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[No. 1.

I.—THE ARMY OF THE CUMBERLAND.

ORATION OF MAJOR-GENERAL DURBIN WARD,
AT THE RE-UNION AT PITTSBURG, SEPTEMBER 17,
1873.

FROM THE AUTHOR'S MANUSCRIPT, REVISED BY
HIMSELF.*

COMRADES OF THE ARMY OF THE CUMBERLAND:
We meet, to-day, near a spot hallowed by the youthful valor of Washington. We meet, in a year signalized, in the national calendar, as the one-hundredth, since the first war-scene, in the drama of the Revolution, was enacted by the hostile boarding of the tea-ships, in Boston Harbor. And we meet on that day, distinguished in the files of September, by the signing of the Federal Constitution. The memory of these historic events may well inspire patriotic emotion.

But, while we are thus reminded of the daring and wisdom of the early time, the more recent events, whose glory this meeting is called to commemorate, awaken, for us, still deeper emotion. We feel, and ought to feel, for the achievements of the founders of our country, the reverent love of children for their ancestors. We should cherish the memory of their virtues and their sacrifices, in the inner chambers of our hearts, only less close to the very core than religious devotion to the Father of the Universe. Still, every age has its calls to duty; and the obligations of to-day and to-morrow are as sacred as the memories of any yesterday. The work the present generation has to do will endear it to future times, with a regard little less earnest than the popular veneration for the Revolutionary Fathers. And we may, therefore, without vanity, acknowledge how deeply we feel the difficulty and importance of the task the necessities of this age have imposed upon us, and how fondly we cling to the friendships

formed during the dark period of danger and privation in which our lot was cast.

Auspicious as the dawn of the Republic was, one cloud appeared above the horizon. It was, at first, not bigger than a man's hand; but, to the thoughtful, it even then, foreboded storm. Year after year, it grew bigger and blacker, till, at length, it overcast the whole national sky. In the Missouri Question, the Abolition movement, the Compromise measures, and the Nebraska Bill, the first gusts of the fearful commotion were felt. But, as of old, the people went on, unheedful of the danger, buying, and selling, and getting gain, marrying and giving in marriage, until, at the election of Lincoln, the floods of sectional strife came down, and the whole country was deluged in civil war. Though the muttering founders had, for a generation, admonished us still we were wholly unprepared, except in the robust manhood and lofty patriotism of the people. Almost without arms or military organization, with few who had ever served in the field, and the whole people engrossed with their industrial pursuits, while one-third of the States were in open revolt, how feeble to all but the patriot seemed the Union cause! The very Government trembled and hesitated whether it would not let the "erring sisters go in peace." But the masses were stronger than the Government; and, when the rebel leaders, to fire the Southern heart, "sprinkled blood in the faces of their people," the Northern hosts, like mountain lions roused from their lairs, sprang, as one man, to the cause of the Union. The plowshare was left standing in its furrow, the plane lay sleeping on its bench, the shuttle of the weaver forgot its cunning, and the forge shaped only the implements of war. The broad land became a military camp. Millions flew to arms; and the hoarse voice of War, alone, filled the ear of every village and hamlet, and the spirit of patriotism throbbed strong, in every heart and home. Each section was alike in zeal, alike in ancestral pride, alike in prowess. Each believed itself right and the other wrong. The contending armies, on either side, rush to the field, impell-

* We are indebted to our honored friend, General Joseph Hooker, U. S. A., and to the distinguished author of the Oration, for the privilege of presenting this paper to the readers of the Magazine, in advance of all other publications.

have tried in vain, at the request of Friends, to obtain some of them. I understand that a Rev^d Gentleman in Cincinnati, intends to publish all my letters, in the German Language, should his occupations permit—Should this be the case, J shall take great pleasure in presenting you with a copy of the works.

Most respectfully, Dear Sir,
your humble servant
P. J. DE SMET S I.

D, CARL KNORTZ

Prof. High School.

Oshkosh, Wisconsin

IX.—THE REV. WILLIAM C. DAVIS AND
THE INDEPENDENT PRESBYTERIAN
CHURCH OF SOUTH CAROLINA.

BY REV. E. H. GILLETT, D. D.

The following sketch, by Rev. Joseph H. Martin, of Tennessee, was forwarded to me, for insertion in the revised *History of the Presbyterian Church*. Its length precluded its insertion, according to the plan of revision adopted; and, as it forms, by itself, a somewhat unique chapter in ecclesiastical history, I have deemed it worthy of preservation in the columns of the *Historical Magazine*.

In a letter accompany the sketch, which traces the secession movement of Mr. Davis, to its termination, Mr. Martin says, "In 1864, I was providentially brought to reside in York District, South Carolina. I had charge, for two and a half years, of Bethesda Church. It had, then, about three hundred members—two hundred white, one hundred black—It had a deeply interesting history."

The Rev. William C. Davis, who, early in the present century, was the leader of the secession referred to, was born in 1760. In 1786, he was received as a candidate under the care of the South Carolina Presbytery, by whom, in December of the next year, he was licensed. He accepted a call from Nazareth and Milford churches, in October, 1788; and was installed, in April of the following year. Dismissed from the Church, in 1792, and from the Presbytery, in 1797, he joined the Presbytery of Concord, and was, at about the same time, settled over the Church at Olney, North Carolina. In 1803, he was appointed by the Synod to "act as a stated Missionary" to the Catawba Indians, until the next stated meeting of Synod, and also to superintend the school, in that nation. In 1805, he commenced supplying the Church of Bullock-creek, where, upon returning to the South Carolina

Presbytery, (1806) he was subsequently settled. In 1807, says Doctor Sprague, in his *Annals of the American Pulpit*, iv, 122, Mr. Davis began to be charged with holding erroneous doctrines; and, in September of that year, the Second Presbytery of South Carolina, by a Memorial, complained to the Synod of the Carolinas that "the First Presbytery of South Carolina does not discipline a member of theirs, William C. Davis, for preaching erroneous doctrine, though known, by Presbytery, to hold and preach such doctrine." The Synod, after due consideration of the case, directed the First Presbytery to attend to the matter, "as duty and discipline may direct." When called upon, by the Synod of 1808, to report what they had done, the Presbytery stated that, after having heard his explanation, they had not done anything, and, at the same time, put to the Synod the following question—"Whether the holding and propagating any and what doctrines, apparently repugnant to the letter of the *Confession of Faith*, will justify a Presbytery in calling a member to public trial?"

The Synod, not satisfied with the report, appointed a Committee to prepare a Minute to direct the Presbytery, in its future proceedings. The substance of the Minute, which was immediately adopted, was, that the Second Presbytery should, at once, draw up its charges against Mr. Davis, and exhibit them before the First Presbytery; that the First Presbytery should immediately constitute and receive the charges; that Mr. Davis should be furnished with a copy of them and with the names of the witnesses; that the Moderator of the First Presbytery should call an occasion meeting, on a specified day, to confer with Mr. Davis, in respect to the alleged aberrations; and that they should make a record of all the questions and answers, with a view to the satisfaction of all concerned.

The case came again before Synod, in 1809, about which time Mr. Davis had published an octavo volume, bearing the title of the *Gospel Plan*. It appeared that the Second Presbytery, having presented its charges, did not appear to prosecute them; that the First Presbytery heard Mr. Davis, and pronounced sentence, condemning his views, as unsound and contrary to the *Confession of Faith*; at the same time, they did not consider him as, on the whole, worthy of Church censure.

The Synod, dissatisfied with the result, were about to take the matter into their own hands and proceed to trial, when Mr. Davis protested, and appealed to the General Assembly. The Synod consequently remitted the case to the Assembly, together with an overture, respecting the book of Mr. Davis. At this meeting

of Synod, the First Presbytery was, at its own request, dissolved; and, in consequence, Mr. Davis became a member of Concord Presbytery.

The Assembly of 1810 appointed a Committee to examine Mr. Davis's book. This Committee reported that they found, in it, eight different doctrines which they regarded as in conflict with the standards of the Church. These were—
 “that the active obedience of Christ constitutes no part of the righteousness by which a sinner is justified—that obedience to the moral law was not required as the condition of the Covenant of Works—that God himself is as firmly bound in his duty (not obedience) to his creatures, as his creatures are bound in obedience or duty to him, also that God's will is not the standard of right and wrong—that God could not make Adam, or any other creature, either holy or unholy—that regeneration must be a consequence of faith—that faith, in the first act of it, is not a holy act—that Christians may sin, willfully and habitually—that if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the Gospel plan is quite out of his reach and, consequently, does not suit his case; and it must be impossible for God to condemn a man for unbelief, for no just law condemns or criminales any person for doing what he cannot do.”

Some of these points were pronounced, by the Assembly, to be in conflict with the standards; and others, indiscreet or unguarded. They decided that various parts of the *Gospel Plan* must be viewed with disapprobation. Some of its modes of expression, moreover, were calculated to produce useless or mischievous speculations. The Assembly, moreover, decided that the preaching or publishing such obnoxious views as these submitted to it, ought to subject the person so doing to be dealt with, according to the discipline of the Church, for the propagation of errors.

Although a protest was entered against this decision, yet, after the meeting of the Assembly, the Presbytery of Concord determined to take up the case of Mr. Davis. A *pro re nata* meeting was called; but, when Presbytery met, a letter was received from Mr. Davis, declining its jurisdiction. Charges, however, were tabled; and Mr. Davis was cited to appear for trial. This was answered by a reassertion of independence. A second citation met a similar response. Whereupon, Mr. Davis, on the ground of Contumacy, was suspended from the exercise of the ministry. He was again cited, with notice that, if he failed to appear, he would be proceeded against, with the higher censure. Accordingly, with the approbation of

Synod, the Presbytery proceeded, in October, 1811, to depose him from the Gospel ministry. Mr. Davis, however, had warm friends, who sympathized with him and were prepared to stand by him. His book bore testimony to his Christian zeal and the eloquent fervor of his utterance. My first acquaintance with it was through an old New England Clergyman, who must have been, for many years, a contemporary of Mr. Davis; and who regarded the volume of *Gospel Plan*, with an admiration worthy of the writings of President Edwards. The evidence, derived from different sources, goes to show that Mr. Davis must have had more than ordinary power and success in the pulpit. He evidently thought for himself; and was prepared to meet the consequences of his own independence. He continued to preach, after his deposition; and his death occurred on the twenty-eighth of September, 1831.

Dr. Sprague remarks “He seems to have been a man of more than ordinary vigor of intellect; and to have been specially given to metaphysical speculation.” With these facts before him, the reader will be prepared to appreciate the statements of the Rev. Mr. Martin, in the accompanying paper.

[MR. MARTIN'S SKETCH.]

INDEPENDENT PRESBYTERIAN CHURCH.

This was a small body of Presbyterians, in South Carolina and North Carolina, who were the followers of Rev. W. C. Davis.

Extracts from a pamphlet, published in Yorkville, S. C., 1860, ascribed to Rev. John S. Harris, Pastor of Bethesda Church.

1.—“Who is Rev. W. C. Davis?”

“About fifty years ago, he attained to considerable notoriety, in the Presbyterian Church, of which he was then a minister. From 1807 to 1811, his name is found very often upon the records of the ‘Synods of the Carolinas’ and two of the Presbyteries composing it.”

He then relates the history of his case, his trial, etc. and continues: “Mr. Davis declared himself no longer a member of the Presbytery or of the Presbyterian Church; and, in April, 1811, he was, by the Presbytery of Concord, suspended from the exercise of the Gospel ministry; and, in October following, was solemnly deposed from the ‘Gospel Ministry.’ See Baird's *Digest*, 645-647; Sprague's *Annals of the American Pulpit*, iv., 123, 124; and the Church Records.

"Mr. Davis still continued to preach, calling himself an "Independent Presbyterian."

"He removed to West Tennessee, a few years after his deposition; but, after laboring there, for some time, he returned to York District, South Carolina, where he died in 1851.

"He was a man of vigorous and disciplined mind; a closely searching and rather popular preacher; but was given to metaphysical speculation. He had no small amount of vanity and dogmatism, stubbornness and ambition to be singular and great; and herein we have a chief cause of his erratic course.

"He had great fondness, even mania, for authorship. He left seven volumes of unpublished manuscript notes on the New Testament. There was printed, in his life, a volume of *Lectures on the Gospel*; but none of the others were able to reach the press, until, recently, 'The General Convention of the Independent Presbyterian Church' have presided at the parturition of these 'volumes on *Romans and Hebrews*.' Their title-page runs thus—*Lectures on Paul's Epistles to the Romans and the Hebrews, with Critical Notes and Observations by Rev. W. C. Davis*—Published by the General Convention of the Independent Presbyterian Church—Printed by Walker, Evans, & Co., Charleston, S. C., 1859."

2. *Who are the General Convention of the Independent Presbyterian Church?*

"It is the ecclesiastical court of the Churches that call themselves followers of W. C. Davis.

"It is well known that the two churches, in South Carolina, that Mr. Davis was serving, at the time of his separation from the Presbyterian Church, united with him in the *declaration of Independency*. To these were, eventually, added two or three more in the bounds of North Carolina. These, with nine others, subsequently organized in the Districts of York, Chester, and Union, South Carolina, constitute the *Independent Body*, as it now stands. These thirteen churches are supplied by three ministers, and contain about nine hundred members. Their form of government has some modifications upon that of the Presbyterian Church."

It appears that, in 1858, there was a proposition for union with the Old School Presbyterian Church, which failed. The subject is thus alluded to, in Mr. Harris's pamphlet: "The efforts made, two years since, to incorporate the *Independent Body* with the Presbyterian Church, O. S., are, of course, remembered by all. In those negotiations, the churches of that body did all the General Assembly required—the only obstacle being the unwillingness of the three ministers to take our *Confession of Faith*,

"without reservation, as to *three Doctrines*." During the war, however, a union with the Synod of South Carolina was effected. In the *Minutes of the General Assembly of the Presbyterian Church, in the Confederate States of America, 1863*, page 141, occurs the following item:

"Intimations have reached your Committee," [on *Foreign Correspondence*] "that there exists a willingness on the part of the Independent Presbyterian Church to unite with us, if a satisfactory basis of union can be agreed upon. Your Committee recommend that the whole subject of a union with these brethren be referred to the Synod of South Carolina, for their consideration and action, should they deem it expedient." Rev. J. E. White, Principal, Rev. M. D. Wood, Alternate, were appointed Delegates to the Convention of Independent Presbyterians.

It is presumed the union was consummated during that year, (1863,) for, in the *Minutes of the General Assembly of the Presbyterian Church in the Confederate States of America, 1864*, appears the following Report from the Delegate appointed a year previously.

"CHESTER C. H., May 6, 1864.

"TO THE MODERATOR OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES:

"DEAR BRETHREN: According to the appointment of the last Assembly, it was my privilege to convey to the Convention of the Independent Presbyterian Church the salutations of our Church. The Assembly will be pleased to learn that our mission has resulted in the union of that body of the Presbyterian family with our own Church, on the basis proposed by the Synod of South Carolina, to whom the subject was referred by the last Assembly.

"I am, fraternally, yours,

"JAMES E. WHITE."

From the same source, we are favored also with the following extracts from a biographical Discourse.

A SERMON OCCASIONED BY THE DEATH OF REV. ROBERT B. WALKER.

Preached at the request and now published by order of Bethesda Church, by Rev. P. E. Bishop, Pastor of Bethesda Church. 1853.

EXTRACTS:

"According to my best information, Rev. R. B. Walker was born in South Carolina, in 1766, and was educated in the same State. He entered the ministry about the time of the

“commencement of that remarkable revival of religion which appeared, first, in Logan County, Kentucky, and which, afterwards, extended through this section of country, now called the ‘Old revival.’ This revival, as it extended through what was then known as the Cumberland country, being much ‘noised abroad,’ our young minister determined to visit the spot, and, for himself, judge of the character of that work of which he had heard so much, and of which such conflicting and contradictory opinions were entertained. This he accomplished; and, having spent some months there, seeing and hearing, for himself, he returned home, to the work of the ministry, with renewed diligence and zeal. For, during his stay in the midst of those revival scenes, he seemed to imbibe much of the revival spirit; to experience a great increase of love to God and the souls of men; and ardently to desire a revival of religion, among the people of his own charge. Being a man of sincere piety, of an excitable disposition, and of a very ardent temperament, it is confidently believed, that this visit gave an important direction to his mind, shaped his character, and contributed much to his success in the ministry, in all his subsequent life.”

* * * * *

“II.—Let us now consider, briefly, his life and labors. He was licensed by the Presbytery of South Carolina, in 1794; and, the same year, was ordained and installed Pastor of Bethesda Church, York District, South Carolina. This pastoral relation continued till 1834, when it was dissolved by Bethel Presbytery, at his own request, on the sole plea, that age and attendant infirmity unfitted him for the discharge of his pastoral duties. He had now discharged them, with unceasing and laborious industry, for the long period of forty years. His field was widely extended; his duties arduous; and his labors great. Although Pastor of Bethesda, that Church did not enjoy his exclusive labor, much of the time. He also supplied Ebenezer, for the space of about twenty-five years. Ebenezer, ten miles distant from Bethesda, embraced a large scope of densely populated country, and brought a large mass of immortal mind under the direct influence of his stated ministry. When not connected with Ebenezer, he supplied, at different times, several smaller churches. But Bethesda was the principal scene of his labors. Of it, he was resident Pastor, for the entire term of forty years.”*

* His death occurred April 10, 1832.

* * * * *

“IV.—Let us enquire into the actual results of his ministry, as far as they can be ascertained. “We know of nothing occurring out of the course of ordinary pastoral labor and success, during the first few years of his ministry. He was regarded by his people as a very able, faithful, and zealous minister, and loved, as such; and he discharged the duties of his sacred calling, with a good degree of industry and zeal. In 1801, the seventh of his ministry, he made the visit to the revivals in the West, which has been already mentioned. On his return home, there was a marked change in his preaching. His discourses were now addressed more to the heart, and were attended with a more solemn unction than formerly. With great earnestness and fervor, he exhorted the Christian to a more devoted life. He exhorted them to establish prayer-meetings, to pray in their families, and give religious instruction more faithfully to their children. The effects of this change in the Pastor were soon discovered among the flock. The Church seemed to awake to some sense of its duty and responsibility; to become alive to the great interests of eternity; and earnestly to desire a revival of religion. In 1802, the wonderful work of grace, which commenced in Kentucky, extended to this region of country. In the Spring, or early in the Summer of this year, a ‘protracted meeting’ was appointed at Bethesda, at which time the first ‘Camp Meeting’ was held at this Church. The neighboring ministers were invited; and masses of men assembled, in expectation of a revival. They came from the two Carolinas—some as far as thirty and forty miles—to attend this solemn occasion. Revivals of great power had already appeared in some of the surrounding congregations; but a special work of grace appeared, *now*, in Bethesda. It passed through that vast assembly like some mighty whirlwind. ‘The people were moved as the trees of the wood are moved by the wind.’ Subjects were taken from almost every age, class, character, and condition. Hundreds retired from that assembly, who had felt the mighty power of this work; and very many returned to their homes, ‘rejoicing in hope of the glory of God.’

“Thus commenced that remarkable work in the congregation, known as the ‘Old revival,’ and which continued, with great power, between three and four years. Such masses now crowded the house of God, that, in pleasant weather, want of room compelled them to retire to the grove. They assembled early on Sabbath morning, at the place of worship, not for worldly conversation or amusement, but to

“transact business for the eternal world. Immediately on their arrival, not waiting on the presence of the Pastor, the people commenced prayer, praise, religious conference, and conversation, with the anxious enquirer. In such exercises, in connection with public worship, was the day measurably spent; and at evening, the people retired to their homes, with an overwhelming sense of eternal things possessing the soul. Meetings for prayer, during the days or nights of the week, were appointed, in different parts of the congregation, and attended by crowds; for they now considered secular pursuits as secondary to the interests of eternity. Such was the all-pervading solemnity resting on the public mind, that fashionable amusements, sports, and pastimes, which had been so common, disappeared, as darkness does at the approach of dawn, and the chill of Winter with the return of Spring. The business of life was not neglected; but such was the absorbing interest then felt in the things of the soul, that wherever men assembled, were it even to repair or construct the roads, to raise the house, clear the fields, or remove the rubbish, and even to husk their corn, at other times demoralizing, the work of grace, then progressing, and the salvation of the soul were the general topics of conversation. And even when they assembled at the house, on such occasions, to take their meals, it was not uncommon to spend a time in social prayer and praise, and religious conference, before resuming their labor.

“Those were golden happy days,
“Sweetly spent in prayer and praise.”

“What number of persons became hopeful subjects of grace, during this revival, can be learned in eternity alone. Many from a distance, it is believed, were savingly impressed while attending protracted meetings at Bethesda, who returned to their homes, and whose subsequent history was, of course, unknown to this Church. Many hopeful subjects of this gracious work united themselves to other branches of the Church; and large additions were made to this Church. It is known to some of you, I am informed, that, at the commencement of this gracious work, the number of persons in actual communion in this Church did not amount to eighty, and at the close of the revival, it largely exceeded three hundred! And even after the Church supposed the revival to be at an end, its gleanings, for years, continued to come into the Church. From all I can learn, I am induced to believe that Bethesda, alone, received more than three hundred members, on profession of their faith, as the fruits of this one revival.”

X.—VISIT OF GENERAL GEORGE WASHINGTON TO SALISBURY, NORTH CAROLINA.

BY A. W. MANGUM.

During the first administration of General Washington, as President of the United States, in the year 1791, he made a tour through the southern States, going through the eastern part of North Carolina, and returning through the West *via* Charlotte, Salisbury, Salem, and Guilford Court-house. At all prominent places along his route, he was greeted with enthusiastic manifestations of gratitude and admiration. The citizens of Salisbury raised a mounted Company of fifty-five men, with John Beard as Captain, and dispatched them on the old Concord-road, to meet and escort him to the town. The Company camped fifteen miles from Salisbury; and Doctor Charles Caldwell, then a young physician, who was Ensign of the Company, was sent with a detachment of thirteen Cavalry to meet the President, near the South Carolina line. After much impatient anxiety to see him, his carriage at length appeared in the distance. Approaching it with trembling embarrassment, they were disappointed to find only his gaudily-dressed Secretary, who informed them that the General was some distance in the rear, riding on horseback. Doctor Caldwell, who tells something of the story in his quaint Autobiography, informs us that he had a set speech of welcome, which he had prepared and memorized, with great care; but when he drew near, he was so overawed by the presence of the majestic hero and statesman, that all his speech vanished from his memory; his power of utterance left him; and, in confusion and chagrin, he could only give a silent salutation.

But the familiar and affable address of Washington soon dispelled his embarrassment, and they moved forward, engaging in lively conversation about the revolutionary history of adjacent localities, the President evincing much interest in his remarks and inquiries.

From the record, it is probable that they passed through Charlotte, then a small village, without stopping, although they found an immense concourse of people assembled to greet him.

They reached Salisbury on a pleasant day, about ten o'clock in the morning. An interesting feature in his reception, there, was, that in addition to the escort of Cavalry, he was met near the town by a company composed of little boys, who presented quite a peculiar and grotesque appearance, from the fact that they all wore buck-tails in their hats.

This incident was very pleasing to the President. He was received by a vast assemblage