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A  
HISTORY  
OF THE  
*Presbyterian Church in America,*

FROM ITS ORIGIN UNTIL THE YEAR 1760.

WITH  
BIOGRAPHICAL SKETCHES OF ITS EARLY MINISTERS.

BY THE  
REV. RICHARD WEBSTER,  
LATE PASTOR OF THE PRESBYTERIAN CHURCH, MAUCH CHUNK, PA.

WITH  
*A Memoir of the Author,*  
BY THE REV. C. VAN RENSSELAER, D.D.

AND  
*An Historical Introduction,*  
BY THE REV. WILLIAM BLACKWOOD, D.D.

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one-half of his time between Forks and Greenwich. He was installed at Tehicken, May 24, 1744. A new meeting-house being needed, a controversy arose as to whether it should be built on the old site or at the Red Hill. It resulted in fixing on the latter point, and in the dissolution of the pastoral relation in May, 1749.

He removed into Newcastle Presbytery, and preached at Concocheague, Rocky Spring, and the neighbouring churches.

In 1758, he was dismissed to join South Carolina Presbytery,—a body which, in 1770, proposed to unite with the Synod of New York and Philadelphia. He became the minister of a band of his countrymen settled on the left bank of Cape Fear River, above Fayetteville, opposite the Bluff Church.

In the winter of 1739, Whitefield preached, “not without effect,” at Newton, on Cape Fear River, where among the congregation were many settlers newly come over from Scotland. The rebellion of 1745 was punished by the expatriation of many Highlanders to North Carolina: these retained the Gaelic speech, which was familiar to Campbell, being his mother-tongue; and he became their minister.

The Scotch-Irish began to flow in a steady stream southward from Pennsylvania before the French War, and drew to them, from their native land, large numbers.

Campbell united with Orange Presbytery in 1774, and is not mentioned on the records after 1780.

## JAMES DAVENPORT.

THE name of Davenport has been used familiarly and of old time to point a moral on enthusiasm; but how little is known of him! Few men were more highly eulogized, living or dying, by the wisest and best of his own day; and his was a day fertile in the production of good, great men. But the sneers of Chauncey have been adopted for true, as though the professed opponent of the doctrines and results of the Great Revival could be safely relied on for candour, in his view of facts, and impartiality, in his estimate of character. His statements cannot be verified; he traduced Pomeroy and Wheelock, and made the hearts of the righteous sad by holding up to contempt and abhorrence a work which was really a work of God, and the men whom God made wise to win souls.

Wonderfully successful in his efforts to awaken the careless, to reclaim the Indian from heathenism, and to influence the pious for good, Davenport was for a time successful in promoting a spirit of bitter, rancorous fanaticism, which tore asunder and consumed the

churches; but let it be known (for it is so entirely lost sight of in passing judgment on him that we cannot suppose it to be known) that the period of his excesses was one of acute irritating bodily disease, and that his restoration to health was followed by an ample retraction of his errors and an entire amendment of his course. The heaviest censure has been laid on him; while the greatest leniency has been exercised towards the Tennents and Whitefield, and him who, like Hooker, is esteemed by all "the judicious,"—Jonathan Edwards; for Davenport differed from them not in the spirit, principle, and matter of his teachings and actings. The close of his career is as little visible in the current accounts of him as the motions of the heavenly bodies after they sink below our horizon; but to those who walked with him, "his path was as the shining light, brighter and brighter to the perfect day." Men who longed to see the salvation of Israel come out of Zion lamented for him, saying, "My father, my father! the chariot of Israel and the horsemen thereof." They are ready for the battle; but where is he who shall set the battle in array?

The name of Davenport was honourable. John Davenport,\* a famous minister in the city of London, came, with many of his congregation, to Massachusetts in 1637. He was one of the fathers of the colony of New Haven, and, in all matters of public interest in state or church, his advice was sought and ordinarily followed. His grandson was the minister of Stamford, Connecticut, from 1694 to 1731, and there, in 1716, James Davenport was born.

He entered Yale College while Elisha Williams was rector. In the classes above him were Sergeant, missionary to the Indians, Parsons, of Newburyport, the excellent Elisha Kent, and Jonathan Barber. Wheelock and Pomeroy, Burr, Wilmot, and Bellamy were his juniors. Conspicuous among the students for zeal and pious joy was David Ferris.† Born in 1707, at Stratford, his parents had moved in his infancy to New Milford, recently settled and almost a wilderness. Through the care of a pious mother, he early felt himself accountable to God, and in his twelfth year was deeply exercised. During a severe illness when about twenty, horror and anxiety seized him: he made promises of amendment, but these gave him no relief, and he sunk in despair. While at the plough one evening, he remembered, "The blood of Jesus Christ, his Son, cleanseth us from all sin;" but he immediately thought, "It is too late." The text, however, came with power and authority, and his heart leaped up at the sight of a door of hope. "If his blood cleanseth from all sin, why may it not cleanse mine?" "Then a living hope sprang in my soul, and the way cleared be-

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\* Trumbull's History of Connecticut: The Davenport family.

† Memoir of Ferris.

fore me like a road through a thicket." His joy was unspeakable; he was humbled and "made subject to the cross." Jesus became his director in all things; a season of assault and sorrow followed, but gave way to thanksgiving and gladness, "which did not leave me one moment for two years."

A religious excitement\* began at New Milford in 1726; many of the subjects of it separated from the church as carnal, and professed to enjoy assurance of salvation and sinless perfection. The pastor, the Rev. Daniel Boardman, regarded Ferris as one of their leaders, and says that, on his entering college in 1729, he obtained a great ascendancy over Wheelock and Pomeroy and Davenport. Ferris says nothing of this in his own account; only that, while in New Haven, he examined his principles, discarded the doctrine of election, and could not join a promiscuous assembly of saints and sinners in singing the Psalms as a part of worship. When just about to graduate, he felt that he could not accept a degree, and returned home, much to the dissatisfaction of his friends. "The people generally had undue expectations of my usefulness." He told no one the reason of his actions, but, going over to Long Island, he saw for the first time the people called Quakers. He had long thought there ought to be such a people; he joined them, and removed to Philadelphia, and afterwards to Wilmington, residing there from 1737 until his death, December 12, 1769. He spoke as a minister for the first time in 1755.

Surely the experience of Ferris was at the outset eminently scriptural: every thing in his history invalidates Boardman's story that he appeared proud, haughty, and desirous of applause. We might as easily credit Dr. Cutler, the Church minister of Boston, when he says of Jonathan Edwards, "I know the man: though more decent in his language than Mayhew and Prince, he is odd in his principles, stiff, haughty, and morose."

How far this man influenced Davenport cannot be known; probably very little,—certainly not in his doctrinal views, or his attachment to "the standing order" of the churches. As for singing, Davenport delighted in it to excess.

It is charged as a prime fault in Ferris that he was certain that not one in ten of the communicants in New Haven would be saved. This was when the half-way covenant brought into church-membership all who were not openly immoral. He erred, in company with Edwards, Whitefield, Tennent, and Blair, in uttering such an opinion. The state of the churches was lamentable: the unconverted in large numbers were in the communion and in the ministry.

Absurdly enough, Ferris is blamed for saying he should have a higher seat in heaven than Moses,—an inference of his, natural

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\* Quoted by Dr. Hodge from Chauncey's Seasonable Thoughts.

if not just, from the saying of the Saviour, that he that is least in the kingdom of heaven is greater than John the Baptist, than whom none greater had arisen among the sons of women.

Very likely, had it been necessary, the "seasonable thought" would have occurred to Chauncey of charging the Quakerism of Ferris to the enthusiasm of Davenport.

At the age of twenty-two, Davenport graduated. He seems to have preached in New Jersey in the close of 1737; for Philadelphia Presbytery gave leave, March 12, 1738, to Maidenhead and Hopewell, (Lawrence and Pennington,) to send for him, and also wrote a letter for them to him. He preferred to settle at Southold, the oldest town on Long Island, left vacant in 1736 by the removal of Mr. Woolsey, and was ordained by a council, Oct. 26, 1738.

He began to preach at a time remarkable for increasing attention to personal piety. Years had passed, in which languor in ministers and worldliness and formality in hearers strangely contrasted with severe and extensive prevalence of disease of dreadful form and fatal character. The year 1734 was long remembered for the desolating ravages of the throat-distemper among the young.

There were some slight awakenings; but throughout the land, in 1737 and '38, there was a general decline, like the sudden closing-in of winter after an early spring, destroying—at least injuring—the premature vegetation.

The method generally pursued by those who mourned over the secure state of the unconverted was to preach much on original sin, on repentance, and the nature and necessity of regeneration. In every congregation there were many, esteemed as truly pious, who, on examining and declaring the reason of their hope, were convinced in their consciences or pronounced by the minister to have nothing for their foundation but sand. Edwards\* was complained of for announcing to some that he believed them to be in Christ, and to others that their hope was as the spider's web. He justified himself on the ground that he ought not to keep back from the godly the satisfaction he felt in perceiving the goodness of their state, and that he was bound with all authority to declare his judgment concerning the self-deceiver. To this practice may be traced the fierce opposition of some to the Revival, and the backwardness of many sincere Christians to countenance the favourers of such proceedings.

The practice was exactly suited to such a mind as Davenport's, and he pursued it to extremities. Though young, such was the fervour of his spirit, so unworldly was his life, that he was revered, and men rose up before him as before the hoary head. His examination of "the states" of his hearers was rigorous and awful,

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\* Tracy's "Great Awakening."

as though he were sitting as the refiner and purifier. He dealt with them under the invigorating remembrance that "if thou separate the precious from the vile, thou shalt be as my mouth." He magnified his office; and the people listened, when he unfolded the results of his inquiry, as though they were to hear from him the decision of the Judge. He called the members\* of his church of whose state he formed a favourable opinion, brethren; the others he styled neighbours, and withdrew as much as possible from intercourse with them. Afterwards he forbade "neighbours" to come to the Lord's table; and we may imagine the distress, excitement, and exasperation that followed.

At that time every wind from England came laden with the fame of Whitefield. His great success awakened ardent desires and high expectations that America would receive a like refreshing. D'Israeli remarks, that they who live in an age of books cannot estimate the effect produced in the hall, on the baron and his retainers, by the tales of pilgrims from the Holy Land; and we, who live in an age of newspapers, are still less qualified to imagine how the hearts of the community, a hundred years ago, were shaken, as the trees of the wood, by the reading of a letter or the hearing of a rumour that God had visited his people. Then, on the highways a traveller was rarely seen, and each settlement, like Israel, dwelt alone. So, when the news reached them of Whitefield's progress as an evangelist, or as the angel in mid-heaven, having the everlasting gospel, it had free course; no other exciting topic divided with it the popular mind. "And great were the searchings of heart."

Another peculiarity of that time was the cheapness of labour: the divisions of employment in a household were as numerous as the divisions of a sermon. There was no hurry: large portions of weekdays were devoted to family worship, catechizing, and conference. There were set seasons of family fasting; servants were required to spend a considerable time in reading the Scriptures, and in retirement for secret prayer. The minister rarely visited: he came at stated times, and for his coming every thing was prepared as for an ambassador of the Great King on his Master's business.

At Oysterponds, now Orient, a neighbouring parish, Jonathan Barber was employed. Born at West Springfield, Massachusetts, January 31, 1712, he graduated at Yale in 1730, and was licensed when about twenty. Having preached some time to the Indians at Aggawam and Mohegan, he came to Long Island. Like-minded, these two spake often one to another, framing great expectations from the visit of Whitefield to our country. An enemy hath said

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\* Tracy.

that Barber meditated and fasted till he fainted, and regarded the impressions on his mind as direct communications from heaven. In March, 1740,\* Barber visited Southold, and found his friend greatly impressed with the twelfth verse of the 115th Psalm:—"He will bless the house of Israel; he will bless the house of Aaron;" gathering assuredly from thence that the Lord had called him to awaken the ministry and to bless them. A meeting was held for twenty-four hours: as a matter of course, opposers became more inveterate, moderate persons distrusted still more the warrantableness of their pastor's proceeding, while his admirers and the new converts were satiated with good. A mixed multitude came out of Egypt with Israel; to them these unheard-of ways were as the corn of heaven, and what was sorrowful meat to the wise-hearted, who trembled for the ark of God, was to them as angels' food.

Davenport left home with "his man," or, as Chauncey calls him, "his armour-bearer." Before entering East Hampton, they waited for a sign, as Jonathan and his armour-bearer did before discovering themselves to the Philistine garrison. The sign was given: he entered, and twenty were soon converted. The late Dr. Davis, † of Hamilton College, says, "This was the first revival in East Hampton; many untoward and ever-to-be-lamented circumstances occurred; yet lasting good was done, amid a great shaking and commotion."

Whitefield heard, April 28, 1740, of "two ministers on Long Island who had large communications from God, and had been instrumental in bringing many souls to God. They have walked in an uncommon light of God's countenance for a long while together." He met Davenport early in May, and styles him "one of the ministers whom God has lately sent out; a sweet, zealous soul." Davenport went to Philadelphia, and was there during the meeting of the Synod of Philadelphia: he joined with the Tennents, Blair, and Rowland, in preaching daily on the stand on Society Hill. Towards the close of the synod, Gilbert Tennent and Samuel Blair asked for an "interloquitur" or private session; but they were directed to read their papers in the face of a great assemblage. They charged, as characteristics of the state of the ministry, unregeneracy, Phariseicism, and opposition to the work of God, declaring that the church was burdened with a carnal ministry, and that ministers said "there was no knowing the state of people's souls," because, conscious of hypocrisy, they dreaded discovery.

These things on the part of Blair and Tennent were full of power on the mind of Davenport: they were a pattern to him.

Whitefield passed the summer of 1740 in Georgia. At Newport, Rhode Island, a letter was put into his hand: "I could not but

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\* Tracy.

† Sprague on Revivals.



think it was from one of the young ministers whom God has lately made use of in such a remarkable manner on the east end of Long Island." It was from Barber, who had come thither with the full conviction that he should see him. Whitefield took sweet counsel with him, and placed him at the head of the Orphan-House: this occasioned a bitter outcry against him, as an upholder of Quakerish delusions and enthusiastic courses.

Davenport spent the summer at Southold. In the fall he wrote to his mother that twenty of his people had been converted in about two months; in almost all, the work of conviction seemed very clear. He preached for a season at Baskingridge, in the absence of Cross, the pastor, amid an awakening of extraordinary extent and power. In accompanying Whitefield to Philadelphia, in November, he twice narrowly escaped drowning in the swollen creeks: he returned, after a few days, to New Brunswick, to remain there a portion of the time which Tennent spent on Long Island, in his way to New England. Whitefield rejoiced to hear that the Lord was with him, adding, "Shortly, I believe, you will evangelize."

The winter he probably spent in his own parish, where the passing labours of Tennent were fruitful of good.

In July, 1741, Davenport went into Connecticut "to draw the lingering battle on;" and his high reputation gave him a signal advantage. He was no stranger, but sprung from one of the most honourable families in the colony. Whitefield\* said of him, he knew no man keep so close a walk with God. Tennent said, he was one of the most heavenly men he ever knew. Pomeroy said, he went far beyond Whitefield for heavenly communion and fellowship. Parsons said, in 1742, no man he had seen lived so near to God and had his conversation so much in heaven. "I greatly loved him for his piety."

At Stonington, one hundred were awakened by his first sermon.

He came to Westerly, Rhode Island, accompanied by the people in solemn procession, singing as they went. He preached from John v. 40:—"Ye will not come unto me that ye may have life." It was plain† and awakening, but not extraordinary; yet there was a cry all over the house from conviction of sin. Twenty of the Niantic Indians were converted under his preaching at East Lyme: "he was a great blessing to many souls of that tribe, and of the Mohegan. He was eminently blessed in inclining them to receive religious instruction, all the great pains taken by others having been fruitless."

Coming to Branford of a Saturday, the pastor, Philemon Robbins, asked him to preach. On their way to meeting on Sabbath,

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\* Tracy.

† Rev. Joseph Park, in *Christian History*.

he proposed to sing as they went; but, though Robbins objected, he sung. He preached well: at the close of the afternoon service he asked "his man" to pray, "but not with my consent or liking," says Mr. Robbins. Yet, for "improving" Davenport on this occasion, he was subjected to a series of annoyances from the New Haven Association for years. The Patent-Office contains no specimen of Yankee ingenuity equal to that exhibited by that body in their devices and machinations to ruin him.

At New Haven, he came in conflict with the pastor, Mr. Noyes, who refused to submit to his examination; but his preaching powerfully influenced Brainerd, and probably Buell and other students: Brainerd destroyed that portion of his diary in which he had entered "the irregular heats" to which he then gave way.

At Saybrook, the Rev. Wm. Hart, his classmate, declined admitting him to his pulpit, because of his censures of the standing ministry. Davenport warned the people of the danger of hearing unconverted preachers, as Tennent had done in his Nottingham Sermon. "Truth coming from the lips of a godless man was as injurious as water flowing from a poisoned trough;" and, as they claimed that the signs of unregeneracy were conspicuous, all were guilty of self-murder on their own souls who did not forsake the hearing of them as enemies of the cross. "I see not," said Tennent, "how any that fear God can sit contentedly under the ministrations of opposers without becoming accessory to their crimson guilt." Samuel Blair said to the synod,\* "Unless we can see hopeful, encouraging signs of a work of God's converting grace among ministers, we shall find ourselves bound in duty to our glorious Lord, to answer the invitations and desires of a people groaning under the oppression of a dead, unfaithful ministry, by going to preach to them wherever they are. Let those who live under the ministry of dead men, whether they have the form of religion or not, repair to the living." Tennent said it; Davenport echoed it.

He probably passed the winter with his people. Neither his friends nor his opponents were idle. Burr wrote from Newark, to Bellamy, Jan. 13, 1741-2, † "I can join with you in expressing a very great value for that eminent man of God, Mr. Davenport. But I dare not justify all his conduct, nor can I see through it. Our dear brother, Mr. Edwards, tells me in a letter, he thinks he does more towards giving Satan and other opposers an advantage against the work than any one person. My dear brother, if his conduct be right, why do you not imitate him? I believe you don't see your way clear to do so in all things. I would ask you, what you think of his preaching:—whether it was well calculated to do good to mankind in general? But I feel no heart to speak about these

\* Quoted by Dr. Hodge.

† Printed in New York Observer.

things. I have more reason to complain of my own deadness than of others' imprudences. But, my dear brother, as the Lord has given you such clear discoveries of his love, I hope you will appear open and bold for him against all opposers, and also withstand Peter to the face when he is to be blamed."

A law\* was passed in Connecticut, in May, 1742, such as Queen Elizabeth might have sanctioned and Sacheverell applauded. If any minister preached without express invitation in a parish not under his care, he was denied his salary for a year; and the ministers who licensed a candidate, or counselled a congregation, not under their particular association, were also deprived of their support. No minister could draw his salary till he had a certificate of the clerk of his parish that he had not been complained of in either of these things. Ministers of the colony, preaching out of their own parish, in a place without the consent of the pastor and a majority of the people there, were bound over, in the penal sum of one hundred pounds, not to offend again: persons not inhabitants of the colony, violating the statute, were to be carried out of the land as vagrants. The law allowing "sober dissenters from the standing order" to form congregations was repealed.

Davenport was seized in May, at Ripton, with Pomeroy, of Hebron, having met there at the request of Mr. Mills, the pastor, who favoured the revival and was blessed in his labours. The newspapers state that in June, 1742, Captain Blackleach and Mr. Wm. Adams, both of Stratford, complained to the General Court of the disorders to be apprehended from the great crowds gathered by Davenport, and that thereupon he was taken up. They were carried to Hartford, charged with having exhorted people to set the law at defiance. On the way Davenport exhorted, and, having been examined by the General Court, was imprisoned, and sang all night. Edwards† wrote to a friend, March 9, 1741, that the work was wonderfully breaking out at Hartford. There was a great crowd and tumult, as though Herod stretched forth his hands a second time to vex certain of the church, and to kill James. To the honour of Hartford be it told that such a sense of the horrid injustice of the law was displayed, that the craven legislature called out forty men to mount guard for their protection. The expression of public sentiment had its effect; and, assuming that he was disturbed in the rational faculties of his mind, the legislature conveyed him to his settled abode on the island.

Soon after he went to Massachusetts, but was not countenanced by the ministers of Boston. He withdrew from the communion on the Lord's day, at Charlestown, apprehending the minister to be unconverted. He appeared before the Association, "and in a free

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\* Trumbull.

† MSS. of Massachusetts Historical Society.

and ready manner gave us such an account of the manner of God's work upon him from his early days, and his effectual calling in riper years, as that he appeared to us a man truly pious."\* They issued a declaration expressive of their disapprobation of his course. He immediately denounced them as the prophets of Ahab's court. This was saying scarcely more than he had heard Gilbert Tennent say in the Synod of 1740, when Dickinson proposed to refer the controversy about the reception of candidates to the Boston ministers:—"The most of them are dead formalists, if they have even got so far as that."

At this time the Presbytery of Boston met in the French meeting-house in that city, and was opened with a sermon by the Rev. John Caldwell, on the False Prophets, just after Davenport had concluded "a warm, stirring exhortation"† in the open air. Caldwell's sermon was printed: it was sharp and biting, placing extracts from Whitefield's and Tennent's writings, as illustrative of the apostolic descriptions of false prophets,—with a frequent reference to Davenport's methods.

He was taken by the sheriff, and was desired to give bonds for his good behaviour; he was kindly treated at the sheriff's house till evening, when, refusing to procure bail, he was sent to jail.

The grand jury presented Davenport as a defamer of the ministry: he was treated as insane, and carried to his home.

In October a council‡ was held at Southold, at the instance of his dissatisfied and neglected people: he was censured, but not dismissed. In March, 1743, he went to New London, and organized a separate church, his followers making a bonfire of the religious books and the clothes he condemned. Among the books were some of Flavel's, the sermons of Fish, of Groton, and, as Chauncey jocosely mentions, the famous sermon of Parsons, of Lyme. He adds, that Davenport contributed|| a pair of plush breeches, in the heat of his zeal, and that, for the want of them, he was obliged to keep the house. Will it be credited, that he attributes the sickness which confined him to his bed, to his gross immorality? He does so, without giving the name of "his intelligencer." Dr. Cutler§ wrote to Dr. Zachary Grey, that Chauncey might have put many more and worse things among his seasonable thoughts, had not the "timid pastors," who were "his intelligencers," declined to have their statements published.

\* Declaration of Boston Ministers, August 12, 1742.

† Thatcher's Diary: quoted by Tracy.

‡ Tracy.

|| The newspapers all expressly state that the apparel was not burnt: "each bird went away in its own feathers."

§ Nichols's Literary Anecdotes. He attributes the vilest profligacy and greediness of gain to Tennent and Whitefield. Decency forbids the printing of his calumny.

He was sick: "I had the long fever and the cankerous humour raging at once, and was lame with inflammatory ulcerations: my spirit was void of inward peace, laying the greatest stress on externals, and neglecting the heart; I was full of impatience, pride, and arrogance." His sufferings were extreme: "his leg was sore and swollen from the knee to the ankle, and for much of the time the sore ran day and night."

While thus laid aside, his brother-in-law, Wheelock, with the excellent Solomon Williams, of Lebanon, addressed two letters to him. A great change took place in him, and he passed over into New Jersey, a man of another spirit, to visit the places where he first made proof of his ministry. In October, the congregations of Maidenhead and Hopewell asked leave of New Brunswick Presbytery to employ him with a view to his settlement. The presbytery were pleased to hear him express "his conviction of, and humiliation for, some things he had been faulty in; but there were other things which he approved of, but they could not. They could not, therefore, encourage the people to make out a call; but, inasmuch as God had begun to show him his mistakes, they were willing to use all means to obtain so desirable an end," and gave the people liberty to "improve" him till the second Wednesday of May. They referred the matter to the conjunct presbytery to meet at Philadelphia.

"By the gentle and laborious endeavours of Mr. Williams, and Mr. Wheelock," says Dr. Trumbull, "he was brought to a deep, humiliating, and penitent sense of his errors, and of the false spirit under which he had acted." He published, July 28, 1744, a most ample retraction of his errors in denouncing ministers, and exhorting the people to forsake them, making impulses a rule of conduct, encouraging lay-exhorters, and singing in the streets; praying that God would guard him against such errors, and stop the progress of those he had corrupted by word and example.

He also published a letter written to Barber, from Maidenhead, rejoicing in hearing from him of the revival at the Orphan-House in Georgia, and lamenting "the awful affair of the clothes and the books." These publications met with much contempt, "as though his change in some few things would cover the numerous evil practices of his party, or undo the mischief they and he had done."

Not through the press only, but by personal acknowledgments, did he strive to repair the breach he had made. A great separation had occurred through him from the church of Stonington, and on his recantation he came there, "not to be adored, but to be denounced as dead and worldly." "He came,"\* says Mr. Fish, "with such a mild, meek, pleasant, and humble spirit, broken and

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\* Quoted by Dr. Hodge.

contrite, as I scarce ever saw excelled or equalled. He owned his fault in private, and in a most Christian manner asked forgiveness of some ministers he had treated amiss, and in a large assembly publicly retracted his errors and mistakes."

His friends who had mourned over his extravagance and virulence recognised the hand of God in his repentance. Mrs. Moorhead represents him as visited on his bed by angels:—

"The heralds rise and touch him with their wings;  
Now in his breast a holy shame there springs;  
He starts with rosy blushes in his face,  
And, weeping, sweetly sings to sovereign grace."

His friends, the Rev. Timothy Allen and the Rev. Timothy Symmes, seem, as well as Barber, to have seen their errors: the two former found no place in New England, and came into New Jersey.

Davenport became a member of New Brunswick Presbytery, Sept. 22, 1746, having probably for some time been preaching in their bounds. They resolved to make an effort to unite the Old and New Side congregations in Hopewell; but, at the time appointed, they did not attempt it, seeing the way not at all clear. In 1748, he joined New York Presbytery, with a view to settle at Connecticut Farms, near Elizabethtown. Having recovered his health, he spent two months, in the summer of 1750, in Virginia. Davies speaks highly of his labours, and the success of "that pious Enoch;" he was strongly urged to settle, and was inclined to do so, but the matter was broken off. The winter of 1750-1, he spent at Cape May, "with little or no success, except on the last day." In October, 1753, he was called to Maidenhead and Hopewell, but, on the day of installation, the people were found so negligent that the committee could not proceed. On their representing their sorrow for their fault to the presbytery, he accepted the call, and was installed, Oct. 27, 1754. He was moderator of the Synod of New York that year, and preached the opening sermon the next fall from 2 Cor. iv. 1. It was printed in Philadelphia at "the newest printing-office, on the south side of the Jersey market," with the title "The Faithful Minister Encouraged."\*

His stay at Hopewell was harassed by a number asking leave of presbytery to join adjacent congregations, and, in 1757, a petition was presented for his removal. He died in the autumn of that year, and, with his wife, was buried in the New-Light graveyard, about a mile from Pennington, towards the Delaware.

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\* Gilbert Tennent and Treat prefixed a commendation. "Let not the pious author be offended with our freedom in saying that his life adds weight to this discourse, for the latter is but a copy of the former. Nor should it be forgotten that the gracious God gave manifest tokens of his special presence when this discourse was delivered; not only the speaker, but divers of the hearers, both ministers and people, being solemnly affected."

He left a son a few years old, who graduated at Nassau Hall in 1769; he studied theology with Buell and Bellamy, and was ordained, by Suffolk Presbytery, pastor of Mattituck, Long Island, June 4, 1775. He was among the first on the island to restrict baptism to the children of communicants. Subsequently he was settled at Bedford, New York, and Deerfield, New Jersey, and spent the close of his life as a missionary in Western New York, dying at Lysander, in 1820, an amiable and excellent man.

Davenport\* bought a little white girl from a party of strolling Indians, for a bottle of rum; she knew neither her parents nor her birthplace. He named her Deliverance Paine, and reared her as his own child. She married, and removed to North Carolina, and was the mother of the Rev. William Paisley.

Of the extravagancies charged on him, many are plainly untrue, coming from scoffers and worldly-wise men, to whom the great truths of Christ's redemption were far more odious than any error into which Davenport fell. If he had been the only one assailed, we might receive the testimony of Chauncey and his intelligencers; but when we know that Pomeroy was carried to prison, and deprived of his salary for a year; that Allen and Robbins were accused and condemned on frivolous prettexts; that three ministers were suspended for ordaining Lee at Salisbury; that denunciations fell like hail on Whitefield, and that Buell and Brainerd were held up as strollers and fanatics whom it was not allowable to improve; that Pomeroy, Buell, Davenport, Moorhead, Blair, Crosswell, and Rowland were classed as "common railers," "men whom the Devil" drives into the ministry; that Dr. Cutler speaks with equal dislike of Dr. Cooper, Rodgers of Ipswich, Tennent, and Buell, styling Davenport a nonpareil, and lamenting that the enthusiasm is still (1743) breaking out, and that Finley was twice carried out of Connecticut as a vagrant,—it seems reasonable to doubt, whether Davenport may not have been greatly slandered.

Who does not reject, with equal scorn, Chauncey's assault on Davenport's moral character, and Cutler's insinuation that Whitefield and Tennent embezzled what was collected for the poor, and repeated the enormities of Hophni and Phineas at the door of the tabernacle?

Davenport was not an eloquent orator, moving, by dramatic skill, his audience as though they heard the groans of Him who died on Calvary. In preaching, he exhausted himself: his contortions of face and body probably grew out of his acute sufferings. His strange, singing tone in speaking was imitated and perpetuated for half a century among "the Strict Congregationalists" at the East and the "Separate Baptists" at the South.

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\* Dr. Foote: Sketches of North Carolina.

Mrs. Moorhead\* describes the closing part of his public services :—

“The sacred man is to the shade convey'd,  
On camomile his aching temples laid.”

Among other accusations laid against the New Lights was, that they preached extempore. Crosswell knew only two who did so, even occasionally,—Whitefield and Davenport; and “well they might, for their minds were perpetually in heaven.”

Singing in the streets was “an enthusiastic foolery” in the eyes of Tennent, as well as of Dickinson. It was then not at all common to sing hymns in public worship, even in New England. Two† from his pen were printed,—“Thanksgiving for Peace of Conscience” and “For Joy in the Holy Ghost,”—and are fully equal to most religious poems.

He was the constant correspondent of Jonathan Edwards; and he, writing to his Scottish friends, frequently transcribes the tidings he had sent of the work of grace, as it appeared from time to time. To these notices we are indebted for several interesting glimpses of our ministers and churches at that day. He was also a valued correspondent of Samuel Davies and of Bellamy.

Bostwick, in his sermon at the union of the synods in May, 1758, said, “The last year, in particular with regard to ministers, may be called *the dying year*, in which the God of heaven has smitten the church in these parts with repeated strokes of sore

\* Lines, in Harvard College Library.

† Harvard College Library:—

“This is my Saviour's legacy,  
Confirmed by his decease :—  
Ye shall have trouble in the world ;  
In me ye shall have peace.

“And so it is: the world doth rage,  
But peace in me doth reign,  
And while the Lord maintains the fight  
Their battles are in vain.

“The burning bush was not consumed  
While God remained there ;  
The three, when Christ did make the fourth,  
Found fire as meek as air.

“So is my memory stufft with sin  
Enough to make a hell ;  
And yet my conscience is not scorch'd,  
For God in me doth dwell.

“My God, my reconciled God,  
Creator of my peace,  
Thee will I love, and praise, and sing,  
Till life and breath shall cease.”



bereavement in a close and awful succession. Scarce had we time to dry our weeping eyes for the loss of one of eminent character and usefulness, (Burr,) but the streams of grief were called to flow down afresh for the loss of another, (Davenport,) whose zeal for God and the conversion of men was scarce to be paralleled. And yet, for all this, the anger of Jehovah was not turned away, but his hand was soon lifted up again, and, with a dreadful aim and resistless stroke, has brought down to the dust perhaps the greatest pillar in this part of Zion's buildings, (Edwards.) Oh, how does the whole fabric shake and totter! and what a gloomy aspect do these providences wear! as if God, by calling home his ambassadors, were about to quit the affair of negotiating peace with mankind any more."

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## DANIEL LAWRENCE

Was born on Long Island in 1718, and is said to have been a blacksmith. He studied at the Log College, and was taken on trials by New Brunswick Presbytery, September 11, 1744, and was licensed at Philadelphia, May 28, 1745.

The original organization at Newtown, in Bucks county, seems to have died away; for Beatty was sent, in the spring of 1745, to "settle a church there." In the fall, Newtown and Bensalem asked for Lawrence; so did Upper and Lower Bethlehem, and Hopewell and Maidenhead. At the request of the Forks of Delaware, he was sent, May 24, 1746, to supply them for a year, with a view to settlement; and, in October, a call was presented to him. He was ordained, April 2, 1747, and installed on the third Sabbath in June. Treat, of Abingdon, presided and preached.

The Forks North and the Forks West had been favoured with a portion of Brainerd's labours, and were by no means an unpromising field, having many excellent pious families. But it was a laborious field,—a wide, dreary, uninhabited tract of fifteen miles lying between the two meeting-houses. Lawrence was not robust; and, for his health, he was directed to spend the winter and spring of 1751 at Cape May, then in very necessitous circumstances. Chesnut supplied the Forks in his absence.

His health still continuing feeble, and there being no prospect of his being able to fulfil his pastoral office in the Forks, he was dismissed. He removed to Cape May. This was one of our oldest congregations, and was among the first that had a pastor,