

THE
CHRISTIAN WITNESS,

AND

Church Members Magazine.

1851.

THAT RECTITUDE which the Inspired Writers usually denominate holiness, is the health and beauty of the soul, capable of bestowing dignity in the absence of every other accomplishment, while the want of it leaves the possessor of the richest intellectual endowments a painted sepulchre. Hence results the indispensable necessity, to every description of persons, of sound religious instruction, and of an intimate acquaintance with the Scriptures, as its genuine source.—HALL.

INDUSTRY is not only the instrument of improvement, but the foundation of pleasure. He who is a stranger to it may possess, but cannot enjoy; for it is labour only which gives relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of possessing a sound mind in a sound body.—BLAIR.

THE PROFITS OF THIS WORK

ARE

DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME VIII.



LONDON:
PUBLISHED BY JOHN SNOW,
PATERNOSTER-ROW.

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBERS MAGAZINE.

Theology.

THOUGHTS ON REVIVALS OF RELIGION.*

IN fulfilment of the promise made at our last meeting, I have thrown together a few hints on the subject of Revivals of Religion; and in submitting them to you, I think it right to say, that this paper is not to be considered as a formal address, or a lengthened discussion of the subject to which it relates. It contains mere hints intended to guide our present conversation, in the hope of reaching some profitable result.

It seems to me appropriate, and it is certainly not unnecessary to begin with an attempt to define what is meant by a revival of religion. It may be regarded as consisting in these two things: first, in the increase and invigoration of piety in those who profess the Gospel; and next, in the multiplication of conversions from the ungodly. Generally speaking, these two things go together. It may, indeed, be occasionally found that a poor and feeble people, although distinguished by a vigorous and thriving piety, are, nevertheless, not exerting a beneficial effect, at least to any marked extent, on the population around them. There are few sinners converted through their instrumentality. They are not inactive, indeed, but there may be causes in operation, perhaps difficult to discover, which may limit their influence. Such cases, however, are rare exceptions. As the rule, it will be found, that where the progress of religion outwardly is small—where there are few brought under the awakening and converting power of the Gospel, there is a corresponding feeble-

ness in the piety of those who are professedly disciples of Christ. And, on the other hand, where the religion of the Church is sound and growing, it will almost invariably be associated with a great and saving work on the consciences and souls of men without them. In this view of the case, we must include both these things; having, however, a special regard to the invigoration of piety in those who have, or profess to have it. Their spiritual improvement we should steadily contemplate; our grand object should be to revive them—to induce them to seek earnestly, until they obtain, an augmentation of quickening grace to stimulate and strengthen holy principles in their hearts. This is the thing first in importance, and first in order. Let us only secure this, and all else that is worth consideration will follow in due course. But without this, it is in vain to anticipate any great or encouraging success in the conversion of sinners. These views will, I presume, be conceded, and do not require any further confirmation at present.

They, however, very naturally suggest the inquiry, Are there any indications at present to warrant the conclusion that the members of our Churches generally need reviving? Are there any plain intimations that piety amongst us is in a low and languishing condition? That there are, cannot, I fear, be denied. In alluding to such indications which occur to my own mind, I must satisfy myself with a simple statement of them, in the

* Being the substance of a Paper read at the Quarterly Meeting of Ministers and Deacons of the Congregational Churches in L— and its vicinity.

"learning the way of the Lord more perfectly" from the missionaries, he was publicly baptized in the presence of a very large assembly.

"The conversion of this man," said Mr. Clough, a Wesleyan missionary, "is so impres-

sive an event, that it more than a thousand-fold rewards us for all the toils we have had in translating and publishing the Scriptures in Cingalese."

CONVERSION OF CUPIDO.

When the excellent Mr. Read, of Kat River, was in England, some dozen years back, it will be remembered that the history and deeds of Cupido the Hottentot formed a frequent subject of comment in his simple and touching sketches.

Cupido was remarkable for swearing, lying, fighting, and drunkenness. His vices often laid him on a sick bed. He was sometimes afraid of God, though ignorant of him; and expected that his conduct would prove the destruction of his soul. He begged all he met to point out some mode of deliverance from the sin of drunkenness, supposing that to abandon his other vices would be easy. Some directed him to witches and wizards, whom he found miserable comforters; for they told him that when persons began to make such inquiries it was a sure sign of speedy death, and his life was not worth a farthing. Others prescribed various medicines, which he found as unavailing as the counsel of the witches. He was providentially led to Graaf Reinet, where he heard, in a dis-

course from the missionary Vanderlingen, that Jesus Christ, the Son of God, could save sinners from their sins. He said within himself, "That is what I want! That is what I want!" He repaired to the missionaries, expressing his wish to become acquainted with this Jesus. And he told all with whom he met, that he had at last found one who could save sinners from their sins. Upon finding that the preaching of the missionaries fitted his own case, and laid open the secrets of his heart, he said, "This is not of man, but of God." After he had rejoiced in the hope of Divine forgiveness, it was his practice to recommend Christ to others, as the only remedy for sin, who could destroy it, as he himself could witness, "both root and branch."

The example of Cupido deserves the imitation of Englishmen of every rank and class; and since there are amongst us multitudes of men like him, addicted to swearing, lying, fighting, and drunkenness, it is much to be desired that their numbers should be rapidly diminished by the same turning to God which brought peace to the conscience, purity to the heart, and beauty to the character of Cupido.

Biography.

SAMUEL DAVIES,

PRESIDENT OF PRINCETON COLLEGE, NEW JERSEY.

THE name of Samuel Davies, in a former age, was one of great celebrity in America, and, indeed, also in Great Britain, where his sermons obtained a very extensive circulation. We purpose, on the present occasion, to give a memorial sketch of this famous preacher; and to this we are more especially impelled by the recent publication of his *Journal*, during his visit to Great Britain, which has just appeared in the "Sketches of Virginia, Historical and Biographical, by Dr. Foote."

The father of Samuel Davies was a planter in the county of Newcastle on the Delaware, of great simplicity of manners and reputed piety. He was an only son; a daughter was born five years before. His mother, an eminent Christian, had earnestly besought him of Heaven, and, believing him to be given in answer to prayer, she named him Samuel. This excellent woman took upon herself the task of teaching her son to read, as there was no school in the neighbourhood; and

her efforts were rewarded by the uncommon proficiency of her pupil. At the age of ten he was sent to a school at some distance from home, and continued in it two years. His mind was at this period very little impressed by religious truth, though he was not inattentive to secret prayer, especially in the evening; but it was not long before that God, to whom he had been dedicated, and who designed him for eminent service in the Gospel of his Son, was pleased to enlighten and renew him. Perceiving himself to be a sinner, exposed to the awful displeasure of God, he was filled with anxiety and terror. In this distress he was enabled to discern the value of the salvation revealed in the Gospel. This Divine system of mercy now appeared in a new light. It satisfied his anxious inquiries, and made provision for all his wants. In the blood and righteousness of the Redeemer he found an unfailing source of consolation. His comforts, however, were long intermin-

gled with doubts; but after repeated and impartial self-examination, he attained a confidence respecting his state, which continued to the close of life. From this period his mind seemed almost entirely absorbed by heavenly things; and it was his great concern, that every thought, word, and action, should correspond with the Divine law. Having tasted the joys and made a profession of religion at the age of fifteen, he became eagerly desirous of imparting to his fellow-sinners the knowledge of the truth. With this object before him, he engaged with new ardour in literary and theological pursuits, under Samuel Blair. Every obstacle was surmounted; and after the previous trials, which he passed with distinguished approbation, he was licensed to preach the Gospel at the age of twenty-two. He was also ordained, February 19, 1747, that he might be qualified to perform pastoral duties.

He now applied himself to unfold and enforce those precious truths, whose power he had experienced on his own heart. His fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon excited general admiration. At this time an uncommon regard to religion existed in Hanover county, Virginia, produced by the benevolent exertions of Mr. Morris, a layman. The event was so remarkable, and the Virginians in general were so ignorant of the true doctrines of the Gospel, that the presbytery of Newcastle thought it incumbent upon them to send thither a faithful preacher. Mr. Davies was accordingly chosen. He went to Hanover in April, 1747, and soon obtained of the general court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he returned from Virginia, though earnestly invited to continue his labours. A call for him to settle at Hanover was immediately sent to the presbytery; but he was about this time seized by complaints which appeared consumptive, and which brought him to the borders of the grave. In this enfeebled state he determined to spend the remainder of his life in unremitting endeavours to advance the interests of religion. Being among a people who were destitute of a minister, his indisposition did not repress his exertions. He still preached in the day, while by night his hectic was so severe, as sometimes to render him delirious. In the spring of 1748 a messenger from Hanover visited

him, and he thought it his duty to accept the invitation of the people in that place. He hoped that he might live to organize the congregation. His health, however, gradually improved. In October, 1748, three more meeting-houses were licensed; and among his seven assemblies, which were in different counties, Hanover, Henrico, Caroline, Louisa, and Goochland, some of them forty miles distant from each other, he divided his labours. His home was in Hanover, about twelve miles from Richmond. His preaching encountered all the obstacles which could arise from blindness, prejudice, and bigotry, from profaneness and immorality. He and those who attended upon his preaching were denominated new lights by the more zealous Episcopalians. But by his patience and perseverance, his magnanimity and piety, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Contempt and aversion were gradually turned into reverence. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn and impressive truths with an energy which they could not resist. It pleased God to accompany these exertions with the efficacy of his Spirit. In about three years Mr. Davies beheld three hundred communicants in his congregation, whom he considered as real Christians. He had also in this period baptized about forty adult negroes, who made such a profession of saving faith as he judged credible. He had a long controversy with the Episcopalians, who denied, while he maintained, that the "Act of Toleration" extended to Virginia. On this point he contended with the attorney-general, Peyton Randolph, and once addressed the court with great learning and eloquence. When he afterwards went to England, he obtained from Sir Dudley Rider, attorney-general, a declaration that the Act did extend to Virginia. In 1753, the synod of New York, by request of the trustees of New Jersey college, chose him to accompany Gilbert Tennent to Great Britain, to solicit benefactions for the college. This service he cheerfully undertook, and he executed it with singular spirit and success.

This brings us to the Journal, the chief portions of which are the following:

November 17.—On board the *London*.—Twelve o'clock, in the morning, the ship came down, and we went on board; and as I went along endeavoured to commit myself to God,

and to implore his blessing and protection in this voyage. Perhaps I may never set foot on shore more, till I land in the eternal world; solemn thought! Father, into thy hands I commit my spirit. I now seem to enter upon a new state of existence, when I leave my native land, and enter upon the dangerous element of water. May I live to God while tossing upon it! may the sickness of the sea, which I expect, be sanctified to me! and may our conversation and preaching be useful to the company!

December 12.—My mind has been in a very uneasy, timorous situation all the day, especially in the evening. Every shock the ship received from the dashing waves gave an equal shock to my spirit. Guilt made me afraid of sinking in these boisterous waters. How timorous a thing is guilt! It trembles at imaginary dangers, and fears where no fear is. We have sailed seven, eight, nine, or ten knots an hour for about forty hours past, and it is expected we are about one hundred leagues from the British coast.

December 25.—We sailed up the river, and were not a little struck with the prodigious number of ships in view. Their masts look like vast forests. About ten o'clock Mr. Neave, one of the owners of the ship, came on board and asked us to dine at Mr. Neate's, his partner, where we were kindly received. We came up by the tower, in sight of London Bridge, and landed. As it was Christmas-day the bells in all the churches were ringing, and formed a concert of the most manly, strong and noble music to my ear, that I ever heard.

December 26.—Were visited by Mr. Hall, a venerable old gentleman, author of some of the Lime-street Sermons, who seems to be of a true puritanic spirit and full of religion. Were visited by Mr. Gibbons, my dear correspondent, who informed us of the general apostasy of the Dissenters from the principles of the Reformation. He told me that Dr. Doddridge's motto under his picture was *Dum vivimus vivamus*: that Dr. Young had erected two schools, over the doors of one of which he had written *Doc-trina filia virtus*; and of the other *Filia matris pulchrior*. Were visited by good Mr. Crutenden, who sent me over ten pound sterling worth of books to be distributed among the poor in Virginia. Mr. Whitefield having sent us an invitation last night to make his house our home during our stay here; we were perplexed what to do lest we should blast the success of our mission among the Dissenters, who are generally *disaffected to him*. We at length concluded with the advice of our friends and his, that a public intercourse with him would be imprudent in our present situation; and visited him privately this evening; and the kind reception he gave us revived dear Mr. Tennent. He spoke in the most encouraging manner as to the success of our mission, and in all his conversation discovered so much zeal and candour, that I could not but admire the man as the wonder of the age. When we returned, Mr. Tennent's heart was all on fire, and after he had gone to bed, he suggested that we should watch and pray; and we rose and prayed together till about three o'clock in the morning.

January 1, 1754.—Went to hear Mr. Chandler in Salters' Hall, and was pleasingly entertained with a sermon on the parable of the unjust steward. Mr. Chandler is undoubtedly a most ingenious, accurate gentleman; but I did not

discern so much of experimental religion in this discourse as I could wish. Went afterwards to the Amsterdam coffee-house, where the Congregational and Baptist ministers meet on Tuesdays. Went in the evening to hear Mr. Whitefield in the Tabernacle, a large spacious building. The assembly was very numerous, though not equal to what is common. He preached on the parable of the barren fig tree, and though the discourse was *incoherent, yet it seemed to be better calculated to do good to mankind than all the accurate, languid discourses I have heard*. After sermon enjoyed his pleasing conversation at his house.

January 16.—Mr. Tennent went to visit Mr. Oswald, and visited Mr. Pike, in Hoxton-square, an Independent minister. I next visited Dr. Lardner, the celebrated author of "The Credibility of the Gospel History,"—and I was really surprised at the sight of him, as he differed so much from the idea which I had formed of so great a man. He is a little, pert, old gent, full of sprightly conversation; but so deaf that he seems to hear nothing at all. I was obliged to tell him my mind and answer his questions in writing; and he keeps a pen and paper always on the table for that purpose. He treated me very kindly, and constrained me to dine with him.

January 18.—We submitted our petition to Mr. Chaudler's correction. He advised us to represent in it the use of the College "to keep a sense of religion among the German Protestant emigrants, settled in the British plantations, to instruct their children in the principles of our common Christianity, and to instruct them in the knowledge of the English language, that they may be incorporated with the rest of His Majesty's subjects." Mr. Tennent approved of the addition; but I could not help scrupling it, because the College is not immediately intended to teach the English language.

January 24.—Went to Dr. Guyse, Dr. Lardner, Dr. Benson, and Mr. Price, to get our petition recommended; and they all complied. Dr. Guyse is a steady, deliberate gentleman, and now appears more in our interest than upon our first application. Dr. Benson talked in a sneering manner of the account of the conversions in Northampton, New England, published here by Dr. Watts and Dr. Guyse. He is a gentleman of great abilities, but counted a Socinian.

January 27.—Preached for Mr. Price, in the morning, in Berry-street; when I entered the pulpit, it filled me with reverence to reflect that I stood in the place where Mr. Clarkson, Dr. Owen, Dr. Watts, &c., had once officiated. My subject was Jer. xxxi. 18—20. I was favoured with some freedom. Blessed be God, I have not been disturbed with the fear of man, since I have been in this city. Dined with good old Mr. Price, who treated me with all the tender affection of a father.

January 30.—We waited upon Dr. Gill, the celebrated Baptist minister. He is a serious, grave little man, and looks young and hearty, though, I suppose, near sixty. He signed our petition, though he modestly pleaded that his name would be of little service, and that the Baptists in general were, *unhappily, ignorant of the importance of learning*.

February 3.—Preached in the evening for Mr. Crookshank, on Luke xiii. 24, with consi-

derable freedom, and the assembly appeared attentive, and some of them affected. Preached in the evening in the Old Jewry for Mr. Chandler, on Luke ii. 24, to a very brilliant assembly, but a blunder I made in mentioning the text, threw me into confusion, which I did not recover through the whole discourse; and I felt more of the fear of man than since I have been in this city.

March 19.—Went to the Amsterdam Coffee-house, among the Baptist and Independent ministers, where I enjoyed most satisfaction. Received the thanks of the Governors of the Charity-school, in Bartholomew's Close, for my sermon there, which were presented to me in a very respectful manner by Dr. Guise, as their deputy. Though it be hard to repress the workings of vanity, even in a creature so unworthy as I am, under so much applause, yet I think my heart rises in sincere gratitude to God for advancing me from a mean family, and utter obscurity, into some importance in the world, and giving me so many advantages of public usefulness. Indeed, I hardly think there is a greater instance of this in the present age. Alas! that I do not better improve my opportunities. Went to Hamlin's Coffee-house, among the Presbyterians, where they are generally *very shy and unsocial to me. They have universally, as far as I can learn, rejected all tests of orthodoxy, and require their candidates, at their ordination, to declare only their belief of the Scriptures.*

We have Italicised the words of the Journal, which have most struck us. It is curious to observe how he speaks of Whitefield; and it is to be remarked, that the period referred to was 1753, the year in which he reared the present Tabernacle, and when he had attained the meridian of his mighty career. How great the change which subsequently came over the Dissenters, in regard to his character and labours! It is also worthy of notice, that, in America, there was among the Independents, in many places, the same prejudice against him. On the 18th of June, 1745, the General Association of Connecticut passed a resolution to this effect: That whereas, of late years, divers errors and disorders have been extensively prevailing, of which the preaching of Mr. George Whitefield has been the fruitful occasion, this General Association hereby solemnly declares, that if the said Mr. Whitefield shall continue his progress through this part of the country, it will not be expedient for our ministers to welcome him to their pulpits, or to allow his ministerial labours in their congregations.

Testimony borne by so competent a judge as Davies to the character of Whitefield's preaching, is valuable, as confirmatory of the general voice of all candid men of that day. The opinion of Dr. Gill concerning the Baptist body,

then, strongly contrasts with the present improved state of that country on the subject of a prepared ministry. But to our minds, the most remarkable thing in the whole Journal is the testimony which Davies bears to the spirit of the Presbyterians: they were "shy" of him; they did not like the Evangelical spirit of the American orator. At that time piety had nearly died out among the English Presbyterians; as a body, they were rapidly descending into the gulf of Socinianism, which so soon afterwards swallowed them up. Whoso hath ears to hear, let him hear what is here said on the subject of "tests of orthodoxy." The reader will be here reminded of the declaration of Robert Hall, that "words are the best safeguards of things." The longer we live, and the more we observe, the more we see the importance of cleaving "to forms of sound words," and ceasing to make light of the "standards," so called, of religion.

To proceed with our narrative: happily the appeal to English liberality was successful, and the benefactions obtained from the friends of religion not only relieved the college from its difficulties, but placed it in a respectable position. After his return to America he entered anew, in 1754, or early in 1755, on his beloved task of preaching the Gospel in Hanover. Here he continued till 1759, when he was chosen president of the college, as successor of Mr. Edwards. He hesitated in his acceptance of the appointment, for his people were endeared to him, and he loved to be occupied in the various duties of the ministerial office. But repeated applications, and the unanimous opinion of the synod of New York and Philadelphia at length determined him. He was dismissed May 13, and entered upon his new office July 6, 1759. Here the vigour and versatility of his genius were strikingly displayed. The ample opportunities and demands which he found for the exercise of his talents, gave a new spring to his diligence; and while his active labours were multiplied and arduous, his studies were intense. He left the college, at his death, in as high a state of literary excellence as it had ever known since its institution. In the short space of eighteen months he made some considerable improvements in the seminary, and was particularly happy in inspiring his pupils with a taste for writing and oratory, in which he himself so much excelled.

His habit of body being plethoric, the

exercise of riding, to which he was much habituated in Virginia, was probably the means of preserving his health. At Princeton his life was sedentary, and his application to study incessant from morning till midnight. At the close of January, 1761, he was bled for a bad cold, and the next day transcribed for the press his sermon on the death of George II. The day following he preached twice in the chapel. His arm became inflamed, and a violent fever succeeded, to which he fell a victim in ten days. He died February 4, 1761, aged thirty-six. His new year's sermon, in the preceding month, was from the text, "This year thou shalt die;" as was also president Burr's on the first day of the year in which he died. Dr. Witherspoon avoided preaching on that occasion from that text. President Davies was succeeded by Dr. Finley. His venerable mother, Martha Davies, survived him. When he was laid in the coffin, she gazed at him a few minutes, and said, "There is the son of my prayers and my hopes—my only son—my only earthly support. But there is the will of God, and I am satisfied." She afterwards lived in the family of her son's friend, Rev. Dr. Rodgers, of New York, till her death. His widow, Jean Davies, returned to her friends in Virginia. His son, colonel William Davies, now deceased, studied law, and settled at Norfolk; was an officer of merit in the revolution; and enjoyed in a high degree the esteem of Washington. His son, John Rodgers Davies, also studied law, and settled in Sussex, Virginia. Samuel Davies, the third son, died at Petersburg. An only daughter, unmarried, was living in 1822.

The Father of Spirits had endured Mr. Davies with the richest intellectual gifts; with a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment and a retentive memory. He was bold and enterprising, and destined to excel in whatever he undertook. Yet was he divested of the pride of talents and of science; and being moulded into the temper of the Gospel, he consecrated all his powers to the promotion of religion. "O, my dear brother," says he, in a letter to his friend, Dr. Gibbons, "could we spend our lives in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift-approaching eve of life! I am labouring to do a little to save my country; and, which is of much more conse-

quence, to save souls from death—from that tremendous kind of death which a soul can die. I have but little success of late; but, blessed be God, it surpasses my expectation, and much more my desert." His religion was purely evangelical. It brought him to the foot of the cross to receive salvation as a free gift. It rendered him humble and dissatisfied with himself amidst his highest attainments. While he contended earnestly for the great and distinguishing doctrines of the Gospel, he did not attach an undue importance to points respecting which Christians may differ. It was the power of religion, and not any particular form, that he was desirous of promoting, and real worth ever engaged his esteem and affection. Having sought the truth with diligence, he avowed his sentiments with the greatest simplicity and courage. Though decided in his conduct, he was yet remarkable for the gentleness and suavity of his disposition. A friend, who was very intimate with him for a number of years, never observed him once angry during that period. His ardent benevolence rendered him the delight of his friends, and the admiration of all who knew him. In his generous eagerness to supply the wants of the poor, he often exceeded his ability. As a parent, he felt all the solicitude which nature and grace could inspire. "There is nothing," he writes, "that can wound a parent's heart so deeply as the thought that he should bring up children to dishonour his God here, and be miserable hereafter. I beg your prayers for mine, and you may expect a return in the same kind.—We have now three sons and two daughters. My dear little creatures sob and drop a tear now and then under my instructions; but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me." As president of the college, he possessed an admirable mode of government and instruction. He watched over his pupils with the tender solicitude of a father, and secured equally their reverence and love. He seized every opportunity to inculcate on them the worth of their souls, and the pressing necessity of securing immediately the blessings of salvation.

Dr. Davies was a model of the most striking oratory. It is probable that the eloquent spirit of Patrick Henry, who lived in his neighbourhood from his eleventh to his twenty-second year, was kindled by listening to his impassioned

addresses; such as his patriotic sermons of July 20, 1775, after the defeat of Braddock; and of August, on religion and patriotism the constituents of a good soldier; in a note to which he says, "I may point out to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, *for some important service to his country.*" A similar sermon was preached to the militia, May 8, 1759, a few days before he left his people, in order to raise a company for Captain Meredith. It was raised on the spot. When he went to the tavern to order his horse, the whole regiment followed, and from the porch he again addressed them, till he was exhausted. As his personal appearance was august and venerable, yet benevolent and mild, he could address his auditory either with the most commanding authority or with the most melting tenderness. When he spoke he seemed to have the glories and terrors of the unseen world in his eye. He seldom preached without producing some visible emotions in great numbers present, and without making an impression on one or more, which was never effaced. His favourite themes were the utter depravity and impotence of man; the sovereignty and free grace of Jehovah; the divinity of Christ; the atonement in his blood; justification through his righteousness; and regeneration and sanctification by the Holy Spirit. He viewed these doctrines as constituting the essence of the Christian scheme; and he considered those who attempted to subvert and explain them away, as equally hostile to the truth of God and the best interests of men. His printed sermons, which exhibit his sentiments, abound with striking thoughts, with the beauties and elegances of expression, and with the

richest imagery. His highly ornamented style is the more pardonable, as he was by nature a poet, and forms of expression were familiar to him, which to others may seem unnatural and affected.

He published a sermon on man's primitive state, 1748; the state of religion among the Protestant Dissenters of Virginia in a letter to Joseph Bellamy, 1751; Religion and Patriotism the Constituents of a good Soldier, a sermon before a company of volunteers, 1755; Virginia's Danger and Remedy, two discourses occasioned by the severe drought, and the defeat of General Braddock, 1756; Curse of Cowardice, a sermon before the militia of Virginia, 1757; Letters, from 1751 to 1757, showing the state of Religion in Virginia, particularly among the negroes; The Vessels of Mercy and the Vessels of Wrath; Little Children invited to Jesus Christ, 1758; the sixth edition has an account of a revival at Princeton College; Valedictory Address to the Senior Class, 1760; a Sermon on the Death of George II., 1761; Sermons on the most useful and important subjects, 3 vols. 8vo, 1765, which have passed through a number of editions; and Sermons, 2 vols. 8vo.

Thus lived and thus died one of the best and greatest of the ministers of the American colonies, at a time when such men were important to a new country. Such men are landmarks in the moral geography of their country. The population then amounted to some three millions; at this moment it has reached to about twenty-three millions! Then it was an appendage to Great Britain; now it is a great and independent Empire, capable of arbitrating the destinies and dictating the history of the whole New World, and compelling the respect of the proudest Powers of the Old.

Lessons by the Way; or, Things to Think On.

SUBMISSION.

He that will glorify God, must live in and to the will of God, and seek to reduce his own will wholly into God's, and to destroy in himself all will that striveth against God's will.

1. The disposing will of God, our owner, must be absolutely submitted to, and the bounteous will of God, our benefactor, thankfully and joyfully acknowledged.

2. The ruling will of God, our lawgiver, must be with daily study and care obeyed, and his punishing and rewarding justice glorified.

3. The final felicitating will and love of God, our ultimate end and object, that we may

please him, and be everlastingly pleased in him, love him, and be loved by him, must be totally desired and sought, as the only and perfect rest of souls.

Oh! that is the holy, the joyful, the honourable Christian, who daily laboureth, and in some good measure doth prevail, to have no will but the will of God, and that which wholly is resolved into it; who looketh no further to know what he should do, but to know by his own word what is the law or will of God; who believeth that all that God willeth is good, and had rather have his life, and health, and wealth, and friends, at God's will and disposal, than his