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ART. I.—*Memoirs of the Life of the Rev. Charles Simeon, M. A., late Senior Fellow of King's College, and Minister of Trinity Church, Cambridge*, with a selection from his writings and correspondence; edited by the Rev. William Carus, M. A., Fellow and Senior Dean of Trinity College, and Minister of Trinity Church, Cambridge. The American edition edited by the Right Rev. Charles P. McIlvaine, Bishop of the Protestant Episcopal Church, for the Diocese of Ohio. New York, Robert Carter, 58 Canal street: Pittsburg, 56 Market street.

THE Rev. Charles Simeon was a burning and a shining light in the English church in his day. Although there were among his contemporaries, men of greater genius and greater learning, yet it may reasonably be doubted, whether any individual, during the period of his ministry, left so extensive and so deep an impression on the public mind, as Mr. Simeon. In our opinion, evangelical religion, in the Church of England, owes more to his exertions, under the blessing of God, than to the labours of any one man. The reader, however, will be better able to form a

We should have thought him too energetic, too fervent, too peculiar in his habits, too bold, too uncautious: and we should have preferred some refined, and elegant, and accomplished scholar; some person of mathematical fame, some ardent student of philosophical discovery. And yet, behold how God honours simplicity and devotedness of heart in his servants. Behold how a man of no extraordinary endowments, yet occupying with his talents, consistent, moderate, with a spirit of prayer, laborious, consulting the good of the young, joining in all pious designs, attached firmly to the church, and learning in the school of painful discipline, rises above obstacles, is stretched beyond his apparent capabilities, adapts himself to a situation of extreme difficulty, acquires the faculty of meeting its demands, and ends by compassing infinitely greater good, than a less energetic and decisive character, however talented, could have accomplished.

To have been free from a thousand peculiarities, and petty faults, (which no man pretends to conceal in the case of Mr. Simeon) were easy, but to rise to his height of love to Christ, to feel his compassion for souls, to stand courageously and boldly forward in the face of difficulty, to bear down misapprehensions, to be a burning and a shining light in his generation, to lift up a standard of truth when the enemy had come in like a flood—this was the difficult task, and for this we glorify God in our departed friend.

“The mind, indeed, is astonished at the amount of this remarkable man's ultimate usefulness. As a preacher, he was unquestionably one of the first of the age—as a divine, one of the most truly scriptural—as a resident in the university, the most useful person beyond all doubt, which these latter times have known. As a writer, he began early in life, and accomplished, after forty years persevering labour, a most extensive and valuable set of Discourses, on every part of scripture, for the guidance of divinity scholars.”

ART. II.—*History of the Presbyterian Church in Kentucky, with a Preliminary Sketch of the Churches in the Valley of Virginia.* By the Rev. Robert Davidson, D. D. New York. Robert Carter: 1847. Svo. pp. 371.

In our preliminary notice of this work, we did not enter into some particulars which it naturally suggests to an American Presbyterian. The attractiveness of certain topics, yet untouched, and those merits of the volume, which have already been acknowledged by us, will justify a somewhat longer series of observations.

The great and long-continued care of the author, in gathering and arranging his facts, and the affectionate zeal with which he dwells on all that tends to the honour of our church, demand of us such criticism as may introduce the book to readers who feel no previous drawing towards his theme. We can assure such, that they will everywhere find that they are conversing with an accurate and accomplished scholarship; and that the histories which he conveys will be in a style which is clear, elegant, and, (even if, in rare instances, too measured) always savouring of the best literary preparation.

We think it is undeniable, that multitudes of our people live in utter ignorance as to the real greatness of our Presbyterian body: perhaps these very expressions may occasion a smile, for ignorance is apt to smile. It is not our purpose to rehearse statistics, or to give tabular views of our census: such means would be meagre and insufficient. It is better, where one has the opportunity, to study the grandeur of our increase in the representative strength of our General Assembly; in the volumes of learning which at the moment of our present writing pass and repass in the great autumnal Trade Sales; in the philanthropic and missionary outlay, at home and abroad, which is an exponent of our expanding forces; or, best of all, in travel far and wide among our newer countries, and our opening West. Providence graciously made the Calvinists of our land the Americans of the Americans, or, as Burke has it, "the Dissenters of Dissent." The British Government, as we can prove, acknowledged the policy of relaxing the cords of established intolerance which their wretched emissaries in Virginia were tightening, as far as their puny arms would avail; and gave as a reason for this accommodation, that the frontiers were unsafe from savage incursion, but for the arms and valour of the Scottish Presbyterians, who formed a cordon on the mountain verge of Pennsylvania, Virginia and the Carolinas. The discipline which British pre-lacy and Laudian tactics had given their forefathers in Scotland,

was no bad preparation for Indian fighting; and the log cabins and block-houses of the West were in the period before the revolution reared to a great extent by men whose Celtic names have since spread all over our Presbyterian records. These are names of which we are not ashamed. How they bore themselves in the War of the Revolution is known by our elders, but has never been fully set forth in common histories. The warm and filial contributions of Mr. Foote, to this chapter of history, are among the best things extant, and should make his excellent volume on North Carolina welcome in every patriotic and Christian house. The researches of Mr. Reed of Philadelphia, though not in any degree ecclesiastical, have thrown out some startling revelations as to the question, Who were the Whigs of the Revolution. That man will go on a desperate adventure who shall proceed to hunt out the Presbyterian tories of that day. Our ministers were Whigs, patriots, haters of tyranny, known abettors of the very earliest resistance; and often soldiers in the field. It was not they, nor any of them, who acted as guides for invading generals, or who wrote pasquinades for New York Journals, or who insulted Washington by scurrile letters. On these points, we ask no better task than that of printing a few documents, when the truths suggested shall be denied. The name of a Presbyterian Whig stank in the nostrils of truckling courtiers, renegade Scots, and non-juring semi-papists, as much in the Colonies as at home; and the revolutionary struggle was carried on in a large part of the Middle and Southern States, by the sinew, sweat and blood of Presbyterians.

The SCOTCH-IRISH people have certainly no charm in their hybrid name. It is not euphonious, and is often misunderstood, especially in New England. Dr. Davidson's account of them is too good to be lost or even abridged:

"After the subjugation of Ulster, in the reign of James I., the semi-barbarous natives were replaced by a colony of tenants from Great Britain—attracted thither by liberal grants of land. From that time the North of Ireland went by the name of the Plantation of Ulster. Owing to the vicinity and superior enterprise of the people of Scotland, the principal part of the new settlers came from that country; which circumstance afterwards gave rise to the appellation of Scotch-Irish, denoting not the intermarriage of two races, but the peopling of one country by the natives of another, in the same manner as we familiarly speak of the Anglo-Saxons, the Anglo-Americans, and the Indo-Britons.

"The colonists soon manifested a strong desire for the regular ordinances of public worship; but the English clergy being loth to relinquish their comfortable

benefices, the Presbyterian ministers who came over from Scotland were thereby left at liberty to organize the majority of the Churches after their own model. Archbishop Usher, more wise and tolerant than most of his order, consented to a compromise of ecclesiastical differences, in consequence of which there was no formal separation from the Establishment. It was not long, however, until the haughty Wentworth—instigated by that furious bigot, Laud—began to persecute the nonconformists of Ulster, and force them to turn their eyes to the New World, already known as an asylum for the oppressed. Having built a ship of one hundred and fifty tons burthen, to which they gave the name of the *Eagle-wing*, one hundred and forty of them embarked for New England, on the 9th of September, 1636. But being driven back by contrary winds, they were compelled to drop anchor in Loch Fergus, and finally to take refuge in the Western parts of Scotland; where they were soon joined by many others, fugitives like themselves from fines and other punishments. Had this enterprise succeeded, the *EAGLE-WING* might have attained as enviable a celebrity in the annals of American colonization as the more fortunate *MAYFLOWER*.

“After the death of Strafford, tranquillity was restored to Ireland, and in 1642, the year in which the civil war commenced, and the year after the Popish Massacre, the first Presbytery in Ireland met at Carrickfergus, on Friday, June 10th. One of their first acts was to petition the General Assembly of the Scottish Kirk to send them aid; and, in compliance with their request, several ministers were sent over during that and the two following years. From this period the progress of Presbyterianism was rapid, and many of the Episcopal clergy came forward and joined the Presbytery. Thus was founded the celebrated Synod of Ulster.

“With the restoration returned Prelacy, in no degree softened by its temporary deprivation. Both Charles II. and James II. were bent on carrying out their father’s policy of forcing Episcopacy on Great Britain, under the impression that its monarchical structure rendered it a fit tool for forwarding their own despotic views.

“In England, ever since the memorable St. Bartholomew’s day, all eyes had been anxiously directed to the Transatlantic settlements, notwithstanding they were as yet a wilderness; and while some fled to Holland, a great number, together with many of the ejected ministers, betook themselves to New England, Pennsylvania, and other American plantations. In Scotland, fines, imprisonments, and whippings, were abundant from 1662, when the Act of Conformity was passed, until 1688, when the Act of Toleration gave relief under the Presbyterian Prince of Orange. The Western and Southern counties, which, according to Hume, were the most populous and thriving, were the most obnoxious; and the severity of the persecutions surpassed, in the judgment of Bishop Burnet, the merciless rigors of the Duke of Alva. Many sold their estates and crossed over to the Scots of Ulster, where, for a time, unrestricted liberty was allowed. But the arm of intolerance soon followed them to this retreat; and the hunted down nonconformists felt that they had no resource short of absolute expatriation. In order that the fury of the prelates might have full sweep, the Presbyterians and their ejected ministers were forbidden to fly into Scotland to avoid it. Of these ejected ministers, both in Scotland and Ireland, Wodrow gives a catalogue amounting to four hundred.

“In consequence of the persecutions of 1679, 1682, and 1685, crowds of voluntary exiles sought an asylum in East New Jersey, Carolina and Maryland.

The North of Ireland shared in the general drain. The arbitrary measures pursued by James II., together with apprehensions of a general massacre by the Papists, emboldened as they were by the undisguised partiality of the king, caused such multitudes, despairing of safety, to fly to foreign climes, that trade declined, and the revenue languished. Successive emigrations from the North of Ireland continued to pour into Pennsylvania in such numbers, that by the year 1705 there were sufficient Presbyterian Churches in that province, in conjunction with those of the provinces contiguous, to constitute a presbytery, and a few years later, (1717,) a synod.

“While a portion of these emigrants preferred the Atlantic slope, others pushed into the interior, and spreading over what were then the frontier counties of Pennsylvania, extended their settlements southward, till they had crossed the Potomac and the Catawba. They served as a company of hardy and enterprising pioneers and first established the benefits of civilization and Christianity along the entire frontiers of Virginia and the Carolinas. Their posterity are a tall, muscular, and industrious race and they have inherited from their forefathers, independence and integrity of character, exemplary morals, and a deep reverence for the institutions of religion.”

Such was the race from which a large portion of our American Churches derived their origin; and but for which we may be assured neither the Independence of the States nor the present superiority of Presbyterianism would ever have been attained. We are not speaking of New England, with which our church connections are small, nor of the highly respectable colonies of brother Calvinists from France, Holland, the Palatinate and other parts of the Continent: for all these our reverence and affection shall never be wanting: our design is to point out, in passing, the settlers in portions of New Jersey, in the Great Valley of Pennsylvania, Maryland, Virginia and the Carolinas, and, subsequently, in the North Western Territory, and in Kentucky and Tennessee. Some mixtures there were; but the men were chiefly of the Scotch and Scotch-Irish blood; as is plainly shewn by the names of their descendants, not only on our General Register, but in the lists of Congress and of the Army and Navy. They were Presbyterians; they were our fathers.

If we do not enlarge so fully as might seem proper on the settlement of the Valley of Virginia, it is because we hope for a fitter occasion, when the forthcoming work of the Rev. Mr. Foote shall make it our appropriate task. But we cannot refrain from brief allusion to the field opened by this liberal son of New England, in his work on North Carolina. His statements concerning the political sentiments of the Scotch Irish emigrants to

this country are highly important. They claimed, and persisted in claiming, as Mr. Foote justly says, the right to elect their pastors, to direct their own worship, and to frame their own doctrinal formulas. "They desired in Ireland what the Scotch are now asking in Scotland, the liberty of choosing their own ministry." They claimed, and persisted in claiming, that their ministers should be ordained by the laying on of the hands of the presbytery, and not by prelates. But they found no second Usher. The principle of the House of Stuart, as Mr. Foote tells us, was *No Prelate, no King*: that of the Presbyterians was, "*King without prelates*—suffering rather than prelates—exile rather than prelates." It was but a step to a "Church without a Bishop, a State without a King;" that is, to American Presbyterianism, and American Independence. Let this simple series of truths account for the prominence of our fathers in the struggle of the Revolution. The siege of Derry, sustained against a league of church and state, had been good training for other sieges; and some of the men of Derry laid their bones south of the Potomac.*

The introductory chapter of Dr. Davidson, on the Valley of Virginia, illustrates much that we have said, and contains matter which possesses for us the deepest interest: but we must pass it by. The second, on the first settlement of Kentucky, is so full of information and so happily condensed, that we fear to touch it, in the way of abridgment: certain it is that no Kentuckian will be satisfied with our outline.

At the time of Braddock's expedition the whole region of the Ohio was known only to traders and hunters, some of whom had penetrated above the Cumberland Gap. The first permanent settlement was that of Daniel Boone, April 1, 1775, being a stockade with block-houses. There were next six years of proprietary government, on the south side of the Kentucky river, under Colonel Henderson; and at the same time plantations were advancing on the north side, where now are Frankfort, Louisville, and Lexington. Our authors' description is not too warm:

"The first explorers of Kentucky spread everywhere, on their return, the most glowing accounts of what they had seen. The luxuriance of the soil; the salubrity of the climate; the dimpled and undulating face of the country; the tall wav-

*Foote p. 124.

ing cane and native clover; the magnificent groves of sugar-tree and walnut; the countless herds of buffalo and elk; the pure and limped brooks; the deeply-channelled rivers, sweeping between precipitous limestone cliffs, several hundred feet in height; the verdure of the vegetation; the air loaded with fragrance; the groves resonant with melody; and the various charms peculiar to the spring; all conspired to invest the newly discovered region with an air of romance, that seemed to realize the dreams of the poets. Nature has, indeed, been lavish of her gifts to this favorite spot; and, although the buffalo has long since disappeared, and the face of the country, reclaimed from a state of nature, exhibits fewer of those wild features which made it so picturesque, the traveller still pauses to offer the tribute of his admiration.

"Upon Boone the view burst with the suddenness and splendour of enchantment. After a dreary route through the wilderness, he descried, from an eminence near Red river, clothed in all the loveliness of spring, that extensive champaign country in the very heart of Kentucky, on the border of which he was then standing; and which constitutes a body of land, if the united testimony of travellers may be credited, among the finest and most agreeable in the world; contrasted with the sterile soil of North Carolina, which he had just left, it appeared, to use his own words, a second paradise. The soberest historians are betrayed into hyperbole when speaking of this region, and style it a great natural park, the Eden of the red man."

"This extraordinary influx did not take place without opposition. Kentucky, inhabited by none of the Indian tribes, and exhibiting no traces of their villages, had been regarded as the common hunting-ground and battle-ground of all. Here the Cherokee of the South, and the Miami of the North, resorted to pursue the chase; and often the buffalo visited the salt-lick in safety, and the elk leaped upon the mountain, while the painted warriors expended their ferocity upon each other. The name *Can-tuck-kee*, pronounced with a strong emphasis, is said to owe its origin to the country having been the arena of frequent conflicts; being interpreted by some to mean, *The Middle Ground*, but most commonly, *The Dark and Bloody Ground*. Although the entire territory was over and over again purchased of the Indian tribes, and their title completely extinguished, the forewarning of the Cherokee chief to Boone, at Watauga, was amply verified, when he said, as he took him by the hand, 'Brother, we have given you a fine land, but I believe you will have much trouble in settling it.' Not a solitary wig-wam was ever burned on the soil, not a single red man expatriated by the negotiations; but the savages were incensed at seeing their beautiful hunting-grounds occupied by strangers; and nothing vexed them more than the erection of buildings. They made perpetual inroads, and were expelled only after repeated and desperate struggles; and no border annals teem with more thrilling incidents and heroic exploits, than those of the Kentucky Hunters. Their very name at length struck terror into the heart of the stoutest savage. Well did the soil earn the emphatic title by which it has been designated. And it may be added, as if the propensity was engendered by the climate, it has not unfrequently since been characteristic of Kentucky, to be the arena of personal, political, and ecclesiastical conflicts, more severely contested and more intensely exciting, than any other part of the Union has witnessed. To Kentucky may be applied what was said of Pontus, '*Omne quod stat Aquilo est.*' It is, consequently, rich in materials for history.

"Seldom has a country been peopled under circumstances so auspicious to the

formation of a bold, independent, magnanimous, homogeneous character. With the exception of an inconsiderable number from North Carolina, Maryland, Pennsylvania, and other quarters, the great body of the settlers was furnished by Virginia. It was but the Old Dominion expanded. They cherished the feelings and the name of Virginians; and to this day a frank hospitality, a manly bearing, and an irrepressible love of adventure, unequivocally indicate their parentage, especially in the rural districts. The military grants brought a number of gallant officers to Kentucky, who had served in the war of the Revolution, many of whom were in easy circumstances, and whose superior education and intelligence naturally caused them to be looked up to as leaders and models; and their influence, with the early introduction of female society, gave tone to the manners of the rising community, and polished the rudeness of the hunter-state. The stirring nature of the times; the free discussion of political questions; the frequent conventions; and the being left to fight their own battles and mould their own institutions without interference or co-operation from other quarters; generated an acuteness of intellect and a habit of independent thought, which hesitate not to grapple with any difficulty upon any subject. Hence the predominant characteristic of Western mind has come to be a restless activity, that takes no opinion on trust, and brooks no control; that laughs at caution, and is a stranger to fear. The natural tendency of such a disposition is to rashness on one hand, and caprice on the other; it is liable to be swayed by impulse rather than principle; and the excited feelings get the mastery of the cooler judgment.

“Scions of a noble stock, reared in the storm, and trained to self-reliance, it is not surprising that their strength of character should give them the ascendancy among the younger colonies of the Great Valley. The men that scaled the Alleghanies were no common men; they were young, or in the prime of life; of limited education indeed, but robust, shrewd, and enterprising. Kentucky has been justly styled the Mother of the West. Not only was she the State earliest settled; her sons have been everywhere foremost; and from the Falls of St. Anthony to the Gulf of Mexico, to have been born and reared in Kentucky has ever constituted a recommendation to the highest offices, as potent as the prescriptive claim which birth in Old Spain used to confer in her colonies. Emphatically may it be said of her, as of Bethlehem Ephratah, out of her have come forth governors to rule the people. Such is the commanding position of the State, of whose early beginnings we have furnished a hasty retrospect. The seed planted with difficulty and watered with blood, has taken deep root in the prolific soil; it has shot forth its branches like the goodly cedars, it has filled the whole valley, and the hills are covered by its shadow. Cradled between the Alleghanies on the one hand, and the Rocky Mountains on the other, lies a young giant, sporting in the greatness of his strength, and already putting forth energies the limits of which are absolutely incalculable.”

The reader of Kentucky annals will discern the footsteps of Scotch-Irish Presbyterians in every encampment during the close of the last century: the very names betray the lineage. This may account in part for the fact that the Presbyterian population of the state is at this moment so large in proportion, and so high in every social, literary and political relation. The

story of the McAFEE COMPANY ought to be read in detail. The five Virginians who set out for this new land, in 1773, were all men of religious principles; they were the McAfees, McCoun, and Adams. Their names are great in the Iliad of traditionary wars. After the war with Great Britain, these daring men, increased by valuable accessions, passed the Cumberland Gap with pack-horses, and fortified themselves at McAfee's station. In 1781 Joseph McCoun, a darling son of one just named, was burnt at the stake by the Shawnees; for as yet the savages were abroad in the whole land. Safety was at length restored by the expedition of General Clarke. During these times of perpetual danger, broken in upon by tragic disasters, and filled with the excitements of hair-breadth escapes and Indian fights, we must not look for much regular developement of religion, even in the families of good men. It is pleasant to know that, amidst other neglects, the old weekly catechetical usage was observed. We doubt not that the venerable formula of the Westminster Assembly has been recited hundreds of times, on the Sabbath evening, when all were on the alert, as not knowing when the war-whoop might invade their rest. We know of seven ministers of our church, of whom six are "the sons of one man," himself also a minister; the excellent mothers of whom were in childhood carried away captive by the Indians. Such are the connexions of American Presbyterianism with the early hazards of the frontier. Well might Samuel Davies, when abroad in 1757, urge on the servants of George the Second, that such men deserved something more from British power, than the privilege of worshipping God without fear of fine and dungeons. Well might such men shed the first blood of the revolution, on the Alamance. Well might men reared in such times and trials, stand forth in the earliest declaration of Independence, at Mecklenburg, on the twentieth day of May, *one thousand seven hundred and seventy-five!* Well might they also, after the access of peace, open their arms to ministers of Christ, holding their own truths, in all the newer settlements, including what is now Kentucky.

The records of the Old Hanover Presbytery contain the first notices of the origin of churches in Kentucky. We beg leave to add to what we find in this volume, that the Virginian copy of these records is one of the noblest specimens of clerical beauty

and uniform calligraphy which is extant in modern days, and is remarkable as having been the affectionate work of a venerable and beloved clergyman, who devoted to it the cunning of an only hand; his left arm having been maimed in early youth. We mean the venerable Drury Lacy, whose sons are among us, whose reverend form is in our memory, and whose ashes sleep in the burying-place of the second church in Philadelphia. In those records we find a church called the "Peaks of Otter;" from the twin eminences of the incomparably beautiful Blue Ridge. From that upland church, in 1783, went forth its pastor the reverend David Rice,* the pioneer of Christian Kentucky. The late Dr. Joshua L. Wilson, lately gone to his reward, heard Rice's first sermon at Harrod's Station; the text was Matt. iv. 16; the missionary was welcomed by the scattered and hungering disciples of these wilds. The Hanover Presbytery advised him to emigrate; and in the year 1785, three churches were already organized, and furnished with edifices. Mr. Rice was from the school of Davies, under whose voice he was converted, and of Waddel and Todd; he was a Princeton student and a beneficiary of Richard Stockton of Morven. He was the first teacher in the school which is now Transylvania University. He was a faithful and energetic man; with marked points of character, his piety was deep and his benevolence warm, and his compassion for perishing sinners most tender and active. He died in 1816, at the age of fourscore and two years. His labours and his published works are well known in the West.

In those times missionary work was serious. Men carried

* Dr. Davidson has omitted to give any account of the Rev. David Rice before he removed to Kentucky. As he spent some of the best years of his life in Virginia, it may be proper to mention, that after his marriage with the daughter of the Rev. Samuel Blair, of Fagg's Manor, he returned to Hanover, and when the Rev. Samuel Davies was translated to the College of New Jersey, Mr. Rice became his successor, either as a regular pastor of the Hanover congregation, or as a stated supply. But in consequence of a dispute between two leading members of the session, which threatened disastrous consequences to the congregation, he thought it expedient to leave them. Upon his separation from this congregation, he removed to the county of Bedford, where he was the pastor or stated supply of several congregations, of which the "Peek's Congregation" was one; the others were Pisgah near New London, and Concord (now in Campbell county.) There is now and long has been another place of worship called Salem; but whether it existed in Mr. Rice's time the writer is uncertain. But though there were several places of worship, there was probably but one church in the county of Bedford; for there was but one session, which governed the whole. Concord was always a separate and distinct church.

their guns to church-assemblies, as their covenanting fathers had done before; and sometimes, on their way home, parties were fired on by Indians. In 1790, Judge Innes stated, that within the foregoing seven years, fifteen hundred had been slain or captured, that twenty thousand horses had been carried off, and that the value of plunder amounted to fifteen thousand pounds. But the wall went up, notwithstanding troublous times.

While Mr. Rice was gathering assemblies in the country around Harrod's Station, other helpers were at work; so that in 1785 five congregations were represented at a general meeting, for conference, at Cane Run. At a later meeting, the same year, there were twenty-three representatives from twelve congregations. Our history may be profitably consulted, for sketches of the Reverend Messrs. Crawford, Templin, Craighead, and McClure. The complete re-organization of the Church, by the old Synod, did not take place until 1789. The Synod of Virginia embraced the Presbytery of Redstone, the Presbytery of Hanover, the Presbytery of Lexington, and the Presbytery of Transylvania; which last included the district of Kentucky and the settlements on Cumberland river, covering a part of what is now Tennessee. This Presbytery met in Danville, October 17, 1786. In the next few years it was reinforced by the Rev. Messrs. Shannon, McClure and others. In later years we find this Presbytery divided into three; the new ones being West Lexington and Washington. The Synod of Kentucky, at this moment reports six Presbyteries, including between seventy and eighty ministers.

As Kentucky was the daughter of Virginia, so her early ministers were for the most part missionaries from the Synod of the mother state. Eight of these entered the new territory in the last nine years of the last century. Of these, Dr. Davidson gives highly interesting memoirs. On some of these pictures we would gladly dwell, as for example, on that of Dr. Campbell. The estimate of this brilliant scholar and polemical divine is not exaggerated. Sketches are also given of others who came into the state, previously to the organization of the Synod in 1802. Among these a place is justly devoted to the venerable Dr. Blythe, whose name ought never to be mentioned without love and respect by any true-hearted Presbyterian.

While we fully agree with Dr. Davidson, in condemning the

absurd plan of sending weak and illiterate men to the new countries, we are not sure that his general remarks on the early preachers may not be injuriously applied to individuals, aside from his intention. Further than this, we are by no means sure, that, as applied to the whole class, they are altogether just. The alleged judgment of Mr. Rice, concerning his companions, requires careful discrimination, lest it strike good and true men, less polished it may be in the schools than their successors, but well fitted for an arduous work in which elegant scholarship might have retired before the difficulties. We think the success of their labours goes far to show that, at the least, a goodly proportion of the little band possessed both zeal and ability. Slow as we should be to vindicate an unlearned ministry, we are not prepared to say that the church did wrong in sending forth a number of the very men who founded Presbyterian institutions in the west, or that she could just then have done better. From the showing of our author, it appears that more than two or three were shining exceptions; unless we pitch our standard of comparison so high as to exclude some of the ablest champions of the faith, in every period of the church. To say the truth, we have, in several parts of this work been led to pause and inquire, whether too great prominence is not occasionally given to inelegancies of manner, and too much censure expressed or implied in regard to the awkwardness, slovenliness, and eccentricities, of sound, pious, and acceptable men. What we now mean is conspicuous in a few of the characteristic sketches, and of the anecdotes. Some of these are highly amusing; they are well told: they are doubtless on good authority; but they may peradventure disparage the memory of rugged but excellent men. From this criticism we except all the censure which is directed against those who were men of dull formality, doubtful morals, or unsound tenets.

The chapters on the Revival and its accompaniments and consequences, are among the most striking in the book. Good and evil are so mingled in the events of that period, as to make us feel more than before that nothing but the hand of God could have extricated our communion from such dangers, and elevated the church in the Kentucky to that eminence in which it now rejoices. Nowhere, perhaps, are the leading facts of those great excesses, so fully brought together as in these chapters. Dr.

Davidson has done this with an unflinching hand; sometimes with more of the ludicrous in his descriptions, than is promotive of that grief with which such enormous hallucinations should be regarded. His hypothesis of explanation, in respect to the bodily exercises, strikes us as philosophically just, and as felicitously expounded.

The question concerning these phenomena of excitement is one of the most important which can be discussed in any age; it belongs not simply to Kentucky, or to America, but to the human race. The root of these evils is in the depraved constitution of man; and this root under fit circumstances, will send forth the like evils again. The precise conditions under which the human body shall yield these particular results to intense excitement, are obscure; but not more so than many analogous phenomena of hysteria and epilepsy. The epilepsy was by the Romans called *morbis comitialis*, because it was caught from person to person during election-crowds; and the law was that if an individual fell with this disease, the comitia should be forthwith adjourned. This is precisely like the fallings at Methodist services or Western camp-meetings. The transports of popish fanaticism have shown the same results; as have those of Mohammedan dervishes and Hindoo fakeers. The excesses reported to us as existing in many assemblies of the Millerites, as well as numerous instances among excitable and ignorant negroes, come under the same law. For such things there never was a better field than in the new population of the West. And he who would be prepared for the next irruption of fanaticism, should make himself familiar with these strange cases in anthropology,

In regard to the question of the beneficial results of these religious excitements, we consider accuracy of determination to depend on adherence to the sternest and most critical judgment of individual cases. In many instances, we fear, the result was simple evil; and the frantic gathering was a *fomes* of perpetual heresy, schism, and vice. In others, where truth was propounded to a people who were in this morbid condition, we doubt not that the effect was saving, and that the evils were incidental. Between these extremes, there is room for wide oscillation; and hence the difficulty of deciding whether good or evil preponderated on the whole. To this very day, after almost half a century of cool reflection, wise and good men differ as to particular

meetings or revivals. That a spirit of error, of schism, and of enthusiasm, was the result in a multitude of persons; that origin was given to heretical organizations which still survive; and that great reproach was brought on true religious exaltation of feeling; we acknowledge, in concurrence with our author. And we likewise believe, that during this very period, and amidst these very evils, that truth of God which was widely proclaimed to assemblies roused and impressible in a degree which we can scarcely imagine, was made salutary to a multitude of souls, and was thus the means of that extraordinary predominance which God has given to our faith and order in the State of Kentucky. Dr. Davidson wisely reads the lesson of this memorable and mortifying experience, when he finds in it arguments against novel and inflammatory measures, the employment of novices, and the exercise of false-charity, and of loose discipline.

In the fertile and prolific soil of Kentucky, which gives animal and vegetable growth a propulsion, which is proverbial both for good and evil, and where forests and men are alike exuberant, we need not be surprised to find errors shooting forth with analogous rankness. It was therefore for some years the battleground, the very Flanders of our Presbyterian contentions. And it is never to be forgotten, as matter of thankfulness, that men were raised up on the side of truth, as hardy and courageous as the leaders of heresy, and far more learned and able. The controversies of that day formed, by their violent passages of polemic jousting, not a few of the most efficient defenders of the faith whom our communion has seen. Other controversies, touching several of the same points, were going on, near the same time, in parts of the Congregational bodies; but nowhere were the objections of Pelagian and kindred error brought out more grossly and offensively than within the territory of our Western Synods. We refer, as will be at once apparent, to the troubles caused by the New Lights, the Cumberland Presbyterians, and Craighead. Of all these a full and clear account may be found in the volume before us; and this has been to us its most interesting part. Dr. Davidson has written it in the spirit of a sound Presbyterian theologian; without affecting that impartiality, more properly called indifference, which renders much of the ecclesiastical history of our day exceedingly unsafe: and for this portion of his labours he has our hearty thanks. We

give a decided preference to histories of error, which fully reveal the tenets of the historian, whether these, as in the present instance, are our own, or are such as we repudiate. Such reading leaves us with our eyes open; and hence we feel more security in perusing the account of the Pelagian and Semi-pelagian controversies, in Jansenius, than in the doubtful, palliative, sketches of Neander; where the enormity of falsehood is scarcely described, by reason of the philosophical coolness, with which the balance is held between the two parties. It is unquestionably true, that there is room under this plaindealing method, for occasional injustice to persons: but, under the other, the injustice is done to truth itself.

It is instructive to see, as we pursue our inquiries into doctrine-history, how the same questions, slightly varied, recur ever and anon in distant ages. The African churches, occupying a country now given over to sandy desolation, were agitated in the fifth century by quarrels on the same doctrines of grace, which have since been impugned in the Sorbonne, the colleges of the Jesuits, the classes of the Remonstrants, and the schools and assemblies of Protestant America. In this general statement, we are not descending to the lessor differences of error as between Pelagians and Arminians. Every shade has reappeared in every age. And when we read the books of modern, and less famous men, in narrower spheres, we might imagine that we were dealing anew with Celestius, Julian, Cassian, and the men of Marseilles. So likewise, the anti-pauline opinions which were vented, with characteristic openness and recklessness, by heresiarchs in western camp-meetings, are often the very same which, with greater refinement of diction, and elegance of subterfuge, have been insinuated under the metaphysics of New England rationalists. It is this cyclical quality of error, which gives peculiar interest to contests, in remote districts, of which the individual combatants are dead and forgotten; and which prepares the mind of the theological historian for observing new evolutions of the same theories, without surprise or consternation. Certain persons who drove most furiously, in the excesses of the western revivals, and who, as is usual, employed false doctrine for excitement, received the name of *New Lights*. Scarcely had the Synod of Kentucky been organized, when, in 1803, its attention was drawn to innovations in doctrine, by Mc

Nemar, Thompson, and others. These persons withdrew themselves from the jurisdiction of the court, and constituted themselves a separate presbytery. Five ministers were suspended; and these succeeded in carrying their influence to a disastrous extent over the country, not only in the way of error, but in disgraceful indecorum and fanatical outbreaks. They assailed our formularies, in regard to the Decrees, the Atonement, and the Influences of the Spirit; and, taking the usual step of errorists, rejected all Creeds. In 1804, they dissolved their new presbytery, and published its "Last Will and Testament." By this act they declared themselves independents, as to church-government. They named themselves "the Christian Church." Some of their adherents seemed to vacillate towards a Gnostic or a Manichæan scheme. Some avowed Universalism. A committee of the General Assembly appeared in the Synod at Danville, in 1804, but failed to effect conciliation. The Assembly could only warn the churches against the enthusiasm and neology. The war went on, from pulpit and press; numerous publications were made, and able defences of truth were uttered, of which due notice is taken by the historian. Matthew Houston, a New Light preacher, and one of the five, became a Shaker, in Ohio, and continued to be such, until the latest accounts. He was followed by another. Meanwhile occurred the memorable controversy between Stone and Campbell. Stone did in the open field what later errorists have done under cover. He denied the Covenant with Adam, the inability of the creature, the expiatory work of Christ, and finally the Trinity. But there were endless diversities, among the rank and file under these leaders; and their banner was one of comprehensive latitudinary union. In 1811 two prominent ministers in the defection owned their errors, and were restored; thus leaving Stone sole champion, of the original five. These things, it may be noted, led the way for the career of the famous Alexander Campbell, the bane of the Baptist communion, in the South and West; who is, we believe, at this moment endeavouring to propagate his heresies in Scotland, the country of his birth. The followers of Stone and Campbell, as our history declares, were solemnly united, as recently as 1831. But Campbell is known to have since affronted many of his new allies, by a boast that he had given the death-blow to the New Lights: so that we can no longer vouch for the continuance of the ill-starred

conjunction. We are not informed of the existence of any record, in print, of these dissensions, so complete as that of Dr. Davidson: and, for reasons already given we regard the work as one of high value, full of warning to all who shall come after us.

The case of Craighead falls under a similar head, though as is justly observed, it was not attended by as disastrous consequences. The Rev. Thomas B. Craighead, originally of North Carolina, went to Tennessee, and made a sound profession of adherence to our standards, in 1805. But the next year he preached a sermon, in which full confirmation was given to some foregoing charges of heterodoxy. He maintained that the illuminating influences of the Spirit were now superseded by scripture; that the action of the word is the only operative principle; and that the mind is susceptible of regeneration, on the bare presentation of truth, just as the eye is susceptible of images from natural light. As these things were uttered before the Synod, they were immediately submitted to that court, by the Committee of Bills and Overtures. A firm but gentle admonition was the result. This proved ineffectual; and three years afterwards, Mr. Craighead published his Sermon on Regeneration, with an insulting address to the Synod. So far as can be gathered from an obscure and involved production, he held substantially the same opinions which have since been known as part of the New Theology. "He sneered, as bitterly as any infidel could do, at the doctrines of Election, Special Grace, and the immediate influence of the Spirit, which he called 'a Spirit without credentials.' He took the ground, (which Warburton had taken before him,) that we are in a different situation from the apostles and early disciples. They enjoyed the immediate guidance of the Holy Ghost, in the absence of written records; but since the completion of the Canon of Scripture, that guidance has been withdrawn, and we are left solely to the written Word. The Spirit in the Word is the sole cause of faith and sanctification. There can be no intellectual effects produced on the mind except by thoughts or ideas expressed in words. Any other opinion he pronounced enthusiastic. All moral attraction consists in motives. Believing is an intellectual, not a moral act; it is irresistibly dependent on testimony, and never independent or voluntary. Faith is necessarily a mediate gift; the testimony, not the disposition to believe, being supplied from heaven. A *divine* faith

is believing on the testimony of *God*. A man can no more resist the force of the divine truth of God, if he suffers it to enter his intellectual eye, than he can prevent his natural eye from seeing, when natural light enters into it. There is no new sense, perception, disposition or taste, serving as the root of holiness; and to expect it, would be as absurd as a law requiring us to taste sweetness in honey; the mind being always naturally influenced by the greatest good. He heaped no less ridicule on the idea of praying for faith. The examples of such prayers in Scripture were instances of the faith of miracles; and our Lord treated them as words without meaning. Christ's manner of preaching differed from the modern current cant: 'Pray to God to give you faith to believe. Pray, pray, strive, agonize, wait on, till Christ comes and delivers you.' "

In reply to this, the learned and lamented Dr. Campbell, whose name most justly fills a large space in this volume, appeared in 1810 in a series of five letters to Craighead. This timely, logical, and conclusive work was widely circulated, and was not answered for almost a year, when Craighead put forth a pamphlet, chiefly remarkable for incoherence, spleen and rancour against Calvinism. Dr. Campbell re-appeared, in a review, well known as the "Pelagian Detected." In this he fixes on his opponent the charge of having at an earlier date misled some who became prominent New Lights, and even some, including poor Houston, who descended to drivel with the Shakers. In 1811 Mr. Craighead, after due process, faithful dealing, and mild delay, was finally deposed; a judgment which was ratified by the General Assembly. After a protracted series of applications for new trials, and endeavours extended through several years, Mr. Craighead was restored to his ministerial standing, in 1824. For further particulars we refer our readers to the volume. The meager sketch which we have given will afford but a faint notion of the anxiety and excitement produced by these proceedings during the years which they occupied: the facts are fresh in the recollection of all our elder brethren.

We here give a slight notice, though out of its place in chronology, of the Cumberland Presbyterians, who fill an instructive chapter of Dr. Davidson's book. This schism had its origin in the necessities of a new country, and the want of qual-

ified ministers, which led to the licensure by the Transylvania Presbytery in 1802 of two unlearned men as preachers, and of three others as catechists. Soon after this, the Cumberland Presbytery was constituted out of a portion of the original body. This Cumberland Presbytery was solicited to license four persons, already catechists. These persons were not examined as to the languages and sciences. They received the Confession of Faith; but with this exception: "they professed to believe that the idea of Fatality was there taught, under the mysterious doctrines of Election and Reprobation, and objected accordingly." They were nevertheless licensed; and here we have the precise origin of the schism. The five dissentients, however, in protesting against this act, make no allusion to the doctrinal exception. The Presbytery went on to increase their forces by similar additions, sometimes from a body called the Republican Methodists: till the unlearned exhorters soon numbered seventeen. None were required to adopt the Confession, except *so far only* as they believed it to agree with the Word of God. The General Assembly was promptly advised of these measures, by a letter of Mr. Rice. The reply (see Digest pp. 148—151. Min. Trans. Pby. vol. iii. p. 87) will be found to be in agreement with the uniform and now prevalent judgment of the church. In the Synod of Kentucky, the matter came up, the same year, 1804, and a committee was sent down to the Cumberland Presbytery. In 1805 the whole difficulty came before the Synod, on the review of the Minutes: these records were reported as abounding in evidence of flagrant violation of the Rules of Discipline. The Synod appointed a Commission, of ten ministers and six elders, of which Mr. Lyle was to be Moderator, to confer with the Presbytery; and to adjudicate on their presbyterial proceedings. This Commission met, December 3, 1805. There were twenty-seven cases of irregular licensure and ordination. Twenty-four young men, contumaciously renouncing the jurisdiction of the Presbyterian Church, were solemnly prohibited, until the omission, from preaching under any authority from the Cumberland Presbytery. The court further cited Messrs. Hodge, McGee, and Rankin, to appear before the Synod, to answer charges of erroneous teaching. This citation was resisted, as unconstitutional. When the Synod met in 1806, Messrs. Hodge and Rankin were suspended; the Presbytery of Cumberland was

dissolved, and its members were reannexed to the Presbytery of Transylvania.

In 1807 the whole affair occupied the time of the General Assembly. It appeared then to be the prevalent opinion, that the Cumberland Presbytery had erred, but that the Synod had acted with too much rigour; and that they had transcended their power in suspending ordained ministers by a Commission. But a strong minority insisted on the authority and rights of Synods and General Assemblies. In a letter to the Synod of Kentucky, the Assembly advised a review of the proceedings, in order to a removal or mitigation of the evils. In another letter, to McAdow and his associates, the Assembly refer all the evils to the license of persons without qualifications, and without explicit adoption of our formularies, and pronounced the same highly irregular and unconstitutional.

The Synod reviewed its proceedings; but reaffirmed all its decisions. In 1808 the Synod was unrepresented in the Assembly, by reason of an accident in regard to their letter. In 1809 the proceedings of the Synod, now at length, fully before the General Assembly, and ably defended by Messrs. Lyle and Stuart, in a memorable debate, were sustained, without a dissenting voice. The decision was final, and was confirmed by the subsequent act of 1814.

In December 1809, the Transylvania Presbytery restored Mr. William Hodge. Two other persons, ordained irregularly, were authoritatively received as members of the body, after examination. By various casualties the recusant association was reduced to two members, and thus unfitted to act as a presbytery. But joining Mr. McAdow to their number, they in 1810 constituted themselves into an independent body, known as the Cumberland Presbytery. Mr. McAdow was suspended by the Transylvania Presbytery, in the same year. In 1811 intercommunion ceased between the Cumberland Presbyterians and those who adhered to the General Assembly. In 1813 the independent Presbytery became a Synod, with three Presbyteries and sixty congregations. In 1804 they proceeded "to model, to expunge, and to add to, the Confession of Faith:" such are their own words. They rejected the doctrines of eternal reprobation, definite atonement, and special grace, and maintained that the Spirit of God operates on the will, or coextensively with the

atonement, so as to leave all men inexcusable. In their Shorter Catechism they deny that God has decreed sin; but they are said to maintain the perseverance of the saints. In the same year, the General Assembly decided, that they could not be viewed as having any authority from the Presbyterian church nor be treated with except as individuals.* In 1825, it was decided that their ministrations are to be viewed in the same light with those of other denominations, not connected with our body. This decision is grounded on the opinion, that the act of the Assembly of 1814 precluded the propriety of Deposition, or any process in the case."

In the latter chapters of his work Dr. Davidson dwells at proper length on the condition of the Western Church during the war of 1812, and sketches the character of the brilliant McChord, whom the author succeeded as a pastor, in 1832. He fills a chapter with the origin and progress of Transylvania University, of which he was sometime president; and of Centre College, the Presbyterian Institution of Kentucky. His memoir of President Holley is equal to any part of the work in strength of drawing. The lineaments of that dangerous but captivating Socinian are given with a boldness and warmth which we believe to be salutary. In regard to the excellent and rising college at Danville, he is led to treat of a great topic of our church and day, in terms which we copy, in order that they may be collated with Dr. Van Rensselaer's able report on Parochial Schools.

"The necessity of DENOMINATIONAL EDUCATION, after a fair experiment, has been rendered of late years very apparent. To attempt to dispense with it is false liberality, and a pusillanimous surrender of the Church. Twice was the power of the Church evinced in the triumphant success of her own distinctive schools, (the Kentucky Academy, and afterwards Centre College,) while the State Institution was depressed.

"If the Church wishes to secure the proper and sound religious training of her sons, she must have the means under her own control; guarded against the likelihood of change. We have seen the radical mistake committed by the Presbyterians, both in 1783 and 1798. Had they, at the very first, asked for a charter, recognizing denominational control, they might easily have obtained it. Then they had the moral ascendancy; the field was perfectly free from competition, and sectarian jealousies were not yet awakened; as they afterwards found to be the

*"Dr. Baird, in his admirable work, *Religion in America*, p. 253, has been betrayed into an error in stating that the case had been brought by appeal before the Assembly. Though there was a correspondence opened on the part of the malcontents as individuals, no appeal was ever regularly taken. On the contrary, any such intention was openly disavowed, as has been already narrated."

case, when they established Centre College. Another error into which they fell was to depend on the arm of flesh, and court the patronage of worldly men, and the eclat of distinguished names. Hence, in the struggle of 1818 they were betrayed; and had to their mortification, (for the second time,) a Socinian president placed over them.

“The Presbyterians have often been accused of bigotry, when in truth the fault to which they have inclined, and for which they have severely smarted, has been excessive liberality and the dread of sectarian odium. Let them at last take warning from the crippled condition of various State institutions, and from the fate of Transylvania and Dickinson, originally founded by Presbyterians, and now fallen into the hands of the Methodists. Let them establish Denominational Schools, as the Roman Catholics and the Methodists do, and provide instruction of a superior and commanding character, and they need not despair of support. The public will always find out and sustain what is most deserving of patronage. Let them be on the alert, or they will find themselves thrown into the background, and stripped of their hard-earned advantages by denominations which a few years ago were clamorous against a learned ministry, but who have now seen their error, and stimulated by our example, are straining every nerve to become our most formidable rivals.”

The difficulty of reviewing this book lies chiefly in its abundance of matter; and of matter in which we take, as our author plainly does, the very deepest interest. For this reason, we have to stop short, without entering on his striking memoir of the New School controversy. To begin on this topic, would render necessary a re-opening of all those questions, in which, if in any thing, we have avowed our mind, and borne the consequences. That the records here given will prove distasteful to a large body of Presbyterians, we need not inform either the writer or the readers of the work. Yet, without necessity, we would not here discuss matters which involve the names and actions of so many living persons. This is plainly the most delicate part of Dr. Davidson's undertaking. That he has escaped every error of statement, is more than any man in like case ever justly claimed: that he has performed his task with due diligence, with fearless justice, and in the spirit of filial attachment to his Church, we heartily believe. We have no knowledge of any facts which contravene even the minuter portions of this painful narrative; and though we have learned that some of the statements have given offence, we are ready to believe that this was unavoidable, if the history were to be carried down to the point actually reached. And our conviction is firm, that if errors, even trivial shall be pointed out, by friend or enemy, they will be promptly corrected, in a work which must increase in value as time advances.

The general tenor of Dr. Davidson's historical style is admirable: we say the general tenor; because he sometimes fails to please us. In ninety-nine cases out of a hundred, it is very far above what is usual; in elegance, simplicity, and transparency; in the hundredth case, it offends us by a starched elaboration which mars the general effect. Our remark applies to the surface, and to a small segment of it. This opinion we have already expressed; and we have only to renew our declaration that the faults, as compared with the excellencies, of the work, are small; that it is characterized by impartiality and fidelity; and that the author has performed an acceptable service to the Church of his and our fathers.

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- ART. III.—1. *Discourses on Christian Nurture.* By Horace Bushnell, Pastor of the North Church, Hartford Approved by the Committee of Publication. Boston: Massachusetts Sabbath School Society. 1847. 12mo. pp. 72.
2. *Dr. Tyler's Letter to Dr. Bushnell on Christian Nurture.* Svo. pp. 22.
3. *An Argument for "Discourses on Christian Nurture," addressed to the Publishing Committee of the Massachusetts Sabbath School Society,* By Horace Bushnell. Hartford: Edwin Hunt. 1847. Svo. pp. 48

THE leading idea of Dr. Bushnell's Discourses, is organic, as distinguished from individual life. Whatever may be thought of the expression, or whatever may be the form in which it lies in his mind, it represents a great and obvious truth; a truth, which however novel it may appear to many of our New England brethren, is as familiar to Presbyterians as household words. Strange, and in our view distorted, as is the form in which this truth appears in Dr. Bushnell's book, and incongruous as are the elements with which it is combined, it still has power to give his Discourses very much of an "Old-school" cast, and to render them in a high degree attractive and hopeful in our estimation. Apart from the two great illustrations of this truth, the participation of the life of Adam by the whole race, and of the life of Christ, by all believ-