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ART. I.—*The Life of Robert Blair, Minister of St. Andrews, containing his Autobiography from 1593 to 1636, with a Supplement to his Life, and Continuation of the History of the Times to 1680.* By his son-in-law, Mr. William Row, Minister of Ceres. Edited for the Wodrow Society, from the Original Manuscript, by Thomas McCrie, D.D. Edinburgh: Printed for the Wodrow Society, 1848.

ROBERT BLAIR was a remarkable man, and lived through a large part of a century, in very eventful times. His history has not, hitherto, been so well known, as that of other Scottish worthies; but by the exertions of the Wodrow Society, it has recently been brought to light. He was born at Irvine, in the year 1593, and was the youngest of four brothers; the names of the other three were John, James, and William: the two eldest rose to be chief magistrates of Irvine, and William was first a regent in the University of Glasgow, and afterwards minister of Dumbarton.

Robert entered the University in the year 1611, and took his degree of A.M. in 1614. After teaching two years in the public school, he succeeded his brother as one of the Regents

minister, departed this life in his confinement, whither he was sent by the state, at the bishop's request. He was a man of great piety, ability, and high experience; and though he died a sufferer, yet he died full of hope that the Lord would deliver Scotland, and very confident that God would rub (as he expressed it) shame on bishop Sharp, as it came to pass."

Few ministers have had a more eventful life; and few have spent their life in more troublous times; and perhaps none in modern times with a character more free from every stain. Mr. Blair was not only eminent as a minister of Christ, but had few equals in his day, as an elegant classical scholar. His Latin poetry places him near to George Buchanan, in this species of composition. A few of his poems are found in his life, by Rowe, from which our narrative has been taken. But his greatest praise is, that he, with his intimate friend and fellow-labourer, John Livingston, had an instrumental part in the conversion of a greater multitude of souls, than almost any others since the Reformation.

ART. II.—*Sketches of Virginia, Historical and Biographical.*

By the Rev. William Henry Foote, D.D., Pastor of Presbyterian Church, Romney, Virginia. Philadelphia: William S. Martien. 1850. 8vo. pp. 568.

We have not the slightest hesitation in expressing our belief that Dr. Foote has in this work made an offering of inestimable value to our church. The experiment has proved that there may be rich gleanings even in fields which have been reaped by many and able hands. In every period of the history contained in this volume, and especially in the early parts, we have learnt much that we never knew before; indeed the filial veneration of the author, by leading him to unwearied collections from oral tradition, recondite manuscripts and rare volumes, has resulted in a treasure of unexpected facts, and has filled up some important chasms in our church-history. One consequence of this assiduity has been,

it is true, the accumulation of many documents which are properly memoirs to serve the future historian; but where the grand object is authentic annals, we can readily exchange facility of narrative for full details. Dr. Foote, as a son of the Puritans and a native of New England, brought to his task some qualifications which ensure impartial judgment; but he has painted the history of the Presbyterians, especially of the Scotch Irish, with a warmth of admiration which must satisfy the sternest adherent of our standards.

So dense is the mass of facts, that we cannot even abridge the interesting annals of what relates to the civil history of Virginia; though even here there is much to give the work a claim to be numbered among original histories of the English plantations in America.

The first Christian minister in Virginia was the Rev. Robert Hunt, who was of the little company that landed at Jamestown, on the 18th of May, 1607. Every tourist has looked with pensive meditation on the dwindling ruins of the old church on the James River. Mr. Hunt's labours were arduous and his life was short. He was a man of scholarship and piety. When Jamestown was burnt, the memorial is, "Master Hunt, our preacher, lost his library and all he had but the cloathes on his backe; but none never heard him repine at the losse." Mr. Whitaker, the Christian instructor of Pocahontas, was likeminded; he had charge of the town of Henrico, built in 1611. "I hereby let all men know," says Crashawe, "that a schollar, a graduate, a preacher, well borne, and friended in England; not in debt, nor disgrace, but competently provided for and liked and beloved where he lived; not in want, but (for a schollar and as these days may be) rich in possession, and more in possibilitie; of himself, without any persuasion, (but God's and his own heart) did voluntarily leave his warme nest; and to the wonder of his kindred and amazement of them that knew him, undertook this hard, but in my judgment, heroicall resolution, to go to Virginia and helpe to beare the name of God unto the Gentiles." Good Mr. Whitaker complained and mused much, we are told, that so few of the English ministers that were so hot against the

surplice and subscriptions came to the colony, where neither was spoken of.

The father of American Presbyterianism was Francis Makemie; and never before has so much been published of his history as now. He was from Donegal in Ireland. One fact only is known of his early religion, namely, that at the age of fourteen, under the instruction of a pious schoolmaster, he felt the converting power of grace. He was ordained an evangelist for America by the Presbytery of Lagan; this was probably in 1682 or 1683. He laboured in Barbadoes as well as Maryland and Virginia. The first mention of Makemie's name by any record in America is in the county of Accomac, Virginia, and bears date February 17, 1690. The first known qualification on record under the Toleration Act is that of Makemie, in the same record, October 15, 1699. This record states his owning the Anglican articles, except the thirty-fourth, thirty-fifth and thirty-sixth, and part of the twentieth. In Maryland he preached at Snow Hill, Rehoboth or Pocomoketown, Head of Monokin, Wicomico, and on Joseph Venable's land. He married in Virginia, and acquired some fortune by this, as well as by his own industry, for his hearers probably did little for his support. At his death the congregations gathered by him were sufficient to employ three ministers.

Severe as were the English laws in Virginia, Makemie preferred it as his residence, and, as abundant records show, was duly qualified and shielded by the courts. In 1704, he went to Europe, and prevailed with the ministers of London to undertake the support of two itinerants for two years; but they failed to fulfil the engagement. After his return from England, in 1705, we find him before the county court of Somerset, with two ministers, John Hampton and George McNish, whom the records style "his associates." Soon after this return from Europe, the venerable Presbytery of Philadelphia was formed. As the first leaf of the old minutes is lost, we can only conjecture the date, which Dr. Foote thinks it safe to set down at the latter part of 1705. In 1706 the ministers of this Presbytery were Francis Makemie, George McNish, John Hampton, Samuel Davis, John Wilson, Nathaniel Taylor

and Jedediah Andrews. His will bears date April 27th, 1708, and he died soon after. For the filling up of this outline we refer to the volume under review, but we cannot refrain from being a little more full in regard to one incident of his life, in which the sagacity, zeal and courage of the old-time Presbyterian shine out undeniably.

In January, 1707, Mr. Makemie and Mr. Hampton stopped at New York on their way to New England. At first they were well received by Lord Cornbury, who entertained them at the castle. On January, 19th Mr. Mackemie preached in the house of a mechanic named William Jackson, in Pearl street, and on the same day Mr. Hampton preached to a regular congregation at Newtown, Long Island. For these offences both were arrested, on a warrant signed by Cornbury. The narrative published soon after the event, and probably drawn up by Makemie himself, gives us the following lively report of an examination much resembling scores in the old country. When they appeared in the council chamber, Lord Cornbury inquired, "How dare you to take it upon you to preach in my government without my license?"

"Makemie replied—'We have liberty from an act of parliament made in the first year of the reign of King William and Queen Mary, which gave us liberty, with which law we have complied.

"C. 'None shall preach in my government without my license.

"M. 'If the law for liberty had directed us to any particular persons in authority for license, we would readily have observed the same; but we cannot find any directions in the act of parliament, therefore we would not take notice thereof.

"C. 'That law does not extend to the American plantations, but only to England.

"M. 'My Lord, I humbly conceive that it is not a limited nor local act; and am well assured it extends to other plantations of the Queen's dominions, which is evident from certificates from courts of record of Virginia and Maryland, certifying we have complied with the law.' These certificates were produced and read by Lord Cornbury, who was pleased to say they did not extend to New York.

"C. 'I know it is local and limited, for I was at the making thereof.

"M. 'Your Excellency might be at the making thereof, but we are assured there is no such *limiting clause* therein as is in local acts, and desire that the law may be produced to determine the point.

"C. (Turning to the attorney, Mr. Bekely,) 'Is it not so, Mr. Attorney?

"Attorney—'Yes, it is local, my Lord.' And producing an argument he

went on to say—‘that all the penal laws were local and limited, and did not extend to the plantations; and the Act of Toleration does not extend to any plantations.’

“M. ‘I desire the law may be produced; for I am morally persuaded there is no limitation or restriction in the law to England, Wales and Berwick on Tweed; for it extends to sundry plantations of the Queen’s dominions, as Barbadoes, Virginia, and Maryland, which is evident from certificates produced, which we could not have obtained if the act of parliament had not extended to the plantations. I presume New York is a part of her Majesty’s dominions also; and sundry ministers on the east end of Long Island have complied with the law, and qualified themselves at court by complying with the directions of said law, and have no license from your Lordship.

“C. ‘Yes, New York is of her Majesty’s dominions; but the Act of Toleration does not extend to the plantations by its own intrinsic virtue, or any intention of the legislators, but only by her *Majesty’s instructions signified unto me, and that is from her prerogative and clemency*, and the courts which have qualified these men are in error, and I will check them for it.

“M. ‘If the law extends to the plantations any manner of way, whether by the Queen’s prerogative clemency or otherwise, our certificates were demonstration that we had complied therewith.

“C. ‘These certificates were only for Virginia and Maryland; they did not extend to New York.

“M. ‘We presume, my Lord, our certificates do extend as far as the law extends; for we are directed by the act of parliament to qualify ourselves in the places where we live, which we have done: and the same law directs us to *take certificates of our qualification*, which we have also done: and these certificates are not to certify to such as behold us taking our qualifications, being performed in the face of the country at a public court; but our certificates must be to satisfy others abroad in the world, who saw it not, or heard any thing of it, otherwise it were needless. And that law which obliges us to take a certificate must allow said certificate to have a credit and a reputation in her Majesty’s dominions; otherwise it is to no purpose.

“C. ‘That act of parliament was made against *strolling preachers*, and you are such and shall not preach in my government.

“M. ‘There is not one word, my Lord, mentioned in any part of the law against *travelling or strolling preachers*, as your Excellency is pleased to call them; and we are to judge that to be the true end of the law which is specified in the preamble thereof, which—‘for the *satisfying scrupulous consciences, and uniting the subjects of England in interest and affection*. And it is well known to all, my Lord, that Quakers, who have liberty by this law, have few or no fixed teachers, but are chiefly taught by such as travel, and it is known to all, that such are sent forth by the yearly meeting at London, and travel and teach over the plantations, and are not molested.

“C. ‘I have troubled some of them, and will trouble them more.

“ M. ‘ We hear, my Lord, one of them was prosecuted at Jamaica, but it was not for *travelling and teaching*, but for *particulars in teaching* for which he suffered.

“ C. ‘ You shall not spread your pernicious doctrines here.

“ M. ‘ As to our doctrines, my Lord, we have our Confession of Faith, which is known to the Christian world, and I challenge all the clergy of York to show us any false or pernicious doctrines therein ; yea, with those exceptions specified in the law, we are able to make it appear that they are, in all doctrinal articles of faith, agreeable to the *established doctrines of the Church of England*.

“ C. ‘ There is one thing wanting in your certificates, and that is signing the articles of the Church of England.

“ M. ‘ That is the clerk’s omission, my Lord, for which we are no way accountable, by not being full and more particular ; but if we had not complied with the whole law, in all parts thereof, we should not have had certificates pursuant to said act of parliament. And your Lordship may be assured that we have done nothing in complying with said law but what we are still ready to perform, if your Lordship require it, and that ten times over. And as to the *articles of religion*, I have a copy in my pocket, and am ready at all times to sign, with those *exceptions specified by law*.

“ C. ‘ You preached in a private house not certified according to act of parliament.

“ M. ‘ There were endeavours used for my preaching in a more public place, and (though without my knowledge) your Lordship’s permission was demanded for my preaching in the Dutch church, and being denied, we were under a necessity of assembling for public worship in a private house, which we did in as *public a manner as possible with open doors* ; and we are directed to certify the same to the next Quarter Sessions, which cannot be done until the Quarter Sessions come in course, for the law binds no man to impossibilities ; and if we do not certify to the next Quarter Sessions we shall be culpable but not till then. For it is evident, my Lord, that this act of parliament was made and passed the Royal assent May 24th, and it being some time before the Quarter Sessions came in course, and all ministers in England continued to preach without one day’s cessation or forbearance ; and we hope the practice of England should be a precedent for America.

“ C. ‘ None shall preach in my government without my license, as the Queen has signified to me by her royal instructions.

“ M. ‘ Whatever direction the Queen’s instructions may be to your Lordship, they can be no rule or law to us, nor any particular person who never saw, and perhaps never shall see them. *For promulgation is the life of the law*.

“ C. ‘ You must give bond and security for your good behaviour, and also bond and security to preach no more in my government.

“ M. ‘ As to our behaviour, though we have no way broke it, endeavouring always so to live, as to ‘keep a conscience void of offence towards God and man,’ yet if your Lordship requires it, we would give security for our behaviour : but to give bond and security to preach no more in your Excel-

lency's government, if invited and desired by any people, we neither can nor dare do.

"C. 'Then you must go to gaol.

"M. 'We are neither ashamed nor afraid of what we have done; and we have complied, and are ready still to comply, with the act of parliament, which we hope will protect us at last. And it will be unaccountable in England, to hear that Jews, who openly blaspheme the name of the Lord Jesus Christ and disown the whole Christian religion—the Quakers who disown the fundamental doctrines of the Church of England, and both the sacraments,—the Lutherans, and all others are tolerated in your Lordship's government, and only we, who have complied and are still ready to comply with the Act of Toleration, and are nearest to and likeliest to the Church of England of any dissenters, should be hindered, and that only in the government of New York and the Jerseys. This will appear strange indeed.

"C. 'You must blame the Queen for that.

"M. 'We do not, neither have we any reason to blame her Majesty, for she molests none, neither countenances nor encourages any who do; and has given frequent assurances, *and of late*, in her gracious speech to parliament, that she would inviolably maintain the toleration.'"

Here Lord Cornbury began writing precepts for discharging the prisoners from the custody of the sheriff of Queen's county, and for their commitment in New York. Mr. Hampton, who had hitherto remained silent, demanded a license to preach, according to Act of Toleration; Lord Cornbury absolutely denied it. Mr. Makemie then moved that the law be produced to determine the point whether it were local and limited or not. He said he doubted not the Attorney was able soon to produce the law; and further he offered to pay the Attorney for a copy of that paragraph which contains the limiting clause.

"C. 'You, sir, know law?

"M. 'I do not, my Lord, pretend to know law; but I pretend to know this particular law, having had sundry disputes thereon.' He here refers to his appearance before the courts of Maryland and Virginia. The mittimus being made out, the high sheriff of York city and county, Ebenezer Wilson, took them to his dwelling house, as the place of their confinement. On Friday the 26th, after sundry demands, by the prisoners, he gave them a copy of their commitment, viz.

"You are hereby required and commanded to take into your custody the bodies of Francis Makemie and John Hampton, and them safely keep, till further orders; and for so doing this shall be your warrant.

Given under my hand and seal this 23 day of January 1706, 7.

CORNBURY (seal)

To Ebenezer Wilson, Esq., High Sheriff of New York.

A true copy—Ebenezer Wilson."

Finding themselves imprisoned, they sent a petition to the Governor, praying for speedy trial, but without success. Again

at the next Quarter Sessions, they asked that in custody of the Sheriff they might be permitted to apply for license as the law directs: this was denied them. They then applied to the above named court for a like privilege, and application was made for license of the house in which Makemie preached. On the arrival of Chief Justice Mompesson, before the March term, their petition was granted and a writ of *habeas corpus* was issued, March 1706-7. On March 11th Makemie and Hampton appeared before the Supreme Court; the name of Hampton was soon dropped from the prosecution. The bill found by the Grand Jury charged Mackemie with having preached in New York to more than five persons, without permission or qualification, and also with using other rules and ceremonies than those found in the book of common prayer. Mr. Makemie was permitted on bail to return to Philadelphia, and it is probable Lord Cornbury was quite willing to let the matter drop here, but he had to deal with a man whose learning had not inclined him to shrink before injustice. Accordingly he came from Accomac, and on the 4th of June, 1707, pleaded "not guilty of any crime by preaching a sermon at York." Among other incidents of the trial, which we owe to Dr. Foote, Mr. Makemie challenged a Huguenot, summoned as a juryman, and added these words, that "he was amazed to find that one so lately dragooned out of France for his religion, and delivered out of the galley, so soon prove a persecutor of the same religion," It is not our intention to report the trial, interesting as we have found it. At a certain stage of the proceedings, Makemie obtained leave to speak, and expressed astonishment that the Attorney should construe the Act of Toleration as applying to the province of New York, after he had produced an argument to prove that it was local, when Lord Cornbury was examining the defendant for commitment. Judge Mompesson called upon him to speak directly to the point; upon which Makemie replied:

"May it please your Honour, I hope to make it appear that it is to the point; and what was Mr. Attorney's argument then, is now mine. For whatever opinion I was of, while an absolute stranger to New York and its constitution, now, since I have informed myself thoroughly with its constitution, I am entirely of Mr. Attorney's opinion, and hope he will be of the same still. I allow of the Queen's supremacy, and in all the

Attorney has said, I cannot learn one argument or word from all the quoted statutes, that preaching a sermon is the least contempt or overthrow of the supremacy; and I hope it is not unknown to any, that the oath of supremacy has been abolished by a law ever since the Revolution. And I cannot learn from any law yet produced, that Lord Cornbury has any power or directions to grant license to any dissenters, or that any of them are under any obligations to take license from his Lordship before they preach, or after.' He then discussed the Queen's instructions to Lord Cornbury, at large, and with great force, to show that they applied only to members of the Church of England coming from England or other places. He also plead that the penal laws did not and could not extend to New York, where there is no law in favour of the Church of England, and no restriction on the liberty of dissenters. He concluded by saying—'And if Jews, who openly blaspheme the Lord Jesus—Quakers, and Lutherans, and all others, or whose persuasions, are allowed even in this government, it is matter of wonder why we only should not be allowed of, but put to molestation, as we now are by present prosecution. Is it because we are Protestants? Is it because we are nearest like the established church of England of any dissenters? Is it because we are the most considerable body of Protestants in the Queen's dominions? Is it because we have now, since the union, a national establishment in Great Britain as nearly related and annexed to the crown of England as the Church of England themselves? Sure such a proceeding, when known, will and must be a prodigy in England.'

"Attorney—'It is impossible for any man to answer all that has been offered, where so much has been said; and by so many.'

"Makemie—'I verily believe it is impossible for the Attorney to answer what has been said; it is a great truth which he has uttered.'

"The Attorney then proceeded to argue that the penal laws, at least some of them, were coextensive with the Queen's dominions. He said the kings and queens of England command their governors to grant licenses; and that it had been customary to take licenses from the governors.

"Mr. Makemie replied at large: and concluded by saying, 'And whereas Mr. Attorney affirms that giving and taking license was very common and universal: I am well assured there never was, neither is, to this day, any such practice in any plantations of America; and there are but few persons as yet in York government that have license: for beside the two Dutch ministers who differ upon Long Island, and it is said these licenses are the cause of their difference, there is but one English non-conformist minister in all the government, who has taken a license; and it is certain that Mr. Dubois, and sundry others of the Dutch churches have no license, neither will they submit to any such as are granted.'

"The Attorney then moved that the jury bring in a special verdict. The judges inclined that way too. The Attorney said, 'The matter of fact is plainly confessed by the defendant, as you have heard, and you are to bring it in specially, for the jury are not judges of law.'

"Mr. Makemie—'May it please your honours: I am a stranger, who lives four hundred miles from this place, and it is known to the whole

country what intolerable trouble I have been put to already, and we cannot consent to a special verdict, for that would only increase my trouble, multiply my charges, and give me further delay. Besides it is a known maxim in law, *that strangers are always to be favoured with expedition in justice.* This seems no way to admit of delay, and if this should be allowed of, no man's innocence would be able to protect him; for if I should be cleared I should suffer more attain than if I were guilty of many penal laws in England. And as to the jury's judging of the law, and confessing the fact, I cannot see one point of law to be judged. It is true I have confessed preaching a sermon at the house of William Jackson, but have not owned it to be a crime, or repugnant to any law, or inconsistent with any of the Queen's instructions; nor hath the attorney made any thing of this nature to appear, for all those ancient statutes of Henry VIII. tend only to throw off the authority, supremacy, and jurisdiction of the Popes and See of Rome, and invest the kings and queens of England with that usurped authority, and to bring ecclesiastical persons under the civil jurisdiction of England, who in the times of Popery was made accountable only to the See of Rome; therefore they do not touch, neither are any way applicable to this case.'

"Attorney—'These gentlemen acknowledge, and say, that the ministers of the Church of England are to take license, and are obliged so to do; and if so the Dissenters should also, otherwise they must expect more favours and liberty than the ministers of the Church of England.'

"Makemie—'It is the constitution of the Church of England, that the ministers, notwithstanding their ordination, do not preach, or officiate as ministers until they procure a license from their Bishop; and they voluntarily bring themselves under oath of canonical obedience. But finally there is a great deal of reason why ministers of the Church of England submit to license; but not so with us. For it is only *bare liberty* which Dissenters have; but the *others* have not only *liberty*, but a *considerable maintenance* also, without which I never knew any of them value *liberty only*. And Dissenters having *liberty only*, without any maintenance from Government, are not at all under any obligations, neither is it required of them to take license.'

The Judge in charging the jury stated his belief that this was the first trial of the kind in America. The jury returned in a short time, and being called, found the defendant *not guilty*. The defendant, thus cleared, was made to pay fees, amounting in all to 83l. 7s. 6d. Soon after his liberation, Mr. Makemie preached in the licensed church of the Huguenots. His sermon was printed, and new accusations were made, that he was the author of a pamphlet then in circulation. The Governor again issued process, but his late prisoner had left the province. For the only letter of Makemie, known to be

in existence, we refer the Presbyterian reader to this history: it is addressed to Lord Cornbury.

The course of the historian, in this part of the work may be indicated, but we do not think of repeating his narrative. It was not until we turned to certain parts with some purpose of abridgement that we observed how much condensation had already been secured by the author. He inserts a lively chapter upon the Scotch Irish, a race which has furnished a large part of the Presbyterianism of our land; and this leads him to relate the siege of Londonderry, a picture in the history of protestantism and of our fathers, which we shall continue to unfold to our sons even in these days of theoretical non-resistance. We have good cause to know, that some who were in that beleaguered town were eminent among the founders of our American church. There is no evidence of any colony of Presbyterians direct from Scotland; but those who came from Ulster were really Scotch, often the sons of native Scotchmen, as their names, tenets, habits, and even their dialect, continued within our memory to show. Of these some settled in New Hampshire as early as 1719; a few in Massachusetts; large numbers on the Delaware, and still more in the west of Pennsylvania and Maryland. It was then that the emigration poured into the beautiful valley of Virginia and North Carolina.

Dr. Foote does not neglect to do justice to the Episcopalians of Virginia, and gives full accounts of Mr. Commissary Blair and the foundation of William and Mary College. He lingers with affectionate particularity on the work of God in Hanover county, one of the most wonderful events in our religious history, connecting itself with Whitefield, Davies and remotely with Patrick Henry. To these pages, therefore, we refer the reader for ample accounts of Morris's Reading Room, and the revival of religion in Hanover; the labours and sufferings of Hunt, Robinson, Roan and others; and the missionary visits of Tennent and Whitefield.

When Dr. Foote arrives at the name of President Davies, he allows himself a liberty of enlargement, which the greatness of the subject and the errors of some foregoing accounts, may well justify. This volume contains the first complete

biography of the great preacher. As the dates here given differ from those which have gained currency, it is proper to say, that the author has derived them from memorandums, made by Mr. Davies himself, in an interleaved Bible, now in the hands of a descendant. While these remarks were in preparation, the following letter from Mr. Davies to Dr. Bellamy appeared in the New York Observer, with the statement that it had never been printed before :

HANOVER, Va., August 26, 1750.

Rev. and very dear Sir: The continuance of the correspondence your friendly condescension has begun, will always be very agreeable to me, though the prospects of so many interruptions as our distance and other circumstances will unavoidably occasion, is afflictive. This, Sir, is like to be the only method of conversation we shall be blest with, till we come to our Father's house above, where everlasting intimacy subsists between all his numerous children, and where they are more fit for mutual acquaintance and society, than in this state of imperfection. Thuther, I hope, I am aspiring, though faintly; and I request the help of your prayers to accelerate my motion.

Blessed be God, I am free from the burdensome necessity of an idle life. So large and rude a quarter of the Lord's vineyard is committed to my care, that I can hardly behold it without being animated to industry, or (which is frequently my case) sunk into discouragement at the disproportion of my strength to my work. O! that I may not have more reason to cry out at last, than Grotius had, "*Proh! vitam perdidit operose nihil agendo!*" I hope my poor ministrations are not wholly in vain, though my success is not, I think, equal to what the circumstances of these parts would seem to promise, according to common observation. Nothing seems wanting, but larger effusions of the divine Spirit from on high, and better accomplishments in the solitary, sleepy watchman. Thousands are eager to hear, from a principle of curiosity, or from a better principle. Sundry are proselyted, and a few, I hope, are "in the place of the breaking forth of children." There seems to be of late a greater solemnity among the people, (especially at the meeting house, where the greatest assemblies are wont to attend,) than I have observed for some time. The labours of that pious Enoch (for so I may denominate him for his intimate walk with God) Mr. Davenport, who has been here about two months, have been generally acceptable, and I hope serviceable to many. By observing his conversation, and reading Mr. Brainerd's Life, I have lately had clearer discoveries of my prodigious defects, than ever I had before. O! my brother, *what a misery, what a hell it is to be unlike God!* It is our criminal inadvertency that makes us so thoughtless about it, and our unaccountable stupidity that renders us so insensible of it! Forgive me, my dear brother, that I make these complaints in your name, as well as in my own; for I

cannot once think that you, or any of the heirs of heaven, have so much reason for them as I have. I have often with an aching heart, read that surprising delineation (or rather hypotyposis) of a Christian's life, which the mercy of God has given us in Romans xiv. 7, 8. May I never rest, till I find myself the glorious transcript of it!

I hope, Sir, your endeavours have not been wanting to provide some supplies for the numerous vacancies in this colony; and your prudence will direct you to send more, but such as you judge qualified for a place attended with so many peculiar difficulties. Please to inform such as intend to come to Hanover, that it will be necessary for them to come about the 10th of April or October, that they may be qualified by the President and Council, who then sit for twenty-four days, for they have taken away the power of qualifying ministers from the County Courts, and appropriated it to themselves. As for the new settlements, where there are nine or ten vacancies, their distance secures them from the inspection of the Council, and therefore ministers may officiate there, without molestation at any time.

I have had some thought of preparing for the press, the substance of four sermons I delivered lately on 2 Cor. iv. 3, and Acts viii. 22. On the first text, I proposed, I. To show who those are to whom the Gospel is hid. II. In what great danger they are of perishing, or that it is dreadfully uncertain whether they ever will be brought out of their present condition. III. To vindicate the justice of God in suffering such to continue ignorant of the Gospel, and perish.

On the second text, I proposed, as far as I can now remember, (for I have not my notes about me), I. To show that it is awfully uncertain whether those who are now impenitent, will ever be brought to penitence, and so obtain forgiveness: yet, II. That it is possible. III. That a mere possibility is sufficient to excite the impenitent to use all means of obtaining repentance, &c. It pleased the Lord to make these discourses solemnizing to sundry; and I have found, since, that they were peculiarly fit for the awakening of the secure here. This, together with an apprehension that they might be suitable to the cases of secure sinners in other places, has inclined me to publish them. If you think any of them will be needed in your parts, please to inform me, and I shall endeavour to send them to such places as you shall nominate.

Pray, Sir, write to me as often as you can; and when you cannot find a readier method of conveyance, direct yours to the care of the Rev. Mr. Burr at Newark. I shall be glad to know of the affairs of the church with you. And now, committing you to that God, "whose you are, and whom you serve," I must break off conversation with you, and only assure you that I am, Reverend Sir,

Your affectionate brother, and fellow-labourer

in the Lord's vineyard,

SAMUEL DAVIES.

To the Reverend Mr. Joseph Bellamy, Bethlem, Connecticut.

P. S. When I review my letter, I cannot but secretly blush to see what freedom I have used with an entire stranger. But while I was writing, I found my affections to you so warm, and the pleasure of free conversation so great, that I could not easily restrain myself; and therefore I hope, dear Sir, you will take it in good part. S. D.

The celebrated letter to the Bishop of London, and other parts of correspondence with Dr. Doddridge, Dr. Avery and others, are given at length; as is also Mr. Davies's Journal of his visit to Great Britain, in 1753, 1754 and 1755, on behalf of the College of New Jersey. The precious autograph of this has long been familiar to us, and we thank Dr. Foote for republishing a diary so replete with useful and entertaining facts. Doddridge was no more, when Davies landed in England, but his excellent widow received the stranger with Christian warmth. The Rev. Gilbert Tennent was Mr. Davies's companion in this mission. It would be tedious to recite all that is recorded concerning the great men, Nonconformists of England and Presbyterians of Scotland, who gave him the right hand of fellowship. Much may here be found concerning Guyse, Benson, Lardner, Chandler, Jennings, Kippis, Stennet, Gibbons, Walker, Gillies, Hamilton, Maclaurin, Cumming and Webster. It is almost superfluous to say, that this journal gives no authority for the story which has passed from mouth to mouth, about Mr. Davies's rebuke of George the Second. Those who will peruse the record will at once perceive how far the poor dissenting minister of Virginia was from royalty; and those who are well read in Scottish history recognise in the fable a metamorphosed fact in regard to a famous preacher of the Reformation before James the Sixth; with these parties the alleged conduct on either side tallies very well. Dr. Foote passes the legend with dignified silence. As many who have heard it will be willing to trace its origin, we give the story as told by Livingston of Robert Bruce. "The King had a custom very frequently of talking with those about him in time of sermon. This he fell into that day. Mr. Bruce soon noticed it, and stopped, upon which the King gave over. The King fell a talking to those next him a second time, and Mr. Bruce stopped a second time, and, as I remember, sat him down in his seat. When the King noticed this

he gave over, and Mr. Bruce went on with his subject. A third time the King fell a talking. Mr. Bruce was very much grieved that the King should continue in this practice, after the modest reproofs he had already upon the matter given him; and so a third time he stopped, and directing himself to the King, he expressed himself to this purpose: 'It's said to have been an expression of the wisest of Kings (I suppose he meant an apocryphal saying of Solomon's), When the lion roareth, all the beasts of the field are at ease; the Lion of the Tribe of Judah is now roaring, in the voice of his Gospel, and it becomes all the petty Kings of the earth to be silent.'**

No apology is needed for inserting the paragraphs which follow.

"Makemie stands as the father of the Presbyterian Church in America; Davies as the apostle of Virginia. To no one man, in a religious point of view, does the State owe as much; no one can claim a more affectionate remembrance by Christian people. His residence in the State is an era in its history. To Virginia we look for the record and fruits of his labours. The Virginia Synod claims him as her spiritual father; and the Virginia creed in politics acknowledges his principles of religious freedom and civil liberty. His influence on politics was indirect, but not the less sure. The sole supremacy of Christ in the Church,—the authority of the Word of God,—the equality of the ministers of religion,—and individual rights of conscience,—principles for which he plead before the General Court, and in defence of which he encountered such men as Pendleton, Wythe, Randolph, and the whole host of the aristocracy, are now a part and parcel of the religious and political creed of an overwhelming majority of the citizens of the *'Ancient Dominion.'* He demonstrated the capability of the Church of Christ to sustain itself, not only without the fostering aid of the State, but under its oppressive laws. He showed the patriotism of true religion; and in defending the principles of Presbytery, he maintained what Virginia now believes to be the inalienable rights of man. The time of Mr. Davies' labours in Virginia embraced that interesting part of Patrick Henry's life, from his eleventh to his twenty-second year. This great orator, in his youth, could not have been unacquainted with the dissenting ministers of his native county; and it is scarcely possible he was unaffected by his ministrations. Two of his sisters, Lucy Henry, who married Valentine Wood, and died in Havana,—and Jane Henry, who married Colonel Samuel Meredith, and lived and died at New Glasgow, Amherst county, were known to be pious people, and members of the Presbyterian Church;—and we have the authority of an elder in the church, now living, a grandson of Lucy Wood, that they were members of Mr. Davies' congregations. The first

* Wodrow's Life of Bruce, p. 154, ed. 1843.

popular pleading of Mr. Henry was in Hanover against the authorized construction of those very laws under which Mr. Davies and the dissenters had groaned, and from which they had obtained but partial relief. The oratory of these great men was much of the same kind. Both reasoned from great principles and facts, and addressed human nature with an overflowing heart, on subjects to which the souls of men are ever alive,—their individual rights and personal interests. What Dr. Finley said of one may be said of both, ‘the unavoidable consciousness of native power made him bold and enterprising. Yet the court proved that his boldness arose not from a partial, groundless conceit, but from true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do; and what he could, when called to it, he attempted, and what he attempted he accomplished.’ The same bold eloquence that roused the militia of Hanover in Braddock’s war, was heard again in Hanover and Williamsburg, calling to arms in the revolutionary contest. Mr. Henry, through life, held to the religion of the Bible. In another chapter the influence of Presbytery on the civil constitution of Virginia will be traced at large, and the indirect influence of Mr. Davies and his co-labourers fully seen.

‘Mr. Davies’ own pen shall close the sketch of his life, with the beautiful and characteristic sentiments in his correspondence with Dr. Gibbons as preserved by Dr. Finley. ‘I desire seriously to devote to God and my dear country, all the labours of my head, my heart, my hand, and pen: and if he pleases to bless any of them, I hope I shall be thankful, and wonder at his condescending grace. O my dear brother! could we spend and be spent, all our lives, in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am labouring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a soul can die. I have had but little success of late; but blessed be God, it surpasses my expectation, and much more my desert. Some of my brethren labour to better purpose. The pleasure of the Lord prospers in their hands.

“Blessed be my Master’s name, this disorder”—a violent sickness from which he was just recovering—‘found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me. In about two months I rode about five hundred miles, and preached about forty sermons. This affords me some pleasure in the review. But alas! the mixture of sin, and of many nameless imperfections that run through, and corrupt all my services, give me shame, sorrow, and mortification. My fever made unusual ravages upon my understanding, and rendered me frequently delirious, and always stupid. But when I had any little sense of these things, I generally felt pretty calm and serene; and death, that mighty terror, was disarmed. Indeed, the thought of leaving my dear family destitute, and my flock shepherdless, made me often start back, and cling to life; but in other respects, death appeared a kind of indifferency to me. Formerly I have wished to live longer, that I

might be better prepared for heaven; but this consideration had very little weight with me, and that for a very unusual reason, which was this;—after long trial I found this world a place so unfriendly to the growth of every thing divine and heavenly, that I was afraid if I should live any longer, I should be no better fitted for heaven than I am. Indeed, I have hardly any hopes of ever making any great attainment in holiness while in this world, though I should be doomed to stay in it as long as Methusehah. I see other Christians indeed around me make some progress, though they go on with but a snail-like motion. But when I consider that I set out about twelve years old, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O, my good Master, if I may dare call thee so, I am afraid I shall never serve thee much better on this side the regions of perfection. The thought grieves me; it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labour under this complaint. No, my Lord, I shall yet serve thee; serve thee through an immortal duration, with the activity, the fervour, the perfection of the *rapt seraph that adores and burns*. I very much suspect this desponding view of the matter is wrong, and I do not mention it with approbation, but only relate it as an unusual reason for my willingness to die, which I never felt before, and which I could not suppress.

“I am rising up, my brother, with a desire to recommend Him better to my fellow sinners, than I have done. But alas! I hardly hope to accomplish it. He has done a great deal more by me already, than I ever expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own, and of superior orders, that can perform him more worthy service. O! if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. I am not an angel, nor would I murmur because I am not.

“In my sickness, I found the unspeakable importance of a Mediator in a religion for sinners. O! I could have given you the word of a dying man for it, that Jesus, that Jesus whom you preach, is indeed a necessary and an all-sufficient Saviour. Indeed he is the only support for a departing soul. *None but Christ, none but Christ*. Had I as many good works as Abraham or Paul, I would not have dared build my hopes on such a quicksand, but only on this firm eternal Rock.”

The chapters on Liberty of Conscience in Virginia and the progress of opinion on that subject during the Revolution, will continue to be consulted, even by those who do not show an interest in the history of Presbyterianism. The several memorials of the Hanover Presbytery which are given at length, and the notices of Jefferson and Madison in respect to the bill for religious freedom, are deserving of particular study.

We are by no means surprised that the author has devoted

a chapter to the Rev. James Waddel, D.D., and the churches in the Northern Neck. Those who have talked with old inhabitants of Virginia are familiar with traditions respecting the eloquence of the Blind Preacher, which seem exaggerated if not fabulous: yet these are fully supported by the testimony which Dr. Foote has collected. The early labours of Mr. Waddel, in the Northern Neck, belong to a most interesting chapter in Presbyterian annals. The manuscript journal of Mr. James Gordon, from which copious extracts are here for the first time published, now lies before us, and fully justifies the account given of those churches. They were visited by Whitefield and Davies, and, under a Christian zeal and eloquence such as few communities ever enjoyed, they grew and prospered. Yet at this moment a large part of that favoured field lies utterly waste. It is almost an unexampled fact in the annals of our missionary plantations, and is to be ascribed to causes altogether remote from aught of religious error or unfaithfulness; such as the unhealthiness of the country, the incursions of the enemy, and the retrocession of trade to other marts. So far as we are informed, no record of Dr. Waddel's life and services has ever appeared, which can be compared with that which is here presented; and it will be regarded as not the least fascinating part of the volume.*

Writing where we do, we naturally feel interested to observe that Dr. Foote ascribes the projecting of Hampden Sidney College to Mr. Samuel Stanhope Smith, afterwards Dr. Smith: it was taken up by the Hanover Presbytery at his instance, as early as 1771. In 1776 they named Mr. Smith, at that time a probationer within their bounds, as a proper person to undertake the new school in Prince Edward. Mr. Smith had previously taught in Princeton College. In February, 1775, Mr. Smith was formally chosen Rector of the Prince Edward Academy. Among the Trustees we observe the names of several whose families continue to be among the most distinguished in Virginia. When Mr. Stanhope Smith was elected

* As Dr. Foote mentions the orthography of Dr. Waddel's name, we think it proper to add, that in the autograph of Col. Gordon's Journal, now in our hands, it is written as we here give it, in the great majority of instances, as also in numerous autographs of Dr. Waddel himself, in our possession.

professor in the College of New Jersey, his brother Mr. John Blair Smith, just ordained, was chosen to succeed him. The connexion of these two brothers, both highly gifted, but very unlike, had a remarkable relation to the work of education, as the history of American Colleges will show. The revolutionary reminiscences of the College would be spoiled by any abridgment of ours; they must be read in the very happy collections of our author. The names which occur on every page of the record bring to our memory persons and scenes connected with some of the brightest days of Southern Presbyterianism, in which our honoured fathers were yet more nearly concerned. We rejoice to be able to record that an institution so intimately connected with the progress of our church in Virginia is at this moment in a most flourishing condition.

It ought never to be forgotten by our sons, that from the very beginnings of Presbyterianism in America, our fathers were intent upon leaving a learned ministry and universal education. In this they breathed the spirit of Calvin, Knox and Melvill. They saw no inconsistency between the highest zeal for classical learning and the most arduous labours for the conversion of souls. In the midst of a great revival, such as has never been exceeded among us, for burning affection, large extent and permanent results, the very men who preached with a frequency and fervour that seems hardly credible, were working night and day in forwarding schools and academies, which in several instances grew to be noted colleges. Many of these preachers were far beyond the age in liberality of view; they were good scholars and able writers: in numerous instances they assumed in their own persons the toils of the schoolmaster. In terseness and pungency the letter of Waddel bears comparison with Junius, and his eloquence was justly applauded by Patrick Henry. The Smiths were foremost among the literary men of the day. Graham was not merely a preacher and a president, but a master in metaphysical research. They were in an eminent degree the educators of the time, and thousands now living are reaping the harvests which they sowed. Each of the Smiths was president of two colleges, and their venerable father rendered services little

less valuable in his academy at Peequea. Hence it was, that within our own recollection the colleges of America were to a remarkable extent under the presidentship of Presbyterian ministers; the appellation being taken in its wide and popular meaning. The history of these labours forms a conspicuous part of this book; nor should it fail of its impressiou on all who are seeking to extend our institutions over the opening territories which invite the mighty emigration of our own period.

In this connexion we ask special consideration for all that relates to the academies here named, and to Washington College, in Rockbridge. The memoir of the Rev. William Graham is worthy of the place it holds. He was truly a great man, and like his companions gave all his energies to the establishment of our church, and the revival of scriptural truth and piety.

It is possible, we think, to urge the total separation of teaching from preaching with a stiffness which is unwarranted by sound principle, and utterly impracticable in the peculiar condition of thin populations and new settlements. Great as are the demands for the gospel, there is a simultaneous demand for schools. This the reformers felt: this was acknowledged in the Presbyterian foundations of Scotland; and this was nobly acted on by our fathers a hundred years ago. Similar situations make the same demands in our new countries. Where the clergy are the best scholars in the land, they must condescend to labour sometimes in teaching, or they must see the people left in ignorance, or they must abandon the work of training the youth to the hands of other sects or of the world. For a century to come, part of our country will need men like Melanethon and Melvill, or their humble, faithful, holy imitators, Fiuley, Graham, and the Smiths and Tennents. Such men there are, whose labours in the word and doctrine, over and above the tedious bondage of the schools, are far more numerous and fruitful than those of sundry who live as pastors exempt from every such avocation and eneumbrance. Liberty Hall, afterwards Washington College, and the Log Colleges, were as essential to the progress which has resulted in our cougregations, as the silver trumpets of Davies and Lacy.

The blessing of God crowned those joint labours with a revival of religion which can never be forgotten. Of that revival, these pages contain an ample record.*

Throughout this volume, as in that on North Carolina, there breathes a spirit of American patriotism, which we recognise as belonging to our forefathers. When the struggle for our colonial rights, and afterwards for our National Independence began, it is not too much to say that the Presbyterians, both ministers and people, were united as the heart of one man. Of Tory clergymen and railers against the Congress and the Commander in Chief, our history furnishes no examples. When Greene retreated before Cornwallis, the Presbyterians of the valley were addressed by Mr. Waddel, whose fire was kindled by the knowledge of the ravages committed in his once happy flocks on the Northern neck. After the battle of the Cowpens, when the men of Southern Virginia were flocking to Greene's army, the President of Hampden Sidney College went in person as far as Halifax to join them, and was with difficulty persuaded to return. In 1777, all the students of that College, who were above sixteen years of age, enlisted and marched to Williamsburg; and though most of them were sent home by the Governor, some remained in the army as officers, and others as private soldiers. William Graham commanded a company. John Blair Smith was at one time a captain, before his licensure. Similar facts might be multiplied in respect to Liberty Hall and the Scottish Presbyterians of the valley. How characteristic this was of the same people in Pennsylvania, and how unreservedly and unanimously they threw themselves into the patriotic ranks, has been openly testified by all impartial writers, especially by Mr. William B. Reed, in more than one of his masterly historical productions. This was a favourite topic with the late Mr. Gallatin, who was fond of tracing these traits to the lessons of his native Geneva.

If Dr. Foote had done no more than give us in a permanent form the documents relating to the progress of opinion and

* The late Dr. David Caldwell was a pupil of Mr. Smith's school at Pecquea. The memoir of this venerable servant of God, which was published at Greensborough, N. C., in 1842, by the Rev. Eli W. Caruthers, is a work of valuable contents, to which, however, we never had access until within a few months.

enactment, touching liberty of worship, he would have deserved well of his church and country. In no part of our land has this controversy had a more marked character than in Virginia; the evil and the good having, at different periods, stood out with singular prominence. The eventual settlement of the question on the basis of rational legislation, in conformity with the highest principles of politics which philosophy has yet attained on earth, concurs felicitously with the analogous declaration of civil rights, in which Virginia retains precedence; and connects itself with the names, first of Henry and Madison, and then of the Smiths, Todd and Graham. We claim attention to the fact that Presbyterianism was in the van of this battle. The first Presbyterian, Makemie, in the uncompromising spirit of his forefathers, vindicated and obtained the limited rights which were possible under British acts; in Virginia, in Maryland, and in New York. The greatest of Presbyterian preachers, Samuel Davies, threw down the same gauntlet, and won the same prize, in various courts, before divers magistrates, in the face of the King's officers here, especially of Randolph, and by correspondence and personal application and conference, in England.

That the clergy of the Establishment in Virginia should frown on another church, even though established in part of the United Kingdom, and that they should relinquish their emoluments and prerogatives with an ill grace, is no more than might have been predicted. But they miscalculated the strength of what they called dissent, in the new accessions of population, in the Valley and beyond the Blue Ridge, and could not understand the temper of the men, who more than all others formed by their courage and enterprise the barrier between the older settlements and the Indian frontier, and who were from the beginning of the Revolution Whigs to a man. Several testimonies on this head might be added to what these sketches contain. The scholarlike pen of Mr. Reed, an impartial as well as a fearless witness, records some unwelcome truths, in the Memoir of President Reed; of whom he thus writes:

“Mr. Reed was, it may incidentally be remarked, firmly attached to the Presbyterian church, in which he had been educated. In one of his publications, a few years later, he said

of it, 'When I am convinced of its errors, or ashamed of its characters, I may perhaps change it. Till then, I shall not blush at a connexion with a people, who in this great controversy are not second to any in vigorous exertions and general contributions, and to whom we are so eminently indebted for our deliverance from the thralldom of Great Britain.'"

It was not the Presbyterian clergy, who in New York and New Jersey, became Tories; nor was it one of our eminent men, who in 1776 acted as a guide to Sir Henry Clinton, or contributed clever ribaldry to Rivington's Gazette. The connexion between zeal for civil liberty, zeal for religious rights, which Hume has pointed out, was obvious in the history of Virginia. When the era of colonial subserviency and petty official tyranny gave place to the era of legislation, the whole pile of prescriptive arrogance came down: but it was by successive shocks. The word toleration, about which so many disputes had been waged, was already obsolete. The Bill of Rights, adopted in 1776, declared, "That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction. not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love and charity towards each other." This is the American doctrine. but it was too high for some of the old politicians, in the first General Assembly at Williamsburg. Their earliest suggestion came, we gratefully record it, from the Presbytery at Hanover: it is given at length. Of this, as of the numerous similar memorials from that judicatory which followed during several years, we may observe that it is not only strong but elegant, closely resembling the state papers of the period, in chasteness and weight of masculine English, and worthy of the body which comprised Waddel, Graham, and the Smiths. If, as we suppose, some of these were draughted by Samuel Stanhope Smith, they are monuments to his skill in reasoning language, from his very youth. The last in order is known to have proceeded from the hand of the Rev. Wm. Graham, and though less terse, it has a ponderous logic and closeness of diction about it which is rare. In the progress

of these debates, Jefferson and Madison rendered great service to the cause of truth: they were stoutly opposed by Pendleton and Nicholas, who stickled for Episcopalian privileges. In the first conflict, much was gained; but it was still declared, that religious assemblies ought to be regulated, and that provision ought to be made for continuing the succession of the clergy, and superintending their conduct. This led to a second memorial, among other things remonstrating against a general assessment for any religious purpose, and very significantly adding: "These consequences are so plain as not to be denied; and they are so entirely subversive of religious liberty, that if they should take place in Virginia, we should be reduced to the melancholy necessity of saying with the Apostles in like case, 'Judge ye whether it be best to obey God or man;' and also of acting as they acted."

There were yet many who held the old European doctrine, still clung to even by Presbyterians in Scotland, that public worship could not survive a separation of Church and State, and the formalities of the ancient State religion were to be preserved. But the question was staved off from year to year, and meanwhile the salaries of the Episcopalian incumbents were suspended. The increasing body of Baptists, who had suffered great persecution, threw their weight for the American and Presbyterian doctrine of liberty. It was not however until 1779, that the established church was deprived of compulsory support, by a repeal of the act for the support of the clergy. They still retained their glebes, and claimed the right of solemnizing marriage. The marriage question was still further disembarrassed by the act of 1780; but something was still needed in order to perfect equality. In 1780 the Presbytery of Hanover, meeting at the house of the Rev. Mr. Waddel, issued a memorial, asking for further liberty. Another memorial, of date May 1784, prepared by Messrs. Smith and Waddel, strongly expresses their regret, that the security of their religious rights, upon equal and impartial ground, instead of being made a fundamental part of the constitution, as it ought to have been, was left to the precarious fate of common legislation. Speaking of the Presbyterians, they say: "Their continuance so long in a republic, without animadver-

sion or correction by the Assembly, affords just ground of alarm and complaint to a people, who feel themselves by the favour of Providence happily free; who are conscious of having deserved as well from the State as those who are most favoured; who have an undoubted right to think themselves as orthodox in opinion upon every subject as others, and whose privileges are as dear to them." In 1784 there was another memorial, against the incorporation of the Episcopalian clergymen as a distinct body, and resisting any such incorporation of any clergymen, "independent of the religious communities to which they belong;" as well as any general assessment for the sustentation of ministers, even though it should include their own. These were the questions which came before the Assembly of 1784. The bill for incorporating the Episcopalian clergy was passed. Equality of rights in regard to marriage was established. When the bill for supporting the ministry came up for discussion, it had the support of Patrick Henry, known as the champion for religious freedom. On its third reading, it was sent out for the opinions of the people. The Presbytery of Hanover was unanimously opposed to the measure. Their memorial, drawn by Mr. Graham, is pregnant with argument, wisdom and resolution. Possibly some of its expressions are less guarded than we might require, as to the protection of our privileges; but it is a great and memorable document, worthy of being laid up in cedar or carved on brass, among the charters of a protesting church.

The Legislature met on the 17th of October, 1785. The chief supporter of the Bill for Religious Freedom was James Madison. The Rev. John Blair Smith, President of Hampden Sidney College, was heard for three days on behalf of the Presbytery. In the committee of the whole, the Assessment Bill had its quietus, and Mr. Jefferson's bill was reported to the house. And on the 17th of December, 1785, an engrossed bill, entitled *An Act for establishing Religious Freedom* passed the house. We do not claim for our Presbyterian fathers the sole agency in achieving this victory; but the chief agency, in originating these opinions in the colony, maintaining them under penalties and in courts of law, and carrying them through by patriotic agitation and invincible argument, we do and will claim, without the fear of contradiction.

The interest of this volume by no means declines as it approaches its close, for there is not a chapter in it which will awaken more deep affections than that which concerns the revival of 1787 and 1788. It is already condensed in its narrative; and any attempt to present it in further abridgment would exclude those personal traits and characteristic extracts, which give it prominence and colour. Though less connected with it than our fathers, we have wandered over its scenes and talked with some of its surviving sons, few of whom now remain. Many a heart will throb at the names of Cary Allen, Lacy, Pattillo, McGready, Hoge, and those we have already mentioned. Of the Rev. Dr. Hill, the Rev. Mr. Calhoun, and a few venerable survivors, we might speak with equal respect. The burying-grounds of our Churches in Philadelphia, by a singular coincidence, hold the remains of three eminent and beloved labourers in this work, John Blair Smith, Drury Lacy, and Moses Hoge. But though the generation which felt that mighty influence has departed, the results of the gracious visitation are abiding to this day, not only in Virginia and North Carolina, but in all the Presbyterianism of the South and South-West, which retains a peculiar character of warmth and tenderness from the impulse then communicated. In this there is great encouragement to pray and labour for such extended successes of the truth, especially in the formative period of our new settlements. The graces of Davies still hover over hundreds of the churches. The theology which he taught, with an eloquence never surpassed in America, is the system which against many and able opponents is established in the hearts and minds of our wide-spread church. The books which were circulated, by dozens or scores, in the great revival, and which are exponents of the doctrines which produced it, are the books which our Board of Publication is diffusing by thousands: such as Alleine's Alarm, Baxter's Call, Boston's Fourfold State, Doddridge's Rise and Progress, Willison on the Catechism, and Dickinson's Letters. The Colleges at Lexington and Prince Edward still remain as fountains of the same truth, and they are still blessed with effusions of the Holy Spirit. In no part of our states is the line of ancient Calvinistic Presbyterianism more unbroken, in none is the harmony of brethren more complete, nowhere are church-courts more

frequently sought as places of fervent preaching and delightful communion, than in the regions over which this wave of saving influence poured itself three score years ago. In these, therefore, the volume now introduced to our readers will have early currency and continued favour.

In comparing these Sketches of Virginia with the author's preceding work, we observe a decided improvement, in all that relates to literary ease and correctness. Numerous errors in trifles seem to be owing to the writer's remoteness from the press.* Every chapter gives proofs of extraordinary caution in founding the narrative on unquestionable authorities: these have been collected with great labour, in frequent and toilsome journeys, over many States, not without tedious consultation and transcription, as well as recourse to living witnesses. If the thread of the story is broken by repeated citation of documents, it is not only pardonable but praiseworthy; as many of these are extant no where else in print. Notwithstanding the insertion of long and numerous papers of this kind, the narrative is never diffuse and never wearisome. We should do the respected author an injustice, if we did not add, that every part of the elaborate work is written in the spirit of the soundest evangelical doctrine, and with the filial ardour of a genuine Presbyterian.

ART. III.—*A History of the Hebrew Monarchy from the Administration of Samuel to the Babylonish captivity.* By Francis Newman, D.D., Oxon. London: John Chapman, 142 Strand. New York: George P. Putnam, 155 Broadway. 1849.

Many readers of the Bible will take up this book with the hope and expectation that it will satisfy a want which they have long felt. It might be fairly inferred, from the standing

* One or two errors are such as affect the historical verity. On page 151, the charter of William and Mary should bear date 1692. On page 305, Havana is put for Fluvanna. On page 541, line 19, Mississippi should be read for Alabama; and on page 557, line 18, Parsons for Vanmeter.