever felt before; but what was the result of those impressions is not known, for Allen never preached in that neighborhood again, but shortly after, with his new married wife, removed to Kentucky, where, after a few years of active and useful service, he ended his pilgrimage here below.

In the Spring of the year 1792, when he was about twenty-five years old, Allen married Miss Flemming, the daughter of Dr. Flemming, of Botetourt County, and sister to Mrs. Baxter, wife of Dr. George Baxter, and moved with his young wife to Kentucky, to take charge of his devoted congregation on Silver Creek, as their pastor.

He now entered assiduously on the discharge of the pastoral duties, and was a laborer that needed not to be ashamed, for he soon built up a numerous and pious church, which nearly idolized their beloved pastor. But he did not confine his labors entirely to his own people, for the pressing invitations sent to him from different parts, took him frequently from home on preaching excursions. Thus matters progressed for some years. The settled life of a pastor is not expected to afford as many stirring incidents as that of an itinerant; but between the calls of duty among his own people, and those more pressing ones from some distance, Allen was apt to overtask himself. Besides, he had often to preach out of doors, or in close smoky cabins, which was enough to wear out an iron constitution.

One bitter cold night he preached to a crowd in one of those confined and smoky tenements, perspired freely, and then had to ride five or six miles to the place of his lodging; he took a violent cold, which settled upon his lungs, and soon terminated in a rapid consumption. During his sickness, while confined to his bed, he would sometimes have his elders collected around him, for counseling, encouraging, and exhorting them. At other times, he would send for as many of the members of his church as could be collected in his room, and then another set, and so on through their whole number, and would lie propped up in his bed, and preach to them the unsearchable riches of Christ. This was his practice till nearly his last, when, a short time before his death, he was forced to desist. At last he glorified his Saviour in one of the most triumphant and happy deaths that has ever occurred.

The precise time he lived as pastor of his people is not now recollected, but it is supposed it was about five or six years. His death must have occurred when he was about thirty years old.

Allen died when he was but a young man, and left his young

wife, a widow, with an only child, a daughter, who was brought up by her mother with the tenderest care. After a few years, Mrs. Allen married the Rev. Mr. Ramsay, who removed his family to Tennessee, where he was long settled as a useful and respectable minister.

How prone are the best men to err, and even Presbyteries, in their judgments of what men, and what qualifications, are best adapted to subserve the interests of religion, and build up the Church of Christ! Many of whom they thought most favorably, have turned out to be mere drones; while others, who were thought to be unfit for the pulpit, have proved its brightest ornaments.

How mysterious and dark are the ways of Providence, in selecting the men and adjusting the means by which the Divine purposes are accomplished; and then, when such men have the brightest prospects, and when, humanly speaking, they are most needed, in cutting them off, and leaving so many cumberers of the ground in the way of others, without doing any good themselves! "What I do thou knowest not now, but thou shalt know hereafter."

Thus has the writer accomplished a work which he has long contemplated, studied over, and promised to himself and others he would accomplish—to prepare a respectful memoir of the beloved companion of his youth, and associate of his riper years. Soon after the death of his friend and brother Allen, he resolved to do this very thing, but put it off *till he has now entered his eightieth year*. No doubt many things, which would have occurred to his mind at an earlier period, have been forgotten, and possibly some things imperfectly remembered.

He is not conscious, however, of having said anything eulogistic of his friend that was not strictly agreeable to the words of truth and soberness. With God and posterity it is now left. May God's blessing attend it!

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