

AN
OUTLINE
OF THE
HISTORY OF THE CHURCH
IN THE
STATE OF KENTUCKY,
DURING A PERIOD OF FORTY YEARS.

CONTAINING
THE MEMOIRS OF REV. DAVID RICE,
AND SKETCHES OF THE ORIGIN AND PRESENT STATE OF
PARTICULAR CHURCHES, AND OF THE LIVES AND LA-
BOURS OF A NUMBER OF MEN WHO WERE EMI-
NENT AND USEFUL IN THEIR DAY.

COLLECTED AND ARRANGED BY
ROBERT H. BISHOP,
Professor of History in Transylvania University.

LEXINGTON:
PRINTED AND PUBLISHED BY THOMAS T. SKILLMAN.
1824.

THE NEW YORK
PUBLIC LIBRARY

483127

ASTOR, LENOX AND
TILDEN FOUNDATIONS.
R 1910 L

TO

ALL THE FRIENDS OF THE KINGDOM OF OUR

LORD JESUS CHRIST, AND PARTICULARLY

TO

ALL THE PASTORS

OF THE CHURCHES OF EVERY NAME WITHIN

THE STATE OF KENTUCKY,

THE FOLLOWING VOLUME IS

MOST RESPECTFULLY

AND

MOST AFFECTIONATELY

DEDICATED BY

THEIR SERVANT IN

THE COMMON CAUSE

CONTENTS.

Introduction,	Page 7

PART I.

MEMOIRS OF MR. RICE.

1. Birth and parentage,	13
2. Convictions, &c.	21
3. Relief obtained, &c.	23
4. Introduction of the gospel into Virginia,	32
5. Grammar and College course, &c.	32
6. Entrance on the ministry, &c. &c.	56
7. Settlement at Peaks of Otter,	61
8. Moves to Kentucky,	65
9. State of religion in Kentucky,	67
10. First preachers in Kentucky,	69
11. Secret Exercises,	72
12. Revival,	76
13. Retires to the county of Green,	77
14. Last years of his life,	80
15. Part which he took in public affairs,	90
16. Notices of his death-bed exercises,	98
17. Publications, &c. &c.	112

PART II.

1. Cumberland Presbyterians,	117
2. New-Lights,	129
3. Associate Reformed Church,	140
4. Associate Church,	143
5. New-Providence and Harrodsburgh Churches,	145
6. Churches in Lexington,	151
7. Rev. James Crawford,	159
8. Rev. Terah Templin,	162
9. Rev. Samuel Rannels,	166
10. Rev. William Wallace,	168

11. Rev. James M'Chord,
12. Rev. Robert Wilson,
13. Rev. Daniel Smith,
14. Rev. James M'Gready,
15. Rev. J. P. Campbell,
16. Jacob Fishback,
17. Old Captain,
18. J. C. Breckinridge,
19. Synod of Kentucky,
20. Theological Seminaries,
21. Members of the Synod of Kentucky,
22. Brief Notices,
23. Baptist Churches of Kentucky,
24. Methodist Churches,
25. Population of Kentucky,
26. Conclusion.—General Reflections,

PART III.

1. Father Rice's First Epistle, &c.
2. Second Epistle, &c.
3. Remarks on Slavery,

INTRODUCTION.

"A long, deep-channeled, and clifty river, having its head-springs in the western spur of the Cumberland Mountain, thence meandering, as it best could find its way, through an immense, but elevated, undulated plane, in a north-westwardly direction, and called by the Indians Kan-tuc-kee! with a strong emphasis, and which denominated the neighbouring forest, has been converted into KENTUCKY; and applied, by its present race of inhabitants, to the country, whose history we have undertaken to write.

"This country extends from latitude thirty-six degrees and thirty minutes north of the equator, along the great river Mississippi, and the placid Ohio, on the westward; and with the high and rugged top of the Cumberland Mountain on the south-eastward, as far as the Big Sandy River, which terminates its north-eastern boundary in its whole extent.

"The exterior form of this extensive territory is reducible to no mathematical definition; its sides are unequal in length, and its line of boundary exceedingly irregular. Its extreme points, east and west, embrace seven degrees of longitude; and its extent from south to north about two degrees and forty minutes of latitude.

"The superficial content of the country, is supposed to be fifty thousand square miles; it lies within the fifth climate; and its longest day is fourteen hours and forty minutes of time. Its surface is sufficiently variegated, and abundantly channeled by streams of water. The seasons are mild, and the atmosphere healthy. There are many hills, distinguished, in consequence of their magnitude and elevation, by the name of KNOBS. Other mountains there are none, exclusive of those immediately connected with the great Cumberland Mountain.

AN
OUTLINE
OF THE
HISTORY OF THE CHURCH
IN THE
STATE OF KENTUCKY,
DURING A PERIOD OF FORTY YEARS.

CONTAINING
THE MEMOIRS OF REV. DAVID RICE,
AND SKETCHES OF THE ORIGIN AND PRESENT STATE OF
PARTICULAR CHURCHES, AND OF THE LIVES AND LA-
BOURS OF A NUMBER OF MEN WHO WERE EMI-
NENT AND USEFUL IN THEIR DAY.

COLLECTED AND ARRANGED BY
ROBERT H. BISHOP,
Professor of History in Transylvania University.

LEXINGTON:
PRINTED AND PUBLISHED BY THOMAS T. SKILLMAN,
1824.

THE NEW YORK
PUBLIC LIBRARY

483127

ASTOR LENOX AND

TILDEN FOUNDATIONS

1916

TO

ALL THE FRIENDS OF THE KINGDOM OF OUR

LORD JESUS CHRIST, AND PARTICULARLY

TO

ALL THE PASTORS

OF THE CHURCHES OF EVERY NAME WITHIN

THE STATE OF KENTUCKY,

THE FOLLOWING VOLUME IS

MOST RESPECTFULLY

AND

MOST AFFECTIONATELY

DEDICATED BY

THEIR SERVANT IN

THE COMMON CAUSE

CONTENTS.

Introduction,	Page 7
PART I.	
<i>MEMOIRS OF MR. RICE.</i>	
1. Birth and parentage,	13
2. Convictions, &c.	21
3. Relief obtained, &c.	23
4. Introduction of the gospel into Virginia,	32
5. Grammar and College course, &c.	52
6. Entrance on the ministry, &c. &c.	56
7. Settlement at Peaks of Otter,	61
8. Moves to Kentucky,	65
9. State of religion in Kentucky,	67
10. First preachers in Kentucky,	69
11. Secret Exercises,	72
12. Revival,	76
13. Retires to the county of Green,	77
14. Last years of his life,	80
15. Part which he took in public affairs,	90
16. Notices of his death-bed exercises,	98
17. Publications, &c. &c.	112
PART II.	
1. Cumberland Presbyterians,	117
2. New-Lights,	129
3. Associate Reformed Church,	140
4. Associate Church,	143
5. New-Providence and Harrodsburgh Churches,	145
6. Churches in Lexington,	151
7. Rev. James Crawford,	159
8. Rev. Terah Templin,	162
9. Rev. Samuel Rannels,	166
10. Rev. William Wallace,	168

11. Rev. James M'Chord,
12. Rev. Robert Wilson,
13. Rev. Daniel Smith,
14. Rev. James M'Gready,
15. Rev. J. P. Campbell,
16. Jacob Fishback,
17. Old Captain,
18. J. C. Breckinridge,
19. Synod of Kentucky,
20. Theological Seminaries,
21. Members of the Synod of Kentucky,
22. Brief Notices,
23. Baptist Churches of Kentucky,
24. Methodist Churches,
25. Population of Kentucky,
26. Conclusion.—General Reflections,

PART III.

1. Father Rice's First Epistle, &c.
2. Second Epistle, &c.
- 3 Remarks on Slavery,

INTRODUCTION.

"A long, deep-channeled, and clifty river, having its head-springs in the western spur of the Cumberland Mountain, thence meandering, as it best could find its way, through an immense, but elevated, undulated plane, in a north-westwardly direction, and called by the Indians Kan-tuc-kee! with a strong emphasis, and which denominated the neighbouring forest, has been converted into KENTUCKY; and applied, by its present race of inhabitants, to the country, whose history we have undertaken to write.

"This country extends from latitude thirty-six degrees and thirty minutes north of the equator, along the great river Mississippi, and the placid Ohio, on the westward; and with the high and rugged top of the Cumberland Mountain on the south-eastward, as far as the Big Sandy River, which terminates its north-eastern boundary in its whole extent.

"The exterior form of this extensive territory is reducible to no mathematical definition; its sides are unequal in length, and its line of boundary exceedingly irregular. Its extreme points, east and west, embrace seven degrees of longitude; and its extent from south to north about two degrees and forty minutes of latitude.

"The superficial content of the country, is supposed to be fifty thousand square miles; it lies within the fifth climate; and its longest day is fourteen hours and forty minutes of time. Its surface is sufficiently variegated, and abundantly channeled by streams of water. The seasons are mild, and the atmosphere healthy. There are many hills, distinguished, in consequence of their magnitude and elevation, by the name of KNOBS. Other mountains there are none, exclusive of those immediately connected with the great Cumberland Mountain.

"Six large rivers, but of unequal size, traverse the country, having their sources towards the east, and uniting with the Ohio, on the north-western boundary. These are Licking, the Kentucky, Salt-River, Green-River, Cumberland, and Tennessee Rivers; each affording navigable water for boats to considerable, but uneven distances, from the Ohio.

"Of the Cumberland River, KENTUCKY claims both extremities, but not the whole extent; of Tennessee, only the lower part.

"This delightful country from time immemorial had been the resort of wild beasts, and of men, no less savage, when, in the year 1767, it was visited by John Finley and a few wandering white men, from the British colony of North-Carolina; allured to the wilderness, by the love of hunting, and the desire of trading with the Indians, who were then understood to be at peace. These were a race of men, whose origin lies buried in the most profound obscurity; and who, notwithstanding their long intercourse with the European colonists, had not then arrived at the shepherd state of society; of course not practised in the arts of agriculture and mechanics; but dependent, on fishing and hunting, by the men, and a scanty supply of maize, raised by the women, with imperfect instruments, for subsistence. Their cloathing they derived from the skins of wild animals, and the scanty supply of itinerant traders and pedlars, who at times resorted their towns. Sometimes at peace, but more generally at war, these Indians, however diversified by tribes, under one general characteristic, are active, vigilant, and enterprising, in their pursuits; of a dark red complexion; black hair, and eyes, straight limbs, and portly bodies; equally crafty, or brave, as circumstances require; and remarkable for the sagacity of their conceptions, and the eloquence of their speech.

"Besides the distance of this country from the populous parts of the colonies, the almost continual wars with the In-

dians, and the claim of the French to the regions of the Mississippi and Ohio, had prevented all attempts to explore it by public authority."—*Marshall's History of Kentucky*, pages 1—3.

"In 1775, the people of Virginia, and the neighbouring colonies, being much better informed than before, of the country; and apprehending less danger from the Indians, in consequence of the recent peace, repaired to Kentucky in numerous small parties, for the purpose of selecting tracts for improvement, and future settlement. These improvements were made without intention of continued occupancy, and consisted principally in cutting the under brush and belting the larger trees—to which was sometimes added a log pen, called a cabin, with open top, or bark cover, as the foundation of future claim. Upon the approach of winter, these adventurers generally returned home, and contributed, by extending information of the country, to rouse up other adventurers, who the next summer made a like visit for like purposes; and after improving as others had done, returned home.

"In 1775, some permanent settlements were however made in the country, particularly at Harrodsburgh, Logans, and a few other places, under the auspices of Virginia, the adventurers being generally from that colony—besides the settlement at Boonsborough, which was made under the influence of Henderson and company, from North-Carolina."—*Marshall's History of Kentucky*, pages 14 & 15.

"A road, sufficient for the passage of pack-horses in single file, having been opened from the settlements on Holston to Kentucky, by Daniel Boone; it was soon after trodden by other adventurers, with families.

"On the opposite side of the country, the river Ohio opened an avenue of easy access to emigrants; while the points at the mouth of Limestone, now MATSVILLE, and at the mouth of Beargrass, now LOUISVILLE, were selected as landing-places. Both ways were infested by Indians, and

INTRODUCTION.

rendered dangerous to travellers During the year 1775, Boonesborough and Harrodsburgh were places of general rendezvous, and it is believed, the only places of safety for residents and travellers, to be found in the country. Nor were these safe beyond the walls of their respective forts. If other settlements were permitted to exist, it was more owing to their obscurity, than to their strength.

"About the month of September in this year, Harrodsburgh became the residence of several females, and some children. From this period we date the permanent settlement of this place; and are enabled to name Mrs. M'Gary, Mrs. Denton, and Mrs. Hogan, as the first white women who made their appearance in this new settlement, with their husbands and families. Other families soon followed, and the social virtues found another asylum in the midst of a savage wilderness."—*Marshall's History of Kentucky*, page 19 & 20.

This country, being originally within the chartered limits of Virginia, was first a part of the county of Fincastle; was next the *county*, then the *district*, and finally the *state* of Kentucky. The circumstances under which civil and criminal law were first administered in Kentucky, are thus detailed by Marshall.

"The three counties of Kentucky had been erected into a separate district, and a new court of common law and chancery jurisdiction, co-extensive with its limits, established therein. This court, besides the facilities which it offered of hearing and deciding land causes, originating in any part of the district; was also vested with powers of *oyer and terminer* in criminal cases. Which had become necessary in consequence of some recent instances of violence and other irregularities, and the increased probability of others in future.

"This court was opened at Harrodsburgh on the 3d of March, 1783, by virtue of a commission from Benjamin Harrison, Governor of Virginia, to John Floyd and Samuel

INTRODUCTION.

xi

M'Dowell, who chose John May for their clerk, and qualified Walker Daniel, who held a commission from the Governor, as Attorney General for the District of Kentucky.

"A Grand Jury was empanelled and sworn for the body of the District; who, in the course of their sitting, presented nine persons for selling spirituous liquors without license; eight for adultery and fornication; and the Clerk of Lincoln county for not keeping up a table of his fees.

"At this time there was no convenient house in Harrodsburgh, within which the court could hold its sessions, and it adjourned to the meeting-house, near the Duch Station, six miles from Harrodsburgh.

"Walker Daniel and John May were appointed by the court to fix upon some safe place for holding the court in future, near Crow's Station; and authorized to employ persons to build a log court-house, large enough for a courtroom in one end, and two jury-rooms in the other, on the same floor. They were also authorized to contract for the building of a prison, of hewed or sawed logs, at least nine inches thick. And in case the said Daniel and May, at their own expense, caused such buildings to be erected, the court engaged that they would adjourn to the place so to be fixed on; and promised a conditional reimbursement in case they removed to any other place, either out of the funds allowed for the support of the court, if sufficient; if not, by using their endeavours with the Legislature to have them paid.

"This had the desired effect; and Danville arose out of this speculation. At which place the District Court continued to hold its sessions, until the separation from Virginia, when it was abolished."—*Marshall's History of Kentucky*, pages 132—134.

It is to the religious character of this interesting country that the volume now offered to the public is chiefly devoted,—and whatever may be thought of the manner in which the work is executed, the subject itself will, it is

hoped, command the attention of a portion of the community. The design has been to connect with the life of Mr Rice as much important information respecting ministerial labours and the state of religion as possible, that whole might exhibit at least an outline of the history of Presbyterian church in Kentucky, from the year 1783 to close of 1823.

The Editor has to lament his not having been furnished with materials to the extent which the importance of subject required. And it may be that he has failed much in making the right use of those which he had at command. Such as the work is, it is however now presented to the friends of the kingdom of our Lord, and if it shall only the means of exciting those who are employed in work of the ministry particularly, to collect and arrange for himself facts bearing upon the state of religion, and have these documents preserved for the use of the men the next generation, the influence of this humble product will be at once extensive and of the most happy kind.

It is to be remembered that the Presbyterians form only a small part of the religious community in Kentucky. The Head of the church only knows what is the real amount his efficient force, and where it is stationed. It would he ever strengthen the hands, and animate and direct the exertions of us all very much, could we fall upon any measure by which we could know one another, and act unitedly the friends of the Redeemer upon the unenlightened and heathen part of the population. From various inquiries, well as from personal observation on different sections the country, the Editor is disposed to believe that not more than the one half of the whole population are even in the habit of attending upon the means of grace with any denomination of christians. There is ample room at least for extensive united exertion—that Kentucky may become indeed the glory of all lands, the garden of America, in being completely under the influence of the gospel of peace.

MEMOIRS. &c.

CHAPTER I.

BIRTH, PARENTAGE, AND FIRST CONVICTIONS.

THE REV. DAVID RICE was born in Hanover County, Virginia, on the 29th day of December, 1733.

His grandfather, Thomas Rice, was an Englishman by birth, of Welch extraction. He was an early adventurer into Virginia. Where he spent the first part of his life is not certainly known. In the latter part of his life he owned a small plantation in the lower part of what is now called Hanover County. Here he left his wife, with nine sons and three daughters, and went to England to receive a considerable estate which had been left him, but returned no more. The sailors reported that he died on sea. It was supposed that he was assassinated. No return was ever made of the property after which he had gone, and his family were left destitute in a strange land.

A widow and fatherless children, really suffering for want of the necessaries of life, is, perhaps, not to be found in the whole history of the sons of men. "Leave thy fatherless children," said Jehovah to Esau, "I will preserve them alive; and let thy widows trust in me."^{*}

^{*} Jer. xlix. 11

The family being left without an earthly father, were distressed, but they were in the good providence of God provided for. The greater part moved about thirty miles farther up the country, where they procured small plantations, on which they raised numerous families. Four or five of them became serious professors of religion, and were succeeded in their religious professions by a considerable number of their children.

His father, David Rice, was a plain farmer, who having food and raiment by his daily labour, was therewith content. The spirit of speculation had not in those happy days possessed the American people. He never had any slaves, as he considered them more plague than profit. His wife was averse to it from principle; as being a traffic in human flesh, and an unjust infringement on the rights of our fellow creatures. They were both members of the established church, and taught their children the Lord's Prayer, the Creed, and the ten Commandments.

Mr. Rice was early the subject of religious impressions. "When I was," says he, "only six or seven years old, I often prayed in secret, and ardently desired to escape punishment and obtain happiness after death. My prayers were frequently accompanied with many tears. After having gone on in this way for perhaps two years, I began to inquire what was necessary in order to escape punishment and obtain happiness, and found that it was necessary to repent and believe. But I took my prayers and my tears to have been repentance, and believing in God the Father, Son, and Holy Spirit, according to the creed which my parents and

schoolmasters had taught me. I thought that this was faith, and consequently I was happy. This persuasion filled me with much delight, yea, I may say, with joy unspeakable. Nor were my wishes and my prayers confined to myself. I felt a deep concern for my friends and fellow creatures. For these I frequently wrestled with God, and sometimes even to an agony."

Religious instructions were not wholly neglected in the neighbourhood where Mr. Rice was raised. Yet there was little or nothing of the power of religion either seen or felt. Parents required their children on Sabbath morning to clean themselves, and read a chapter or two in the holy scriptures, and after this, instead of spending the day as the Sabbath of the Lord, they met promiscuously and spent the remainder of the day in idle amusements, such as fishing, hunting, &c. &c.—Those exercises were extremely agreeable to the carnal mind; but the Sabbath thus being a day of idleness or dissipation, more sin was committed on that day, and more was done to corrupt the morals of both old and young on that day than was committed or done in all the week besides.

This state of things was a great grief of mind to young Rice, and was a matter of much secret mourning.

"Truly," says he, "I had a great zeal for God, but it was not according to knowledge." There was a John Whitehead, a boy in whose welfare Mr. Rice felt deeply interested. This boy he visited early one Sabbath morning, and having stated to him, in the best manner he could, the necessity for secret prayer, meditation, and reading the Bible, he invited him to go along with

him to a solitary place, and spend the day together in religious exercises. Whitehead laughed at the proposal, but proposed in his turn that if Rice would go and play at ball with him half the day, he would go and read with him the other half. Thinking the end might justify the means, Rice consented, though with considerable reluctance. The tasteless playtime having been spent, Rice renewed his suit with additional earnestness, and urged upon Whitehead his promise, but in vain. Whitehead laughed, Rice wept, caught him in his arms, and still urged his claim. The sinner became more hardened and more insulting; the tender conscience went home with a sobbing heart and eyes bathed in tears. (What became of Whitehead?) When these two men again meet at the resurrection of the just we will hear something more of this Sabbath day's work.

When he was about thirteen years of age, his father having one day broken his plough in the field, sent him to the house for a handsaw. While he was returning with the saw in his hand, he happened to stop a few minutes by the side of a stump, and without any particular design, began to saw a notch in a splinter of the stump. While thus engaged this text of scripture came with particular force on his mind, "Except a man be born again he cannot see the kingdom of God."—This convinced him that something was wanting which he had not yet experienced. What this being born again was he knew not, but supposed that it must be a change of heart from the love and practice of sin to the love and practice of holiness. "I then drew the

conclusion," says he, "that I was a lost and condemned sinner, and under this conviction continued about four years without entertaining any other thought during this whole period, but dying in that state I should be undone forever. This turned my play into prayer, which I practised from one to seven times a day, yet all this prayer and all this seriousness, I afterwards found proceeded from no higher principle than self-love. The avoiding of misery and the obtaining of happiness were the sum of my motives."

To obtain the desired relief he read the promises, particularly, "Ask and ye shall receive," "seek and ye shall find." But here a formidable objection presented itself. "I cannot," said he to himself, "ask without pure motives, my seeking must have something morally good in it, as humility, love to God, love to holiness, faith in Christ, &c. &c.; but my heart is carnal, is enmity against God, is not subject to his law, neither indeed can be. Therefore my prayers cannot be acceptable, but must be an abomination to the Lord." These and similar discoveries convinced him that the sinful manner of his religious performances was of itself a sufficient ground for his eternal condemnation. This conviction so discouraged him that he was almost ready to give up all, and risk the consequences. Still, however, the thought occurred to him, "Our God is a consuming fire,—who can dwell with everlasting burnings?" And thus alarmed, he could not rest without continuing in the use of the means of grace.

Under these agitations he became more and more convinced that such obedience as his could not be ac-

ceptable to God, that he could not do any thing to commend himself to the divine favour, and that salvation must be a sovereign act of divine power.

The necessity of his having a new heart and a new nature, before he could ever come to God in the name of Christ, was also strongly impressed upon his mind. For this he sought and most earnestly prayed, but instead of becoming better prepared for coming to Christ appeared to himself to be more and more unprepared. "I found," says he, "the longer sin remained in my heart the deeper root it took, and the more deeply affected all the mental powers." He appears, in fact, to have been in that state described by the apostle, Rom. vii.—11.

Still, however, he thought he could not come to Christ without some price in his hand. Of coming to Christ without money and without price he had no concept. Having become depraved and sinful before he was condemned, he supposed that something of spiritual and moral rectitude, though it should be bestowed from another, must be possessed before he could come to Christ as the way, the truth and the life. Thus he laboured in the fire, seeking after some preparatory qualification, till he had nearly sunk into a state of despair. At length, either by some instructions received, or by the reflections of his own mind, he was brought to full conviction, that he must come to Christ just as he was, empty and condemned, without any thing to recommend him to the divine favour arising from any thing wrought in him or done by him.

He was at the same time greatly distressed on account of the corruption of his nature. Original sin, as explained in the IX Article of the church of England, was felt by him and seen by him in all its force and in all its malignity. It was seen and felt by him to be the root of all actual transgression, and of itself a sufficient ground of eternal condemnation.

About the same time he became thoroughly convinced that if ever he were saved, he could be saved only by the free and sovereign grace of God. Hence, also, he became fully established in the doctrine of particular election, knowing of no other doctrine that could preserve him from despair. He learned the doctrine from no author, but from his own experience and the Bible. "And indeed," says he, "I cannot find to this day how any rationally convinced sinner can find any ground of encouragement in the use of the means of grace from any other doctrine. (But by this doctrine I do not mean, that if we are elected we shall be saved, let us do as we will, or if we are not elected, we shall be lost let us do as we will; but I mean that God has decreed to effect salvation in the use of certain means, that he has put these means in our hands, and in the use of these means we are encouraged to hope in his sovereign mercy."

From this view of things, he was encouraged to continue in the use of the means, though sometimes, through the depravity of human nature, he became remiss and negligent.

There was a something in the means of grace, which made them always an object of his desire, though the

degree of this desire was extremely fluctuating. At one time it was remarkably strong, at another time it just existed, so that he could not refrain from using them. So high a value did he put on sermons and sacramental occasions, that he frequently rose early on the Sabbath morning, baked himself a cake, which he took with him, and walked twelve or fifteen miles to the place of worship, and sometimes returned on the same day. —A spirit of prayer was generally enjoyed by him at this time to a considerable degree. He prayed before, and prayed after, and prayed while he was hearing, for God's blessing on his own truths, and his own ordinances. He went to meeting sometimes walking, and sometimes running, frequently praying as he went. — Thus he went on for upwards of a year or eighteen months. Sometimes attending upon the public and private means of grace with a great deal of fervour, and at other times with a great deal of langour, and with something like indifference, till at length, in holy and good providence, he went to hear the Rev. Samuel Davies, whose ministry he had frequently attended, without having received from it any special or direct benefit.

In this sermon however that man of God pointed out to him the road he had been travelling with more clearness than he could have done himself, and at the same time shewed him the great danger to which he was exposed. "When Satan," said the preacher, "cannot induce men to renounce religion entirely and forever, he will lead them on step by step, supported by their own resolutions, until the thread of life break, and they drop into

eternal ruin." This description sunk into his very heart. "I knew it," says he, "to be true history, and believed the dreadful consequences as pointed out would most assuredly follow. This brought me to a sad dilemma—whether I should persevere or give it over forever. But the thought would return again and again, *Who can dwell with everlasting burnings!*

Finally, I resolved to persevere in seeking, and if I perished I would perish on my knees.

CHAPTER II.

FURTHER CONVICTIONS.

HAVING formed the resolution to persevere in seeking God in all the appointed means of his grace, Mr. Rice was careful not to lose the advantage which he had gained; knowing the treachery of his own heart, he committed it to writing, and daily carried it in his pocket, that he might always have a monitor at hand. This expedient appears to have been remarkably blessed. From that time he was in a great measure preserved from his former occasional languor and indifference, and was enabled to persevere with a considerable degree of ardour and regularity in the use of the appointed means, till he was brought to discover the way of salvation through a Redeemer.

During this period he had a growing sense of the corruption of his own nature, particularly of his unbelief and hardness of heart. The two things which appeared to him the greatest wonders, were the goodness of God in the gift of his only begotten Son for the redemption of mankind, and his own ingratitude for so great a gift. He saw and felt that salvation was freely offered to him in the Gospel, and that nothing separated him from it but unbelief. "This unbelief," says he, "I viewed and felt as the greatest sin of my life, that it reflected dishonour on the greatest and best of beings, rejected the council of God against my own soul, refused the greatest and best gift of God to man, and bound the guilt of all my other sins on my conscience. I wondered that I was suffered to have a place on God's earth, to breathe his air, or enjoy any of the blessings of his providence."

He thus went for sometime with the sentence of death in his heart. To obtain relief he determined to spend the Sabbath in an old house on his father's plantation, in reading, meditation, and prayer. The day was spent in a kind of mixed exercise and mixed feeling. His wretched state was at one time the object of his meditations, and at others his mind dwelt with some considerable delight on the provisions made in the plan of salvation for perishing sinners.

He sometimes thought he had a glimpse of the excellency and preciousness of the way of salvation, and the wisdom of God in devising a method of grace that at once secured his own glory and the salvation of sinners. He saw at times so much of the beauty and ex-

cellency of the gospel plan, that his heart seemed ready to spring forward and embrace it. Then darkness and unbelief would again prevail.

He returned in the evening without having obtained any relief, and the two weeks which followed were the darkest and most distressing period of his whole life. He thought he was just on the point of being given up to the dominion of his own hardened and unbelieving heart. "I thought," said he, "I had these glimpses of Christ to aggravate my future condemnation, as a just punishment for my abuse of former privileges. I knew that as to outward conduct I had been more orderly than many, yet I viewed myself the most miserable sinner under heaven." No human needed now unfold unto him the import of "Cursed is every one who continueth not in all things which are written in the book of the law to do them." He felt, without the assistance of any comment, the force of the Apostle's exclamation, "O wretched man that I am, who shall deliver me from the body of this death."

CHAPTER III.

RELIEF OBTAINED.

No son of Adam ever yet sought the Lord in vain.
A high sovereignty is indeed displayed as to the time,

and manner, and extent, in which prayer is answered; but he continues faithful who has promised—not one prayer from a penitent heart shall be forgotten, and though weeping may endure for a night, joy cometh in the morning.—See Luxe xi. 9—18.

At the end of the two weeks mentioned above, Mr. Rice retired one evening to a secret place, to meditate on his deplorable condition, and plead for mercy. His attention was soon turned again to the fulness and suitability of Christ as a Saviour, and the display of divine perfections in the work of redemption. He saw what he appears never to have seen before, that the Saviour and this plan of salvation were just such as suited him. He had been puzzled with this difficulty, “How can that righteousness which is inherent in Christ justify a being in whom it is not inherent?” This difficulty was solved by the recollection of the words of the Saviour concerning Jerusalem, “How often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not.” He considered that though the feathers were inherent in the hen, yet they were as sufficient to secure the chickens that were under her wings as if they were inherent in the chickens. So the righteousness of Christ, applied by an act of God’s grace, was as sufficient to justify him in the sight of God, as if it were his own personal righteousness. He considered that though there was nothing good in himself, nor any thing good done by him, yet the faithfulness and truth of God in his word were sufficient encouragement for him to venture his all upon this Saviour. Thus encouraged he endeavoured on

the spot to secure God's Son as his unspeakable gift.— To lay hold of him as made unto him by God himself, wisdom, righteousness, sanctification, and redemption. In short, that evening he in very deed received it as a faithful saying and worthy of all acceptation, "That Christ Jesus came into the world to save sinners, of whom he acknowledged himself the chief."

Upon his closing with the gospel offer, the gloom under which he had laboured for years, was dispelled, and a peace and tranquillity were produced which he had never enjoyed before. "I seemed," says he, "for a while to forget myself, and to be wholly taken up with viewing the displays of divine perfections in the astonishing work of redemption." After spending some time in these delightful exercises he returned homeward. The serenity of the night corresponded with the calmness of his mind. The great mercy of God to such miserable creatures was still the object of his admiration. He began to say, "Shall I ever sin against so great and glorious a being any more?" But from the sense he had of human frailty, and the examples of the best men of whom he had read, he concluded that he would probably even yet become forgetful, and, through the temptations by which he was surrounded, sin against God. This thought caused him to stop several times and weep bitterly. Yet even in these tears there was a joy and a peace which he would not have exchanged for all the joy of the world. Old Testament prophecy was once more fulfilled.—See Zech. xii. 10—14, and xiii. 1.

These mixed views and mixed exercises continued with him for some months. Though he had his darkness and his doubts, they were not of the tormenting kind with which he had formerly been afflicted. Like the spouse of old, he found his beloved sometimes gone, but still he was his beloved; even his seeking and his doubts were attended with a considerable degree of confidence. His warrant to believe as a sinner was never lost sight of. And he frequently enjoyed, during this period, such confidence as may be expressed by the "full assurance of grace." "This assurance," says he, "did not arise from any thing good in myself, but from the direct act of faith in Christ and the promises of God. I felt a comfortable persuasion that I should be supported by grace and kept by divine power through faith unto salvation. This persuasion arose not from any confidence in my own faithfulness, but from an apprehension of the stability of the covenant of grace; and the perfection of the work of redemption in the hands of an all-sufficient Mediator. This Mediator I was fully persuaded was able to keep safely unto that day that which I had committed to his trust."

During these exercises he got such a sense of his danger of sinning, (an excellent mark of genuine faith) and dishonouring his God and Redeemer, that he was often willing and even desirous to die, that he might be beyond the reach of sinning. He had read or heard of Christians personally covenanting with God, and that it ought to be done with solemn fasting and prayer. This he considered a duty and a great privilege, and felt a strong desire to join himself unto his Lord in a perpe-

tual covenant which should never be forgotten. To perform this with the usual forms he had not time at his own disposal, and he was ashamed to ask it of his father, to whom his religious exercises were unknown.— Another excellent mark of genuine faith,—it was humble, and modest, and calm, and just. He consequently determined to do it as well as he could at his daily labour, and in walking from place to place, and in his secret retirements. In this work he was frequently engaged for about two weeks. He endeavoured in so many words to renounce the devil and all his works, the pomp and the vanities of the world, and all the lusts of the flesh. He also in express terms renounced all self-righteousness and self-sufficiency, and devoted all the members of his body and all the powers of his soul, his whole man, to the service of God forever. All this he endeavoured to do in the name and in the strength of Christ. “I endeavoured,” says he, “in a particular manner to take God the Father to be my father, God the Son to be my saviour, and God the Holy Ghost to be my sanctifier, my guide, my comfort, and my support. I took also that Law, which no longer appeared a galling yoke, but holy, just and good, to be the rule of my life, and the Gospel to be the support and the solace of my heart.” He adds, “Near views of Christ and the covenant of grace were so far from removing a penitential sense of sin, that I think they greatly increased it. I looked on him whom I had pierced, and mourned for him as one mourneth for an only son, and was in bitterness for him as one is in bitterness for a first born. And all united in increasing in me a hatred of sin, and a de-

desire after conformity to God in holiness. My heart was also expanded in benevolence towards my fellow creatures, and the love of God towards our lost race seemed not only to transport but to transform my soul into the same divine image."

Having thus in secret solemnly devoted himself to the Lord, he considered it to be at once his duty and his privilege publicly to avow himself a child of the covenant, and on the Lord's side. An opportunity soon offered, in the Lord's supper being to be dispensed in the congregation, in the bounds of which he resided.

The Rev. John Todd had at that time become a resident in Virginia, and was stated minister in the congregation in which Mr. Rice lived. Mr. Davies assisted him on the sacramental occasions. At a convenient season, previous to the administration of the ordinance, he conversed with a minister on the subject, and, according to the custom of the society, received a token of admission. On the Sabbath of the administration a sermon was preached by the pastor of the congregation on the sufferings of Christ for the redemption of mankind when he bore our sins in his own body on the tree.—"While the sermon was delivering," says he, "I felt a hardness of heart which I conceived to be inconsistent with that love and gratitude to God in which the inward exercises of religion very much consists. Hence I concluded I was not qualified to take a seat at the Lord's table." After the sermon, which was preached out of doors, was finished, a psalm or an hymn was given out, and the intended communicants generally retired to the meeting-house, and took their seats at the

table. After the singing, the body of the congregation walked also toward the house. In the crowd Mr. Rice found himself walking close by the side of the minister from whom he had received the token of admission. He offered to return the token, intimating that he did not think he could sit down at the table. The minister refused to take it back, and told him to come with him into the house, and he would hear more of the matter. He accordingly entered, and found the minister who had preached addressing the people nearly on the same subject, observing that he who knew no sin, was made sin for us, that we might be made the righteousness of God in him. On hearing this, and on seeing the intended communicants seated, "One of the first thoughts," says he, "that entered my mind was, here is a number of the fallen sons of Adam seated at the table of the King of kings. The thought made me tremble from head to foot, and made my knees smite one upon another. I at the same time, however, saw a glory, and fitness, and excellency in Christ, and in the plan of salvation, which encouraged me to roll myself with all my guilt and all my moral and natural weakness and imperfection, upon his all-sufficiency, taking him for my Prophet, Priest, and King, and resting on him for wisdom, righteousness, sanctification and redemption. And thus receiving an all-sufficient Saviour, and thus devoting myself wholly to him, I ventured to take my seat, and publicly partake of his broken body and shed blood."

REFLECTIONS.

THE above forming what may be called the first period in the history of our worthy father, it may not be unprofitable to pause and make a reflection or two.

Divine sovereignty is here illustriously displayed. There were many needy and hardened and lost sinners besides young David Rice in the county of Hanover at the time referred to in these Memoirs. Yet David Rice was called, and the majority of his companions and equals in age and in wickedness were perhaps passed over. Even so Father, for so it seemed good in thy sight.

Sovereignty was also displayed in the length of time Mr. Rice laboured under convictions. Though he was early the subject of religious convictions, and never was distinguished as an open and hardened sinner, yet years of sore trouble were endured before relief was obtained.

In the very worst of times, and under the most unfavourable circumstances, Jehovah can raise up a seed to serve his Son. When God himself gives the word, neither earth nor hell shall be able to withstand him. And the good work being begun shall be carried on till it is perfected, in spite of every difficulty. Judging after the manner of men, it was extremely improbable that the first serious impressions of Mr. Rice should end in genuine conversion. Thousands of young men at least under more favourable opportunities have made shipwreck of the faith.

What encouragement have those whose office it is to preach the Gospel of God's grace to persevere, though they should have but little visible evidence of success. It is probable Mr. Davies never knew what signal benefit he was to Mr. Rice; nor is it in the nature of things possible to calculate the good effects of that single sermon, till all who have been benefitted by Mr. Rice's labours are called together. Let us stand in our place and minister in the name and strength of our Master; the great day only will reveal the amount of our success.

A firm belief in the doctrine of personal and unconditional election does not necessarily lead men to be careless about the use of means for either their own salvation or the salvation of others. In Mr. Rice at least this belief produced quite the opposite effect.

Whatever may be the means which are used for the conviction and conversion of sinners, a *new nature* will display itself by the same marks in all men and in all parts of the world,—a hatred of sin, an abhorrence of sin, an ardent desire of holiness, a spirit of prayer, a love for all God's ordinances, a concern for the eternal welfare of our fellow men, a low opinion of ourselves, a high opinion of Christ and the way of salvation by him;—these are the genuine marks of a new nature; they were all displayed in Mr. Rice in that part of his history which we have been reviewing. Careless sinner, formal professor, genuine believer, try your state and your character by these.

CHAPTER IV.

INTRODUCTION OF THE GOSPEL INTO VIRGINIA.

"My aunt, Mary Rice, was married to a John Symms. John Symms in some part of his life, by what means I know not, probably by little more than reading the Scriptures, got deeply impressed with the necessity and importance of a better religion than that which he possessed. Under a deep conviction of his being a guilty depraved sinner, he continued for ten or twelve years, earnestly seeking the bread of life, while he found none to break it to him. At length, by the same means of reading the Bible, he found that God had made provision for such sinners, and that it was revealed to them in the Gospel. He believed in Christ as a Saviour, and embraced the plan of salvation, and the deep gloom of a long night of darkness was dispelled by the beams of the sun of righteousness. From that time to the close of his life he appeared to be a tender, sober, and exemplary Christian.

"About the same time, or perhaps a little later, my uncle, James Rice, got under similar impressions, and probably by similar means, only his convictions appeared to be more pungent and terrifying. He told me himself that for three months he did not remember to have slept so sound as not to hear a cock crow or a dog bark at any time of the night. On receiving deliverance by

the Gospel of God's grace, his joy appeared to be proportionably extatic. I do not remember ever to have heard him mention the love of God manifested in the suffering of Christ in the room of guilty men, but with tears of affection and gratitude in his eyes.

"My grandmother, Rice, was esteemed truly a religious woman; but when or by what means she obtained religion I do not remember to have heard.

"There was in the same neighbourhood with them a James Hooper, who was also esteemed a pious man. These four seldom attended their parish church, but used to meet together at one or other of their houses, and spend the Sabbath in religious conversation. "Then they that feared the Lord spoke often one to another, and a book of remembrance was written before him," &c. For fifteen or twenty years my uncle James never walked but with crutches, or when at best with a staff in each hand; yet when he had been helped on a horse he rode tolerably well. He had in the country round a number of old acquaintance, whom he used occasionally to visit. In some of these houses he found a few old books, which had been imported by the first settlers, written by the Puritans, or the great divines who lived in England when the Westminster confession of faith was composed. He found also Luther on the Galatians, or on justification by grace without the works of the law. From these old books he made large extracts, and by frequently reading them over, his memory being good, he could give a pretty good account of the whole of them. When his neighbours came to see him, he would commonly introduce religious conversation, and

often repeat whole pages from these extracts. His conversation at length began to make some serious impression on his neighbours. One in particular became deeply sensible of his being in a ruined condition, and condemned by the law of God. To give him relief my uncle lent him Luther on the Galatians. While my uncle was one day looking out of his door, he saw this man running with all his might, and this book in his arms. As soon as he was within call, he cried out as in a transport, James! I have found it! James! I have found it! meaning that he had found out the way made known in the gospel for the justification of the sinner without the works of the law. This man, being a pretty good reader, and of a more forward disposition than my uncle, invited his neighbours to come to his house on Sabbath days to hear him read this book. This at length gained the attention of the people, and produced some religious stir among them, and caused a few earnestly to inquire what they should do to be saved. He soon had a small congregation who regularly attended him on the Sabbath—though they had no prayer or singing. The omission of the former was probably owing to strong prejudices which they had imbibed against the prayer of the church of England, from having often heard it canted over with an air of levity, without even the appearance of serious devotion. By which means they and thousands besides lost the benefit of the many appropriate petitions contained in that book. Their omission of singing was probably owing to their total ignorance of church music.

"About this time a dark cloud of persecution almost threatened the destruction of the little church. Several of its members were presented for not attending their parish church as often as was required by a penal statute, and were consequently under the necessity of answering for their conduct before the governor and council. They had, however, by this time, learned that there was an English act of toleration for protestant dissenters. Being interrogated by the governor on the reason of their not attending their parish churches, they pled they were protestant dissenters. His excellency asked them, of what denomination? Here they were at a loss, for they had as yet assumed no name. At length one of them, more ready witted than the rest, replied that they were Lutherans. Thus, by the name of Luther, and the affinity between the church of Luther and the church of England, the cloud was dissipated, and they allowed to return home in peace.

During this period the inhabitants of the upper part of Virginia, that lies west of the South mountain, who were emigrants from Pennsylvania, used to go down to what they called Old Virginia to purchase iron, salt, &c. One of these Augusta men, in one of his trips, fell in with some of these new Lutherans, and having some religious conversation with them, he found their sentiments very different from what was common in that part of the country. Upon which he asked them what place of worship they attended? They replied, none. He asked them if they did not believe it to be a duty to worship God publicly? They replied they did—but did not think it worth while to go and hear men preach.

who did not preach the gospel of the grace of God, and that their ministers did not preach this gospel.

"The Augusta man informed them that there had lately been a minister preaching in their country, whom, should they hear, they would think preached the true gospel. They eagerly asked his name—whence he came—and whither he had gone? They were answered, his name is Robinson—he is from Pennsylvania—and is gone to Colwell's settlement. Upon this a messenger was dispatched in quest of the unknown preacher. He was found, but just on the eve of starting homeward. However, on receiving their earnest request, he resolved to comply with it. He tarried with them only a few days, preached to them two or three sermons, advised them to continue their meetings, and taught them to add singing and prayer to their former exercises. He left them also one or two volumes of Erskine's sermons, which was a very considerable addition to their former stock. With these improvements their meetings were greatly enlarged, and excited considerable attention. Erskine's sermons were particularly esteemed. Some of their best readers were invited to go fifteen, twenty, and even thirty miles to read these sermons. The effects produced were considerable. In fact, one of these readers read his discourses much more oratorically than one half of the preachers of this country deliver their sermons. The pronunciation of a number of these is spoiled by the rules of art illy understood and illy applied, or by a servile imitation of some particular person. The reader in the new Lutheran church followed nature. After Mr. Robinson returned to Pennsylvania, there

came in succession a number of ministers and preachers, who preached in Hanover and some adjacent places.— Their labours were crowned with considerable success. These supplies continued till the arrival of the Rev. Samuel Davies, a man of great talents and eminent piety, who, after the previous steps were taken, settled in Hanover county, and took charge of two or three congregations.

“Thus the Presbyterian doctrine and discipline were introduced into Old Virginia. This doctrine was in substance the doctrine of the established church of England, and of all the Reformed churches. Their government and discipline were in the main that which was adopted by John Calvin, one of the first reformers.”

[Thus far father Rice, from memory alone, in the last year of his life, as the patriarchs of old did, rehearsed to his children and grandchildren the wonderful works of God. The following extract from the Memoirs of Rev. Dr. Rodgers, of New-York, by Rev. Dr. Miller, gives a more particular account of this interesting subject.]

“The rise and progress of the body of Presbyterians in *Virginia*, to whom the labours of Mr. *Davies* and Mr. *Rodgers* were now directed, deserve some notice, before we proceed. They deserve this notice not only as being remarkably interesting in themselves, but also as throwing light on the treatment received by the subject of these Memoirs, in the course of the southern mission of which we are speaking.

"The first settlers in *Virginia* were generally connected with the Episcopal church. Episcopacy was early established in the Dominion, by law, and remained so until the revolution which terminated in American independence.* A very small number of Presbyterians from *Scotland*, and a still smaller number of Dissenters from *South-Britain*, were thinly scattered through the Colony; but they were so few and so destitute of religious zeal, that no ecclesiastical organization, different from that of the establishment, seems to have been thought of, (excepting on a small scale on the eastern shore, as will hereafter appear,) until between the years 1730 and 1743. During that period, a few Presbyteri-

* In 1618 a law was passed in *Virginia* which enacted; that "every person should go to church on sundays and holy-days, or lie neck and heels that night, and be a slave to the Colony the following week." For the second offence he was to be a slave for a month; and for the third, a year and a day." *Stith's Hist.* p. 148. In 1642 a law passed, which enacted, that "no minister shall be permitted to officiate in the country but such as shall produce to the governor a testimonial that he hath received his ordination from some Bishop in *England*; and shall then subscribe to be conformable to the orders and constitutions of the Church of *England*: and if any other person, pretending himself to be a minister, shall, contrary to this act, presume to teach or preach, publicly or privately, the governor and council are hereby desired and empowered to suspend and silence the person so offending; and upon his obstinate persistence, to compel him to depart the country with the first convenience." *Laws of Virginia.* Edit. 1769, p. 3.

Several of these laws were afterwards repealed, or their penalties mitigated; but they remained severe until the revolution. We are accustomed to smile at what are called the *blue-laws* of *Connecticut*; but it would be difficult to find any thing in them equal to the first act above mentioned.

an Churches were formed under circumstances too remarkable and interesting to pass unnoticed.

"About the year 1730, there resided in the great *Northern Neck*, between the *Rappahannoc* and *Pottomac* rivers, a certain *John Organ*, a pious schoolmaster, from *Scotland*. Soon after his establishment in that country, finding there was no place of public worship in his immediate neighbourhood, and that a large portion of the people wholly disregarded the ordinances of religion, and were sunk in carelessness and profligacy, his spirit was stirred within him to attempt something for the spiritual advantage of his neighbours. Accordingly, he collected, in private houses, such of them as were tolerably decent and sober, and had any sense of religion, and read to them the Scriptures and other pious writings, accompanied with prayer and singing. These exercises were much blessed, to the awakening and conversion of a number of souls. For several years nothing more was attempted; especially as the frowns of the government were soon directed towards this little flock, and the laws against dissenters rigorously enforced against them. In a short time, however, after the formation of the Synod of *Philadelphia*, the people of *Organ's* neighbourhood made an application to that body for supplies. This request was granted; and the Rev. Mr. *Anderson*, who had before resided in *New-York*, but was then settled in *Pennsylvania*, was sent by the Synod to preach among them, to organize a church, and to intercede with the government on their behalf. Mr. *Anderson* succeeded in attaining all these objects.

He preached with great acceptance and with much impression; and formed a church which has continued to the present day.

"While these things were going on in one neighbourhood, events of a similar kind, but still more extraordinary, were taking place in another.

"In *Hanover*, and the adjacent counties, the aspect of religion and morals had long been extremely low and discouraging. The established clergy were many of them notoriously profligate in their lives, and very few of them preached, or appeared to understand, the Gospel of Christ. It was under these circumstances that some pious books, or fragments of books, which fell into the hands of a few individuals, were made the means of awakening them to a concern for their eternal interest, and of commencing a work of grace, which was afterwards most powerfully and happily extended.

"*Boston's Fourfold State* was one of these books. A few leaves of this inestimable work, which had belonged to a pious Scotch woman, fell into the hands of a wealthy planter. Being pleased and surprised at what he read, and finding the title-page among the leaves, he sent a commission, with his next cargo of tobacco, to procure for him a copy of the book. He obtained it; and the more he read, the more he found himself interested in its contents; until he was brought, as there was every reason to believe, to a saving acquaintance with the truth as it is in Jesus. Another wealthy planter, Mr. *Samuel Morris*, of *Hanover*, having provisionally fallen in with an old copy of *Luther* on the

Galatians, perused it with eagerness and astonishment. He there found representations of Gospel truth, such as he had never met with before, and widely different from what he had received from the pulpit.* Deeply

* It will be considered, by many, not a little remarkable, that those who loved and admired *Boston's Fourfold State*, (a strongly Calvinistic work,) should equally relish *Luther* on the *Galatians*; and should consider themselves as finding the same precious system of truth in both. An impression seems to have been received by multitudes, that *Luther* and *Calvin* differed materially on important points, particularly on the subject of the divine *Decrees*, or the doctrine of sovereign *Election*. Nothing can be more erroneous than this impression. Excepting in the single article of Christ's presence in the Eucharist, there was the most entire harmony of opinion between these two great Reformers. Those who wish to see what *Luther* believed on the doctrines of *Predestination* and *Grace*, would do well to consult his book *De Servo Arbitrio*, in which they will find as high-toned Calvinism as ever was penned. Indeed, all the eminent Reformers, both in *Great-Britain*, and on the continent of *Europe*, were agreed on these points. The leading men among them were all *doctrinal Calvinists*. It is notorious, that, for a number of years, during the reigns of Queen *Elizabeth* and *James I.* *Calvin's Institutes* was the great standard book put by authority into the hands of the students of divinity in the *British Universities*, and considered as the foundation of their studies. This is acknowledged by *Heylin* and others in terms of the bitterest regret. Nay, by a convocation held at *Oxford*, that book was recommended to the general study of the nation. Let those who deny the *Calvinism* of the early Reformers and standards of the Church of *England*, impartially consult *Cranmer*, *Ridley*, *Latimer*, the *Lambeth Articles*, (drawn and signed by Archbishop *Whitgift*, and declared by him to be true, and corresponding with the doctrines professed in the Church of *England*;) the writings of *Hall*, *Davenant*, and *Horsely*, and they will perceive and be ashamed of their mistake. But to return; it is certain that *Luther* was not only a strong *doctrinal Calvinist*, but also a *Presbyterian*; that is to say, he early and uniformly main-

affected with the view of human nature, and of the way of salvation, which this work exhibits, he never ceased to read, to inquire, and to pray, until he found consolation in Christ, as the Lord his righteousness and strength. Nor was this all. It is one of the glorious distinctions of the genuine Gospel of the grace of God, that wherever its power is felt in the heart, and in proportion to the degree in which that power is felt, there will always be manifested a tender love to the souls of men, and an ardent zeal for spreading the knowledge of Jesus Christ. Not the warmth of mere party zeal; not the strange fire of bigotry and contention for modes and forms; but an affectionate desire that men may be saved, and that *Christ in all things may be glorified*. Such was the spirit excited in this remarkable convert. He no sooner had obtained a comfortable hope for himself, than he was filled with concern for the spiritual welfare of his neighbours. He invited them to come to his house, and to hear him read passages from the book which had been so much blessed to his own soul. They attended, particularly on the sabbath, for this purpose. At first, and indeed for a considerable time afterwards, no other exercise than that of *reading* was attempted. Extemporary prayer was a thing so unknown among them, that none durst attempt it. Their whole time, when together, was employed in reading; and Mr.

tained the *parity of ministers by divine right*, and the scriptural authority of *Presbyters to ordain*. He himself, though only a *Presbyter*, freely ordained, at an early period of his Protestant ministry, and he did the same only a few days before his death.

Morris, being an excellent reader, was enabled, to a very unusual degree, to keep up their attention. And the spirit of God visibly attended the exercise. A number of persons were seriously impressed, and some hopefully converted. In 1743, a young Scotch gentleman, having received from his friends at home a volume of *Whitefield's Sermons*, published a short time before, put them into the hands of Mr. *Morris*, who perused them himself with much profit, and soon began to read them to his assembled neighbours. The plainness and fervour of these discourses were blessed to the awakening and hopeful conversion of several persons. The curiosity of some, and the serious impressions of others, increasing, the people began to meet on week-days for this exercise, as well as on the sabbath. In a short time Mr. *Morris'* house became too small to accommodate those who attended; on which he and his neighbours determined to erect a building expressly for their accommodation at these religious meetings. This building was commonly called "*Morris' reading-house*," and was generally crowded with hearers. The knowledge of these circumstances spreading, Mr. *Morris* was invited to attend, at several distant places, for the purpose of reading the books, and especially *Whitefield's sermons*, which had been so acceptable and useful in his immediate neighbourhood. He complied with these invitations; and thus the religious awakening and anxiety became considerably extended.

"About this time Mr. *Morris* and his friends attracted the notice of government. Their absenting themselves from their parish churches, contrary, as was alleged, to

the laws of the land, was considered and treated as an offence.* They were called upon by the court to assign their reasons for this absence, and to declare to what denomination they belonged. The latter question embarrassed them not a little. Having known scarcely any other denomination of dissenters besides Quakers; and not being aware that any body of people then on earth embraced the same opinions on the subject of religion with themselves, they were at a loss what name to assume. In this embarrassment they begged of the court a little time to retire, and determine by what name they chose to be known. After a short consultation, recollecting that *Luther* was a noted reformer, and that some of his works had been of peculiar service among them, they resolved to take their denomination from him; they accordingly returned into court, and declared themselves *Lutherans*. By this answer the members of the court were embarrassed in their turn, not finding any law or precedent which directed them how to proceed against *Lutherans*; and, after a little consideration, dismissed Mr. *Morris* and his friends without pursuing their design further at that time.

"Things were in this situation, when, in the year 1743, the Rev. *William Robinson*, a member of the Presbytery of *New-Brunswick*,† who had been ordained *sine titu*.

* Mr. *Morris* and a number of his friends were repeatedly fined by the court for absenting themselves from the established worship. He himself, being considered as a kind of leader, was treated more severely than the rest. He paid near twenty fines.

† Mr. *Robinson* was the son of a wealthy Quaker in England. Being permitted to pay a visit of a few weeks to an

, with a view of his being sent as an Evangelist to reach the Gospel on the frontier settlements, in the

aunt in the city of *London*, from whom he had considerable expectations, he greatly overstaid the time which had been allowed him; and becoming deeply involved in the dissipations of the town, he incurred large debts, which he knew his father would never pay, and which his aunt refused to discharge. In this situation, fearing to return home, and unable to remain longer in *London*, he determined to quit his native country, and seek his fortune in *America*. In this determination his aunt reluctantly acquiesced, and furnished him with a small sum of money for the purpose. Soon after his arrival in *America*, he had recourse, for subsistence, to teaching a school, in *New-Jersey*, within the bounds of the Presbytery of *New-Brunswick*. He had been, for some time, engaged in this business, without any practical sense of religion, when it pleased God to bring him to a knowledge of himself, and of the way of salvation, in a remarkable manner. He was riding at a late hour, one evening, when the moon and stars shone with unusual brightness, and when every thing around him was calculated to excite reflection. While he was meditating on the beauty and grandeur of the scene which the firmament presented, and was saying to himself, "How transcendantly glorious must be the Author of all this beauty and grandeur!" the thought struck him with the suddenness and the force of lightning, "But what do I know of this God? Have I ever sought his favour or made him my friend?" This happy impression, which proved, by its permanency and its effects, to have come from the best of all sources, never left him until he took refuge in Christ as the hope and life of his soul. He soon resolved to devote himself to the work of the Gospel ministry; completed his academical education, and studied theology, while he went on with his school; and was, in due time, licensed and ordained by the Presbytery of *New-Brunswick*, as above stated. Mr. *Robinson* was remarkable for the native vigour of his mind, and still more for the fervour of his piety.—Wherever he went, it pleased God to grant him some precious fruits of his ministry. Few names in the American Church rank higher than his on the scale of usefulness. He died at *St. George's*, in *Delaware*, in the month of April. 1746.

course of his mission, entered *Virginia*, and preached with considerable success in some of the more remote counties of the Colony. While he was thus employed, some young people from the neighbourhood of Mr. *Morris*, and the children of his friends, being on a visit to that part of the country, heard him preach, and recognizing in his sermons the same doctrines which they had been accustomed to hear at the Reading-house, they communicated the intelligence to their parents in *Hanover*, who immediately dispatched two men to *Cub-Creek*, where he had been heard by their children, in search of Mr. *Robinson*. He had left the place, however, before the arrival of the messengers, and they were obliged to follow him a hundred miles on his journey.— They at length found him, and prevailed on him to appoint a time for visiting *Hanover*.

“At the appointed time Mr. *Robinson* came. He had been obliged to ride the whole of the preceding night in order to avoid disappointing the people. When he arrived at the Reading-house, they were assembled in crowds, waiting for the preacher. On his appearance a scene ensued which marked at once the conscientiousness and the simplicity of the parties on both sides. Mr. *Morris* and his friends, though they had heard a high character of Mr. *Robinson* from their children and others, thought proper to be more certain as to his testimonials and his creed, before they suffered him to address the congregation which had assembled. They, therefore, took him aside, while the people waited, and not only requested to see his testimonials, which were ample; but also proceeded to examine him as to his views

of the leading doctrines of the Gospel. To this Mr. *Robinson* submitted, not only with meekness, but with affection; and having entirely satisfied his examiners, he went into the house and began to address the people. Mr. *Morris* himself, in a letter to President *Davies*, thus describes the scene which ensued.

"On the 6th of July, 1743, Mr. *Robinson* preached his first sermon to us from Luke xiii. 3, and continued with us preaching four days successively. The congregation was large the first day, and vastly increased the three following. It is hard for the liveliest imagination to form an image of the condition of the assembly on these *glorious days of the Son of man*. Such of us as had been hungering for the word before, were lost in an agreeable surprise and astonishment, and some could not refrain from publicly declaring their transport. We were overwhelmed with the thoughts of the unexpected goodness of God in allowing us to hear the Gospel preached in a manner that surpassed our hopes. Many that came through curiosity, were pricked to the heart; and but few in the numerous assemblies on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiously inquiring *what they should do to be saved*. And there is reason to believe that there was as much good done by these four sermons, as by all the sermons preached in these parts before or since."

"These pious people, after formally taken the name to themselves in the presence of the court, steadily called themselves *Lutherans*. When Mr. *Robinson* visited

them, they inquired of him to what denomination he belonged. On his informing them that he was a *Presbyterian*, and laying before them the import and reasons of this denomination, they agreed to adopt it. They accordingly took the earliest opportunity of connecting themselves with the Presbytery of *New-Castle*, which was the nearest body of that kind to the place of their residence; and ever afterwards they called themselves *Presbyterians*.

“What took place subsequently to the short visit of Mr. *Robinson* at *Hanover*, will appear from the following continued account by Mr. *Morris*, in the same letter from which the former quotation was made. ‘Before Mr. *Robinson* left us he successfully endeavoured to correct some of our mistakes, and to bring us to carry on the worship of God more regularly at our meetings.— (After this we met to read good sermons, and began and concluded with prayer and singing of psalms, which till then we had omitted.) The blessing of God remarkably attended these more private means, and it was really astonishing to observe the solemn impressions begun, or continued in many, by hearing good discourses read. I had repeated invitations to come to many places round, some of them thirty or forty miles distant, to read. Considerable numbers attended with eager attention and awful solemnity, and several were, in a judgment of charity, turned to God, and thereupon erected meeting-houses, and chose readers among themselves, by which the work was more extensively carried on.— Soon after Mr. *Robinson* left us, the Rev. Mr. *John Blair* paid us a visit; and truly he came to us in the fulness of

the Gospel of Christ. Former impressions were ripened, and new ones made on many hearts. One night in particular a whole house-full of people was quite overcome with the power of the word, particularly of one pungent sentence, and they could hardly sit or stand, or keep their passions under any proper restraint. So general was the concern, during his stay with us, and so ignorant were we of the danger of apostacy, that we pleased ourselves with the thoughts of more being brought to Christ at that time, than now appear to have been, though there is still the greatest reason to hope that several bound themselves to the Lord in an everlasting covenant, never to be forgotten. Some time after this, the Rev. Mr. Roan was sent to us, by the Presbytery of New-Castle. He continued with us longer than any of the former, and the happy effects of his ministrations are still apparent. He was instrumental in beginning and promoting a religious concern in several places where there was little appearance of it before. This, together with his speaking pretty freely about the degeneracy of the clergy in this colony, gave a general alarm, and some measures were concerted to suppress us. To incense the indignation of the government the more, a perfidious wretch deposed he heard Mr. Roan utter blasphemous expressions in his sermon. An indictment was thereupon drawn up against Mr. Roan, (though by that time he had departed the colony,) and some who had invited him to preach at their houses were cited to appear before the general court, and two of them were fined. While my cause was upon trial, I had reason to rejoice that the throne of grace is

accessible in all places, and that helpless creatures can send up their desires unseen, in the midst of a crowd.— Six witnesses were cited to prove the indictment against Mr. Roan, but their depositions were in his favour; and the witness who accused him of blasphemy, when he heard of the arrival of Messrs. Tennent and Finley, he fled, and has not returned since; so that the indictment was dropped. But I had reason to fear being banished the colony, and all circumstances seemed to threaten the extirpation of religion among the dissenters in these parts. In these difficulties, having no person of a public character to appear in our favour, we were determined to acquaint the synod of New-York with our case. Accordingly, four of us went to the synod, May, 1745, when the Lord favoured us with success. The synod drew up an address to our governor, the honourable Sir William Gooch, and sent it with Messrs. Tennent and Finley, who were received by the governor with respect, and had liberty granted to preach amongst us. By this means the dreadful cloud was scattered for a while, and our languid hopes revived. They continued with us about a week, and though the deluge of passion in which we were at first overwhelmed, was by this time somewhat abated, yet much good was done by their ministry. The people of God were refreshed and several careless sinners were awakened. Some that had trusted before in their moral conduct, and religious duties, were convinced of the depravity of their nature, and the necessity of regeneration; though indeed there were but few unregenerate persons among us at that time, that could claim so regular a charac-

ter; the most part indulging themselves in criminal liberties, and being remiss in the duties of religion, which, alas! is too commonly the case still, in such parts of the colony as the late revival did not extend to. After they left us, we continued vacant for a considerable time, and kept up our meetings for reading and prayer, in several places, and the Lord favoured us with his presence. I was again repeatedly presented and fined in court, for absenting myself from church, and keeping up unlawful meetings, as they were called; 'but the bush flourished in the flames.' The next that were appointed to supply us, were the Rev. Messrs. *William Tennent* and *Samuel Blair*. They administered the Lord's supper among us; and we have reason ever to remember it as a most glorious day of the Son of man. The assembly was large, and the novelty of the manner of the administration did peculiarly engage their attention. It appeared as one of the days of heaven to some of us; and we could hardly help wishing we could, with *Joshua*, have delayed the revolutions of the heavens to prolong it. After Messrs. *Tennent* and *Blair* were gone, Mr. *Whitefield* came and preached four or five days, which was the happy means of giving us further encouragement, and engaging others to the Lord, especially among the church-people, who received the Gospel more readily from him than from ministers of the Presbyterian denomination. After his departure, we were destitute of a minister, and followed our usual method of reading and prayer at our meetings, till the Rev. Mr. *Davies*, our present pastor, was sent us by the Presbytery, to supply us a few weeks in the spring, 1747, when our

discouragements from the government were renewed and multiplied: for, upon a Lord's day, a proclamation was set up at our meeting-house, strictly requiring all magistrates to suppress and prohibit, as far as they lawfully could, all itinerant preachers, &c. which occasioned us to forbear reading that day, till we had time to deliberate and consult what was expedient to do; but how joyfully were we surprised, before the next sabbath, when we unexpectedly heard that Mr. *Davies* was come to preach so long among us, and especially that he had qualified himself according to law, and obtained the licensing of four meeting-houses among us, which had never been done before. Thus man's extremity is the Lord's opportunity. For this seasonable interposition of divine providence, we desire to offer our grateful praises, and we importune the friends of Zion to concur with us."

CHAPTER V.

DEVOTES HIMSELF TO THE MINISTRY— GRAMMAR AND COLLEGE COURSE—IS LICENSED.

A HEART which is really changed from sin to holiness will be anxious to be employed in promoting holiness. What shall I render to the Lord for all his mercies? will be its language. Having obtained an answer to the

question, what shall I do to be saved? the happy person will next inquire, by what means shall I best promote the salvation of others? How shall I most effectually recommend to others the exceeding riches of that grace of which I am made an unworthy partaker? While revolving in his mind these and similar inquiries, Mr. Rice's attention was turned towards the gospel ministry. He was far, however, from considering his anxiety for the welfare of souls, or his anxiety for the advancement of God's glory, a warrant for him to assume the character of a preacher; much less was he disposed to consider his experience of God's goodness in delivering him from the bondage of sin, a sufficient qualification to enable him to act as a preacher. His experience had a quite different effect. It had convinced him of his ignorance and weakness, and of the many qualifications which were necessary to enable a man to expound scripture, and deal with the souls of his fellow men. These qualifications he did not expect to receive by any extraordinary revelation, but by a diligent use of ordinary means. He believed also that the church, through the organs of those courts which the head himself hath instituted, is the only competent authority to decide what particular individual hath the necessary qualifications for the office of the holy ministry. These were his sentiments from the very first, and they were strengthened rather than weakened by the experience of upwards of fifty years. "I yet believe," says he, "that the modern notion of preaching by the inspiration of the spirit has had a tendency to lead men into many errors which have greatly corrupted the christian system."

Having devoted himself to the work of the ministry, should God in his providence give him a regular call, he determined to sacrifice every inclination and every interest which would impede him in his pursuit of the of the necessary qualifications. He particularly resolved to avoid every degree of intimacy with the other sex, knowing that entering into the marriage state would impede if not entirely prevent the accomplishment of his object.

The great body of the people in the land of his nativity were of the Episcopal or English church, and the temptation to attach himself to the service of that church was considerable. It was the Established church—under the special protection of the government—every minister having secured to him the annual salary of 18,000 weight of tobacco, with other perquisites of considerable amount. But to a spiritual mind these external advantages presented no allurements. Though there were here and there a worthy respectable clergyman of that church, the great majority of the officiating clergy were vicious characters, and some of them so grossly immoral as to render them unfit company for any gentleman. This being the general character of the officiating priests, no discipline or government of a spiritual nature was exercised. The most profane atheists, and deists, and drunkards, and debauchees of every kind, were admitted, whenever they made application, to all the privileges of Christ's children. In this state of things, though Mr. Rice's heart was attached to the doctrines, and by no means averse to the worship of the Episcopal church, he could not in conscience think

of taking any steps to procure orders in that church. With Moses, in a case by no means dissimilar, he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The very reproach of Christ was of more value in his estimation than all the honours and all the wealth of the dignified order.

He began the study of the Latin language at a Grammar school kept by Rev. John Todd, and finished his Grammar course at another school kept by Rev. James Waddle, who was some years after minister of the gospel and doctor of divinity in Albemarle county. After Mr. Davies was appointed President of New-Surrey College, he went there, and at the end of two years commenced Bachelor of Arts. He then returned to Virginia, and studied Divinity under the aforesaid Mr. Todd.

Having struggled under a variety of discouraging circumstances, he was at last licensed as a probationer for the gospel ministry by the Presbytery of Hanover, in Nov. 1762.

CHAPTER VI.

*ENTERS ON THE MINISTRY—SCENE OF HIS
FIRST LABOURS—CHARACTER OF MRS.
RICE.*

No situation on earth is without its difficulties and peculiar temptations. Difficulties and temptations of one kind are no sooner over than they are succeeded by others of a different description. While the warfare is thus continued, a wise man and a saint will grow wiser and wiser, and be daily more conformed to the image of his Master. "In my first setting out," says Mr. Rice, "I was considerably popular, and often met with the applause of my fellow creatures, which soon filled me with a considerable degree of vanity. This convinced me of the propriety of the apostle's injunction,—*not a novice, lest being lifted up with pride he fall into the condemnation of the devil*—and that it requires much more knowledge to make a man humble than to make him a self-conceited pedant." How many otherwise well qualified preachers have had their usefulness nearly destroyed by not making, at an early period of their career, the same discovery! How kind is our Lord and Master in frequently letting loose the tongues of men against his servants!

He preached about six months in North Carolina and the southern parts of Virginia, not without some evidence of success. He then visited Pennsylvania, where,

agreeably to a previous agreement, he married Miss Mary Blair, daughter of the Rev. Samuel Blair, late of New Londonderry, Pennsylvania. Thence he returned to Virginia, with a view to take the charge of a congregation in North Carolina; but by a number of unforeseen events, in the course of providence, that design was frustrated. God appoints to us the bounds of our habitation, and a very little, or a number of very little seemingly trifling and accidental things, have frequently extensive influence on our whole lives. He stopped with a congregation in Virginia, which had been formerly under the pastoral care of Mr. Davies. Here, after a few months, he was with the usual solemnities ordained to the work of the ministry, and had that congregation committed to his pastoral inspection. "At this time I was not so fully satisfied as to my possessing some of the qualifications essentially necessary for a gospel minister, and consequently undertook the pastoral office with some degree of reluctance; but I considered that I was not my own but the Lord's,—that I had in the sincerity of my heart given myself up to him to be devoted to that work—that I had seen much of his care and kindness in bringing me thus far—and that as faithful labourers were few I might be of benefit to mankind."

He laboured there for four or five years, not without success, though he thought his success was greater among the blacks than among the whites.—How much has this unhappy class of our race been neglected! His prospects of usefulness were considerable, but alas! they were soon blasted. An old dispute in the congregation, which had taken its rise in Mr Davies' time,

was stirred up afresh, which so disjointed the society, as to convince them that they were not able to afford him that pecuniary aid which was necessary for his temporal support; and having no other means of subsistence, he wrote to Presbytery to dissolve the connection between him and them, which was accordingly done.

What a world of mischief have "perverse disputes" done to the church of the living God? How necessary is it for christians both in public and private life to leave off contentions before they be meddled with. ~~How~~ highly ought christians to value a stated dispensation of gospel ordinances while it is enjoyed. Even the great Mr. Davies' congregation, whose praise is in all the churches, and whose sermons will instruct as long as the English language is known, even this man's congregation knew not the value of a gospel ministry. They sacrificed this great inestimable blessing for the gratification of some private, some sinful feeling.

No person who has not in holy providence been in a similar situation can have any adequate conception of the state of mind in which Mr. Rice left these the people of his first charge. He was leaving those with whom he had expected to be connected by the most endearing ties during life. Nay, he was leaving those with whom and with whose children he had expected to have spent an eternity. He was leaving immortal beings to whom he had not been the saviour of life unto life, but the saviour of death unto death. And he was leaving them from dire necessity, because they had actually put the gospel of God's salvation from them.

In this day of distress, as well as in many subsequent days, he found that "having found a wife he had found a good thing, and obtained favour of the Lord." Mrs. Rice was a woman of uncommon strength of mind, and being the daughter of a clergyman, she had given her hand and her heart to another clergyman, with a full view of the inconveniences and privations to which the family of a clergyman is exposed, which has little or no other source of support but what depends upon popular opinion. She most cheerfully, therefore, on this as well as on many other occasions, brought the resources of her mind into vigorous action. And the heart of her husband did safely trust in her, so that he had no need of spoil. She did him good and not evil all the days of her life. She literally sought out wool and flax, and wrought willingly with her hands. And to her economy and prudence, and cheerful and pious temper, the long and useful life of father Rice is in a great measure to be attributed.

Nor was Mrs. Rice merely an help meet for him with respect to this world. In the great concerns of eternity she was in her sphere equally active and equally successful. On silent Sabbaths, which, from Mr. Rice having several charges, were frequent, a portion of each day was spent in catechising her children and servants, and in prayer with them. Having herself enjoyed a full and systematic religious education, and being blest with a considerable genius, a taste for reading, and a mind habituated to reflection, she had acquired a knowledge of the doctrines and the duties of christianity beyond many. Hence she was enabled to discharge the

duties of a christian instructor to her family with a good degree of propriety.

She had her set hours of devotion, which were not to be disturbed by any ordinary occurrence. And a portion of every night after the family had retired to bed was allotted as a season of prayer exclusively for her children.

In her interview with her neighbours she possessed a talent which she often used for introducing with a great degree of facility serious conversation. Nor did she confine herself to her family alone, or to personal interviews. When she thought she had influence, and could do it with propriety, she wrote letters to her acquaintances on the necessity and importance of religion, and there are not wanting instances of persons who have given evidence of sound conversion, who have referred their first serious impressions to these letters:

Her labours and her prayers in her family were particularly blest. She raised eleven children. Nine of them have become the fathers and mothers of families, and all of them have given evidence that they are the sons and daughters of Abraham, to whom the promise was made that he should be heir of the world. And in one instance the blessing was bestowed after the son had left his father's roof, and had no other means of bringing pious instruction to his remembrance but a Bible which his mother had, unknown to him, packed up with his clothes. "As for me, this is my covenant with them; saith the Lord; my Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouths of thy seed,

nor out of the mouths of thy seed's seed, saith the Lord, from henceforth even forever."

CHAPTER VII.

HIS COMFORT AND SUCCESS AMONG THE PEAKS OF OTTER.

THE general commission is, "go ye into all the world, and preach the gospel to every creature"—and while a variety of circumstances may forbid this or the other servant of the cross to preach the gospel in this or the other city or district, the call may be very express from some other quarter, "come over and help us." It was so with father Rice.—He left the people of his first charge with great reluctance. He was at least two or three years before he could see very distinctly in what particular region his Master would be again pleased to employ him. He was, however, during that period of suspense, employed in his Master's work as opportunity offered; and at last he found that souls were to be saved, and the church of the living God edified, even by his labours.

Bedford county, Virginia, was then a frontier. The inhabitants were a mixed race, from nearly all parts of the world, and of nearly all religious denominations.—No messenger of salvation had as yet settled among

them, nor had the message itself been often proclaimed in that region. Thither Mr. Rice removed and settled, and took the charge of three congregations—one of which was five, another eleven, and another twenty-five miles from the place of his residence.

Here he laboured for thirteen years and a half, with some considerable appearance of success. Times of refreshing came at least occasionally from the Lord, when old professors were revived and animated with the vigour of youth, and instances of fresh awakening among the people occurred.

The Peaks of Otter, which was the congregation twenty-five miles from his residence, appeared to be more especially visited. In that place a seriousness and attention to religious exercises commenced, which lasted, with very little abatement, for ten years. The divine influences felt were not like a plentiful shower, but they were as a continual dropping in a rainy day. Here he spent a considerable portion of his time very agreeably. Perhaps, all circumstances considered, he enjoyed more comfort during this period in this place, than ever he enjoyed any where else. The evenings, in places where he lodged, were peculiarly delightful. The house at which he put up was carefully marked, and without any previous appointment for that purpose, the most of those in the neighbourhood, who were under serious impressions, would collect there. Religious conversation, interspersed with songs of praise, was as naturally introduced and continued as the ordinary chit-chat of ordinary meetings of Christians commonly so called, is introduced and continued. The subjects of con-

versation were usually such as the following. What is the difference between conviction of sin and mere terror of conscience? What is the evidence of true evangelical repentance, and how is it to be distinguished from false repentance? What is the difference between true love to God and the Redeemer, and that self-congratulation of which hypocrites may be the subjects? What is the difference between true love of the brethren and that which arises from self-love and party spirit? &c. &c. &c. These questions Mr. Rice endeavoured to explain and solve, and in doing so patiently heard whatever remarks or inquiries any persons thought fit to make. At a convenient hour, the small and attentive, and every way interesting assemblies, were dismissed by prayer and the pastoral blessing.

Their public assemblies during this period commonly consisted of Episcopalians, Presbyterians, and Baptists, who were pretty numerous, and Methodists, who then were few. All these denominations attended Mr. Rice's public ministrations with peace and friendship, with very little appearance of party spirit. Considerable reason was given to hope that God was glorified, and the souls of the people edified. There were commonly added at each communion, which was twice a year, from six to fifteen new members, some of whom had been old hardened sinners, but who had been made to bow to the sceptre of the Prince of peace. Others, and the greater number, were young people rising up or settling in the world. The doctrines of the cross, which have always been the wisdom and the power of God to the salvation of many, appear to have been the great instrument by

which men were added to the church under Mr. Rice's administration. "I do not recollect," says he, "that I ever attempted to make a proselyte, and seldom heard of any attempt of that kind being made by any denomination in these parts."

By the blessing of heaven on the faithful labours of his servant, the three congregations so increased, that the sphere of labour was too extensive for one man, even could they all have met in one place of worship. He, therefore, first gave up one of the congregations below, and then the other, and confined his attention to the Peaks of Otter.

It is to be added, that these people were faithful and punctual in fulfilling their pecuniary engagements with their pastor—that the gospel continues among them and is supported by them still—and that sometime after Mr. Rice's removal from them they were blest with a considerable revival, a number of the subjects of which attributed their first serious impressions to his preaching.

It is also to be remarked, that the period of Mr. Rice's residence among those people was during the war of the revolution, and that while many of the servants of God in the cities and on the sea coast were driven from their flocks by the unnatural invasion of the British troops, Mr. Rice was in the full, and successful, and uninterrupted discharge of the duties of the pastoral office. The mountains brought forth peace to the people, and the little hills by righteousness.

CHAPTER VIII.

HE MOVES TO KENTUCKY.

THE duty which a christian minister owes to his family is of a varied kind. With every other christian parent he is indeed to be deeply concerned for their eternal welfare, but he is also to have a due regard to their temporal comfort; and to their temporal comfort not only when they are under his roof, in a great measure incapable of providing for their daily wants—but his views and arrangements ought also to extend as far as possible to the mode in which they may provide for themselves and others when they shall have arrived at maturity, and have other families depending upon them. Now, in what particular way, and to what particular extent a provision of this kind is to be made, is often, with a conscientious servant of the cross, a question of difficult solution.

It is doubtful whether any christian parent ought to form and attempt to execute plans having for their chief object an independent fortune either for himself or for his children. All agree that such a spirit cherished in a christian minister is utterly incompatible with his character. Yet a preacher of the gospel, who has a rising family, must look a little a-head and contemplate a period when perhaps he himself may depend entirely for his support upon his own children. It is of importance, then, that as soon as possible these his children

be placed in some such situation in which, with the blessing of providence, they may discharge at once parental and filial duties.

It was under circumstances of this nature that Mr. Rice first turned his attention towards Kentucky. It was spoken of and recommended to him as a country where the best of land might be procured with little more expense and trouble than that connected with having it entered and surveyed as the law directed. He accordingly was induced at a convenient time to ride out and see the country, not principally with the view of preaching the gospel, nor even with the view of moving there soon, if ever; but merely to become acquainted with the country, and if all circumstances were encouraging, to procure settlements for some of his numerous family.

A land office for Kentucky had just been opened, and swarms of land speculators were pouring into it.— Though he was charmed with the country, neither the mode appointed by the Legislature of Virginia for taking up land, nor the character of the settlers generally, pleased him. “I saw,” says he, “that the spirit of speculation was flowing in such a torrent that it would bear down every weak obstacle that stood in its way. I looked forward to fifty or sixty years, and saw the inhabitants engaged in very expensive and demoralizing litigations about their landed property. I knew the make of my own mind, that I could not enjoy the happiness of life if engaged in disputes and law-suits. I therefore resolved to return home without securing a single foot of land.”

While in Kentucky he preached when opportunity offered. On his return he met with upwards of four thousand people moving out. Shortly after his return he received a verbal invitation to come to Kentucky and officiate as a minister. He replied, that if a written invitation were sent him, signed only by those who were permanently settled, and who wished to attach themselves to religious society, he would take it into consideration, and return an answer in due time. After a few months a call, subscribed by three hundred men, was forwarded to him; but from the face of it he had strong suspicions, that his request, respecting the situation of subscribers, had not been attended to. However, he, upon the whole, resolved to remove to this new country, which he did in Oct. 1783.

CHAPTER IX.

STATE OF RELIGION IN KENTUCKY IN 1784 —ORGANIZATION OF THE FIRST CONGREGATION THERE.

MR. RICE soon found that his suspicions concerning the character and situation of those who had put their names to his call, were not without ground. He expected that as soon as he should have obtained a temporary residence, a number of old professors would have come and made up their acquaintance with him. But he was

greatly surprised and distressed to find scarcely any such, a few who had been his old acquaintances and hearers in Virginia excepted. "After I had been here," says he, "some weeks, and had preached at several places, I found scarcely one man and but few women who supported a credible profession of religion. Some were grossly ignorant of the first principles of religion. Some were given to quarrelling and fighting, some to profane swearing, some to intemperance, and perhaps most of them totally negligent of the forms of religion in their own houses."

"I could not think," continues he, "a church formed of such materials as these could properly be called a church of Christ. With this I was considerably distressed, and made to cry, where am I! What situation am I in? Many of these produced certificates of their having been regular members in full communion and in good standing in the churches from which they had emigrated, and this they thought entitled them to what they called christian privileges here. Others would be angry and raise a quarrel with their neighbours if they did not certify, contrary to their knowledge and belief, that the bearer was a good moral character. I found indeed very few on whose information I could rely respecting the moral character of those who wished to be church members."

In these perplexities he resolved not to administer sealing ordinances, but preach among the people one Year, that he might get better acquainted with them and they with him. This exposed him to much censure from the loose nominal professors and tended greatly

to thin his flock; though it was considered by the few solid church members as the best expedient which the circumstances of the case would admit.

At the commencement of the second year all was to begin anew. With a good deal of difficulty, however, a congregation was organized in what is now called Mercer county, with as much formality as their distance from other regular churches, and other disadvantages, would admit.

They had three places of worship, which were known by the names of Danville, Cane-Run, and the Forks of Dick River; and though circumstances were far from being promising, Mr. Rice considered himself as called by the head of the church to preach the gospel and dispense other ordinances within these bounds, and leave the result to the decision of the great day.

CHAPTER X.

CHARACTER OF SOME OF THE FIRST PREACHERS IN KENTUCKY.

OF his first fellow labourers in Kentucky Mr. Rice says, "They were men of some information, and held sound principles, but did not appear to ~~possess~~ much of the spirit of the gospel. Upon this my spirits sunk pretty low, verging on a deep melancholy." A melancholy prospect indeed to a pious mind. Like priest, like peo-

ple—genuine piety scarcely discernible in either—the spirit of the world animating all.

Not finding much of the power of religion among his own denomination, he began to look to other denominations to see if things were any better there. "The Baptists," says he, "were at this time pretty numerous, and were engaged in some disputes among themselves about some abstruse points, which I suspected neither party well understood. About the same time two Methodist preachers came to the country, who, though they were rather passionate in their addresses, they seemed to be men of tender catholic spirits, and advocates for good morals. For some time their coming encouraged and revived me, in some degree, but as soon as they had gained a little footing in the country they began to preach what they called their principles, that is, those doctrines which distinguish them from other societies. This, so far as I could learn, produced its genuine effects—a party spirit and alienation of affections among the people. This sunk me into my former melancholy. To me it appeared that all our religious societies, Presbyterians, Baptists, Methodists, &c. &c. were in a fair way to destroy both the spirit and the practice of religion, and sink it into contempt. And as we are naturally inclined to look to means and instruments rather than to him from whom alone help must come, I was often ready to cry out passionately, O for the Tennents, the Blairs, and the Dayieses, to come and preach to us in Kentucky!"

About this time an old disciple, Mr. Gano, of the Baptist church, came from the state of New-York. Mr.

Rice had been formerly acquainted with his character, and was rejoiced at his arrival. He at length preached within about four miles of his house. "I heard him," says he, "with great avidity and satisfaction. He appeared to preach the gospel in its native simplicity, with honest intention to promote the glory of God and the good of men. He preached in the neighbourhood a second and a third time, and still in the same spirit. To me he appeared as one of the ancient Puritans* risen from the dead."

REFLECTIONS.

Even good men are sometimes mistaken as to the piety of those with whom they have intercourse. Considerable allowances are to be made for natural dispositions, for early habits, and for a change of the state of society. The apostles, Paul, Peter, and John, were equally pious and equally devoted to the service of their Master; yet they were of very different natural dispositions, and this diversity gave a character to all their ministrations.

The state of society in Kentucky was in 1784—5 remarkably different from the state of society to which

* The term *Puritan* was first used as a term of reproach, It has however ceased to carry with it any thing but respect and affection with all who have the least affection for evangelical truth. The Puritans were a set of pious men, and were as faithful propagators of the gospel as ever adorned the British nation. They were the first settlers of New-England.

Mr. Rice had been accustomed for ten or fifteen years among the Peaks of Otter. In Kentucky both preachers and people, even those of them who were pious, assumed a new character, from the fact of their having been thrown into a new situation. And some time was necessary for those who were of similar habits and similar tempers to form a profitable acquaintance.

But with all these and similar allowances it must be remembered that the want of regular ordinances, particularly the want of regular Sabbath sanctification, the being removed from under the eye of those under whose inspection we formed our religious character, and the being not actually under the influence of the government and discipline of the church; these facts, wherever they exist, have a most unhappy influence upon both preacher and people—upon those who have made a profession of religion, and upon those who have never made any profession—and these were likely the causes which produced the effects of which Mr. Rice complained.

CHAPTER XI.

SECRET EXERCISES.

DURING the above, or immediately after the above transactions, Mr. Rice experienced a set of soul exercises, which he supposed were in a great measure peculi-

ar to himself. When he preached abroad or prayed in his family, his heart was more affected than usual. The truths of the gospel appeared to him to be valuable, important, and excellent, but as soon as he stepped from the pulpit or rose from his knees, his mind was overcome with its usual gloom, and filled with sceptical doubts. His prayers, though they seemed ardent, were on reflection considered by him to be only the lamentations of despondency.

These exercises continued alternately for a considerable time, and affected his natural temper, which, though naturally not very irritable, became peevish and fretful. On a certain day he had preached some distance from home, but returning in the evening, found something amiss in his domestic concerns, and immediately felt his passion rising. This he was enabled to suppress by following a rule which he had long adopted, viz.—“To say nothing when angry.” He considered anger as a species of madness, and a madman was, in his opinion, unfit either to speak or act. “I therefore,” says he, “withdrew to a solitary place, where, walking backwards and forwards, I did not disbelieve, but doubted the reality of my religion, and the religion of my fellow professors, the immortality of the soul, and a future state, nay, the truths of the scriptures and the very being of a God. I saw that such a creature as I was fit for nothing. It grieved me to think that I was the husband of a valuable woman—the father of a rising family of promising children—and the minister of three congregations. I felt a disposition to exclude my-

self from human society, and hide in some cave among the mountains."

But the Lord, who will not suffer any of his people to be tempted above what they are able to bear, did not allow him to be long thus oppressed. The first thing which struck his attention was a religious book, which he took up to divert his mind for the moment. One of the first sentences which presented itself was, "all we with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." This in some measure dissipated the darkness of his mind, and he felt revived. But reading on he came to these words—"God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the glory of God in the face of Jesus Christ." This filled his mind with sweet serenity, and banished every cloud and sceptical doubt. He at length laid down the book, and again retired to take another solitary walk. "But O," says he, "how different were my views and exercises from what I had experienced only a few minutes before. Some of the first views of the truths revealed in these texts were as the dawning of the day, and as I continued to view these glorious objects they grew brighter till full day overspread my horizon. Divine truth itself, had now more influence in convincing me of the truth of revelation than all the learned arguments taken from miracles, &c. &c. which I had ever read, ever produced. Though arguments of that kind have their use in their proper place, I trust these views had also a transforming influence on my mind so

as to dispose me to devote myself to God more heartily, and more sweetly, and more entirely than I had ever done before, and I never felt a greater anxiety to spend and be spent for Christ in the work of the gospel ministry." See Ps. lxxiii.

From this time, for about three years, he enjoyed more of the comforts of religion than he had ever enjoyed before in the same length of time, and enjoyed almost constantly an unshaken confidence of obtaining eternal salvation through the free grace and mercy of God. There was, within sight of his own house, a little eminence, in a pleasant grove, through which was an agreeable walk; there he used to retire, especially on evenings, for the purpose of meditation, prayer and praise; "and there," says he, "I hope I enjoyed communion with God, even fellowship with the Father and his Son Jesus Christ."

Before this gracious visitation he was frequently conscious of much being wrong within. He was sensible that he had in a great measure backslidden in heart. This did not induce him to despair of ever being restored, but he concluded that if ever he was brought again to enjoy the light of God's countenance it would probably be after sore convictions. Great, consequently, was his astonishment, when he found himself so suddenly and so easily restored to the enjoyment of the light of God's countenance. God's ways are not our ways, nor are his thoughts our thoughts. See Is. lvii. 16—18.

CHAPTER XII.

*A LITTLE REVIVING IN THE MIDST OF
BONDAGE.*

DURING the secret exercises recorded in Chapter XI. **Mr. Rice** began to attend, according to his own account, more closely than ever he had done before, to the proper spirit, temper, and conduct of a minister of the gospel of Christ, as laid down in the New Testament. The result was the discovery of great deficiencies in himself, and so far as he could be a proper judge of others, great deficiencies also in his brethren in the ministry. Hence, in the year 17—, he was led to write a kind of circular letter to his brethren in Kentucky, in which the character of the apostle Paul was held up as an example for the imitation of all invested with the office of the gospel ministry. This was not without its happy effects. The great and fundamental truths of the gospel were soon more clearly held forth, and more tenderly impressed on the minds of the people. On this commenced a small revival of religion in Mr. Rice's congregation, and in several other places adjoining. A number of professors appeared to be strengthened and comforted,—a number of hypocrites undeceived,—and a number of sinners were made to cry out, What shall we do to be saved? The awakening and seriousness continued for several months, adding a small number to the church on every

sacramental occasion, and inducing a few to give themselves up to God in the work of the ministry.

How anxious ought those, who minister in holy things, to be to have their hearts right with God. What comes warm from the heart will most generally reach the hearts of others. What inducement have the christian people to pray for their ministers! As it fares with the pastor, so it is likely to fare with the people.

CHAPTER XIII.

RESIGNS HIS PASTORAL CHARGE AND RETIRES TO THE COUNTY OF GREEN.

HAVING laboured for fifteen years in a widely extended congregation, Mr. Rice's constitution was considerably weakened. He particularly felt a disorder in his head, which he supposed in a great measure unfitted him for the exercise of discipline. When any thing closely engaged his attention, or raised any thing like anxiety, he supposed that he became measurably incapable of forming a judgment about it. Hence he concluded that it was proper to resign his pastoral charge, and take no more share in the government of the church. Whether it was really a fact that he was by any bodily infirmity rendered in some degree incapable of sitting in judgment, is of no importance now to determine. AN

must, however, allow, that it was a very amiable and a very singular trait in his character, that he should, of his own accord, propose to withdraw from the exercise of government and discipline, and give his incapacity as his reason. That the congregations might be more free and more united in procuring another minister, he resolved also to move out of their bounds.

His situation while connected with this congregation, was a mixture of comfort and sorrow. It was comfortable to behold one of the most delightful countries under heaven rapidly filling up with inhabitants. Though the general character of these inhabitants was not of the most religious or moral cast, yet, supported by the promises made to Messiah, the mind looked forward to a period when Kentucky, the wilderness, one of the ends of the earth, was to be wholly under his controul. And to be used by him to scatter the first seed of his truths in this wilderness, and to draw the first sketches of this his extensive and glorious empire, was to enjoy no mean honour. The head of the church had also sent him from time to time fellow labourers, with whom he enjoyed many comfortable days. He saw the slender vine extending over the land and becoming a tree, not so much needing as affording protection to those who put themselves and their families under its shadow.

To balance these and other comforts, he had his share of sorrow. He had to lament the want of personal and family religion, to a considerable degree, even among those who were in good standing in the church. A vast portion of the youth grew up quite careless, and some of them became avowed infidels. A number of useless,

and some of them very sinful disputes, rent the new congregations, and eat up almost every thing like genuine piety. The Sabbath was not respected, even by the generality of the members of the church, as God's commandment, God's promises, and the practice of all who are under the influence of living religion, demand. Church discipline was executed in many cases with a great deal of difficulty, in many cases altogether omitted, and in others, the offenders set the authority of the church at defiance, and were received as good men, nay, in some cases, as sufferers for the truth, by other denominations. Impressions made on men by the preaching of the word and other ordinances, in many cases, were not lasting. Numbers who had been received into the church as converts soon lost their first love, and in some cases soon assumed their former character of carelessness and profanity. In fine, the spirit of avarice, cherished and strengthened by the opportunity for speculation, and amassing a fortune in land, was extremely inimical to the spirit of the gospel. A sense of moral obligation, unless it was sanctioned by some legal form, which could not be evaded, was almost destroyed. When a congregation had helped a minister and his family to a few acres of land, or in other words had directed him to devote himself wholly to the world, as they were doing, they practically, and many of them avowedly, considered themselves as under no more obligation to contribute to his support. Ministers considered it also as a point of delicacy to preach the doctrine of the apostle,—“that God had ordained that those who preach the gospel should live of the gospel”—and some,

from mistaken notions, if not from worse motives, openly preached the opposite doctrine—"that ministers ought to labour with their hands, and support their families by following secular employments, as other people do." Taking all these discouraging circumstances into consideration, Mr. Rice had frequent occasion to adopt the language of the apostle. See Cor. xii. 20, 21.

CHAPTER XIV.

LAST YEARS OF HIS LIFE.

BETTER wear out than rust out, appears to have been Mr. Rice's motto. In 1798 he ceased to be the pastor of a congregation, and ceased in a great measure to take any share in directing the judicatories of the church—yet neither his labours nor his usefulness were at an end. He moved to the county of Green, a new and frontier county, and resolved to spend his last days in visiting the vacancies, and assisting his brethren as opportunities offered. The state of religion in general, in this new county, first attracted his notice. "I found," says he, "that there were but few of reputable characters as Christians. There were a few Presbyterians, a few Baptists, and a few Methodists, and but few upon the whole. These all united would make but a feeble band to carry on a war against the devil, the world and the

death. Yet if a union, a good understanding, could be accomplished, something might be done—whereas, should we divide, we should weaken each other's hands and injure the good cause in which we professed to be engaged." All the brethren of the different denominations appeared to coincide with father Rice in these sentiments, but they were all too ignorant of human nature, or too much tinctured with party spirit, and likely also possessed too little piety, to act as these sentiments demanded.

In the summers and falls of 1805 and 6, under the appointment of the General Assembly, father Rice made a tour through the churches of Kentucky and lower parts of Ohio, comforting the saints, and trying to gather in some of the lost sheep of the house of Israel. Two small pamphlets, entitled a first and second epistle to those who are called, or who have been called Presbyterians, will be monuments to generations of his affection and faithfulness on these occasions.

The year 1812 or 1813 may be said to have closed the public administrations of father Rice. He was at home from that time till the day of his death, by the mere decay of nature, confined to his own house. He had been often applied to by his brethren in the ministry, and others, for a short account of his life. In the winter of 1814 and spring of 1815, when he was incapable of writing with his own hand, and could only walk when assisted, he considered it his duty to comply with their request. A neighbouring brother attended as often as he could conveniently, and acted as his amanuensis. From the account thus received all the facts

respecting his private exercises and private conduct in the preceding narrative are selected; and whenever he is introduced as speaking, the very words are retained which he then uttered.

The narrative closes with these words:—"During these two years I have spent a good deal of time in reflection. When I look back as far as my joining myself to the church in full communion, I do not accuse myself of much outward vicious conduct. I do not recollect ever wronging a man out of a shilling, either by cheating him in a bargain, or by withholding from him his due when in my power to pay. When I had money which I owed, I always viewed it not as my own property, but as my creditors. I never indulged myself in lying—never was a profane swearer—was never drunk but once, and that was occasioned by my following an injudicious advice to assist the operation of medicine. I never gambled with any man. I never invented and spread false reports of others, though I have too often ignorantly propagated them when told by others. I do not remember that I ever envied a minister of the gospel for his talents and usefulness, or wished to bring him down on a level with myself. But on reflection conclude, that a man may experience as much and perhaps much more than I have done, and yet be a great sinner. Hence I feel a great reluctance that any thing that might appear amiable, in me, or in my character, should be set off partially, lest some ministers or private christians should think if they are just as good as I have been, they may rest satisfied. See Phil. iii. 4—14, and Titus iii. 3—7.

"In this season of serious reflection, I recollect much sinful deficiency, much highly aggravated guilt in my intercourse with God and in my dealings with my fellow men. I lament my want of deep humility, reverence, and holy love, in my most fervent acts of devotion. My addresses to my fellow creatures have also lacked that tenderness, that compassion, that love to their souls, which are proper. I lament also my backwardness to introduce spiritual conversation among my fellow men, or to turn common conversation into a spiritual channel. I have too often neglected addressing families where I have lodged, or which I have visited, on the solemn things which make for their everlasting peace, and on those relative duties of life on which the honour of God and the prosperity of religion greatly depend. I have too often neglected to instruct the children and youth, and to urge upon them the necessity of early piety; which neglect in ministers and heads of families is very pernicious to both religious and civil society. I have too much participated in the criminal and great neglect of the souls of slaves. Though we live at the expense of these unfortunate creatures, yet we withhold from them a great part of the means of instruction and grace.—Many indeed deprive them of all, so far as they can. This, added to that of depriving them of their unalienable rights of liberty, is the crying sin of our country; and for this I believe our country is now bleeding at a thousand veins.

"I have too often neglected to visit the fatherless and the widow in their affliction, and to relieve and comfort my fellow creatures under the various calamities of life.

Much of practical christianity consists in exercises of this kind. See James i. 27.

"I will here mention, as a warning to youth, a matter which has often distressed me, in advanced life. My father, in his last sickness, had a bottle of mouth water, which some days before his death got broken by accident. He requested me to provide more,—but, either through forgetfulness or want of time, it was neglected. This may appear a small thing to others, as it did to me at the time—yet it has been to me since a matter of the most painful reflection. It was a want of filial duty, a sin base in its nature and highly offensive to God, and which is often punished in this life. I lament the great degree of self-seeking and self-sufficiency which have often prevailed in my performance of religious duties. This is making self the object of our worship, and is as contemptible and as criminal a species of idolatry as any practised by the ancient Syrians, or Grecians, or Romans, or is now practised by any Pagan nation on the earth. I lament my frequently making my feelings, instead of the word of God, my rule of duty, to the neglect in a good degree of the duties of my station. I lament also my being too much under the influence of partyism and bigotry, though long since convinced in my judgment of its impropriety.

"These things often oppress my mind, and thicken the gloom of the valley of the shadow of death. They often make me think of the propriety of going mourning to the grave, and excite a kind of desire to do so. They do not, however, sink me into despair. I hope to land in the regions of glory, through the free grace and mercy

of God in Christ Jesus our Lord. Yet I often think I
shall be ashamed to shew my head there. I shall be
particularly ashamed that it should be known there
that ever I was a minister of the gospel of Christ
 Amongst all the mansions of our Father's house, I can
 not imagine one suitable to the reception of so unwor-
 thy a guest. But *worthy* is the Lamb that was slain, to
 receive power, and riches, and wisdom, and strength.
 and honour, and glory, and blessing.

Come, let us join our cheerful songs
 With angels round the throne:
 Ten thousand thousand are their tongues,
 But all their joys are one.

"Worthy the Lamb that died," they cry.
 To be exalted thus;
 "Worthy the Lamb," our lips reply,
 For he was slain for us.

Jesus is worthy to receive
 Honour and pow'r divine:
 And blessings more than we can give,
Be, Lord, forever thine.

Let all that dwell above the sky,
 And air, and earth, and seas,
 Conspire to lift thy glories high,
 And speak thine endless praise.

The whole creation join in one,
 To bless the sacred name
 Of him that sits upon the throne,
 And to adore the Lamb.

Watt's Hymns, Book I. 62.

"In this time of mournful reflection I often feel myself disposed to set myself up as a leaçon to warn my fellow professors and brethren in the ministerial office, particularly of the rocks against which I have dashed, and of the quicksands in which I have suuk. I am often thinking what it is which has brought us into such a wretched state, and conclude, on the whole, that we have lost the true spirit of christianity, and mingled it with the spirit of the world. We have taken up religion by scraps and fragments. Some making it consist in one thing, and some in another, when it is a uniform connected system. We have done with religion what the heathens did with the object of worship. We have formed and moulded it so as to suit our own depraved natures. Some of us have made it to consist chiefly in an orthodox creed—some in a regular external behaviour—some in a certain set of religious experiences—some in a flaming zeal for certain sentiments or particular practices—some in a very punctual observance of the external forms of worship—some in an unbounded charity, which entertains hopes of all, let their sentiments and conduct be what they may. Thus our ideas of religion being broken into fragments, they never lead us into uniformity and consistency of conduct—and scarcely one is to be found who even professes to observe all God's commandments.

"I often feel an earnest desire to address my fellow creatures on these subjects. But I find my day is past, that I have neither strength of body nor strength of mind to perform it. Hence I can only lament over myself and others, and, as standing on the verge of the

grave, earnestly entreat that we should consider whether it is probable that we shall live useful lives, enjoy the comforts of religion in our day, or die a comfortable death, unless the fallow ground of our hearts be broken up, and we cease to sow among thorns.

"I know nothing short of the Almighty power of divine grace which can produce this change. Yet God ordinarily works by the use of means; and these means he hath put into our power. We should then guard against every thing in our hearts and lives that opposes the work of God's grace, and be diligent in the use of all appointed means, with resolution to persevere therein to the end. Especially we should be careful to search the sacred scriptures, and form our notions of religion from them, and not from any man or set of men, or sect of christians whatever. We often attend more to human authors, and to our fellow creatures, though they be ignorant, than to the oracles of God. This is a great and God-dishonouring error. Thus it is that the divine life languishes in our souls, we live unprofitable lives, and prove a real injury to the cause of Christ, and a stumbling block to the unbelieving and profane. I have often thought that the professors and members of the present day, instead of being burning and shining lights to animate and enlighten all around them, are like rocks of ice that chill the air and freeze every thing which comes in contact with them.

"While we consider these things, let us humble ourselves before God our Maker. But let us not despair, either of our own particular religious prosperity, or of the prosperity of the cause of religion in general:—

There is balm in Gilead, and a physician there. There is a fountain opened in our world for the house of David and the inhabitants of Jerusalem for sin and for uncleanness. There are many great and precious and absolute promises made in God's word, to which the most needy may look, whether in a converted or in an unconverted state. Who is there among you that feareth the Lord, and obeyeth the voice of his servant, and walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer. Ho every one that thirsteth, come ye to the waters, and he that hath no money, come buy wine and milk without money and without price. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have refined thee but not with silver, I have chosen thee in the furnace of affliction. Then will I sprinkle clean waters upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and I will cause you to walk in my statutes, and ye shall keep my judgments and do them. Be not afraid, it is I. Reach hither thy finger and put it into the print of the nails, and thrust thy hand into my side, and be not faithless but believing. I am he that liveth and was

dead, and behold I am alive forever more, amen, and have the keys of hell and of death. Come all ye who labour and are heavy laden, and I will give you rest. Look unto me all ye ends of the earth, and be ye saved, for I am God, and besides me there is none else. Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities. The bruised reed he will not break, and the smoking flax he will not quench, till he bring forth judgment unto victory, and the isles shall wait for his law. Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool. Thy dead men shall live together, with my dead body shall they arise. Awake and sing, ye that dwell in dust, for my dew is as the dew of herbs, and the earth shall cast out the dead."

Here father Rice concluded, saying, "When I began this little history, I designed a lengthy address on some particular subjects, but find I must conclude for want of ability to proceed." "The watchman," says his amanuensis, "hath once more told us what of the night. It was indeed a last effort. Like Jacob of old, his weak state required to be strengthened when he sate upon his bed, and gave his last blessing to his children. He had been a father to the scattered churches in this country, and he still had the feelings of a parent, though his tongue was deprived of its eloquence, his voice had lost its harmony, and the powers of articulation sometimes failed. While dictating these Memoirs, he had often to take rest before he could proceed, yet his mind was

firm. He was an old man among a thousand. Amidst all the infirmities of nature, he was Mr. Rice still. His memory with respect to recent occurrences had failed greatly, but his understanding was the same that ever it had been. He was still cheerful, still instructive. He talked about the grave with serious composure, and with as little alarm as a man talks of his bed when undressing. His mortal clothing was worn out, and he was about to lay it off without a murmur. I could not help wishing him another suit, that he might go on preaching again, but it was an unjust wish. He had endured the storms of half a century. Why should not the relief come at last? We knew not his value while he was with us in full vigour. May we profit by his character, and example, and writings, which are now all that we have left of him!"

CHAPTER XV.

SKETCH OF THE PART WHICH HE TOOK IN NATIONAL AND STATE AFFAIRS.

Mr. Rice was naturally of a modest and retiring disposition, yet when duty evidently called, he could come forth, from the humble walk of a country parson, and take a part in the public concerns of the nation. At the commencement of the Revolutionary struggle he

took a decided stand, and let slip no opportunity of warning the people among whom he laboured, of the danger to which their civil rights were exposed. He indeed, like many others, at first supposed that the grievances of which the colonies complained might have been redressed, and complete security given for the enjoyment of all these privileges, without a dismemberment of the British Empire. But when the attainment of the object in this way was found to be utterly hopeless, he was prepared to make every sacrifice, and to exhort his countrymen to make every sacrifice, rather than submit to arbitrary power, in any form or in any degree. He knew the force and the spirit of the apostolic injunction—"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." See 1 Pet. ii. 13 & 14. But he knew also that he who had made of one blood all the nations of the earth, never authorised any one class of men, or any one nation, to exercise authority over another class, or over another nation, any farther than it was consistent with the general good. He knew also, that in the case of British subjects there was a solemn compact between the rulers and the ruled, and thus obedience was only a duty when protection and justice were afforded.

As an illustration of these remarks, the following extracts are given from a discourse which appears to have been delivered at a county meeting, at an early period

of the revolution. Having given a brief statement of the grievances complained of, he proceeds thus:

"These high proceedings could not fail of giving a general alarm. Every sensible man saw, that the same power that seized private property in one colony might do it in another: that the same power that altered one charter might alter or take away another: that the same power that took from the subject the right of trial by jury in one colony, might take it from the subject in every colony: that the same power that established property and tyranny in one place might establish it in another. Which weighty and important considerations excited every colony from New-Hampshire to Georgia to oppose these unrighteous proceedings. They evidently saw that it was a common cause, in which every American was deeply interested, and were sensible of the necessity of being united to a man. The mode of opposition they adopted was the best, the most pacific, their circumstances would admit of. It was calculated to bring about an accommodation without the effusion of human blood.

"Should our king attempt to extend the royal prerogative beyond its proper limits, and thereby deprive us of our liberties, we should not even in that case be bound by the oaths we have taken to submit. The compact between the king and the people would then be broken; he would cease to be our king; resistance would not only be lawful, but an indispensable duty; it would be resisting a tyrant, not a king. And he who maintains the opposite doctrine, except through ignorance, is a traitor

at heart; he is a Jacobite in principle, unfriendly to the English constitution, an enemy to his king and his country. Should the Pretender again attempt the throne of Britain, this doctrine would be universally received by every loyal subject: the doctrine is as sound now as it would be in that case: it is upon this principle of the lawfulness of resistance that king George III. sits upon the British throne.

"But this is not the case. His Majesty, as I know of, has made no attempt to extend the prerogative, but has rather suffered a diminution of it. The dispute is not between us and the king, but between us and the parliament. The king has the same authority here he has in Great Britain: the Americans never denied it, they always submitted to it; and have, particularly in the late war with France, and are still willing to hazard fortunes in its support.

"The question is this: Has the parliament of Great Britain authority to make laws to bind the Americans in all cases whatsoever? or in other words, have they a right to take our money out of our pockets without our consent, and apply it to what purposes they please? They assert they have; we maintain they have not."

And again,

"All the rights of free born British subjects have been made over to us, ratified and confirmed by royal charter, and can never be taken from us but by a flagrant breach of faith. And what we are now contending for is an undoubted, an indisputable right of a Brit-

ish subject. We have then as good a patent for this as we have for our lands; and if this can be taken from us, by the same authority and with equal justice may our lands and all we possess be taken. This assumed right of taxation is contrary to every idea of civil liberty, and to the spirit of the English constitution of government, according to which no man can be bound by any law but those of his own making; he cannot be obliged to pay any tax but by his own consent. It is a blow at the root of the English constitution, it saps the foundation of English government.

"The house of Stewart attempted to destroy these constitutional rights of the people; for which one lost his head and another his crown. The Revolution succeeded, and the present royal family were placed on the throne on the principles of liberty; in the principles of liberty their title is founded: destroy these, and you destroy the claim of the house of Hanover to the crown."

The closing paragraph is in these words:

"I do not, gentlemen, exhort you to rebellion: rebellion is opposition to lawful authority and our rightful sovereign. The king and not the parliament is our sovereign; the power we resist is not lawful but usurped; it is an attempt of part of his Majesty's subjects to tyrannize over the rest, in violation of the most sacred rights

"I acknowledge the power of Great Britain: she has fleets and armies at her command, she has skilful generals; but she has not justice on her side. Her forces

cannot act against us without an expensive voyage of near three thousand miles: when here, they are in a strange land. We are at home, in our own land, a woodland country, with which we are well acquainted, and of which we know how to make an advantage. We have provisions in our own houses, and we have justice on our side. We contend for our estates, for our liberties, for our lives, for our posterity, for the rights of our king and our country; they to gratify the ambition and avarice of a few. They are destroying their country; we are endeavouring to save it from ruin. This some in Great Britain already see; and I hope a vigorous and manly opposition on our part will soon open the eyes of others, rouse up the ancient generous spirit of Britain, bring just vengeance on the authors of these wicked counsels, and restore the chartered rights of America: should not this be the case, I fear the glory and prosperity of Britain is at an end, which may God of his great goodness forbid."

These were Mr. Rice's political principles from the beginning, and to the close of his life he acted upon them. Hence, when the Declaration of Independence was made, it met with his hearty approbation and support, and though he never was, so far as it is known, in the field of battle, yet the services which he rendered in his sphere of action were by no means without their influence on the final result.

He was, in 1792, a member of the convention which formed the first constitution for the state of Kentucky, and from the same principles which made him a decided

friend to the political independence of his country, he exerted himself on that occasion, both before the meeting of the convention and in his place as a member, that an article in the constitution should have provided for the gradual abolition of slavery. He was born and raised in a slave state. He lived, and laboured, and died, in a slave state. Yet he never was reconciled to slavery. He uniformly considered it as a great moral and political evil, and he was also decidedly of opinion that a remedy for this evil might have been obtained at the formation of the different state constitutions.

Mr. Rice was very active, and succeeded against considerable opposition in obtaining the establishment of Hampden and Sidney college, Virginia, and was the means of bringing the two first distinguished Presidents, Rev. Samuel S. Smith, and his brother John Blair Smith, who succeeded on his removal to the college of New-Jersey.

The late Hon. Caleb Wallace was the year before Mr. Rice's removal to Kentucky, but after his determination to remove, the representative from Lincoln county in the legislature of Virginia. On his application he obtained the grant of certain escheated lands within the district of Kentucky for the purpose of establishing a public school, and a charter for the establishment of a college to be called "The Transylvania Seminary." Mr. Rice was one of the first appointed Trustees, and upon the organization of the Board, was appointed chairman. The first meeting of the Board was at Lincoln, Nov. 10, 1783. Mr. Rice continued chairman till July 1787, when he begged leave to resign, and Harry Innis, who

was afterwards judge of the federal court for the district of Kentucky, was appointed in his place.

The first Grammar School in Kentucky was opened and taught at the house of Mr. Rice, in Lincoln county. The order for the opening of it was passed by the Board, Nov. 4th, 1784. It was opened the February following; and this was the beginning of Transylvania University. The school continued there, and the Board continued to meet there, or in the neighbourhood, till Oct. 13th, 1788, when they met for the first time in Lexington.

The Kentucky Academy was incorporated by the legislature of Kentucky in 1794. The Board of Trustees had their first meeting for business in Lexington, March 11th, 1795. The Board having, at several subsequent meetings, received proposals from Paris, Harrodsburgh, and Pisgah in Woodford county, for the location of the academy at these places, and having also by subscriptions and donations obtained a fund of upwards of one thousand pounds, finally determined to locate the institution at Pisgah, and entered into engagements for the erection of the necessary buildings.

Mr. Rice continued an active member of this Board from March 11th, 1795. until Oct. 11th, 1796, when he resigned; the infirmities of age, and the distance of his residence, rendering it inconvenient for him to attend. Among other services which he rendered during the period of his membership, he, in company with another member of the Board, visited several parts of Virginia, Baltimore, Philadelphia, &c. &c. for the purpose of soliciting donations to the institution. While on this tour,

his friends connected with New-Jersey college proposed obtaining for him the degree of D. D. This he rejected with a considerable degree of determination, and said that there was professional standing implied in that honorary degree to which he had not attained, and that consequently he would be ashamed to wear the title.

The last meeting of the Trustees of the Kentucky Academy was in Oct. 1798, when they passed a resolution to unite with the Transylvania Seminary. The two Boards were accordingly, at the subsequent meeting of the Assembly, united, and styled, "The Trustees of Transylvania University." The history of the transactions of these two institutions, which were at that period legally united, would make a volume of itself, and the subject is worthy the attention of all who wish well to the honour and prosperity of the state.

CHAPTER XVI.

NOTICES OF SOME OF HIS DEATH-BED EXERCISES.—By his son, JAMES HARVEY RICE.

"I have fought a good fight, I have finished my course."
—*Paul.*

DURING the last three years of father Rice's life, he was able to preach but very little. He had no complaints but the weakness arising from a regular decay of na-

ture, until about the beginning of the year 1815; when he had a slight apoplectic stroke, which confined him chiefly to his room the remainder of his days. On the day of his arrival to the age of fourscore, he preached, at his own house, his last sermon, on Psalms xc. 12: *So teach us to number our days, that we may apply our hearts unto wisdom.* The natural division of his subject, embracing so correctly the matter contained in the text—the judicious collection of proofs—the copious illustration of each proposition—and the practical improvement of the subject, appeared to be the work of a younger* and more active mind; and all joined, to convince that his outward man only had failed.

After this he spoke occasionally, but made no more appointments of his own, except one on hearing of the death of his son, Dr. David Rice, of Virginia. On that occasion he gave a solemn address to his neighbours and family, at his own house, on the subject of death, and the necessity of a preparation for it.

About the first of the February preceding his death, a difficulty of breathing, occasioned by a callous state of the *Diaphragm*, aided by *Hydro-Thorax*, gradually accumulating, made him sensible that his end was at hand, and also rendered that end extremely painful. Early in May he was attacked with something like *Influenza*, accompanied with considerable fever and acute pain; which, added to the difficulty of breathing, confined him to his chair for nearly a week, without sleep; except

* He preached from the same passage, Jan. 1st. 1765, and regretted, after preaching his last sermon, that he had not recollected his having notes on the same passage.

what, as soon as commenced, was interrupted by a distressing *Incubus*.

After this period he could occasionally take some sleep, but seldom more than an hour at a time; but the difficulty of breathing continued to increase till a constant act of volition was required to enable the organs of respiration to perform their functions at all. Bowed down with age, a general *Hydropic Diathesis*, and extreme debility, this distressing symptom, though not so painful, became more and more frequent, until a day or two, he lay calm and speechless to his last.

During this period, from the first of February to his last moments, he had death in daily expectation, and viewed it with composure, and with patience waited till his change should come. The divine manifestations to him were not of the most lively kind, such as he had at times enjoyed through life, but a calm, uninterrupted view of the complete plan of redemption proposed in the gospel, and his interest in the atoning blood and righteousness of Christ, *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* 1 Cor. i. 30. Having through life defended the superiority of the word of God to feelings, frames, and exercises of an ordinary or extraordinary kind; so in death he derived his chief consolation from the same rich fountain. The precious promises he would often repeat with feeling emphasis, saying, that precious book abounds in them if we only had faith to appropriate them, accompanied with pertinent and connected comments upon them.

The glory of God in the salvation of sinners had ever been in him "the ruling passion," and this was pre eminently "strong in death." His greatest fear was, that he should dishonour the cause of Christ by a fretful, impatient temper, which he would remark was too apt to be indulged by old age even in health. In his most painful moments he would often say, when writhing in anguish, "shall we receive good at the hand of the Lord, and not evil: my life has been crowned with mercies—I have had a good constitution, capable of relishing the bounties of heaven—have enjoyed plenty—have been blessed with an agreeable companion, long preserved to me—I have a numerous family of children, in whom I have much comfort—when I was a boy God took me into covenant with himself, and I took him to be my God, and why should I murmur now when he is chastising me for my sin. If the blessed Jesus, who had no sin of his own, bore the wrath of his heavenly Father for a world of sinners, how willingly ought I to endure all the pain I suffer if my dying example might be but the means of the salvation of one soul." When expressing his jealousy of himself on this head, he would frequently accommodate the petition of the Saviour to his heavenly Father, in the near prospect of his sufferings: "Father, glorify thy Son, that thy Son may glorify thee—Father, glorify thy unworthy servant, that thy unworthy servant may also glorify thee." When using this language, he did not, he said, mean a glorious exaltation in heaven, but the same as when he spake of the glory of God, not the innate glory of Jehovah, but the declarative glory of God among mankind; which we ought

to promote by living in the christian temper, walking as Christ walked, living soberly, righteously, and godly, in this present-world.

He lamented his incapacity for conversation, and seemed disposed to reflect on himself for not having improved his time with more diligence while he had strength for usefulness.

Ever fond of society, but especially that of his brethren in the ministry, he manifested an increasing anxiety to have frequent interviews with them, and at every such interview he would dwell principally on the necessity of ministerial diligence and zeal. This was not done as if flowing from passions recently harrowed up by the alarms of approaching death, but in a firm and rational way, like a man getting a clearer view of an object the nearer he approached it. He endeavoured much to impress the minds of his brethren with just ideas of the unpromising state of religion and morals in our country—of the worth of souls—the comparative littleness of the world—its profits, and its honours, and its pleasures—the importance of family religion, and family instruction, to both civil and religious society—that without a reformation in these things the American government will degenerate into anarchy and consequent despotism; and the civil, and perhaps the religious liberty of the nation be lost in the ruins of the republic.

Good will to man appeared to be the fountain from whence all his conversation flowed: not like a torrent foaming by the inundation of a sudden shower, but as an equal stream from some never-failing spring; according

to the promise, *it shall be in him a well of water springing up unto life eternal.*

His efforts were not confined to the ministry. He improved every opportunity during the period of his confinement, to urge upon all who visited him the excellency, the importance, and the necessity of true religion, and the danger of neglecting it. All his conversation was, as ever, aimed at the great object of benefiting mankind. When light-minded persons would enter his room, he would even condescend to some little humorous detail, that he might make his company agreeable to them, and put them in a good humour to receive some useful lesson which he had in view to give them—to teach them something important—something calculated to promote their present and future happiness. At one time a servant came into his room while he was in a hard struggle: calling him by name, he said, “This is hard work: you had better even now be engaged to obtain a preparation for such a period, or it may go much harder with you. You will find when you come to die, that to struggle with death will be as much as you can bear; with the load of all your crimes upon you unrepented of, unforgiven, you will find this no time to secure your soul’s salvation. Don’t put it off any longer.”

The low estate of Zion in our country—the prevalence of vice, ignorance, bigotry, superstition, enthusiasm, error and schism, for years before his death, cost him many painful hours. He was frequently heard to express it as his opinion, that, without a miracle of divine grace, the next generation would become heathens

or infidels—that he hardly ever met with a company of young persons, but it excited a kind of gloom on his mind to think what might be their state in life, and the state of the church, when the present generation was gone. He always considered them as the hope of the church; therefore, in his addresses to youth, he was ever pathetically tender and affectionate. He had the heart of a father,—he wept over them in life and in death, and his last advice to them was, to weep for themselves. This state of mind was so impressive in his last illness, that for many months before he left us, that of a mourner appeared to be a leading feature in his character. Often, when reflecting upon the deplorable condition of the youth among us, he felt an ardent desire to have them collected around him, that he might once more weep over them, and warn them of the danger which awaited them. When about to take any thing agreeably to the doctor's direction, to mitigate his pain, he would be apt to observe that the best cordial for him would be to hear of the prosperity of Zion—that his careless neighbours were attending to the one thing needful—if it would not remove, it would enable him to bear his burden. He often spake of his own deficiencies in the most humbling terms: not so much his want of faithfulness in publicly preaching the word, as his not improving every opportunity in families and with individuals to promote their spiritual interests, and in labouring to do good to the souls of his fellow creatures by recommending the religion of Jesus. He was afraid his brethren in the ministry were criminal in the same way; and would lament that private christians did not

appear to consider it their duty, by every prudent method in their private capacity, to recommend religion; and in that way to be preaching the gospel. He deeply lamented the folly and madness of multitudes in paying no regard to the authority and commands of God, and neglecting the only way of salvation. He would sometimes observe, "that as he saw a propriety in it, so he felt an inclination to go mourning to his grave."

This was a common theme with him, and he was apt to close his observations in the words of the prophet, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." This he would express with emphatic fervor. Having imbibed much of the spirit of his divine master, at a time when it appeared natural that every other thought should be swallowed up in his own sufferings, like Him, they did not make him forget the church, his country, or his fellow creatures through the world, but appeared to quicken his ardor for the prosperity of the one and the happiness of the other.

His anxiety for the promotion of religion, and his seeing or hearing of little or nothing that appeared favourable, at least in this country, gave a colouring to the state of his mind, while the uncommonly distressing nature of his disorder made him fond of repeating and commenting on such passages as these:—"A bruised reed shall he not break, and smoking flax shall he not quench"—"Though he slay me, yet will I trust in him," &c.

As in all his sufferings his own bodily pain was less distressing than the fear that he might dishonour God and religion by manifesting an unbecoming temper; so, to obviate the effects of such example, frequently would he tell his family and his neighbours that he had great jealousies of himself on this head, and that if, in his long affliction, he should become peevish, he wished them to take notice that he entered his solemn protest against himself for it. When he would be reminded with how much patience and firmness he suffered, he would observe, "You know nothing about me, I know I shall fail if God withdraw the kind supports of his grace from me." Speaking to his much esteemed friend, the Rev. Mr. Abell, he said, "Tell my friends, in their prayers for me, I wish this to be their petition,—that I may not dishonour God before I die." Patience and resignation were the subjects of his prayers; his prayers were answered—he never to the last moment discovered that weakness of mind which utters the impatient sigh.

So far from being in a terror at approaching death, he had full command of all his reasoning powers, like a man about to die in perfect health, with all his senses about him. He frequently directed his family to give him water often, should he become speechless, (which took place about two days and a half before his death) because many, he believed, often suffered greatly for water after they became incapable of calling for it. In attending to this direction, which was done about every ten minutes, when asked if he would receive it, he generally intimated his assent.

He meditated with much pleasure on the dealings of God with him in his youth, in bringing him to an early knowledge of the gospel plan of salvation through a divine Redeemer; particularly on the exercise of covenanting with God, in which exercise he was engaged during the space of about two weeks not long after he received the first manifestation of God's love to his soul. But he said, he feared that he fed too much on past experiences. His present exercises, however, were often very comfortable. On one of his wearisome nights, sitting in his chair, and not able to hold up his head without having it held up for him, "I have been sitting here," said he, "hanging down my head, and meditating upon these words:—*When he shall appear we shall be like him, for we shall see him as he is*; and I trust I was brought to his banqueting house, and his banner over me was love." He dwelt much on the faithfulness of God. "He hath made with me an everlasting covenant, ordered in all things and sure," was the theme of his soul. He would often add, "This is all my salvation and all my desire."—About the last words he was heard to utter were, "*O when shall I be free from sin and sorrow.*" And on the 18th day of June, 1816, and in the 83rd year of his age, the weary wheels of life stood still at last.

The foregoing gives some imperfect account of the last days of this ancient and faithful servant of Jesus Christ, and of the exercises of his mind at a time when he had a clear, calm, and deliberate expectation every day of receiving the summons to appear before his Cre-

ator. The relation is made from memory after his departure, but care has been taken to guard against any incorrect statement; of several who were with him great part of the time embraced in this narration, none have discovered any inaccuracies. It was very desirable to preserve a more detailed account, by committing to writing his observations and remarks as they occurred. Something of this kind was attempted—but, his great distress requiring so interruptedly the attention of all about him, it was found it would be difficult, perhaps impracticable, to have effected it.

Could this have been done, such extracts might have been made as would have shown to the world an instance of age, under an enormous weight of distress, rising, by the supports of divine grace, superior to its infirmities and pains. It would be seen how precious Jesus is to those who put their trust in him—it would be seen how rich a treasure the divine word is to those who thence deduce the rules of their life, and all their hopes of comfort in time, of support in death, and of peace and joy in eternity—it would be seen that in his most distressing moments he often almost forgot his pains while repeating over the precious promises of God's word, and commenting upon them with a perspicuity, diffusiveness, and pertinency, which was surprising to all who viewed his age, his weakness, and his sufferings—that this exercise appeared to afford more relief than any thing else—it would be seen that *"the kingdom of God is righteousness, and peace, and joy in the Holy Ghost"*—it would be seen that there is a reality in religion which is even tangible—in fine, it would be seen

why he esteemed the reasons urged in his letters on the evidences of Christianity, as more convincing than all the arguments of the school-men. It was an every way interesting scene to those who witnessed it, and must have dissipated every sceptical doubt in the mind of any who would draw near and take a close view of it.

"He is dead—he is departed." Shall we lament his death? shall we weep over his urn? Shall not our tears at the same time be mingled with a mournful pleasure, *that his warfare is accomplished—that he is free from sin and sorrow—that he is now in the full enjoyment of all the blessings of the everlasting covenant which were in reversion for him?*

His was a long life of painful disinterested devotedness to the service of his generation. He was without cotemporaries; and remarked, when he heard of the death of the Rev. Mr. Sutton, whom he much respected, that he was now left without a cotemporary, but that it made not much difference, for he should soon follow, and did.*

In his official addresses he was tender, affectionate, and solemn. Having devoted himself to the service of the sanctuary, his was not a life of idleness. He ever considered that his duty as a preacher of the gospel was not confined to the pulpit—it was a maxim with him, that preaching, in ordinary cases, was not likely to be blessed, unless the hearer had been prepared by a previous course of catechetical instructions. To this

* At his birth the population of his country was half a million, at his death it was eight million.

duty he set himself as often as circumstances and the state of society would permit. It was his custom before, and some years after he removed to Kentucky, to divide his church into two catechetical districts; for the convenience of collecting the children, and to attend each at stated times when not interrupted by other duties.

These pious labours were not confined to his own immediate charge, but were frequently extended to vacant churches, as often as he could avail himself of a suitable person to act as catechist under his superintendence; and in such cases he recommended, as the best preservative against disputation with any of the catechumens, to close the exercises of the day with a serious address, suited to the occasion, and by prayer.

The happy effects of this course he witnessed in the great improvement in religious knowledge, and an increased attention to public ordinances; and the neglect of it in this country he very much regretted. It was a common remark with him, "The people are starving the ministers, and the ministers are starving the people for it."

In dealing with those under distress of soul, the way in which he had himself been brought eminently qualified him—and it was a duty which he always performed with sympathetic delight.

(In public he was faithful, in private he was exemplary.) In his commerce with mankind he was upright—in his domestic circle he moved with majestic evenness: perhaps the oldest of his children never saw him manifest irritation or passion in a single instance.

He was a tender, cordial, kind husband—an affectionate father, a humane master. He knew well how to order his house—in administering religious instruction to his household, his manner was calculated to impress the mind with the idea that the truths taught bore a relation to eternity. He knew how to command obedience without austerity. Never under the influence of a blind partiality, he was quick to discern the foibles of his own, and with steady hand corrected them.

In his neighbourhood he was always kind and obliging. His conversation was seasoned with the precepts of wisdom. In all his deportment he displayed the ornament of a meek and quiet spirit.

Much of his time was spent in prayer: he delighted to draw near to his heavenly Father, and hold converse with his God and Redeemer—and in his prayers he always bore the church on his heart. Kentucky! many tears has he shed for you and your children.

The following is extracted from a letter of friendship of one of his brethren in the ministry.

“It is with pleasure I embrace the opportunity now presented to communicate to you my impressions and reflections on visiting and viewing alone the grave of our reverend and dear father. I was struck with the simplicity and decency of the place, which seemed rather formed to excite serious pleasure than melancholy. The western breeze gave an undulatory motion to the pendent branches of the weeping willow which shaded the memorable spot that gives repose to that heart

which has felt more for the distressed—that head which has thought and studied more for the purpose of benefitting his countrymen—those limbs which have been longer and more constantly employed to promote these ends, than probably any other grave in America contains.

“The paled enclosure was large enough to contain the happy pair who had become companions again after nine years separation. *Here*, said I, he has found his long lost Maria at last—here they lie in the same position in which they stood at the altar when they first pledged their vows to each other: they are now joined to be parted no more forever—and together shall they rise triumphant at the general doom, to be joined in more perfect union.

“A little gate gave admittance to the solitary visitant, while a willow at each southern corner afforded him a shade. The rich carpeting of blue-grass which covered the surrounding glebe, seemed to add to the tranquil appearance of the place. The peaceful forest at respectful distance on one side, and a row of fruit-trees at equal distance on the other, seemed to secure this venerable repository from the approach of all idle curiosity. O what, like the manifestation of affection to its corresponding object, so calculated to warm the heart and enliven the pleasing sensations of fancy. I need not tell you how the christian doctrine of future glory charmed me, when I viewed it as the place of rest from so many years of labour, and the reward of so many years of suffering. I have seldom been so fully pleased

with death. O let us try to emulate those whose graves we view with such delight, and whose memory shall be blessed forever."

CHAPTER XVII.

LIST OF HIS PUBLICATIONS, WITH CALCULATIONS AND REFLECTIONS.

To do good to the souls of men, and to do good by bringing plain practical truth before the mind, was the great object of Mr. Rice's life. This is peculiarly the character of his writings. The state of society in which his lot was cast did not afford him much time or many opportunities for study—yet the opportunities which he had were improved, and when he considered himself called upon by Providence to speak for his Master through the Press, he was ready.

His publications were:

1. An Essay on Baptism, 1789.—This was probably the first pamphlet which was written in Kentucky. It was printed at Baltimore.
2. A Lecture on the Divine Decrees, 1791.
3. Slavery inconsistent with Justice and Policy, 1792.
4. A Sermon at the opening of the Synod of Kentucky, 1803.

5. An Epistle to the Citizens of Kentucky professing Christianity, especially those that are or have been dominated Presbyterians, 1805.

6. A Second Epistle, &c. &c. 1808. And,

7. Letters on the evidences, nature, and effects of Christianity—composed for the use of his sons, in 1812, in the 79th year of his age—and published in the Weekly Recorder for 1814.

Mr. Rice was born in 1733, and died in 1816, aged 83 years.

He was licensed in 1762, aged 29 years. He laboured in Virginia 21 years. He lived in Kentucky 32 years, and laboured there say 30 years.

When in health he preached not only once, and twice, and sometimes three times, on every Sabbath, but also frequently on week days—say, at an average, thrice every week.

The whole of his active ministry may be said to have been fifty years, and fifty Sabbaths in every year make two thousand five hundred. This number doubled will probably give nearly the number of sermons or set discourses delivered by him on the great concerns of eternity.

Say that for two thousand Sabbaths of his life, five heard him each time for the last time, and you have ten thousand immortals, who heard the message of salvation for the *last time* from the mouth of father Rice. Gospel hearer, and preacher of the gospel, it is an awful thought, that in every worshipping assembly, however small, there is probably some one hearing the message of salvation for the *last time*—and that very few assemblies

on the Sabbath will ever again all meet in any one place, till they meet before the judgment-seat!

Making the average number of hearers for two thousand Sabbaths only fifty, and you have the number of *one hundred thousand*. And taking into view the extent of country over which Mr. Rice's stated labours were spread, the fluctuating state of society, and the journies of fifty years, one hundred thousand will not be too large a number for the amount of the different individuals to whom he made a tender of salvation. And to every one of these this gospel was, without a single exception, the savour of life unto life, or of death unto death. And a very large portion of these had departed and rendered their account before the departure of father Rice.

Reader, whosoever thou art, thy account is also soon to be rendered—and the account of thy Sabbath days will be particularly required.

APPENDIX.

No. 1.

CUMBERLAND PRESBYTERIANS.

THE years 1800 and 1801 were distinguished by an uncommon religious excitement among the Presbyterians of Kentucky. This excitement began in Logan county, and soon extended all over the state, and into the neighbouring states and territories. Besides increased attention to the usual and ordinary seasons and modes of worship, there were, during the summers of these years, large camp-meetings held, and four or five days and nights at a time were spent in almost incessant religious exercises. At these meetings hundreds, and in some cases thousands of people might have been seen and heard at one and the same time engaged in singing, and prayer, and exhortation, and preaching, and leaping, and shouting, and disputing, and conversing. It was in meetings and exercises of this kind that the Cumberland Presbyterians had their origin.

Previous to the first meeting of the Kentucky Synod, which was in October, 1802, all the ministers and churches south of the Kentucky river were under the inspection of one Presbytery, and it was within the bounds of this Presbytery, and particularly in the settlements on the waters of Green river and Cumberland,

that the religious excitement was the greatest. It was supposed by many good men that the Holy Ghost was poured out upon the churches in a degree nearly equal to what was seen and felt on the day of Pentecost, and consequently, that ministerial gifts and ministerial graces were bestowed in greater abundance, and to a greater extent, than any of that generation had ever witnessed. Hence at the fall meeting of Presbytery in 1801, it was proposed that the ordinary rules of the Presbyterian church respecting literary qualifications, and the length of time to be spent in the regular study of divinity, by all candidates for the holy ministry, should be dispensed with, and that four men, who were produced, should be taken immediately under trials for license; and a majority of the members of Presbytery being in favour of the measure, it was adopted, though strenuously opposed by a respectable minority.

At the first meeting of the Kentucky Synod, the Presbytery was divided, and a new Presbytery formed, to be called the Cumberland Presbytery. This new Presbytery being chiefly composed of those who had been warmest in supporting the new measures, they went on with great rapidity in their own way. Many offered themselves, and were (to use the words of the Presbytery) "licensed as regular exhorters," and "authorized to make public appointments in any congregation or settlement within the bounds of the Presbytery." Messrs. _____ were "licensed to exhort in the bounds of the Presbytery, or wherever God in his providence may call them." The churches under the care of the Presbytery were ordered "to contribute to

the exhorters" for their pecuniary support. "Each licentiate to exhort" was ordered "to exercise himself in composition on any subject he might choose, and show as many pieces of such composition to the nearest minister as he could with convenience." Some were received as candidates for the holy ministry on the delivery of a discourse as the first evidence or specimen of their abilities. Those who were licensed to preach, and those who were ordained, were required, at their licensure and ordination, to adopt the Confession of Faith, so far *only*, as they believed it to agree with the word of God; which, according to the Presbyterian law and usage, was *irregular* and *unconstitutional*. This opened a door to any one who might choose to enter, no matter what his creed might be.

In this way matters went on, until the number of these men, including exhorters, licentiates, and a few who were thus *unconstitutionally* ordained, amounted to nearly *thirty*. Some were now entitled to a seat in Synod, and began to appear there. A number "of young societies," as they state, had been organized, and the most of them represented by their elders, who, from their numbers, were about to create an overwhelming majority in the Synod. They also established what they called "Circuits," which were principally supplied by the licentiates. The meetings of the Presbytery were very frequent for licensures and ordinations;—and had not their progress been impeded in some way or other, there is little doubt but that Presbytery, by its rapid movements, in a very short time, would have gained such an ascendancy in Synod, as to have com-

120 CUMBERLAND PRESBYTERIANS.

pletely swayed that body in any measure they might wish to carry.

These disorders called loudly for the interference of Synod—accordingly, at the meeting of Oct. 1865, the following minute was entered up.

“On motion, Resolved, that the business of the Cumberland Presbytery be again taken up. After considerable deliberation, it was resolved, that the Rev. John Lyle, John P. Campbell, Archibald Cameron, Joseph P. Howe, Samuel Rannalls, Robert Stuart, Joshua L. Wilson, Robert Wilson, Thomas Cleland, and Isaac Tull, together with Messrs. William M'Dowell, Robert Brank, James Allen, James Henderson, Richard Gaines, and Andrew Wallace, ruling elders, or any seven ministers of them, with as many elders as may be present, be a Commission, vested with full Synodical powers, to confer with the members of Cumberland Presbytery, and adjudicate on their Presbyterian proceedings which appear upon the minutes of said Presbytery, for the purpose aforesaid, and taken notice of by the Committee appointed by Synod to examine said minutes—that the said Commission meet on the first Tuesday in December next, at Gasper meeting-house, Logan Connty, in the bounds of said Presbytery, for the purpose aforesaid. That notice be given to the members of said Presbytery, by the stated Clerk of Synod, to attend on the day and at the place aforesaid—so that a full, fair, and friendly investigation may take place. That the said Commission take into consideration, and decide upon a letter from the Rev. T. B. Craighead and others,” &c.

This Commission met the 3d of December, 1805, about six weeks after its appointment, at the time and place appointed. The members were all present except Messrs. Campbell, Henderson, and R. Wilson. Prior to the meeting, the most ungenerous and unfavourable representations respecting the motives and designs of the Synod were extensively spread in the region round about where the Commission was to meet:—consequently, the most unfavourable impressions were made on the minds of the people there. Prejudice, in her most scowling aspect, had fled like lightning before the Commission, and taken her seat in the bosoms of all classes. The Commission was stigmatized with the unhallowed name of an “Inquisition,” sent down by the Synod to destroy the revival of religion, and to cut off all the young preachers, because they had not learned Latin and Greek. Mr. Rankin, the minister of the place, who afterwards became a Shaker, delivered an inflammatory address to his people, on the evening preceding the communion, and in the presence of the Commission, accompanied with threats, or language indicative of personal violence or opposition. The most of the members of the Commission were *nick-named*, and given some appellation intended either to affix a stigma or confer an encomium, as the fruitful and ingenious inventors thought the individuals were favourable or unfavourable to their cause. Under such very unpleasant and forbidding circumstances did the Commission meet and transact their business—only one man in the settlement, living some three or four miles from the

meeting-house, opened his door and his heart for the reception and accommodation of the Commission.

The second day of their sessions they "took under consideration the case of Mr. James Hawe, as stated in the report of the committee" (of the Synod) "and were unanimously of opinion that the Presbytery had acted illegally in receiving him; as a regular minister of the Methodist Republican Church, without examining him upon divinity, or requiring him to adopt the Confession of Faith of the Presbyterian Church." (Min. Com. p. 4.) They next invited, and entered into a friendly conference with the Presbytery, and thereby, together with their records, received all the evidence necessary to the establishment of the "charge of licensing and ordaining men to preach the gospel contrary to the rules and discipline of the Presbyterian Church." Being fully satisfied on this point, "the Commission then requested, in a friendly manner, the majority of the Cumberland Presbytery to give the reasons, why, in licensing and ordaining persons to preach the gospel, they required them to adopt the Confession of Faith so far only, as they in reason think it corresponds with the scriptures?" The answer was, "that the Confession of Faith was human composition and fallible, and that they could not in conscience feel themselves bound any further than they believe it corresponds with Scripture." Whereupon the Commission adopted the following preamble and resolution:—"Whereas it appears to the Commission of Synod, from the Records of Cumberland Presbytery, from the dissent of the minority of said Presbytery, and from the open confession of those who

were at the time of the dissent a majority, that they did license a considerable number of men to preach the gospel, and administer ordinances in the church, contrary to the rules and regulations of the Presbytery of an Church in such cases made and provided;—and whereas, those men have been required by said Presbytery to adopt the said Confession of Faith and Discipline of said Church no farther than they believe it to be agreeable to the word of God, by which no man can know what they believe in matters of doctrine;—and whereas, it is alleged, by said Presbytery, that those men possess extraordinary talents, by which they have been induced to license and ordain them, without attending to the method prescribed by the Book of Discipline;—therefore, on motion, Resolved, that the Commission of Synod now proceed to examine those irregularly licensed, and those irregularly ordained by Cumberland Presbytery, and judge of their qualifications for the gospel ministry.”

To this resolution the majority of the Presbytery, who had been active in bringing these young men into the ministry, objected, and refused to surrender them to an examination, alleging, that “they had the exclusive privilege of examining and licensing their own candidates, and that Synod had no right to take the business out of their hands.” The young men also, when called upon, refused, individually, to submit to the examination required, in consequence of all which conduct, the following resolution was adopted by the Commission, viz: “Resolved, that, as the above named persons never had regular authority from the Presbytery.

ry of Cumberland to preach the gospel, &c. the Commission of Synod prohibit, and they do hereby solemnly prohibit the said persons from exhorting, preaching, and administering ordinances in consequence of any authority which they have obtained from the Cumberland Presbytery." No further steps were taken by the Commission relative to the majority of the Presbytery who refused submission to their authority, but to cite them to appear before the next Synod, to answer for their conduct, and likewise to answer to a charge of common fame, for "propagating doctrines contrary to those contained in the Confession of Faith of the Presbyterian Church."

No appeal having been taken from the decision of the Synodical Commission, the parties said to have been aggrieved have never in due form been before either the Synod or the General Assembly. The whole case, however, and all the circumstances of the case, were in fact, at two subsequent meetings of the Synod and Assembly, calmly and deliberately reviewed, and the proceedings of the Commission fully and unequivocally approved.

The following extracts from the Report of the Synodical Committee of the Cumberland Presbyterian Church, dated Russellville, Logan county, Ky. Oct. 22, 1823, will exhibit the present state of that Church as accurately as can at present be ascertained.

"No departures from the excellent standards of your church have been discovered, but a more marked attachment to those rules.

"Your committee think the doctrines of your confession, founded on the Bible, embracing the main points of doctrine believed by every christian denomination, and so congenial with christian experience, which always views a fulness in Christ for all, and security to every believer: that an humble dependence on God will be succeeded by the smiles of a divine Jesus, notwithstanding you may be hated of all men for his name's sake.

"The heaven directed and highly approved method of promoting the work of God, by encamping on the ground four days and four nights in succession, which was introduced in the glorious revival of 1800, has been continued and owned of heaven. Very considerable accessions to the church have been made, and a great many candidates for the ministry received; there are many more on whom the church has her eye, who may yet step forward and take her by the hand. Many have been licensed, and a goodly number ordained.

"But be assured the fields are yet large and white already to harvest, and the demand for ministerial labours increasing faster than the labourers. 'Pray ye the Lord of the harvest that he may send forth more labourers into his vineyard.'

"Your committee are pleased to find the different Presbyteries attentive to the improvement of their candidates and licentiates in literature and divinity. They also manifest and inculcate that spirit which so highly adorns the character of a minister, and leads him not to preach in word only, but also in power, with the Holy Ghost sent down from Heaven, whose influence alone can add seals to his ministry, and be the best proof that he is

126 CUMBERLAND PRESBYTERIANS.

called of God to preach the unsearchable riches of Christ; and when he has done all to count himself an unprofitable servant, and give glory to God alone.

"Your committee think if there be joy in heaven over one sinner that repenteth, you have much cause to rejoice.

"The number of conversions in the different Presbyteries, and adults baptized since last Synod, who had not received that ordinance in infancy, is as follows:

<i>Presbyteries.</i>	<i>Conversions.</i>	<i>Baptisms.</i>
Nashville,	96	29
Illinois,	145	38
Lebanon,	175	36
Elk,	234	33
Tennessee,	327	35
Logan,	393	71
Anderson,	450	130
M'Gee,	552	128

Making in the aggregate 2372 500

"Besides a number in the Alabama Presbytery, of whom we have no official account."

By this report it appears, that the Synod consists of at least nine Presbyteries. Not more than two of these, however, are in the state of Kentucky.

At a meeting of Synod, held at ——— Creek, Tennessee, April, 1814, a revised form of the Confession of Faith, of the Shorter Catechism, the Form of Church Government, and of the Directory for Worship, was adopted. These revised forms do not appear to be dif-

ferent from the old forms and doctrines of the Presbyterian Church, except in the articles of the decrees, and atonement, and the literary qualifications of candidates for the ministry. In the preface they say they have endeavoured to erase from the old Confession the idea of *fatality only*, which has long since appeared to them to be taught in part of that book.

In the Shorter Catechism, for instance, the following answers will be found to be different from what they are in the Assembly's Catechism.

Quest. 7. What are the decrees of God?

Ans. The decrees of God are his purpose, whereby, according to the council of his own will, he hath fore-ordained to bring to pass what shall be for his own glory. Sin not being for God's glory, therefore he hath not decreed it.

Quest. 20. Did God leave all mankind to perish in the estate of sin and misery?

Ans. No. God of his mere good pleasure and love did provide salvation for all mankind, by giving his Son to make atonement for them, that he who believeth should not perish but have eternal life.

Quest. 31. Assembly's. What is effectual calling?

Cumberland. What is the work of the Spirit?

Answer the same with both.

Quest. 82. Assembly's. Is any man able perfectly to keep the commandments of God?

Cumberland. Is any man able perfectly to keep the moral law?

Ans. No.

It is presumed that this body of professing christians have already given up as impracticable and absurd one of the principal causes of their separation from the Synod of Kentucky. They certainly do not now admit men to the work of the ministry among them upon their adopting the Confession of Faith only so far as it appears to correspond with the Scriptures. Hence, in their Form of Church Government, the following question is directed to be put to every candidate for license and ordination, viz:

Quest. Do you sincerely adopt the Confession of Faith of this church as containing the system of doctrine taught in the holy Scriptures?

Hence, also, in the report of the Synodical Committee on the state of religion already quoted, we have these words:

"No departure from the excellent standards of your church have been discovered, but a more marked attachment to those rules."

By looking back to that report we find also that a very honourable testimony is paid to the necessity of Presbyteries being attentive to the improvement of their candidates and licentiates in *literature and divinity*.

Upon the whole, we are disposed to believe that the Cumberland Presbyterians have embodied with them a considerable stock of well informed active piety, and notwithstanding their irregularities and speculative errors, they hold the Head, and the gospel is faithfully and fervently preached among them, and the regenerating influence of the Holy Spirit is known and felt in their assemblies, and we trust also that the time shall

come when he who scattered Israel will gather him, and keep him as a shepherd doth his flock.

Clerical pride, under the specious name of great concern for souls that were perishing, was perhaps the great cause of the separation. "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil," is a direction full of meaning, and will apply to church courts and bodies of men as well as to individuals. While we are not to yield implicit obedience to any body of men, and while we are not to receive without examination any doctrines, however long they may have been considered as according with Scripture, yet we ought to be very cautious of allowing the impulse of the moment, or the impulse of the day, to set us in direct opposition to authority which has at least given some evidence that it is the authority of heaven, and of rejecting doctrines, as unscriptural, which have been often examined, and often adopted by men who were undoubtedly, to a very great extent, under the teaching of the Holy Ghost.

No. 2.

THE CHRISTIAN,—OR NEW LIGHT,—OR SOCINIAN CHURCH OF KENTUCKY.

To give an appropriate name to any class of men, whether religion or politics is concerned, is frequently

a difficult task. It is plain, that every distinct class must have a name to distinguish it from all others; but as both friends and foes claim and exercise the privilege of giving the name, and as all human societies frequently change both their opinions and character, very opposite names may, at the same time, be given to the same class; and a name which may at one time be very appropriate and expressive, may, under other circumstances, be ill applied, and even unintelligible.

The people of whom we propose to give a short sketch in the following article, had their origin at the second meeting of the Synod of Kentucky, which was in Sept. 1803. They have been known in the language of the day under various names. They have assumed to themselves the exclusive name of "The Christian Church." They have usually been called "New Lights, or Stoneites," &c. &c. and if they are known at all in the future history of the church, they will be denominated Pelagian, or Socinian Heretics. Such an historian as Milner will at least thus name them.

At the above mentioned meeting of Synod, two members of Synod were charged with having been active in disseminating doctrines contrary to the publicly received doctrines of the Presbyterian church. And though scarcely any individual doubted the fact, yet there was a great deal of difficulty in bringing the accused to a legal trial: And after all the legal difficulties connected with the form in which the matter was to be tried had been settled, the accused brethren, and three others, handed in their protest and declination.

A great variety of means, both judicial and extra-judicial, were used during the sessions of Synod to bring these brethren to a sense of their duty. But all attempts failing, the Synod, after due deliberation, solemnly suspended them from all the functions of the holy ministry, until sorrow and repentance for their schismatical dispositions should be manifested. Their congregations were also, as usual in such cases, declared vacant, and commissioners were appointed to publish the sentence of suspension in these congregations, and to exhort the people to unity and peace.

The time which elapsed between the meeting of Synod in Sept. 1803, and the meeting in Oct. 1804, was a serious and important period. The suspended brethren possessing considerable popular powers, and aided by an enthusiasm in religion, considerably above the ordinary feeling, pushed their triumphs over orthodoxy and good order, through the whole territories of Synod. Scarcely a congregation escaped unhurt—and many were altogether annihilated. And from the pamphlets and tracts which were issued by the party this year, there is considerable evidence that they considered their triumphs to be complete and universal. A small tract, issued by them in June, concludes thus:

“We hereby inform you, that we have made an appointment for a general meeting of christians at Bethel, seven miles below Lexington, on Thursday before the second sabbath of October next. The design of this meeting is, to celebrate the *feast of love*, and unite in prayer to God for the outpouring of his Spirit. The place of meeting was chosen as a centre for the states

of Ohio, Kentucky and Tennessee, that all who are engaged in the common cause of our Lord and Saviour Jesus Christ, may unite and swell the solemn cry, *Thy kingdom come. Even so come, Lord Jesus.* Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

"P. S. We will meet prepared to encamp on the ground, and continue for several days."

The meeting here called was held a few days before the meeting of Synod, and though by no means so numerous as was expected, was sufficiently numerous to alarm the heart of an Ecclesiastic who has little or nothing but the favour or the frown of the multitude to direct his conduct. Four of the separating brethren attended the meeting of Synod, and all that could have possibly been done, both in public and private, judicially and extra-judicially, was done in order to heal the breach. A committee appointed by the General Assembly met with Synod, and acted as a kind of mediator between Synod and the separating brethren. Before any discussion took place, it was unanimously agreed by all parties concerned, to spend some time in solemn prayer to Almighty God, for his gracious countenance and aid in the case—and Messrs. Marques, a member of the General Assembly committee, and M——, one of the separating brethren, were called upon to lead the devotion. All attempts, however, to a reconciliation proved abortive. When the business was directly and formally entered upon, the separating brethren were found to take as high ground as ever they had assumed. The sum of all that they said was, The Synod must

come to our terms, we cannot come to theirs. We have, since we were licensed and ordained by the authority of the Presbyterian church, changed our views of divine truth, and Synod must change their views, if they wish to count us among their members.

The judicial intercourse with the brethren may be considered to have ceased with the meeting of Synod of 1804. Whatever attempts may have been made by individuals, it does not appear that the Synod ever after made any attempts to bring them to a sense of their duty. In the meeting of 1808, the business was once more brought up, and the following motion introduced, which, after due deliberation, was adopted; viz. Whereas, R—— M——, Barton W. Stone, Richard McNemar, John Dunlavy, and J—— T—— were suspended by this Synod for declining the jurisdiction of the Confession of Faith of our church, and have continued ever since to enlarge their schism, to multiply their erroneous opinions, to scandalize the Presbyterian church, and to oppose a number of the essential articles of our holy religion—and whereas the church has already used every effort in her power to reclaim them, and as our form of government directs that ministers acting in such a manner be deposed and cut off from the church—Therefore, *Resolved*, that the above mentioned R—— M—— Barton W. Stone, &c. &c. &c. be DEPOSED, in the name of Christ, and by the authority committed to us, they are hereby DEPOSED from all the functions of the gospel ministry, and cut off from our communion.

These brethren being separated from the Synod, they

formed themselves into a presbytery. In the name of that presbytery, which they called the Presbytery of Springfield, they, in the course of a few months, published their *Apology*, or defence of their conduct. According to this publication, and a variety of other evidence, both printed and verbal, these men were at this time distinguished by their—1. Denying the doctrine of absolute, and unconditional decrees. 2. Maintaining that Christ died equally for all men, and that all men, notwithstanding a considerable corruption of nature, had still, independant of any special influence of the Holy Spirit, sufficient power to believe—and, 3. That all creeds and confessions ought to be rejected; and the Bible, without any comment, or explanation, acknowledged as the only bond of union and church-fellowship among christians. Though they had formed themselves into a Presbytery, and had been active in organizing distinct societies, yet they, in this publication, as well as in some others, renounce all pretension of forming a distinct party. “They considered (*Apology*, page 20,) this Presbytery providentially formed to cover the truth from the impending storm, and check the lawless career of opposition.” And, however paradoxical this declaration appeared at the time it was made, we, for our part, have no doubt but they were sincere in making it. The plain matter of fact appears to us, that as to church order or regular plan, they had nothing fixed. Their existence in the Presbyterian form, or in any other, they considered (as one of themselves expresses it) only as a kind of asylum for those who were cast out, so that they might *come and be there, like David’s father and*

mother with the king of Moab—*till they would know what God would do for them.*

Hence, in June 1804, when it had scarcely existed nine months, the Presbytery of Springfield was, with the consent of all the members, dissolved. This dissolution was made known to the world in a small pamphlet entitled "The last Will and Testament of the Presbytery of Springfield." In the address which accompanied what we would call their last Presbyterial act, their reasons for dissolving are stated in these words:

"With deep concern they (the members of Springfield Presbytery) viewed the divisions, and party spirit, which have long existed among professing christians; principally owing to the adoption of human creeds and forms of government. While they were united under the name of a Presbytery, they endeavoured to cultivate a spirit of love and unity with all christians; but found it extremely difficult to suppress the idea, that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a temptation was laid before those who were connected with them to view them in the same light. At their last meeting they undertook to prepare for the press, a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of christian church government, stript of human inventions, and lordly traditions. As they proceeded in the investigation of that subject, they soon found, that there was neither precept nor example,

in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, &c. Hence they concluded, that while they continued in the connection, in which they then stood, they were off the foundation of the apostles, and prophets, of which Christ himself is the chief corner stone. However just, therefore, their views of church Government might have been, their publication would have carried the mark of the *beast* being sent out under the name of a Presbytery."

This extract, though nothing but sophistry, is the only paragraph in the pamphlet which has any thing like sense, and solidity. The preceding part of the pamphlet stands in the form of a last will, and is both non-sensical and profane.

Previous to their dissolution, they had sent forth a considerable number of preachers—yet, even in sending these, they did not consider themselves as exercising any authority, which any company of christians might not do. The following, written at Springfield, March 1804, may serve as a specimen of their form of licences.

"For as much as our brother, Malcham Worley, has made known to us the exercises of his mind for some time past, expressive of a divine call to labour in word and doctrine; and we being satisfied, from a long and intimate acquaintance with him, of his talents, both natural and acquired, being such, as thro' the grace of God may render him useful; and considering that the way of

God is above our ways, it therefore seemed good to us with one accord to encourage our brother to the work, whereunto we trust the Holy Ghost is calling him; and we do hereby recommend him to the churches scattered abroad, to be forwarded in his calling, according to the manifestation of the spirit given to him to profit withal. Signed in behalf of the Presbytery.

“B. W. STONE, cl’k.”

Early in the spring of 1805, the substance of two letters written to a friend, on the atonement, by Barton W. Stone, made its appearance. In this pamphlet the author denies that there was such a covenant made with Adam as is generally called the Covenant of Works. He asserts that there is no Trinity of persons in the Godhead, but only of characters or relations—and consequently that Christ, as a person distinguished from the Father, is not true and proper God. He further denies that there is any vindictive wrath in God which must be endured or appeased before a sinner can be pardoned. He rejects the doctrine, that Christ is surety, either for the elect, or for all mankind, or that he endured the curse of the law, or the wrath of God, to display God’s justice, and obtain for sinners the remission of the curse. —He asserts that we are not justified by the imputed righteousness of Christ; but, that by faith in the gospel our hearts are changed, we are made just or righteous, and declared so by God, because we are so indeed. And he holds that justification, sanctification, conversion, regeneration, salvation, propitiation, reconciliation, and atonement, all mean the same thing. He states that

ancient sacrifices only had their effect on the worshipper, producing faith and repentance; and that the blood or death of Christ does the same thing; having its whole efficacy on the believer.

As no common creed was now acknowledged in the New Light church, it would be unjust to charge all their preachers and members with holding these doctrines. Yet it cannot be denied, that a majority of their preachers had adopted them previous to the publication of the pamphlet, and were active in defending them some considerable time after. Nor have any, except two, ever fairly and publicly renounced them. The epithet then, we think, is fairly applied, when we call the class, or community, a *Socinian Association*.

It has already been intimated, that the circumstances under which the brethren separated from Synod, were remarkably favourable for extending their influence in forming a party. Nor did any of them neglect to improve these advantages. Yet such were the materials of which the party was composed, and such were the visionary principles by which they were actuated, that, as a party, it could not in the nature of things be lasting. Hence we find, that it was scarcely known, till it was found falling to pieces. In the spring of 1805, three Shakers, from New Lebanon, state of N. York, arrived in Kentucky, and found the fields white for their harvest. Their first visit, it is said, was paid to Matthew Huston, of Madison county, who had been converted to the New Light church by the Letters on the Atonement. He, and a considerable number of his people, readily embraced their doctrine, though they did not avow it

till some months after. They next visited Richard M'Nemar, on Little Miami, state of Ohio. They were still more successful here. Richard, with the most of his church, including some of the most distinguished licenciates of the Presbytery of Springfield, hailed them as the messengers of Christ's second appearance. J. Dunlavy, who lived also in Ohio, with a considerable number of his flock, followed in a few months. The whole object of the warfare was now changed. Far from having any force to spare to the demolishing of old and orthodox systems of faith and church order, the New Light church had not strength to defend itself. It was, in fact, a prey to every invader.

Though they had, again and again, renounced every thing like *authority*—yet they found it necessary still to have meetings of preachers and private members promiscuously assembled, which they called conferences: But these were found to be of no use, for either internal or external purposes; because, after conference was over, each one acted just as he pleased, however contrary to the conclusions of conference.

CONCLUSION:

It was those people, and the errors which were propagated by them, which occasioned father Rice's first Epistle to the citizens of Kentucky. Two other pamphlets, of very considerable merit, have since that time been published by Rev. Thomas Cleland, of Mercer county, in answer to an equal number of publications by Barton W. Stone. These publications, and other means, have had their effects in recovering from the

delusion a considerable number of worthy and useful members of the Presbyterian Church, and in confining the heresies and disorders chiefly to those who have never been in any close connexion with any regular church. What may be the gross number of Societies or of people in Kentucky who still adhere to the New Lights, cannot be ascertained with any degree of accuracy. B. W. Stone still continues to be acknowledged as their father and leader. But from his having frequently changed his place of residence, and from his changing the scene of his operations almost every summer, we would infer, that a permanent flourishing Society in any one place is not known in the connexion.

P. S. The New Lights are said to be numerous in some of the new settlements in the adjoining states. Of the five members of the Synod who were deposed on account of the New Light doctrines, two very soon became Shaking Quakers,—and other two were upon sufficient evidence of repentance restored to their ministerial standing, and continue active and useful ministers of the gospel of our Lord.

No. 3.

THE ASSOCIATE REFORMED CHURCH OF KENTUCKY.

In 1784, or 1785, Rev. A. Rankin, from Rockbridge, Virginia, settled in Lexington, being the first Presbyter-

rian minister who settled north of the Kentucky river. He undertook the charge of two congregations, one at Lexington, and another at Pisgah, some 6 or 8 miles distant. In some of his first sacramental occasions, it is said, that there were upwards of five hundred communicants.

In Oct. 1789, Mr. Rankin was arraigned before the Presbytery of which he was a member, on a general charge of slandering his brethren in the ministry. After a delay of something better than two years, the charge was considered by Presbytery as substantiated, and Mr. Rankin was required to submit to what censure might be considered necessary. Mr. Rankin, instead of submitting, declined all further connection with Presbytery; and received on the spot what was called the right hand of fellowship from a considerable number of the bystanders. He proceeded immediately to organize separate societies—for which cause, as well as for contumacy, the Presbytery, at a subsequent meeting, solemnly deposed him from the ministerial office.

Whatever was the truth in the case, the great majority of the people, who adhered to Mr. Rankin, sincerely believed that he was the slandered man, and that the other members of Presbytery were the slanderers—and that Mr. Rankin had suffered, and still was suffering, for his sincere, and ardent, and conscientious attachment to the exclusive use of Rouse's version of the Psalms of David, in opposition to Watt's imitation. Hence they considered him and themselves, as faithful testimony-bearing men, for what they called

142 ASSOCIATE REFORMED CHURCH.

Scriptural Psalmody, in opposition to Psalms and Hymns of human composition, and of human authority.

In May, 1793, Mr. Rankin and his adherents were, on their application to the Synod which met in Philadelphia, received into the communion of the Associate Reformed Church, and ministerial aid was from that time till 1818, occasionally sent them.

In 1802 there were three settled ministers of the Associate Reformed Church in Kentucky, who formed a Presbytery, called the Associate Reformed Presbytery of Kentucky. They had 6 or 8 congregations, which were considered under regular pastoral inspection, and about an equal number of vacancies, which were visited twice or thrice in the year. The number of communicants were at that time said to be about 500.

In 1812 there were five settled ministers having the pastoral inspection of eight congregations. Number of communicants in these eight congregations, 387.—Vacancies, eight—supposed number of communicants in these, 250.—Total in communion, 637.

In 1814 father Rankin was again charged before his Presbytery with having been in the habit of slandering his brethren, and also with having imposed upon the Associate Reformed Church, when he and his people were admitted into the communion of that body. The last charge was never tried. The first was, after a great many delays and discussions, finally decided by a Commission of the General Synod of the Associate Reformed Church, in these words:

“Their decision on the whole of the premises is—That the Rev. Adam Rankin, convicted before them of lying

and slandering his brethren, is a scandalous person, and ought not to continue in the exercise of the christian ministry; and they accordingly did, and hereby do, in the name and by the authority of the Lord Jesus Christ, the only King and Head of the Church, suspend him, the said A. Rankin, from the office of the gospel ministry, forbidding him all and every one of the proper acts thereof until he be lawfully restored thereto.

Done at Lexington, state of Kentucky, this 17th day of Sept. A. D. 1818.

signed, by	{ J. M. MASON, EBEN'R. DICKEY, JOHN LIND, SILAS E. WIER,	} Commission of Gen. Synod.

Several years before the passing of this sentence, all the societies which had been organized by Mr. Rankin, in the beginning of his career, were, from a variety of causes, in a state of dissolution. Since that time they can be scarcely said to have had any existence.

No. 4.

THE ASSOCIATE CHURCH OF KENTUCKY.

SOMETIME in the year 1795 or 96, two or three individuals in Kentucky, originally from Scotland, addressed a petition to the General Synod of the Associ-

ate Church in Edinburgh, stating the destitute situation of Kentucky with respect to the enjoyment of gospel ordinances, and praying Synod to send them ministerial aid. As an answer to the petition, Messrs. Robert Armstrong, and Andrew Fulton, licentiates, were ordained to the office of the holy ministry in Scotland, and were directed to proceed to Kentucky, and there constitute themselves into a Presbytery, and take under their pastoral inspection what churches they could organize in that distant and supposed heathen land.

These brethren arrived in Kentucky in March 1798, and found a considerable portion of the adherents of Mr. Rankin ready to renounce all connexion with him, and put themselves under the government of the Associate Church.

Mr. Armstrong settled in Scott county, and had three respectable congregations, viz: two in Scott and one in Fayette. In 1802 or 3, a plan was formed, that these congregations should move in a body into the state of Ohio, where they might, free from the evils of slavery, and in a more compact situation, enjoy the ordinances of the gospel to greater advantage than they had been able to do in Kentucky. This plan was in the course of a year or 18 months happily executed, by their obtaining a settlement in the county of Green, state of Ohio, on the head waters of the Little Miami.

Mr. Fulton settled in Henry county, and had three small congregations in Henry, Shelby, and Jefferson. He also, with a considerable portion of his people in 1810 or 12, crossed the Ohio, and settled in the state of Indiana.

Both these servants of the Redeemer are now called home. They were learned and pious men, and lived and died at their work. Their labour was not lost. The congregations which they collected, and organized, and watched over, remain, and are again furnished with other pastors.

No. 5.

FIRST SETTLEMENT ON SALT RIVER—ORIGIN AND PRESENT STATE OF NEW-PROVIDENCE AND HARRODSBURGH CHURCHES.
 —(Facts furnished by Rev. THOMAS CLELAND.)

On the 10th of May, 1773, Joseph M'Afee, George M'Afee, Robert M'Afee, James M'Coun, and James and Samuel Adama, left their place of residence, Bottetout county, the then colony of Virginia, to explore the western country, now called Kentucky. They fell in company with Thomas Bullit and Hancock Taylor, two surveyors, who were about to descend the Ohio, to survey the proclamation warrant of 1763. The M'Afee company, with the aforesaid Taylor, made the first survey ever made on the Kentucky river, and which is the tract on which Frankfort now stands. It was made 16th July, 1773, and on Wednesday 28th of the same month, they made the survey for James M'Afee, on

which he afterwards resided till his death. And on this tract the church of New-Providence now stands.

The M'Affee company returning to their native home, a variety of circumstances, but principally British and Indian hostilities, prevented them from moving with their families as soon as they had contemplated. At last, however, on the 17th of August, 1779, they, with several other families and individuals, left the settlement in Virginia, and arrived on the 1st of October following on Salt river, where they formed a station known ever after, and even to this day, as M'Affee's Station. At this place and on their adjoining farms they resided alternately for years, as they were obliged or permitted by the movements of the Indians with whom they had frequent conflicts with occasional loss of lives and property. But divine providence interposed in their behalf, so that they finally triumphed.

The neighbourhood became strengthened by the accession of others to the original company. Having enjoyed a religious education, and the most of the heads of families having been actual members of the churches from which they had emigrated, a desire to enjoy the ordinances of the gospel was pretty prevalent among them. But no minister of the gospel had yet visited them.

It was in the month of Oct. 1783, that Mr. Rice arrived with his family at Mrs. M'Brides, on the waters of Dick's river, a few miles south east of Harrodsburgh. He afterwards purchased land and settled on Harrod's run, nearer Danville, at the place now occupied by Edward Worthington, Esq. Winter soon setting in, he

was unable to visit the country any considerable distance, but preached in private houses around his own dwelling and in Danville. During the following summer a house of worship was built for him in Danville, the first in the state—and a church organized, as has been already stated in his Memoirs.

On the 4th of June (the birth-day of George III.) Mr. Rice preached the first sermon which was ever preached on Salt river. It was a funeral discourse, occasioned by the death of the wife of James M'Coun, sen. It was delivered on the bank of the river, near his house, where she was buried. He returned to the fort next day, and, as his custom was, catechised as many as had turned their attention to religious matters. The next day being Sabbath, June 6th, he preached his second sermon in that region in a large double hewed log house at the Station.

Early in the spring of 1785, twelve men* met, by appointment, on a branch of Salt river, near the place where the present New-Providence church now stands, to agree on a place to erect a house for the double purpose of a school house and a place of worship. Two places were offered, with two acres of ground annexed to each. One by James M'Afee, and the other, a mile farther down the river, close by an elegant spring, by James M'Coun. After free consultation and debate, the former was accepted, 7 to 5, and soon after their

* Eleven of these were James, George, Samuel and Robert M'Afee, John and William Armstrong, James M'Coun, sen, and James M'Coun, jun. Joseph Lyon, J. Buchanan, and John M'Gee.

corn was planted, they erected a log cabin, 20 by 18, on the spot selected.

Here Mr. Rice preached once a month for several years, and in these days it was a uniform practice for all the male inhabitants to carry their guns with them to meeting, to guard themselves and the congregation from the Indians while they listened to this man of God preaching to them the word of life. It was to preserve the remembrance of many signal favours and providential deliverances from the hand of a savage foe, that the church when it was organized assumed the name of New-Providence.

The congregation having increased, a new house was found necessary. This was accomplished in 1790. It was built of hewed logs, of two lengths, united at the middle by gutter posts, and in 1803, it was found necessary to enlarge it still farther by taking out one of the sides. The present building is of brick, 60 by 45, substantially built, and handsomely and commodiously finished.

The first regular pastor of New-Providence church was a Mr. Mahon, from Virginia. His conduct and character turning out to be not according to the gospel of Christ, his connection with them was dissolved by Presbytery, Oct. 5th, 1798. Previous, however, to this event, the congregation had also suffered severely by the unhappy controversy about Psalmody already referred to in our Sketch of the Associate Reformed Church. Nearly the one half of the congregation on the occasion declared for Mr. Rankin.

In 1784, a house of worship was erected, and a church organized at Cane Run, on the land of captain

John Haggin, three miles east of Harrodsburgh. Here Mr. Rice preached regularly until he moved to Green. In 1801 the congregation of Cane Run united with New-Providence congregation in obtaining the ministerial services of Rev. Samuel B. Robertson. This connexion continued with some success and harmony until the 10th of April, 1811, when Mr. Robertson's pastoral connexion with them was dissolved by mutual consent, and he removed to Columbia, Adair county.

In April, 1813, the Rev. Thomas Cleland, from Washington county, commenced his ministerial labours in these united congregations, and was installed their regular pastor the Oct. following. He found them in a languishing condition. The New Light doctrines and schism had injured them much. The house at Cane Run was much decayed, and needed considerable repairs, or a new one to be built. It was moreover surrounded by farms, and somewhat difficult of access, and no title had been obtained for the site, nor would the proprietor consent to give any. It was also out of the centre of the bulk of the people who usually attended. These and similar reasons suggested the propriety of making Harrodsburgh, the county town; the place of meeting, and changing also the name of the congregation.

The first house which they occupied in Harrodsburgh was built by them and others upon the Republican plan, and was to serve the double purpose of a meeting house and a seminary. Many inconveniences were soon found to be inseparably connected with all the arrangements. They were, however, all removed

at the end of twelve or eighteen months, when the building was levelled with the ground by a hurricane. The congregation then made a bold and rapid attempt to build a house of worship exclusively for their own use. This they accomplished in 1819 or 20, and they have now a handsome and convenient brick building 70 by 45 feet.

The body of both congregations can attend pretty regularly at either house of worship. The ministry is supported by an assessment on the pews. The communicants in the two churches are something more than 200, and have doubled during the last ten years. Their present pastor lives in great harmony with his people—hopes that he is useful in promoting their edification in faith and love, and believes that he shares largely of their confidence and esteem. May they long continue to be blessings to one another, and blessings in the midst of the land. And when they shall be individually called hence, may their children and their children's children rise up and fill their place, so that when our Lord shall come, and all his saints with him, he may find the church of New-Providence not only existing, but flourishing, and the members of it ready to join their fathers and their fathers' fathers, when their sleeping dust shall be awakened—and the whole of the godly of Salt river, of Mercer county, and o New Providence, by whatever name they may have been called, shall be caught up to meet their Lord in the air.

And if there are any of our readers disposed to consider some of the details in the above article as not of much importance, we would require such to review them

again, in view of this last and important event. The building of houses of worship, and the having comfortable houses of worship, are intimately connected with the eternal salvation of many an immortal. And he who builds, or who contributes to the building, of a house of worship, may, when our Lord and Judge shall make his appearance, be found to have performed a more important service to his fellow men, than he who built and adorned Babylon or Ninevah did.

No. 6.

*SKETCH OF THE ORIGIN, PROGRESS, AND
PRESENT STATE OF THE CHURCHES IN
LEXINGTON.*

ABOUT the 1st of April, 1779, a block house was built by Colonel Robert Paterson, and a few others, where Lexington now stands. In the autumn of that year, Major John Morrison moved his family from Harrodsburgh. Mrs. Morrison was the first white woman that was in Lexington, and her son, who was afterwards killed at Dudley's defeat in 1862, was the first white child that was born there.

In Nov. 1780, the county of Kentucky was made a district, and divided into three counties,—all north of the Kentucky river being one county, of which Lexington

ten became the county town. In 1782, an Indian was killed not many steps from the spot where one of the churches now stands. A white man was killed by the Indians about the same time in an opposite part of the town. And these were the last deeds of the kind which were done on that soil. The head of the Indian continued on a pole for at least one year after.

A regular Presbyterian Church was organized at Lexington, under Rev. Adam Rankin, sometime in 1784 or 5. On Mr. Rankin's leaving the Presbyterian body in 17 , the house which had been erected for a meeting house, with the lot upon which it stood, being an out lot, were claimed and held by him and his adherents. He appears also to have taken along with him the majority of the members of the Church.

A lot adjoining the public square having, however, been purchased by Colonel Patterson and a few others in behalf of the Presbyterian Church, a frame building was erected upon it, perhaps in 1795. The lower floor of this house was laid, and a pulpit built in it, sometime in 1796; and in 1799 the gallery floor was laid, a cupola raised, and a bell hung.

In 1805 and 6 this lot was sold or leased for the benefit of the society, and contracts entered into for building the present house occupied by the First Presbyterian Congregation. This house was opened and the pews let for the first time in the summer of 1808.

The first regular pastor of the First Church was the Rev. James Welch. He appears to have officiated from sometime in 1795, till Oct. 1804, being a period of nine years. He preached only a part of his time in town;

and was obliged to attend first to teaching, and then to the practice of medicine, for the support of himself and family.

The Rev. Robert M. Cunningham, from Georgia, was their second pastor. He commenced his ministerial labours among them in April or May 1808. He laboured among them faithfully and affectionately, in public and in private, during fourteen years, and had his pastoral connexion with them dissolved by mutual consent, Oct. 11th, 1822. The communicants in 1808 were something under forty; at the time of Mr. Cunningham's removal they were upwards of one hundred. Their present pastor is Rev. Nathan H. Hall, a native Kentuckian.

The first Presbyterian congregation in Lexington was likely the first congregation in Kentucky which made arrangements to secure regular public worship every Sabbath. Mr. Cunningham, during the whole of his ministrations, preached every third Sabbath to a congregation in the country—but the Rev. James Blythe, who had also a country charge, filled that vacant Sabbath as a stated supply. For four years previous to this arrangement, the only regular stated preaching in town was by Mr. Rankin; and he having also a country congregation, and having many calls and engagements to visit vacancies, and being moreover confined to his house generally through the winter, did not preach in town in the course of the year more than every 3d Sabbath. Nor was there any place of worship of any kind nearer than three or four miles. Yet the population of the town was in 1808—white persons, 2100—free blacks, 47—slaves, 986—total, 3133.

In 1813 and 14 measures were adopted to build a Second Presbyterian house of worship. This house and the church and congregation connected with it were from the beginning, and have all along been the child of Providence. Two thousand dollars, the amount of the subscription at the time, was pledged for the lot upon which the house was to be built. And often, while the building was progressing, did the faith of its most sanguine friends nearly fail. It was opened Sabbath, July 30th, 1815, and the sale of the pews *nearly* secured the few friends who were bound to the workmen and the bank for the whole expense. Various difficulties of another kind were, however, immediately to be encountered—yet by the good hand of our God upon us, they were removed, or made productive of greater good.*

The Rev. James M'Chord, a sketch of whose life will be found in a following number, was their first pastor. The Rev. John Breckenridge, a native of the county, is their present pastor. The number of the communicants at the first organization of the church was only fifteen. They are at present upwards of sixty. The audiences have as yet been far more frequently *under* than *above* one hundred.

**Annual Meeting of Pew Holders of Market Street Church,
July, 1819.*

Resolved, unanimously, That the cordial thanks of this meeting be presented to Charles Wilkins, esq. Major Alexander Parker, Colonel James Trotter, and Major John Milford, for the many important services rendered to the society from the laying of the foundation of the church in Market Street to the present day.

The establishment was first known by the name of Market Street church and congregation. The pew holders, at their last annual meeting, in remembrance of him for whom chiefly the house was built, changed its name to that of M'Chord's Church.

The Methodists have had a regular society in Lexington for at least twenty-five or thirty years. They first occupied a small frame building. In 1806 or 7 they built on an out lot a very comfortable, though small, brick house, and in 1822 they built a large and convenient house, near the centre of the town, which is handsomely finished off, and generally well filled every Sabbath. According to the general arrangement of the Methodist connection, they have generally changed their preacher every year. Their present preacher is the Rev. Mr. Light.

The Baptists owned a lot from the first laying off of the town, which is now occupied as a common burying-ground, upon which they had a frame building, which was used for several years as a place of worship. The church, however, appears to have been extinct in 1804 or 5, and the building was allowed to go to decay. In 1817 another society of that denomination was organized, and in a year or two after a convenient brick building was erected, in which a respectable church and congregation now worship, under the pastoral care of Rev. James Fishback.

The Episcopalians erected a small brick building in 1804 or 5. It was taken down in 1813 or 14, and a large elegant fabric erected in its stead. Since which time they have had regular worship according to the

forms of that church. Their present rector is the Rev. G. Chapman.

Besides a considerable number of Africans who are connected with the Methodists, there are two African churches connected with the Baptists. The First African Baptist Church was collected together fifteen or twenty years ago by old Captain, who died most triumphantly, at an advanced age, not a year ago.

The first school for the religious instruction of the Africans was taught in the winter and summer of 1816. It has been continued with very little interruption ever since, though the place of meeting, and teachers, and mode of conducting it, have often been changed.

It is to be added, that we have also a Roman Catholic chapel; and St. John's chapel, occupied by a division of the Methodists. The population of Lexington in 1823, was—whites, 3356—blacks, 1479—making a total of 4835 souls, exclusive of students whose parents did not reside in town. These might be something above 200. Add also, that there is no place of regular worship within four or five miles of town in any direction, and that the population is dense. Say, then, that there are six places of worship open in Lexington every Sabbath, and that only one half of the population of the town and its vicinity regularly attend some place of worship, each ought to have an assembly of something about five hundred at the very least. What may be the average number of regular worshippers in each church we know not, but we are apprehensive that it is not any thing like five hundred in any one.

Were we to write the internal history of any one of these churches, we would likely be not very far from giving a pretty just account of the whole. And doing so we would find many things worthy of praise and many things deserving blame. It is not, however, our province to judge; there is one who judgeth, and we know that his judgment is just. He and he only knows our works and our character, and he will in the great day, before an assembled world, declare who are the worthy and who are the unworthy members of the churches in Lexington.

For the last eight or ten years at least the gospel has been preached to the inhabitants of Lexington, not only faithfully and affectionately, but frequently, in some form or other, almost daily. During that period almost every year has witnessed some new and vigorous effort to bring into action the energies of professed Christians, and to awaken the multitude who are dead in trespasses and sins. These labours, by a considerable number of God's servants in connexion with the different churches, have not, it is true, been lost—but they have not as yet produced any thing like the effect which the friends of our Lord Jesus have most ardently desired.

Son of man, can these bones live?—O Lord God, thou knowest—Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live.

Were we to venture to suggest some of the reasons why the gospel, faithfully and affectionately preached, has not produced the effect desired, we would call the

attention of the true Israel of God, in all the churches; to some such remarks as these:

1. These causes must be among yourselves, not among the non-professors, or the openly profane.

2. There is too much of the policy of the world in every one of the churches—too much dependence upon those who are avowedly men of the world—and too little dependence upon our common Master, and the energies of his Spirit.

3. There is not a want of *personal* piety among us—but there is a great want of *family* piety. Even christian heads of families, though they may have family worship pretty regularly, do not serve God *with their houses*. It is an awful thought, that the immortal destiny of all who are any way connected with a family, is in a great measure depending upon the head. The sovereign, and just, and merciful Lawgiver has addressed the fourth commandment particularly to heads of families. Were every christian head of a family, whether male or female, to feel daily the weight and extent of such a responsibility, the happy influence would soon be extensive.

4. Lastly and chiefly—There is a great want of the love of the brethren among us. We have not christian confidence in one another. When the Lord shall be pleased to give to his own people in Lexington one heart and one mind—when in heart they shall recognize the brotherhood, the period will not be at a great distance when every family in town and its vicinity shall be a praying family.

No. 7

*SKETCH OF THE LIFE AND CHARACTER OF
REV. JAMES CRAWFORD.*

THE Rev. James Crawford was a member of Princeton College, in the summer of 1777. A certificate from Dr. Witherspoon, under date of Sept. 23d, of that year, states, that his examination for the degree of A. B. had been approved, and would be conferred upon him in due form as soon as the circumstances of the country would permit the Board of Trustees to meet. It is well known that this was an eventful period in American history. That the British army, having had possession of New-York for upwards of a year, and having harassed and overrun New-Jersey, they entered Philadelphia 26th Sept. 1777, only three days after the date of this certificate.

He was licensed by the Presbytery of Hanover, at Hampden and Sidney, Oct. 26th, 1779. He visited Kentucky for the first time in the fall of 1783, and returned with his family in the fall following.

In 1785, the Rev. Edward Crawford and Charles Cumming were appointed by the Presbytery of Hanover to visit Kentucky, and, in conjunction with father Rice, to form themselves into a Presbytery for a special purpose. They met as a Presbytery at Danville in November, and ordained James Crawford and Teah Templin to the office of the holy ministry. The cer-

tificate of Mr. Crawford's ordination is on a small slip of paper, and is in these words:—

This is to certify, that the Rev. James Crawford was regularly ordained according to the rules of the Presbyterian church, and is now in full connexion with us. Danville, Nov. 10th, 1785.

DAVID RICE, *Moderator.*

EDWARD CRAWFORD, *Clerk.*

A certificate of church membership from Rev. John Craighead, under date of Oct. 15th, 1777, after the usual statements, adds:—And also, he appears well affected to the cause of American liberty.

He settled with his family at Walnut Hill, six miles from Lexington, in March, 1785. Two individuals are named by those who were intimately acquainted with him, as having been chiefly concerned in encouraging him to settle there. These are Gen. Levi Todd, who offered him land upon which he could support his family, upon more reasonable terms than he could procure it any where else, where he had any opportunity of exercising his ministerial office, and Bryant Ferguson, who was active in assisting him in collecting and organizing a church. The subscription paper which promised him an annual support for his ministerial labours, is also headed by Gen. Levi Todd, with £3 annexed to his name. His brother Gen. Robert Todd's subscription is £2 8s. There are three others with £1 10s. each, and the remaining names, thirty-five in all, vary from one pound to six shillings.

He had been disabled from preaching a considerable part of his time while he was a licentiate, by an impos-

thume in his side; this, though in a great measure removed at the time of his visiting Kentucky, was the occasion of much weakness of body during the whole of his life. Yet he was active in serving his Master to the utmost of his strength. He preached not only publicly on the Sabbath, but also regularly preached and exhorted on week days from house to house. Nor did he labour in vain; besides being the instrument of collecting and organizing a church in the wilderness, a very considerable number were awakened under his ministry, and added to the number of those who gave evidence that they were partakers of God's salvation.

On the last Sabbath of March, 1803, he assisted at a sacramental occasion at Paint Lick, Garrard county. He preached the morning sermon to a large audience out of doors, and was under the necessity of elevating his voice considerably above its ordinary pitch. On Monday he preached again at the urgent request of the other brethren who were there. This was his last sermon. And at the close he took a final and awfully solemn, though most affectionate, farewell of all classes of his hearers. He rode that night, 16 or 18 miles, to the house of a friend, and felt much fatigued and unwell. Tuesday morning after breakfast, he rode home, and continued unwell through the week, though he did not complain of much sickness or pain. On the Sabbath he sent word to the meeting house that he was unable to preach, and many thoughtless people, both old and young, on receiving the notice, went home, little thinking that they were never more to hear the message of

salvation from his lips. On the Friday following some of the family were getting ready to go to a prayer meeting two miles distant. He went to the door and directed what horses to saddle, but before they returned he was in glory. He was sensible to the last, and had the petition which he was often heard to offer fully answered—by having an easy and joyful passage from time into eternity. Blessed is that servant, whom his Lord when he cometh shall find so doing.

According to the custom of the country he had the pastoral charge of two congregations during the greater part of his life, dividing his Sabbaths and other services equally between them. The year previous to his death the people of Walnut Hill had finished a large and comfortable stone church, and had entered into arrangements to secure the whole of his services.

No. 8.

*SKETCH OF THE LIFE AND CHARACTER OF
REV. TERAH TEMPLIN.*—(Facts furnished by
JAMES H. RICE.)

IN page 82, reference has been made to the manner in which Mr. Rice spent his evenings among the Peaks of Otter previous to his having removed his family

there. A Mr. John Templin, a respectable farmer, had been peculiarly useful in promoting these evening exercises. To him the people of the neighbourhood, who were under serious impressions, generally made their cases known—and then he would at the meeting referred to propose to, Mr. Rice such questions, or such-subjects for conversation, as would meet their varied cases.

After Mr. Rice had settled there he became acquainted with his son Terah, who was then 23 or 24 years old. Observing in him something promising, he proposed to the father that he should be sent to school with a view of being employed in the ministry. The reply was, that it was impossible, as the son was under a matrimonial engagement, and would soon likely have a family to provide for. A few weeks after, a young woman in the neighbourhood died, and then the father informed Mr. Rice that the only obstacle to his son's commencing a course of liberal education was removed. Mr. Rice then took Terah, with one or two others, who were looking forward to the ministry, under his particular care. Some other gentlemen in the neighbourhood, who designed giving their sons a liberal education, applied to him also about this time, and he soon had a flourishing grammar school. These he collected and attended to chiefly with the view of keeping the youth of the country from being scattered into different colonies, until Hampden, Sidney, and Liberty Hall, now Washington college, Virginia, should be opened for their reception. To effect which, Hanover Presbyte

ry, by whom these useful institutions of learning were first projected, was then assiduously engaged.*

Mr. Templin's history is short, though it is intimately connected with the destiny of many immortals. He was one of the first students of Liberty Hall, where he went through all the course which was then taught. He was licensed by Hanover Presbytery about the year 1780. He came to Kentucky at an early period, and was ordained, *sine titulo*, at Danville or Cane Run, in 1785. He first settled in Washington county, where he organized several churches, and laboured faithfully for 15 or 16 years. From thence he followed Gen. John Caldwell, whose house had been his home from his first settlement, into Livingston county, and there officiated as a regular supply to several churches, and organized some new ones, till the death of his patron and benefactor. He then returned to Washington county, and made the house of John Reed, esq. his home, till his death, which happened 6th Oct. 1818, aged 76 years.

* These colleges, projected, erected, and supported chiefly by Presbyterians, have continued to flourish for upwards of a century, not only without legislative patronage, but in opposition to considerable legislative jealousy. And each of them has produced a greater number of active and useful men in the different learned professions, than has been produced by William and Mary, with all her endowments and state patronage.

Two hundred acres of escheated land in the vicinity, and the proceeds of the sale of a church glebe, is about the amount of what Hampden and Sidney received of state funds. (Liberty Hall having received from Gen. Washington a donation of 100 shares in the James River Canal, as named his name.)

He never married, and although he laboured in the gospel ministry for upwards of 40 years, he received little or no support of any pecuniary nature. He was not possessed of the first order of talents, but his performances were respectable, and his subjects always well digested. His sentiments were orthodox—his manner tender and solemn, so that he rarely failed to solemnize his audience. He was a plain practical preacher, and was much esteemed by his brethren for his modesty and unaffected integrity.

The following is an extract from the Records of Transylvania Presbytery, of April 7th, 1819.

Transylvania Presbytery, Bardstown.

With the most tender and affectionate recollections, this Presbytery records the death of the Rev. Terah Templin, which took place on the 6th day of Oct. 1818.

He was admitted a member of the Presbytery at its first meeting in Kentucky, on the 17th day of Oct. 1786, to all the duties of which, while he continued with us, he was a faithful and punctual attendant until his death. During the whole course of his religious profession he daily appeared to walk with God. In his deportment before the world he exhibited an undissembled pattern of piety, and in all his intercourse with mankind was "an Israelite indeed, in whom was no guile."

And when our God shall come, and all his saints with him, it may be that this same modest, unassuming, almost unknown, Terah Templin, will be acknowledged as having served his Lord and Master, and to have promoted the true interests of his country more effectually

than many of his cotemporaries, who made a greater figure in the history of the day, have done. Let my soul at its departure be with thee, Terah, rather than with Gen G. or Col. N. or Rev. A. M. or the hon. and eloquent senator and judge, J. R. S.

No. 9.

*SKETCH OF THE LIFE AND LABOURS OF
REV. SAMUEL RANNELLS.*—By Rev. JOHN M^r
FARLAND.

REV. SAMUEL RANNELLS was born December 10th, 1765, in Hampshire county, Virginia, where he continued with his father until he was nearly twenty years of age. Of his early education we have no particular account. He graduated, March, 1792, at Dickinson college, then under the able, and justly celebrated President, the Rev. Charles Nisbet, D. D.

He was licensed to preach by the Presbytery of Lexington, Virginia, 1794.

In the spring of 1795 he came to Kentucky, and received a call to the united congregations of Paris and Stoner-mouth, which he accepted, and was ordained 1796. He returned to Virginia in the spring of 1797, where he was married to Miss Margaret Gilkison on the 10th of May.

Returning to this state, he continued to labour in the aforesaid congregations with general acceptance, and not without considerable success, until his death.

He died March 24th, 1817, lamented by all who knew him. He left his wife with nine children, six sons and three daughters, on a farm of about 100 acres, four miles from Paris. Like the most of the faithful and honest clergy, he acquired but little of this world's goods for his children, but he left them a large interest in the Lord's great and precious promises. His wife survived him about four years and a half; and since his second son, in a course of theological studies, has been called away, in the mysterious providence of God, to join the ransomed above.

Mr. Rannels was in his person about six feet, and well proportioned. He was of an amiable friendly disposition; agreeable in his manners, solemn and affectionate in his official duties, orderly and punctual in all his transactions. To the pious and well informed his pulpit exercises were always acceptable and improving, but it has been remarked that they varied exceedingly at different times. On some occasions they were far above mediocrity, on others they were below; owing to his natural temperament, the gracious presence or absence of his Master, or the circumstances and subjects which occupied his mind. In the great religious excitement which prevailed in Kentucky in 1802 and 3, and which was attended with much irregularity, and finally produced gross heresy and schism, Mr. Rannels was among the first and foremost to raise the solemn voice of warning. It was then as a faithful watchman

on the walls of Zion, that he gave some of the happiest specimens of his awfully impressive pulpit powers. To him and a few others, in those perilous times, the church in Kentucky, particularly the Presbyterian section, owed its defence and support, so far as human agency was employed by the King and Head, who is pleased by the foolishness of preaching to save them that believe.

Mr. Rannels was, through his last sickness, which was lingering and painful, as remarkable for his faith, patience, hope, and child-like submission, as he had been for his piety and faithfulness in the cause of his Lord and Saviour. Death found him courageous in the prospect of a glorious immortality, and ready to depart to be with Christ, who holds the keys of hell and of death, and has proclaimed himself the Resurrection and the Life

No. 10.

*SKETCH THE LIFE AND LABOURS OF THE
REV. WILLIAM WALLACE.*—By Rev. JOHN M^r
FARLAND.

THE Rev. William Wallace was born in Pennsylvania 1786. At an early age he manifested a vigour and sprightliness of intellect, and a thirst for literature. At

the age of sixteen his father sent him to acquire the languages at the Lexington Academy, where he made great proficiency, and in a few years succeeded to the office of principal teacher in that institution, still pursuing a liberal course of study. In 1804 he came under serious religious impressions, and was admitted to the communion in the Associate Reformed Church. From this time he devoted himself to the holy ministry, and with diligence applied himself to those studies which, in that church, were deemed necessary to prepare for a course in theology. Being, however, under the necessity of teaching, and becoming attached to a young lady, the daughter of the Rev. Adam Rankin, he married her in April, 1805. The cares of a family, and various trying circumstances, from this period, perplexed his mind, and retarded him in his studies.—Through uncommon vigour, application, and perseverance, he nevertheless became master of more solid and useful learning than many attain in circumstances the most favourable.

In the fall of 1809, his mind became infected with the New Light heresy, but through grace, and the faithful exertions of an affectionate friend, soon obtained relief; and having sometime previous to this commenced the study of divinity, he went on to the Theological Seminary in the city of New-York, to enjoy the instructions of the Rev. John M. Mason, D. D. There he continued one session, and then returned to Kentucky, where he pursued his studies until April, 1812, when he was licensed to preach by the Associate Reformed Presbytery of Kentucky.

The winter of he again spent at the Theological Seminary, his wife having died the preceding fall. At this time he was a very popular and impressive preacher, and had an invitation to settle in the state of New-Jersey. He however returned to Kentucky, and spent some time in Lexington, and in some vacant congregations in the country, until he received a call from the Presbyterian Congregation in Paris, in 1817. Previous to this he had left the Associate Reformed Church, and joined the Presbytery of West Lexington; and had also married a second time. He laboured in Paris with great success, there being added about ninety to the church in one year. In the midst of this his career of usefulness, he was attacked with the malignant fever then prevalent; and, with that joyful hope which genuine christianity inspires, he departed this life September 10th, 1818, in the 33d year of his age. Few deaths have been more generally and seriously lamented than his; and few, in a ministry of many years, were more successful in turning sinners to the Saviour. His flock and particularly the young, and those just brought into the church by his ministry, appeared to lay near his heart in his last sickness, and for their sakes chiefly he desired his days might be lengthened, but at the same time he submitted to the will of God, and longed to be with Christ. They indeed suffered a severe loss, and will ever cherish in tender remembrance his labours of love for their salvation.

Mr. Wallace was of the middle size, had naturally a good constitution and great muscular activity and strength. His intellectual talents were of the first or-

der. His imagination was strong and brilliant, often too ardent for his taste and judgment. His manner in the pulpit was bold and impassioned. His countenance, set with keen black eyes, beamed with intelligence, zeal, and magnanimity, blended alternately with the "fitful play" of christian benevolence, and the flush of holy indignation. His attacks upon Satan's ranks filled them with dismay, and, being a child of affliction, he knew how to pour the balm of consolation into the wounded heart.

No. 11.

*SKETCH OF THE LIFE AND LABOURS OF
REV. JAMES M'CHORD.*—By Rev. JOHN M'FAR-
LAND.

THE Rev. James M'Chord was born in Baltimore, 29th March, 1785. In the year 1790 his father removed to Kentucky, and settled in Lexington. At a very early period he was devoted to reading, and whether at school or at home, his mind appeared intent on some book, art, or science. At the age of twelve he was well acquainted with geography, arithmetic, history, the politics of the day, the works of Shakespeare, and the most eminent poets.

He commenced the Latin language about the age of thirteen, in the Lexington Academy, where he gave convincing displays of his superior genius and talents. One of his classmates thus writes:—"From his thirteenth year every thing about the Academy, except the instruction and discipline, was managed by him—all our sports, all our preparations for exhibition—the selection of the plays and speeches—the persons by whom they were to be spoken and acted, were all directed by him. Nobody assigned to him that business, and nobody charged him with assuming it, but he was always consulted, and his judgment was generally decisive."

In 1801 he finished his course in the Academy, and entered the Transylvania University. Here he continued about eighteen months, or two years, and then commenced the study of the civil law, with the celebrated Henry Clay. In pursuing this study, conscience, which had been enlightened by religious instruction, gave him much uneasiness, as he frequently had to devote part of the Sabbath to recitation.

In about six months an occurrence took place which brought him to serious inquiry and deep conviction. All the powers of his mind, and all the feelings of his heart, were engaged in the great concern. This was in the spring and summer of 1803, and in the eighteenth year of his age. Eventually he made a profession of religion, quit the study of law, and turned his attention to the gospel ministry.

In September, 1803, he put himself under the care of the Kentucky Presbytery of the Associate Reformed Church, who put him upon reviewing and extending

his literary acquirements, until the September, 1805. He was then sent on to the Theological Seminary established by the Associate Reformed Church in the city of New-York. There he pursued his theological studies under the Rev. John M. Mason, D. D. for nearly four years; and stood foremost for piety, intellectual powers, and solid acquirements. Through his whole course, and indeed through the whole of after life, he was much exercised with respect to his own state and eternal concerns; so that his studies were not merely systematic or theoretical, but pursued under the serious desire of obtaining the knowledge of the Truth for the life and comfort of his own soul before the omniscient God.

Having finished his course at New-York, he returned to Kentucky, married a daughter of D. Logan, esq. and was licensed to preach the gospel, November, 1809. His discourses were generally considered excellent, particularly by those of enlarged and cultivated minds. But having some collision with the Presbytery, and declaiming against preachers having double and treble charges, and against their starvation by the people, he excited powerful opposition; and the purse strings, in the alarm excited, were drawn so closely, that he rode the first year of his probationary state among the vacant congregations, and received but about ten dollars.

Sometime after his licensure he received an invitation to visit a congregation in Baltimore, whose minister had professed an intention to resign; but changing

his mind, the people with deep regret had to countermand their invitation to Mr. M'Chord.

In April, 1811, he was ordained, and sent as a delegate to the General Synod, and to preach a short time to a congregation in New-York, that had invited him with an intention of giving him a call. Through some untoward circumstances they could not agree: and Dr. Ma-on, who wished him as a colleague, could not persuade his congregation to enter into the measure. Mr. M'Chord returned to Kentucky, and as the subject of intercommunion with other churches was at this time agitated in the Associate Reformed Synod and Presbyteries, and as he did not pursue the course which was pleasing to his brethren in the West, unhappy feelings and differences arose, which involved him in difficulties and troubles, until death terminated them. In 1813 he went through one series of prosecution and came off triumphant.

In 1814 he published a work, entitled *The Body of Christ*, which was supposed to contain some errors. He was called to answer for it, Oct. 1815, before the Presbytery, and was suspended from the exercise of his ministerial office. He appealed to the General Synod, but being unable at the next meeting to prosecute the appeal through bodily indisposition, the case was submitted to a committee, one of whom had for sometime, through mortified pride, been hostile to him, and has since showed his hostility to the morality of the Bible. This committee reported unfavourably to Mr. M'Chord, and recommended to Synod that he should be required to cease from the exercise of his ministry until he ap-

peared to prosecute his appeal. He appeared before the Synod, May, 1817, and in a very able manner supported his appeal and the justice of his cause. The Synod, however, having prejudged the cause, and being handled not very gently by the appellant, they confirmed the sentence of Presbytery. Mr. M'Chord anticipated the result, and upon the ground of their illegal and unrighteous proceedings, put in a declination of their authority, and appealed to churches who might be disposed to do him justice. He accordingly applied to the Presbytery of West Lexington the ensuing fall, who considered his views on the whole correct, and received him to their fellowship, and to exercise the ministerial office under and among them.

A small society in Lexington had erected previously to this a very elegant church, where he laboured with some success, but under various difficulties and discouragements, until the fall of 1819, when, being invited to take charge of the Bourbon Academy, he complied, and removed to Paris. He had from 1813 been afflicted with a fistula, which had now affected his whole frame, and produced great debility. It, with close confinement, hard study, and application to his official duties, brought on a complication of disease, under which he sunk, May 26th, 1820. In his last illness his reason was at times deranged, but in his lucid moments his piety and his hope were conspicuous. Not long before his departure he sung, with all the fervour of heavenly devotion,

“On Jordan’s stormy banks I stand,
And cast a wishful eye

To Canaan's fair and happy land,
Where my possessions lie," &c.

Mr. M'Chord was of the middle size, delicate and slender in his person. His constitution was by far too weak for the operations of his powerful mind; which was not merely strong, but rapid in its movements, rushing with the eye and force of the eagle through all the windings and different bearings of whatever subject arrested his attention. It was connected with a strong and rich imagination, and a heart of the most delicate and noble feeling. The grovelling and the mean, the sycophantic and intriguing, he abhorred and pitied. But the honourable and manly, the gentle and childlike, found in him every thing that was responsive. At his first entrance on the ministry he took a lofty stand, such as he considered suitable to his office, and from which no persecution could drive him, and no allurements could decoy him. Never did he court favour or popular applause, and never did he cower before the "iron mace" raised to crush him. Trusting his cause to his Master, he moved on fearlessly in the course of duty, blending the dignity of the heavenly ambassador with the simplicity and lowliness of a little child.

The limits of this sketch will not permit us to review the works which he published. It may be sufficient to say, that no writings of the west have met with such an extensive and respectable patronage as his. A highly cultivated taste, or cold criticism, may censure his style, and point out many blemishes which mark his productions. Shakespeare, the poets, and the peculiar movements of his own mind, appear to have given the lead-

ing characters of his style. His imagination, it must be conceded, was much more strong and fertile than chaste and correct. Time, however, might have done much for him in this respect, and had his days been prolonged, there is no doubt, that experience, the advice of friends, and the unsparing hand of criticism, might have placed him among the foremost of American writers.

"Such talents and such piety combin'd,
With such unfeign'd humility of mind,
Bespoke him fair to tread the way to fame,
And live an honour to the christian name.
But heaven was pleased to stop his fleeting hour,
And blight the fragrance of the opening flow'r."

In the derangement which preceded his death, the state and character of his mind were strongly marked. He supposed he was in heaven, and he talked almost incessantly. During the first 24 hours he scarcely ever finished a sentence, but appeared to be engaged in important conversation with three or four individuals who had been his particular friends in Lexington, and whose names were continually repeated. In one of his silent intervals a friend stepped up to his bed-side, and having looked him full in the face, was recognized. He raised his arm, held out his hand, grasped the hand of his friend, gave it a hearty shake, uttering these words—"Brother B——, when did you die? I died yesterday at 11 o'clock," the hour in the preceding day at which he had become deranged.

A few hours after, he recovered the full use of his mind, and talked with his friends for a short time, as

usual, and then sunk back into his former state of derangement, but with this remarkable difference: His discourses were now generally not only coherent, but lucid and argumentative. He discussed, for instance, at considerable length, the theological points on which he had been accused of heresy, and maintained their agreement with the word of God. He pronounced also, while in this state, a lengthy and animated discourse on the national advantages of the United States, closing every paragraph with these words: "And men call this fine land their land, but it is God's land, yea, it is God's land." Towards the close of the dissertation, after a pause of a few minutes, he called out, "Molly, Molly, Molly. (the name of his wife, who was also at that time on her death bed) come here—look down yonder towards Lexington. See what a glory is all round Lexington."

Some two or three hours before his death he again recovered the full use of his mind, and continued so, till he joined the assembly of the spirits of just men made perfect.

His publications were,

1. A Sermon on the Divine Forgiveness, 1812.
2. A Sermon on the Signs of the Times, 1813.
3. The Body of Christ, being a Series of Essays on Federal Representation, 1814.
4. A Sermon before the Legislature of Kentucky, entitled National Safety, 1815.
5. A Plea for the hope of Israel, being the Substance of his Defence before the General Synod of the Associate Reformed Church, 1817.

6. *A Last Appeal to the Church and Congregation of Market Street, a Volume of Sermons, 1818.*

7. *A Volume of Posthumous Discourses, 1821.*

His remains were deposited under the front of the church in Lexington which had been built for his use; and a marble slab in the back of the pulpit records the fact, with this motto—"The resurrection of the just shall unfold his character."

No. 12.

SKETCH OF THE LABOURS AND CHARACTER OF REV. ROBERT WILSON.—By Rev. JOHN T. EDGAR.

THE Rev. Robert Wilson was born in Virginia, and there raised, educated, and ordained to the work of the Gospel Ministry. After labouring some time in the gospel vineyard there, he came to Kentucky as a missionary, and having fulfilled his mission, became stationary at Washington, Mason county. Shortly after, he married *Elizabeth Harris*, daughter of Mr. Ed. Harris, sen. of Washington; and, amidst many difficulties and discouragements, unceasingly persevered in the discharge of his ministerial duties. Seldom has a person been known combining in his character more amiable qualities than were manifested by this man of God. The leading trait

in his character was deep and unaffected piety. This was uniformly apparent in his life and conversation. As a minister, he was grave, zealous, faithful and laborious. Upwards of twenty years he continued among the same people, "instant in season and out of season," prosecuting the arduous duties of his office. In his preaching, he was peculiarly mild, solemn and engaging. He was not contented with merely discharging the duties of the pulpit; but, after the example of his Divine Master, "went about daily doing good," visiting families, and instructing them in things pertaining to the kingdom of God. 'Twas his, to seek out objects of distress, and the afflicted of every kind; to alleviate their distresses, to offer the consolations of the Gospel, to raise the bowed down, to administer healing to the wounded heart, and to calm the agitated passions; and to heal the breaches and seek the peace of Zion, and of the society in which his lot had been cast. In these labours of benevolence and peace, he was truly eloquent and eminently successful; and his mild and affectionate disposition, and his easy and amiable manners made him a welcome visitant to families of almost every character.

In the pulpit, and in all his pastoral visitations, he taught with assiduity the total depravity of the human heart; the necessity of regeneration; the proper divinity and real atonement of the Saviour; and justification by faith in his blood. Like the great apostle, he determined to know nothing but Jesus Christ and him crucified. All the events which occurred in the life and at the death of Him whom he termed "*his Prince Emanuel*,"

were frequently related by him in the most persuasive and interesting manner. His solemn appeals to the heart were often made the means of arresting the attention of the thoughtless, and bringing to serious reflection. As a Christian, his heart was signally benevolent. In proportion to his circumstances he contributed largely to the promotion of religion. In his private walk, he was remarkably exemplary, and possessed the art of happily introducing pious conversation in almost every circle he entered. He was strictly conscientious in the performance of all personal and relative duties. He was the good citizen, the obliging neighbour, the loving husband, and the most tender and affectionate parent. And thus, by his daily example, he enforced all the truths which he taught; and to this may be attributed much of that success which marked his ministration in the gospel.

During his last illness he maintained the same equanimity of temper and conduct, which had so eminently characterized his past life. Although his affliction was long and distressing, he was not heard to utter one repining word, or manifest the least impatience under his sufferings. To the kind friends, who attended him most anxiously and tenderly, he exhibited the highest degree of gratitude.

The writer of this hasty sketch had the privilege of frequently visiting him on his dying bed, and of hearing him express his unshaken confidence in his Lord and Redeemer. His soul was animated with the prospects of glory, and appeared anxious to take its flight to heaven. He embraced, with ardent affection, his

afflicted family, and soothed their sorrows, by expressing his hopes of a blessed immortality. When he drew near to the closing scene, being asked how he then viewed the Saviour, he replied, "as my Prophet, Priest, and King, and all my hope is founded on his righteousness." Again, being asked how the Divinity and Atonement of Christ then appeared, he declared they were at the foundation of all his hopes.

As through life he had laboured unremittingly for the good of Zion, so his last prayer was offered up for her peace and prosperity, and for that of his own charge, still peculiarly dear to his heart:—and, according to the evidence exhibited, he closed his eyes in the full assurance of hope.

His life was eminently a life of faith, and prayer, and hope, and he was not without his reward even in this life. The church at Washington was not only preserved, and cherished, and strengthened, under his pastoral care, but the neighbouring churches of Smyrna and Flemingsburgh, when destitute of a pastor, and in a languishing state, were preserved and built up by his services. To his unwearied persevering care, the churches of Augusta and Maysville are indebted also for their organization. His character was perhaps peculiar with respect to meeting difficulties of a particular kind. Though nearly one of the meekest men of the earth, he was sometimes exposed to very rude attacks on account of his unwearied diligence in trying to save souls. He uniformly considered these attacks as evidence that the strong man was about to be dis-

lodged, and consequently as an additional encouragement to perseverance. And a very considerable number of facts might be mentioned as proof, that in many of these cases he was not mistaken. His weapons were not carnal. They were faith, and prayer, and gentle admonition, and authority. And they were in some well attested cases powerful means.

Upwards of twenty years he continued at his post. Many were his difficulties—many were his discouragements. But during the last years of his life his comforts were multiplied, in obtaining evidence that his labours had not been lost. They that sow in tears shall reap in joy.

Though seed lie buried long in dust,
It shan't deceive their hope,
The precious grain can ne'er be lost,
For grace secures the crop.

When he was absent from his pastoral charge on the last journey he ever made on earth, a lady, who was a member of his church, and who gave some evidences of piety, lamented to a friend with whom she had only an occasional interview, that though she had in former days been much edified by his ministrations, yet for some time past she could not derive much benefit from them, on account of some difference of opinion with him on some doctrinal articles, or about something else of still less importance. But little did she think that neither she, nor her family, were ever to enjoy any more of these ministrations. Hearer of the gospel, if you love the Lord Jesus, beware of cherishing in the smallest degree unfavourable impressions against

those whom you must acknowledge to be faithful and affectionate preachers of that gospel.

He was called home, 31st Oct. 1822, in the 50th year of his age.

No. 13.

**SKETCH OF THE LIFE AND LABOURS OF
THE REV. DANIEL SMITH**, late Pastor of the
*Presbyterian Church in Louisville, Kentucky, who died
on the 22d day of February, 1823.*—By REV. JAMES
BLYTHE.

MR. SMITH was a graduate of Middleborough College in Vermont. Soon after he finished his academical course he became a member of the Theological School at Andover, where he prosecuted his studies, preparatory to the ministry, with great reputation to himself, and much to the satisfaction of the professors.

Mr. Smith was licensed to preach the everlasting gospel by the Holles Association, April, 21, 1813, and his connexion with the Theological Seminary was dissolved Sept. 22, 1813. From that time he was an active, zealous and faithful minister of the New Testament until his death.

Mr. Smith's mind seems to have imbibed much of that blessed spirit which has produced such happy re

sults in the Andover School, a *sympathy for the perishing and the destitute*. Accordingly we find this young hero as early as August 13. 1814, in Philadelphia, on his way to fulfil a very important and perilous missionary tour in the most southern and western parts of the United States. It was when Mr. Smith was upon this tour that the writer of this memoir had the happiness of becoming acquainted with him. His extreme youth, then only 23, his soft and refined manners, his cultivated mind, classical taste, and above all, his glowing piety, conspired to make a powerful appeal in his behalf to the understanding and the heart of every person who became acquainted with him. If Mr. Smith had been alone, the prudence of the Board by whom he was employed might have been called in question, for having employed so young a man upon so important a Mission. But he was associated with the excellent and the ever to be lamented Mr. Mills; and never was there a happier association. Mr. Mills had all the wisdom, experience and firmness of an old veteran of the cross; Mr. Smith had all the ardor and intrepidity of a young hero. The impression made upon the heart of every pious person, when Mr. Smith first passed through Lexington on his way to the south, is well recollected. Suffice it to say, he left us, carrying with him the prayers and the best wishes of hundreds.

At this period the pious people of the west had scarcely been at all awakened to take any interest in the grand plans at that time rising into notice, for spreading the gospel among the destitute. All that had been done in this way, was in the form of a Bible Society,

organized and scarcely kept alive by the exertions of two or three individuals. The presence of Mr. Mills and Mr. Smith among us was as life from the grave, as light in darkness. These good men pointed out to us the imperfection of our plans, new-organized our Society, and laid the foundation of many other societies of the same kind in the west.

The objects of the Mission in which these two brethren were engaged, were, first, to circulate the English, Spanish and French Scriptures in the western and southern parts of the United States; secondly, to form new Bible and Missionary Societies; and thirdly, to preach the gospel in destitute places. To these gentlemen were committed several thousand copies of the Scriptures in various languages, but by far the greatest number in the French language.

In this cargo were 5,000 French Testaments, 600 English Bibles, and from 12 to 13,000 religious tracts. No person who is at all acquainted with what was the state of Louisiana at that time, can for a moment hesitate to believe that this very appropriate attention from the people of the United States to this newly incorporated territory, had the most happy influence upon the French population. Most of the French Testaments were distributed in Louisiana.

This cargo was shipped at Pittsburgh, and consigned to various friends living on the Ohio, Missouri, and Mississippi, who were to be subsequently visited either by Mr. Mills or Mr. Smith. Doubtless this was the richest cargo that ever floated upon our western waters, as it was the first of its kind. This proposition we

could easily demonstrate, upon the principles of civil policy, as well as upon those of gospel truth. The man who carries with him to a frontier settlement a cargo of Bibles, and judiciously distributes them, is a richer benefactor to his country, even in a worldly-wise and money-making point of view; than is the man who introduces a new and valuable plant, or establishes a new manufactory. The one is an appeal to our physical, the other to our moral energies. The one sets a few hands to work, the other acts as a purifying and invigorating principle throughout society. The one often administers fuel to ambition and to all the evil passions of our natures, while the other represses evil of every description, and is a river of divine love that fertilizes the whole land. While the powers of genius have been employed to embalm the memories of those who have taught their fellow men to plow, and to sow, to erect the furnace and wield the hammer; the names of such men as Daniel Smith, who have carried the bread and the water of life to those who were ready to perish, will be engraven upon the portals of glory. And though their memories may rot away in our world of sin, and their labours of love be branded as enthusiasm or folly, yet their deeds are recorded in the archives of ETERNITY. For "I heard a voice from heaven, saying unto me, write, blessed are the dead which dieth in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

In tracing the lives of such men as was Mr. Smith, it is impossible for us to refrain asking ourselves, what

were their present and ultimate motives? Why all these sacrifices? Why this incurment of danger and risque of life? I well know how those questions are answered by the world, and especially by that part of the community who hate a missionary spirit, because they hate Christ. We are told these missions are engaged in from a want of employment, from a secret love of distinction, or, to make the best of it, from an over-heated enthusiasm, which is as blind as it is ardent. I would ask the persons who reason in this manner, if they have ever taken the trouble to read Missionary journals? Are they personally acquainted with Missionary men? Did they ever see Saml. J. Mills and Daniel Smith? Or do they believe that a disinterested sense of duty, may influence all classes of men except it be christian men? Or do they seriously suppose that a cold selfish emulation lies at the foundation of all human actions? Shall the patriot risque his life a thousand times, and when he has secured his country's liberty, be scornfully told, that there is no such thing as *patriotism*; that what is so called, is nothing more than *cold-blooded self-love*? That he deserves at last only the praises of an ardent *self-lover*? Shall the philosopher employ his whole life exploring the arcana of nature, and not be permitted for a moment to indulge the pleasing anticipation that when his bones are rotting in the grave, his labours shall have made his fellow men wiser, and happier, and better? And shall missionary men be denied the influence of such motives? The felicity of still holier and higher anticipations? The

meed of a gratitude so much warmer as their objects are so much grander?

We have always thought that an opposition to Missionary efforts was the most unfounded and unreasonable. Nor do we believe that any man, no matter what might have been his aversion to religion, could have maintained his opposition in company with the mild, unassuming, polished, intelligent, and pious subject of this memoir, as he presented himself on his first Missionary tour through the west.

Bred, if not in ease, in competency, accustomed from his earliest days to the pursuit of literature, familiarized to the academic shades of one of our eastern colleges, and finally, nursed in one of our most distinguished Theological Schools, Mr. Smith presented himself before the New-England public, with all the flattering prospects, which such a public and such talents and piety as he possessed were calculated to awaken.

But on this subject we will let Mr. Smith speak for himself. We have before us a very interesting journal kept by him, of all the important events which transpired in his life, from a short time before he set out on his Mission, until he was settled pastor of the church at Natches. As it respects his entering on the important Mission with Mr. Mills, he says: "Now an unexpected difficulty arose, which well nigh defeated our plan. The people at the S. Farms parish, in Litchfield, where I had been preaching for some weeks, loudly remonstrated against my leaving them. They made use of arguments, and entreaties, and tears, to persuade me to stay. My own convictions of duty did not waver. The

mission appeared to me to be of more importance than the supply of any one parish in christendom. But my friends and fathers in the ministry appeared to think otherwise. It was therefore thought best to deliberate and consult farther upon the subject. The result was, a conclusion from them all that I ought to go. This was a great relief to my mind. For although I did not doubt respecting my own duty, yet to leave the people at S. Farms abruptly and without sufficient reason, I feared would do them an injury. This deliberate consultation and unanimous conclusion of judicious and disinterested persons, I hope will set their minds at rest. May the blessed God continue among them the gracious influences of his Spirit."

Thus we see this young man tearing himself from a people who already loved him as their spiritual guide. They shed tears of piety over his departure. His fathers in the ministry seem to think he ought not to go. Still, "the Mission appeared to him to be of more importance than the supply of any one parish in christendom." Has this young man lost his reason? Or rather, shall not the tongue of opposition be hushed to peace in the presence of such an example?

We delight to follow the footsteps of this young man, and we have no doubt our readers will delight to accompany us. On his way to the west we find him at Burlington, New-Jersey, in company with his fellow labourer, Mr. Mills. "We called (says he) on Dr. Boudinot, to converse with him on the formation of a National Bible Society." It will not be forgotten that this was in August, 1814, about 16 months before the American Bi-

ble Society was formed. And what an interesting group have we here assembled in consultation? The venerable hero of the American Revolution, and the ornament of the judicial tribunals of New-Jersey; the sage and experienced Mr. Mills, who devoted the whole of his life projecting and executing schemes of christian benevolence; and the young Mr. Smith, who had just bid farewell to his friends and all the fascinations of ease and civilized life, to travel through the cheerless forests of the west. And are all these men fascinated with a shadow? Does such a man as judge Boudinot, blessed with the rich experience of more than half a century of active life, and the eagle-eyed observation of the most eventful period our world ever witnessed, sacrifice his \$10,000 at the shrine of a phantom? Will such a man connect his name with folly, and glory more in being called the father of the American Bible Society, than in being one of the heroes of the American Revolution? Was such a man as S. J. Mills mistaken, who travelled over almost every part of America, receiving no more than his daily bread, solely employed in acts of benevolence, and who sacrificed his life in the service of the American Colonization Society; or was he goaded on by a silly ambition to be "talked about?" Was such a young man as D. Smith, ennobled by all the acquirements of science and literature, suddenly transformed into a lunatic, because he exchanged the warm firesides and the affectionate bosoms of his friends at S. Farms, for the log cabin of the honest but benighted inhabitants of our frontiers. And yet these things, and many such things, must the enemies to Missionary

and Bible Societies suppose, or relinquish their opposition.

It is alike characteristic of the grand operation of nature and of providence, that their proudest results often turn upon some almost imperceptible point. The grandest river that swells the ocean may be traced to some little rill that rises in the bosom of some unexplored forest. And many of the grandest moral results that have ever blest our world, may be traced to some thought engendered in the closet of secret prayer, or at the social christian fireside. See Elias Boudinot, S. J. Mills, and D. Smith, anxiously devising means for the establishment of the American Bible Society, 16 months before the meeting of that heaven-directed convention which organized that noble institution. May we not suppose that this was the very meeting that confirmed the good old judge in his plan, and determined him to make that appeal to the American public which eventuated in the formation of the American Bible Society. This mighty stream that now fertilizes so large a portion of the garden of God, may be traced up to Burlington. At the consecration of its waters D. Smith assisted. Upon this triumvirate heaven smiled, and the kindred spirits of these three men, now all in glory, press nearer together when they think of Burlington, and of Aug. 12, 1813; and when they witness the triumphs of the American Bible Society, they labour for a higher note of praise.

The limits of this sketch will not permit us to pursue but imperfectly the footsteps of this faithful and judicious young man. We are compelled to pass various

circumstances mentioned in his journal, when on his way from Philadelphia, and on the Ohio, every one of which tend to characterize him as an humble and most devoted man. At St. Louis he thus writes: "Last Saturday, the 5th inst, I reached this place. This is the western-most point contemplated in our tour. We have now travelled about 1500 miles; and truly we can say, "Hitherto the Lord hath helped." Not only have our lives and health been preserved, in a sickly climate, at a very sickly time—not only have we been preserved from personal danger; but the Lord has wonderfully prospered our way before us. By the different denominations of Christians we have been received with affection and with confidence. Infidels and profane persons have treated us with marked attention and respect, and have contributed liberally in favour of our plans. Our hearts are encouraged. We are confident that the Lord is with us. We therefore cheerfully address ourselves to our important and arduous labours. If the Lord be for us, no matter who is against us."

These were probably the first Missionaries, that ever visited St. Louis. And we have here a faithful picture of the manner in which they were received. This portrait is highly creditable to the western country in general, and especially to St. Louis. That circumstance which most deeply interests the benevolent reader in this part of Mr. Smith's journal, is the manner in which he and his companion, Mr. Mills, were received by christians of different denominations. Every intelligent christian must lament that spirit of division that

has so long rent the church, and every person must see in Missionary and Bible Societies the only effective means of pulling down those partitions which have so long kept christians out of each other's embraces. There was nothing that the writer of this sketch admired more in the character of Mr. Smith than that pure and fervent heart with which he loved real christians of all denominations. While he contended earnestly for the faith once delivered to the saints, where the fundamentals of christianity were concerned, he received to his very heart the humble, the good, and the pious of every denomination, though they might differ from him in some minor matters. And certainly this charitable disposition, next to ardent piety, ought to be a leading characteristic of every Missionary man. And no man ought to be employed by any denomination as a missionary who does not possess it.

It appears by Mr. Smith's journal that after he had travelled from Louisville to St. Louis by land, having passed by Vincennes and several other towns, distributing his Bibles and Testaments, and endeavouring to organize churches, and form Bible Societies, he again returned to Kentucky before he descended the river to Natchez and New Orleans. In the spirit of that charity of which we have just spoken, we find him in Frankfort, Kentucky, thus writing: "Mr. Noel mentions that the Baptist denomination in Kentucky have formed a Foreign Missionary Society; and have raised four or five hundred dollars. But at present they knew not how to appropriate their money. Party prejudices will not suffer them to send it to the British colonies in la-

dia. O when shall the day come when men shall feel and act like brethren—when party prejudices shall no more alienate and divide—when man shall ravage no more—and when that kingdom which is righteousness, peace, and joy in the Holy Ghost, shall everlastingly prevail.”

In another town in Kentucky we find him making the following notice in his journal: “On this occasion my emotions were peculiar. I found myself in a large town, containing 2 or 3000 inhabitants. Mr. Mills had been here two Sabbaths, and I two, and neither of us had been able to collect a congregation for the worship of God. I walked through the streets, indulging the reflections my situation inspired. The negroes were collected in groups, laughing and swearing. The boys were playing and hallooing through the town. A vast number of men were out in the skirts of the town, firing at the prodigious flocks of pigeons which were flying over. While the more moral and respectable gentlemen of the place were only riding out into the country for amusement. Where am I! in a christian or a heathen country. If in a heathen country, why is the first day noticed at all. If in a christian, why is it noticed with more noise, and profanity, and wickedness, than any other day of the seven.”

Here we cannot forbear indulging in the pleasing reflection, that times are much altered in the west since the years 1814—15, which is the date of Mr. Smith's journal. I imagine it would not be possible for any Missionary to spend two Sabbaths in any town in the western country without being pressed to preach It

seems these two dear Missionaries could not obtain an audience in one of our large towns in which there are at this moment three large churches, and a considerable portion of the inhabitants regular and we hope devout worshippers.

I cannot forbear presenting the reader with Mr. Smith's reflections when he had arrived at the junction of the Ohio and Mississippi.

"The rivers of Western America are indeed wonderful. The Ohio, formed by the junction of the Monongahela and the Allegany, both large navigable rivers, receives in its course the waters of the Muskingum, the Kenahway, and the Miamies, the Scioto, the Kentucky, and the Wabash:—it then unites with the Cumberland and Tennessee, and rolls itself off, a mighty flood. The Mississippi, fed by a thousand tributary streams, receives the Illinois, and, passing on, unites with the turbid Missouri, larger by far than itself. The congregated waters roll forward—meet those of the vast Ohio, and instantly swallow them up, scarcely seeming to be at all increased. At this interesting point I am now arrived. And gladly would I turn the attention of christian America to these mighty streams; not because I see on their banks unexampled fertility, and an inexhaustible source of wealth; but because their shores will one day be lined with an immense population—and because now is the time to sow the seeds of morality, and establish the institutions of religion, in this rising world. If the disciples of Christ do not, the men of Belial will occupy the ground. And then a century may pass away before they will be dispossessed."

The above reflections on our grand western waters, evince Mr. Smith to have been a man of taste and observation, and his concluding remark recommends itself to the understanding of every reflecting man. In new countries, and upon our frontiers, the temptations to a savage, and consequently irreligious habits, are very numerous. Hence the necessity of endeavouring to make religious institutions grow up with every new country. Another fact still more strongly impels to this course. In every new country there is likely to be a large portion of wild adventurers and greedy speculators. The baneful influence of their example can only be counteracted by the influence of religion.

When at New Orleans Mr. Smith thus writes: "This moment the cannon of the fort and of the frigate Louisiana are roaring to announce the confirmation of the news of peace. Every body rejoices. Indeed the inhabitants of this city, as well as of every other portion of the country, have great occasion for joy. The change in their situation which a few weeks has produced is surprisingly great. On the 8th of January a powerful British army was within five miles of the town. While there was nothing to oppose it but a body of undisciplined militia, hastily collected on the spur of the occasion, and even fewer in number than the assailants. But, by a remarkable concurrence of favourable circumstances, they not only successfully opposed the enemy, but they defeated him, and obliged him to flee to his ships. While he was still lingering on the coast, evidently meditating another attack, the news of peace arrived. In all these circumstances and events, the hand

of Providence is surprisingly manifest;—so much so, that the thoughtless and even the profane are forced to acknowledge it. But that there should be so manifest an interposition in favour of such a place, is a mystery in divine providence.”

A moment's reflection on the last thought in this quotation would have, to the active mind of Mr. Smith, suggested the fact that this marvellous interposition of providence was not in behalf of New Orleans alone, but eminently in behalf of the whole western country. Not a single person, not a single church, not a single school, not a single religious institution, west of the Alleghany mountains, but was individually interested in the event of the memorable eighth of January, 1815.

I shall close my extracts from the journal of Mr. Smith's first tour to the west by the following short account of the manner in which the 600 Bibles, carried by Mr. Mills and himself, were disposed of and received by those to whom they were given.

“These Bibles have been very gratefully received; and we had only to regret that we had not, instead of 600, 6000, or even twice that number. The demand for them at the present time is very great. The Tennessee and Louisiana militia are continually calling for them, and manifest a great desire to obtain them. They say they would carry them home with them if they left a part of their baggage. But there is not a Bible to be sold or given away, as we can learn, in the city. Would that all the societies in the eastern states, and all christians could hear this.”

April 9th, 1815, Mr. Smith left New Orleans, and took his passage on board the *Henrietta*, bound to Charleston. He was fortunate enough to arrive at Philadelphia in May, in time to make his report to the Board of Missions during the sitting of the General Assembly.

Though many highly interesting facts are found recorded in Mr. Smith's journal, which took place during the summer of 1815, when he was among his friends in New England; and though these facts are well calculated to cast a lustre upon his character, the limits of the present sketch will not permit us to notice them.

We will again introduce him to our readers when at sea, on his return to New Orleans. Nor was the smooth sea, upon which he was sailing when this part of his journal was written, half so perfect a mirror as are these words of that heart which always seemed to glow with piety and benevolence.

“*At Sea, Oct. 31, 1815.*”

“It is now a week since I took an affectionate leave of my friends in Boston, (the 24th inst.) and sailed in the barque *Leopard*, captain Marsters, for New Orleans. For the first five days the wind blew an almost incessant gale. I was very sick, almost wholly confined to my birth. Hour after hour I lay and heard the successive commands, *All hands on deck—to reef;*—and then, *to take in the sails*, until nothing remained but a piece of one. The storm still raged. I had no companion with whom I could converse. I felt that I was in the hands of God. I hope I was willing to be there.

“The storm has ceased. The weather is delightful. All our sails are set; and a fine breeze wafts us forward.

My sickness is over, and my heart is now light and joyful.

"I now set myself down to sketch some account of the origin and progress hitherto of the undertaking in which I am engaged.

"While travelling through the western states, on my former tour, (in company with my excellent companion, Rev. Saml. J. Mills,) I often felt a deep personal interest in many sections of the country. As I reached some new and more desolate moral wilderness, my heart would often exclaim, Surely *this* must be the field of my future labours. But I endeavoured to repress these feelings, and keep myself free from local and partial attachments, until I should see the end. When the whole tour is accomplished, then, thought I, will I deliberately decide on the main question,—whether my days, divine providence permitting, ought to be spent in the western country;—and then to what section of it shall they be devoted? The repeated and earnest solicitations of my friends at various places, that I would tarry with them, or return to them, received no other reply than one consonant with such a decision.

"The time at length came, when I found myself returning by sea from New Orleans to my native country. I wished to prevent the influence which the objections and the reluctance of my friends might have upon my mind. It would be doubly difficult to decide on the question impartially, when all my tender feelings were again excited by their presence, their kind attentions, and fond caresses. I feared that even the strong emotions I felt, when weeping over the desolations of the

west, would give way to these tender, but almost invincible affections. I had leisure enough to deliberate on my passage here. I took up the subject, therefore, with seriousness, and not, I hope, without humble and fervent prayer for divine direction.

"I soon found, that notwithstanding my resolution to the contrary, the main question was in fact decided. It had crept into my journal, that "I cannot bear to think of settling in New-England while so great a portion of this country remains unsupplied with the gospel." The whole bent and current of my mind was towards the west. When I came to decide on my field of labour, I had more need of deliberation. Different and distant portions of the country had strong claims upon my attention, and made powerful appeals to my judgment and feelings. Never before did I wish myself *divisible*, or capable of something like *ubiquity*. The result was this—places of less importance were laid out of the question; New Orleans, Natchez, and St. Louis, were selected as places demanding attention first; to either of which I was willing to go, as the Lord should direct.

"I found, however, in my feelings and judgment, a decided preference to Natchez. New Orleans was too far gone in wickedness. It seemed to be the duty of some mightier champion to storm that strong hold; and yet, had the inquiry been made—"Whom shall I send?" I believe I could have said, "Lord, here am I: send me." St. Louis was yet comparatively in its infancy. It would be long before I could hope to see much fruit of my labours there. While at Natchez the field seemed

white already to the harvest. A church had been built, the people were very desirous to obtain a preacher of the gospel. It was a crisis there. Either the disciples of Christ must, or the men of Belial would, immediately enter into the harvest. My judgment, and especially my feelings, were, I suppose, influenced in some degree by this circumstance, that I had been longer in Natchez than in St. Louis. I had formed stronger attachments, and had more confidence of success there. I had found in the territory a few pious clergymen, who would much strengthen my hands and increase my usefulness.

"I determined, therefore, on seeking a missionary appointment to either of those three places, giving Natchez a decided preference."

"Off Cuba, Nov. 8.

"After the gale was over, with which we had been beset for several days at the commencement of our voyage, we had pleasant weather and very favourable winds until day before yesterday, when we were becalmed twenty-four hours. We were, however, exposed to some danger in passing among the Bahama islands in the night; and, in crossing the Bahama bank, our vessel struck several times. A few inches less water might have occasioned our destruction. For twelve or fourteen hours we were sailing across this bank, with barely water sufficient to float our ship. And yet we were entirely out of sight of land, except at the bottom.

"Several times, both in the gale, and in crossing the bank, the mariners have been thrown into some conster-

nation: but somehow, either from ignorance of my danger, from natural apathy, or from some other cause, I cannot be greatly alarmed. While they are all bustle and activity, doing this and that for the preservation of the ship, I look calmly on, and say in my heart,

"My spirit looks to God alone;
"My rock and refuge is his throne;
"In all my fears, in all my straits,
"My soul on his salvation waits."

"Balize, Nov. 18.

"We passed Havanna and the island of Cuba, with a fine breeze, under full sail. The weather was very pleasant. But as I walked on deck, and contemplated this wretched land of *ignorance*, of *superstition*, and of *suffering*, my spirit was stirred within me. O when shall the light of the gospel, in its divine purity, irradiate this benighted island;—when shall these "habitations of cruelty" become the dwelling place of humane, enlightened, and beneficent christians."

It has been such men as Mr. Smith, who have carried the gospel from island to island, and from country to country, ever since the ascension of our blessed Lord. It is a comfortable thought to a christian minister, that he can pray for those to whom he may not have it in his power to preach. Mr. Smith is sailing by the island of Cuba; he cannot go ashore to preach Jesus and him crucified. But walking on the deck of the ship, he can pray, "O when shall the light of the gospel in its divine purity irradiate this benighted island." This prayer is had in remembrance, and though the dust of our dear brother sleeps in Louisville, this prayer may

now be answering, or some embryo plan may now be forming, which may waft the gospel with its richest influence to Cuba. In the development of the divine plans in the great day, Cuba may rise up and bless God for that gale that wafted this servant of God within view of her shores.

"New Orleans, Jan. 1, 1816.

"This evening we had the monthly concert of prayer attended, for the first time in this City. There were, it was said, fourteen professors of religion present—all were but three. The meeting was interesting. It drew together a number of pious persons who were not before acquainted. How sweet to think, that here in New Orleans we may unite with the thousands of Israel in supplications for the enlargement of Zion. The religious state of New Orleans is certainly improving. There are now four clergymen in town."

This was the commencement of a new æra in the history of New Orleans. And we fondly hope this monthly concert of prayer has from that period been observed in that city. Few things are better calculated to elevate the whole soul to God, than a recollection that many thousands of our fellow professors are uniting with us in consecrating a portion of the same day, and that the burden of every petition is, "Thy kingdom come." Should this good practice be laid aside at New Orleans, and should this memoir ever meet the eye of any christian in that city, let it at once recall their departed friend, and their duty to mind.

Few things tend more to depict a man's heart than those sentiments and reflections which flow from him in

a diary, especially when those thoughts are poured forth without any view of meeting the public eye. Such we are confident was the case with Mr. Smith in writing his journal. It has been with a view of distinctly portraying the man, and if possible of exciting others to imitate him, that we have made so many quotations from his journal. We shall make but one or two more.

"Natchez, Jan. 18.

"At length, through the good providence of God upon me, I have reached in safety the place of my destination. Here I would consecrate myself afresh to the service of God, who has preserved me from the dangers of the deep and of the wilderness, and has followed me with loving kindness.

"When the church was opened last March I observed that no place was assigned to the blacks. The poor creatures were hanging about the doors, afraid to enter. Some went away much chagrined, saying; the house was too grand for them. Another considerable difficulty has arisen out of the sale of a part of the pews. The impression is abroad that those who do not own pews will be considered as trespassers if they come to church. I requested the commissioners to devise some remedy for these evils. I even told them that it would not be consistent with my duty as a preacher of the gospel to occupy for any length of time a house from which any portion of the community was excluded."

Mr. Smith's ministerial engagements at Natchez expired April 1st, 1819. (He was married in 1818.) He and his family left Natchez in April, and went by the way

of New Orleans to Philadelphia, where he attended the General Assembly, and afterwards went on to New England, to visit his relations in Vermont, and his friends at Andover. The western country, and the destitute people on our frontiers, always seemed to lie near his heart, and when at Andover he used every exertion to awaken a sympathy among the students in behalf of the people among whom he had so successfully missionated. In November he returned to Natchez with a commission as agent for the American Education Society. The Rev. Mr. Weir came to Natchez in the spring of 1820, and continued there but a short time, and then came into Kentucky. In July Mr. Smith was solicited to supply the pulpit at Natchez for six months, the people having previously given Mr. Weir a call. In the true spirit of a christian minister, Mr. Smith accepted the invitation, and did every thing in his power to procure a proper reception for his successor. Mr. Weir returned late in December. Mr. Smith then gave up the pulpit to him, and rejoiced in the hope of seeing one settled there in whose piety and devotedness to the discharge of his duty he had entire confidence. In a few weeks Mr. Smith removed out into the country, and spent his time in preaching to the destitute. After Mr. Weir was installed, he said "he now felt ready and willing to leave the place." There was much self-denial and humility manifested in this part of Mr. Smith's conduct. The peace of the church ought to be paramount to every personal consideration.

On the 7th of June, 1821, Mr. Smith landed at Louis-

ville, Kentucky, with his family, and was installed Pastor of the Presbyterian Church in Louisville, March 3d, 1822.

The writer of this memoir visited Louisville shortly after Mr. Smith's instalment. Seldom, if ever, has he witnessed so much good done in so short a time. When Mr. Smith first came to Louisville the church was much distracted. In the June following all was quietness and peace. A spirit of inquiry seemed to prevail, and already the fruits of the judicious and faithful labours of their beloved pastor began to appear. And we have no doubt that several persons in Louisville will have occasion through eternity to bless God that ever our dear departed brother was settled in that town, though his pastoral relation with that people did not last quite one year.

Mr. Smith was taken sick the 11th of February, 1823. The attack did not appear so violent as most of his former ones, and was not thought in much danger until the 15th. At night, his stomach became very sick, and a vomiting came on that could not be checked that night; or the next day; about noon he was almost exhausted, and said, "what if it be the will of my Father to take me home?" In the evening his stomach was more composed; he inquired of the doctor about some poor sick people, and appeared to forget his suffering while contrasting the comforts of his situation with theirs. His stomach continued sick and easily irritated to the last, so that he could eat but little, yet he bore it without showing the least impatience, or making one

complaint. Even the doctor was afterward heard to say he never had seen such a patient sufferer. The 20th Mr. Reinhard came to the bed: he took his hand and said, "whatever the event may prove to me, I hope the Lord will take care of your little church"—afterwards he asked him to pray, and appeared much engaged all the time. More than once he said, "death had no sting for him"—21st, when he was alone with his wife, he said, "it is far better to depart and be with Christ." She asked him if it was the will of God, if he would not be willing to stay longer? "If I can do any thing for the cause of Christ," was the answer. "Could you not for me?" said his wife. This was a tender point; he could give no answer but by tears, which made her deeply regret her weakness. He was soon composed, but too weak to say much more then. He clasped his wife in his arms, saying, "we shall meet in heaven." Her sister — asked, "have you no hope for us?" Looking round at her sisters and other friends, he replied, "we shall all meet in heaven." His wife asked him to pray for them; immediately, in a short but fervent prayer, he committed them to the care of God. At another time he said to Mr. Vernon, (with a look that expressed the feelings of his heart) "my dear friend, be kind to my dear wife and sisters." He could say but a few words at a time, but what he did were spoken distinctly and with great composure to the last.

In the evening his suffering was great; when a little recovered for a few minutes, he would say, it was nothing to what the Saviour suffered. Part of the night he was a little delirious, and fainted several times. His

friends did not think he could live till light; but in the morning, 22d, he was quite himself, and it seemed as if God had given him one day more in mercy, to show how he would support and enable his dear child to meet without dismay the King of Terrors. That day he said to a female that had joined his church, "my friend, there is nothing worth living for but to be prepared to die." In the course of the day, he mentioned his sight and hearing failing and a cold shivering. His wife asked him what were his views of heaven? he replied, "the same they have always been, there is no difference"—said he had a firm, unshaken hope. After night he slept sweetly several times, and in the intervals would take a little nourishment. Not half an hour before his death he asked for a drink, took the glass in his own hand, and drank with more ease than he had for some hours before. He then dozed again for a few minutes, awoke and turned over, then turned on his back, and without a struggle or groan fell asleep in Jesus.

No. 14.

*SKETCH OF THE LIFE AND CHARACTER OF
REV. JAMES M'GREADY.*

THE Rev. James M'Gready moved from North-Carolina to Kentucky, and settled near Russellville, Logan

county, about the year 1794. It was in his congregation that the great revival of 1800 commenced, and the good old man partook largely of all that was good, and also to a considerable degree of some of the things which were bad, in that excitement. He was an active member of the Cumberland Presbytery in the most of those measures which were upon examination disapproved of, first by the Synodical Commission, and then by the Synod of Kentucky, and finally by the General Assembly of the Presbyterian Church. For his errors and irregularities in these matters he was for some time under ecclesiastical censure. But the means which were used with him being blest, he made ample acknowledgments, was restored to his ministerial standing, and continued till his death to enjoy the confidence of his brethren with whom he was connected by the bonds of church fellowship—while his ministerial services were acceptable and useful among those who, according to the rigid rules of government and discipline, were somewhat disorderly.

The Rev. John Andrews, the Editor of the Chillicothe Recorder, under date of January 30th, 1818, thus announces his death, and sketches his character.

In the Western Monitor of the 24th instant is announced the decease of the Rev. James M'Gready, Pastor of the Presbyterian Church in Henderson, Kentucky; who made his exit from this world on the 27th of December last. The circumstances of his death are not related. A correct and particular account of the life and death of that eminently pious, zealous, and faithful minister of Jesus Christ would, it is believed, be

highly instructive and interesting to the religious public. The Editor of this paper was personally acquainted with Mr. M'Gready; but had not an opportunity of being so intimately acquainted with him, in the different periods of his life and ministry, while he resided successively in the states of Pennsylvania, North Carolina, and Kentucky, as to be able to do justice to his character and memory. It is therefore hoped that some friend, possessing the requisite information, will prepare, and forward for publication, a suitable memoir. At present the following brief remarks may not be unacceptable.

From the conduct and conversation of Mr. M'Gready, there is abundant evidence to believe that he was not only a subject of divine grace and unfeigned piety, but that he was favoured with great nearness to God and intimate communion with him. Like Enoch, he walked with God. Like Jacob, he wrestled with God, by fervent, persevering supplications, for a blessing on himself and others, and prevailed. Like Elijah, he was very jealous for the Lord God of hosts, and regarded his glory and the advancement of his kingdom as the great end of his existence on earth, to which all other designs ought to be subordinate. Like Job, he deeply abhorred himself, repenting, as it were, in dust and ashes, when he was enabled to behold the purity of God, and his own disconformity to his holy nature. Like the apostle Paul, he counted all things but loss for the excellency of the knowledge of Jesus Christ his Lord; and like him, he felt great delight in preaching to his fellow men the unsearchable riches of Christ. He was

remarkably plain in his dress and manners; but very familiar, communicative, and interesting in his conversation. He possessed sound understanding and a moderate share of human learning. The style of his sermons was not polished, but perspicuous and pointed; and his manner of address was unusually solemn and impressive. As a preacher, he was highly esteemed by the humble followers of the Lamb, who relished the precious truths which he clearly exhibited to their view; but he was hated, and sometimes bitterly reproached and persecuted, not only by the openly vicious and profane, but by many nominal Christians, or formal professors, who could not bear his heart-searching and penetrating addresses, and the indignation of the Almighty against the ungodly, which, as a son of thunder, he clearly presented to the view of their guilty minds, from the awful denunciations of the word of truth. Although he did not fail to preach Jesus Christ, and him crucified, to labouring and heavy laden sinners, and to administer the consolation which the Gospel speaks to humble believers; yet he was more distinguished by a talent for depicting the guilty and deplorable situation of impenitent sinners, and the awful consequences of their rebellion against God, without speedy repentance unto life, and a living faith in the blood of sprinkling. There is reason to believe that his faithful and indefatigable labours in the Gospel of Christ were crowned with a great degree of success, and that he was honoured as an instrument in the conviction and conversion of many sinners, and more especially in the commencement and progress of several powerful revivals of re-

ligion, in different places, during which he laboured with distinguished zeal and activity.

We shall conclude our remarks by observing, that some of the traits in Mr. M'Gready's character as a private Christian; which are worthy of our imitation, were his fervent piety, his unaffected humility, his earnest persevering supplications at the throne of grace, his resignation to the will of God under the afflictions, bereavements, and poverty, with which he was tried in this world, his cheerful reliance on God's kind and watchful providence, and confidence in his great and precious promises, and his contempt of the pomp and vanities of this world, to which he seemed to be in a great degree crucified. And as a minister of the Gospel, he ought to be imitated in his regard to the honour of God, and the salvation of souls, his vigorous and zealous exertions to promote these grand objects, his fidelity in declaring the whole counsel of God, and his patience in bearing the revilings of the ungodly.

No. 15.

SKETCH OF THE LIFE, LABOURS, AND LITERARY ACQUIREMENTS OF THE REV. JOHN P. CAMPBELL.—By Rev. WILLIAM L. M'CALLA.

THE Rev. John P. Campbell was a native of Virginia, but was in Kentucky in the year 1784, and was a

student in the first Grammar School ever formed in this country. Having finished the Latin, and made some progress in the French and Greek languages, he went to Virginia to complete his education. He passed through a course of Science and Belles Lettres with the learned and truly estimable Mr. A. Scott, of Augusta county, whose Academy produced several useful and highly reputable characters in public life. Having completed the usual course of scientific reading, and not knowing what profession to choose, he went, in the autumn of 1787, to Williamsborough, Granville county, North Carolina, where he engaged (though not yet twenty years of age) in conducting an Academy. There he continued till the autumn of 1789, devoting his leisure, which was considerable, to general reading, and partially to the study of medicine. Having bad health, he returned to his native county, in the mountains of Virginia, and spent the succeeding winter in the study of Theology and the Sacred Scriptures.

In May, 1790, he went to Hampden Sidney College, then under the Presidency of the great and eloquent John Blair Smith, of precious memory, where he employed six months in study, and graduated in company with Messrs. T. C. Poage, William Williamson, and David Smith, but continued in College until the next May, 1791, pursuing a course of general reading; for the most part theological. Soon after this he commenced a regular course of theological reading, under the Rev. Messrs. Graham and Hoge, and was licensed to preach the Gospel of Christ in May, 1792.

In July, 1793, he was ordained and installed, as a collegiate minister with Mr. Graham, in the congregations of Oxford, New-Monmouth, Lexington, and Timber-Ridge.

In 1795, he removed to Kentucky, where he continued eighteen years, performing the duties of the ministerial office in various congregations, in the counties of Fleming, Mercer, Jessamine, Fayette, Woodford, Franklin, and others. During these labours, he continued to prosecute, at leisure hours, the study of medicine; and being constrained by the necessities of a numerous family, he was for many years engaged in the successful practice of physic. Yet he frequently regretted that he could not devote the whole of his time to the work of the ministry. It was during this period, moreover, that he added to his literary store a knowledge of the Hebrew language, which was eminently serviceable to him in his pastoral and polemical labours.

The following is an accurate list of his publications, viz.

1. A Sermon on Sacred Music, 1797.
2. The Passenger, 1804.
3. Strictures on Barton W. Stone's Letters, 1806.
4. Essays on Justification, 1805,
5. Vindex, 1806.
6. An Installation Sermon, 1809.
7. Letters to Thomas B. Craighead, 1810.
8. A Sermon on Christian Baptism, 1810.
9. The Pelagian Detected, 1811.
10. Letters to a Gentleman of the Bar, and other pieces in the "Evangelical Record," 1812.

11. Answer to Jones, and Review of Robinson on Baptism, 1812.

12. A Sermon preached at the opening of the Synod of Kentucky, 1812.

The Gentleman of the Bar, for whom the Letters published in the Evangelical Record, were intended, and to whom they were in fact sent in MS. was the celebrated Joseph H. Davies, afterwards Major Davies, who fell in the battle of Tippecanoe. During an affectionate acquaintance of many years, Dr. Campbell perceived that the gigantic but eccentric mind of this truly eminent attorney was captivated with the fanciful theory of Dr. Darwin. This he successfully exposed. His acquaintance with medicine and medical authors was always devoted to the promotion of religion. His able pulpit refutation of Dr. Rush's Materialism, was made known to that father of American physicians, and occasioned him to treat Dr. Campbell with much coolness, when introduced to him by Dr. Alexander in Philadelphia in 1812. An occurrence, which took place on his journey to the city, may not be unworthy of notice. He and a young friend of his lodged in a tavern which entertained for the night a traveller of opposite sentiments. The young friend commenced a conversation on religion, in which he soon got beyond his depth, as the traveller began to descant, with considerable eloquence and applause, upon the atheistical system of Darwin. The young man found means to engage his more learned companion in the conversation. The greatest absurdities of the system were quoted by the Dr. and denied by the traveller. "The very words

could be shown," said the former, "if I had a copy of the Botanical Garden." "You shall have it," said this eccentric pilgrim, and immediately drew one out of his saddlebags. The passages were directly found, and an angry blush suffused his cheek.

It is believed that Dr. Campbell's works on Christian Baptism are considered by the eastern literati among the most able which have appeared in our country. And it is said upon good authority, that, in consequence of this, he was about to receive, in company with the Rev. J. J. Janeway, of Philadelphia, a Doctor ~~to~~ from Nassau Hall. He was prevented, however, by being unexpectedly called to the higher honours of a better world. His Review of Robinson's history of Baptism was published before the American edition of that work appeared. The genuine European edition contained some sentiments which, after Dr. Campbell's exposure, were deemed too gross for republication in this country. The most palpable dishonesty, also, detected by the Review, is covered in our copy by an arbitrary alteration of the text, without the fact being notified to the reader. There are still, however, sufficient traits of Socinianism and Infidelity in the work to justify its heavy condemnation by Fuller and the Orthodox Baptists of England, and to render its editor and patrons in this country inexcusable for its circulation.

His greatest labour was spent in the defence of the doctrines of the reformation, in opposition to Mr. Thomas B. Craighead, and his disciple, Mr. Barton W. Stone, both deposed for vital errors. in these contro-

versies he had, most manifestly, a great advantage in talents as well as in truth. He had an active hand in the struggle of the church in those trying times, and set a bright example of self-denial and zeal, patience and fidelity.

He had collected materials and issued proposals for publishing, by subscription, a literary work, to be entitled *Western Antiquities*; and had it also in contemplation to publish a history of the Church in the Western country: but it pleased God to remove him before either of these works was prepared for the press.

In the autumn of the year 1813, he moved to the neighbourhood of Chillicothe, state of Ohio, and died there in October 1814. The Chillicothe Recorder, from which much of the above information is copied, thus announced his death:

"It has become our duty to announce the death of our respected friend, JOHN P. CAMPBELL. On October 24th, he was taken with a fever, which in a few days exhausted his strength, and terminated his life. In the evening of the 4th inst. he departed, having a few weeks before completed the 46th year of his age.

"In him, society has lost one of her most useful members, and one of her brightest ornaments. He possessed strong natural powers, well improved by education, and extensive reading. His talents; we believe, were faithfully employed for the honour of his God and the good of mankind. He was distinguished as a naturalist, having carefully studied the works of the Creator. He was an accurate linguist, an able logician, an eloquent writer and speaker, a skillful physician, a sound

and judicious divine, and an evangelical, zealous, and animated preacher of the gospel. The doctrine of the cross was his favourite theme. On this, he used to dwell with engaging and persuasive eloquence. In the state of Kentucky, where most of his ministerial labours were employed, he performed services highly important to the church in the time of her adversity, when the enemy was coming in like a flood, when destructive error and a spirit of disorganization prevailed. While many others departed from the faith of the gospel, he stood firmly to his post. When the precious doctrines of the Reformation were publicly assailed and villified, he appeared in their defence, and in various publications, successfully combatted and exposed the prevalent errors of Pelagians, Socinians, Deists, and Atheists. By this labour of love, he incurred the displeasure, reproach, and persecution of many who ought to have been grateful for the truths which he exhibited to their view from the sacred scriptures, and to have received them with meekness and humility. As he had an infirm, delicate constitution, and was subjected to many temporal difficulties, his pilgrimage through this world was frequently unpleasant, and sometimes distressing. But he has outlived the reproaches of his enemies. His toils are now ended. His conflicts are over. We may safely say, he is more than a conqueror. He has made his exit from this world of sin and sorrow, and, we doubt not, is now before the throne of God in heaven.

“As his life was devoted to the service of God, so his last end was peaceful. *Mark the perfect man, and the*

upright: for the end of that man is peace. Towards the closing scene, on account of his extreme debility, he was able to speak but little; but expressed his resignation to the righteous will of heaven. He said his heart had been rebellious; but praised God, who, by the gracious influence of his Spirit, had given him a submissive temper, a sweet serenity of mind, and a disposition to say, "The Lord's will be done."

"He was three times married, and has left behind him a wife and nine children, who are worthy of the tenderest regard and most friendly attention, in their state of bereavement and heavy affliction. May God be their father, their friend, their stay, and their *exceeding great reward*. May this dispensation of Divine Providence be sanctified by them, and to us. May we all remember, that our days are as a hand-breadth, our life as a shadow passing over the plain, our time swifter than a weaver's shuttle—that death is approaching with unabated rapidity—and that eternity, with all its solemn, inexpressibly important realities, is near to every one of us. Let us not procrastinate the great work of preparation for death, until it shall be eternally too late. Let us awake from our lethargy, and consider who we are, what we are doing, whither we are tending, and what is to be our final, our everlasting state. Let us realize our guilt, our depravity, our helplessness, our need of a Saviour—cry with every breath for mercy, pardon, and renewing grace—fly from the wrath to come, and lay hold of the hope set before us—and take no rest until we shall have obtained an interest in Christ

and all his precious benefits; and can, on scriptural grounds, *rejoice in hope of the glory of God.*²⁴

The humble compiler of this imperfect sketch was the favoured companion of Dr. Campbell's journey from Kentucky to Connecticut in 1812. He obtained from his own hand, while living, that list of his works which was first published in the Weekly Recorder, afterward in the Almoner, and now copied above; and he had the mournful, though edifying, privilege of closing his eyes in death. He spoke but little. Yet to his friend, who was leaning over him, with emotions which none but a friend can know, he expressed a desire to leave his dying assurance of the truth of those doctrines which he had preached and written; and to bless God for the happy experience which he then had of the reality and efficacy of those gracious operations of his Divine Spirit, which, through much reproach, it had been the business of many years to defend.

No. 16.

SKETCH OF THE LIFE AND CHARACTER OF
JACOB FISHBACK.

THE subject of this sketch was in Kentucky at the head of a rising family as early as 1784, and was one of those who assisted Mr. Rice in collecting and organ-

izing that branch of his charge called the Forks of Dick's River. He had been raised under the Episcopal ministrations in Virginia, and though taught to respect the institutions of christianity, knew little of the power of religion till he moved to Kentucky. He is in fact to be considered as one of the first fruits of Mr. Rice's labours in the then wilderness. In his case the wilderness and the solitary places began to be glad, and the desert to rejoice and blossom as the rose. And in him also it was relized to an eminent degree. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall *still* bring forth fruit in old age; they shall be fat and flourishing."

But like the palm-tree flourishing,
Shall be the righteous one,
He shall like to the cedar grow
That is in Lebanon.

Those that within the house of God
Are planted by his grace,
They shall grow up and flourish all
In our God's holy place.

And in old age, when others fade,
They fruit still forth shall bring;
They shall be fat and full of sap,
And ay be flourishing.

After several movements he finally settled permanently in Clarke county; but wherever he had his tent, or his cabin, or his house, like the patriarchs of old, he had his altar; and every Sabbath day, that he had not worship within his reach, (and he had many of these, nearly one half of his Sabbaths) he had a church in his

house, and his neighbours were invited to join with him in acts of devotion, and hear instruction from the word solemnly read.

On the last Sabbath of May, 1821, the pastor of the place, the Rev. Robert H. Stuart, being gone to the eastward, the writer of this note, assisted by another brother, dispensed the children's bread to this aged father for the last time which he received it on earth. At the close of the Monday service he took both the preachers by the hand, and in a manner which no words can express, intimated that it was his impression that he never would enjoy another occasion of the kind. And in passing homeward, he observed, that previous to their having a place of worship, meetings had been held on almost every spot between his house and the church, which was a distance of two miles.

The following account of his death and religious character is given by his son, Rev. James Fishback.

Departed this life in the forenoon of Saturday the 15th of September, 1821, at 9 o'clock, in his own house, in Clarke county, Kentucky, JACOB FISHBACK, in the 73d year of his age. He was born in Culpepper county, Virginia, on the 14th day of April, 1749.

He had been married more than fifty years to Phebe Morgan, who survives him, and was 70 years old two days before his death, by whom he had eleven children,* whose living offspring at his death amounted to

* The names of his sons and daughters are, William Fishback, John Fishback, James Fishback, Annie Price, Elizabeth Mason, Jesse Fishback, Charles Fishback, Hannah Taylor, Lucy Stonestreet, and Samuel D. Fishback.

58 persons; and with the exception of two infant children, who survived but a few weeks after their birth, there had been no burial in his white family since his marriage; except one daughter-in-law.

He had been a practical believer in the Christian Religion for about fifty-five years, and a member of the Presbyterian Church about thirty-seven, and his life was a perpetual commentary on the sincerity of his faith.

But few Christians, who have occupied private and humble stations in life, have had a more extensive and unbroken train of good works to follow them, in acts of charity and beneficence to the needy and helpless; none have been more anxiously concerned for the promotion of the Redeemer's Kingdom than himself, in his own soul, in the hearts of his children and servants, and for its advancement through the world. And none have appeared to be more profoundly penetrated with a sense of human depravity and corruption, and of the purity and holiness of God's nature and law, or more explicit in disclaiming all merit of his own, humbling himself before the footstool of the divine majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of the Lord Jesus Christ.

In the following *Solemn Dedication*, found after his death in his own hand writing, in a bundle of papers of a religious nature, folded up with a copy written by himself, and endorsed "First signed about thirty years ago," may be seen a correct delineation of his religious character.

DEDICATION.

"Having had it in my heart to make this solemn surrender of myself afresh to God, which I have done several times before, and write and sign this covenant on the first day of the year, seventeen days ago, but being so much hindered, I take part of this 17th day of January, 1819, and hope by the grace of God to be enabled to do it acceptably.

"O Lord God Almighty, the God of Nature and of all Grace, I do humbly acknowledge myself thine, though a sinner; my guilt is great, my fallen nature unspeakably vile, my state and condition in myself helpless.—I have forfeited thy favour, provoked thy wrath, and exposed myself to eternal misery, to the just condemnation of thy holy law.

"But O Lord, I have heard from thy holy word that there is forgiveness with thee; thou hast revealed thyself as the Lord, the Lord God, gracious and merciful, slow to anger, and abundant in goodness and in truth; thou hast provided an all-sufficient, a suitable, and most compassionate Saviour, thou hast in him offered mercy, thou hast called sinners to return and live; I take the encouragement thou art graciously pleased to give, and come unto thee, O God, renouncing my numerous, aggravated sins of heart and of life: I renounce my own righteousness and strength, and accept of thy gracious offer, and humbly take thee, O Lord, to be my God: I take the Lord Jesus Christ to be my Saviour, my all wise prophet, my great atoning High Priest, and my all powerful King: I take thee, great God and Father of all, to be my Father reconciled through the

merits of thine incarnate Son: I take thee, Holy Spirit, to be my sanctifier, my guide, to understand and apply thy blessed word of promise aright, so as to receive the comforts they may afford to my soul. I rely upon thy holy word, and plead thy faithful promises, O Lord. I give myself up to thee, to be thine, to be disposed of to thy honour and glory, devoted to thy service, to show forth thy praise forever and ever; especially thy praises and glory manifested in the great work of redemption.

"To thee I solemnly and deliberately dedicate myself, my soul and body; my soul, with all its powers of understanding, will and affections; my body, and all its members and senses; my time and talents, my whole family, children and servants; I give up to thee all my estate, all that I am and all that I have or possess. Amen, and Amen. Let all the Angels of Heaven say amen. A-m-e-n, O my soul.

"Adoration, and praise, and thanksgiving, be unto the Father, Son, and Holy Ghost, the one true and living God, for all his kindness shewed unto me, from my infancy to the present hour, for giving to me, his poor sinful rebellious creature, so many and such high privileges, more in number and greater in importance than my tongue or feeble pen can express, all flowing through the gift and merits of the great Saviour of sinners, to sinners, of whom I am the chief. Adored be God Almighty for the opportunity, capacity, and will, to make, write, and subscribe this covenant this 17th day of January, 1819. O Lord God Almighty, accept this transaction, sanctify, strengthen, and uphold me through life, and at death,

JACOB FISHBACK.

by that faith which overcometh the world, and all sin and fear at death, and accept all that thy unworthy servant has done here to strengthen his faith, confirm his hope, and O grant that faith and love that casts out all fear through life and at death, and make happy the soul through or in eternity, for Jesus Christ's sake, amen and amen, in thy name I hope for acceptance while I subscribe myself,

"JACOB FISHBACK."

*"Friday the 17th day of March, 1820.—*This day, O Lord, I have set apart, to prepare my heart and soul by fasting and prayer to thee the Almighty, to enable me, by the aid of thy special grace, to make a full, hearty, and sincere surrender of myself according to the words and expressions of the within written covenant. And, O Lord, my most sincere petition is, what I daily beg for in the name, and for the sake of the Lord Jesus Christ, to be pardoned and sanctified, and delivered from the power and dominion of sin, and every error, from every evil and false way, and that I may be established in the favour of God, and be enabled to overcome the world, the flesh, and satan, and enjoy the liberty of God's children here, and an entrance at last among the sanctified in glory. O that I may be kept from the defilements of sin, and from dishonouring the true and living God here by temptation and transgression, but be enabled to honour him and the Lord Jesus and his cause, by a life of saving and true faith, hope and charity, while the short remains of my declining life shall be by his kind hand spared.

JACOB FISHBACK.

"Here, Lord, I give myself away,
"Tis all that I can do."

"O my Heavenly Father, may all be granted through the obedience, and blood, and groans, and agonies, and death, and intercession of my Lord and Saviour Jesus Christ, in whose presence I sign my worthless name.

"JACOB FISHBACK."

"P. S. O Lord, thou knowest that none of all my doings are relied on by me to move thee towards me, for thou art unchangeable, and I am ashamed of my best works, and renounce them all, and rely alone for acceptance in thy sight upon the righteousness and atonement of the great Redeemer, of my person, and duties, and desire to praise thee for ever. Amen."

"*Sabbath, 18th of February, 1821.*—I am this day left alone; all gone to Salem; I am afflicted with rheumatic pains. O Lord, enable me this day once more with my whole heart to subscribe this dedication, and be pleased to accept of thy unworthy, unprofitable servant, and his dedication, amen and amen. Lord Jesus accept of me for thy name's sake. Amen.

"JACOB FISHBACK."

"17th of March, 1821, Re-signed,

"JACOB FISHBACK."

"*Sabbath, 2d day of September, 1821.*—I am this day left alone, all gone to Salem to meeting, and being afflicted, in the 73d year of my age, am desirous to subscribe afresh this dedication, relying alone upon the Lord Jesus for acceptance with God.

"JACOB FISHBACK."

Though constitutionally possessed of great sensibility to pain, under all his sufferings, which were at times very great, he evinced the utmost patience, and declared that he desired in his sufferings to have a single eye to the glory of God. He was not known to be delirious one moment during his illness. He often spoke aloud to himself in repeating passages of Scripture, and parts of Psalms and Hymns descriptive of the purity and holiness of the Divine nature, and of the mercy and goodness of God in vouching safe his salvation to a helpless sinner through the Lord Jesus Christ, and was often exercised in ejaculatory supplication and thanksgiving. When walking through the valley of the shadow of death, he seemed to enjoy a full answer to his prayer in his dedication, that *the Lord God Almighty would strengthen and uphold him at death, by that faith which overcometh the world and all sin and fear at death.* Death to the man of God may be considered as a dark but a short passage to the region of eternal day, as the birth of a new and noble existence to the immortal spirit redeemed by the blood of the Lamb. In the agony of his change, this good old man seemed to say to his religious attendants, by the sweet serenity of his countenance, "whither I go ye know, and the way ye know."

Thus lived and thus died Jacob Fishback, the companion of the pious, the benefactor and comforter of the helpless and afflicted, the friend of mankind, the practical christian, and the uniform and unbending advocate of the christian religion.

His remains were committed to the earth between twelve and one o'clock the next day, in a place chosen by himself on his own farm, after a sermon delivered by the Rev. Robert H. Stewart, and an address by the Rev. James Fishback, son of the deceased, suited to the occasion, attended by a numerous assembly.

No. 17.

OLD CAPTAIN.

OLD CAPTAIN, the founder of the first African Baptist Church in Lexington, and who died at the advanced age of 90, in the summer of 1823, was originally the property of a Captain Duerett, of Caroline county, Va. He was awakened under the faithful preaching of the gospel, and felt his situation as a lost sinner when he was about twenty-five years of age. When he had been almost reduced to despair, he was relieved by getting a clear and distinct view of Christ as the only Saviour, and the only way of life and salvation, and felt, as he thought, that he was delivered from the power of sin.

Having made application to a regular church of Christ, and having been conversed with and examined in the usual way, he was publicly baptized in the name of the Father, and of the Son, and of the Holy Ghost. His heart also felt for the situation of his fellow ser-

vants and fellow sinners, and he commenced immediately the work of exhorting from house to house, walking sometimes many miles during night, and on the Lord's day, that he might have an opportunity of warning them of their danger.

The gentleman who owned his wife, who was also pious, having determined to move to Kentucky; that man and wife might not be separated, an exchange took place, by which he became the property of another master, and an inhabitant of this country. His new master having settled some eight miles east of Lexington, he was for several years connected with a small Baptist church on the head of Boon Creek. After a few years this church was dissolved, and the members joined such neighbouring churches as they thought proper.

About the time of the dissolution of the church on Boon Creek, Captain and his wife hired themselves of their master, and moved to the vicinity of Lexington. They were there kindly received by several, and particularly by John Maxwell, of whom the old Captain spoke with great affection till his very last. Mr. Maxwell allowed them to settle on his land, close by a noted spring, where the 4th of July was regularly celebrated for many years. He assisted them also to build a cabin, and continued, while he lived, to protect and comfort them as part of his own family.

Having now something like a house and territory of his own, he invited to this house and to this territory his fellow servants, and on Sabbath days he preached to them, as God enabled him, the way

of salvation. His wife was also particularly active in providing accommodations for the people, and in encouraging them to be in earnest about the things which belonged to their everlasting peace. He also regularly attended a meeting-house on the lands of General Levi Todd, which had been appropriated by the General for the use of the Methodist and Baptist people of colour. His ministrations appeared to be blessed, and several, professing a hope of conversion, applied to him for the administration of the ordinance of baptism. But as he was yet a slave, and not recognized as an ordained minister of the gospel, he felt great reluctance in encouraging such applications. He at last, attended by upwards of fifty of these professed converts, applied to an association for regular ordination. The fathers and brethren, after having taken the matter into consideration, did not consider it proper to ordain him in form, but, being fully informed of his character and labours, they gave him the right hand of christian affection, and directed him to go on in the name of their common Master.

Being thus encouraged, he proceeded to hold meetings for the purpose of conversing with those who professed to be awakened, and when he had evidences of their being passed from death unto life, he administered to them the ordinance of baptism. Upon a sufficient number being baptized, they united with one another in the Lord in a church capacity, and he administered to them the ordinance of the Supper. His church increased in numbers, and evidence of genuine piety was exhibited by many of the members. They kept

no records, nor could they often meet in one place at the same time—but it was supposed that at one period there were upwards of three hundred in Lexington and the county who acknowledged him as their spiritual father, and who regularly attended upon him as their spiritual instructor. He continued to pay yearly a stipulated hire to his master, till he was so far advanced in life that no family would have supported him merely for the services which he was capable of performing.

Their mode of discipline in the church over which he presided was in substance thus.

The Captain was called the *head* (under the great head of the church). He was their pastor and their standing moderator, and they had under him one or two ruling elders, with two or three deacons. In matters of dealing, complaint was first lodged with the elder or pastor, either of whom directed a deacon or two to visit the person complained of—if this failed, an elder next visited him—and if that failed, the pastor, if it was in his power, visited him. And if all these methods failed of giving satisfaction, the matter was then brought before the church, where, after the case had been heard, a majority of votes decided, though great respect was always paid to the opinion of the moderator, which was always given before the vote was put.

It is not easy to determine on the one hand how little knowledge is merely sufficient for personal salvation—and on the other hand how much knowledge of divine things may be acquired, and may be really necessary for the different departments of human life. This, however, is clear, that in the family of the Redeemer there

is a vast distance between the one of these extremes and the other. There are in this family men who have grasped nearly the whole of what has been revealed—who are masters of all the facts, and who understand, to a great extent, all the doctrines—and who are capable of making application of all these facts and of all these doctrines to all the varied states of human life, and to all the varied dispensations of divine providence. And they find almost daily use for all these acquisitions. And on the other hand, there are members of this family who know little more than that they are lost sinners,—that the Lord Jesus Christ is able to save to the uttermost, and—that there is salvation no where else. And they knew and believe these truths merely upon the testimony of God, without being able to understand much even of their connection with one another. It is probable that old Captain's knowledge of divinity did not extend much beyond these three points. They were enough for his own personal salvation, and they were enough for the salvation of those among whom he laboured. And to these three points Dr. Scott, and Dr. Watts, and the apostle Paul himself, had to come for relief, again and again, when their extensive knowledge of human nature, and of the whole range of what God has been pleased to reveal, was of very little use to them.

No. 18.

*SKETCH OF THE LIFE AND CHARACTER OF
THE LATE JOSEPH CABELL BRECKIN-
RIDGE, ESQ.*

JOSEPH CABELL BRECKINRIDGE was the son of the Hon. John Breckinridge, the framer of our state constitution, and for some time Attorney General of the United States, and Mary Hopkins Cabell, both of Virginia. He was their second child, and first son, born in Albemarle county, Virginia, on the 24th of July, 1788. After a short residence there his parents removed to the state of Kentucky, and established themselves in 1792, in the 5th year of his age, in the town of Lexington. Shortly afterwards the family became permanently settled on a farm near the town, and Mr. Breckinridge was at once and fully identified with the interests of the state of Kentucky. About the age of 14 he placed his son Joseph in a Grammar School in his native state, with the object of preparing his young mind for future and extensive usefulness. It was in this school, while sitting under the powerful preaching of the Rev. Dr. Archibald Alexander, now a distinguished professor in the Theological Seminary at Princeton, New-Jersey, that he received his first religious impressions. Our departed friend has himself informed the writer of this article, that his convictions, though quite a boy, were deep and evangelical, and for some time continued to

affect his feelings and life. But by the providence of God he was soon afterwards removed from the ministerial instructions of this great and good man, to a school in the west, in which the budding hope of the gospel in his heart was withered by the pestilent breath of infidelity.

After the necessary acquirements were made, he was taken by his father to the College of New-Jersey, at Princeton, in the autumn of 1804. He was here received into one of the lower classes of the institution, and continued his connection with it in his progress through the course of study ordinarily pursued there, until the sudden death of his father called him home to his bereaved family, in the winter of 1806—7. The solemn responsibilities connected with becoming, almost in his boyhood, the head of a large family, and the principal agent in adjusting the concerns of an extensive and complicated estate, deeply affected his mind, and suddenly impressed a gravity, a prudence, a decision and maturity upon his character, which were beyond his years. Before fully entering on these important and trying services, he returned, in 1808, to the College of New-Jersey, and graduated with distinguished honour in 1810. It was during the latter stay at Princeton that he became attached to the daughter of the Rev. President, Mary Clay Smith, whom he afterwards married and brought with him to his native state. Here in retirement we find him directing the education of the rising family of which he had become a foster father, and preparing himself, in the intervals which were spared from the various duties arising out of this

relation, for the practice of the law. It was while thus engaged that he was called, by an appointment from General Samuel Hopkins, to the office of his aide-de-camp, to engage in an expedition against the western Indians. He was now the head and hope of two families, and it was not without a convulsive struggle that they could surrender him to a service of exposure and peril—or he leave, perhaps forever, his weeping and dependant kindred. But it was the call of his country. He obeyed—and after two campaigns, occupying together several months, he was restored by a kind providence to the bosom of his friends.

After his return he finished his preparatory studies, and was admitted to the bar of Kentucky. He soon after settled himself in Lexington, and entered upon the regular practice of his profession. It need not be told his fellow citizens how rapidly he grew upon public notice, regard, and patronage. Very soon after his establishment in Lexington he was literally compelled by his friends, against his own views, to enter into political life. He was elected repeatedly to the state legislature from Fayette county, and soon rose to the speaker's chair, almost in his political and personal boyhood, in successful competition with a leading veteran in the western ranks. This office he filled with great dignity, and firmness, and public approbation, during his continuance in that honourable body.

On the accession of General Adair to the gubernatorial chair of the state, he was designated by public opinion, as well as by the governor himself, for the office of Secretary of State. This fact, connected with the pro-

fessional inducements of the place, determined him in the choice of Frankfort as a place of residence. He accordingly removed with his family to it in the spring of 1821. Here he continued, discharging the various and responsible duties which devolved upon him, and growing daily in the affections and gratitude of his country, till he was called to a better country and a better home.

But what is especially interesting in this imperfect sketch is, his relation to the church of the Lord Jesus Christ. The convictions which so deeply affected his soul at the age of fourteen were never entirely effaced, but continued in unequal degrees amidst the changes of opinion, and habit, and society, to which his circumstances and natural character exposed him. At College, while studying the Evidences of Christianity under the instruction of Dr. Smith, his principles became firmly and finally fixed in favour of the divine authority of the Bible, and though still a stranger to the sanctifying influence of the doctrines of revelation, he took his stand and became an advocate for their being taught and studied in connexion with every thing else. And, following up this first principle, it was by his faithful hand (though before he had become a practical follower of the Saviour) that those seeds were first sown, which, under God, have grown up for the service of the church in the person of a younger brother.

Under the same general principle, while he studied the history of the world, and particularly the history of the laws and politics of his own country, with a view of devoting himself to her service, he read and studied his

Bible—the history of the church and of the providence of God—the statement of the general principles under which God has from the beginning governed the world—the history of the first nations of the earth as given by the Spirit of God—the charter of the heavenly inheritance,—and while he read and studied this sacred volume, the Spirit of God breathed upon his understanding and his heart, and he was more and more attached to the truth as it was in Jesus.

These impressions were still farther cherished by his lot being cast under the ministry of the lamented James M'Chord. Under the faithful ministry of this servant of the Redeemer, amidst the pressing cares of public life and professional business, and amidst innumerable other temptations, he became convinced of his lost condition as a sinner, and obtained also some clear views of the only method of salvation. He endeavoured for himself to accept of the tender of mercy, and to resolve in God's strength to be for the Lord and not for another.

Being convinced of the truth as it is revealed in the Bible, he was not ashamed to confess his Lord and Master before men. Very soon after his appearance at the bar he made a public profession of his faith. He solemnly devoted himself and his all to him who loved the souls of men and washed them in his blood. He was the first lawyer in Lexington who did so—and his example was not without its influence. He was also probably the first lawyer and the first representative from Fayette county, who regularly carried his Bible with him from Lexington to Frankfort, whether he was

attending to his duties in the courts of law or in the hall of legislation.

Having set his face heavenward, he pursued a calm and steady course. In the public assemblies of the saints—in his family—in his social intercourse with his friends—in all his intercourse with his fellow men, he gave decisive evidence that he considered it at once to be his honour and his interest to have his destiny and the destiny of his family connected with the destiny of that kingdom which shall endure for ever. And it was here and here only that he was never disappointed. In all his other plans, and pursuits, and prospects, he met with many, very many, heavy, unexpected disappointments; here and here only he enjoyed real, solid, increasing satisfaction. Here his enjoyments even upon earth exceeded his hopes.

His christian profession was as the path of the just which shineth more and more unto the perfect day. His views of the great and leading articles of the christian faith were from the beginning clear, extensive, and accurate. But his knowledge of the practical influence of these doctrines upon the heart, and upon the life, and upon the interests of civil and religious society, was at the commencement of his course very imperfect. His knowledge of the doctrines of christianity was acquired by the calm and patient investigations of the closet, previously to his having much intercourse with christian men, or his being much under the influence of christian institutions. His knowledge of practical christianity was the result of his own experience and personal observation, after he was publicly connected with the

church under the sanctified use of the means of grace. His religion was first intelligence, then feeling. His character as a religious man was consequently somewhat different from the character of those whose feelings take the lead of their understanding. Hence, while there was, in his short christian course, little addition made to his stock of theological knowledge, his intimate friends marked with pleasure his rapid advances in humility, in patience and resignation to the divine will, in confidence in the promises, and in love towards God and man.

The difficulties with which he had to contend in maintaining his christian profession were somewhat different from those of the most of his fellow professors. He had from early life, perhaps from childhood, formed the resolution of being a public character. And no son of the west ever had more encouraging prospects. His acquirements in classical and scientific literature were considerable; his knowledge of history, and of the principles of general policy, extensive—and he was blest with that kind of mind, and with that order of talents, which rendered his company always desirable whether mere relaxation, or innocent and cheerful amusements, or serious and interesting information was the object of social intercourse. His connexion with men and with families of respectability and influence was also extensive. Now, upon his assuming a christian profession, and upon his feeling the weight and the extent of christian responsibility, he was placed, from these circumstances alone, in a situation which few, very few indeed, either of the men of the world, or of his fellow professors,

fully understood. And if ever a hard thought was cherished against him by either friend or foe, it was because his situation at the time was not understood.

He was not a hypocrite who had assumed the christian profession, and who had cultivated christian acquaintance merely to make all subservient to some political project. Nor was he a religious enthusiast, who supposed that upon his becoming a christian he was to renounce at once and forever all connexion and intercourse with the world and with the men of the world. He had connected himself with the church of the living God, for the sole purpose of promoting his own personal salvation, the salvation of his family, and of his fellow men. His political principles were also decidedly opposed to any connexion, even the most distant, between church and state. Hence he was from principle equally opposed to making his civil and political connexions subservient to his religious character, or his political character subservient to the views and to the party measures of his religious friends.

He had devoted himself, soul and body, to his Maker and his Saviour—but he was to serve his God and his Saviour by attending to the duties of his profession, and by his having, while doing his own business, and while transacting the business of others and of the commonwealth, frequent and extensive, and, in some cases, intimate connexion with men who were not only strangers to religion, but with men who were hostile to the very forms of christianity. And to maintain a christian profession, and to live a life of piety under such circumstances was no easy task. That he succeeded in acting

out the christian life in all its extent under these circumstances we affirm not. *If we say we have no sin, we deceive ourselves, and the truth is not in us.* But this much we say, that under all circumstances, and in every situation, there was a something about Joseph Cabell Breckinridge which at once distinguished him from the men of the world, and from those who had only a name to live while dead. His general principles were uncommonly correct. Like all other men, he sometimes failed in applying these principles to particular cases. But even in these failures he gave decisive evidence of his being under the influence not only of christian principle but of ardent piety.

The commencement of his public life was as flattering as could have been desired. The largest vote which ever had been given in Fayette county marked at once the respect which the community paid to the talents and services of the deceased father, and the hopes and confidence which they cherished towards the son. Nor amidst the ever changing opinions, and changing political parties which are inherent in the very nature of popular governments, did he in the course of his life lose either his independence of mind, or in any degree his honours, or his influence. It is believed that he enjoyed at his death the public confidence to as great an extent as any other individual in the state did, and was, both as a statesman and a lawyer, on the high road to the first honours and emoluments which his country had to bestow.

He was one of the handful of friends who united in projecting and building the place of worship in Market

street. Of the church, which was afterwards organized in that house, he was one of the first members and first officers, and in all that concerned the welfare of the establishment he took a deep interest.

It has already been stated in a former article that the regular worshippers at that house have never yet been numerous. It may be farther stated that on two particular occasions, and each of those a period of several months, many or many persons were considered as a large audience. With that handful Joseph Cabell Breckinridge, with as many of his family as could be brought out, was on both these occasions found regularly to worship, and he and others who are now in glory can attest, that the Master of Assemblies himself was not often absent on these otherwise gloomy days.

It was his habit to attend as frequently as possible on the ecclesiastical courts of the church to which he was attached. It is related that on one of those occasions, while attending a meeting of the West Lexington Presbytery, application was made by a pious and promising young man, of the same town originally with himself, for licensure by the Presbytery. There were some difficulties in the case, and the youth was in danger of being crushed by an effort from a sister court, by being denied the privilege of preaching the gospel of Christ. Mr. Breckinridge was immediately roused to a concern and an effort for the sufferer, and made a powerful appeal to the court then in session, which had a great share of influence in bringing the candidate triumphant-ly forward into the ministry of the Lord Jesus Christ.

Shortly afterwards a warm-hearted member of the Presbytery, who had withdrawn after Mr. B's speech, was met out of doors by another member weeping very profusely, and on being asked the reason, said, "Brother, I have just been praying to God to convert more lawyers."

As a writer, he was almost unrivalled in the western country. His professional employments of course prevented him from presenting to the public eye any production more extensive than an oration or short essay. But from his correspondence with his friends, from his style of pleading, and especially from the pages of those anniversary orations which were from time to time given to the community, it is believed that we have never boasted a more refined, bold, and classical writer. And we have all felt what power was thrown into his *written thoughts* by his commanding and chaste, but ardent elocution.

The circumstances of his death were interesting. The increasing sickness of Frankfort and its vicinity, during the autumn of 1823, induced him to remove his little flock of children to Cabell's Dale, the family residence of his mother. Mrs. Breckinridge had been induced to remain behind on account of the indisposition of some members of the family, and of a sick relative from a distance, whom the providence of God had thrown upon their care. "They were not forgetful to entertain strangers," and "use hospitality," especially "to the sick." As soon as his children were conveyed to a place of safety, he returned without delay to aid in administering to the necessities of his afflicted household.

hold. It was in sustaining the sinking stranger far from home—it was in nursing what he feared were the last remains of parting life, that he met the disease which terminated his existence.

The stranger was restored to health again;—but on the 31st of August, 1823, he was severely attacked by the prevalent fever of the season and place. It seemed in the course of the week ensuing to yield to the application of medicine, and at the close of the week very sanguine hopes were cherished of a rapid recovery. On Sabbath, the 31st, his disease seemed to undergo a sudden and most unlooked for change, and brought him rapidly to the grave. September 1st, at a very early hour in the morning, while his attendants thought him resting, he lay upon his side, and softly fell "asleep in Jesus," without a groan.

"How many fall as sudden, not as safe!"

During his last illness he was usually silent and contemplative. He expressed a calm submission to the will of his heavenly Father, and a confiding christian trust in his divine Redeemer. He repeatedly had different passages of the sacred volume read to him:—Christ's sermon on the mount, and especially Matthew's 11th chapter, ending, "come unto me all ye that labour and are heavy laden and I will give you rest," &c. &c. were favourite passages with him.

It would be inconsistent with the objects of the work to which this sketch is intended to be affixed, to enter in to a detailed account of his person, manners, natural disposition, and future prospects had he lived. But does he not yet live? Yes; we believe he is now at the four-

tain of *life*; and while his name is enrolled in heaven, we care not to record his praises on the fading pages of this world's history.

"We mourn him, but we praise him not,
To God the praise be given."

CONCLUSION.

Almost every circumstance connected with the above narrative is fraught with instruction. He was cut off suddenly—in the vigour of life—in the midst of most important domestic and public business. What an admonition to be ready! At such an hour as ye think not the Son of man cometh.

He was ready. Though cut off suddenly, he was not cut down unprepared. The whole business of life is to prepare for death. Through the mercy of God he had attended to that great business, and he came to his grave as a shock of corn cometh in its season. The gospel of God's Son is that which casts a glory and a cheerfulness about death and the grave, whatever may be the number or the nature of the melancholy circumstances attending the departure of a saint. Joseph Cabell Breckinridge's end on earth would have been a gloomy end indeed had we not good ground to say with respect to him and his, "But the mercy of the Lord is from everlasting to everlasting, unto them that fear him, and his righteousness unto children's children."

We are encouraged from this case to be faithful and diligent in preaching the gospel, as we have an opportunity, though we may not know at the time that we are the means of doing any good. Alexander, and Smith,

and M'Chord, at very distant places, and at very distant intervals of time, were the instruments used in beginning and perfecting the good work in our departed friend. And they had no intercourse or connection with one another in the matter. Their common Lord and Master directed the whole.

The religion of our Lord Jesus in its purity and simplicity does not unfit men for the business of this world. Our departed friend was not a less agreeable companion, was not a less successful lawyer, was not in the least disqualified as a statesman, by his living in the fear of God, and by his attending to devotional exercises in his closet and family, and in the public assemblies of the saints. May the Lord God of Israel, with whom is the residue of the Spirit, raise up many such companions, and lawyers and statesmen, in Kentucky. And who is there who reads this who will not say, Amen?

The responsibility of the instructors of youth of every kind is great. Not only the future character for this life, but the eternal destiny of every pupil depends to a great extent on the religious principles of his teacher. Our friend had his early religious impressions nearly effaced, and even became half a disciple of infidelity, by being removed from one school and put into another of a different character.

Fathers and mothers of Kentucky, can you calmly and deliberately give up your children to the breath of the destroyer—?

No. 19.

*SKETCH OF THE ORIGIN, PROGRESS, AND
PRESENT STATE OF THE SYNOD OF KEN-
TUCKY.*

ON Wednesday, 30th of March, 1785, a conference or ecclesiastical council met at Cane Run meeting-house, then Lincoln county. The members were:

Rev. David Rice,
Rev. Adam Rankin,
Rev. James Mitchel, and
Terah Templin, probationer,

with a lay representation from the congregations of Cane Run, New Providence, Paint Lick, Salem, and Mount Zion. The state of religion in the district of Kentucky being the general subject of conference, they continued in session for three days, and adopted and recommended resolutions respecting the election and ordination of elders, the religious instruction of children and young people, the inquiring into the character and credentials of those who might come into the district as preachers, &c. &c. &c.

A second conference was held at the same place on Tuesday, 12th July following, and continued for several days. The members of this conference were,

Rev. David Rice,
Rev. Adam Rankin, with
James Crawford and Terah Templin, probationers,

with a lay representation from thirteen congregations. Subjects of conversation, the sanctification of the Sabbath, particularly in those congregations or neighbourhoods which did not enjoy public worship; the recommending of a fast day, on account of the danger to which the district was exposed from the Indians; and the having a collection taken up in all the congregations for the purpose of importing books for the use of the ministry.

The Presbytery of Transylvania was the first regular Presbytery which was established in Kentucky. It met agreeably to an appointment of the Synod of New-York and Philadelphia, at Danville, 17th of October, 1786. The original members were, the Rev. David Rice, Adam Rankin, Thomas B. Craighead, Andrew M'Clure, James Crawford, and Terah Templin.

The Synod of Kentucky, according to the appointment of the General Assembly, held its first meeting in Lexington, on the 14th day of October, 1802, and was opened with a sermon by the Rev. David Rice, on Isa. viii. 20. It was then composed of three Presbyteries, viz: Transylvania, West Lexington, and Washington. Transylvania had nineteen members, viz: David Rice, Samuel Finley, Matthew Houston, Samuel Robinson, Thomas B. Craighead, Terah Templin, James Balch, James M'Gready, William Hodge, John Bowman, William M'Gee, John Rankin, Samuel Donald, Thomas Mahon, Samuel M'Adow, John Howe, James Vance, Archibald Cameron, and Jeremiah Abel.

West Lexington had eleven, viz: James Crawford, Samuel Shannon, Isaac Tull, Robert Marshall, James

Blythe, James Welch, Joseph P. Howe, Samuel Rannels, John Lyle, Barton W. Stone, and William Robinson.

Washington had seven, viz: James Kemper, John P. Campbell, Richard M'Nemar, John Thompson, John E. Finley, John Dunlavy, and Matthew G. Wallace.

The only ministers present at the first meeting of the Synod of Kentucky were as follows, viz:—Of Transylvania, David Rice, Samuel Finley, Matthew Houston, and Samuel Robinson. Of West Lexington, James Crawford, Samuel Shannon, Isaac Tull, Robert Marshall, James Blythe, James Welch, Joseph P. Howe, Samuel Rannels, and John Lyle. Of Washington, James Kemper, John P. Campbell, Richard M'Nemar, and John Thompson.

On the 20th of October, 1813, the Synod agreed that a new Synod should be formed in the state of Ohio, composed of the Presbyteries of Washington, Lancaster, and Miami. At this time the following members composed the above Presbyteries, viz: The Washington Presbytery had twelve ministers, James Gilliland, Robert G. Wilson, John E. Finley, William Williamson, John Boyd, Robert Wilson, Nicholas Pittinger, Robert Dobbins, James Hoge, John Andrews, James H. Dickey, and Samuel Woods. Miami had seven, James Welch, William Robinson, Joshua L. Wilson, Matthew G. Wallace, Samuel Baldrige, Daniel Haydon, and John Thompson. Lancaster never belonged to the Synod of Kentucky. The Ohio Synod held its first meeting, according to the appointment of the General

Assembly, in Chillicothe, on the last Thursday of October, 1814. R. G. Wilson was appointed to open it.

The Synod of Kentucky agreed on the 11th of October, 1816, to request the General Assembly to grant another division, so as to form a new Synod in Tennessee. This request was granted by the Assembly in May, 1817, at which time it was directed that the Presbyteries of Union, Shiloh, West Tennessee, and Mississippi, should form a new Synod to be known by the name of the Synod of Tennessee, and that it should hold its first meeting in Nashville, on the first Wednesday of October. James W. Stephenson was appointed to open it.

Union Presbytery had at that time eight ministers, John M'Campbell, Samuel Rainey, Charles Coffin, Andrew S. Morrison, Isaac Anderson, Matthew Donald, Thomas H. Nelson, and Robert Hardin.

Shiloh had eight also, Robert Henderson, George Newton, Samuel Donnell, John Gillispie, Hugh Shaw, Samuel Hodge, William Hodge, and Jacob Lake.

West Tennessee had six, Gideon Blackburn, Duncan Brown, James W. Stephenson, James H. Bowman, Thomas J. Hall, and David Wier.

Mississippi had four, Joseph Bullin, Thomas Montgomery, Jacob Rickhaw, and James Trimble.

According to the published official report of 1821, the state of the Synod, and the state of religion within its bounds, stood thus:

The Synod of Kentucky at present embraces the state of Kentucky and a considerable portion of the states of Indiana and Illinois. It contains forty-one or-

trained ministers who are divided into five Presbyteries, and have under their charge ninety-nine organized congregations.

The Presbytery of *Ebenezer*, the first in geographical order, is between Licking and the Ohio rivers. It consists of eight ministers, who have the charge of fourteen congregations. Five years ago there were only three ministers within this bounds, and the churches were generally in a declining state. They are at the present upon the whole in a vigorous and prosperous state. There have been added to the churches within the bounds of this Presbytery during last year, seventy.

The Presbytery of *West Lexington* is between Licking and Kentucky rivers. It consists of eight ministers who have the charge of seventeen congregations. Four of these congregations have been organized and supplied with pastors during the last five years. There have been added to the church within the bounds of this Presbytery during the last year sixty-three.

The Presbytery of *Transylvania* is on the head waters of Salt and Green rivers, and is the oldest Presbytery in the state. It consists at present of nine ministers, who have the charge of seventeen congregations. There have been added to the church within the bounds of the Presbytery during last year forty-one.

The Presbytery of *Muhlenburg* is south of Green river. It consists of five ministers, who have the charge of twenty-two congregations. All of these have been organized and furnished with a regular dispensation of gospel ordinances within the last five years. There

have been added to the church within the bounds of this Presbytery during last year forty-five.

The Presbytery of *Louisville* consists of six ministers who are settled in the state of Kentucky, and five in the state of Indiana. Of the congregations under the care of this Presbytery the greater part have been organized and furnished with a regular dispensation of gospel ordinances within the last five years. There have been added to the church within the bounds of this Presbytery during last year eighty-five. The number of congregations is thirty-one.

There has been collected within the bounds of the Synod, during last year, for missionary and other charitable purposes, \$951 11 cents. And the demand for missionary labours and additional ministers within the bounds of Synod is great and pressing.

As to the real state of religion within the bounds of the Synod of Kentucky, it is extremely hard to form any thing like a correct opinion. The ministry, it is hoped, are at their posts, devoted to their work; preaching the word, being instant in season and out of season. Attention to the public preaching of the word, and a disposition to be active in supporting and propagating the gospel, are evidently on the increase, and the spirit of peace and brotherly love mark the churches generally. Bible classes, and public and private prayer meetings, and the monthly concert of prayer, are attended to with interest and advantage in the most of the congregations.

Yet still the difficulties and discouragements are numerous and great. Errors of a damnable nature are

boldly propagated in almost every county. Upon an average not more than one half of the population attend regularly public worship any where. The addition to the churches in connection with the Synod, and to other evangelical churches within the bounds of Synod, are few when compared with the population, or with the number of baptized persons to whom the gospel is regularly preached. The contributions to the support of Missionary and Education Societies are small when compared with the contributions which are made for these purposes in other sections of the christian churches, or when compared with the wealth which the members of the church within the bounds of Synod have at their command. The religious instruction of youth, on the part of parents, is evidently much neglected, and family worship, it is to be feared, is not very punctually attended to.

The Sabbath is often profaned in a great variety of respects by the members of families who bear the christian name, and, generally speaking, there is a great deal of indifference with respect to the divine authority instamped upon the ordinances of the gospel, so that a mere difference of opinion about a very trifling matter, for instance about the occupiers of the pews in the church, will occasion sometimes very considerable disturbances in congregations which were considered as flourishing.

Yet notwithstanding all these and similar discouragements, the members of Synod believe that they are labouring under the authority and protection of their Lord and Master, and labouring in the very spot where

he has fixed them; they would therefore thank him for what he has been pleased to do by them, and take courage.

Hitherto hath the Lord helped them, and the promise of the divine protection and of the divine blessing to rest upon his own word and his own ordinances, is as good as ever. They would wish for a faith to be more dependant upon the good word of promise than they have hitherto been, and to continue to devote their time and best talents their Master hath committed to them to his service, and leave the results of their labours to him who views the end from the beginning.

According to the official report of 1823, the state of the Synod stood thus.

<i>Presbyteries.</i>	<i>Minis.</i>	<i>Congre.</i>	<i>Commu.</i>
Ebenezer,	8	19	550
West Lexington,	7	14	407
Transylvania,	11	17	697
Muhlenburgh,	9	24	381
Louisville,	12	35	665
Total,	47	109	2700

The Presbytery of Louisville, consisting of twelve ministers, some in Kentucky and some in the state of Indiana, was, at the meeting of the Synod of 1823, divided, so that the seven members, who are settled in Indiana, might constitute a new Presbytery, to be known by the name of Salem, leaving the Presbytery of Louisville wholly within the state of Kentucky, to consist of five members.

In reviewing the state of religion as connected with the origin and progress of the Synod of Kentucky, we have to lament over a great deal of what has probably been unhallowed controversy. Previous to the organization of the Synod, the churches and good men were much divided on the subject of Psalmody, and a great deal of personal rancour was mixed with the discussions on that subject. The New Light doctrines and the affair of the Cumberland Presbytery occupied a very large share of judicial proceedings and of public notice during several of the following years.

The churches of Kentucky have also suffered much from the fluctuating state of society, occasioned by uncertainty in rights of land, and by a disposition to emigrate whenever the sale of a farm in an old settlement will procure three or four farms in a new settlement. And in many of these movements little evidence is given of much concern on the part of the parents for the spiritual advantage of their rising offspring.

Many evils have also been the result of having ministerial labour divided and subdivided between a number of churches and congregations, and the support from the whole so inadequate, that the preacher, if he has a family, is still obliged to turn his attention partially to some other occupation for a support. Upon a calm review of all the churches in Kentucky of every name, we are persuaded that it will be found that all that is connected with religion, and the personal comfort of those who minister in holy things, are in a desirable and promising state just in proportion as ministerial labour has been concentrated. A man to be really

useful to any people as a preacher of the gospel, must live in the midst of these people, and must worship with them generally every Sabbath. After forty years experience of extended, divided charges, and the results generally languishing congregations, and a half starved ministry, it is certainly worth while to make the experiment of the pastor of a church living at home, in the bosom of his own family, and devoting his labours, and his prayers, and his attention of every kind, to his own immediate neighbourhood. We say a pastor of the church, living at home in the bosom of his own family, for it is none of the least of the evils of the system of which we complain, that the greater number of the present pastors of the churches in Kentucky are under the necessity of leaving their own families at least one half of their Sabbath days. And were there no other evil attending the system, this alone would be with us a strong reason of protest against the whole arrangement.

But notwithstanding all these open and well known difficulties, and a thousand difficulties of a still more appalling nature, which are known only to the individuals upon whom they press, the gospel of God's Son has been and is preached with success by the members of the Kentucky Synod. And it is hoped that with the blessing of their Lord and Master they will be encouraged to continue to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, so that when they shall be individually called to give in their account, their rejoicing may be the testimony of their conscience, that in simplicity and godly

sincerity, not with fleshly wisdom, but by the grace of God, they have had their conversation with the world.

In the present state of the Kentucky Synod the following facts, when connected with a former state, are peculiarly encouraging.

There have been no controversies among the members of Synod about doctrines, nor have there been any cases of ecclesiastical censure among them for at least nine or ten years. The churches under their care are not only at peace among themselves, but generally speaking, in a state of peace and of occasional friendly intercourse with their sister churches. And God has also within that period touched the hearts of a very considerable number of the youth of the state, so that they have been disposed cheerfully to devote themselves and their all to the service of the gospel of God's Son.

No. 20.

*THEOLOGICAL SEMINARIES OF NEW-YORK
AND PRINCETON.*

IN the fall of 1801, Rev. Dr. John M. Mason, of New-York, in obedience to the instruction of the Associate Reformed Synod of North America, visited Great Britain. This visit was only a part of a great plan, having for its object the furnishing these United States

for generations yet to come, with an able and an evangelical gospel ministry. We propose, therefore, in this article to give a pretty full account of this mission, and then point to its bearing upon the state of Kentucky.

In the report which he made at his return to said Synod, at their meeting held in the city of New-York, October, 1802, we find these statements:

“Rev. Sir,

“In obedience to the instruction of the Synod, at their last meeting, I took the earliest favourable opportunity of embarking from Great Britain, and sailed from the port of New-York on the 29th of July, 1801. Under the blessing of a benignant providence, I landed at Greenock on Wednesday, the 2d of September, after a passage of thirty-five days.

“It was a source of regret that I could not attend the meeting of the Associate Synod, which was then sitting, and adjourned the next day. On coming to Edinburgh, I found that the Synod, apprized of my arrival, and of some general purposes of my mission, had directed a committee of their body, as will appear from an extract of their minutes, No. 1, to converse with me on any business relating to the Synod, and transact with me as they should see cause. With this committee, consisting of the Rev. Messrs. James Hall, James Peckie, Andrew Lothian, of Edinburgh, Rev. Thomas Aitchison, of Leith, and the Rev. Thomas Brown, of Dalkeith, I had the pleasure of a conference on the 17th of September. Being accredited by them as the representative of the Associate Reformed Church, and having stated the par-

ricular objects embraced by my commission, they recommended an immediate visit to the Divinity Hall of the Associate Synod, that I might have an opportunity of conversing with the students before the expiration of the session. I accordingly repaired to Selkirk, and on the 24th of September laid before the professor, the Rev. George Lawson, the memorial No. 3. This memorial the professor communicated to the students, and, entering heartily into the views which it develops, supported them with his own influence, and afterwards wrote a paper, enforcing, in the most earnest manner, the request of the Associate Reformed Church. The intercourse which, during several days, I had with the students, and the specimens of correct principle, literary acquirement, and pulpit talent, which they exhibited in the exercises delivered during my stay at Selkirk, made me more anxious than before to engage a number of them for the service of our churches. But as an immediate decision on so important a proposition was not to be expected, I submitted it to their deliberation, and returned to Edinburgh."

In the memorial addressed to Dr. Lawson, referred to in this extract, we find these declarations.

"As it is to be hoped that none of your students think of the Christian ministry from any other principle than experience of the grace of our Lord Jesus in its living efficacy upon their own hearts, and an honest intention of glorifying him, not seeking their own profit, but the profit of many, that they may be saved; so I beg leave, dear Sir, to assure them, in the most explicit manner, that no others are desired by any of our churches.

Such as are willing to spend and be spent in the service of the blessed Jesus, resolved to follow him through good and through bad report, contending earnestly for the faith once delivered to the saints,—such as are reconciled to his cross, and will not refuse to venture their persons and their hopes upon his finished work, his gracious promise, and his unutterable love,—such as are decisively attached to the Presbyterian system of church-government as *his* ordinance,—will be received with open arms, and cherished, I trust, with christian affection.

“The inducement which I have to offer them is not the ease or opulence of this world. It is the prospect of usefulness in the church of God, usefulness more extensive, perhaps, than can be expected in any other situation. It is the sacred heroism of denying themselves, and braving difficulty, reproach, and peril, for the name of Jesus. It is that recompense of reward which the Lord, the righteous Judge, will bestow on them who, from love to his salvation, from obedience to his will, from tender compassion to the souls of men, can forego every other consideration, and, with something of the spirit of an apostle, set themselves for the defence of the gospel. Whoever wish to preach Christ in America, must cast themselves upon his word and providence for their worldly weal. Yet, while I make these frank declarations, that no man may be deceived by false expectations, I feel safe in expressing a persuasion that the exchange, even in respect of temporal comfort, will, in many instances, be found advantageous, and that there is little danger of its turning out for the worse in any.”

In a communication, made to the committee of the Associate Synod, dated Edinburgh, Nov. 10th, 1801, we find the wants and interests of the western states thus stated:

“Many of the congregations which are now waiting for pastors, and the greater number of vacancies not yet matured, are in those parts of the United States which have been recently settled. An inviting climate, and a fertile soil, must, in the ordinary course of things, attract thither multitudes of new inhabitants. This circumstance, added to the facility of procuring subsistence, which is one of the most powerful causes of increase in the human species, will shortly produce a population incredible to those who are not acquainted with existing facts. In this view, the *Western* countries, especially, of America, present a subject of most interesting speculation to the philosopher and the christian. The importance of instilling into the early societies which are erected there, sound religious principles, and of training them up in correct moral habits, is too evident to require proof. And although no denomination of christians may be able to do as much as could be wished for the attainment of this end, yet the effects resulting ultimately from the exertions of any one of them may far exceed the most sanguine expectation. Every congregation under the care of an evangelical pastor, becomes a centre from which the influence of the Gospel is more or less diffused. New societies, collecting by degrees, naturally assume the form, and imbibe the principles, of those in whose vicinity they are erected. Under such circumstances, Truth has, at

least, a wider range, and a fairer prospect of success than in places where discordant professions have descended, by inheritance, from the sire to the son, and being incorporated with their habits, both restrict their intercourse, and controul their opinions.

Proportioned to the magnitude of the object is the necessity for *workmen who need not be ashamed*. The popular opinion, that *any sincere and orthodox preacher* is competent to plant new churches, and water such as have been lately planted, has done infinite mischief to the christian cause. As congregations first formed will probably be models for others, too much care cannot be employed in organizing them according to the scriptural pattern.

A consideration of serious moment with regard to the Associate Reformed Church, is, that though of recent establishment, she is growing in numbers and repute. Societies, like individuals, being flexible in their infancy, but of difficult correction in their advanced years, it is all important to a *rising* church, that her ministry be intelligent as well as pure. It will not only be her strength and ornament, but will fix a proper standard of ministerial character for times to come. Men who are themselves *scribes well-instructed in the kingdom of God*, will have both the inclination and ability to see that their successors partake of their capacities and acquisitions. And it is too obvious to admit of dispute, that, other things being equal, the ablest ministry will do most honour to the gospel, and most benefit to the souls of men. On the other hand, the effects of an illiterate, inefficient ministry, have been too se

verely felt in many parts of the church, not to be deprecated by all who understand and love her peace.

"The rank which America must one day hold among the nations, renders her political and moral institutions of general concern. Of this, infidel reformers are aware; and in no quarter of the world have their emissaries been more active in disseminating their poison. They know, too, that there is little hope of overturning christianity, and of inflicting on the world those plagues which would follow her ruin, as long as her ministry retains its respectability and influence. This, of course, must encounter their most inveterate hostility. And hence arises an additional reason for ministerial ability. The Committee cannot fail to perceive the conclusion which I wish them to draw, that the churches I represent have a claim upon their sister-churches here, for preachers of *talent*, as well as *piety*."

One extract more, referring to the erection of a Theological Seminary.

"The procuring of funds toward the erection and support of a Theological Seminary, under the inspection of this Synod, made the principal object of my attention during the intervals of the transactions already detailed in this report. In prosecuting this part of my business, I at different times visited Glasgow, Stirling, Paisley, Greenock, and afterwards London and Manchester. An object so essential to the welfare of this church, and so influential on the common christianity, was countenanced by the vigorous patronage of many christians among different denominations. Gentlemen of distinguished respectability, both in Scotland and

England, interested themselves in its success. They distributed among their friends the circular letter, No. 11. Their active good-will prevented, in most instances, the necessity of my personal applications. Had it been consistent with other duties to have remained longer in London, there is every reason to believe that a sum would have been raised equal to all the original exigencies of the proposed institution. Notwithstanding the unpropitious circumstance of an indisposition which suspended all my operations for nearly three months, and my premature departure from London, the following monies; as stated at length in No. 12, have been collected.

From Edinburgh,	£ 96 19 0
Glasgow,	111 14 0
Greenock,	35 5 6
Paisley,	39 18 0
Stirling,	16 16 0
London,	639 16 8 1-2
Manchester,	10 10 0
Rotherham,	20 0 0
Making in the whole,	£ 970 19 2 1-2

“Of this money, the principal part has been expended in the purchase of books, most of which are to be deposited in the library of the seminary. The rest may be disposed of, *by sale*, as the Synod shall direct, but cannot be *given away*, unless their price be replaced, as the whole of the pecuniary donations were made to the seminary *exclusively*. The particulars are in No. 13.”

"Several benefactions have also been made in books to the library. They are enumerated in No. 14.

"Although the liberality of christians in Britain, towards the seminary contemplated by this Synod, could not but receive a check by the return of their agent, yet there is ground to think that it has by no means produced its whole effect. Gentlemen, whose names are a sufficient pledge that no reasonable effort shall be wanting, nor any reasonable expectation disappointed, have engaged to solicit additional benefactions."

We love sometimes to talk of ourselves—

Omnia Gloriosa ipse vidi,—
Et quorum pars—fui.

It was this mission which brought the writer of this article to the United States and to Kentucky. And though, during the troubles and anxieties of twenty years, he has had his fretful moments, yet in his calm and sober hours he is not only contented but thankful that in holy and wise providence his destiny has in any degree been connected with the destiny of the kingdom of our Lord in these remote regions.

But to return. Though there were considerable discussions and considerable exertions made by one or two individuals respecting the erection of a Theological Seminary by the Associate Reformed Synod, nothing farther of importance in this business was done from the meeting of Synod in 1802 till the meeting of the General Synod in 1805, when an act for the establishing of the Seminary was passed. From this act we give the following extracts.

"Whereas, The ministry of reconciliation is the great means instituted by the Lord Jesus Christ, for perfecting his saints, and edifying his body; and, *Whereas,* he has required in his word that they who are called to this excellent and important work, be furnished with gifts and graces above those of other believers; especially, that they be faithful men, apt to teach, workmen who need not to be ashamed, rightly dividing the word of truth, wise stewards, to give the household their portion of meat in due season, able to convince gainsayers, to stop the mouths of unruly and vain talkers, to reprove, to rebuke, to exhort, with all long suffering, and doctrine, and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being examples to the flock.—And, *Whereas,* the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way than by his blessing upon the cultivation of natural talent, sanctified by his grace; which cultivation consists in a good acquaintance with those various branches of literature, which are necessary for understanding, expounding, defending, and applying all the parts of revealed truth.—And, *Whereas,* seminaries erected for the especial purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end; have been cherished by the christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory.—And, *Whereas,* the Lord hath been graciously pleased to incline the hearts of

Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a Seminary:—Therefore,

“The Ministers and Elders, in General Synod convened, do hereby *Direct and Ordain*,

“That their Seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry, such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God, in the gospel of his Son.

“And the Synod further direct, That the course of instruction in said Seminary, be conducted by a Professor in Theology, to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two thirds of the General Synod; which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the Synod, on any charge of gross error or immorality, to suspend a Professor from the exercise of his functions, till judgment be definitively given.

“And the Synod further direct, That the outline of instruction in the Seminary, be as follows, viz.

1. “The scriptures themselves shall be the great subject of study.

2. “The period of study in the Seminary, shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. "These four years shall be divided into two equal parts."

"And the Synod further direct, That the care of the Seminary be intrusted to five ministers of the Associate Reformed Church, to be called *superintendents of the Seminary*; who shall be chosen by ballot and hold their office during the pleasure of the General Synod.

"The said superintendents, or a major part of them, shall have full power and authority,

"To direct the application of the plan of study delineated in this act:

"To regulate the library, and order the purchase of such books as may be necessary for it:

"To regulate the discipline of the Seminary:

"To judge of the progress of the students, so as to determine, without appeal, and at any stage of the course, whether a student can proceed with profit to himself, and to the church of God; or whether, and how far, he should be remitted to his former studies; and for this end to appoint such tests of proficiency as they shall deem proper:

"To make, generally, all bye-laws for carrying into effect the design for which the Seminary is instituted; provided that they be not contrary to the constitution of the Associate Reformed Church, nor to any act of the General Synod.

"It shall be the duty of the said superintendents to visit the Seminary annually, on the Wednesday immediately preceding the last Wednesday of May—to consult with the Professor on points not immediately involving his personal responsibility—to keep exact re-

cords of their proceedings—and to report to the General Synod, at their next meeting ensuing their said visitation, the state of the Seminary, their own transactions, and such other things as they may judge necessary."

At the same meeting of the Synod, in which the foregoing plan was adopted, the Rev. John M. Mason, D. D. was chosen Professor, and the Rev. Messrs, Robert Annan, John McJimsey, James Gray, James Laurie, and Alexander Proudfit, were chosen superintendents. The Professor was ordered to begin the course of instruction in the November following; and at the next meeting of the Synod, in May, 1806, the superintendents made the following report:

*"To the General Synod of the Associate Reformed Church,
met at New-York.*

"The superintendents report, That on the 21st of May last, they met, agreeably to the order of the General Synod, and spent some time in conversation with the professor on the plan of education observed in the Seminary. They appropriated next day to the examination of the students. Messrs. John Lind, George Stewart, George Buchanan, and John Clark, from the Presbytery of Big-Spring; Samuel Grothers, and James M'Chord, from the Presbytery of Kentucky; James M. Matthews, and William M'Murray, from the Presbytery of Washington, appeared, and were examined, during the forenoon, on the scriptures of the New Testament, and during the afternoon, on those of the Old Testament, in their original languages. They also, directed

Messrs. Lind and Matthews to deliver each a discourse. Discourses were accordingly delivered by them, on Thursday evening; and the next day, they were examined on systematic and practical theology.

"In these several exercises the students acquitted themselves to the satisfaction of the superintendents, and were by them placed in the following classes: John Lind and James M. Matthews are considered as students of the fourth year—William McMurray, George Stewart, George Buchanan, Samuel Crothers, James M'Chord, and John Clark, as students of the second."

A similar report was presented to the General Synod, for the twelve or fourteen following years, till, on account of the state of Dr. Mason's health chiefly, though in connexion with a variety of other things, it was judged expedient and profitable to dissolve the institution, and transfer the library and what funds had been collected, to the Theological Seminary at Princeton. Dr. Mason was in fact the strength of the institution. Under a pressure of difficulties, which would have crushed any ordinary mind, he planted it, he organized it, he procured for it a library in the manner we have already seen, and for ten or twelve years, not only acted gratuitously as principal Professor, but derived from his own congregation, by collections and subscriptions, what supported a considerable number of the students. We state these facts here, as an instance of what one man may do.*

* The Rev. James Kemper, who was licensed 7th of April, 1791, and who was the first licentiate of Transylvania Presbytery, and against whom there were some objections by a

For the first ten years, that is, while Dr. Mason's health continued unimpaired, there was a gradual increase of the number of students, not only from the Associate Reformed Churches, but from other churches, and the most of those who issued from the institution, were distinguished for qualifications which were peculiar and superior. At the close of the institution there could not have been less than thirty of her sons in the west, and of these ten had been sent from Kentucky.

The Theological Seminary at Princeton was established by the General Assembly of the Presbyterian Church in 1812. The Assembly having more abundant means at command, the plan was from the beginning more extensive than that of the Associate Reformed Synod at New-York. Yet it cannot be doubted that the labour and the experience of Dr. Mason was of ve-

troublesome member of Presbytery on account of his supposed want of suitable qualifications, and whose licensure, in an angry pamphlet, written by that member afterwards, was in derision styled, "the good deed done to the impotent man"—this same James Kemper is now very far advanced in years, and is the pastor of a small congregation in the neighbourhood of Cincinnati, Ohio. This congregation, with all its relations and connexions, is, in the language of the world, *poor*, and the members do not exceed twenty in number; yet this small society, under the direction of a zealous and faithful pastor, has, during the year ending 9th Feb. 1824, not only met all other demands against them, but has contributed to the aid of the United Foreign Missionary Society *sixty dollars*; and they were equally liberal last year. Were every congregation in the Presbytery of Cincinnati to contribute in the same ratio according to their numbers, to say nothing of their wealth, the annual amount from the district alone would be *three thousand dollars*. A heart is wanting, not wealth, for the christians of the west to do great things.

ry considerable service to those who projected and established the Princeton Seminary.

This Seminary is under the immediate direction and patronage of the Assembly. The Assembly appoints the professors—provides the funds—gives general or special directions as to the expenditure—and appoints a board of superintendents, whose duty it is to visit and examine the Seminary at stated times, and to make an annual report of the state of the institution.

From their eleventh Annual Report, dated Philadelphia, May 20th, 1823, we give the following extracts.

“The whole number of students connected with the Seminary during the winter session was *ninety-six*. The number now in connexion with it is *eighty-five*.

“Since the last annual report, the following students have been licensed to preach the gospel, viz.

Robert Baird, by the Presbytery of New-Brunswick.

John Breckinridge,	Do.

Augustus L. Chapin,	Do.

Gilbert Crawford,	Do.

Albert Barnes,	Do.

Charles C. Darling,	Do.

Nathaniel A. Pratt,	Do.

John Maclean,	Do.

Daniel Young,	Hudson.

James Douglass,	New-Castle.

Robert M. Laird,	Do.

Holloway W. Hunt, Jun.	Newton.

John H. Kennedy,	Carlisle.

John Burtt,	Philadelphia.

Samuel Swan,	Do.
Samuel Lawrence,	Do.
James G. Hamner,	Hanover.
Edward E. Gregory,	Albany.
Eldad W. Goodman,	Do.
George Bush,	New-York.
Joseph Sanford,	Do.
John Blatchford,	Do.

"The studies which have been attended to through the year are the same as have been repeatedly reported to the Assembly.

"The semi-annual examinations of the students have, as usual, been satisfactory to the Board.

"The number of books presented to the library through the year past has been small, compared with the preceding years. Only twenty volumes have been received. To these, the Board have the pleasure to report, have been added the valuable library of the late Theological Seminary of the Associate Reformed Synod. Shortly after the last Assembly rose, this library, together with the valuable cases in which it was contained, were delivered by a committee of the late Associate Reformed Synod, to a committee of the Board of Directors. The books and cases were received into the Seminary in the month of June last. On this subject, the librarian, in his report to the Board, remarks, 'The number of volumes is between 2400 and 2500. They are, with some exceptions, in very good condition as to binding, &c. generally excellent editions, and making altogether a collection equally rare and valuable, and fully answering, it is believed, any expectations that

may have been formed respecting it.' The whole library now consists of about 4,500 volumes, and nearly 600 pamphlets.

"On the subject of building, the Board have to report, that through the year past the two upper entries in the principal edifice have been completed, so far as regards the mason's and carpenter's work, and such painting as is needed has been directed. The expense for the work done has been paid from the room rent fund. Some work has also been done on the Professor's house and its premises.

"The last Assembly appropriated for the general purposes of the Institution, including the unexpended balance of the former year, the sum of \$5430 23.

"The expenditures have been as follows, viz.

"One quarter's salary due two of the Professors on the last year,	\$950 00

"Salaries of the three Professors during the year which has now closed,	4200 00

"Boxing the books of the Library of the Theological Seminary of the Associate Reformed Synod, and removing them and the book cases from New-York to Princeton,	85 70

"Secretary's account for services, stationary, postage, and printing circulars,	31 30

"Printing the last annual report,	17 50

"Travelling expenses of one Director,	20 00

"Treasurer's account for postage,	1 40

"Treasurer's commissions on the above, at 1 per cent.	53 05

\$5358 95

"Leaving of the appropriation of the last Assembly, unexpended, §71 27

"Agreeably to the order of the last Assembly, the Board addressed a circular letter to a number of congregations, requesting a collection to relieve the Contingent Fund from the embarrassment reported in the last annual report of the Board. In consequence of this request, a number of congregations made collections, and transmitted them to the Treasurer of the General Assembly.

"At the late sessions of the Legislature of New-Jersey, the application for an act of incorporation was renewed.—An act has passed that body, which act the Board beg leave, herewith, to lay before the Assembly for their consideration.

"The Board have the pleasure to inform the Assembly, that a Scholarship in the Theological Seminary has lately been founded by William Scott, a member of the First Presbyterian Congregation, in Elizabethtown, New-Jersey.

"The principles on which this generous endowment has been made, the Board beg leave to report to the Assembly, in the words of the written communication of Mr. Scott.—'The terms on which I found a Scholarship are the following:—I retain in my own hands the right of nominating the scholar as long as I live, and if I leave a widow, she is to have the same right during her life; and after her decease, the right is to be vested, forever, in the session of the First Presbyterian Church, Elizabethtown.'

"The Professors of the Seminary are—

"Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

"Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

"Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

"Nine Scholarships have been founded, viz.

"1. <i>The Le Roy Scholarship,</i>	} Both founded by Mrs. Martha Le Roy, New-York.
"2. <i>The Banyer Scholarship,</i>	

"3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. New-York.

"4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.

"5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, South-Carolina, for assisting in the education of pious youth for the Gospel Ministry.

"6. ———, founded by the first class in the Seminary, in 1819.

"7. *The Nephew Scholarship,* founded by James Nephew, Esq. of McIntosh county, Georgia.

"8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

"9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New-Jersey."

It appears from another part of the minutes of the Assembly of 1823, that funds to a very considerable amount are already secured for the founding of *five* other Scholarships. And that funds to a considerable a-

amount are secured for the endowing of four Professorships, viz:

One by the Synod of New-York and New-Jersey—one by the Synod of Philadelphia—one by the Synod of South-Carolina and Georgia—and one by individual subscriptions, to be the Professorship of Oriental and Biblical Literature.

The present number of students in the Seminary is 117—of these 12 are from Kentucky.

Nine ministers and four probationers, belonging at present to the Synod of Kentucky, are from the Princeton Seminary; that is, in the short period of eleven years, this Seminary has furnished to the Presbyterian churches in Kentucky nearly a fourth of their ministry. It is also to be added—that two of the natives of Kentucky from this school are settled in Alabama. The result of the whole is—that there is not a state in the Union which has a deeper interest in the institution than Kentucky has.

We close this article by merely suggesting the inquiry, viz:—Whether the time has not arrived when a Theological Seminary, such as that at Princeton, is not demanded, and may not now be established in the west? To assist in determining this inquiry, we would urge some such facts as the following.

1. The school at Princeton may be considered as now beyond the reach of danger with respect to funds. It cannot suffer by the attention of a portion of the Presbyterian body being directed to another quarter. At any rate, the western churches uniting to establish and support a Seminary in the West, would not deprive the

Princeton Seminary of any part of the territory from which its funds and its support have hitherto been derived.

2. It is in the nature of things utterly impossible that a school at such a distance should be able to furnish any thing like the supplies which the increasing wants of the West demand. And,

3. A school located in the West would not only furnish innumerable facilities for the qualifying those among us, who are already looking forward to the ministry, but it would also multiply to a considerable extent the number of candidates.

As to the means which the Synod of Kentucky alone may command for the establishment of an institution of this kind, they are *ample*. A proper arrangement and *action* are all that is necessary to insure success.

No. 21.

NAMES OF THE PRESENT MEMBERS OF THE SYNOD OF KENTUCKY.

THE following may be considered as nearly a correct roll of the Kentucky Synod,—the names standing, as far as can be ascertained, in the order of official seniority, viz.

MEMBERS OF SYNOD.

281

Presbytery of Ebenezer.

Rev. John Lyle,	Rev. John R. Moreland,
Rev. Joseph P. Howe,	Rev. John T. Edgar,
Rev. James K. Birch,	Rev. William L. M'Calla,
Rev. John M'Farland,	Rev. Andrew Todd.

Presbytery of West Lexington.

Rev. Robert Marshall,	Rev. Nathan H. Hall,
Rev. James Blythe,	Rev. Eli Smith,
Rev. Robert Stewart,	Rev. John Breckinridge.
Rev. Robert H. Bishop,	

Presbytery of Transylvania.

Rev. Benjamin Irvine,	Rev. Samuel B. Robertson,
Rev. Jeremiah Abell,	Rev. Thomas Cleland,
Rev. Samuel Finley,	Rev. Samuel K. Nelson,
Rev. John R. Kerr,	Rev. James C. Barnes,
Rev. John Howe,	Rev. Jer. Chamberlain.

Presbytery of Muhlenburgh.

Rev. Daniel Comfort,	Rev. Charles Philips,
Rev. ——— Cushman,	Rev. Robert A. Lapsley,
Rev. William K. Stewart,	Rev. Isaac Bard.
Rev. David H. Philips,	

Presbytery of Louisville.

Rev. Archibald Cameron,	Rev. James Shannon,
Rev. James Vance,	Rev. William Scott,
Rev. Gideon Blackburn,	Rev. Henry L. Rice.

Presbytery of Salem, Indiana.

Rev. John Todd,	Rev. Samuel T. Scott,

BRIEF NOTICES.

Rev. W. W. Martin,
Rev. John F. Crow,

Rev. J. M. Dickey,
Rev. Isaac Reed.

Probationers.

James Marshall,
John Hudson,
And fourteen students of divinity.

——— Proctor.
William Henderson,

No. 22.*BRIEF NOTICES.*

THE Rev. Andrew M'Clure was born in Augusta county, Virginia, in May, 1755. He received his education chiefly under the direction of Rev. Mr. Graham, of Rockbridge, and was licensed in 1783.

He visited Kentucky in 1784—staid some time—returned to Virginia—was ordained—and settled with his family on the waters of Round-Oak, about 100 miles from his father's.

He moved to Kentucky in the fall of 1786. In 1787 he organized Salem congregation, in Clarke county, and Paris congregation, in Bourbon county. He undertook the pastoral charge of Paris church in 1789, and continued with them till his death, which happened in August, 1793.

He left a helpless family in a new and a strange country. The God of Israel has, however, in their case, as well as in thousands of similar cases, been the stranger's shield, and the help and the stay of the fatherless and the widow.

The congregation at Paris was at first large and remarkably promising, but was soon much broken up by disputes about Psalmody. It has, however, outlived that, and many other trials and difficulties, and is now one of the best congregations in Kentucky. Their present pastor is the Rev. John M'Farland, who, though not a native of the state, was educated in the state, and studied divinity in the Theological Seminary of New-York, under the care of Dr. Mason.

The church of Silver Creek, Madison county, was organized by the Rev. James Crawford, about the year 1790. In 1793, Mr. Carey Allen, a licentiate, came from Virginia, and laboured in that part of the state during the summer, with very marked success. He returned to Virginia in the fall—came out again in the spring of 94—accepted a call from the united congregations of Paint Lick and Silver Creek, and was ordained and installed their pastor, 11th October of the same year.

The unhappy dispute about Psalmody disturbed also the peace, and produced a schism, at this time, in this otherwise promising congregation. The evil, however, was not much felt at its commencement, as God remarkably blest the labours of his young servant, so that considerably more were added to the church than left.

it. But how mysterious are the ways of God. This faithful and successful minister of the New Testament was called home, August 5th, 1794, before he had completed the first year of his pastoral services.

Mr. Allen was by all accounts a most interesting servant of the Lord Jesus. His name is still held in remembrance by many who had the pleasure of sitting under his ministry. And though his period of service was short, it was far from being useless. The Lord of the harvest gave him his harvest and then took him home.

In the spring and summer of 1796, Mr. Matthew Huston, another licentiate from Virginia, visited these congregations as a missionary, and on the 14th of April, 1797, he was ordained and installed their pastor. He was a popular preacher, was much admired and beloved by his people, and continued to labour among them with apparent faithfulness and success, until the year 1801.

In the summer of 1802 the great revival reached this part of the country. Mr. Huston entered deeply into the work. It continued among his people with almost unabated vigour for two years, and many, of all ranks, and all ages, and all characters, were added to the church.

The fruits were dreadful. In 1803, and 4, and 5, Mr. Huston passed, with a considerable number of his people, through all the errors of Armenianism and Socinianism, and finally ended in Shakerism, and with some in infidelity. Mr. Huston being at last deposed by the

the Presbytery, retired with a number of his adherents to one of the Shaker towns.

The churches of Silver Creek and Paint Lick were now reduced literally to an handful. Yet the good Shepherd kept his hand about them. By the faithful and persevering labours of some of the neighbouring fathers, they were re-organized. In 1807 or 8, Rev. Benjamin Irvine providentially had his lot cast within the bounds of Silver Creek, and undertook the pastoral charge of them in the character of a stated supply. He continued to labour among them for eight years. By his ministrations the people of God were strengthened and comforted, and a few were added to the church of such as we believe shall be saved. During the same time Paint Lick congregation was attended to nearly in the same way, and with similar success, by Rev. Samuel Finley, of Lincoln county. And though the prospects were gloomy, and though neither of these aged servants of the Redeemer had much personal comfort in their labours of pure love, yet their labours were not in vain in the Lord, nor will they be without their reward in the day when God shall make up his jewels. These congregations are at present under the pastoral care of Rev. James C. Barnes. He was ordained among them, March 6th, 1819. He is a native of Kentucky, and studied divinity in the Seminary at Princeton. His ministrations are well attended. Bible classes for the instruction of the youth have been formed by him, and pastoral visitations have been performed by him to as great an extent as the circumstances inseparable from a widely extended charge will permit.

And upon the whole, these two churches may safely be pronounced to be now in a far more flourishing situation than they were in 1802 and 3, when the great revival was in its zenith among them.

The Rev. Samuel Shannon was a graduate of Princeton College, while under the Presidency of Dr. Witherspoon. He was admitted a member of Transylvania Presbytery, as a transfer from the Presbytery of Lexington, Virginia, April 28th, 1789, and was the third Presbyterian clergyman who settled north of the Kentucky river. He lived till the year 1806 in the lower part of Woodford county, and had the charge of a small church, called Woodford church. He then moved across the Kentucky river into Franklin county, where his family remained, and where he had his home till his death.

The last years of his life were spent in Missionary labours, chiefly in the destitute parts of the state of Indiana. In the summer of 1822, while engaged in one of these missionary excursions, he caught the fever of the season and of the place. Apprehensive of the consequences, he made the best of his way home. His family met him a few miles from home, but were unable to move him any farther. They had just an opportunity of expressing their affection towards him, and of receiving his departing blessing, when he expired.

Mr. William Vance was licensed by Transylvania Presbytery, April 3d, 1803. He is represented by those who knew him as having been a young man of

BAPTIST CHURCHES IN KENTUCKY. 285

fine education, handsome address, and promising talents. The churches of Danville and the Forks of Dick's river, which had just been left without a pastor by the removal of father Rice, had their eye upon him as his successor. He preached one sermon in each of these places—when He whose ways are often unsearchable, called him from time into eternity.

He had, it is believed, sincerely devoted himself to the work of the ministry, and was willing and anxious to spend and to have been spent for Christ—was willing to undergo, if necessary, the labour and the hardships of every kind of forty or fifty years. His Lord and Master accepted of the *will* for the *deed*—dispensed with his services, and took him home to his Father's house.

No. 23.

SKETCH OF THE BAPTIST CHURCHES OF KENTUCKY.—(Facts chiefly furnished by Benedict's History of the Baptists, published 1813.)*

In the year 1786 the following ministers, viz. Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave,

*By David Benedict, of Pawtucket, Rhode-Island, 2 Volumes, octavo.

The work was undertaken in 1802. The facts were col-

"The Professors of the Seminary are—

"Rev. Archibald Alexander, D. D. Professor of Dialectic and Polemic Theology.

"Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

"Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

"Nine Scholarships have been founded, viz.

"1. <i>The Le Roy Scholarship,</i>	} Both founded by Mrs. Martha Le Roy, New-York.
"2. <i>The Banyer Scholarship,</i>	

"3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. New-York.

"4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.

"5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, South-Carolina, for assisting in the education of pious youth for the Gospel Ministry.

"6. ———, founded by the first class in the Seminary, in 1819.

"7. *The Nephew Scholarship,* founded by James Nephew, Esq. of McIntosh county, Georgia.

"8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

"9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New-Jersey."

It appears from another part of the minutes of the Assembly of 1823, that funds to a very considerable amount are already secured for the founding of *five* other Scholarships. And that funds to a considerable a-

mount are secured for the endowing of four Professorships, viz:

One by the Synod of New-York and New-Jersey—one by the Synod of Philadelphia—one by the Synod of South-Carolina and Georgia—and one by individual subscriptions, to be the Professorship of Oriental and Biblical Literature.

The present number of students in the Seminary is 117—of these 12 are from Kentucky.

Nine ministers and four probationers, belonging at present to the Synod of Kentucky, are from the Princeton Seminary; that is, in the short period of eleven years, this Seminary has furnished to the Presbyterian churches in Kentucky nearly a fourth of their ministry. It is also to be added—that two of the natives of Kentucky from this school are settled in Alabama. The result of the whole is—that there is not a state in the Union which has a deeper interest in the institution than Kentucky has.

We close this article by merely suggesting the inquiry, viz:—Whether the time has not arrived when a Theological Seminary, such as that at Princeton, is not demanded, and may not now be established in the west? To assist in determining this inquiry, we would urge some such facts as the following.

1. The school at Princeton may be considered as now beyond the reach of danger with respect to funds. It cannot suffer by the attention of a portion of the Presbyterian body being directed to another quarter. At any rate, the western churches uniting to establish and support a Seminary in the West, would not deprive the

Princeton Seminary of any part of the territory from which its funds and its support have hitherto been derived.

2. It is in the nature of things utterly impossible that a school at such a distance should be able to furnish any thing like the supplies which the increasing wants of the West demand. And,

3. A school located in the West would not only furnish innumerable facilities for the qualifying those among us, who are already looking forward to the ministry, but it would also multiply to a considerable extent the number of candidates.

As to the means which the Synod of Kentucky alone may command for the establishment of an institution of this kind, they are *ample*. A proper arrangement and *action* are all that is necessary to insure success.

No. 21.

NAMES OF THE PRESENT MEMBERS OF THE SYNOD OF KENTUCKY.

THE following may be considered as nearly a correct roll of the Kentucky Synod,—the names standing, as far as can be ascertained, in the order of official seniority, viz.

Presbytery of Ebenezer.

Rev. John Lyle,	Rev. John R. Moreland,
Rev. Joseph P. Howe,	Rev. John T. Edgar,
Rev. James K. Birch,	Rev. William L. M'Calla,
Rev. John M'Farland,	Rev. Andrew Todd.

Presbytery of West Lexington.

Rev. Robert Marshall,	Rev. Nathan H. Hall,
Rev. James Blythe,	Rev. Eli Smith,
Rev. Robert Stewart,	Rev. John Breckinridge.
Rev. Robert H. Bishop,	

Presbytery of Transylvania.

Rev. Benjamin Irvine,	Rev. Samuel B. Robertson,
Rev. Jeremiah Abell,	Rev. Thomas Cleland,
Rev. Samuel Finley,	Rev. Samuel K. Nelson,
Rev. John R. Kerr,	Rev. James C. Barnes,
Rev. John Howe,	Rev. Jer. Chamberlain.

Presbytery of Muhlenburgh.

Rev. Daniel Comfort,	Rev. Charles Philips,
Rev. ——— Cushman,	Rev. Robert A. Lapsley,
Rev. William K. Stewart,	Rev. Isaac Bard.
Rev. David H. Philips,	

Presbytery of Louisville.

Rev. Archibald Cameron,	Rev. James Shannon,
Rev. James Vance,	Rev. William Scott,
Rev. Gideon Blackburn,	Rev. Henry L. Rice.

Presbytery of Salem, Indiana.

Rev. John Todd,	Rev. Samuel T. Scott,

Rev. W. W. Martin,
Rev. John F. Crow,

Rev. J. M. Dickey,
Rev. Isaac Reed.

Probationers.

James Marshall,
John Hudson,

——— Proctor.
William Henderson,

And fourteen students of divinity.

No. 22.

BRIEF NOTICES.

THE Rev. Andrew M'Clure was born in Augusta county, Virginia, in May, 1755. He received his education chiefly under the direction of Rev. Mr. Graham, of Rockbridge, and was licensed in 1783.

He visited Kentucky in 1784—staid some time—returned to Virginia—was ordained—and settled with his family on the waters of Round-Oak, about 100 miles from his father's.

He moved to Kentucky in the fall of 1786. In 1787 he organized Salem congregation, in Clarke county, and Paris congregation, in Bourbon county. He undertook the pastoral charge of Paris church in 1789, and continued with them till his death, which happened in August, 1793.

He left a helpless family in a new and a strange country. The God of Israel has, however, in their case, as well as in thousands of similar cases, been the stranger's shield, and the help and the stay of the fatherless and the widow.

The congregation at Paris was at first large and remarkably promising, but was soon much broken up by disputes about Psalmody. It has, however, outlived that, and many other trials and difficulties, and is now one of the best congregations in Kentucky. Their present pastor is the Rev. John M^rFarland, who, though not a native of the state, was educated in the state, and studied divinity in the Theological Seminary of New-York, under the care of Dr. Mason.

The church of Silver Creek, Madison county, was organized by the Rev. James Crawford, about the year 1790. In 1793, Mr. Carey Allen, a licentiate, came from Virginia, and laboured in that part of the state during the summer, with very marked success. He returned to Virginia in the fall—came out again in the spring of 94—accepted a call from the united congregations of Paint Lick and Silver Creek, and was ordained and installed their pastor, 11th October of the same year.

The unhappy dispute about Psalmody disturbed also the peace, and produced a schism, at this time, in this otherwise promising congregation. The evil, however, was not much felt at its commencement, as God remarkably blest the labours of his young servant, so that considerably more were added to the church than left

it. But how mysterious are the ways of God. This faithful and successful minister of the New Testament was called home, August 5th, 1794, before he had completed the first year of his pastoral services.

Mr. Allen was by all accounts a most interesting servant of the Lord Jesus. His name is still held in remembrance by many who had the pleasure of sitting under his ministry. And though his period of service was short, it was far from being useless. The Lord of the harvest gave him his harvest and then took him home.

In the spring and summer of 1796, Mr. Matthew Huston, another licentiate from Virginia, visited these congregations as a missionary, and on the 14th of April, 1797, he was ordained and installed their pastor. He was a popular preacher, was much admired and beloved by his people, and continued to labour among them with apparent faithfulness and success, until the year 1801.

In the summer of 1802 the great revival reached this part of the country. Mr. Huston entered deeply into the work. It continued among his people with almost unabated vigour for two years, and many, of all ranks, and all ages, and all characters, were added to the church.

The fruits were dreadful. In 1803, and 4, and 5, Mr. Huston passed, with a considerable number of his people, through all the errors of Armenianism and Socinianism, and finally ended in Shakerism, and with some in infidelity. Mr. Huston being at last deposed by the

the Presbytery, retired with a number of his adherents to one of the Shaker towns.

The churches of Silver Creek and Paint Lick were now reduced literally to an handful. Yet the good Shepherd kept his hand about them. By the faithful and persevering labours of some of the neighbouring fathers, they were re-organized. In 1807 or 8, Rev. Benjamin Irvine providentially had his lot cast within the bounds of Silver Creek, and undertook the pastoral charge of them in the character of a stated supply. He continued to labour among them for eight years. By his ministrations the people of God were strengthened and comforted, and a few were added to the church of such as we believe shall be saved. During the same time Paint Lick congregation was attended to nearly in the same way, and with similar success, by Rev. Samuel Finley, of Lincoln county. And though the prospects were gloomy, and though neither of these aged servants of the Redeemer had much personal comfort in their labours of pure love, yet their labours were not in vain in the Lord, nor will they be without their reward in the day when God shall make up his jewels. These congregations are at present under the pastoral care of Rev. James C. Barnes. He was ordained among them, March 6th, 1819. He is a native of Kentucky, and studied divinity in the Seminary at Princeton. His ministrations are well attended. Bible classes for the instruction of the youth have been formed by him, and pastoral visitations have been performed by him to as great an extent as the circumstances inseparable from a widely extended charge will permit.

And upon the whole, these two churches may safely be pronounced to be now in a far more flourishing situation than they were in 1802 and 3, when the great revival was in its zenith among them.

The Rev. Samuel Shannon was a graduate of Princeton College, while under the Presidency of Dr. Witherspoon. He was admitted a member of Transylvania Presbytery, as a transfer from the Presbytery of Lexington, Virginia, April 28th, 1789, and was the third Presbyterian clergyman who settled north of the Kentucky river. He lived till the year 1806 in the lower part of Woodford county, and had the charge of a small church, called Woodford church. He then moved across the Kentucky river into Franklin county, where his family remained, and where he had his home till his death.

The last years of his life were spent in Missionary labours, chiefly in the destitute parts of the state of Indiana. In the summer of 1822, while engaged in one of these missionary excursions, he caught the fever of the season and of the place. Apprehensive of the consequences, he made the best of his way home. His family met him a few miles from home, but were unable to move him any farther. They had just an opportunity of expressing their affection towards him, and of receiving his departing blessing, when he expired.

Mr. William Vance was licensed by Transylvania Presbytery, April 3d, 1803. He is represented by those who knew him as having been a young man of

BAPTIST CHURCHES IN KENTUCKY. 245

fine education, handsome address, and promising talents. The churches of Danville and the Forks of Dick's river, which had just been left without a pastor by the removal of father Rice, had their eye upon him as his successor. He preached one sermon in each of these places—when He whose ways are often unsearchable, called him from time into eternity.

He had, it is believed, sincerely devoted himself to the work of the ministry, and was willing and anxious to spend and to have been spent for Christ—was willing to undergo, if necessary, the labour and the hardships of every kind of forty or fifty years. His Lord and Master accepted of the *will* for the *deed*—dispensed with his services, and took him home to his Father's house.

No. 23.

SKETCH OF THE BAPTIST CHURCHES OF KENTUCKY.—(Facts chiefly furnished by Benedict's History of the Baptists, published 1813.*)

In the year 1786 the following ministers, viz. Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave,

*By David Benedict, of Pawtucket, Rhode-Island, 2 Volumes, octavo.

The work was undertaken in 1802. The facts were col-

James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, John Tanner, John Bailey, Joseph Craig, and Ambrose Dudley, had taken up their residence in different parts of the Kentucky woods.

A flood of Baptist emigrants, mostly from Virginia, poured into this country at the close of the Revolutionary war, and by them a considerable number of churches were soon established, and as early as 1785, three associations were organized, which were known by the names of Elkhorn, Salem, and the Separate and South Kentucky Associations.

1. *Elkhorn Association.*

This body at its constitution contained only the three churches of Tate's Creek, Clear Creek, and South Elkhorn; all of which were formed in 1785, the same year in which they were associated. Some churches were gathered the same year, and a number shortly after, which united with this establishment; so that in seven years it had increased to twenty-three churches and 1700 members.

The bounds of this Association were for many years very extensive, as it comprehended all the churches north of the Kentucky river, and some of those which were south of it—the church at Columbia, in the state of Ohio, and a church in the Cumberland settlements in the state of Tennessee. It has also contained from the very first a number of very large and flourishing

lected by visiting all the states in the Union, and opening a correspondence with all the leading men among the Baptists. He was in Kentucky in 1800.

churches, which have sent forth many preachers. The churches of South Elkhorn, Clear Creek, Bryant's Station, and the Great Crossings, are among those which have been the most distinguished for numbers and prosperity.

2. *Salem Association.*

This Association was formed of four churches, in 1785. The four churches were Severn Valley, Cedar Creek, Cox's Creek, and Bear Grass. Its first ministers were William Taylor, Joseph Barnet, and John Whitaker. Its first meeting was on Cox's Creek, not far from the place where Bardstown now stands. The four churches did not all contain more than 130 members. And so slow was its progress, that fourteen years after the number of members belonging to the Association was a little less than five hundred—but in the four following years, viz. in 1799—1800, &c. they received the addition of upwards of two thousand members, and the Association became so large that it was necessary to divide it.

These two Associations were from the beginning rigidly Calvinistic, and adopted the Philadelphia Confession of Faith, which was a transcript of the Savoy Confession, England, which was word for word with the Westminster Confession, save in the article of infant baptism.

3. *Separate or South Kentucky Association.*

This name was given to an Association which was formed on the south side of Kentucky river, and which

remained on its first foundation about sixteen years. Robert Elkin, Joseph Bledsoe, and James Smith, were some of the principal instruments of gathering the churches of which it was composed. The preachers, as well as the first members, emigrated principally from Virginia, and were amongst the earliest Baptist adventurers to the attracting wilderness of Kentucky. The Baptists in Virginia, at the time they began to send forth such populous colonies of their brethren to the western country, were divided into Regulars and Separates, although the Separates were much the most numerous. The Regulars were professedly, and some of them very highly Calvinistic; but the Separates were far from being unanimous in their doctrinal sentiments. A majority of them, however, were Calvinists, and of the rest a part were much inclined to the Arminian side of the controversy; and some of the most distinguished among them, in opposing the high strains of Calvinism, which were incessantly, and, in many instances, dogmatically sounded by their orthodox brethren, had gone nearly the full length of the doctrine of Arminius. Others, with different modifications of the objectionable articles of both systems, were endeavouring to pursue a middle course. Such was the state of the Virginia Baptists, with regard to doctrine, at the period under consideration, and some of all these different classes were amongst the early emigrants to the fertile regions of the west; but a majority of them were Separates in their native state. But the same people who had travelled together before their removal, so far at least as it respected their associational connexion, pursued a differ-

ent course when settled in Kentucky. The Calvinistic Separates united with the few Regular Baptists amongst them, and established the Elkhorn Association, which, at its commencement, adopted the Philadelphia Confession of Faith; while those, who inclined to the Arminian system, as well as those who adopted some of the Calvinistic creed in a qualified sense, united with the Association whose history we now have under consideration.

Thus the names of Regular and Separate were transported beyond the mountains, and two separate interests were established in the neighbourhood of each other.

This Association, like the rest in the country, was small in its beginning, but its course was generally prosperous, and no special event occurred until 1789, four years from its commencement, when there was an unsuccessful attempt to abolish the names of Regular and Separate, and effect a union and correspondence between this and the Elkhorn Association. This measure was attempted in consequence of recommendations of the United Baptists in Virginia, whose advice the Kentucky brethren were generally inclined to receive, and whose examples they generally imitated. The Regulars and Separates in North and South-Carolina had united before, and in 1787 a happy reconciliation was effected between these two parties in Virginia, both of which had at that time become very numerous. And having found that a reconciliation was practicable and pleasant, the United Baptists in Virginia sent letters to the Elkhorn and Separate Associations, inform-

ing them of the successful steps they had taken, and recommending the same to them, with earnest desires that their endeavours might prove successful. But the set time for this desirable event was not yet come. The union was ardently desired by many individuals of both parties, and the bodies at large appeared favourably disposed towards the attempt; but they knew not by what means to accomplish it, nor could they agree on the terms on which they should unite. The Separates were afraid of being bound and hampered by Articles and Confessions, and the Regulars were unwilling to unite with them without something of the kind. A general convention of delegates met on the business, and overtures were made on both sides; but both parties being too tenacious of their favourite maxims to make sufficient abatements, their endeavours at that time proved unsuccessful.

A similar attempt was made in 1793, which, like the other, terminated without accomplishing the desirable object. In this year, five churches being dissatisfied with the Separate Association, respecting their proceedings in this affair, and also in some other matters, withdrew, and formed the Tate's Creek Association.

But in the time of the great revival, the outpourings of the Divine Spirit, and its softening influence on the minds of the saints, prepared the way for that reconciliation and union, which all their weighty arguments and assiduous endeavours had not been able to accomplish. This astonishing work, in the year 1800, and following, prevailed most powerfully amongst the Separates as well as the Regulars. The churches and

members were now much intermixed. All were visited and refreshed by the copious and abundant rain of righteousness which was poured upon the land; and, regardless of names, they unitedly engaged in enjoying and forwarding the precious and powerful work. By this means, those little party asperities, which had unhappily prevailed, were much mollified and diminished, their cold and indifferent charity for each other was inflamed; and with most of them their notions of doctrine were found to be not so different as they had supposed. An union was now proposed in earnest, and soon effected with ease. Both Associations had become large, containing together between seven and eight thousand members. Committees were appointed by both bodies to confer on the subject of an union, who, after mature deliberation, agreed to the following terms:

*Terms of Union between the Elkhorn and South Kentucky,
or Separate Associations.*

"We, the committees of the Elkhorn and South Kentucky Associations, do agree to unite in the following plan.

"1st. That the Scriptures of the Old and New Testament are the infallible word of God, and the only rule of faith and practice. 2d. That there is one only true God, and in the Godhead or Divine Essence, there are Father, Son, and Holy Ghost. 3d. That by nature we are fallen and depraved creatures. 4th. That salvation, regeneration, sanctification, and justification, are by

the life, death, resurrection, and ascension, of Jesus Christ. 5th. That the saints will finally persevere through grace to glory. 6th. That believers' baptism by immersion is necessary to receiving the Lord's supper. 7th. That the salvation of the righteous, and punishment of the wicked will be eternal. 8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; to be engaged singly to promote the honour of God. 9th. And that the preaching *Christ tasted death for every man*, shall be no bar to communion. 10th. And that each may keep up their associational and church government, as to them may seem best. 11th. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee.

"Ambrose Dudley,	Daniel Ramey,
• John Price,	Thomas J. Chilton.
Joseph Redding,	Moses Bledsoe,
David Barrow,	Samuel Johnson."
Robert Elkin,	

Matters being thus prepared, a general convention, composed of delegates from all the churches in both Associations, met, October, 1801, at Howard's Creek meeting house, in the county of Clarke, when they unanimously acceded to the terms of union, which their committees had prepared, and agreed to lay aside the names of Regular and Separate, and to travel together in future in communion and fellowship as united brethren.

This was the last body of the Separate Baptists, which relinquished the appellation by which they had been distinguished for almost fifty years.

In 1802, the year after this union took place, the Association having become very extensive in its boundaries, found it convenient to make a division; and, as nearly an equal number of the churches were situated on both sides of the Kentucky river, that river was fixed upon as the dividing line, and the two divisions were called the North and South District Associations. These names were assumed merely for the purpose of distinction, as there were no geographical or civil departments of the country to which they referred.

Thus far the Baptist churches in Kentucky appeared to be in a state of uninterrupted and increasing prosperity, and during the period of their history the following additional Associations were formed, viz.

1. *Bracken Association*,—organized in 1798. Most of the churches, of which this body was composed, were dismissed from the Elkhorn Association. The church at Washington was the centre of this Association, and this was one of the oldest and largest in the state, having been constituted in 1785. It was originally under the care of William Wood, who lost his character and fortune by land speculation.

2. *North Bend Association*. This was formed in 1802, of churches which were mostly dismissed from Elkhorn Association. Its territory is in the counties of Campbell, Pendleton, and Boon, along the Licking and Ohio rivers.

3. *Long Run Association*,—being a division of Salem, and embracing the country between Salt and Kentucky rivers. It was organized in 1803.

4. *Green River Association*—formed in 1800, and containing at first nine churches, eight ministers, and about three hundred and fifty members. In 1804 it had increased to thirty-eight churches, which embraced one thousand eight hundred and seventy-six communicants.

This Association was now become so extensive that it was thought proper to divide it into three, whose boundaries do not appear to have been very well defined.

In the great religious excitement of 1800 and 2, the Baptists appear also to have had their share. It is described by their historian as having been upon the whole a genuine work of the Spirit, among all the denominations, but disgraced, towards the close, by some extravagancies and errors.

Among the Baptists it began in Boon county, on the Ohio river, and in its progress extended up the Ohio, Licking, and Kentucky rivers, branching out into the settlements adjoining them. It spread fast in different directions, and in a short time almost every part of the state was affected by its influence. It is computed that about ten thousand were baptized and added to the Baptist churches in the course of two or three years. Many of their ministers baptized in a number of neighbouring churches from two to four hundred each. And two of them are said to have baptized about five hundred a piece in the course of the work.

Thus far, we repeat, the Baptist churches in Kentucky appear to have been in a state of uninterrupted and increasing prosperity. But external prosperity, even with respect to churches, is not always an evidence of increasing strength. "I said in my prosperity I shall never be moved; thou didst hide thy face and I was troubled." In the midst of this prosperity the Baptists of Kentucky were cherishing among themselves trouble, and discord, and disgrace, and had it not been for a superintending providence, which makes even the wrath of man and the follies of man praise him, it would have been *destruction*.

These evils are detailed at considerable length by their historian. They were substantially these:

1. The Arian controversy, which eventually deprived Elkhorn Association of one or two of its preachers, and perhaps three of its churches, which have since ceased to exist.

2. A dispute about the lawfulness of christians holding slaves, which ended in the friends of emancipation separating entirely from the communion of their slave-holding brethren.

3. A personal dispute between one of their most popular preachers and an influential member of his church, in a bargain respecting the exchange of two poor slaves. After a variety of attempts to reconcile the parties and their friends, a respectable minority of the Elkhorn Association declined meeting with their brethren at their annual session, and soon afterwards erected themselves into a new establishment, by the name of the Licking association. And,

4. The union with the Separate and South Kentucky Associations was not followed with the confidence and co-operation which had been expected. It soon appeared that in the southern department of the old Separate community there were a number who had gone far into doctrinal errors. Arminianism, in all its extent, even to that of Universal Restoration, had been held and preached among them. The result was, "the Association became divided into two contending parties, and what was still worse, the greater part appeared on the side of error. At its session in 1803, some ministers publicly declared themselves no more of the Association, and withdrew." "This," adds the author, "is the mode of dissolving fellowship in Kentucky."

The sum total of the Baptists in Kentucky, according to Benedict, was in 1810—12, thus:

Associations,	13
Churches,	263
Ordained ministers,	148
Communicants,	17511

The Emancipating Society of Baptists were estimated in 1805 to contain 12 churches, 12 ministers, and 300 members.

This Society has, we apprehend, from death and removals, declined very much since that date. Of their leader, who is since dead, Benedict thus speaks:

"About this time David Barrow published a pamphlet with this title, 'Involuntary, Unmerited, Perpetual, Absolute, Hereditary, Slavery, examined on the principles of Nature, Reason, Justice, Policy, and Scripture.'

This piece is written in a grave and a manly style, and with those nice discriminations, those candid and weighty reasons, which certainly deserve the attention of all who are concerned in slavery, and is worth the perusal of all those who are desirous of making inquiries on the subject. The author is a native of Virginia, where he commenced his ministry in 1771, and where he also imbibed his emancipating principles, and in consequence of which freed a number of slaves. Having long been distinguished in his native state for piety and abilities, he removed to Kentucky in 1798, and settled in Montgomery county."

We only add—that the division in the Elkhorn Association, which is said by Benedict to have originated in a private difference between two individuals, is now widened and strengthened by a diversity of opinion on a variety of doctrinal articles. The two parties occupy the same territory, and in some cases occupy alternately the same places of worship, and are distinguished by their belonging to the Elkhorn or Licking Association.

It is foreign to the nature of this work to go into any detail of these doctrinal differences, though we were more minutely acquainted with them than we are. Suffice it to say, that they appear chiefly to relate to the nature of election—the ground and the extent of the call of the gospel—the work of the Spirit, and the use of means to the unconverted—and that upon each side we find good men and good women, and faithful and useful preachers, who, while they agree on the nature of church government and on the article of Baptism, cannot, on account of a diversity of opinion on some or

on all of these matters, walk together in church fellowship.

The Rev. Luther Rice's visit to Kentucky in 1815, forms an æra in the history of the Baptist churches. Mr. Rice was a son of the Andover Institution, Massachusetts, and was one of the first four Missionaries who were sent by the American Board for Foreign Missions into Africa. In the holy, and wise, and good, and extensive arrangements of providence, when Mr. Rice arrived in India, his sentiments respecting Baptism underwent a revolution. He was accordingly immersed by the Baptist Missionaries at Serampore, and returned to America in order to enlist the Baptists of the United States in the cause of Missions.

He was indefatigable in his labours. He succeeded in forming a Baptist Foreign Missionary Society upon a large scale, and as the agent of the Society he visited oftener than once almost every county in the Union.

He was in Kentucky three or four different times, and succeeded in infusing into his brethren here a considerably portion of his own Missionary spirit, which we trust will be preserved, and cherished, and perfected, till the kingdoms of this world shall become the kingdom of our Lord and his Christ.

In reviewing the state of religion, as connected with the history of the Baptists of Kentucky, we find that they are men of similar passions as ourselves. We have here, as in a former case, to lament over,

1. A great deal of unhallowed controversy. The dispute about the emancipation of slaves was an important controversy—but from the accounts which we

have seen of it we are disposed to believe that it was far from being conducted by either party with that calmness and piety which the importance of the subject demanded.

2. By looking back to the reflections of father Rice, page , we will find him lamenting over the money-making and speculating spirit among the Presbyterians. The facts which have been brought before us in the history of the Baptists render it extremely probable that genuine religion has suffered much among them from a similar spirit. A private difference between a preacher and a leading member of his church about the exchange of two slaves convulsed the whole Elkhorn Association, and ended in a permanent separation of brethren who had before walked together in unity. The first pastor of the church at Washington, one of the first and one of the largest churches in the state, lost his character and property by land speculation. And farther, Benedict makes the remark, "The churches do but little for their preachers—very few receive to the amount of a hundred dollars a year for their services;—but few of them, however, are very poor. They have from necessity found the means of supporting themselves. Many of those who settled early in the country have become wealthy."

We mention these things not with the spirit of triumph, but with the spirit of lamentation. God in his providence admonishes, as we think, all christians, and particularly all ministers of every name, by these facts. Nor was it without reason the apostle warned his son Timothy in these words:—"But they that will be rich

fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

3. In looking over the general arrangements of the Baptist churches, we mark also the evil effects of extended and divided pastoral charges. Many of the churches, as we are informed, meet on the Sabbath under the direction and care of their pastors only about once a month. And it will be found, we are persuaded, here as well as among the Presbyterians, that all things connected with any particular church are in a desirable state just in proportion as ministerial labour is found concentrated.

The Baptists have occasionally been charged with being opposed to ministers having a right to a temporal support from those among whom they labour. This is evidently a gross misrepresentation, occasioned wholly by the mistaken zeal of a few of that body. In a treatise on church government, annexed to the Philadelphia Confession of Faith, adopted as the basis of union in the Elkhorn Association, and re-printed in Lexington, 1805, we have these words:

"Pastors of churches have a divine right to their support, if the church is able to give it without being oppressed, or so far as they are able, than which nothing is more manifest in the New Testament. "For the

workman is worthy of his meat." Matt. x. 10. Luke x. 7. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11. "Do ye not know, that they who minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar? Even so has the Lord ordained, that they who preach the gospel, should live of the gospel." 1 Cor. ix. 13, 14. "Let him that is taught in the word, communicate unto him that teacheth in all good things." Gal. vi. 6. See 1 Tim. v. 17, 18.

"These passages of holy writ are so unequivocal and express, that no one can evade their force.

"Mr. Hooker well observes, that "they who will not pay their ministers, would not pay any one his due, could they refuse with the same temporal impunity." Every one knows, that those, who will not do justice farther than the law compels them, are destitute of an honest principle.

"Nothing but ignorance of his duty, or covetousness and want of principle, or both, can induce to neglect or refuse paying; and a covetous brother should be expelled the church and kept no company with. 1 Cor. v. 11.

"When a people neglect their duty in regard to the support of their minister, they are not only wilful neglecters of the divine law, but must otherwise be great losers, both as they forfeit a right to the divine blessing, as also because their minister will be less capable of, and prevented from, serving them to the same advantage. Gal. vi. 6, 7. 2 Cor. ix. 6-8.

"This support of the minister should not be done in the way of charity or alms, but as a matter of right; and, if the people are able, it ought to exceed his bare necessity, that he may be able to be exemplary in acts of hospitality. 1 Tim. iii. 2."

One more remark, and we close.—

Whatever may be the difficulties with which the Baptist churches in Kentucky may be afflicted, we have every reason to believe that they have within themselves a redeeming spirit. There is a large portion of genuine active piety, both among the preachers and the private members, which, under the influence of the Sun of Righteousness, will expand, and which, with its expansion, will acquire strength, till the whole shall be purified, and enlightened, and triumphant; in the common cause of our Lord and Saviour Jesus Christ.

No. 24.

METHODISTS OF KENTUCKY.

THE minutes of the annual conferences are the only public and authentic account of the Methodist Episcopal Church in Kentucky, which we have been able to procure. According to them the state of that connexion in Kentucky in the year ending in Nov. 1822, stood thus:

The whole state appears to be divided into four districts, viz.

1. The Kentucky District, between the Ohio and Kentucky rivers. Here we have eleven circuits, one presiding elder, thirteen preachers, five thousand three hundred and nine white, and eight hundred and ten people of colour, members.

2. Salt River District, comprehending all south of the Kentucky river to the waters of Green river. Here are nine circuits, with three thousand six hundred and fifty-three whites, and six hundred and seventy-two blacks, members, with one presiding elder and fourteen preachers.

3. Green River District, upon the waters of Green river. Here are eight circuits, four thousand one hundred and fifty-eight white and eight hundred and thirty three black members, with one presiding elder and thirteen preachers.

4. Cumberland District, upon the waters of Cumberland. Here are nine circuits, five thousand and twenty-one white and three hundred and ninety-four black members, with one presiding elder and sixteen preachers.

SUMMARY.

Presiding Elders,	4
Preachers,	56
Circuits,	37

MEMBERS.

Whites,	18141
Blacks,	2709
Total,	20850

Two things are worthy of notice and of imitation in this extract.—1st. That the ministerial supply in the districts and circuits is abundant. The Methodists all over the world understand well the value of concentrated labour. While they are continually extending their influence, they never take any more ground under cultivation than they have hands to appoint to the work. 2nd. It is an essential part of their system to preach the gospel to the blacks. Hence a greater number of that class are connected with the Methodists than with any other church.

No. 25.

EXHIBIT OF THE POPULATION OF KENTUCKY.

According to the census of 1820 the population of Kentucky stood thus:

Whites,	434,644
Slaves,	126,732
Free People of colour,	2,759
Other persons,	182
Total;	564,317

POPULATION OF KENTUCKY. 307

According to the documents to which we have had access at this time, the christian population stands thus:

Baptists,	21,680
Methodists,	20,850
Presbyterians,	2,700
Cumberland Presbyterians,	1,000
Others,	500
Total,	46,730
The number of whites, male and female, under ten years, about	
	166,100
The number of blacks, under ten years, about	
	24,350
Total,	190,450
From the whole population,	
take the number under ten,	564,317
	190,450
and there remain,	373,867
From this number take the number of church members,	
	46,730
and there remains,	327,137
to be brought under the influence of a christian profession.	

The preachers of different denominations, who are at present actually employed in different parts of the state, must be something about 200—that is, we have a preacher in some good degree devoted to his work for nearly every two thousand souls.

It is believed that there is scarcely a county in the state where there are not several organized churches. And whatever may be the real state of the heart, infidelity is not now openly avowed by many. The great mass of the non-professing population may therefore be considered as well disposed to christianity.

Suppose that there are two hundred preachers actually employed every Sabbath, and that each has an audience of 200, there will be only 40,000 worshippers in all. A number somewhat less than the number of church members. Yet taking all the circumstances connected with the arrangements of the different churches throughout the year into view, we are persuaded that the average number of regular Sabbath day worshippers does not exceed this number. Now take this forty thousand from five hundred thousand, the population of the state, and you have four hundred and sixty thousand every Sabbath who are not attending public worship any where.

But suppose that the arrangements of all the churches were such that all the members of the different churches could attend public worship with their families every Sabbath, and suppose that on an average every communicant brought *five* of his children, or servants, or friends, with him, and you will have at least two hundred thousand regular worshippers every Sabbath—that is, by this single arrangement fully two thirds of the population of the state, from ten years old and upward, would be every Sabbath under the influence of gospel truth.

Whatever may be the distinguishing difference between the denominations of christians in Kentucky, we apprehend they heartily agree in substantially maintaining and trying to inforce the following doctrines.

1. That the Bible is the word of God, and the only infallible rule of faith and manners, to which nothing is to be added and from which nothing is to be taken under any pretext whatever.

2. That man in his present state is a sinner and depraved, and needs the regenerating and sanctifying influence of God's Spirit.

3. That the Lord Jesus Christ is true God and true man, and is the only Saviour of a lost and perishing world.

4. That the public and official preaching of the gospel is the great ordinance which God hath appointed, and which he hath been pleased to bless extensively for the conviction, and conversion, and salvation of lost men.

5. That the Sabbath ought to be particularly devoted to the great and important concerns of eternity.

6. That whenever the gospel has its proper influence upon the heart, a great change will be visible in the life—men will be taught to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world. And,

7. We are persuaded that the great mass of the members of the churches which have been particularly named, know and believe that there is a mighty energy connected with sincerity and honesty in our professions of attachment to our Lord Jesus Christ, and that

we cannot expect success in his cause but in the humble, patient, and persevering use of the the means which he himself has appointed.

In the words of a native of Kentucky, now in glory, "Deceit is the great weapon of the adversary of God and man. Deceit—cunning—the sly insinuating course is the common result of all who attempt improper objects. Let the sons of cunning learn that deceit will never prosper under the government of God. He is the defender of the right, he is the avenger of iniquity. "The shield of the stranger, the father of the fatherless, the husband of the widow, the champion of the oppressed." All this he has undertaken. Will he neglect his charge. Let no man then glory in the success of his craftiness. He must be artful indeed if he circumvent Omniscience; he must be mighty indeed if he break those toils which the hand of Omnipotence is pledged to cast around him. Like Satan he may triumph in a momentary success; like Satan he will discover that his triumph was premature. Let no good man cultivate a crafty plotting spirit. If his object be a good one, it needs no such dubious aid; if it be a bad one, he ought never to pursue it. Let no pious man fear the machinations of the cunning. God is the protector, he has pitched his infinite wisdom against the arts of the deceiver; you have only to stand still and see his great salvation.

"Let no great and gallant spirit demean his lofty feelings to point plot against plot, or to answer wile with wile. Freeborn sincerity is the attribute of nobleness. If he must act on the defensive, let it be in the light of

heaven. Innocence is the native and the strongest fort of courage. And one single effort made in the strength of innocence will do more solid execution than ten thousand policies. An arrow thus shot will designate its course like lightning through the skies; it will fly terrific and decisive to its aim, as the thunderbolt of heaven. Ours then be the prayer of the deep reflecting Psalmist, "remove far from me the way of lying;" and let all our conduct be modelled on that prayer."

Maintaining and acting upon these principles, the christians of Kentucky, though the minority of the inhabitants, need not despair of being in God's time and way the instruments of bringing the whole mass of the population of their country under the regenerating influence of the gospel of God's Son.

No. 26.

CONCLUSION.

The above sketches and facts form only a very imperfect outline of the history and the state of the church in the state of Kentucky. The man whose lot it shall be to fill up this outline, and add another set of sketches forty years hence, will have it in his power to publish a more splendid production. But such as the work is, we trust that it shall not be without its interest or its use.

We close, therefore, with simply suggesting the following general observations.

1. We have avoided as far as possible the province of the mere theologian, and the examination of the internal state of any of the particular churches of which we have spoken. The design has been not to seek for differences, but to seek for agreements in the common family of our common Lord and Saviour. And if the members of this extensive family in the state of Kentucky can, by the hints which have been thrown out, be helped in any measure to recognize more distinctly in one another the common features of the common family, one great design of the present publication will be obtained. People who expect to live together in heaven, ought to understand one another, and act together in all matters respecting the common kingdom on earth. Forty years hence and the most of the things which keep many of the friends of our Lord Jesus at a great distance from each other now—these many things, and these supposed great things, will be seen by each of them to have been but very little things.

2. The above sketches and facts present the kingdom of our Lord in one of its most distinguishing characteristics, viz: that of a *constant increase*. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Is. xi. 7.

Every acre of Kentucky's soil is covered by Messiah's charter. "I will declare the decree: the Lord

CONCLUSION.

575

hath said unto me, Thou art my Son; ~~this day~~ I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth ~~for thy possession.~~" He took possession of a portion ~~of the~~ soil in the very first locations which were made ~~by~~ the sons of men; and he will keep his possessions, and claim his rights to their full extent, let who may lose their lands. And it is a pleasing thought, in looking over the state of Kentucky, that though ~~particular~~ congregations may be broken up, and the places of worship shifted about from place to place, and though some of the names by which some of the followers of the Redeemer have been known may be lost, yet the Redeemer keeps possession of the land, and his interest is ~~an~~ increasing interest.

3. The above sketches and facts present a decisive proof that the risen and exalted Head is true to his promise, in continuing to bestow upon the church an abundance and a great variety of ministerial gifts and graces. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The cry indeed is, and has been, and is every year more urgent, ~~for~~ ministerial aid. Friends of the Redeemer, is this cry the cry of faith? Pray ye the

Lord of the harvest to thrust forth labourers to his harvest. But while you cry in faith look back and see what the Lord of the harvest has done. Mark also the variety of talent. J. P. Campbell, James M'Gready, Robert Wilson, and old Captain, were each of a very different order and kind of talents, but each was furnished richly with those kind of talents, adapted to the situation in which he was called to occupy. And friends of the Lord Jesus, only use your particular talents, and use your particular privileges, and continue your cry of faith, and a far greater abundance, and, if necessary, a far greater variety, of ministerial gifts and graces will yet be bestowed upon Kentucky and upon her sons.

4. We are called upon to mark the great variety and extent of means which the exalted Redeemer has already made to bear upon his interest in Kentucky. It is much to be lamented that the professed friends of the Redeemer in Kentucky, as well as in many other places, have not as yet in many important cases understood one another. But the wisdom, and the power, and the goodness, of the common Head have been displayed in overruling and directing many even of their discordant and opposite plans, to one common end. And much more have his wisdom and his power been displayed in leading them to act in unison when they knew nothing of each other's plans or supposed personal interest.

Father Rice, for instance, has a small school among the Peaks of Otter. This small school is one of the beginnings of Hampden and Sidney, and Washington

Colleges, and from these Kentucky, as well as other states in the Union, has received some of her most useful citizens. He has another small school in Lincoln county, the first in Kentucky; and here again he is the father of the state University, and from under the roof of his humble cabin he sends forth men who are still extensive blessings to this and the next generation. We might dwell upon many such circumstances connected with the pilgrimages of Armstrong, of M'Gready, of Campbell, of Wilson, of Smith, of Gano, of M'Chord, and 20 others which might be named. Many of these circumstances were in the language of the world accidental, yet they had an important influence on the movements or the settlements of such or such a man—and taking them all together, we see a number of the servants of the Redeemer, sometimes having a little intercourse with one another, but far oftener having no intercourse with one another, sometimes with a little plan of their own, and sometimes driven about by the storms of the day or the impulse of the moment, without any fixed plan—but, however varied, or however discordant, or however confused, these plans and movements may have been, they are all found bearing upon one common end, viz: *The Redeemer taking possession of Kentucky as his own inheritance.* And if even now we can discern such a unity of plan amidst such a variety, and in many cases apparently discordant means, what will we discover when in the light of glory we shall see the whole from the beginning to the end?

5. To say nothing of hypocrites and mere formalists, let us inquire what would have been the results if all

the real friends of the Redeemer in Kentucky had in their respective places been just as faithful and as active for the last thirty years, as the few worthies whose names we have recorded, and whose characters we have faintly sketched, were in their spheres? Had every pious head of a family, whether male or female—had every pious neighbour or friend—had every preacher of the gospel been just as devoted to the service of the Redeemer, and as intent for the salvation of immortal souls, as some of the few we have mentioned evidently were, what would have been the results this day?—And yet the very best of these worthies were far, very far, from being what they might have been.

We are encouraged to look forward to the period when the feeble among us shall be as David, and the house of David shall be as God or the angel of the Lord before the house of Judah. Reader, if you know any thing of the spirit of grace and supplication, read and pray over Zech. xii. 8—end. Read and pray it over again and again, and try to act in the spirit of that passage, and it may be that you, and your family, and your neighbours, will soon know that the day of power and of blessing is at no great distance.

6. Friends of the Redeemer, of every name, there is much to be done. You have within your state, in the bosom of your families, incorporated in a great degree with your children, an immense black population, who are chiefly heathens. These have immortal souls—they are under your command and influence—you and your children live by their labour—and if their hearts are not changed by the gospel, they are one day to be

the occasion of your soil being drenched with human blood. Nor are you to expect the Spirit of God to be poured out in any great degree upon you and your children, or the divine blessing to accompany in any great degree the administration of gospel ordinances, till in your church capacities you turn your attention to the immortal interests of this part of your population.

Many difficulties, it is acknowledged, are in the way of doing much here—but these difficulties will yield to faith and prayer, and humble but persevering efforts. Let every pious head of a family only remember, that he or she is answerable to the Judge of all the earth—to the Saviour who came to seek and to save that which is lost—answerable, in a great degree for the immortal soul of this and the other servant who in holy providence is cast under his or her protection—and much may be done in a very little time. Let every officer of a church, and every church meeting, remember that the gospel is to be preached to every creature, and that this gospel is the wisdom and the power of God to the salvation of people of all colours, and in all situations. Let this be remembered and acted upon, and much good will be done, and with very little noise, in a very little time.

But, professed christians, you still say, "There is a lion in the way, and I shall be slain in the streets." If so, lay your head down upon the block and perish. The Redeemer needs not your agency, nor will he use you as an instrument in his great and extensive work, if you are not willing—if your heart is divided—if you have not confidence in his promises and power. But Oh, remember, that if you

perish in your state, you perish in your sins, in your blood. Read and try to pray over Zech. xiv. 12—19.

There is a day coming when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, shall hide themselves in the dens, and in the rocks of the mountains, and shall say to the mountains and to the rocks, fall on us and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?

The king will be there, but he will be without his crown—he will have nothing to distinguish him from the slave. The emperor will be there, but among all the thousands with whom he shall be surrounded, not one will be disposed to do him honour, or to solicit his protection. The warrior and the conqueror will be there—the man who rode triumphantly over many lands, and before whom thousands upon thousands cried, bow the knee. But he will be there as a culprit to receive his doom, and be consigned to the blackness and the darkness of eternal death.

Professed, but timid and faithless christians, think of that day and these things, and then say, "There is a lion in the way, and if I dare to act in the cause of the Redeemer, I shall be slain in the streets."

The British tar brings every muscle into action, and thinks of nothing but victory or death, when the last signal is hoisted, bearing the motto, "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY"—and they do so to obtain an earthly crown, nay, to obtain the applause of these

CONCLUSION.

31

kings, and captains, and great men, who shall be put to confusion when our Lord and Master shall make his appearance. And shall not every man and every woman, who knows the worth, and the power, and the faithfulness, and the glory, of Immanuel, be all nerve and all action in his service, when the word is given,—“Occupy till I come. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor wisdom, in the grave whither thou goest.”

“BEHOLD I COME QUICKLY: HOLD FAST THAT WHICH THOU HAST, THAT NO MAN TAKE THY CROWN. BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE
▲ CROWN OF LIFE.”

h. a.

APPENDIX II.



The following productions of father Rice are re-published in this work for the following reasons:

1. They are important historical documents, giving, it is believed, a pretty impartial account of the state of religion in Kentucky at the time of their first publication. And,

2. They are specimens of his labours and fidelity in the cause of his Master, under very discouraging circumstances. At an advanced age, when the hearts of many were fainting, he traversed nearly the whole of the state of Kentucky, and several parts of the state of Ohio, to ascertain what was the real state of religious opinion and religious feeling, and to reclaim, if possible, by public and private admonition, those who were going astray.

AN EPISTLE TO THE CITIZENS OF KENTUCKY, PROFESSING CHRISTIANITY; ESPECIALLY THOSE THAT ARE, OR HAVE BEEN, DENOMINATED PRESBYTERIANS.—
By REV. DAVID RICE. (First printed in 1805.)

ABOUT twenty-one years ago, I came from the state of Virginia to this country, animated, in some measure, with a hope, and a pleasing prospect, of cultivating the vine of the Gospel in it; and thereby doing honour to

my Maker and Redeemer, in promoting the happiness of my fellow men. In much weakness, and many imperfections of a serious nature, I have laboured ever since to promote these important purposes: and sometimes I have entertained hopes, that if not *my labours*, yet the labours of *others* engaged in the same cause, were crowned with success. At present, however, upon viewing the state of morals and religion in this land, my hopes are dashed, and my heart sinks within me.

I am not in the habit of being much distressed by a diversity of opinion about the modes of worship, &c.; but when the fundamental principles of the religion of Jesus are struck at, I tremble for the ark of God—I tremble to see the temporal and eternal happiness of my fellow citizens and fellow sinners, placed on a tremendous precipice. I find the religious opinions of my fellow christians revolutionizing with so much rapidity, and with so much confidence, presage the consequences, that my harp is hung on the willows, and my days are spent in mourning. However, I have determined not to give myself up wholly to despair, but to make one or two more feeble efforts, if God shall enable me, before I breathe my last.

I shall endeavour to trace out to you the way that leads from the truth, as it is contained in the word of God, to Atheism, or a degree of Scepticism equally pernicious. I mean not to enter into any argumentation upon any of the points of doctrine I shall mention; but do little more than trace out the road of error, and give my opinion.

I believe that the doctrine of **Particular Eternal Election**, when properly guarded against Antinomianism and Fatality, when so explained as not destroy free Moral Agency—to supersede the use of means, nor to prevent the natural operations of second causes,—is the truth, according to the sacred Scriptures, and according to sound philosophy—that it is the only doctrine that can afford a truly convinced sinner any rational ground of encouragement to seek religion in the use of means, or that can save him from black despair, and the only doctrine that can support, in the mind of a real Christian, the hope of eternal life.

I believe that the doctrines taught by the first Reformers, commonly called *the Doctrines of Grace*, viz. Of the total Moral Depravity of Human Nature—of Regeneration by the Holy Spirit, the Third Person of the Sacred Trinity—of the Atonement—of Justification in the sight of God, by the imputed Righteousness of Christ, the Second Person of the Trinity—and of Sanctification by the Spirit, through the truth, are important Scripture truths, naturally connected with the doctrine of Election. These are called the *Doctrines of Grace*, because they consider man as totally ruined by his apostacy from God, and make his salvation wholly depend on the free grace of God, in Christ, and naturally lead true believers in Christ, to say—“Not unto us, Lord, not unto us, but unto thy name be the glory.”

These doctrines are all mysterious, and some of them, at least, above human comprehension; and hence the mind of man labours to get rid of them, and to display its ingenuity and gratify its pride in weeding them

out, until the Christian Religion, and even Natural Religion is entirely mutilated.

The believer in Divine Revelation finds the doctrine of Particular Election standing in the front of these mysteries; and to him it has a frightful appearance. Though this doctrine seems to be countenanced by a number of passages in sacred Scripture, there are difficulties attending it he cannot surmount. His busy mind cannot reconcile some things in it, infers a number of horrid consequences from it, paints these in frightful colours, and stares at them till he is frightened out of this article of his creed. He finds so much plausibility, or, as it appears to him, so much irresistible force, in the arguments against this doctrine, and in favour of the opposite, that, with the help of a little criticism on a few Greek words, he gets clear of this mystery, and for a while sits down easy, and congratulates himself on his success.

But his mind does not continue long at rest. He soon meets with another formidable mystery—the doctrine of Original Sin. Though this doctrine seems also to be countenanced by several passages of Scripture, and accords very well with the moral state of human nature, yet he cannot conceive of the justice and propriety of a race of creatures being punished on account of the lapse of their first parents. His success in the former instance, encourages him to try his ingenuity and strength upon this mystery also. He soon succeeds. He discovers, as he thinks, in this doctrine, such a contradiction to the justice and goodness of God, that he views it with horror, and condemns it without hesita-

tion. But still a difficulty remains. There is the depraved state of human nature—the appearance of this with the first dawn of reason—men's going astray from the very womb, speaking lies. The busy mind, which has already concluded that God does not punish Adam's posterity on account of his sin, finds out that the depravity of human nature, formerly called *Original Sin*, is only a misfortune; and that Christ came into this world, lived, suffered, and died, only to save men from this misfortune and its effects. Now, as a remedy for human depravity, as a way to remove the evils of this misfortune, it is found out that they may be all removed by believing—that this believing is a very easy thing—that it is as easy to believe in Christ, as to believe that two and three are equal to five—that faith is not the gift of God—that regeneration flows naturally from faith, or is naturally connected with it: so that, as matters now stand, it is very easy to get free from the misfortune of human depravity. Now the evil of sin is much lessened; many of the difficulties of the Christian life removed. God appears all love and mercy; the terrors of vindictive justice are all removed; a sweet serenity fills the mind; it experiences a joy it never felt before, and infers from this happiness the truth of the system which produces it.

Though now the most distressing mysteries are removed from the Christian system, yet there are others as inconsistent with his philosophical pride as those were. There is the doctrine of the Trinity—a Triune Deity—three Persons, but one Divine Nature. This reason cannot digest, it is so unphilosophical. "If there are

three Persons there must be three Gods, which is unnecessary and absurd. If this doctrine is true, Christianity is a system of Tritheism, and Christians worship three Gods instead of one." The mind being inured to the business of annihilating mysteries, and become dexterous at the work, falls upon this without hesitation, and soon has it cleared out of the way. He discovers that the Spirit of God is no more a distinct Person from the Father, than his own spirit is a distinct person from himself. He finds out that Jesus Christ, the Son of God, is not, properly speaking, a Divine Person of the same substance with the Father, but a Person in whom God manifests himself to his creatures: "God manifest in the flesh." Perhaps he proceeds a step farther, and finds out that Jesus of Nazareth is a mere man, who never existed until conceived in the womb of the Virgin Mary; a mighty Prophet sent into the world to restore the Religion of Nature, which had been lost; to set an example of patience and resignation, and to confirm his doctrine by his death. But we are not done with these mysteries yet. There is the doctrine of the Atonement, and of Justification by a Vicarious Righteousness. We have this to remove; but we are already prepared for it. God now appears so merciful, and so entirely void of vindictive justice, that it would be easy to get clear of this mystery, were it not for a number, and a great number too, of stubborn passages of Scripture; but by one means or other, and particularly by the help of a little criticism on the Greek word *Katallage*, or Atonement, he surmounts this difficulty also: and thus his work is nearly completed. He

congratulates himself on his successful exertions. He has rid Christianity of all its frightful and unreasonable mysteries—he has reduced it to a rational system of Theism. It is fit to be credited and embraced by men of genius, improved by the greatest philosophical research. He thinks every Deist may be rationally expected now to embrace Divine Revelation and become a Christian, for he has removed all the supposed absurdities that used to frighten them from it. But with regard to most Deists he is greatly mistaken; for the greatest of all objections, the *Morals*, the MORALS of the Bible, still remain. The Bible still denounces damnation upon all impenitent sinners. The sensible Deist, instead of being converted, looks on and secretly smiles to see the folly of the Christian, in thinking to convert him, while he himself is establishing the Deistical system. Deists see that the Christian system, thus mutilated, is the same as their own; only it holds out the terrors of *certain* damnation to offenders, while their creed leaves this matter *doubtful*. Their system ascribes the honour of their discoveries to the strength, improvements, and exertions of their own minds; while the other humbles the pride of their understandings to the feet of Divine Revelation; and they have no relish for this humiliation of their understanding. They enjoy the same kind of pleasure in ascribing all their discoveries to the strength of their own minds, that our *illuminated* Christian finds in weeding out the mysteries, and removing the supposed absurdities of Christianity.

But the Christian we have in our eye, who thinks himself enlightened above his fellows, if he thinks it prudent and conducive to the main design, can also annihilate this terror of eternal damnation. Some of this character, through the aid of the Arminian notion of Universal Redemption, remove this objection also out of the way. By the help of a small criticism on the Greek word *aion*, they make the important discovery, that the word *eternal* signifies but *a little while*,—that Hell was built in mercy to the damned, and was designed to bring them to repentance.

Now the doctrines of Regeneration by the Divine Spirit—of pardon and acceptance through the Atonement and Righteousness of Jesus Christ—of Sanctification by the Spirit's application of divine truth—and almost all the peculiarities of the Christian Religion are gone, and Christianity reduced to a system of Deism, only a little improved, and founded upon Divine Revelation.

Let the man we have been supposing to take these several steps, only imagine his own reason capable of learning from the book of Nature the true character of God, and by one easy step more, he renounces his Bible, and commences entire Deist. He now reads, or tries to read, only the book of Nature. He turns leaf after leaf. Here he finds provision made for the happiness of sensitive beings in the system of which he is a part; but in the next page he finds provision made for their misery, which makes him doubt whether the Author of the system is a benevolent being or not. In the next page he reads in moral agents, sensibility, benevo-

lence, and compassion, which induces him to think the Author of the system to be morally good:—but he reads on, and soon finds malice, revenge, envy, hatred, injustice, and intemperance, which confounds his ideas; he knows not what to think of his Maker; he can scarcely conceive of the Deity as an intelligent, designing agent, but calls him *Animus Mundi*, the soul of the creation, the principle of existence, &c. He knows not, I say, what to make of his God. From his works he can form no consistent idea of his character. A Being without a beginning,—an eternity before time began,—an eternal, solitary God! Something must have existed from eternity, or nothing ever could have existed;—this existence is a necessary existence. But why might not the Universe have enjoyed this necessary existence, as well as a Deity, the supposed cause of its existence? Here he becomes an entire sceptic, or is plunged into the greatest of mysteries, by which all others are swallowed up, a system of dependent mutable beings, possessing independent existence. Here he stops. He can advance no farther. Here is the death and the grave of all reason and virtue. The world is now a scene of madness and misery; and no wise and benevolent head of the Universe, to steer the good man through the tempestuous ocean.

Thus I have pointed out to you the natural grades of error. It is a beaten way; which many have trod formerly, and which many are treading in the present day. I have not mentioned a single error, but what I understand some of my fellow citizens have adopted, and discover a great attachment to. They seem to

think they are making new discoveries,—that the present race of Christians are more enlightened than the former; and that they are advancing in religious knowledge, and approaching near to the Millennium, when in reality they are only raising old errors from their graves, many of which distressed, and greatly injured, the Church of Christ, many hundred years ago, and have been so long dead, they are almost buried in oblivion. These several grades of error, we shall set down in order, number them, and give them the names which they commonly bear.

1st. The first step is from Calvinism to Arminianism. Here I believe many good men, whose hearts are sounder than their heads, stop, and proceed no farther in the road that leads to Atheism.

2d. From Arminianism to Universalism.

3d. From Universalism to Pelagianism.*

4th. From Pelagianism to Semipelagianism.†

5th. From Semipelagianism to Arianism.‡

* Pelagians—a sect who appeared about the fifth, or end of the fourth century. They maintained the following doctrines. 1st. That Adam was mortal, and whether he had sinned or not, would certainly have died. 2d. That the consequences of Adam's sin were confined to his own person. 3d. That new born infants are in the same situation with Adam before the fall. 4th. That the law qualified men for the Kingdom of Heaven, and was founded upon equal promises with the Gospel. 5th. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6th. That the grace of God is given according to our merits, &c.

† Semipelagians, are such as retain any of the heretical opinions of the Pelagians mentioned above.

‡ Arians, are followers of Arius, a Presbyter of the

6th. From Arianism to Socinianism.*

7th. From Socinianism to Deism.

8th. From Deism to Atheism.

When Christians arrive to the 5th grade, they have freed themselves from all the distinguishing features of the Christian religion, and are become *Deists*, while they think they are nobly engaged in freeing Christianity from the mysteries and absurdities which had been attached to it in the dark ages of ignorance and credulity, and fixed upon it by *creeds* and confessions.

There are two ways of propagating and establishing this *system of error*, viz: by philosophical reasoning, and by the appearance of much *piety, benevolence, and zeal*. The first is comparatively slow in its operations, and

Church of Alexandria, about the year 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe, and therefore inferior to the Father both in nature and dignity: also that the Holy Ghost was not God, but created by the power of the Son.

* Socinians. They maintained that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is not a distinct person; but the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a deputed title, which however vests him with an absolute sovereignty over all created beings, and renders him an object of worship to men and angels. They deny the doctrines of justification and imputed righteousness, and say, that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras.

chiefly addresses the faculty of reason. The second makes more rapid progress, as it seizes the religious affections, or passions of *men*, and by this handle they are suddenly drawn away, without taking time maturely to think, and deliberately ponder their *paths*. They are led away by the apparent piety of their *leaders*, and the strong persuasion they have, that God is with these men. The above account is not mere theory, it has been often realized by individuals, and by societies. Several individuals in our day and country, who might be particularly named, have trodden pretty exactly in the above steps, until they have arrived at Atheism, or something equally absurd, or equally destructive of piety and virtue.

About thirty years ago, as I have been informed, the Christian religion was in a pretty flourishing state among the Protestant dissenters in England—their houses of worship were much crowded, and the people all attention. They concluded, however, at length, that *Confessions of Faith* were hurtful things, which cramped the mind, and put a stop to free inquiry, and improvements in knowledge. They resolved to let every candidate for the Gospel *Ministry* draw up his own *Confession of Faith*. These candidates dropped one mystery after another, until they got to the 5th grade of error. The people, convinced by their masterly reasoning, followed them. After the novelty was over, and the minds of men became calm, these doctrines produced their genuine effects—the zeal of the people subsided, they dwindled away, and a number of flourishing congregations were reduced almost to a state of non-

existence. In this torpid state they remained for some time; until at length, there *sprung* up a set of evangelical preachers, who revived the long exploded doctrines of the reformation. The people by this time, saw the bad effects of *Arianism*, and *Socinianism*, in the principles and lives of their fathers; exploded the new refined system; and again embraced the principles of the reformation. On which, religion revived, and several of these congregations rose as from the *dead*, and again became flourishing societies. We are informed, that late in the last century, the Ministers in Germany got to weeding Christianity of its mysteries, and trying to render it more philosophical. They succeeded—and soon reduced it to a stock fit for the reception of the system of the Illuminees; or rather of Illuminism, the systematical subversion of all systems. The consequence was, distraction and desolation were spread over a considerable part of Europe, while the religion of *Jesus* lay bleeding in the *dust*.

The principles of Semipelagianism, Arianism, and Socinianism, make God so merciful, and the way to heaven so easy, that in time it naturally lulls the mind to sleep, and makes it indifferent about all religion. Men do not consider that "A God all mercy, is a God unjust." They have read, "He that believeth shall be saved," and are informed that "believing is the easiest thing in the world."

They can prepare for heaven at any time—they are busy now about other things or taken up with other pleasures and pursuits. In due time, however, they design to believe, and be saved. This *idea* is not the

my Maker and Redeemer, in promoting the happiness of my fellow men. In much weakness, and many imperfections of a serious nature, I have laboured ever since to promote these important purposes: and sometimes I have entertained hopes, that if not *my* labours, yet the labours of *others* engaged in the same cause, were crowned with success. At present, however, upon viewing the state of morals and religion in this land, my hopes are dashed, and my heart sinks within me.

I am not in the habit of being much distressed by a diversity of opinion about the modes of worship, &c.; but when the fundamental principles of the religion of Jesus are struck at, I tremble for the ark of God—I tremble to see the temporal and eternal happiness of my fellow citizens and fellow sinners, placed on a tremendous precipice. I find the religious opinions of my fellow christians revolutionizing with so much rapidity, and with so much confidence, presage the consequences, that my harp is hung on the willows, and my days are spent in mourning. However, I have determined not to give myself up wholly to despair, but to make one or two more feeble efforts, if God shall enable me, before I breathe my last.

I shall endeavour to trace out to you the way that leads from the truth, as it is contained in the word of God, to Atheism, or a degree of Scepticism equally pernicious. I mean not to enter into any argumentation upon any of the points of doctrine I shall mention; but do little more than trace out the road of error, and give my opinion.

I believe that the doctrine of Particular Eternal Election, when properly guarded against Antinomianism and Fatality, when so explained as not destroy free Moral Agency—to supersede the use of means, nor to prevent the natural operations of second causes,—is the truth, according to the sacred Scriptures, and according to sound philosophy—that it is the only doctrine that can afford a truly convinced sinner any rational ground of encouragement to seek religion in the use of means, or that can save him from black despair, and the only doctrine that can support, in the mind of a real Christian, the hope of eternal life.

I believe that the doctrines taught by the first Reformers, commonly called the *Doctrines of Grace*, viz. Of the total Moral Depravity of Human Nature—of Regeneration by the Holy Spirit, the Third Person of the Sacred Trinity—of the Atonement—of Justification in the sight of God, by the imputed Righteousness of Christ, the Second Person of the Trinity—and of Sanctification by the Spirit, through the truth, are important Scripture truths, naturally connected with the doctrine of Election. These are called the *Doctrines of Grace*, because they consider man as totally ruined by his apostacy from God, and make his salvation wholly depend on the free grace of God, in Christ, and naturally lead true believers in Christ, to say—“Not unto us, Lord, not unto us, but unto thy name be the glory.”

These doctrines are all mysterious, and some of them, at least, above human comprehension; and hence the mind of man labours to get rid of them, and to display its ingenuity and gratify its pride in weeding them

out, until the Christian Religion, and even Natural Religion is entirely mutilated.

The believer in Divine Revelation finds the doctrine of Particular Election standing in the front of these mysteries; and to him it has a frightful appearance. Though this doctrine seems to be countenanced by a number of passages in sacred Scripture, there are difficulties attending it he cannot surmount. His busy mind cannot reconcile some things in it, infers a number of horrid consequences from it, paints these in frightful colours, and stares at them till he is frightened out of this article of his creed. He finds so much plausibility, or, as it appears to him, so much irresistible force, in the arguments against this doctrine, and in favour of the opposite, that, with the help of a little criticism on a few Greek words, he gets clear of this mystery, and for a while sits down easy, and congratulates himself on his success.

But his mind does not continue long at rest. He soon meets with another formidable mystery—the doctrine of Original Sin. Though this doctrine seems also to be countenanced by several passages of Scripture, and accords very well with the moral state of human nature, yet he cannot conceive of the justice and propriety of a race of creatures being punished on account of the lapse of their first parents. His success in the former instance, encourages him to try his ingenuity and strength upon this mystery also. He soon succeeds. He discovers, as he thinks, in this doctrine, such a contradiction to the justice and goodness of God, that he views it with horror, and condemns it without hesita-

tion. But still a difficulty remains. There is the depraved state of human nature—the appearance of this with the first dawn of reason—men's going astray from the very womb, speaking lies. The busy mind, which has already concluded that God does not punish Adam's posterity on account of his sin, finds out that the depravity of human nature, formerly called *Original Sin*, is only a misfortune; and that Christ came into this world, lived, suffered, and died, only to save men from this misfortune and its effects. Now, as a remedy for human depravity, as a way to remove the evils of this misfortune, it is found out that they may be all removed by believing—that this believing is a very easy thing—that it is as easy to believe in Christ, as to believe that two and three are equal to five—that faith is not the gift of God—that regeneration flows naturally from faith, or is naturally connected with it: so that, as matters now stand, it is very easy to get free from the misfortune of human depravity. Now the evil of sin is much lessened; many of the difficulties of the Christian life removed. God appears all love and mercy; the terrors of vindictive justice are all removed; a sweet serenity fills the mind; it experiences a joy it never felt before, and infers from this happiness the truth of the system which produces it.

Though now the most distressing mysteries are removed from the Christian system, yet there are others as inconsistent with his philosophical pride as those were. There is the doctrine of the Trinity—a Triune Deity—three Persons, but one Divine Nature. This reason cannot digest, it is so unphilosophical. "If there are

three Persons there must be three Gods, which is unnecessary and absurd. If this doctrine is true, Christianity is a system of Tritheism, and Christians worship three Gods instead of one." The mind being inured to the business of annihilating mysteries, and become dexterous at the work, falls upon this without hesitation, and soon has it cleared out of the way. He discovers that the Spirit of God is no more a distinct Person from the Father, than his own spirit is a distinct person from himself. He finds out that Jesus Christ, the Son of God, is not, properly speaking, a Divine Person of the same substance with the Father, but a Person in whom God manifests himself to his creatures: "God manifest in the flesh." Perhaps he proceeds a step farther, and finds out that Jesus of Nazareth is a mere man, who never existed until conceived in the womb of the Virgin Mary; a mighty Prophet sent into the world to restore the Religion of Nature, which had been lost; to set an example of patience and resignation, and to confirm his doctrine by his death. But we are not done with these mysteries yet. There is the doctrine of the Atonement, and of Justification by a Vicarious Righteousness. We have this to remove; but we are already prepared for it. God now appears so merciful, and so entirely void of vindictive justice, that it would be easy to get clear of this mystery, were it not for a number, and a great number too, of stubborn passages of Scripture; but by one means or other, and particularly by the help of a little criticism on the Greek word *Katallage*, or Atonement, he surmounts this difficulty also: and thus his work is nearly completed. He

congratulates himself on his successful exertions. He has rid Christianity of all its frightful and unreasonable mysteries—he has reduced it to a rational system of Theism. It is fit to be credited and embraced by men of genius, improved by the greatest philosophical research. He thinks every Deist may be rationally expected now to embrace Divine Revelation and become a Christian, for he has removed all the supposed absurdities that used to frighten them from it. But with regard to most Deists he is greatly mistaken; for the greatest of all objections, the *Morals*, the MORALS of the Bible, still remain. The Bible still denounces damnation upon all impenitent sinners. The sensible Deist, instead of being converted, looks on and secretly smiles to see the folly of the Christian, in thinking to convert him, while he himself is establishing the Deistical system. Deists see that the Christian system, thus mutilated, is the same as their own; only it holds out the terrors of *certain* damnation to offenders, while their creed leaves this matter *doubtful*. Their system ascribes the honour of their discoveries to the strength, improvements, and exertions of their own minds; while the other humbles the pride of their understandings to the feet of Divine Revelation; and they have no relish for this humiliation of their understanding. They enjoy the same kind of pleasure in ascribing all their discoveries to the strength of their own minds, that our *illuminated* Christian finds in weeding out the mysteries, and removing the supposed absurdities of Christianity.

But the Christian we have in our eye, who thinks himself enlightened above his fellows, if he thinks it prudent and conducive to the main design, can also annihilate this terror of eternal damnation. Some of this character, through the aid of the Arminian notion of Universal Redemption, remove this objection also out of the way. By the help of a small criticism on the Greek word *aion*, they make the important discovery, that the word *eternal* signifies but *a little while*,—that Hell was built in mercy to the damned, and was designed to bring them to repentance.

Now the doctrines of Regeneration by the Divine Spirit—of pardon and acceptance through the Atonement and Righteousness of Jesus Christ—of Sanctification by the Spirit's application of divine truth—and almost all the peculiarities of the Christian Religion are gone, and Christianity reduced to a system of Deism, only a little improved, and founded upon Divine Revelation.

Let the man we have been supposing to take these several steps, only imagine his own reason capable of learning from the book of Nature the true character of God, and by one easy step more, he renounces his Bible, and commences entire Deist. He now reads, or tries to read, only the book of Nature. He turns leaf after leaf. Here he finds provision made for the happiness of sensitive beings in the system of which he is a part; but in the next page he finds provision made for their misery, which makes him doubt whether the Author of the system is a benevolent being or not. In the next page he reads in moral agents, sensibility, benevo-

lence, and compassion, which induces him to think the Author of the system to be morally good:—but he reads on, and soon finds malice, revenge, envy, hatred, injustice, and intemperance, which confounds his ideas; he knows not what to think of his Maker; he can scarcely conceive of the Deity as an intelligent, designing agent, but calls him *Animus Mundi*, the soul of the creation, the principle of existence, &c. He knows not, I say, what to make of his God. From his works he can form no consistent idea of his character. A Being without a beginning,—an eternity before time began,—an eternal, solitary God! Something must have existed from eternity, or nothing ever could have existed;—this existence is a necessary existence. But why might not the Universe have enjoyed this necessary existence, as well as a Deity, the supposed cause of its existence? Here he becomes an entire sceptic, or is plunged into the greatest of mysteries, by which all others are swallowed up, a system of dependent mutable beings, possessing independent existence. Here he stops. He can advance no farther. Here is the death and the grave of all reason and virtue. The world is now a scene of madness and misery; and no wise and benevolent head of the Universe, to steer the good man through the tempestuous ocean.

Thus I have pointed out to you the natural grades of error. It is a beaten way; which many have trod formerly, and which many are treading in the present day. I have not mentioned a single error, but what I understand some of my fellow citizens have adopted, and discover a great attachment to. They seem to

think they are making new discoveries,—that the present race of Christians are more enlightened than the former; and that they are advancing in religious knowledge, and approaching near to the Millennium, when in reality they are only raising old errors from their graves, many of which distressed, and greatly injured, the Church of Christ, many hundred years ago, and have been so long dead, they are almost buried in oblivion. These several grades of error, we shall set down in order, number them, and give them the names which they commonly bear.

1st. The first step is from Calvinism to Arminianism. Here I believe many good men, whose hearts are sounder than their heads, stop, and proceed no farther in the road that leads to Atheism.

2d. From Arminianism to Universalism.

3d. From Universalism to Pelagianism.*

4th. From Pelagianism to Semipelagianism.†

5th. From Semipelagianism to Arianism.‡

* Pelagians—a sect who appeared about the fifth, or end of the fourth century. They maintained the following doctrines. 1st. That Adam was mortal, and whether he had sinned or not, would certainly have died. 2d. That the consequences of Adam's sin were confined to his own person. 3d. That new born infants are in the same situation with Adam before the fall. 4th. That the law qualified men for the Kingdom of Heaven, and was founded upon equal promises with the Gospel. 5th. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6th. That the grace of God is given according to our merits, &c.

† Semipelagians, are such as retain any of the heretical opinions of the Pelagians mentioned above.

‡ Arians, are followers of Arius, a Presbyter of the

6th. From Arianism to Socinianism.*

7th. From Socinianism to Deism.

8th. From Deism to Atheism.

When Christians arrive to the 5th grade, they have freed themselves from all the distinguishing features of the Christian religion, and are become *Deists*, while they think they are nobly engaged in freeing Christianity from the mysteries and absurdities which had been attached to it in the dark ages of ignorance and credulity, and fixed upon it by *creeds* and confessions.

There are two ways of propagating and establishing this *system of error*, viz: by philosophical reasoning, and by the appearance of much *piety*, *benevolence*, and *zeal*. The first is comparatively slow in its operations, and

Church of Alexandria, about the year 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe, and therefore inferior to the Father both in nature and dignity: also that the Holy Ghost was not God, but created by the power of the Son.

* Socinians. They maintained that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is not a distinct person; but the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a deputed title, which however vests him with an absolute sovereignty over all created beings, and renders him an object of worship to men and angels. They deny the doctrines of justification and imputed righteousness, and say, that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras.

chiefly addresses the faculty of reason. The second makes more rapid progress, as it seizes the religious affections, or passions of *men*, and by this handle they are suddenly drawn away, without taking time maturely to think, and deliberately ponder their *paths*. They are led away by the apparent piety of their *leaders*, and the strong persuasion they have, that God is with these men. The above account is not mere theory, it has been often realized by individuals, and by societies. Several individuals in our day and country, who might be particularly named, have trodden pretty exactly in the above steps, until they have arrived at Atheism, or something equally absurd, or equally destructive of piety and virtue.

About thirty years ago, as I have been informed, the Christian religion was in a pretty flourishing state among the Protestant dissenters in England—their houses of worship were much crowded, and the people all attention. They concluded, however, at length, that *Confessions of Faith* were hurtful things, which cramped the mind, and put a stop to free inquiry, and improvements in knowledge. They resolved to let every candidate for the Gospel *Ministry* draw up his own *Confession of Faith*. These candidates dropped one mystery after another, until they got to the 5th grade of error. The people, convinced by their masterly reasoning, followed them. After the novelty was over, and the minds of men became calm, these doctrines produced their genuine effects—the zeal of the people subsided, they dwindled away, and a number of flourishing congregations were reduced almost to a state of non-

existence. In this torpid state they remained for some time; until at length, there *sprung* up a set of evangelical preachers, who revived the long exploded doctrines of the reformation. The people by this time, saw the bad effects of *Arianism*, and *Socinianism*, in the principles and lives of their fathers; exploded the new refined system; and again embraced the principles of the reformation. On which, religion revived, and several of these congregations rose as from the *dead*, and again became flourishing societies. We are informed, that late in the last century, the Ministers in Germany got to weeding Christianity of its mysteries, and trying to render it more philosophical. They succeeded—and soon reduced it to a stock fit for the reception of the system of the Illuminees; or rather of Illuminism, the systematical subversion of all systems. The consequence was, distraction and desolation were spread over a considerable part of Europe, while the religion of *Jesus* lay bleeding in the *dust*.

The principles of Semipelagianism, Arianism, and Socinianism, make God so merciful, and the way to heaven so easy, that in time it naturally lulls the mind to sleep, and makes it indifferent about all religion. Men do not consider that "A God all mercy, is a God unjust." They have read, "He that believeth shall be saved," and are informed that "believing is the easiest thing in the world."

They can prepare for heaven at any time—they are busy now about other things or taken up with other pleasures and pursuits. In due time, however, they design to believe, and be saved. This *idea* is not the

creature of my own mind. I have seen it realized in numberless instances, and observed the sad effects of this easy way, in preventing all proper timous exertions, to get to heaven. This is the natural effect of such notions, the proper tendency of these doctrines. The present generation of Christians may not thus improve them; their principles, imbibed from a better system, and their present zeal, may preserve them from it; but it will produce, and has in some measure produced this effect upon others; if their children inherit their notions, they will produce this effect in them. Yea, in many instances, these notions will convert their children into Deists and Atheists. We, who are praying for the advancement of Christianity, and for the destruction of infidelity, and predicting the commencement of Christ's Millennial reign, are imprudently, and undesignedly preparing the way for a nation of unbelievers to be born in a day; we are, contrary to our design and expectation, opening the flood-gate for impiety and immorality, to pour forth and deluge this happy land. This, my *dear brethren*, is the prospect that lies before me; this evil I see already commenced, and forebode its greater increase: it is this that fills my heart with daily anxiety, and causes my *harp* to hang on the willows.

I beg leave to mention a few things, which I think were the causes which have produced a number of the errors mentioned above, or giving them currency among the people:

1. One of these, I think, was a mistaken opinion about the extraordinary bodily agitations which have ap-

peared in our worshipping assemblies. They were looked upon by too many to be miraculous and immediately from God; and hence the lively and impressive ideas that persons had in these exercises, were all thought to be from heaven, and therefore true. They judged of truth by these impressions, and not of these impressions by the truths of God's word. The apprehension that God was at work in an extraordinary way, and that they were the subjects of his miraculous operations, agitated their whole frame, and considerably affected their imaginations, which became therefore more lively and strong. When they saw others under the same bodily exercises, and heard them expressing the manifestations they had received, they looked upon them to be under the same divine influence, and their ideas and impressions also to be from God. This exposed them to be led astray by their own imaginations; and by the imaginations of others of whom they had conceived a high opinion. The error here was, men's taking something else than the written word of God, as the rule of their *faith*. It prepared them to be imposed on by any body who should advance a specious error with great warmth and engagedness in religion.

2. Another thing that prepared the minds of many for the reception of error, was their high expectation of the speedy approach of the Millennium. This they looked upon to be an extraordinary event, and were ready to conclude every thing that was extraordinary, was a mean conducive to this extraordinary event. It was easy to see that they looked upon all former revivals as vastly inferior to the present, and this put them in a

great measure above learning any thing from the experience and observation of others. Every hint of disorder and irregularity, however kindly intended, was looked upon as opposition to the work of God; which destroyed the influence of those who gave them. In some places where very few were added to the communion of the Church, not half so many as had been known in other revivals, it was esteemed the greatest revival that ever was known, merely because there was an extraordinary commotion among the people. And even now, when the *work* is evidently in a retrograde motion, and half the christians in the land are mourning over the decay of piety, and the growth of error; a number are full of the idea of a Millennium, and seem insensible of the decay of religion, and of the strengthening infidelity; and confident that they are advancing in truth and piety, while some of them are in the broad road that leads to Atheism.

3. The generous sentiments imbibed by Presbyterians, and acted upon perhaps imprudently, encouraged some to speak very freely of creeds and confessions. The reflections were popular, the notion was eagerly embraced, and many were resolved to have no *confession* but the *Bible*, which they had read too superficially, and very imperfectly understood. They were then prepared to imbibe every new notion, advanced by a popular warm preacher, which he said was agreeable to Scripture. They were like a parcel of boys suddenly tumbled out of a boat, who had been unaccustomed to swim, and knew not the way to the shore. Some fixed upon one error, and some upon another: most, how-

ever, of which I have heard, were such as tended to the abolition of Christian mysteries.*

My dear Christian Brethren, the 1st, 2d, 3d, 4th, if not the 5th grade of error, mentioned above, some of us formerly called Presbyterians, I fear have unhappily trodden; it evidently appears that the other steps are natural and easy; after these are gone over, it requires but little exertion to accomplish the rest. Shall I address you on this subject, or shall I forbear? Shall I vent the anxious, mournful feelings of my heart? or shall I restrain them, and pour out my sorrows in the silent shades of retirement? Shall I retreat to some lonely cell, and hide myself from the church and the world, where I shall see and hear of their errors, their vices, and their miseries no more? and spend the small remnant of my days in endeavouring to converse only with God and my own heart! Have I so far lost the confidence of my Christian friends, as to be esteemed their

*I have frequently, in the course of this address, communicated the idea, that many things in the Christian system are mysterious, and lie in some measure beyond the comprehension of our present powers; I would not by this be understood to mean, that any thing in Christianity is, in the least degree, contradictory to reason, or absurd in its own nature. There is certainly a great difference between a proposition being absolutely beyond the powers of our present comprehension, and its being contrary to the first principles of reason. The proposition that the three angles of every triangle are equal to two right angles, is one absolutely beyond the comprehension of the illiterate husbandman; is it therefore not true? I am fully convinced, there is nothing in the Sacred Scriptures which is contrary to sound Philosophy. But I am equally convinced, that "none by searching can find out God, nor can any know the Almighty unto perfection."

enemy, because I tell them the truth? an enemy to the Church of Christ, because I labour to guard it against mistakes, and point out those things which threaten its destruction? Shall I be despised, because I mourn over the cause of Christ, when I see it bleeding at a thousand veins? Am I an opposer of a revival of religion, when I say the jirks, dancing, &c. are not God's instituted means of *Grace*, nor Scriptural evidences of true religion? and that when they are voluntary, they are a corruption of God's worship? Should I say that enthusiasm and spiritual pride, a vain conceit, self-sufficiency, and self-confidence, have evidently made their appearance among us, and are undoubtedly tarnishing the beauty of the religion of *Jesus*, which is modest, humble, teachable, meek, and lovely. Shall I be counted an enemy to that *Jesus*, whose cause has been long dear to me, and which I have endeavoured to exert my small abilities to support? Believe me to be your friend, believe me, though very unworthy and insufficient, to be a friend to, and an advocate for, the cause of Christianity. I now consider myself as standing on the verge of the *grace*, my proper position; and am soon about to step into the presence of God, my Judge; and in this solemn posture, I humbly and earnestly beseech you, yea, I solemnly charge you in the presence of my Judge, seriously to pause, reflect and think. Examine your opinions and religious practices, by the written word of God; call in all the help you can, to understand and rightly apply the Scriptures; view and consider the steps that lead to Atheism, that bottomless gulph of *mysteries*; consider the steps others have taken, and

where they have landed; avoid all Semipelagian, Arian and Socinian notions; see how directly they lead to infidelity. I beseech you by all the regard you have to the honour of God, to the virtue and happiness of your fellow citizens, to the interests of the Redeemer's kingdom, to the happiness and comfort of many of your fellow Christians, and especially to the reformation and salvation of a rising generation, and even generations yet unborn. By these regards, I say, I humbly and earnestly beseech you, seriously pause and think. Pause and think again. Have you not been led on nearly in the steps I have pointed out, and which I imperfectly pointed out to some leaders near a year and a half ago? Are you not now standing on ground, which you would at that time have shuddered at the thought of approaching? And can you tell me where you or your leaders will stop? Have you not been led from Calvinism to Arminianism?—from Arminianism to Semipelagianism?—from that to Arianism?—from Arianism to Socinianism? Thus you have arrived to the 5th grade in the road of error, which is five-eighths of the way to *Atheism*. Had the whole been discovered to you at first, you never could have been brought to the precipice on which you now stand. But you have been artfully prepared for each step, before you were informed of what lay before you; your minds have been illuminated (if I may use such a contradiction) by the mists of darkness, artfully cast before you. I again beseech you, seriously pause and think. Pause and think again. I earnestly beseech you, for my heart is in it—Pause and think! pause and think again!!!—Be

not, led by your feelings, they are a fallacious guide; suffer not your judgments to be biassed by your love or dislike to any description of men. I speak as unto wise men, judge ye what I say. Now, my Christian friends, I do with a heart bleeding for Zion's wounds, with love and esteem for you, bid you an affectionate farewell.

DAVID RICE.

II.

A SECOND EPISTLE TO THE CITIZENS OF KENTUCKY, PROFESSING THE CHRISTIAN RELIGION, ESPECIALLY THOSE WHO ARE, OR HAVE BEEN, DENOMINATED PRESBYTERIANS.—By the Rev. DAVID RICE. (First printed in 1808.)

DEAR BRETHREN,

There is reason to suppose that some of you are willing to know my opinion of the present state of religion in our country, probably thinking my knowledge of it more accurate than it really is. Be this as it may, my late tour through part of this state, and the information I have received from other parts, give me some idea of it, which I am willing to communicate. If my information should not be in all respects accurate, you will correct it by the best means in your possession.

The present state of religion in this land, I think, must appear truly distressing to every friend of Zion. The night, years ago predicted, is now come; the clouds of darkness, then collecting, have overspread our horizon.

Here, however, it is proper to observe, that a number of the professors of christianity better understand the great principles of the reformation than formerly, are more attached to them, and sensible of the danger of departing from them. This is one good effect produced, or rather occasioned, by the religious revolutions which have taken place in our country. In this respect we are much better prepared for a revival of religion than we were ten years ago.

Of those who formerly professed the doctrine of salvation by electing love and free sovereign grace, many seem now to abhor the doctrine of particular election. They must consequently conclude, that what distinguishes man, the good from the bad, the believer from the unbeliever, is their better improving a spark of grace given to every man by some exertion of their own will. The doctrine taught by such is, that now, under the gospel, every man may be saved if he will. This proposition, rightly explained, is a precious truth of God's word; but as commonly used and understood, it leads into a fatal error.

The abettors of this doctrine of free will do not realize that the chief difficulty, the main obstacle in the way of fallen man's salvation, is *unwillingness*: that man's depravity greatly consists in this: that until this is removed, nothing is, or can be, effectually done: that

the proud, selfish, unholy heart of man, the carnal mind, which is enmity against God and his law, is equally opposed to the holiness of the gospel.

If salvation signified nothing but a deliverance from the misery of hell, all men would be willing to be saved: but if it implies a forsaking sin, as it certainly does, no unregenerated man was ever willing to be saved, nor ever can be. There is the same opposition to the gospel as to the law, and for the same reason; that is, because it is holy. It is impossible a man should be willing to be saved from sin while he is willing to live in the practice of it, which is the case of every natural man. This opposition of the will of man to the law and gospel universally reigns in every human heart; for there is none that doeth good, no not one; and it ever will reign there until nature is renewed by divine grace.

If man's salvation is suspended on this willingness, the whole human race must inevitably perish, unless made willing, in a day of Christ's power, by an act of sovereign grace. Offering salvation on condition of this willingness, though it is called preaching free salvation to all, is, if you go no further, preaching the doctrine of black despair to every truly convinced sinner who is well acquainted with his own heart. Such an one finds in himself no hatred to sin, no love to God, no delight in his law, no true faith in Christ, no true desires to accept of Christ as a King and Saviour from sin. Though he knows he has no righteousness of his own, yet he feels a self-righteous disposition, and an unwillingness to be entirely beholden to free grace. These bad dispositions of heart stand as an effectual bar in the way

of his accepting a free salvation: and unless the gospel provide for the removal of this, he must sink into despair. Unbelief and enmity to holiness rejects this free salvation: he then has nothing to look to but the undeserved goodness of him who has mercy on whom he will have mercy.

It is ignorance of the corruption and self-righteousness of the heart, makes men fond of this doctrine. Pride is the root of sin in the human heart: to this pride the gospel is directly opposed, and one great design of its institution was to destroy forever every vain imagination of man.—Therefore it is that the pride of the heart, or the will, is directly opposed to the gospel: the opposition between them is mutual. The grace given to every man, if it does not overcome this opposition to the holiness of the gospel, will prove of no effect; but will leave every man in a state of sin and ruin: if it does overcome it, every man will be willing, he will actually choose Christ and free salvation through him: in other words, he will be converted and become a true christian.

There are some who imagine that the moral inability, or depravity of nature, derived from Adam to his posterity, is excusable in them; or that all the bad actions which flow from this depravity are not blame-worthy.

If this doctrine be true, the posterity of Adam were by the fall entirely deprived of reason, and reduced to a state of brutality; or else, if men would have existed at all, there would have been a race of rational crea-

tures under no obligation to their Maker to act reasonably.

On the presumption of this doctrine's being true, it was impossible for any of the posterity of Adam ever to have committed one sin had they been left in their natural state; and it will follow as a consequence, that all the sin committed by them was occasioned by the mediation of Christ. It will also follow, that if most men finally perish, the mediation of Christ, or, which is much the same thing, the grace given by him to every man, will occasion more men to be damned than saved. Another consequence would be, that Christ came not to redeem men from the curse of the law, but from the misfortune of being children of Adam; putting them first into a capacity of sinning, and then into a capacity of being saved or damned.

Would it not be much better frankly to acknowledge this to be a subject we do not understand? Or rather to take the account we have of it in the sacred Scriptures, without any of our presumptuous comments on the subject?

There are some men amongst us who go a step farther, and deny the agency of the Holy Spirit in a work of conviction and faith in Christ. They assert that men never receive the Spirit of God until they believe. Here I think they are guilty of equivocation: others, as they know, when speaking on this subject, by the Spirit mean a divine agent, the third person of the adorable trinity: but they mean a holy disposition, and then prove their doctrine by scripture; but do it in such a

way as induces us to think they do not believe in the distinct personality of the Holy Ghost.

Others profess to have advanced to a state of perfection. Perfection in holiness is the object of the ardent desire and pursuit of every good man. But to mistake that for perfection which is not such, may prove dangerous, and even fatal.

One class of these, in order to maintain their notion of perfection, acknowledge it does not consist in a complete conformity to the moral law; but call it a perfection in love. They do not seem to mean *comparative*, but *sinless* perfection. Perfection, if the word is properly used, must mean that they love God just as constantly, as purely, and as ardently, as he requires them to do, and their neighbours as themselves; without this their love is imperfect: and if their love is imperfect, they are not perfect in love; and of course want that very perfection which the law and gospel both demand.

The moral law is the standard of perfection for moral agents. It was so formerly, and is so still; for Christ came not to destroy the law or the prophets: but as the perfection of which we now treat falls short of this standard, it must necessarily be a kind of solecism in morals, an *imperfect perfection*. Set aside the standard God has given, and it is easy for the self-righteous, self-flattering heart of man to admire its own attainments and think itself perfect. Men may boast of perfection while they manifest to others great imperfection in knowledge and virtue.

Another class seem to have come by their perfection in a different way. Their inward feelings or e-

ercises of soul, which they think are all from the Spirit of God, they call the Spirit within them, or Christ formed in their hearts: and taking these to be an infallible guide, if they can keep them up from day to day, and act under their influence, they think themselves perfect.

These, I am informed, profess to give the Holy Ghost to others. Is this information true? If so, they must suppose that their inward feelings are the Spirit of Christ within them; and if they can by their pious appearance and tender addresses excite similar feelings in others, this is giving the Spirit. Others, receiving from them these pious impressions, imagine, sure enough, that they receive the Holy Ghost from them. Is satan here transformed into an angel of light? Or, are men so completely transformed into credulous dupes as to become the sport of every daring impostor?

Is it true that some of these encourage men to confess all their sins to them by a promise of pardon? If this be a fact, I should suppose they think, or rather pretend, that Christ is within them, and they the organs by which he acts, or agents employed, by him; and he, we know, has power on earth to forgive sins. Are these men insane enough to believe they have this power? Are they playing with the credulity of mankind? Or labouring to sink the christian religion into contempt? I know not which of the two is the most astonishing, the arrogance of the pretenders, or the credulity of their disciples.

Is it true that a certain man professed a kind of triumph in the absurdities of these people, as being hap

illy calculated to expose christianity to contempt? Does this gentleman believe that those absurdities, which christianity evidently condemns, prove it to be absurd? Is that law, which condemns all murderers to be hanged; calculated to countenance murder? Or will the perpetration of murder reflect disgrace upon the law? If he imagine so, there is reason to apprehend that he also is smitten with a partial insanity. On this subject the rules of logic in his brain are inverted, and he, as well as the fanatics he admires, has become *insanus secundum quid*.

Some set aside a number of the precepts of heaven; I mean those relating to baptism and the Lord's supper; and some of the precepts of morality, that is, those which refer to the marriage relation, and how many more I know not, and this must pass for a greater degree of holiness and refinement in morals than others have obtained. Do such plead they are not subject to ordinances? That they are like unto the angels in heaven, who neither marry nor are given in marriage? And is not this establishing perfection at the expense of God's word, and the duties therein enjoined on human creatures? Holiness does not consist in eradicating the principles of nature, but in governing them agreeably to God's word, so as to answer the ends designed by our Creator.

Do they say they have resurrection bodies? And do they know what they mean by this? If they mean incorruptible bodies, like the saints in glory, does any body believe them? Can it be believed that their bodies are like unto Christ's glorious body, when we see

in them all the common marks of weakness, decay, and corruption? Do we believe their word in contradiction to our own senses and our reason? And why do we believe them? Because they are such pious holy men!!! Satan clad in the shining robes of a Seraph would still be the father of lies, and his doctrines like himself would be abhorrent to faith.

In the midst of all this error and confusion, many of our professors are mere lifeless, orthodox formalists, who are more inclined to expose error with violence, than to humble themselves and pray for a reformation. They boast of the soundness of their principles and strong attachment to them, but at the same time in practice deny the power of godliness. They exclaim much against the passions, are unfriendly to all intense concern about their souls, and excuse their coldness by the irregular or excessive heats of others. By the doctrine of the imperfections of God's people, and by the extravagant pretensions of others, they excuse themselves in the neglect of many duties, the badness of their tempers, or the irregularity of their lives; esteeming these the common imperfections of the best christians. They cannot well bear the doctrine of assurance in this life, and seem to think it a comfortable evidence of the truth and reality of their religion, that they doubt whether they have any or not. But professors of this character have so long existed in our country, and their character and conduct been so frequently and justly exposed, that it is unnecessary to enlarge upon them here.

Many of the true friends of Zion, and lovers of the souls of men, on viewing these things, are abashed and confounded, and know not what to think or how to act. By those who are going on with zeal and warmth these are esteemed cold and lifeless, and perhaps graceless, or mere apostates; because their hopes are turned into fears, their joys into sorrows, and they are mourning over their follies and errors.

A melancholy consequence of all this is, that many are filled and almost overwhelmed with perplexing sceptical doubts.

Some are doubting of their own religion; not because it appears to them to be unscriptural, but because they see many, whom they esteemed better christians than themselves, either turned back to a course of vice, or carried away with gross errors. Others doubt of the reality of the religion of almost all others, and think it nothing but a delusion or disorder of the passions. Others conclude, or at least have some apprehension, that there is nothing in experimental religion at all; that it is all a mere delusion, arising from the temperament of the body, or excited by passionate addresses, animal exertion, and the like. Others imagine that because ministers are disputing about the doctrines of religion, there is no truth in any of them; but that all are doubtful at least. Too many conclude there is no reality in religion at all; but that it is all priest-craft or king's-craft: that the only way is to make the best of this poor miserable world, having nothing better to expect. The youth, the poor unhappy youth, find themselves free from the restraints of religion, and rejoice

in their liberty; are sceptical in their opinions, and hasting to a confirmed and inveterate infidelity: they neglect religious worship, or attend it without reverence, or any serious thoughts of improvement.

There appears to be some, who, under a hypocritical pretence of being ministers of the gospel, are labouring to destroy the christian religion and promote infidelity. This was undoubtedly the case with the man who taught the people that a certain man, now living, was the prophet foretold by Moses—Deut. xviii. 15, and assured them, that all who would not hear that prophet should be destroyed, that is, as he explained it, annihilated from among the people. Such preachers will probably excuse their malicious hypocritical exertions by the goodness of their intentions.

These things will soon lower the standard of morals in our country, sufficiently reduced already—produce an inundation of vice and immorality; and thus greatly injure religious and civil society. The manners of the people will be more vitiated; government will hold a looser reign; idleness, dissipation, and audacious wickedness more prevail; theft, robbery and murder, already too prevalent, will continue to increase, and we shall ripen fast for destruction. Religion and civil liberty, it is to be feared, will soon be in exile.

The different sects mentioned above are sure the millennium is approaching. The Semi-Pelagians and Arians are supposed to be the great instruments God has raised up to usher in and advance the *latter-day glory*. The disciple of Moses's prophet assures us, as I am informed, that Sergeant is the man who is called to

this glorious work. Is not the same privilege claimed by those who have resurrection bodies, are as holy as angels, can forgive sins, and give the Holy Spirit? Surely, one would think, they must have an exclusive right to this distinguishing privilege: all must relinquish their claim, and humbly bow to them.

One says, lo here is Christ; another, lo he is there. Go ye not after them.

"Here are new and farther advances in holiness than the world has ever known before—progressive from one step to another; for the infirmities and complaints of former prophets, apostles and ancient saints, are heard no more: nothing but innocence and joy remains. I see, I feel this is right: it must be so. I feel the millennium now begun in my soul." Thus men will reason, and thus they conclude.

By this time you may be tired of this picture of deformity, and ready anxiously to inquire, what is it that has brought religion into this unhappy state?

To this I reply, several things have concurred to produce these evils.

The first I shall mention is a mistake about the leading of the Spirit of God.

By the Spirit, as the word is sometimes used in scripture, (John xiv. 26—xv. 27—xvi. 13, 14, 15,) we are to understand a divine agent, the third person of the adorable Trinity, who operates upon the mind, opening the understanding to understand the scriptures, applies them to the heart, and by them produces a holy disposition. By the Spirit in other passages is meant the holy disposition produced by this divine agent

Taken in the first sense, the Spirit is a Creator; taken in the second, it is a creature of Divine Power. The Spirit in the first sense is an infallible guide, whose directions we may always follow with safety: but his ordinary way of teaching is by the written word, and not by any new revelation of doctrine or duty not already revealed in the Bible, nor any new spiritual meaning which the words were not calculated to express. The Spirit in the other sense of the word, is not the guide of our actions, or the rule of our faith and practice, but an inward principle of action, inclining and enabling us to follow the directions of the written word. We are not to learn what is truth or duty by the teachings of the Spirit within us; but we are to judge of the Spirit within us, and what is truth and duty, by the teachings of the Spirit without us, i. e. by the word he has inspired.

The Spirit within us may be, and commonly is, attended with many natural and moral imperfections; ignorance, vanity, self-sufficiency, &c. If we follow it as thus attended, it may lead us into a wilderness of error and sin.

It has made some imagine they have received particular messages from heaven, to deliver to particular persons, and to carry and deliver them in the name of the Lord, and in such manner as to bring disgrace upon the religion of Jesus.

It has led some to reprove their fellow creatures for their sins, in a haughty, domineering way, foreign from the spirit of the gospel, in a way exactly suited to excite the strongest prejudices against religion.

It has led others to think themselves called of God to preach the gospel, and to go on, relying on their inward call, and neglecting almost every ministerial qualification required in the sacred Scriptures. Some of them utter a strange mixture of sense and non-sense, truth and error, medicine and poison, with as much confidence as if all been inspired by infinite wisdom. No preachers less qualified, and none more confident. Thus following the Spirit, men disgrace, and, were it possible, would destroy the heaven-born religion of Jesus, which is the work of the Spirit of God.

Another thing which has contributed to produce the melancholy effects above mentioned, was mistaking the nature of various bodily exercises, ascribing them to a wrong cause, and, especially, overrating them.

Whatever affects the mind will also affect the body, the organ by which it acts. These affections of the body will be different, according to the different constitutions of the bodies which are the subjects of them, and various other circumstances.

The first bodily exercise, which appeared in our worshipping assemblies, was *falling*. This was succeeded by involuntary convulsive *laughing*, by the *jirks*, by an involuntary motion a little resembling *dancing*, &c. &c.*

* The very unjust estimate which has been formed of those bodily exercises in our country, has produced incalculable mischief to society. It gave currency to certain agitations, which, at first, were merely accidental, or, at most, only sympathetic. It impressed them with the signature of heaven, and taught the uninformed mind to view it as horrid profanity to utter a sentence against them. That impressive awe with which the uninstructed part of society viewed those exercises—that extravagant admiration with which

These were supposed by some to be the effects of an extraordinary diabolical agency, by others to be the effects of a miraculous operation of divine power and grace. Both these mistakes contributed to raise these

they were hailed and courted every where, by well-meaning people, as the wonderful power of God, and that unrestrained freedom with which they have been permitted to operate, has been the hot-bed of every extravagance of opinion and practice which exists among us. We need not wonder that a schismatic spirit, or even Shakerism, has arisen up, and should still make progress, when we consider how corporeal agitation has been admired and fostered. This made religion a mere animal thing with great numbers—feeling became the test of truth, and thus the flood-gate was opened for a torrent of error, both in sentiment and religious practice. From that sympathy which exists between mind and body, there can be no doubt that the latter may be, and often is, considerably affected under real and genuine impressions of religion, but those agitations of the body should never be estimated—they should never be considered as distinguished marks of piety. That which may be the result of a certain irritable organization of fiber—that which occurs in a great many cases of morbid excitement—that which may be, and often has been, successfully imitated by artificial stimulus—that which has been associated with pagan idolatry as well as with every hideous corruption of christianity, should never become matter of admiration, much less of triumph, with any one. Let those who have been in the habit of encouraging bodily exercises, read what history records of the violent, but similar agitations of poor savages, in worshipping false gods. Let them review the convulsions, and various animal motions, which happened among deluded thousands at the tomb of the Abbe de Paris. Let them peruse the biography of canonized saints of the Popish hierarchy, and the progress of the Mystics, the French Prophets, and many other fanatics, and if I am not mistaken, they will have little occasion to boast, and may, perhaps, learn how little confidence should be placed in things of this kind. There may be cases in which it will be christian to bear with bodily motions, without either praising or reviling them; but to look upon them as allied to animated religion, to halloo them as glorious eviden-

agitations into vast consequence. The one made them matter of great dread, the other of ardent desire. Both helped to preserve, perpetuate, and extend them. The truth is, we knew not what was the cause, and this we ought modestly to have acknowledged. We ought, however, to have remembered that bodily convulsions, the jirks, &c. are never mentioned in scripture as evidences of a graceless state, or a delusion of the devil; nor yet as evidences of a work of God's grace. In a religious view, we ought to have thought but little of them, and endeavoured to have turned off the attention of the people from them to the great fundamental doctrines of religion, to the exercises of the mind, to the dispositions of the heart, and to a holy practice. Some, it is true, did this, but it was almost at the expense of their reputation as Christians. Most acknowledged that religion did not consist in these bodily agitations; yet many were more offended at hearing them calmly opposed, than at hearing some of the great fundamental principles of the Christian religion corrupted or contradicted by a warm lively preacher.

A careful observer of these bodily exercises, must sometimes have seen that the subjects of them were deeply affected with the truths of God's word, and at

ces of a great revival, and to interrupt the solemn services of the sanctuary for their full and unrestrained exercise, is to open a wide door for the introduction of hypocrisy and every evil work; and thus in an indirect way to subject the religion of the Divine Saviour to reproach and contempt. In this way the church has been stricken through with many wounds, and it will be long, I fear, ere she recover from them. May the Lord redeem Zion from all her troubles.

Amou.

first view would be apt to think these impressions their only cause. In other instances, he would observe that religious impressions were very superficial. In other instances, again, it could not be discovered that a knowledge and sense of religion had any hand in producing the effect.

A number of instances of the first kind being observed by some good men, they were incautiously induced to draw the general conclusion, that all must be from a good spirit, and this led them to act improperly. In instances of the last kind, the cause was no doubt sympathy; a powerful principle, known to be sufficient to produce similar effects in cases where religion had nothing to do; but of which few instances had been known by any of the inhabitants of Kentucky. Where religious impressions were superficial, sympathy was, no doubt the principal, though not the sole agent. And even where the mind was deeply impressed with divine truth, it is not unreasonable to suppose that this principle co-operated in producing the bodily affection, at least in a number of cases, in giving them their particular cast, and in spreading them through the land.

Where these bodily agitations were very great, and attended with some superficial impressions of religion, both together might very much terrify and alarm the subjects of them, and these terrors might be succeeded by transports of joy and songs of praise; the one without any knowledge of God and his law, the other without any knowledge of Christ and the gospel. Too often all was ascribed to the mighty power of God's

grace; the persons were said to have got religion, and proclaimed new born heirs of glory.

Thus the poor creatures were flattered into the belief, that they had passed from death to life, without any scriptural evidence to satisfy their own minds, or the mind of any body else. Of these, many have fallen into error or sin, and more may yet fall.*

* Of such converts the opinion is frequently and confidently advanced that they really had religion, but have fallen and lost it. It would be desirable if people would be more modest on a subject where, to say the least, all doubt cannot be dissipated. For, indeed, I do not know how any one, unless indued with inspiration, is to know that such unfortunate persons ever had religion. There is the highest authority for believing just the contrary. Our Lord has said, "If ye continue in my word, then are ye my disciples indeed." John viii. 31. Continuance in the word, or lasting obedience to the commands of Christ, is here made the test of discipleship, and of course there is reason to believe that those who do not continue in his word never were really disciples. St. John forms this very conclusion concerning apostates in his time. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have *continued* with us: but they went out, that they might be made manifest that they were not all of us." 1 John ii. 19. Christ himself guards against this peremptory kind of judging, or rather of pronouncing in favour of those who make, or may have made, high pretensions to piety, by assuring us that it is not worldly zeal, and imposing appearances, that give evidence of religion, but obedience to the will of God, and by placing before us what will happen to many splendid professors at the day of judgment. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Many* will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done *many wonderful works*? And then I will profess unto them *I never knew you*: Depart from me ye that work iniquity." Matt. vii. 21—23. The good shepherd "knows his sheep, and they follow him;" but these, with all their lofty

By mistaking the cause of these bodily exercises, we were led off from the simplicity of gospel truth and gospel worship; and many having a religion chiefly consisting in affections, not excited by the truths of God's word rightly applied, were prepared for being led into any error by such as could excite their feelings.

Another cause of the sad state of religion among us, I take to have been a wrong manner of preaching the word.

That manner of preaching is wrong, in which the enunciation, looks, gestures, and tone of voice have a greater effect than the truths delivered. Deeply wounding is that method of preaching which is more suited to terrify, or raise into transports of joy, than to inform the understanding, convince the judgment, convict the conscience, or open the way of life to dying souls. There is great mischief done, and sin committed in the pulpit, by warm, lively preaching, as well as by cold, lifeless preaching. The one inspires men with false hopes and joys, the other sinks them into a profound sleep.

When the terrors of hell are denounced in the most awful terms, but the law not explained in the meaning of its precepts, in its spirituality and extent; when our obligations to obedience are omitted, or slightly touched, and the justice of the penalty not shewn, that man-

claims to piety, he never knew—they were none of his. Comp. John x. 27—29. This is not written with a view to solicit controversy, for of that, alas, we have had enough already, but simply to suggest a caution against hasty and positive decisions on character, which may be false, and certainly are premature.

Anon.

ner of preaching is wrong. When there is made a tragical representation of the sufferings of Christ, but the great ends of his sufferings and death are omitted, viz. the magnifying the law and justice of God, and at the same time, and by the same transaction, displaying the abundant riches of grace; such a method of preaching the gospel is both censurable and destructive. When a number of tender stories are told, such as Joseph's being sold into Egypt by his brethren, the distresses of the antediluvians in the time of the deluge, Abraham's offering up his son Isaac, or the mournful parting of friends at death, and told with a tone of voice and gestures suited to move the tender feelings of nature, but no profitable instructions intermixed, it is doubtless a spurious and hurtful kind of preaching, for it is neither law nor gospel, but a species of ghostly romancing on sacred subjects, which must injure rather than edify the hearers. If people's affections are much excited by any of these means, and they induced to think that such are holy affections, they are miserably deceived, and this deception may prove fatal.

When we speak in the name of the Lord, and on subjects of infinite importance, we ought to be deeply sensible of our insufficiency, have a holy reverence of God, and an affecting sense of his presence, purity, majesty, and glory; then will our posture and actions be grave and decent; our words well chosen, and our pronunciation solemn, tender, and energetic. Our manner will be in some measure calculated to communicate the same knowledge and sense of God, which we feel impressed upon our own hearts.

Due solemnity, without earnestness, can scarcely exist; but there may be great earnestness without solemnity. When we want the latter, we are apt, in the room of it, to substitute the former. When we are destitute of solemnity to affect the heart, we substitute earnestness to excite the passions. Then will the features be unnaturally distorted, and the gesticulations violent: we may clap our hands, and stamp, and shout, though we are saying little to the purpose. This manner, where it does not excite disgust, may stir animal nature, and strongly excite the passions, though it has little tendency to affect the heart with the solemn and important truths of God's word. People may take these strong passions to be the lively exercises of grace, and thus rest assured that they are in a happy state, though utter strangers to real religion.

So much may be said about feelings and lively exercises, as to turn off the attention from the great object of religion, and beget in men an admiration of their own feelings, instead of the excellencies of Christ, in whom all fulness dwells; to admire Christ within them more than Christ on Mount Calvary, or at the right hand of the Father. This is idolatry: it is worshipping Christ within us, which is a mere creature, more than Christ without us, who is over all, God blessed forever. Or, it is worshipping the spirit within us, which is no more, even where it is of God, than a created principle of holiness; which amounts to much the same as worshipping ourselves more than our Creator.

But the above is not the only wrong preaching in the world. There are others, who to avoid the blunders

above mentioned, study to be orthodox in their sentiments, correct in their arrangements, elegant in their style, and graceful in their delivery; but speak on the most important and interesting truths, with all the coolness of one demonstrating a problem of Euclid. This cool dispassionate manner naturally induces the people to believe the truths delivered to be of little importance; or, that it is improper to be much affected with them; or, that religion is a cool rational thing, which should inform the understanding, but never touch the heart. A manner of preaching as inconsistent with the rules of oratory, as with the life and spirit of the religion of Jesus. Its natural tendency and common effect is to produce, keep in countenance, and nourish up a set of poor lifeless formalists, who are apt to turn the grace of God into lasciviousness, and stumble over a crucified Saviour into the abyss of ruin.

To these unhappy ways of preaching add a wrong manner of exhorting, i. e. a manner suited to answer the bad ends above mentioned; but little to inform the judgment, humble and purify the heart, or teach men to distinguish between true and false affections. A number have been exercising their gifts as exhorters, who had scarce a talent for any thing, but addressing the passions of men. Such addresses, where the judgment is not rightly informed, are unhappily calculated to deceive the souls of men, and prepare them for the reception of error. Whatever excites their lively feelings, they imagine comes from the Spirit of God in the speaker, and so must be right.

Some, I am informed, say that what they cannot feel they will not believe; which is certainly a strange, if not a criminal inversion of things, or turning religion topsy-turvy. Will they also add, that whatever they can feel they will believe? If so, then their delusion is complete, and they are capable of being led any where, by one who can take hold of their feelings.

There is another thing, which I fear often deceives the souls of men, that is, receiving them into christian communion under the notion of their being converted persons, when the evidence of their conversion is very slight, and welcoming them as brothers or sisters with expressions of confidence and joy, while they are ignorant of the first principles of christianity, and strangers to the difference between natural feelings and spiritual affections.

Before their reception into the communion of the church, they perhaps were modest, fearful, self-diffident, careful to inquire into the nature of their religion, and the evidences of its reality; but now, since they have the testimony of a minister, a church session, or perhaps a whole church, in favour of their conversion, the matter is put out of dispute. These experienced christians, they think, know all about it, and so they are confident of their good estate. When their feelings are excited, they find comfort in them; at other times they look back at their former experiences, to the time they obtained religion, or first got a hope.

By this imprudent and presumptuous method of some ministers and churches, I am afraid, many are deceived to their eternal ruin, and the progress of many weak,

though sincere christians, towards heaven, greatly retarded. Young beginners in religion, often stand in more need of ballast than sail. They are apt enough to be confident and self-sufficient, and to be driven out of their course by the strong gales of affection, without the breath of ministers and churches to increase the blast. Since their confidence is supported more by the testimony of man than the testimony of God in his word, it would not be strange at all, should they enjoy much more comfort now than they did before their reception. The great question is, from what does this comfort arise, and by what is it supported? This they should be daily and seriously asking themselves; and never rest until they find the distinguishing scriptural marks of the real christian in their temper and conduct.

When a person is sick, it is frequently the case that every neighbour who visits him, is officiously prescribing a medicine, though he knows not the nature of the disorder, the quality of the medicine, or its suitability to the particular case of the patient. Such officious quackery is often seen in administering to diseased souls. The cordials of gospel comfort are administered where the case calls for remedies more active and unpleasant in their operation. The seeds of consolation are sown in hearts never broken up by the plough-share of the law. The hurt of the daughter of my people is healed slightly, by crying peace, peace, when there is no peace. O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the many thousands of the daughters

of my people, slain by these unhappy methods of spiritual cure.

It is easy to observe, that all the deviations from truth mentioned above, are agreeable to the pride of the human heart, and tend to nourish and increase it. The scriptural doctrine abases the fallen creature, and ascribes all the glory of man's salvation to free, sovereign grace. It maintains that we must be made willing in a day of divine power; that it is God that worketh in us both to will and to do. That God hath mercy on whom he will have mercy, and whom he will he hardeneth. But when we conclude that there is a small spark of grace given to every man, and that this spark is to be blown into a flame by a self-determining power in the will, our salvation must be ascribed in a great measure to the will of man, notwithstanding the word says, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." If the question is, Who made thee to differ? the proper answer will be, according to the doctrine under consideration, the self-determining power of my own will. This must be the main string which sets the whole machine in motion, without which, all will prove ineffectual.

Here man takes a considerable part of the honour of his salvation from God and ascribes it to himself, which is quite agreeable to the pride and self-righteousness of the heart of man.

Add to this, that the moral inability derived from Adam to his posterity, excuses all the bad actions which flow from it, and that therefore they are not punishable.

How many millions of sins are blotted out by this bold stroke, or rather never suffered to exist? Nothing is a sin now but what is committed against this given universal light; and as this is but a small spark, a glimmering taper, the sin committed against it must be proportionably small. Here we see, as we proceed, the evil and danger of sin diminish; they become less and less, and the grace of God, in the salvation of sinners, also diminishes in the same proportion. And still, let it be observed, how natural and agreeable all this to the pride of our hearts.

The way is now cleared for a farther conclusion.—*That faith is not the gift of God; or that the Spirit of God does not work faith in us;* and that for this reason, that we never receive the Spirit of God, until we believe. The Spirit here means a holy disposition. According to this scheme, man does not need the Spirit of God, considered as a divine agent: for faith is a physical act, there is nothing morally good in it; and it is an act by which the unregenerate man receives the Spirit of God from his word, by which he is transformed into the divine image, born of God, and has Christ formed in his soul.

Here observe, man is farther exalted, pride swelled, and sovereign grace diminished. "You may blunder on and break your shins," says one, "I will go straight to heaven." "You are but ankle deep in gospel truth," says another, "but I am up to the waist." Such rough boastful expressions, such swelling words of vanity, though praised and imitated by people of a similar cast, betray the horrid source whence they spring.

All the above prepare the way for another astonishing step. When this spirit within, this supposed Christ formed within us, these inward feelings, for all these expressions, in my view, mean the same thing, are strongly and constantly excited, and we come to have a very high opinion of them, we imagine ourselves perfect, pure, and spiritual, like unto the angels in heaven. Here pride has raised the creature to an astonishing height. Will not the next step exalt him to the throne of God? Ah, yes; pride, if it could, would dethrone the Deity and presumptuously usurp his government.

The former errors are the several grades by which men ascend to this pinnacle. I do not recollect ever to have heard of one rising to this tremendous height in any other way. It is wrong notions of the Spirit, of being led by the Spirit, or of following the Spirit, which prepares the mind for this unsufferable arrogance.

We have laid the foundation for the spread of these fatal errors, by the manner of treating souls under strong impressions of mind or agitations of body. When we have seen men under these strong agitations, have not many gathered about them with astonishment? and called upon others to come and see the mighty power of God? When they have risen up in transports of joy, have they not, even in their hearing, proclaimed them converted, and given thanks to God on their account? when at the same time they knew not whether it was the power of God, of man, of the devil, of sympathy, or what, that produced these effects? This was the direct way to deceive their souls, puff them up with pride, and prepare them to be led blindfold to ruin

by their affections. With regard to many, -it has no doubt answered this fatal end.

This, and the high encomiums often passed on young beginners, prepared and disposed them to despise the ancient reformers, to stop their ears to age and experience, to slight creeds and confessions, which had been highly esteemed by the most pious and judicious christians for centuries, to treat old authors with contempt, and to follow new notions, by which they might be distinguished from professors of former ages. It prepared them to be led by their passions from error to error—errors too, which were subversive of the christian system, dishonouring to God, and destructive to the souls of men; so that now it is hard to tell what they are or what is their creed. I say, *led by their feelings*: for by their feelings men have been drawn off from the doctrines of the reformation, which are the doctrines of the bible, into all the errors mentioned above. Neither themselves, nor their leaders, knew where they were going. By their affections, men were induced to renounce the doctrines on which poor guilty sinners depend for pardon and salvation. Yea, by their affections, some have been induced to argue against the doctrines on which they had trusted for their own salvation. Let such say, "Return unto thy rest, O my soul!"

That we had a revival of the spirit and power of christianity amongst us, I did, do, and ever shall believe, until I see evidence to the contrary, which I have not yet seen: but we have sadly mismanaged it; we have dashed it down, and broken it to pieces. Though I hope a number will have reason to bless God for it to

all eternity: yet, we have not acted as wise master-builders, who have no need to be ashamed.

Several years ago some saw we were doing this; but had not spirit or influence sufficient to prevent it. The first thing which alarmed their fears was, our overrating bodily exercises. They did not then know some of the causes of them as well as they think they now do; but saw that men were making that an evidence of a work of God's spirit, which the scriptures did not, of which they saw the danger. A second thing was our boasting, if I may so term it, of the greatness of the revival; which, if it did not arise from pride, naturally led to it. No doubt but the extraordinary circumstances that attended the work, occasioned this blunder; but they did not justify our conduct. The third was our breaking through the regular order of religious worship, and making it give way to other exercises, some of which are not appointed in the word. This confused the minds of men, turned off their attention from the word, prejudiced their minds against the work, and even against religion itself. The fourth was a disorderly way of praying: twenty, fifty, or an hundred, all praying at once with audible voices, which appeared to by-standers as a confused jargon of nonsense, so that not none could say amen to their prayers or giving of thanks. This they thought calculated to prejudice the minds of men against the duty of prayer, and that it did in fact produce this effect there can be little doubt. They were grieved to see men earnestly praying for the conversion of sinners, and by their manner of doing it, throwing a bar in the way of their con-

version. The fifth was our taking such direct methods to fill the minds of young converts with self-conceit. We were often saying they prayed most powerfully, or they out-preached the ministers. The natural tendency of this was, if not to ruin them forever, yet greatly to retard their growth in humility and its sister graces. The sixth was our countenancing dancing as a part of religious worship, and vindicating it from scripture. This they thought corrupting the simple worship of the present dispensation, by adding to it a supposed Jewish ceremony; which christians have no warrant to do. This the more exposed religion to ridicule, as dancing is mostly practised by the vain and irreligious. The seventh was our long night or camp meetings. This they thought calculated to produce some very disagreeable effects: at least expose religion to the reflections of its enemies, in circumstances in which it could not be clearly vindicated. They also thought that persons being intensely engaged, for days and nights together, with little refreshment of food or rest, might oppress the animal system, and produce some kind of religious insanity.

Had ministers and aged christians, with gentleness and prudence, discountenanced these things, they would probably never have arisen to much height; but they were rather encouraged by too many, and so went on until they produced their genuine effects; some of which are disagreeable enough.

There is another thing, which might have been placed in front, which contributed largely to reduce us to our present unhappy state; I mean a neglect of the

knowledge of the fundamental principles of the christian religion.

These fundamental principles should be taught in systematical order, so as to show the connexion and dependence of one truth upon another, and the harmony of the whole. This, though a matter of very great importance, has been very sadly neglected. Parents have criminally neglected to instruct their children; schoolmasters have had their share of the guilt, and ministers have sinfully neglected their flocks. Six or eight ministers have frequently attended at one place on sacramental occasions; when one half of them would have been much better employed, had they spent the time in catechising the youth.

Though we imagine we know more than our forefathers, the truth is, we have more notions, but less knowledge. Our knowledge consists of fragments, scraps picked up here and there. Hence we are unsettled in our judgments, and liable to be tossed about with every wind of doctrine and cunning craftiness, by men which lie in wait to deceive. By many it is now thought unnecessary even for ministers thoroughly to study the system of religion before they undertake to teach. The modern mistaken notion of preaching by the Spirit, is likely to prove fatal to the cause of truth and piety.

It is no doubt matter of serious inquiry, Can we be recovered from our present unhappy state? And if so, by what means?

With regard to the first question, it may be answered, The grace of God is sufficient, and this grace will

have reason to hope for in the use of appointed means; for he has said, "I will heal your backslidings and love you freely." But as to the second, our great misery probably is, that we can see that others are to blame, but are disposed to justify or excuse ourselves. Every one being right in his own eyes, we will not own that ourselves are guilty of contributing to the evils which prevail.

Let us correct this vain opinion of our own infallibility, which we are so apt to entertain. Let us be jealous of our own hearts and our own ways, rather than that of others; endeavour to correct what is amiss in ourselves, and then we shall better discern what is amiss in others, and better know how to rectify it.

This advice, I know, is contrary to the blindness, selfishness, and pride of our hearts; and therefore we shall find a compliance most difficult. If we have adopted any new system of doctrines, pride, more than conviction or conscience, may incline us to adhere to it, especially if we have many followers. For this reason it is, that I place this in the front, and urge it as the first thing that calls for our attention.

It is not to be supposed that each of us is equally guilty; but I fear none of us is entirely innocent. If we have not been formal lifeless preachers or professors, on the one hand; nor, on the other, contributed to the errors and divisions which abound, we may by sinful omissions, or bad performances, have provoked God to cover Zion with a cloud in his anger. We should realize that in permitting these awful things, God is contending with us for our sins, and using means to humble

ble our hearts. He has said he will stain the pride of all glory; and he will stand to his word.

It is incumbent on us ingenuously and deeply to repent of our follies and sins, to look to him whom we have pierced and mourn.

Let us reflect on what was said in the first part of this epistle, and seriously consider what darkness, discouragements, doubts, and perplexities, the present state of things has brought upon the minds of God's people. How many professors of religion have made shipwreck of faith and a good conscience; and returned with the dog to his vomit, or the sow that was washed to her wallowing in the mire: how many seeking souls have lost their serious impressions, and become as careless, earthly, and sensual as ever, if not more so. How many careless sinners are greatly emboldened in their sins, and hardened in unbelief and contempt of the gospel: how many who had a speculative belief of the truth of the gospel, are now strongly prone to infidelity, and are in the way fully to fall into it: how many youth and children are prejudiced against the great truths of God's word, and have their minds steeled against instruction and reproof: how many precious souls are fatally deceived by false feelings, false convictions, hopes, and joys: how the great God, his holy law, and gospel, are dishonoured: how Jesus Christ and his precious cause is wounded in the house of his friends: how the church of Christ, for which he shed his precious blood, is injured: and what incalculable damage civil society will sustain by having the restraints of religion removed from vice and immorality.

With these things full in our view, let us most seriously consider what part we have acted in producing these unspeakable evils. Many common professors of religion have been guilty in various ways; but perhaps none more so than we, the ministers of the gospel. What have we done! Dear brethren, what have we done! Let us realize the greatness of our guilt, abhor ourselves, repent in dust and ashes, fall down at the feet of sovereign mercy, pleading for a pardon through the atoning blood of Christ. Let us look to the all-sufficiency of his grace, to recover us from our sinful state, and enable us better to act our parts in future. We should not only openly and freely confess our sins before God; but also one to another, when circumstances render it proper.

It is our duty, it is what the honour of God, our own interest, and the interest of Zion, call for, to return to that system of doctrines and duty, which we formerly professed, and from which some of us have greatly departed.

This system is contained in the subordinate standards of our church, correctly arranged and plainly expressed. This is the system which was adopted, though under various modifications, by almost all the protestant reformed churches. These are the doctrines which God has owned and blessed for the preservation and revival of Christianity in every age, and by which he is now calling the heathen nations from darkness to light, and from the power of Satan unto God: and what is more, these are the great doctrines which he has revealed in his word, for the instruction and salvation of man:

on which thousands and millions have ventured the life of their souls, and multitudes sealed with their blood.*

Departing from this system, corrupting or neglecting it, has produced most of the divisions and disorders which have injured and disgraced the churches of Christ in every age. Departing from this system, cor-

* Cowper, the celebrated author of the *Task*, a man no less distinguished for his piety than for his great and splendid talents, makes the following just remarks on this subject, in a letter to a young clerical friend: "Let your divinity, if I may advise, be the divinity of the glorious reformation: I mean in contradistinction to Arminianism, and all the *isms* that were ever broached in this world of error and ignorance. The divinity of the reformation is called Calvinism, but injuriously; it has been that of the church of Christ in all ages; it is the divinity of St. Paul, and of St. Paul's Master, who met him in his way to Damascus." See *Hayley's Life of Cowper*. Those who embrace this divinity must expect opposition and abuse. It is so adverse to the strongest prejudices of man, so mortifying to vanity, and so deeply wounding to all his corruptions, that it was to be looked for, that error, under every possible shape, would be in array against it; and hence we find, that champions of every erratic sect, have levelled at it their most envenomed shafts. From Atheism, down to the least hurtful form of error, we are able to trace the same rooted antipathy; the same unceasing opposition to this scheme of theology. However variant and multiform their respective creeds may be, errorists of every name and complexion have one point of union; all agree to hate and villify what they falsely call Calvinism. Peruse the writings of Atheists; Deists, Catholics, Quakers, Mystics, Socinians, Arians, and many more, and it will be observable that the same spirit of revolt to that system is manifest, and not unfrequently that the very same arguments are made use of to impress it. Even writers of travels and other works of science, men who surely ought to be polite, must pause to make a pass at this *austere divinity*, and mingle their execrations with the blasphemings of Bolingbroke and the ravings of Swedenborg. This is proof infallible to my mind, that it is not of the world, or the world would love its own. *Anon.*

rupting or neglecting it, has occasioned all the evils we have now so much reason to lament; the gross errors into which have run, and are still running. These disorders are never likely to be healed until we return, but will probably wax worse and worse, and at length terminate in atheism and the ruin of thousands: it being, as was observed in a former address, the natural termination of the errors mentioned.

We have tried experiments enough already, sufficiently to prove, that we are not the persons who are to mend the system of religion, and prepare things for the millennium. No: we are too weak and too vain for such business as this.

A true revival of religion, the latter-day glory, will never be effected by hunting after, or embracing new notions, or finding out easier ways to heaven. Never by relaxing the laws and government of God, lessening the evil of sin, undervaluing the character of the Redeemer, the merit of his atoning blood, or the perfection of his righteousness; nor by rejecting the operation of his Holy Spirit as needless. But by better understanding the old system, feeling more powerfully the old truths in their transforming influences; by living more constantly by faith in Christ; not on Christ within us, but on Christ who died for us on Mount Calvary, suffering the penalty of the law in our stead; by better understanding the rule of our duty, and studying more honestly and perseveringly to conform to it in practice; by being more meek and lowly in heart, more prudent and tender in our walks, more temperate in our enjoyments, pure in our love to the brethren, just

in our dealings, and charitable to the afflicted. In a word, to live to God more, and less to ourselves.

This is the way for the gospel to appear in its purity and power, and produce its genuine effects; the way to honour the religion of Jesus, and promote the kingdom of grace. Thus let our light shine before men, and sinners will be converted, and the God of grace glorified in their salvation.

But it may be said by some, several of the doctrines of the Confession of Faith of the Presbyterian Church I do not believe, how then can I return to them again?

When this is really the case, it is a serious business, and ought so to be treated by the doubting persons, and by those with whom they are connected. If they cannot get their scruples removed by private means, they should make them known to a proper judicature. This judicature should, with meekness and love, use their best endeavours to remove these scruples. If this cannot be done, and the matters in dispute should not be of very great importance, they may be passed by with perhaps only a friendly caution.

In this case, love to the church, modesty, and prudence, will induce the doubting brethren to say but little on these points either in public or private.

If the articles scrupled should be judged fundamental to the christian religion, and the scruples cannot be removed by all the mild methods which can be taken, they should openly and candidly declare themselves no longer members of the Presbyterian church, and no longer claim the privilege of preaching as its ministers.

Then they would be entitled to the respect due to honest men.

But should I, or any other man, receive orders to preach as a Presbyterian minister, solemnly adopt their system of doctrine as a term of my admission, and afterwards, changing my sentiments, disapprove of some of the fundamental principles of the church, and endeavour to discredit them, still professing myself a Presbyterian minister; should I, by preaching, catechising, or conversation, endeavour to lead the people off from the doctrines of the church, I should not only thereby forfeit the character of a Christian, but also my claim to common honesty; I should act an uncandid, deceitful, dishonest part. Should I, after this, make the greatest pretensions to love, discover the greatest zeal, profess the highest degree of holiness, what claim have I to be credited? None at all, unless upon the absurd, detestable principle, that the end will sanctify the means; or, which is much the same, that we may serve God in all the ways in which we have served the devil; or that it is right to speak falsely for God, or act deceitfully in order to promote a good cause.

By such uncandid steps as these, (I speak on what I esteem good authority,) some have mounted higher and higher, until they have the assurance, as is said, to profess perfection in holiness. Surely he must be a credulous man indeed, who can believe their profession. It is violating truth, and profaning things sacred, by gross dissimulation, instead of perfection in holiness. It appears more like annihilating the difference between virtue and vice, and destroying both natural and

revealed religion, than making extraordinary progress in the divine life. Whether Wisshaupt's system of seduction is any where else in actual operation or not, this is a pretty exact copy of the original.*

* Whether there be an alliance actually formed between certain sectaries of our country and the systematic opposers of religion, is not absolutely clear to me, though some do not hesitate to assert, that proof can be had of such a coalition having taken place several years ago. Be this as it may, one thing is undeniable, that those very sectaries have been loudly trumpeted, and their doctrines ardently abetted, by a certain description of men, whose views cannot be mistaken. It is a fact no less unquestionable, that the maxims and opinions of these two classes of innovators have a congenial aspect and the strongest features of assimilation. The points of coincidence are in many instances striking, but in none more so than those of the boasted energies and perfectibility of man. That visionary perfection and power to *energize* it, which is the boast of every fanatic among us, is equally conspicuous in the pages of Godwin and the horrid journals of illuminism. Let it be remarked too, that the compliment of infidels is reciprocated by our innovators in religion. It is no uncommon mode of expression among them to say, that "Deists are much nearer the truth than Calvinists." This remark, while it proves an existing harmony of sentiment between them and Deists, proves also, that the christianity of such people is far from being genuine. For if Deism, which is just the opposite of real christianity, be nearer to what they call truth than other systems, then is their *truth* opposed to the christianity of the Bible. It is impossible they can be near truth if Deism be far from it. I wish it never to be forgotten, that what we have seen acted in this country between the avowed enemies of the christian religion and many of its pretended friends, was exhibited on another theatre. The Atheistic sophists of France some years ago patronized the Mystics and French prophets with unbounded ardor, and no doubt with the very same intention with which our western infidels are now doing their work of ruin. It is quite unimportant whether there be an actual coalition or not, between these unhappy men, since they mutually praise one another, and act in concert, and since they

For men to adopt certain articles of the Confession, as I understand some do, and still profess to believe them in what they call an explained sense; and when they come to give their explained sense, explain the true meaning all away, is also to impose upon mankind by acting a disingenuous part. The experiment has been tried before now with great success. It prepared the way for a set of clergymen solemnly subscribing articles at their ordination, and preaching against them all their life time. Their Confession of Faith and their preaching were constantly at war. But we are not under equal temptations to such gross dissimulation.

In our state, deception is growing rapidly. It has not only got into the market house, but I fear is also getting into the house of God, and defiling his holy temple.

Let us grow in the knowledge of God as he is revealed in the word, as omniscient, as almighty in power, infinite in holiness, inflexible in justice, unbounded in goodness, and absolute in truth. Contemplate this infinitely great and glorious object, until filled with holy reverence and esteem, humble adoration, and ardent gratitude; until we see that, as creatures, we are nothing in his sight, and as sinners, less than nothing, and lighter than vanity. I say, contemplate that God who chargeth his angels with folly, and in whose sight the heavens are not pure, and we shall be little disposed to admire ourselves and our own attainments; but would

have the same points of affinity and repulsion, and virtually conspire to promote the dark business of subverting christianity.

Anon.

rather view ourselves as less than the least of all saints. Yes, a proper view of the glory of God's holiness would stain the pride of all our glory, and induce us to think but little of our own perfections. If we knew more of Jesus Christ, as the brightness of the Father's glory, the Creator of the universe, the Redeemer of lost sinners, the great Governor and Judge of the world, we should not so much admire Christ within us. We should think less of the Spirit within us, if we knew more of the Spirit who worketh in us both to will and to do.

Our ignorance of God makes us ignorant of ourselves: our ignorance of ourselves fills us with vanity, leads to despise others, and esteem this an age of superior light and knowledge, and ourselves its great luminaries. This vanity, the child of ignorance, prepares the mind for the reception of every new error advanced with confidence and a specious appearance of piety and zeal: we esteem it a new acquisition—a further advancement towards perfection.

A proper knowledge and sense of God, impressed upon our hearts, would restrain many of those gusts of passion, that flutter of animal spirits in which some seem to think religion chiefly consists: it would weigh down, balance, compose, and solemnize our minds, and produce an habitual esteem of the excellency of Christ and the gospel of free grace, and a sacred regard to the laws and government of God.

Is it possible that we should see another and a true revival of religion in this country? It is impossible with men, but with God all things are possible.

When we seriously view the general state of religion, and the state of our particular churches; the growing inattention of the people, and especially the youth; how greatly have we blundered, and how liable to do so again; how have we provoked God and exposed ourselves to his displeasure, we have reason to fear he will disown us forever, and remember mercy no more, and thus sink into despair. But let us turn our eyes from earth to heaven, and check these despondencies by considering the infinite goodness and almighty power of God, and still hope for salvation; hope that God would heal our backslidings and love us freely.

Let ministers endeavour to be better acquainted with each other, and with the people, and more united in their affections and exertions.

Perhaps one cause of our unhappy divisions was the want of mutual acquaintance and confidence. Our unhappiness was, we came from various parts of the continent, and brought with us our little local differences, manners, and prejudices. Most of us being young, we had but little knowledge of ourselves, experience of the world, and, especially, acquaintance with religious revivals. None were natives of this country, and but few educated in it. We were so widely dispersed that we had not time and opportunity to become properly acquainted. Had we been better acquainted, and more united, we should probably have made *one exertion* to promote religion, and *one exertion* to prevent or cure what was amiss and hurtful to the cause. When one saw what, to him, appeared hurtful to religion, and out of a friendly regard mentioned it to others, he would

not, for this reason, have been esteemed an enemy to the work and treated with shyness. A deficiency in one might have been supplied by another, to the edification of the whole. Errors in judgment or practice might have been prevented or cured in time. The work might have been preserved from a number of hurtful excrescences, its credit preserved, and a thousand evils prevented. We should now learn wisdom from what is past, correct former errors, and endeavour to act more wisely in future.

Let us all, and especially ministers, exert ourselves more and more to promote a proper regard to the great fundamental principles of Christianity; and, at the same time, with equal zeal and diligence, inculcate the life, power, and practice of it. These should ever be united, and always go together. By these means, and not by angry controversy, let us oppose every erroneous principle and practice. In this let us be firm, steady, and persevering, leaving events to that God with whom is the residue of the Spirit.

All who name the name of Christ should be anxiously engaged to depart from all iniquity, and live the lives of Christians, not being conformed to this world, but transformed by the renewing of their minds. Christians should carefully observe the precepts of morality, be temperate and sober, and make conscience of relative duties: do justice and love mercy, as well as walk humbly with God. Do justice to their country, to themselves, their neighbours, their relations, and their ministers. In vain we pretend to glorify God, or expect to enjoy the true comforts of religion, while we live in the

willful known neglect of these moral duties; of which neglect many warm lively professors are known to be guilty. They are glorifying God with their lips, but he is condemning them in his word. They are indulging pleasing hopes of heaven, but God is angry with them every day, and hell is their certain portion.

Parents should realize themselves ministers of God's word to their families, that their houses are Christian churches, and the souls of their children and servants their charge.

A good moral life, arising from a sense of duty to God, is a much better evidence of a sound conversion, and more recommends religion, than the warmest talk, the most lively feelings, or greatest transports of joy, raised on particular occasions. Indeed, all that assurance and those joys, that do not tend to humble us before our Maker, and fill us with holy reverence, empty us of self, lead us to exalt Christ, resign to the will of God, and obey his commands, are greatly to be suspected. Such religion commonly exists no longer than these lively feelings can be kept up, because there is wanting an inward principle of spiritual life, there being no habitual change in the temper of the heart.

My dear brethren, the christian religion, which we have the happiness to be taught, and the great honour of professing, has always met with much opposition in our guilty world. All the power of persecution, all the arts of vain philosophy, all the delusions of error, have been armed against it. The reason is, it is directly opposed to the carnality, worldliness, and pride of the human heart. Yet it has been, and shall be, preserved in

the world: for the church is founded upon a rock, and infinite wisdom, grace, and power, has assured us that the gates of hell shall never prevail against it. When persecution failed, when the rage of Jews and the power of Rome could not effect its ruin, the sunshine of peace and prosperity, the arts of sophistry, the errors of professed friends, proved more successful engines, and more threatened the demolition of this building of heaven. But God is on our side: Michael and his angels are fighting against the dragon. Let us then not be discouraged, but join the heavenly host, and fight against those formidable foes under the banner of the Prince of peace. If we are called upon earnestly to contend for the truth, either from the pulpit or the press, let us do it in meekness and love, with firmness and perseverance. The best way to carry on this war is for ministers and people to be very humble, imbibe much of the spirit of Christ, and follow his example.

Though against the principles of our church in particular, philosophers should attempt to reason, and partizans or errorists exclaim, in or out of the pulpit, all this is no evidence that we are wrong, and ought not to discourage us. Let us not quarrel for our principles, but understand, believe, and practise them.

Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked one, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: To him be glory both now and ever. Amen.

III.

The following Tract is upon a delicate, but vastly important subject. It is republished at this time, merely as a specimen of father Rice's fidelity to his God, and to his country, and to his fellow men. at a time when he supposed that something might have been done towards obtaining deliverance from what all lament over as a great evil imposed upon the Southern States, and entailed upon the fathers and their children, and their children's children, by the British Government, previously to the era of the American Revolution.

SLAVERY INCONSISTENT WITH JUSTICE AND GOOD POLICY.—By PHILANTHROPOS.—(First printed in 1792.)

THERE is an important question now lying before the public, which will probably be considered by our approaching Convention; viz. Whether Slavery is consistent with justice and good policy? But, before this is answered, it may be necessary to inquire what a Slave is!

A Slave is a human creature made by law the property of another human creature, and reduced by mere power to an absolute unconditional subjection to his will.

This definition will be allowed to be just, with only this one exception, that the law does not leave the life and the limbs of the Slave entirely in the master's power: and from it may be inferred several melancholy truths, which will include a sufficient answer to the main question.

In order to a right view of this subject, I would observe that there are some cases, where a man may justly be made a slave by law. By vicious conduct he may forfeit

his freedom; he may forfeit his life. Where this is the case, and the safety of the publick may be secured by reducing the offender to a state of slavery, it will be right; it may be an act of kindness. In no other case, if my conceptions are just, can it be vindicated on principles of justice or humanity.

As creatures of God, we are, with respect to liberty, all equal. If one has a right to live among his fellow creatures, and enjoy his freedom, so has another: if one has a right to enjoy that property he acquires by an honest industry, so has another. If I by force take that from another, which he has a just right to according to the law of nature, (which is a divine law,) which he has never forfeited, and to which he has never relinquished his claim, I am certainly guilty of injustice and robbery; and when the thing taken is the man's liberty, when it is himself, it is the greatest injustice. I injure him much more, than if I robbed him of his property on the high-way. In this case, it does not belong to him to prove a negative, but to me to prove that such forfeiture has been made; because, if it has not, he is certainly still the proprietor. All he has to do is to shew the insufficiency of my proofs.

A Slave claims his freedom; he pleads that he is a man, that he was by nature free, that he has not forfeited his freedom, nor relinquished it. Now, unless his master can prove that he is not a man, that he was not born free, or that he has forfeited or relinquished his freedom, he must be judged free, the justice of his claim must be acknowledged. His being long deprived of this right, by force or fraud, does not annihilate it; it remains, it is still his right. When I rob a man of his property, I leave him his liberty, and a capacity of acquiring and possessing more property; but when I deprive him of his liberty, I also deprive him of this capacity; therefore I do him

greater injury, when I deprive him of his liberty, than when I rob him of his property. It is in vain for me to plead that I have the sanction of law; for this makes the injury the greater, it arms the community against him, and makes his case desperate.

If my definition of a Slave is true, he is a rational creature, reduced by the power of legislation to the state of a brute, and thereby deprived of every privilege of humanity, except as above, that he may minister to the ease, luxury, lust, pride, or avarice of another, no better than himself.

We only want a law enacted that no owner of a brute nor other person, should kill or dismember it, and then in law the case of a Slave and a brute is in most respects parallel; and where they differ, the state of the brute is to be preferred. The brute may steal or rob, to supply his hunger; the law does not condemn him to die for his offence, it only permits his death; but the Slave, though in the most starving condition, dare not do either, on penalty of death, or some severe punishment.

Is there any need of arguments to prove, that it is in a high degree unjust and cruel, to reduce one human creature to such an abject wretched state as this, that he may minister to the ease, luxury or avarice of another? Has not that other the same right to have him reduced to this state, that he may minister to his interest or pleasure? On what is this right founded? Whence was it derived? Did it come from heaven, from earth, or from hell? Has the great King of heaven, the absolute sovereign disposer of all men, given this extraordinary right to white men over black men? Where is the charter? In whose hands is it lodged? Let it be produced, and read, that we may know our privilege.

Thus reducing men is an indignity, a degradation to our

own nature. Had we not lost a true sense of its worth and dignity, we should blush to see it converted into brutes. We should blush to see our houses filled, or surrounded with cattle, in our own shapes. We should look upon it to be a fouler, a blacker stain, than that with which the vertical suns have tinged the blood of Africa. When we plead for slavery, we plead for the disgrace and ruin of our own nature. If we are capable of it, we may ever after claim kindred with the brutes, and renounce our own superior dignity.

From our definition it will appear, that a Slave is a creature made after the image of God, and accountable to him for the maintenance of innocence and purity; but by law reduced to a liableness to be debauched by men, without any prospect or hope of redress.

That a Slave is made after the image of God, no christian will deny; that a Slave is absolutely subjected to be debauched by men, is so apparent from the nature of slavery, that it needs no proof. This is evidently the unhappy case of female slaves; a number of whom have been remarkable for their chastity and modesty. If their master attempts their chastity, they dare neither resist, nor complain. If another man should make the attempt, though resistance may not be so dangerous, complaints are equally vain. They cannot be heard in their own defence; their testimony cannot be admitted. The injurious person has a right to be heard, may accuse the innocent sufferer of malicious slander, and have her severely chastised.

A virtuous woman, and virtuous Africans no doubt there are, esteems her chastity above every other thing; some have preferred it even to their lives: then forcibly to deprive her of this, is treating her with the greatest injustice. Therefore, since law leaves the chastity of a female

Slave entirely in the power of her master, and greatly in the power of others, it permits this injustice; it provides no remedy; it refuses to redress this insufferable grievance; it denies even the small privilege of complaining.

From our definition it will follow, that a Slave is a free moral agent legally deprived of free agency, and obliged to act according to the will of another free agent of the same species: and yet he is accountable to his Creator for the use he makes of his own free agency.

When a man, though he can exist independent of another, cannot act independent of him, his agency must depend upon the will of that other; and therefore he is deprived of his own free agency: and yet, as a free agent, he is accountable to his Maker for all the deeds done in the body. This comes to pass through a great omission and inconsistency in the legislature. They ought farther to have enacted, in order to have been consistent, that the Slave should not have been accountable for any of his actions; but that his master should have answered for him in all things, here and hereafter.

That a Slave has the capacities of a free moral agent, will be allowed by all. That he is, in many instances, deprived by law of the exercise of these powers, evidently appears from his situation. That he is accountable to his Maker for his conduct, will be allowed by those, who do not believe that human legislatures are omnipotent, and can free men from this allegiance and subjection to the king of heaven.

The principles of conjugal love and fidelity in the breast of a virtuous pair, of natural affection in parents, and a sense of duty in children, are inscribed there by the finger of God; they are the laws of heaven: but an enslaving law directly opposes them, and virtually forbids obedience.

390 SLAVERY INCONSISTENT WITH

The relation of husband and wife, of parent and child, are formed by divine authority, and founded on the laws of nature. But it is in the power of a cruel master, and often of a needy creditor, to break these tender connexions, and forever to separate these dearest relatives. This is ever done, in fact, at the call of interest or humour. The poor sufferers may expostulate; they may plead; may plead with tears; their hearts may break; but all in vain. The laws of nature are violated, the tender ties are dissolved, a final separation takes place, and the duties of these relations can no longer be performed, nor their comforts enjoyed. Would these Slaves perform the duties of husbands and wives, parents and children? The law disables them, it puts it altogether out of their power.

In these cases, it is evident that the laws of nature, or the laws of man, are wrong; and which, none will be at a loss to judge. The divine law says, Whom God hath joined together, let no man put asunder: the law of man says, to the master of the Slave, Though the divine law has joined them together, you may put them asunder, when you please. The divine law says, Train up your child in the way he should go: the law of man says, You shall not train up your child, but as your master thinks proper. The divine law says, Honour your father and mother, and obey them in all things: but the law of man says, Honour and obey your master in all things, and your parents just as far as he shall direct you.

Should a master command his Slave to steal or rob, and he should presume to disobey, he is liable to suffer every extremity of punishment, short of death or amputation, from the hand of his master; at the same time he is liable to a punishment equally severe, if not death itself, should

he obey. He is bound by law, if his master pleases, to do that for which the law condemns him to death.

Another consequence of our definition is, that a Slave, being a free moral agent, and an accountable creature, is a capable subject of religion and morality; but deprived by law of the means of instruction in the doctrines and duties of morality, any farther than his master pleases.

It is in the power of the master to deprive him of all the means of religious and moral instruction, either in private or in public. Some masters have actually exercised this power, and restrained their Slaves from the means of instruction, by the terror of the lash. Slaves have not opportunity, at their own disposal, for instructing conversation; it is put out of their power to learn to read; and their masters may restrain them from other means of information. Masters designedly keep their Slaves in ignorance, lest they should become too knowing to answer their selfish purposes, and too wise to rest easy in their degraded situation. In this case, the law operates so as to answer an end directly opposed to the proper end of all law. It is pointed against every thing dear to them: against the principal end of their existence. It supports, in a land of religious liberty, the severest persecutions; and may operate so as totally to rob multitudes of their religious privileges, and the rights of conscience.

If my definition is just, a Slave is one who is bound to spend his life in the service of another, to whom he owes nothing, is under no obligation; who is not legally bound to find him victuals, clothes, medicine, or any other means of preservation, support, or comfort.

That a Slave is bound to spend his life in the service of his master, no one will dispute; and that he is not indebted to his master, is under no obligations to him, is also evident. How can he possibly be indebted to him, who do

392 SLAVERY INCONSISTENT WITH

prives him of liberty, property, and almost every thing dear to a human creature? And all he receives is the bare means of subsistence; and this not bestowed, until he has earned it; and then not in proportion to his labour, nor out of regard to him, but for selfish purposes? This bare support the master is not bound by law to give; but is left to be guided by his own interest or humour: and hence the poor Slave often falls short of what is necessary for the comfortable support of the body.

The master is the enemy of the Slave; he has made open war against him, and is daily carrying it on in unre-mitted efforts. Can any one then imagine, that the Slave is indebted to his master, and bound to serve him? Whence can the obligation arise? What is it founded upon? What is my duty to an enemy, that is carrying on war against me? I do not deny, in some circumstances, it is the duty of the Slave to serve; but it is a duty he owes himself and not his master. The master may, and often does, inflict upon him all the severity of punishment the human body is capable of bearing; and the law supports him in it, if he does but spare his life and his limbs; he does not complain; none can hear and relieve him; he has no redress under heaven.

When we duly consider all these things, it must appear unjust to the last degree, to force a fellow creature, who has never forfeited his freedom, into this wretched situation; and confine him and his posterity in this bottomless gulph of wretchedness for ever. Where is the sympathy, the tender feelings of humanity? Where is the heart, that does not melt at this scene of woe? or that is not fired with indignation to see such injustice and cruelty countenanced by civilized nations, and supported by the sanction of law?

If slavery is not consistent with justice, it must be inconsistent with good policy. For who would venture to assert, that it would be good policy, for us to erect a public monument of our injustice, and that injustice is necessary for our prosperity and happiness? That old proverb, that honesty is the best policy, ought not to be despised for its age.

But the inconsistency of slavery with good policy will fully appear, if we consider another consequence of our definition, viz.

A Slave is a member of civil society, bound to obey the laws of the land; to which laws he never consented; which partially and feebly protect his person; which allow him no property; from which he can receive no advantage; and which chiefly, as they relate to him, were made to punish him. He is therefore bound to submit to a government, to which he owes no allegiance; from which he receives great injury; and to which he is under no obligations; and to perform services to a society, to which he owes nothing, and in whose prosperity he has no interest.

That he is under this government, and forced to submit to it, appears from his suffering the penalty of its laws. That he receives no benefit by the laws and government he is under, is evident from their depriving him of his liberty and the means of happiness. Though they protect his life and his limbs, they confine him in misery, they will not suffer him to fly from it; the greatest favours they afford him chiefly serve to perpetuate his wretchedness.

He is then a member of society, who is, properly speaking, in a state of war with his master, and his civil rulers, and every free member of that society. They are all his declared enemies, having, in him, made war upon almost every thing dear to a human creature. It is a perpetual

war, with an avowed purpose of never making peace. This war, as it is unprovoked, is, on the part of the Slave, properly defensive. The injury done him is much greater than what is generally esteemed a just ground of war between different nations; it is much greater than was the cause of war between us and Britain.

It cannot be consistent with the principles of good policy to keep a numerous, a growing body of people among us, who add no strength to us in time of war; who are under the strongest temptations to join an enemy, as it is scarcely possible they can lose, and may be great gainers, by the event; who will count so many against us in an hour of danger and distress. A people, whose interest it will be, whenever in their power, to subvert the government, and throw all into confusion. Can it be safe? Can it be good policy? Can it be our interest, or the interest of posterity, to nourish within our own bowels such an injured inveterate foe? A foe, with whom we must be in a state of eternal war? What havoc would a handful of savages, in conjunction with this domestic enemy, make in our country! Especially at a period when the main body of the inhabitants were softened by luxury and ease, and quite unsettled for the hardships and dangers of war. Let us turn our eyes to the West Indies; and there learn the melancholy effects of this wretched policy. We may there read them written with the blood of thousands. There you may see the sable, let me say, the brave sons of Africa, engaged in a noble conflict with their inveterate foes. There you may see thousands fired with a generous resentment of the greatest injuries, and bravely sacrificing their lives on the altar of liberty.

In America, a Slave is a standing monument of the tyranny and inconsistency of human governments.

He is declared by the united voice of America, to be by nature free, and entitled to the privilege of acquiring and enjoying property: and yet by laws passed and enforced in these States, retained in slavery, and dispossessed of all property and capacity of acquiring any. They have furnished a striking instance of a people carrying on war in defence of principles, which they are actually and avowedly destroying by legal force; using one measure for themselves and another for their neighbours.

Every state, in order to gain credit abroad, and confidence at home, and to give proper energy to government, should study to be consistent; their conduct should not disagree with their avowed principles, nor be inconsistent in its several parts. Consistent justice is the solid basis on which the fabric of government will rest securely; take this away, and the building totters, and is liable to fall before every blast. It is, I presume, the avowed principle of each of us, that all men are by nature free, and are still entitled to freedom, unless they have forfeited it. Now, after this is seen and acknowledged, to enact that men should be slaves, against whom we have no evidence that they have forfeited their right; what would it be, but evidently to fly in our own face; to contradict ourselves; to proclaim before the world our own inconsistency; and warn all men to repose no confidence in us? After this, what credit can we ever expect? What confidence can we repose in each other? If we generally concur in this nefarious deed, we destroy mutual confidence, and break every link of the chain that should bind us together.

Are we rulers? How can the people confide in us, after we have thus openly declared that we are void of truth and sincerity; and, that we are capable of enslaving mankind in direct contradiction to our own avowed principles? What confidence, in legislators, who are capable of

declaring their constituents all free men in one breath; and, in the next, enacting them all slaves? In one breath, declaring that they have a right to acquire and possess property; and, in the next, that they shall neither acquire nor possess it, during their existence here? Can I trust my life, my liberty, my property in such hands as these? Will the colour of my skin prove a sufficient defence against their injustice and cruelty? Will the particular circumstance of my ancestors being born in Europe, and not in Africa, defend me? Will straight hair defend me against the blow that falls so heavy on the woolly head?

If I am a dishonest man, if gain is my God, and this may be acquired by such an unrighteous law, I may rejoice to find it enacted; but I never can believe that the legislators were honest men, or repose the least confidence in them, when their own interest would lead them to betray it. I never can trust to the integrity of that judge, who can sit upon the seat of justice, and pass an unrighteous judgment, because it is agreeable to law, when that law itself is contrary to the light and law of nature.

Where no confidence can be put in men of public trust, the exercise of government must be very uneasy, and the condition of the people extremely wretched. We may conclude, with the utmost certainty, that it would be bad policy to reduce matters to this unhappy situation.

Slavery naturally tends to sap the foundations of moral, and consequently of political virtue; and virtue is absolutely necessary for the happiness and prosperity of a free people. Slavery produces idleness; and idleness is the nurse of vice. A vicious commonwealth is a building erected on quick-sand, the inhabitants of which can never abide in safety.

Young gentlemen, who ought to be the honour and support of the State, when they have in prospect an inde-

pendent fortune consisting in land and slaves, which they can easily devolve on a faithful overseer or steward, become the most useless and insignificant members of society. There is no confining them to useful studies, or any business that will fit them for serving the public. They are employed in scenes of pleasure and dissipation. They corrupt each other; they corrupt the morals of all around them: while their slaves, even in time of peace, are far from being equally useful to society with the same number of freemen; and, in time of war, are to be considered as an enemy lodged within our walls. I said they were useless, insignificant members of society. I should have said more; I should have said, they are intolerable nuisances, pernicious pests of society. I mean not to reproach men of fortune; I mean only to point out the natural tendency of slavery, in order to shew how inconsistent it is with good policy.

The prosperity of a country depends upon the industry of its inhabitants: idleness will produce poverty; and when slavery becomes common, industry sinks into disgrace. To labour, is *to slave*; to work, is *to work like a Negro*; and this is disgraceful; it levels us with the meanest of the species; it sits hard upon the mind; it cannot be patiently borne. Youth are hereby tempted to idleness, and drawn into other vices: they see no other way to keep their credit, and acquire some little importance. This renders them, like those they ape, nuisances of society. It frequently tempts them to gaming, theft, robbery, or forgery; for which they often end their days in disgrace on the gallows. Since every state must be supported by industry, it is exceedingly unwise to admit what will inevitably sink it into disgrace: and that this is the tendency of slavery is known from matter of fact.

Slavery naturally tends to destroy all sense of justice

598 SLAVERY INCONSISTENT WITH

and equity. It puffs up the mind with pride; teaches youth a habit of looking down upon their fellow creatures with contempt, esteeming them as dogs or devils, and imagining themselves beings of superior dignity and importance, to whom all are indebted. This banishes the idea, and unqualifies the mind for the practice of common justice. If I have, all my days, been accustomed to live at the expense of a black man, without making him any compensation, or considering myself at all in his debt, I cannot think it any great crime to live at the expense of a white man. If I can rob a black man without guilt, I shall contract no great guilt, by robbing a white man. If I have been long accustomed to think a black man was made for me, I may easily take it into my head to think so of a white man. If I have no sense of obligation to do justice to a black man, I can have little to do justice to a white man. In this case, the tinge of our skins, or the place of our nativity, can make but little difference. If I am in principle a friend to slavery, I cannot, to be consistent, think it any crime to rob my country of its property or freedom, whenever my interest calls, and I find it in my power. If I make any difference here, it must be owing to a vicious education, the force of prejudice, or pride of heart. If in principle a friend to slavery, I cannot feel myself obliged to pay the debt due to my neighbour. If I can wrong him of all his possessions, and avoid the law, all is well.

The destruction of chastity has a natural tendency to introduce a number of vices, that are very pernicious to the interest of a commonwealth; and slavery much conduces to destroy chastity, as it puts so great a number of females entirely in the power of the other sex; against whom they dare not complain, on peril of the lash; and many of whom they dare not resist. This vice, this bane of society, has already become so common, that it is scarcely es-

seemed a disgrace in the one sex, and that the one that is generally the most criminal. Let it become as little disgraceful in the other, and there is an end to domestic tranquillity, an end to the public prosperity.

It is necessary to our national prosperity, that the estates of the inhabitants of the country be greatly productive. But perhaps no estates, possessed in any part of the world, are less productive than those which consist in great numbers of slaves. In such estates their will be old and decrepit men and women, breeding women, and little children: all must be maintained. They labour only from servile principles, and therefore not to equal advantage with free men. They will labour as little, they will take as little care, as they possibly can. When their maintenance is deducted from the fruit of their labour, only a small pittance remains for the owner. Hence many, who are proud of their estates, and envied for their wealth, are living in poverty, and immersed in debt. Here are large estates to be taxed; but small incomes to pay the taxes. This, while it gives us weight in the scale of the Union, will make us groan under the burden of our own importance.

Put all the above considerations together, and it evidently appears, that slavery is neither consistent with justice nor good policy. These are considerations, one would think, sufficient to silence every objection; but I foresee, notwithstanding, that a number will be made, some of which have a formidable appearance.

It will be said, Negroes were made slaves by law; they were converted into property by an act of the legislature; and under the sanction of that law I purchased them; they therefore became my property, I have a legal claim to them. To repeal this law, to annihilate slavery, would be violently to destroy what I legally purchased with my money, or inherited from my father. It would be equally unjust

with dispossessing me of my horses, cattle, or any other species of property. To dispossess me of their offspring, would be injustice equal to dispossessing me of the annual profits of my estate. This is an important objection; and it calls for a serious answer.

The matter seems to stand thus: Many years ago, men, deprived of the natural right to freedom, and made slaves, were by law converted into property. This law, it is true, was wrong; it established iniquity; it was against the law of humanity, common sense, reason and conscience. It was, however, a law; and, under the sanction of it, a number of men, regardless of its iniquity, purchased these Slaves, and made their fellow men their property.

The question is concerning the liberty of a man. The man himself claims it as his own property. He pleads that it was originally his own, that he has never forfeited, nor alienated it; and therefore, by the common laws of justice and humanity, it is still his own. The purchaser of the Slave claims the same property. He pleads that he purchased it under the sanction of a law, enacted by the legislature; and therefore it became his. Now the question is, who has the best claim? Did the property in question, belong to the legislature? Was it vested in them? If legislatures are possessed of such property as this, may another never exist! No individual of their constituents could claim it as his own inherent right; it was not in them collectively, and therefore they could not convey it to their representatives. Was it ever known that a people chose representatives to create and transfer this kind of property? The legislature were not, they could not be possessed of it; and therefore, could not transfer it to another, they could not give what they themselves had not. Now, does this property belong to him, who received it from a legislature that had it not to give, and by

a law they had no right to enact! Or to the original owner, who has never forfeited, nor alienated his right? If a law should pass for selling an innocent man's head, and I should purchase it; have I, in consequence of this law and this purchase, a better claim to this man's head than he has himself?

To call our fellow men, who have not forfeited, nor voluntarily resigned their liberty, our property, is a gross absurdity, a contradiction to common sense, and an indignity to human nature. The owners of such slaves then are the licensed robbers, and not the just proprietors, of what they claim: freeing them is not depriving them of property, but restoring it to the right owner; it is suffering the unlawful captive to escape. It is not wronging the master, but doing justice to the Slave, restoring him to himself. The master, it is true, is wronged, he may suffer, and that greatly; but this is his own fault, and the fault of the enslaving law; and not of the law that does justice to the oppressed.

You say, a law of emancipation, would be unjust, because it would deprive men of their property: but is their no injustice on the other side? Is nobody entitled to justice, but slave-holders? Let us consider the injustice on both sides; and weigh them in an even balance. On the one hand, we see a man deprived of all property, of all capacity to possess property, of his own free agency, of the means of instruction, of his wife, of his children, of almost every thing dear to him: on the other, a man deprived of eighty or an hundred pounds. Shall we hesitate a moment to determine, who is the greatest sufferer, and who is treated with the greatest injustice? The matter appears quite glaring, when we consider, that neither this man nor his parents had sinned, that he was born to these sufferings; but the other suffers altogether for his own

sin, and that of his predecessors. Such a law would only take away property that is its own property, and not ours; property that has the same right to possess us, as its property, as we have to possess it; property that has the same right to convert our children into dogs, and calves, and colts, as we have to convert theirs into these beasts; property that may transfer our children to strangers, by the same right that we transfer theirs.

Human legislatures should remember, that they act in subordination to the great Ruler of the universe, have no right to take the government out of his hand, nor to enact laws contrary to his; that if they should presume to attempt it, they cannot make that right, which he has made wrong; they cannot dissolve the allegiance of his subjects, and transfer it to themselves, and thereby free the people from their obligations to obey the laws of nature. The people should know, that legislatures have not this power; and that a thousand laws can never make that innocent, which the divine law has made criminal; or give them a right to that which the divine law forbids them to claim.

But to the above reply it may be farther objected, that neither we, nor the legislature, enslaved the Africans; but they enslaved one another, and we only purchased those whom they had made prisoners of war, and reduced to slavery.

Making prisoners of war slaves, though practised by the Romans and other ancient nations, and though still practised by some barbarous tribes, can by no means be justified; it is unreasonable and cruel. Whatever may be said of the chief authors and promoters of an unjust war, the common soldier, who is under command, and obliged to obey, and, as is often the case, deprived of the means of information as to the grounds of the war, certainly cannot be thought guilty of a crime so heinous, that

fer it himself and posterity deserve the dreadful punishment of perpetual servitude. It is a cruelty that the present practice of all civilized nations bears testimony against. Allow then the matter objected to be true, and it will not justify our practice of enslaving the Africans. But the matter contained in the objection is only true in part. The history of the Slave trade is too tragical to be read without a bleeding heart and weeping eyes.

A few of these unhappy Africans, and comparatively very few, are criminals, whose servitude is inflicted as a punishment for their crimes. The main body are innocent, unsuspecting creatures, free, living in peace, doing nothing to forfeit the common privileges of men. They are stolen, or violently borne away by armed force, from their country, their parents, and all their tender connexions, treated with an indignity and indecency shameful to mention, and a cruelty shocking to all the tender feelings of humanity; and they and their posterity forced into a state of servitude and wretchedness forever. It is true, they are commonly taken prisoners by Africans; but it is the encouragement given by Europeans that tempts the Africans to carry on these unprovoked wars. They furnish them with the means, and hold out to them a reward for their plunder. If the Africans are thieves, the Europeans stand ready to receive the stolen goods; if the former are robbers, the latter furnish them with arms, and purchase the spoil. In this case, who is most criminal, the civilized European, or the untutored African? The European merchants know, that they themselves are the great encouragers of these wars; as they are the principal gainers by the event. They furnish the sinews, add the strength, and receive the gain. They know, that they purchase these slaves of those who have no just pretence to claim them as theirs. The African can give the Euro

pean no better claim than he himself has; the European merchant can give us no better claim than is vested in him, and that is one founded only in violence or fraud.

In confirmation of this account might be produced many substantial vouchers, and some who had spent much time in this nefarious traffic. But such as are accustomed to listen to the melancholy tales of these unfortunate Africans, cannot want sufficient evidence. Those who have seen multitudes of poor innocent children driven to market, and sold like beasts, have it demonstrated before their eyes.

It will be farther objected, that in our situation, the abolition of slavery would be bad policy; because it would discourage emigrants from the Eastward, prevent the population of this country, and consequently its opulence and strength.

I doubt not but it would prevent a number of slaveholders from coming into this country, with their Slaves. But this would be far, very far, from being an evil. It would be a most desirable event: it would be keeping out a great and intolerable nuisance, the bane of every country where it is admitted, the cause of ignorance, and vice, and of national poverty and weakness. On the other hand, if I mistake not, it would invite five useful citizens into our state, where it would keep out one slaveholder: and who would not rejoice in the happy exchange? Turn your eyes to the Eastward; behold numerous shoals of Slaves, moving towards us, in thick succession. Look to the Westward; see a large, vacant, fertile country, lying near, easy of access, an asylum for the miserable, a land of liberty. A man, who has no Slaves cannot live easy and contented in the midst of those who possess them in numbers. He is treated with neglect, and often with contempt: he is not a companion for his free neighbours, but

only for their more reputable Slaves; his children are looked upon and treated by theirs as underlings. These things are not easy to bear; they render his mind uneasy, and his situation unpleasant. When he sees an open way to remove from this situation, and finds it may be done consistent with his interest, he will not long abide in it. When he removes, his place is filled up with Slaves. Thus this country will spew out its white inhabitants; and be peopled with slave-holders, their slaves, and a few in the highest posts of a poor free man, I mean that of an Overseer. When we attentively view and consider our situation, with relation the East and the West, we may be assured that this event will soon take place, that the progress towards it will be exceedingly rapid, and greatly accelerated by the fertility of our soil.

That this, on supposition that slavery should continue, would soon be the state of population in this country, is not only possible, but very probable, not only probable, but morally certain. But is this a desirable situation? Would it be safe, and comfortable? Would it be so, even to masters themselves? I presume not: especially when I consider, that their near neighbours, beyond the Ohio, could not, consistent with their principles, assist them, in case of a domestic insurrection. Suppose our inhabitants should be fewer; they would be useful citizens, who could repose a mutual confidence in each other. To increase the inhabitants of this State by multiplying an enemy within our own bowels; an enemy, with whom we are in a state of perpetual war, and can never make peace, is very far from being an object of desire: especially if we consider, that a belief of the iniquity of this servitude is fast gaining ground. Should this sentiment obtain the general belief, what might be the event? What would be the situation of a certain description of men? What the condition of this country?

Another frightful objection to my doctrine is, that should we set our slaves free, it would lay a foundation for intermarriages, and an unnatural mixture of blood, and our posterity at length would all be mulattoes,

This effect, I grant, it would produce. I also grant, that this appears very unnatural to persons labouring under our prejudices of education. I acknowledge my own pride remonstrates against it; but it does not influence my judgment, nor affect my conscience.

To plead this, as a reason for the continuation of slavery, is to plead the fear that we should disgrace ourselves, as a reason why we should do injustice to others: to plead that we may continue in guilt, for fear the features and complexion of our posterity should be spoiled. We should recollect, that it is too late to prevent this great imaginary evil; the matter is already gone beyond recovery; for it may be proved, with mathematical certainty, that, if things go on in the present channel, the future inhabitants of America will inevitably be mulattoes.

How often have men children by their own Slaves, by their fathers Slaves, or the Slaves of their neighbours! How fast is the number of mulattoes increasing in every part of the land! Visit the little towns and villages to the Eastward; visit the seats of gentlemen, who abound in Slaves; and see how they swarm on every hand! All the children of mulattoes will be mulattoes, and the whites are daily adding to the number; which will continually increase the proportion of mulattoes. Thus this evil is coming upon us in a way much more disgraceful, and unnatural, than intermarriages. Fathers will have their own children for Slaves, and leave them as an inheritance to their children. Men will possess their brothers and sisters as their property, leave them to their heirs, or sell them to strangers. Youth will have, their grey headed uncles and aunts for Slaves,

sell them their property, and transfer them to others. Men will humble their own sisters, or even their aunts to gratify their lust. An hard hearted master will not know, whether he has a blood relation, a brother or a sister, an uncle or an aunt, or a stranger of Africa, under his scourging hand. This is not the work of imagination; it has been frequently realized.

The worst that can be made of this objection, ugly as it is, is that it would be hastening an evil in an honest way, which we are already bringing on ourselves, in a way that is absolutely dishonest, perfectly shameful, and extremely criminal. This objection then can have no weight with a reasonable man, who can divest himself of his prejudices and his pride, and view the matter as really circumstanced. The evil is inevitable; but as it is a prejudice of education, it would be an evil only in its approach; as it drew near, it would decrease; when fully come, it would cease to exist.

Another objection to my doctrine, and that esteemed by some the most formidable, still lies before me: an objection taken from the sacred scriptures. There will be produced on the occasion, the example of faithful Abraham, recorded Gen. 17: and the law of Moses, recorded in Lev. 25. The injunctions laid upon servants in the gospel, particularly by the Apostle Paul, will also be introduced here. These will all be directed, as formidable artillery, against me, and in defence of absolute slavery.

From the passage in Genesis, it is argued, by the advocates for perpetual slavery, that since Abraham had servants born in his house and bought with money, they must have been servants for life, like our negroes: and hence they conclude, that it is lawful for us to purchase heathen servants, and if they have children born in our houses, to make them servants also. From the law of Moses it is

408 SLAVERY INCONSISTENT WITH

argued, that the Israelites were authorized to leave the children of their servants, as an inheritance to their own children for ever: and hence it is inferred, that we may leave the children of our Slaves as an inheritance to our children forever. If this was immoral in itself, a just God would never have given it the sanction of his authority; and, if lawful in itself, we may safely follow the example of Abraham, or act according to the law of Moses.

None, I hope, will make this objection, but those who believe these writings to be of divine authority; for if they are not so, it is little to the purpose to introduce them here. If you grant them to be of divine authority, you will also grant, that they are consistent with themselves, and that one passage may help to explain another. Grant me this; and then I reply to the objection.

In the 12th verse of the 17th of Genesis, we find that Abraham was commanded to circumcise all that were born in his house, or bought with money. We find in the sequel of the chapter, that he obeyed this command, without delay; and actually circumcised every male in his family, who came under this description. This law of circumcision continued in force; it was not repealed, but confirmed by the law of Moses.

Now, to the circumcised were committed the oracles of God; and circumcision was a token of that covenant by which, among other things, the land of Canaan, and their various privileges in it, were promised to Abraham, and his seed; to all that were included in that covenant. All were included, to whom circumcision, which was the token of the covenant, was administered, agreeably to God's command. By divine appointment, not only Abraham and his natural seed, but he that was bought with money of any stranger that was not of his seed, was circumcised.

Since the seed of the stranger received the token of the covenant, we must believe that he was included, and interested, in it; that the benefits promised were to be conferred on him. These persons bought with money were no longer looked upon as uncircumcised and unclean, as aliens and strangers; but were incorporated into the church and nation of the Israelites; and became one people with them; became God's covenant people. Whence it appears, that suitable provision was made by the divine law that they should be properly educated, made free, and enjoy all the common privileges of citizens. It was by the divine law enjoined upon the Israelites, thus to circumcise all the males born in their houses; then, if the purchased servants in question had any children, their masters were bound by law to incorporate them into their church and nation. These children then were the servants of the Lord, in the same sense as the natural descendants of Abraham were; and therefore, according to the law, Lev. xxv. 42, 55, they could not be made Slaves. The passages of scripture under consideration were so far from authorizing the Israelites to make Slaves of their servants children, that they evidently forbid it; and therefore are so far from proving the lawfulness of our enslaving the children of the Africans, that they clearly condemn the practice as criminal.

These passages of sacred writ have been wickedly pressed into the service of Mammon, perhaps more frequently than any others: but does it not now appear, that these weighty pieces of artillery may be fairly wrested from the enemy, and turned upon the hosts of the Mammonites, with very good effect!

The advocates for slavery should have observed, that in the law of Moses referred to, there is not the least mention made of the children of these servants; it is not said that

410 SLAVERY INCONSISTENT WITH

they should be servants, or any thing about them. No doubt, some of them had children, but it was unnecessary to mention them; because they were already provided for, by the law of circumcision.

To extend the law of Moses to the children of these servants, is arbitrary and presumptuous; it is making them include much more than is expressed or necessarily implied in the text. It cannot be necessarily implied in the expression, *They shall be your bond men forever*; because the word *forever* is evidently limited by the nature of the subject: and nothing appears, by which it can be more properly limited, than the life of the servants purchased. The sense then is simply this; they shall serve you and your children as long as they live.

We cannot certainly determine how these persons were made servants at first; nor is it necessary we should. Whether they were persons who had forfeited their liberty by capital crimes; or whether they had involved themselves in debt by folly and extravagance, and submitted to serve during their lives, in order to avoid a greater calamity; or whether they were driven to that necessity in their younger days, for want of friends to take care of them, we cannot tell. This however we may be sure of, that the Israelites were not sent by a divine law to nations three thousand miles distant, who were neither doing, nor meditating any thing against them, and with whom they had nothing to do; in order to captivate them, by fraud or force, tear them away from their country and all their tender connections, bind them in chains, crowd them into ships, and there murder them by thousands, with the want of air and exercise; and then condemn the survivors and their posterity to slavery for ever.

But it is further objected, that the Apostle advises servants to be contented with their state of servitude, and

obedient to their masters; and, though he charges their masters to use them well, he no where commands them to set them free.

In order rightly to understand this matter, we should recollect the situation of christians at this time. They were under the Roman yoke, the government of the heathen; who were watching every opportunity of charging them with designs against their government, in order to justify their bloody persecutions. In such circumstances, for the Apostle to have proclaimed liberty to the Slaves, would probably have exposed many of them to certain destruction, brought ruin on the christian cause, and that without the prospect of freeing one single man; which would have been the height of madness and cruelty. It was wise, it was humane, in him not to deep a single hint on this subject, farther than saying, *If thou must be made free, use it rather.*

Though the Apostles acted with this prudent reserve, the unreasonableness of perpetual, unconditional Slavery may easily be inferred from the righteous and benevolent doctrines and duties taught in the New Testament. It is quite evident, that Slavery is contrary to the spirit and genius of the christian religion. It is contrary to that excellent precept laid down by the divine author of the christian institution, viz. *Whatsoever ye would that men should do to you, do ye even so to them.* A precept so finely calculated to teach the duties of justice, to enforce their obligation, and induce the mind to obedience, that nothing can excel it. No man, when he views the hardships, the sufferings, the excessive labours, the unreasonable chastisements, the separations between loving husbands and wives, between affectionate parents and children, can say, were I in their place, I should be contented, I so far approve of this usage, as to believe the law that subjects

me to it, to be perfectly right: that I and my posterity should be denied the protection of law, and by it be exposed to suffer all these calamities; though I never forfeited my freedom, nor merited such treatment, more than others. No; there is an honest something in our breasts, that bears testimony against this, as unreasonable and wicked. I found it in my own breast, near forty years ago; and through all the changes of time, the influence of custom, the arts of sophistry, and the fascinations of interest, it remains there still. I believe, it is a law of my nature; a law of more ancient date than any act of parliament; and which no human legislature can ever repeal. It is a law inscribed on every human heart; and may there be seen in legible characters, unless it is blotted by vice, or the eye of the mind blinded by interest. Should I do any thing to countenance this evil, I should fight against my own heart: should I not use my influence to annihilate it, my own conscience would condemn me.

It may be farther objected, that Slavery, it is true, is a great evil; but still greater evils would follow their emancipation. Men who have laid out their money in the purchase of Slaves, and now have little other property, would certainly be great sufferers: besides, the Slaves themselves are unacquainted with the arts of life, being used to act only under the direction of others; they have never acquired the habits of industry; have not that sense of propriety and spirit of emulation necessary to make them useful citizens. Many have been so long accustomed to the meaner vices, habituated to lying, pilfering and stealing, that when pinched with want, they would commit these crimes, become pests to society, or end their days on the gallows. Here are evils on both hands, and of two evils, we should take the least.

This is a good rule, when applied to natural evils; but with moral evils it has nothing to do; for of these we must choose neither. Of two evils, the one natural and the other moral, we must always choose the natural evil; for moral evil, which is the same thing as sin, can never be a proper object of choice. Enslaving our fellow creatures is a moral evil; some of its effects are moral, and some natural. There is no way so proper to avoid the moral evil effects as by avoiding the cause. The natural evil effects of emancipation can never be a balance for the moral evil of slavery, or a reason why we should prefer the latter to the former.

Here we should consider, on whom these evils are to be charged; and we shall find they lie at our own doors, they are chargeable on us. We have brought one generation into this wretched state; and shall we therefore doom all the generations of their posterity to it! Do we find by experience, that this state of slavery corrupts and ruins human nature? And shall we persist in corrupting and ruining it, in order to avoid the natural evils we have already produced? Do we find, as the ancient Poet said, that the day we deprive a man of freedom, we take away half his soul! And shall we continue to maim souls, because a maimed soul is unfit for society? Strange reasoning indeed! An astonishing consequence! I should have looked for a conclusion quite opposite to this; viz: that we should be sensible of the evil of our conduct, and persist in it no longer. To me this appears a very powerful argument against slavery, and a convincing proof of its iniquity. It is ruining God's creatures, whom he has made free moral agents, and accountable beings; creatures who still belong to him, and are not left to us to ruin at our pleasure.

However, the objection is weighty, and the difficulty suggested great. But I do not think, that it is such as ought to deter us from our duty, or tempt us to continue a practice, so inconsistent with justice and sound policy: therefore, I give it as my opinion, that the first thing to be done is, *To resolve UNCONDITIONALLY to put an end to slavery in this state.* This, I conceive, properly belongs to the convention; which they can easily effect, by working the principle into the constitution they are to frame.

If there is not in government some fixed principles superior to all law, and above the power of legislators, there can be no stability, or consistency in it; it will be continually fluctuating with the opinions, humours, passions, prejudices, or interests, of different legislative bodies. Liberty is an inherent right of man, of every man; the existence of which ought not to depend upon the mutability of legislation; but should be wrought into the very constitution of our government, and be made essential to it.

The devising ways and means to accomplish this end, so as shall best consist with the public interest, will be the duty of our future legislature.

This evil is a tree that has been long planted, it has been growing many years, it has taken deep root, its trunk is large, and its branches extend wide; should it be cut down suddenly, it might crush all that grew near it; should it be violently eradicated, it might tear up the ground in which it grows, and produce fatal effects. It is true, the Slaves have a just claim to be freed instantly: but by our bad conduct, we have rendered them incapable of enjoying, and properly using this their birthright; and therefore a gradual emancipation only can be adviseable. The limbs of this tree must be lopped off by little and lit-

tle, the trunk gradually hewn down, and the stump and roots left to rot in the ground.

The legislature, if they judged it expedient, would prevent the importation of any more slaves; they would enact that all born after such a date should be born free; be qualified by proper education to make useful citizens; and be actually freed at a proper age.

It is no small recommendation of this plan, that it so nearly coincides with the Mosaic law, in this case provided; to which, even suppose it a human institution, great respect is due for its antiquity, its justice and humanity.

It would, I think, avoid in a great measure, all the evils mentioned in the objection. All that was the master's own, at the time fixed upon in the act, would still be his own: All that should descend from them would be his own until he was paid for their education. All he would lose would be the prospect of his children's being enriched at the expense of those who were unborn. Would any man murmur at having this prospect, which was given him by an iniquitous law, and cannot be enjoyed without guilt, cut off by a righteous law, that frees from oppression future generations?

Is there any such man to be found? Let us stop a moment to hear his complaint. "I have long lived happy by oppression. I wanted to leave this privilege as an inheritance to my children. I had a delightful prospect of their living also in ease and splendor at the expense of others; this iniquity was once sanctified by a law, of which I hoped my children's children would have enjoyed the sweets; but now this hard-hearted, this cruel convention, has cut off this pleasing prospect. They will not suffer my children to live in ease and luxury, at the expense of poor Africans. They have resolved, and alas! the resolution must stand forever, that black men in the next gener-

ation shall enjoy the fruit of their own labour, 'as well as white men; and be happy according to the merit of their own conduct. If justice is done to the offspring of Negroes, mine are eternally ruined. If my children cannot, as I have done, live in injustice and cruelty, they are injured, they are robbed, they are undone. What,—must young master saddle his own horse!—Must pretty little miss sweep the house and wash the dishes?—and these black devils be free!—No heart can bear it!—Such is the difference between us and them, that it is a greater injury to us to be deprived of their labour, than it is to them to be deprived of their liberty and every thing else. This wicked convention will have to answer another day, for the great injury they have done us, in doing justice to them.”

Emancipation on some such plan as above hinted, would probably, in many instances, be a real advantage to children in point of wealth. - Parents would educate them in such a manner, and place them in such circumstances, as would be more to their interest, than possessing such unproductive estates as Slaves are found to be.

The children would imbibe a noble independent spirit, learn a habit of managing business, and helping themselves. They would learn to scorn the mean and beggarly way of living at the expense of others, living in splendor on the plunder of the innocent. Where estates were wisely managed, children would not find their fortunes diminished. They would not be mocked with nominal, but possess real wealth; wealth that would not merely feed their vanity, but fill their coffers.

The children of the Slaves, instead of being ruined for want of education, would be so brought up as to become useful citizens. The country would improve by their industry; manufactures would flourish; and, in time of war.

they would not be the terror, but the strength and defence of the State.

It may be farther objected that to attempt, even in this gradual way, the annihilation of slavery in this country, where so many are deeply interested, might so sensibly touch the interest of some unreasonable men, as probably to stir up great confusion, and endanger the tranquility of our infant state.

Though I doubt not but some men of narrow minds, under the influence of prejudice or covetousness, might be made uneasy and disposed to clamor; yet I apprehend but little danger of any ill effects. The measure would be so agreeable to the honest dictates of conscience, the growing sentiments of the country, and of many even of the slave holders themselves, that any opposition they might make would not be supported: and they would be too wise to hazard the hastening an event, they so much dread.

If the growing opinion of the unlawfulness of Slavery should continue to grow, holding men in that state will soon be impracticable; there will be no cause existing sufficient to produce the effect. When this shall happen, a certain event may suddenly take place, the consequences of which may be very disagreeable. This I take to be the proper time to prevent this evil. We may now do it in a peaceable manner, without going a step out of the way of our duty; and without hazarding, what might be attended with tenfold more confusion and danger.

The Slavery of the Negroes began in iniquity: a curse has attended it, and a curse will follow it. National vices will be punished with national calamities. Let us avoid these vices, that we may avoid the punishment which they deserve; and endeavour so to act, as to secure the approbation and smiles of heaven.

Holding men in Slavery is the National vice of Virgin-

418 SLAVERY INCONSISTENT, &c.

ia; and while a part of that State, we were partakers of the guilt. As a separate State, we are just now come to the birth, and it depends upon our free choice, whether we shall be born in this sin, or innocent of it. We now have it in our power to adopt it as our national crime; or to bear a national testimony against it. I hope the latter will be our choice; that we shall wash our hands of this guilt; and not leave it in the power of a future legislature, ever more so stain our reputation or our conscience with it.

FINIS.

NOTICE.

HUMAN life is short, and its continuance very uncertain. Yet while we live we are not only to be diligent in doing the duty of the day, or of the hour, but are also to form plans which are to be executed, if the Lord will, at a future day. Under an impression of this kind, the Editor would call the attention of those who may take any interest in this work to its chasms and imperfections, and suggest, that there is not a preacher in the state who may not contribute something to the filling up of these chasms, and removing these imperfections. A vast number of important facts, bearing upon the state of religion, are never noticed to be remembered, merely because they are viewed as *by themselves*. Were we to view them as only part of a great whole, and as all belonging to Messiah's great plan of subduing the nations to himself, their importance would strike us with much more force. And one of the ways by which we are to see and feel their connexion, is to have as many of them as possible collected and arranged in the pages of a book.

To those, then, who may be disposed to take an interest in collecting and arranging facts of this kind, we submit the following inquiries, viz.

What is the present state of the religious society with which you worship, when compared with its state, say 6, or 8, or 10 years ago?

Who have been the most active and useful members of that society, whether men or women? And in

what particular way have they promoted the interests of that society, and of religion generally? What have been the leading incidents in the lives of these men and women? And what were the leading features in their public and private character?

Can you enumerate any special interpositions of Providence in calling the attention of particular individuals to the subject of religion, or in changing the habits and the character of particular families?

What encouragement is given to Bible Societies, Missionary Societies, &c. &c. in your neighbourhood?

How is the Sabbath spent in your neighbourhood, so far as your observation extends—not only as it respects attendance upon public worship, but also as it respects the religious exercises in families?

To what extent is religious intelligence regularly enjoyed in your neighbourhood?

In answering these and similar questions, a vast number of important and highly encouraging facts may be collected within the bounds of every religious society in the state. And all these facts brought together, would form a body of materials for another volume. Should any such materials be put into the hands of the Editor, they will at least be carefully preserved till God in his providence shall give an opportunity of using them for the public good.