

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

FEBRUARY, 1821.

No. II.

THEOLOGY—HISTORICAL.

DOCTRINE AND ORDER OF THE WALDENSES.

(Concluded from Page 520, Vol. III.)

HAVING exhibited a number of quotations, from the confessions, and other standard writings of the Waldenses, it is intended, in the present paper, to close, by offering a few general remarks on the import of the articles quoted. Although this is wholly unnecessary for many readers; yet some may be aided, by having the scope of detached passages brought together in one view, and illustrated in their proper connection;—and

I. It is evident, from the passages quoted, and from many others which might have been produced, that the Waldenses were CALVINISTICK IN THEIR OPINIONS WITH RESPECT TO THE LEADING DOCTRINES OF THE GOSPEL. When this is said, it is not intended to be asserted that they maintained *all* the peculiarities of the venerable CALVIN; but that the principal articles of the system which is commonly distinguished by his name, made a part of the creed of those simple and humble witnesses of the truth.

That they held the doctrines of the Trinity; of the Divinity of Christ, and the Holy Spirit; of Justification by the imputed righteousness of the Saviour; and of Regeneration by the special influences of the Spirit;—a regeneration not consisting in, or essentially connected with, the sacrament of

Had I the prospect of residing here many years, I should feel no reluctance, for I should find in my heart and mind sufficient inducements to fulfil the duties in question, in case they should eventually be incumbent upon me. But as I expect to remove, at a more early period, to a distant country, where I shall not be in capacity to attend to persons or things here; it appears to me adviseable that some proper person not so circumstanced, should be selected.

BIOGRAPHICAL.

A MEMOIR OF THE LATE REV. WILLIAM GRAHAM, A. M.

THE subject of this memoir, was born in Pennsylvania, on the 19th day of December 1746. His father Michael Graham, was a native of the north of Ireland, and emigrated to America several years before the date above-mentioned. By his first wife, he had three children, two daughters and a son; the latter of whom died when young. A few years after the death of his first wife he married Susanna Miller, a young woman of amiable temper and exemplary piety. She was also from the north of Ireland, having emigrated with her father from that country to America, when she was about seven years of age. At the time of her marriage she lived with her father in what was then Lancaster County, under the pastoral care of the Rev. John Roan, a zealous and practical preacher. William, the subject of this memoir, was the second child of this marriage. The family resided in Paxton* township about five miles from where Harrisburg, the present seat of government, now stands. This township was at that time a frontier settlement, and exposed, in common with other similar settlements, to the hostile incursions of the Indians. Mr. Graham and his family were sometimes in considerable danger; but one case was so remarkable, as to be worth recording.

The people of the settlement where Mr. Graham resided, had found it necessary, as had others similarly situated, to erect, near the centre of it, a fort to which the inhabitants might resort for safety in times of imminent danger. During

* Sometimes spelled Pextang.

a season of apparent security, the families had generally left the fort and retired to the cultivation of their farms. A party of Indians however, passed, unobserved, into the heart of the settlement, and selected, it seems, the house of Mr. Graham as the object of their attack. A little after dark they approached within gun-shot of the house, and were discovered by the dogs which barked much and manifested great uneasiness. The family, however, did not take the alarm, but retired to rest at the usual hour, and all fell fast asleep, except one or two of the oldest daughters. After sometime one of them arose and went to a front window. She there heard distinctly, as she thought, persons whispering in the garden, or beyond it. She awoke her father who, upon going to the window, heard the whispering also. He was satisfied they were Indians lying in ambush, who intended attacking the house during the night or at break of day. He instantly determined to retreat, if possible, to the fort. The family were all awakened; and it was observed as a remarkable circumstance, and often spoken of afterwards as a matter of grateful recollection, that though there were several small children, not one of them made the least noise when awakened out of sleep. The family were all arranged in dark coloured cloathing, that they might the less easily be seen by the Indians, in the night. When all were ready, the father, with a loaded gun in his hand, gently opened the door, which was in full view of the place where the Indians lay. William the oldest son, armed in like manner, stepped out first; and the rest of the family in succession. As soon as the father saw them all out, he followed, and having locked the door, took his station in the rear. Thus they marched in silence with William in front and the father in the rear, which he considered the post of greatest danger, until they reached the fort, which was less than a mile distant. Rumours were immediately sent out through the neighbourhood, and all the families, that lived near, arrived at the fort before morning. At break of day, a party of armed men proceeded to Mr. Graham's house, expecting that, about that time, the Indians would be attempting to force it open. But no Indians were to be seen. Upon looking at the place where the whispering was heard, traces of a considerable number of savages were distinctly seen in the grass and weeds. It was supposed that by the dogs ceasing to bark they had discovered that the house was deserted. Thus was a family preserved, among whom was

one destined by Providence to perform an important part in his great designs.*

William, as soon as he was able, was necessarily employed in the labours of the farm, and had but little time to go to school. That little, however, was so well improved that, before he arrived at the years of maturity, he had learned *all that the common country school masters could teach him*. He had, from his infancy, been carefully instructed in the doctrines of religion, and its importance had been solemnly impressed on his mind; but it is not known that, in his younger years, he had any remarkable serious impressions. Any

* This anecdote may bring to the minds of many of our readers traditions concerning the perilous adventures and hair-breadth escapes of their forefathers. Many interesting stories of this sort, which might now be gathered up and preserved, will we fear be totally lost. And the loss may well be deplored. We wish that our western friends would make an effort to collect and put in writing well authenticated stories of this sort. We should like most exceedingly to preserve them in our Journal. One reason why we feel thus on this subject is this. About the time that Indian hostility was most highly exasperated, and had become ingrained, the country just below and beyond the Blue Ridge was settled by Presbyterian families from the north of Ireland. This settlement reached from Pennsylvania through North-Carolina. Now the men who opened this wilderness, were the descendants of those firm and sturdy souls, that had stood up in unflinching opposition to the claims of civil and ecclesiastical tyrants. With undaunted courage, they mingled much intelligence, and fervent piety. They put their trust in the God of heaven, living much by faith, and in prayer. Stories that we have heard among their descendants, afford fine illustrations of the efficacy of prayer, and affecting instances of the particular interposition of divine providence: at the same time they show that the present race descended of parents, of whom they need not be ashamed. Men, women and children gave instances of presence of mind in alarming circumstances, of fortitude under sufferings, of ready invention in cases of emergency, and cool collected unwavering courage in time of danger, worthy of the heroic age of the most heroic people on earth.

We have had the happiness to meet with a few of the venerable relics of that old time, over whose heads nearly a century of years had passed away; and have been very much struck with the intelligence and vigour of mind displayed by them. They had scarcely read any thing but their Bible, and the writings of Baxter, Flavel, Boston and a few others of *the school of the puritans*, and yet they had an extent of knowledge, an acuteness of intellect, and a power of reasoning, by no means common.—And this, by the way, has been to us a convincing practical argument, that the Bible is the most improving book in the world; and that next to it ought to be ranked the writings of the English puritans. We would not give one of their solid old tomes, for a hundred of the filmy, gauzy, gossamer productions of the modern school.

We should be very much gratified if some of our correspondents would engage in the work here pointed out. It might afford something highly entertaining and useful. These stories might promote that sort of local attachment which is an element of patriotism; and at the same time might lead to exhibitions of the character of our forefathers, which would show them worthy of everlasting remembrance.

which he might have had, gradually wore off, and he spent his time generally in that state of thoughtlessness which is but too common with persons of his age. He was considered a sprightly lad and distinguished by great ardour and emulation in every thing he undertook. In the rural occupations to which his strength was adequate, he excelled most of the young men in the neighbourhood. He performed them with a skill and dexterity unusual at his age. When about fifteen or sixteen, he became through the influence of a family in the neighbourhood, excessively fond of frolicking, as it was called, and of dancing; but he endeavoured to keep it a secret from his parents. He would often steal out when they were asleep, to attend such scenes of amusement. The baneful influence the love of dancing had on his own mind was doubtless the reason why, in after life, he was one of the most determined enemies of the practice, that ever lived. He considered it one of the most effectual means that ever was contrived for the destruction of souls. It was not the mere dancing itself, or the loss of time employed in it, which he principally adverted to: but the influence it has on the mind. "The mind," he said, "was almost entirely employed in thinking of the dances that were past, and in looking forward to the one that was next to come; and thus all serious reflection was entirely excluded." About the age of twenty-one, whether a little under or over that age is not certainly known, he became the subject of deep and solemn convictions. It is believed it was not long until he was enabled to discover the way of salvation through the atoning merits of the Redeemer. He soon afterwards became desirous of qualifying himself for the gospel ministry; but his father's circumstances rendered it inconvenient to furnish the funds necessary for this purpose. This however was an object dear to his mother's heart, and she employed all her influence, and used her utmost exertions to accomplish it. The father at length agreed to afford such assistance as he might have in his power; and William joyfully took hold of the Latin Grammar. He was now upwards of twenty-one years of age, a time of life in which few young men in our day, especially Virginians, would think of commencing a regular education. It was, however, not uncommon in those days; and many young men, who were afterwards eminent and highly useful in the world, commenced their education at as late, or even a later period, than that just mentioned. It is believed that the subject of our memoir commenced his education with Mr. Roan, he af-

terwards went to a school taught by a Mr. Finley or Findley in Marsherick settlement. Here he continued until he was prepared to enter Princeton College. It is believed he was under the necessity of devoting a part of his time, both with Mr. Finley and at Princeton to teaching. He notwithstanding was always amongst the foremost in his class, and completed his education, both, grammar and collegiate in five years. The pecuniary difficulties he had to encounter were considerable, but his mother did every thing, that could be done on her part, to carry him through and she had the satisfaction, before her death, to see a fair prospect of the fulfilment of her hopes respecting the future destination of this son of her love.

(*To be continued.*)

REVIEW

OF A MEMOIR OF THE REV. HENRY MARTYN.

(Continued from pa. 40. Vol. iv.)

We have before seen that Mr. Martyn had devoted himself to the Missionary cause, and that India was chosen as the Theatre of his labours. A variety of difficulties in the way of his departure for that country, detained him for some time in England and threw him into considerable perplexity. In the mean time, however, he was diligently engaged in the laborious avocation of a curate, and performed his duties with most exemplary zeal and piety. Yet his blameless life, and humble conversation did not procure him exemption from reproach. This he bore with true christian meekness, and the discipline was salutary. While he enjoyed the consolations and was sustained by the firm support of religious friendship, he was prepared for the rude shocks to which his tender feelings were exposed among heathen and Mahometan unbelievers.

He learned to encounter opposition, to bear up against ridicule and scorn, and to practise self denial in an eminent degree. The following passage will give some idea of the trials to which he was exposed.

His reflections, after concluding a long discourse with a person who had addressed him with the kindest intentions, but with a judgment unenlight-

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

MARCH, 1821.

No. III.

THEOLOGY—CRITICAL.

John xvi. 23. *And in that day ye shall ask me nothing.—
Verily, verily, I say unto you, Whatsoever ye shall ask the
Father in my name, he will give it you.*

THIS passage of Scripture has been relied on with much confidence, to prove that religious worship ought not, according to the Scripture, to be rendered to our Lord and Saviour Jesus Christ; nay, to prove that he himself has forbidden it. The true interpretation, however, will show that no such thing was intended.

It will at once be seen, on reference to the original, that the English word *Ask*, is employed in our translation, to express the meaning of two entirely different Greek terms. The word, in the first clause of the verse, is *ερωταω*, (*erotao*;) and in the second, it is *αιτεω* (*aiteo*.) Concerning this last, we have only to remark that it signifies, in general, either *to beg, to pray, to entreat*; or, *to require, to demand*. The question, however, respects the meaning of the word *ερωταω*. Now concerning this term, we hesitate not to say that its primary and usual signification, both in sacred and profane writers is, *to interrogate, enquire, ask questions*. This is its meaning, in about fifteen passages in the gospel as recorded

work seems but a prelude to the completion of yet more gracious purposes of love to mankind.

This idea fills the soul with joy, and raises it to the most solemn devotion. Yet it is not for us frail mortals, to determine on the councils of the most High. With humble submission to the Divine will, let us do our duty. Let us endeavour to spread his name among the heathen: let us endeavour to obey his divine precepts, and to follow his gracious example of benignity to mankind. Unite with me then my friends, in this glorious cause; you who have seen and felt the mercy and goodness of the Almighty; who have been supported by him in the days of trial and adversity, and were at last delivered from bondage, and raised to Liberty and Glory.

S. HUNTINGDON.

Bath, April 8, 1784.

BIOGRAPHICAL.

A MEMOIR OF THE REV. WM. GRAHAM.

(Continued from Page 79.)

At Princeton College, the genius, industry and piety, of young Graham soon brought him into notice. He there became acquainted with Samuel Stanhope Smith, through whose instrumentality, as will be presently related, he removed to Virginia. A circumstance occurred while he was at college, that may give some idea of the estimation in which he was held by his fellow students. During the preparation for one of the public examinations, the late Gen. Henry Lee, then a student, requested permission to review with Mr. Graham in his room: assigning as a reason for this request, that he knew Mr. Graham had been more studious than himself; and he considered him better qualified than any of the class, to explain any difficulties that might occur in the course of the review. Mr. Graham at first positively refused, supposing that it would produce a waste of time; as they would insensibly run into conversation unconnected with their studies. Lee insisted, and, at length his request was granted; but upon the express condition, that there should be no conversation on any subject whatever, except that which immediately demanded attention. At the examination, Lee distinguished

himself. When it was over, he came into Mr. Graham's room and said, "Well Graham! I have stood a glorious examination, and I know that I am indebted for it in a great measure to you: what compensation shall I make you?" "Not any," was the reply. Lee however continued to insist, and Graham to refuse. At length Lee went to his own room, and dashing his pen across his own name in "Belsham's Lectures on Natural Philosophy" wrote "*William Graham*" in its stead, and returning to Mr. Graham's room laid the book on the table, and walked off. The book is now in the possession of a relative of Mr. Graham's in Rockbridge.

During one of the college vacations his mother was affected with a paralytic stroke, which, for a time rendered her entirely speechless and helpless. She gradually however became able to walk, and to speak so as to be understood. Some hopes were entertained that she might recover; but those hopes did not last long. She soon received a second stroke more severe than the first which, in a few hours, deprived her of life. William, who was on a visit to a clergymen, at some distance, was sent for, and reached his father's just in time to see her breathe her last. This was a severe trial to him. Scarcely ever was there a son, who felt a more affectionate regard for a mother; and scarcely ever was there a mother, who more deserved the respect and affection of a son. She was a woman of no ordinary kind. Her christian attainments were far above those of ordinary professors. Her son William, towards the latter part of his life, said that he thought her, in this respect, superior to any person he had ever known, except perhaps one, who might have been her equal; and to this he added the remarkable declaration, *that he had received more information respecting the nature of practical religion, from the conversation of his mother, than from all the books he had ever read on the subject, the Bible excepted.* Her religion, however, was not confined to internal experiences. It manifested itself in her temper, and in all the duties and relations of life. She had nothing about her harsh, boisterous, or overbearing; but had much of that meek and quiet spirit, which, "in the sight of God, is of great price." She was never censorious: but was eminent for that charity which "hopeth all things, believeth all things." Her affectionate heart and ardent piety, peculiarly fitted her for attending the beds of the sick and afflicted; and she was generally sent for on such occasions; and no difficulties by night or by day could prevent her attendance. She lived perhaps without an enemy and died universally lamented.

On leaving college, Mr. Graham returned to his father's, and immediately after entered on the study of Divinity under the Rev. John Roan. The latter, like other country clergymen, lived on a farm, and depended, in part, on its produce for the support of his family. In the business of farming, however, he succeeded but poorly. His implements of husbandry often got out of repair, and his business became deranged: and he knew not how to repair the one, or set the other in order. Cases of this kind sometimes occurred, which very much perplexed the good old man, and almost induced him to adopt the hasty resolution of abandoning farming altogether. From these perplexities his pupil, when informed of them, generally relieved him. The experience which Mr. Graham had in farming in his youth, together with a ready mechanical invention, and considerable manual dexterity, enabled him in most cases, in a little time, to set all to rights; and where that could not be done, he suggested such plans and expedients as were highly useful. These labours, intended by Mr. Graham only for the benefit of Mr. Roan, were highly useful to himself. His application to study was so great, that without the relaxation and exercise which these services afforded, his health would probably have been greatly injured.

We are now approaching an important period in the life of Mr. Graham. He is soon to enter on the discharge of public duties, and to ascertain from actual experiment, whether the hopes and expectations of his friends would be fulfilled, and whether the education which at so late a period of his life he had with so much difficulty obtained, had fitted him for that usefulness which he had himself fondly anticipated.

The death of his mother had doubtless weakened his attachment to Pennsylvania, and caused him, with much more readiness than perhaps he otherwise would have done, to yield to the advice and solicitation of his friend Mr. Smith, who urged him to come to Virginia.

(To be continued in our next.)

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

MAY, 1821.

No. V.

THEOLOGY.

For the Evangelical and Literary Magazine and Missionary Chronicle.

ON SECTS, AND THE SECTARIAN SPIRIT.

LET us contemplate a condemned and trembling sinner just laying hold on the hope set before him in the gospel. What will be his thoughts and emotions? For a while he will be absorbed in wonder at the glory of God displayed in the system of redemption through our Lord Jesus Christ, and in joy at his own deliverance from his recent fears of the wrath to come. Soon, however, he will feel that religion is a social thing. He wishes now to open his heart to those who may be like-minded with himself; to tell to such as have tasted the sweetness of the same divine grace, what God has done for his soul, and to compare his experience with theirs. He longs to be instrumental in leading others to the overflowing fountain of mercy. He conceives that society in the way to hea-

and graces. For they are all ours—Whether Paul, or Apollos or Cephas—whether *Spencer, Martyn, or Larned*, all are for the building up of God's people, and the advancement of the kingdom of our common Redeemer. To him be glory both now and forever, Amen.

BIOGRAPHICAL.

A MEMOIR OF REV. WILLIAM GRAHAM.

(Continued from p. 152, Vol. IV.)

The Presbyterian clergy of the colony had for some time, felt the importance of having a seminary within its limits conducted upon what they considered proper principles; but there was some difficulty in selecting the place, and in obtaining a suitable person to superintend it. These difficulties were removed soon after Mr. Smith came to Virginia. He had been licensed to preach by the presbytery of Newcastle, and came to this colony on a missionary tour. Having traversed a considerable part of it, he seemed disposed to settle within its limits. His popular talents and literary attainments rendered him a fit person to take charge of the seminary which had been for some time in contemplation. Subscriptions were circulated with considerable success, for the purpose of raising funds; and a college was established in the county of Prince Edward. Mr. Smith was invited to take upon himself its superintendence. This invitation he accepted and the seminary was put into operation.

It was soon perceived, however, that this institution would be insufficient to supply the literary and religious wants of the colony. Another seminary, to be located westward of the Blue Ridge, was thought to be necessary. The presbytery of Hanover, the only presbytery, then and for many years afterwards, in the colony, took the subject into consideration. They selected the county of Augusta, whose limits were then much more extensive than at present, as the place where it should be established. But here again, there seemed to be a difficulty in obtaining a suitable person to manage its interests. Mr. Smith informed them that he knew a young man whom he thought eminently qualified for the station, and who he supposed could be induced to accept it. He wrote

immediately to Mr. Graham, informed him of the state of things in Virginia, and urged him to come without delay. Accordingly he came, and a school was soon formed for him. He commenced teaching at a place called Mount Pleasant, an eminence in the vicinity of the pleasant village of Fairfield. This place is now in the county of Rockbridge, but was then within the limits of Augusta.

The presbytery of Hanover turned its attention particularly to this school, and at a meeting of that body held at Cub Creek, in October 1774, they came to the resolution "To establish and patronize a public school, which shall be confined to the county of Augusta in this colony—At present it shall be managed by Mr. Graham, a gentleman properly recommended to this presbytery."

Subscriptions were immediately opened, payable on or before the 25th day of December, in the following year.

Mr. Graham soon acquired considerable celebrity as a teacher, and a goodly number of scholars, chiefly full grown young men, were collected at his school not only from the country adjacent, but some from a considerable distance.

Soon after his arrival in Virginia he put himself under the care of the Hanover presbytery as a candidate for the ministry, and having gone through the usual preparatory trials with great acceptance, was licensed as a minister of the gospel at *Rockfish* on the 26th day of October 1775.

It was soon perceived that he was a preacher of no ordinary kind. The closeness and depth of his reasoning and the warmth of his applications, placed him in the estimation of those who heard him, in the first class of pulpit orators; and some who did not duly reflect that "Paul may plant and Apollos water, but it is God who giveth the increase" said "surely no one can withstand such preaching: every one who hears it must become religious." He soon received and accepted a call from the congregation of Timber Ridge and Hall's meeting house. Although his preaching was attended with considerable effect, there was not that great and general awakening, which is usually denominated a revival.

The school which Mr. Graham had hitherto taught, had been called the Augusta Academy, and the Hanover presbytery, when they appointed him as teacher, seem to have considered the appointment only as temporary: very prudently considering, that it would be improper to make it permanent, until from experiment they should ascertain that he possessed the qualifications to suit their purpose. He very soon, however, acquired so much of their confidence, that the

money, which had been obtained by subscription for the intended seminary, was directed to be paid into his hands, and he immediately repaired to Philadelphia, where, and in other places he succeeded, notwithstanding the difficulty of the times, arising from the disputes between the colonies and mother country, in purchasing a library of well chosen books, and the most essential parts of a mathematical and philosophical apparatus. He reported what he had done to the presbytery at their May session 1776.

This venerable and patriotic body, now considered it necessary to fix upon a permanent site for their academy, and to appoint a president. They accordingly, after due deliberation, fixed upon Timber Ridge as the place of its establishment; and one reason assigned in their minutes for this choice, is that that congregation had "obtained a minister* whom the presbytery judge qualified to have the management." They at the same time chose Mr. Graham Rector, and Mr. John Montgomery assistant.

They also appointed 24 persons as trustees, and specified particularly the duties which they were to perform in conducting the academy "*in behalf of the presbytery;*" they also "reserved to themselves the right forever of visitation, as often as they shall judge it necessary, and of choosing the Rector and assistants." Out of these twenty-four trustees, they likewise appointed a committee, of whom Mr. Graham was one, who were directed to proceed immediately to have buildings erected, at Timber Ridge, for the Rector and for the academy.

In this year (1776) Mr. Graham married Miss Mary Kerr, a young lady of Carlisle in Pennsylvania.

In the mean time, the school went on at Mount Pleasant; but the committee appointed by the presbytery, exerted themselves with such success, that, with the aid of the people in the neighbourhood, they were of opinion at a meeting which they held on the 29th day of November, that the buildings would be ready for the Rector and students on the first of January following. They immediately engaged a stew-

* Sometime before Mr. G.'s arrival in Virginia, a few pious old men in Timber Ridge congregation had made a practice of meeting together occasionally for the purpose of social prayer. Soon after his coming, on being informed of this, he immediately united himself with them, and prevailed on them to change the place of their meeting from the private house where they had formerly assembled, to Timber Ridge meeting-house. Although he then lived at some distance, he attended their meetings and generally gave an exhortation.

ard, who undertook to be ready to receive boarders on that day.

The academy now seemed likely to flourish. The increasing reputation of Mr. Graham as a teacher, and the able assistance he received from his respectable tutor Mr. Montgomery, who was then preparing for the ministry, were likely to collect students from all parts of the surrounding territory; but the war between the mother country and the colonies had now commenced, and the attention of all seemed to be turned to the important contest. As a considerable number of the students were of the military age they, together with their tutor, were liable to military duty, and to be drafted into the public service—a state of things very unfavourable to the interests of learning.

The seminary, however, continued for some time in a thriving condition, notwithstanding these adverse circumstances.

Mr. Graham, in the meantime, attended with great diligence to his ministerial duties, and to his business in the Academy. He made it a practice every Sunday evening, after preaching at Timber Ridge to assemble the students and examine them on the sermon or sermons they had heard that day. Some young persons also from the neighbourhood attended those evening examinations.

While Mr. Graham was thus diligently engaged in his official duties, he was not an unconcerned spectator of the great struggle in which his country was engaged. Indeed few men felt more deeply the importance of that contest, or watched with more anxiety its progress than he did. On several occasions he manifested his zeal in the cause: the following instance will serve as a specimen.

Not very long after the commencement of the war, the state of Virginia was called upon to furnish a certain number of volunteers for the public service. In consequence of this, several militia companies were assembled together a few miles from the Academy, for the purpose of making up their quota. Mr. Graham addressed them on the subject of their meeting, and endeavoured to arouse their patriotism. Capt. John Lyle, who commanded one of the companies present, stepped forth as a volunteer, and was followed by a few others. This small band marched backwards and forwards, for some time, in front of the companies, endeavouring to excite their neighbours and acquaintances to join them; but their efforts seemed to be in vain. Mr. Graham, indignant at the apparent want of patriotism in the men, stepped forth himself and joined the volunteers. This could not be with-

stood. "What!" said they, "shall the minister go and we stay behind!" In a few minutes there were volunteers enough. Before they dispersed they elected their officers. Mr. Graham was chosen captain.

Some will think this was carrying his patriotic zeal too far. It is believed that, when he coolly reflected upon what he had done, he thought so himself. To perform at once the duties of a christian minister, and of a military officer, appeared a novel and difficult task. Whether it was possible for the same person to sustain, at the same time, with propriety, both these characters, was very doubtful. The die however was cast, and the experiment seemed to be inevitable. He immediately began to procure the necessary equipments for his expected military campaign; but he often appeared to be lost in profound thought, as if viewing with deep and serious attention the difficulties before him. He was not called upon however to encounter them. General Washington having found from experience that volunteers were not well adapted to the various exigencies of the public services, communicated his ideas on the subject to Congress; in consequence of which, countermanding orders were issued, and Mr. Graham with his company, never took the field.

Although the Academy continued for some time to flourish, the war at length began to produce upon it a sensible effect; and it was evident to every reflecting mind that the Seminary could not be expected to thrive until peace should be restored to the country. Mr. Graham's salary, also, as a minister, in common with his brethren, was rapidly diminishing in value, owing to the depreciation of paper money. The land on which he lived, belonging to the Academy, was insufficient for a farm. These considerations, together with his being much attached to agriculture, induced him to purchase a farm. This lay on the North River, five or six miles from the Academy. About a year afterwards finding it would be eligible to remove to the land he had purchased, he called together the trustees, who, having considered the case, determined that the "Rector," (as he was styled) should have permission immediately to remove his family to his farm; but required him "to visit the Academy every week and spend two or three days at it as circumstances might permit." It was soon found however, that this arrangement could not be long continued; and some time, perhaps about six months afterwards, the Academy was discontinued at Timber Ridge. The students generally followed Mr. Graham to his retirement on the North River, and obtained boarding

some with him and some in the neighbourhood, and thus continued their studies under his immediate care and instruction. In this sequestered spot some very valuable men received their education, of whom the late Dr. Hoge was one.*

About the time we are now speaking of, Mr. Graham took a journey through the middle and eastern States as far north as Boston. He found that the New-England churches had been warmly engaged in certain doctrinal discussions of which scarcely any thing was known in the south. Some of their clergy expressed great surprise when informed that their controversial books were not known in Virginia.—Some of them asked “from what then do the clergy of Virginia obtain their divinity?” “From the Bible” was the reply. Mr. Graham also found the education of their clergy more limited than he had expected. He, however, was of opinion that a foundation was laid in their character and institutions, which would, at some future day, raise them to eminence in science and general knowledge. He thought that they probably would become the *Scotsmen* of America. His manner of preaching produced considerable interest and surprise. It was customary among the clergy of that part of the country to read their sermon. Mr. Graham never read his, or even used notes; but, as he spoke with sufficient readiness, and in a style remarkably appropriate, with great closeness and cogency of argument and warmth of application, his sermons excited a degree of attention and interest that could not have been expected from, even the same sermons, if they had been read. One who heard him preach in one of their churches, exclaimed, “I used to suppose the southern preachers were nothing to ours; but now I find ours are but babies to them.”†

* Also the late Dr. James Priestly, who will be mentioned hereafter.

† This is introduced, not at all with the view of instituting any invidious comparisons between northern and southern preachers.—They all have their peculiar excellencies, and perhaps their peculiar defects. The design of the anecdote is to give an example of the love of novelty and the ordinary effects produced by its operations on the people in general. A popular *Northern* preacher coming to the South and a popular *Southern* preacher going to the North, will call forth the same exclamations. We are here reminded of the Massachusetts girl, who during the war of the revolution, on hearing that the Virginia troops were marching through the town where she lived, dropped her distaff and ran to the door in eager expectation; but on looking at our men for a moment, turned away in great disappointment, saying “Why I vow Mammy, they’re just like us.” Then why any indulgence of prejudice—or unprofitable contests for superiority?

In the Summer of 1781, a circumstance occurred which again called forth Mr. Graham's patriotic ardor. Col. Tarlton, the celebrated British partisan, by a sudden and unexpected movement, was near capturing the Virginia Assembly at Charlottesville. All of them but seven, made their escape and re-assembled at Staunton. Considering themselves in a place of entire safety, they resumed their deliberations; they had been there however but a few days, when a man came riding in great haste, and assured them that Tarlton was in full march from Charlottesville on the road towards Staunton. Intimidated by their late narrow escape, they instantly dispersed, each man providing for his own safety in the way he thought best. It happened that on that day, Mr. Graham was on his way, from his residence in Rockbridge, to the Stone meeting-house below Staunton on some clerical business. Meeting with some members of the Assembly on the road, they told him what had taken place. He enquired whether the Assembly had adopted any measures before they separated, to call forth the militia to oppose the enemy? Upon being told they had not, he expressed his surprize, "but," said he, "something must yet be done. There are three roads leading from Staunton towards Lexington.* Let us disperse and some of us take each of the roads and communicate the intelligence to the militia officers in our way, urging them instantly to call out all the militia under their command, and march immediately towards Rockfish-gap."

The plan was adopted, and the call made upon the officers was promptly obeyed. The intelligence spread with great rapidity, and the men began instantly to prepare to march. During that afternoon, and in the fore part of the following night, the great body of the militia from the upper end of Augusta and the lower half of Rockbridge began to move rapidly towards Rockfish-gap.

Mr. Graham arrived at home in the evening, and immediately sent off a messenger to some of the militia officers in his own neighbourhood. A small company of men assembled at his house next morning. With these he set out, and when they arrived at Rockfish-gap found the mountain covered with riflemen, determined to permit no hostile foot to enter

* Viz. the road now called the "Greenville road," the "North Mountain road," and the "Middle or Ridge road." The modern Brownsburgh has, of late years, almost entirely superseded the use of the two last mentioned roads.

their borders with impunity.* Intelligence soon arrived that Tarleton was not advancing, but had left Charlottesville and appeared to be retreating down the country. It being supposed by some that this might be a feint; part of the troops went to another gap of the mountain, supposing that Tarlton might attempt to force a passage there—part returned home—and part advanced forward in quest of the enemy. Mr. Graham went with the last mentioned party.—They soon joined the Marquis La Fayette below Charlottesville; but finding the campaign was likely to be a protracted one, they did not continue with him very long; and all except one or two returned home. During this short time Mr. Graham made it a practice to have evening prayers, in the company to which he belonged. It was observed that they were not very well attended excepting on one occasion. An alarm had been given and from a concurrence of circumstances it was believed that a battle would soon take place. On that evening, although the men really had less leisure than usual, they generally assembled and appeared to listen to the prayer with great attention.

In October following, Lord Cornwallis with his army were captured at York, and it soon became manifest that the war was drawing to a close. The trustees therefore turned their attention towards putting the Academy into operation, upon some regular and permanent foundation. They petitioned the Legislature for an act of incorporation, which was granted in October 1782.

In January following, a sufficient number of trustees met to form a board, and Mr. James Priestly† was elected the

* It is believed that this instance of the promptitude and spirit of the people of the valley has not yet been mentioned in any history of the revolutionary war.

† This young man had been educated by Mr. Graham. He was the son of a poor but very pious man who lived in the neighbourhood of Timber Ridge meeting-house at the time Mr. Graham resided there. Old Mr. Priestly sent his son, who was then a small boy, to attend the Sunday evening examinations which have been mentioned in a former part of this memoir. Little James acquitted himself in a manner which attracted a good deal of notice; being able to repeat with great readiness and distinctness much more of the sermon than most of those who were much older than himself. Mr. Graham thought it was a pity such a mind should remain uncultivated, and took measures to have him educated. He was always very grateful for what Mr. Graham and others had done for him, and became a very distinguished scholar. His life was employed principally in teaching. He once conducted a Seminary in Baltimore entirely under his own management with great reputation; but trustees having been ultimately appointed for the institution, who wished to introduce some regulations which he disapproved of, he broke up the establishment and removed to Kentucky.—

first tutor. The trustees now abandoned all thoughts of setting the Academy in operation again at Timber Ridge, and the students were taught for some time in an old house which had once been used as a dwelling house; but Mr. Graham and two of his neighbours, whose lands lay adjoining his, having jointly presented to the trustees an eligible site for the Academy, it was determined to erect thereon a small frame building.

For some years the teaching was principally done by tutors, when suitable ones could be obtained; but always under the care and superintendence of Mr. Graham. Sometimes, however, he was under the necessity of teaching entirely himself, as suitable tutors could not always be obtained.—The government of students was now found to be a much more difficult task than it had been before, and during the early stages of the war. Then profane swearing, and the use of cards, were almost unknown, and the pupils were generally disposed to be diligent in their studies and obedient to their teachers; but after the war it was quite otherwise, and it was found necessary occasionally to call the trustees together, to enquire into the conduct of the members of the Academy. This was very troublesome and very discouraging; for although Mr. Graham possessed uncommon talents for governing, it was not at all agreeable to have frequent occasion to exert those talents to the utmost. He sometimes spoke to his friends in terms of great despondency respecting the moral and religious state, and prospects of the country. Profanity, infidelity and vice, were advancing with rapid strides, and unless a change should take place, in a few years religion would become almost unknown. He often doubted whether he was rendering any service to society, by educating profane and vicious young men, who would become more influential, and consequently more mischievous by having a liberal education. Under these desponding views he was sometimes almost ready to abandon teaching, not only as a

Several years ago he was chosen President of Cumberland College at Nashville, where he died early in the present year (1821.) The following character of him is extracted from a letter which brought the intelligence of his death. It is written by a gentleman of education from Europe, who had been several years intimately acquainted with him and had been once a professor in Cumberland College

“Dr. Priestly had few equals as a scholar. His knowledge of the Latin and Greek languages was very uncommon. His acquaintance with every part of science was accurate, extensive, and profound. He was truly an universal scholar and an amiable man. He died on the 6th of February last, after a sickness of five days.”

very troublesome, but as a useless and even pernicious employment. He was still supported, however, by a secret hope that better times would arrive.

It was about this period that Mr. Graham, for reasons not known to the writer of this, discontinued preaching to the congregations of Timber Ridge and Hall's meeting-house; but he preached on Sundays in the Academy house to the students and such others as chose to attend. He was soon invited to preach at private houses, within the bounds of the Hall's meeting-house congregation, which, ere long, led to a renewal of his connection with that congregation; but it is believed he never was afterwards regularly connected with the congregation of Timber Ridge. Not long after the renewal of his connection with the Hall's meeting-house congregation it was divided into two, and to these he continued the stated preacher until he left the country.

Hall's meeting-house was a frame building, and being somewhat out of repair, Mr. Graham dissuaded the congregation from repairing it; but urged them to build a new one of permanent materials. As the congregation was now neither numerous nor wealthy, they thought themselves unable to accomplish this; but he laid a plan for them which seemed so plausible, and he urged them with so much zeal, that they at length agreed to attempt it. The plan succeeded, and the work was carried on with spirit. Mr. Graham was himself one of the most considerable contributors; and, with scarcely any pecuniary means, a very substantial and respectable building was erected and regularly pewed.

It was called New Monmouth, and by that name it and the congregation have ever since been known.

The Lexington congregation soon after, with considerable exertions, erected a respectable brick meeting-house which was also regularly pewed. The examples thus set, were, from time to time, followed by others; and although Rock-bridge, both as to extent and population, may be considered a small county, there are now within its limits no less than nine Presbyterian meeting-houses, all built of brick or stone, regularly pewed, and some of them spacious. Mr. Graham always insisted that respectable places of worship were matters of considerable importance. They contributed much to decency and decorum. They also served as centres to unite and keep congregations together. Having now succeeded, with his congregations, as well, or perhaps better, than he had expected in one matter, there was another particular connected with the externals of public worship, in which he

wished to introduce an improvement. This was church music; and it was not long before he had an opportunity of accomplishing his wishes in this respect also. A New-England clergyman accompanied by a teacher of music, on their way to Georgia, called at Mr. Graham's and tarried with him several days. Mr. Graham during this time formed a favorable opinion of the qualifications of the music master, and although the latter seemed to be very fully determined to accompany his companion to Georgia, he was nevertheless prevailed on to stay and make an experiment of obtaining schools in Rockbridge if it should only be for a few months. Mr. Graham exerted himself and soon procured the requisite number of scholars. The teacher proved to be an excellent one, and he remained in Rockbridge several years. From this source has been derived almost all the knowledge of church music which is possessed in Rockbridge and some of the adjoining counties. But it would be forming a very imperfect idea of Mr. Graham's character and views to suppose that he aimed at nothing more than good meeting-houses and good singing. He considered these as only aids or appendages to something better. The promotion of vital piety was his grand object; but in this he had hitherto met with no distinguished success. He had passed through a long succession of unfruitful seasons, and his labours in this respect seemed to be almost in vain. The old professors were stepping off, one by one into eternity, and there seemed to be none coming forward to take their place. There were no students of divinity, neither were there any young men acquiring an education who were hopefully pious, so that, as respected the Presbyterian church, it seemed that in a few years, religion would become extinct. This gloomy prospect began at length to brighten. A considerable revival took place in Prince Edward and some of the adjoining counties, under the preaching, principally, of the Rev. John Blair Smith, then President of Hampden Sydney College. It is believed this was the first revival in the Presbyterian church in Virginia, since the days of Whitefield and Davies. After some time it extended itself into Bedford County. Mr. Graham, being informed of what was taking place in Prince Edward and Bedford, took two or three of his pupils, whose parents lived in the neighbourhood, with him and went to enjoy the pleasure of seeing the work of the Lord prosper; hoping, no doubt, that it might ultimately extend to his own congregations.

(*To be continued.*)

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

AUGUST, 1821.

No. VIII.

For the Evangelical and Literary Magazine and Missionary Chronicle.

REMARKS ON MELANCTHON.

MR. EDITOR,

I HAVE read, in your Number for June, an essay 'on the origin of souls,' by a writer who subscribes himself, Melancthon; and by your permission, I will offer a few remarks on the subject, rather in the way of humble inquiry, than with any expectation of elucidating so dark a subject.

This writer acknowledges that his opinion is uncommon and almost singular, for "the prevailing and almost universal opinion, among philosophers and divines says he, is, that in the formation of each human being God produces the soul by an act of immediate creation &c." But Melancthon is not in the least shaken in his opinion by this overwhelming weight of authority. He goes on to say, "In opposition to this, I believe that there is no creation according to the strict and proper sense of the word." Here we have one against thousands; but the one may be right and the thousands wrong:—before examination however, the thing is not very probable. This confidence of the writer seems to increase as he proceeds, for after going through his arguments there is a

deny that parents can give existence to a single particle of matter, and yet attribute to them the power of producing a soul?' But GOD IS THE MAKER OF OUR BODIES AND THE FATHER OF OUR SPIRITS.

SIMPLICIUS.

BIOGRAPHICAL.

A MEMOIR OF REV. WILLIAM GRAHAM.

(Continued from page 263, Vol. IV.)

It would far exceed the bounds of this short memoir, to enter into a detail of the events which followed. Suffice it to say, that immediately after his return home an awakening took place among his people; and things, as to religion, assumed a new aspect. A considerable proportion of the young people with whom he was most intimately acquainted, and in whose welfare he felt the greatest interest, became hopefully pious. He took an active part in this work, and watched over it with great solicitude. Sometime after the work had commenced he said to a friend "when this revival began I thought that if three young men (naming them) would become pious ministers of the gospel I should be satisfied. Now those three have become hopefully pious and have turned their views to the ministry, and I feel as far from being satisfied as ever. I believe I shall never be satisfied while there is one left behind."

Mr. Graham had now an additional occupation to engage his attention—one in which he much delighted, and for which he was peculiarly well qualified. This was the instruction of young men in Theology. Several, who had been subjects of the late revival, had turned their views to the ministry, and were receiving instruction under his care. As he had examined every subject for himself, and had his own peculiar way of treating it, and of expressing himself on it, his instructions had in them, in addition to their solidity, something of the fascination of novelty and originality. When he had been sometime engaged in this occupation, he introduced, what he had been long thinking of, a regular set of lectures on the "Philosophy of the Human Mind." In those lectures

it was his object to give a concise and perspicuous view of the operations and affections of the mind and heart; and to shew their connexion with christian experience. He adapted his preaching to his lectures, and his sermons, on this plan, may fairly be considered as perfect originals; at least as much so, as sermons clearly and unequivocally expressing the orthodox, evangelical doctrines, could well be. This new manner of preaching was highly acceptable, not only to the young, who might be supposed to be fond of novelty; but also to the aged and experienced christian. His manner of tracing and explaining christian experience was so simple and perspicuous, that all were delighted. It is however remarkable that this mode of preaching was never adopted by any of his pupils, although apparently delighted with it themselves. Whether they thought there was something in it too difficult for them properly to manage; or, that there was something in the plan itself objectionable, is not known; but so it was, that as with him it originated, so with him it died. It is to be regretted that he left no written specimens of this peculiar manner of sermonizing; but none have been found amongst his papers. Indeed he wrote but little on any subject. His early habits of life were unfavourable for acquiring a ready use of the *pen*; but in addition to this, he had a tremor in his hand and fingers, which made it very inconvenient and difficult for him to write. His various occupations also left him but little leisure for writing; and it was moreover no easy matter for him to bring his thoughts to wait for his pen.

The study of human nature, in a philosophical point of view, was one to which his thoughts had been frequently turned ever since he left college. While there, he was very much delighted with the study of natural philosophy. He saw that the Newtonian plan of Philosophising must be right; and the certainty which in this way had been attained, was highly gratifying to his mind. But when he came to the study of Moral philosophy he found the case considerably different. Dr. Witherspoon's lectures on the subject, though in many respects excellent, left some things involved in great obscurity. Mr. Graham endeavoured, but ineffectually, to penetrate the mist, until the state of his mind became painful and distressing. Dr. Witherspoon, in an address to his class at the close of his lectures, observed that in moral philosophy there were difficulties which the present state of human knowledge did not enable us to solve; but he had no doubt the time would arrive and perhaps at no distant day, when

these difficulties would be removed, and we enjoy as much certainty and perspicuity in moral as in natural philosophy. Mr. Graham immediately, as he expressed it, "Felt his heart burn within him." "Oh," said he to himself, "that I might live to see that day! But alas I shall not! Difficulties so great as those which rest on this subject cannot be removed in so short a time!" A gleam of hope however arose within him, and he devoted much of his thoughts afterwards to the subject. He soon found that man himself was not understood, and that to this source was to be traced much of the obscurity which spread over moral subjects. The first books from which he derived aid on the subject were Bishop Butler's sermons, and some of the writings of Lord Kaimes. Although he was of opinion that the latter had not turned his attention to the most important parts of the subject, yet, so far as he had gone, he had taken the right track. Reid's *Essays on the Mind*, afterwards fell into his hands, where he found the subject treated much at large, and with great ability; but, as an accurate observer of human nature, he thought him inferior to Kaimes, so far as Kaimes had attended to the subject. But although he obtained considerable aid from the books just mentioned, his system and opinions were chiefly formed from his own original reflections and observations; for originality of thought was one of his distinguishing characteristics. When he had progressed so far in the philosophy of the human mind as to have formed a system satisfactory to himself, he began to examine its conformity to christian experience, and to the representations of human nature given in the scriptures; and their exact conformity gave him great pleasure, and satisfied him of the truth of his system. The active principles of human nature he found to be very accurately distinguished by the apostle Paul, when he denominates them the "*Desires of the flesh and of the mind.*" Although several divines had adopted modes of expression not very consistent with a philosophical view of human nature, yet they were found not to be authorised by scripture.

In the Autumn of the year 1791, the Synod of Virginia, which then comprehended not only the whole state, including Kentucky, but also the Presbytery of Red-stone in the western parts of Pennsylvania, turned their attention to establishing and patronizing Seminaries for the education of youth intended for the gospel ministry. They resolved there should be one in Virginia, and one in the bounds of the Red-stone Presbytery, and recommended to the Transylvania,

(Kentucky,) Presbytery to establish one in their bounds. It was determined that the Virginia Seminary should be in Rockbridge county, under the care of Mr. Graham as President. As the late revival had been more extensive in Prince Edward and the adjoining counties, than in Rockbridge, and the people more wealthy, it was very natural for them to suppose that Prince Edward would be a more eligible place for the proposed Seminary than Rockbridge. Accordingly the trustees of Hampden Sydney, through the Hanover Presbytery, prepared a petition to be presented to Synod at their next meeting, praying that the Seminary should be established at Hampden Sydney, and that Mr. Graham should remove to Prince Edward to take upon him the presidency. The trustees of Liberty-Hall being informed of this, prepared a counter petition to be presented to Synod through the Lexington Presbytery. Both petitions came before Synod at their meeting in September 1792, and after due deliberation they determined that Mr. Graham's prospects of usefulness in Rockbridge and Prince Edward were so nearly equal, that they could not with propriety decide; and therefore left it to him "to do in the affair what should appear to him most conducive to the interest of the church of Christ and his own comfort and happiness." The matter being thus referred to himself, he took some time for consideration, and on the next day reported to Synod "That he did not conceive it to be his duty to remove from his present charge."

The Virginia Theological Seminary (as I suppose we may call it) being thus established in Rockbridge, the trustees of Liberty-Hall immediately turned their attention to the providing of funds for the erection of buildings more extensive than any they had provided heretofore. This was rendered necessary, not only by the probable increase of students, but because their former building had been destroyed by fire.

At a meeting of the board held in April 1793, it appeared that a committee which had been appointed at a previous meeting "to open subscriptions for the increase of the funds, and to set on foot means for preparing materials for building an Academy-house" had been so far successful that the board might venture to employ workmen to erect the necessary buildings.

The business was forwarded with so much zeal and activity, that although the workmen were obtained from a distant county, the buildings for the students and the steward were finished on the 25th December, and a steward was provided ready to enter on the duties of his office on the first of January

following. During this busy summer, Mr. Graham was one of the most active and efficient members of the board, though they generally appear to have attended to their duties with more zeal than is usual in similar bodies. The business of the Academy, however, was not intermitted in consequence of the attention paid by Mr. Graham to the erection of the public buildings. The students went on with their studies as usual during the summer session.

When the academy got into operation in the new buildings, it seemed likely to flourish more than it had done at any former period; the connection however, between it and the Synod of Virginia, was not followed by as important consequences as some had expected. It was soon discovered that the connection was likely to operate in a way inconsistent, if not with the letter, at least with the spirit of their charter, and in a way not entirely conformable to the views and expectations of some who had subscribed to its funds. Considerable care had been taken, in forming the plan to avoid difficulties of this kind; but perhaps it was impossible to establish an efficient connection which would not give the institution somewhat of a sectarian character. Whether it was discovered that there was some incongruity in the connection, or whether it arose from a want of persevering zeal, it does not appear that the Synod made any efficient efforts, and the scheme seems to have been soon neglected and forgotten.* Before the time we are now speaking of, however, some young men had been licensed by the Presbytery of Lexington who had studied divinity with Mr. Graham. It was immediately discovered that, though warm and zealous, they were not superficial declaimers; but possessed a depth and solidity not usually found in young licenciates. Much had been expected from the theological instructions of Mr. Graham, and the performances of these young men did not disappoint that expectation.

Several students were now at the academy who were professors of religion, and who, it was supposed, had the gospel ministry in view; but the number was not considerable. The academy, however, upon the whole, might be considered as flourishing, and its friends formed favorable anticipations of its approaching usefulness.

But the Rector now began to think of withdrawing himself from that laborious and responsible situation which he

* A Committee of the Lexington Presbytery attended three or four of the public examinations of the Students on behalf of the Synod.

had so long occupied. He had spent the vigour of his life in serving the public with very little pecuniary reward to himself.* Old age was now approaching and he could not expect to be long able to encounter the fatigues which he had gone through for twenty years. Moreover, as long as he continued where he now was, he would unavoidably be in the way of a successor.† He thought also it was time to provide a quiet retreat for old age, and the means of settling his family comfortably in the world.

While he was deliberating on this subject, a circumstance took place of considerable importance to the Academy.

The Virginia Assembly, many years before, had presented to Gen. Washington, one hundred shares in the James River Company, and also a number of shares in the Potomac Company. The General refused to accept these for his own private emolument, but agreed to hold them in trust to be applied to some purpose of public utility.

The Canal at Richmond being at length nearly completed, and the shares of the James River Company likely soon to become productive, the General, who was then President of the United States, referred the subject to the Legislature of Virginia, that they might appropriate those shares to the use of a seminary to be erected in such part of the State as they should deem most proper. But the Legislature finding it difficult to determine upon the place, almost every member wishing it to be in his own county, referred the subject back again to the President, requesting him to appropriate those shares to a seminary at such place in the upper country, as he should think most convenient to a majority of its inhabitants.

Mr. Graham being informed of this, called together the board of trustees on the 5th of January 1796, who appointed him and two other members of the board, a committee "To address the President in such manner as to give him a true view of the state of the Academy and of the propriety of the donation being conferred upon it."

* During the first 16 years of the Academy, tuition had been 40 shillings per session. When the new buildings began to be occupied in January 1794, tuition was raised to 50 shillings per session. The tuition money was the only fund out of which the Rector and assistant teachers were to be paid. When the latter had received their compensation, but little, sometimes nothing, was left for the Rector.

† He lived not much more than 100 yards from the Academy, and his land joined and nearly surrounded the land of the trustees on which the Academy was built. He was also pastor of the adjacent congregations

An address was accordingly prepared in a few days, containing a brief history of the Academy, and a statement of its local and other advantages. Mr. Graham also forwarded to the President a manuscript map, which was formed on the occasion, under his inspection, of that part of Virginia which lies west of the Blue-ridge, that the President might see, by inspection, the centrality of the Academy with respect to western Virginia. It is observable that though Mr. Graham had it in view shortly to withdraw from the Academy, and perhaps from the State, he entered into these measures for promoting the prosperity and permanence of the Academy with as much zeal as if it had been something which would promote his own private interest.

In the preceding autumn he had visited the State of Kentucky. On his way to that State he passed through the County of Kenhawa, and when near the mouth of Elk met with an opportunity of going down the Kenhawa river by water to Point Pleasant, while his horse should be taken to that place by land. This opportunity he readily embraced, and the gentleman who accompanied him being well acquainted with the country, landed him occasionally and shewed him the bottom lands bordering on the river. These exceeded, in extent and fertility, any thing of the kind he had ever seen.

When he arrived at Point Pleasant he was much struck with the beauty of the River Ohio, and found that the low grounds bordering on it were larger and nearly as fertile as those on the Kenhawa. His imagination ran rapidly forward to the period when the banks of that beautiful River would be occupied by a crowded population, holding easy communication with every clime from the Lakes to the Gulf of Mexico. The extent and ease of navigation of those western rivers, far exceeding any thing of the kind known elsewhere in the civilized world, struck him with great force. All these local advantages combined, made a great impression on a mind naturally too ardent, and caused him to consider the circumstances on one side of the case in their most favorable point of view; while those on the other side were but little thought of. When he reached Kentucky he was not much pleased with the country, and presently found, moreover, that if he removed to that State he would be expected to take upon him the superintendance of the Transylvania University; but he wished to avoid every thing of that kind, being desirous of spending the remainder of his days in retirement.

While he was at Point Pleasant, a gentleman informed him of a tract of land on the Ohio River, which he understood was for sale, and which he represented as being one of the most desirable surveys on the River. In the month of March 1796, Mr. Graham negociated a purchase of this tract. It contained 6000 acres, and was understood to be nearly all River low-grounds. With the advantages of the River on one side and well timbered hills on the other, which it was supposed could be easily obtained when they should be needed, he thought that 6000 acres of River low-grounds would support a population almost equal to half a county in the older settlements of Virginia. Within a few months after, he visited the land, and although he could not then ascertain its boundaries, its general appearance equalled every thing he had expected. He thought that all who should see it, would be as much fascinated with it as himself; and that he should be able to force on it a settlement of people more choice and unmixed than could be expected to be found almost any where else in the United States. He could also have a comfortable farm for each of his children, and have them all settled round him, within sight of his own dwelling, and spend the remainder of his days in peace and quietness, undisturbed by the noise and bustle or the envy or malignancy of the world. Full of these pleasing dreams he returned to Rockbridge, and sold off his possessions. Expecting to be absent on business, at the close of the summer session, when the trustees would meet of course, before he set out, he wrote them his letter of resignation, which we shall give to our readers entire.

September, 25th 1796.

GENTLEMEN,—After long and solemn deliberation, I have been compelled to come to the resolution of relinquishing the care of that infant Seminary which I have so long endeavoured to cherish. After twenty-two years of anxious toil it would have been one of the happiest events of my life to have seen the Seminary in a condition of permanent and extensive usefulness, and to have aided in its prosperity. But the impracticability of acquiring the conveniences and even the necessaries of life, for myself and my family, whilst my time was spent in discharge of the necessary duties of an office which brought me no return, has induced me to resign my office and title of Rector of Liberty-Hall.

That you gentlemen, may be more abundantly successful in your future efforts, is the desire and prayer of your humble servant."

WILLIAM GRAHAM.

*"The Trustees of Liberty-Hall."**

As Mr. Graham was abroad when this letter was presented to the Board, no reply was at that time given; but in the succeeding month of April the trustees prepared and transmitted the following answer.

"DEAR SIR,

At a meeting in October, 1796, we received your resignation. Your absence then prevented any reply. The reasons you assigned we acknowledge are weighty. We could not help lamenting that hard necessity which deprived us of our Rector, whilst, at the same, as was natural, we felt emotions of gratitude and esteem. We have long been convinced that much time, pains and expense are requisite to fit men for literary occupations; that the business of education is extremely irksome; and therefore that generous encouragement should be given to those who undertake employments of this sort.

We hoped ere now to have been able to reward liberally the officers of the Academy; but a variety of causes have hitherto conspired to render our efforts in a great measure vain. However, notwithstanding the embarrassed state of our affairs we have been happy in seeing the Seminary, for many years, eminently useful in diffusing knowledge, and thereby subserving the general interests of literature and piety. This we attribute, under Providence, to your distinguished talents, and that steady, disinterested zeal which you have uniformly discovered for the prosperity of the Academy. And although pecuniary compensation has been wanting, yet we believe you have the grateful esteem of every good man, and the approbation of him who knows all our ways.

That he may go with you through the remainder of life—that his wisdom may direct and his providence guard you—

* The letter of President Washington to the Governor of Virginia, giving him information that "the hundred shares" in the James River Company were "destined to the use of Liberty-Hall Academy," is dated just ten days before Mr. GRAHAM's letter of resignation.

that every blessing may attend you and your family, is the sincere prayer of the Trustees of Liberty-Hall."

SAMUEL HOUSTON, *Chairman.*"

"The Rev. W. Graham."

April 20th 1797.

Having thus bid farewell to the Seminary over which he had so long presided, and the connection between him and his congregations being dissolved, Mr. Graham proceeded to the banks of the Ohio, to form his settlement in the bosom of an uninhabited wilderness.

He soon found that all his anticipations of peace and comfort were vain and delusive. When the boundaries of his land came to be ascertained he found that a very considerable proportion of the tract were hills of but little present value. None of his friends and acquaintances, who he hoped would have become his neighbours, discovered any disposition to remove to the land he had purchased. As it was necessary from the bargain he had made, to make speedy payments, and as a considerable part of the money must be made from the sale of the land itself, it became necessary to sell to whomsoever would buy, and was able to pay; so that all selection as to the moral or religious characters of the purchasers became at once out of the question. It was not long however until he sold ten or a dozen small tracts, of from one to two hundred acres each, and several families were soon settled on the land. But new difficulties now occurred. The men from whom he purchased, thinking they had sold him too good a bargain, or hoping to reduce him to the necessity of making them some sacrifice to purchase peace, attempted to take advantage of some part of the contract, which was incautiously made on his part, and instituted suit in the County Court of Fairfax, within the jurisdiction of which the plaintiffs resided, for the purpose of setting it aside and repossessing themselves of the land.

Being in Alexandria with a considerable sum of money for the purpose of making a payment, he found it necessary to leave the money in the hands of an old acquaintance, who afterwards lent a considerable sum to a man who became insolvent and the money was lost.

The dispute between him and the men from whom he purchased became more and more complicated, and it seemed as if the remainder of his life was to be spent in expensive and perplexing law-suits. His family in the mean time were growing up in the wilderness without any cultivated society,

and he himself had but little scope for preaching, or the exercise of any of those talents for the promotion of literature and religion which he so eminently possessed. The small settlement he had formed was indeed progressing rapidly in clearing land, and in obtaining from the soil the necessaries and some of the comforts of life, and was likely, under his superintendance, in a few years to exceed, in these respects, almost any other settlement on the river. But these were certainly not the chief occupations for which he was formed. The men from whom he had purchased were obstinate, and it seemed uncertain when or how the dispute would end. The whole case, and the circumstances which had arisen out of it, had become very complicated and perplexing. In this state of things in the latter end of May 1799, he set out from his residence on the Ohio for Richmond on business. In passing from Greenbriar to Rockbridge, the waters being somewhat raised by previous rains, he got his feet wet, early in the morning, in one of the fordings of Dunlop's Creek. He got them wet again during the day in one of the fordings of Jackson's river; and in this state he rode during the remainder of the day, crossing the North mountain in the evening, and arrived at his place of lodging in the night. Here he sat down to a supper of cold bread and milk, and in this state went to bed. At almost any other period of his life, since he left college, this would have laid him on a bed of sickness; but during the last two or three years, his constitution, by constant exposure and exercise, had become considerably hardened, and he felt little or no present indisposition from the circumstance just mentioned. It very probably however had an effect, and predisposed him for what followed.

He made but little stay in Rockbridge, but proceeded on directly towards Richmond. When within about twenty miles of the place last mentioned, he was overtaken by a shower of rain accompanied by a strong wind. He saw a house a few hundred yards from the road and he turned in for shelter; but before he reached the house, his side next to the wind became considerably damp by the blowing rain. The shower was soon over, and he was about proceeding on his journey; but the family, who were piously disposed, suspecting from his appearance, that he was a clergyman, although entire strangers to him, insisted on his staying with them until the next morning. Their solicitations were so urgent, that at length he yielded. The evening being warm, it did not occur to the family, it seems, that a fire ought to have been made. Mr. Graham was unwilling to give them trouble,

and thinking that his constitution had become so hardy, that perhaps the dampness would not injure it, sat the remainder of the evening without drying his clothes, and in this state went to bed. Next morning he rode to Richmond, but found himself very unwell. He was able, however, to attend to business during the day, and in the evening went to Col. Robert Gamble's; whither he had been invited. Here he was seized with a violent pleurisy. The best medical aid was procured, and every attention paid him which friendly hospitality could afford; but it was all in vain. The days of his pilgrimage were over, and on the night of the eighth of June he breathed his last.

It is believed that no person conversed with him respecting the state of his mind on the approach of death. All that is known on this subject is, that he appeared calm and composed, and it is to be presumed that, in his case, it was not the calmness and composure of insensibility, but arose from a well-grounded confidence of his acceptance in the Beloved.

His body was interred in the old church-yard on Richmond Hill, and a few years after, a marble slab was placed over the grave by his eldest son; the principal part of the expense of which was defrayed by a subscription raised in Rock-bridge.

It is said that "the righteous is taken away from the evil to come." It would seem that this would apply to his case. His affairs had become so involved that it would have required many years of anxious toil to have extricated them; and it is even probable that this could not have been done. He was sensible that his business had become very difficult and precarious and he began to endeavor to look forward to the event, whatever it might be, with composure. To an old acquaintance, who travelled with him from Greenbrier to Rock-bridge in his last journey, which has already been mentioned, he expressed himself with great resignation, when conversing about the state of his affairs. What he might have done had he lived is not known, but his death put all chance of extricating his affairs completely out of the question. The result of the whole was, that his family was thrown on the world without any thing which they could call their own.

We have now brought this short memoir to a close and shall not detain the reader much longer by attempting a lengthy and elaborate character of him whose life we have thus attempted briefly to delineate. The reader has doubtless, already formed for himself an opinion on some of the most prominent parts of the character of the deceased, and to

descend to minutiae would perhaps be of little use. It may not however be improper to notice a few points of his character which the foregoing narrative has not brought forward distinctly to view. He had naturally a very strong desire for the acquisition of property. This is a desire which is certainly not wrong in itself; but it is one which a good man may easily and imperceptibly indulge to excess, without being guilty of any fraud or injustice with respect to others. It is doubtless very difficult for a man, even in his most calm and lucid moments to prescribe to himself the exact limits of duty in this respect, and say to himself "thus far thou mayest go and no farther." And even if he could, at such times thus prescribe, yet, presently, when engaged in the bustle and business of life, when circumstances arose to excite and to invigorate his desire of wealth, he would find that the limits which he had prescribed, would become more and more confused and indistinct, until, at length he might far overpass them without perceiving it himself. For it is the nature of every strong desire to darken the perception of duty, and form in the mind excuses for itself. We will not contend that the subject of our memoir was never, in this way, led too far; but although the desire of wealth in him was strong,* the desire of being useful was stronger. The great portion of his life which he devoted to the public good without any adequate reward, we consider a proof of this; but exclusive of this general and uniform devotion to the public good, various occurrences of his life furnished additional proof that this desire of being useful was a living and an abiding principle within him. Devotion to the public good was not, in him, the empty love of applause, which often assumes the name of patriotism and benevolence; but a real and sincere desire of promoting the interests of his fellow men. We do not mean to say that the love of applause never mingled itself with the motives which influenced his conduct. This would be to say that he was an angel and not a man; but we mean to say, that benevolence and a sense of duty were the prevailing motives, and the love of applause only occasional and subordinate, and which generally met with his own disapprobation. He naturally had a quick and acute perception of the ridiculous and incongruous in human conduct, and had a strong propensity to satire. Superficial pretenders to wisdom and knowledge sometimes drew from him severe re-

* The reader has seen that this desire never was gratified in any considerable degree.

marks, for which they never forgave him. A talent and propensity to satire and sarcasm may be considered as an unfortunate part of the constitutional character of most men, particularly of a minister of the gospel. If indulged, it is more likely to irritate than reform; and to restrain it is painful. Although the subject of our memoir doubtless generally restrained this propensity, yet as he sometimes indulged it, it created him enemies who occasionally had it in their power to impair his comfort and diminish his usefulness. This talent however, or talents intimately connected with it, was sometimes useful to him as Rector of the academy. When young men who had flagrantly violated the laws of the institution were brought before him, apparently determined to outbrave everything, it was sometimes astonishing to see how soon his penetrating eye, and keen sarcasms would humble them in the dust, and make them look as if they wished to sink into non-existence. But although he could thus render himself terrible to the contumacious, to the humble and intelligent student he was as a father and a friend. Few men found more delight in "teaching the young idea how to shoot," and he took a great interest in the welfare and prosperity of such of his students as promised future usefulness.

As a divine he was strictly and fully orthodox. He considered the various plans which had been fallen upon to soften and modify the orthodox doctrines, as calculated to relieve the imagination rather than the understanding, and as not removing the supposed difficulties of the system, but only withdrawing them a little out of sight: which indeed might satisfy superficial minds, but, he thought, could be of no use to men of sense.

He was not a great reader: perhaps he did not read enough. Books he said were generally of little use to him, except that they served as indexes to direct his mind to subjects to think upon, and, as to many of them, he thought reading over the table of contents, at the beginning of the book, answered this purpose as well as reading the book regularly through. Indeed thinking was his principal occupation. When a subject occurred to his thoughts which he wished to understand, his practice was to trace it as far as he could, at the time, or his leisure would permit. If he could not go through with the subject then, he would return to it again months or years after, and trace it on as much farther as he could, and thus go on from time until he got through. When he got through, if it was a subject suitable to be formed into a sermon, he would ask himself "How can

I arrange and express this subject so that my people will understand it? Can I find such terms to express the principal ideas and such illustrations as are familiar to common people and which they can easily understand? And he made it a rule, when he had fixed upon the words to express the principal ideas, to use those words, when treating on the same subject, invariably in the same sense. Some writers and speakers, he said, were unintelligible because they used their words in so many different senses that it was sometimes impossible to know what particular meaning was intended. The consequence of the practice he pursued was, that he made the most abstruse subjects so plain that scarcely any of his hearers found the least difficulty in understanding them, when explained by him.

We cannot better close this article than by a short character of the deceased extracted from a letter addressed to us some time ago by one who was several years well acquainted with the person of whom he writes. Our correspondent after some remarks on the subject of writing memoirs, proceeds thus: "Mr. Graham in my estimation, had as deep an acquaintance with the heart, and was able to trace, as he would have expressed it, *its various windings*, with as much accuracy and facility as any man I have ever seen in the sacred desk. In logical reasoning he was excelled by very few. His preaching was always interesting and instructive, often impressive in the highest degree. He excelled in directing the studies of young men preparing for the gospel ministry, and always urged the propriety of consulting divine revelation as the infallible standard of faith and practice, unshackled by the opinions of men, however they might be celebrated for their talents or piety. He was pointedly opposed to the plan of *reading* sermons, from the pulpit, and recommended that the subject to be discussed should be carefully studied, and, if time would permit, that the discourse should be written, reviewed and corrected with care, but not committed to memory; least the mind should be cramped and the speaker prevented from introducing any thing he had not written; alledging, at the same time, that the most appropriate ideas—the very best parts of a discourse, often occur to the preacher during the delivery of his sermon, when he is not confined to a discourse previously committed. This subject deserves to be considered by some of the young preachers of the present day."

"To his mother Mr. Graham considered himself much indebted in reference to his eternal interests; and always spoke

of her instructions and example with the warmest filial gratitude."

"From Butler's Analogy"* he thought he had derived more advantage than from any other book, the Bible excepted. He esteemed the works of Butler and disrelished "Boston's Four-fold State" because the first gave exercise to his mind, or, as he expressed it, "gave him something to think on"—the latter did all the thinking for him."

"That the part of the State in which Mr. Graham resided is much indebted to him as the instrument chiefly employed in producing that attention to good morals—to literature and religion, which the citizens still manifest, none of his cotemporaries will hesitate to acknowledge."

The writer of this article has nothing more to add to the memoir; but he feels unwilling to lay down his pen, until he assures his readers, that when he commenced he did it under a strong conviction that he was, in several respects, very incompetent to the task. That conviction has accompanied him through the whole execution of the work, and he certainly should never have undertaken it, if he had seen any probability of its being executed by a better hand: but as he saw no probability of this, he thought it better that the public should be furnished with even an imperfect sketch of the life of one of its most important benefactors, than not be furnished at all.

* Our Correspondent is perhaps in this a little inaccurate, It is believed that as a book of profound reasoning on human nature Mr. Graham preferred Butler's Sermons; but he thought very highly of the Analogy.

ON THE APPLICATION OF THE TITLE CHRISTIAN.

Frequent complaints are made by *Unitarians*, that they are not acknowledged by *orthodox* churches, to be christians. And they seem to think that thus an injury is done them, or a right withheld from them. In some cases, a great outcry has been made against orthodox illiberality and bigotry on this account—But with what reason? Those called orthodox never for a moment imagine that Unitarians do not possess as perfectly as any people can do, the rights of citizens; that they are not entitled to all the offices of justice and kindness to which any can lay claim. Such things are not even dreamed of by them. Still, however, they cannot honestly say that Unitarians are christians. The reason is because