

A
HISTORY
OF THE
Presbyterian Church in America,

FROM ITS ORIGIN UNTIL THE YEAR 1760.

WITH
BIOGRAPHICAL SKETCHES OF ITS EARLY MINISTERS.

BY THE
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WITH
A Memoir of the Author,
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AND
An Historical Introduction,
BY THE REV. WILLIAM BLACKWOOD, D.D.

PUBLISHED BY AUTHORITY OF THE PRESBYTERIAN HISTORICAL SOCIETY.

PHILADELPHIA:
JOSEPH M. WILSON,
No. 27 SOUTH TENTH STREET, BELOW CHESTNUT ST.
1857.

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His first wife was the daughter of the Rev. John Cleaves, of Ipswich; and his second was Eunice, daughter of Francis Cogswell, Esq.

He settled at Ipswich, and died there, April 6, 1756, aged forty-one.

His son was a judge of the Supreme Court of New Jersey in 1788, and was appointed Judge of the Northwestern Territory. He died at Marietta, Ohio, in 1814. His first wife, the daughter of the Rev. Samuel Harker, was the mother of the well-known projector, Captain J. C. Symmes, and of the excellent widow of the venerated President Harrison.

SAMUEL DAVIES

WAS born near Summit Bridge,* in the Welsh Tract, in Newcastle county, Delaware, November 3, 1723. His father, David Davies, was a Welshman, a plain, pious planter. His mother was an eminent saint; and having, like Hannah, asked a son of the Lord, and having in her heart dedicated him to the ministry, she named him Samuel. She was his only instructor for the first ten years, and early imbued him with her prevailing desire that he might be a minister. Though otherwise careless of divine things, he was mindful of his nearness to death, and daily prayed to be spared to preach the gospel. He was sent to receive the rudiments of classical learning, under the Rev. Abel Morgan, afterwards the Baptist minister at Middletown, New Jersey. Away from home-influences, he became more estranged from God; but, at the age of twelve, he was awakened to see his guilt, vileness, and ruin. After much and long-continued distress, he obtained peace in believing. This great event took place in 1736, probably under the preaching of Gilbert Tennent, whom he called his spiritual father. It was a day of great deadness; but God was then preparing many wonderful men for the good day that was at hand.

He commenced keeping a diary, which, after his death, was examined by President Finley: it is a record of great distress relieved by large measures of heavenly comfort.

“About sixteen years ago,” he said, in 1757, “in the northern colonies, when all religious concern was much out of fashion, and the generality lay in a dead sleep in sin, having at best but the form of godliness and nothing of the power,—when the country was

* Rev. George Foote's Historical Discourse at Drawyers.

in peace and prosperity, free from the calamities of war and epidemic sickness,—when, in short, there were no external calls to repentance,—suddenly a deep general concern about eternal things spread through the country; sinners started from their slumbers, broke off from their sins, began to inquire the way of salvation, and made it the great business of their life to prepare for the world to come. Then the gospel seemed almighty, and carried all before it. It pierced the very hearts of men. I have seen thousands at once melted down under it, all eager to hear as for life, and scarcely a dry eye to be seen among them. Thousands still remain shining monuments of the power of divine grace in that glorious day.”

Amid such animating scenes, under the preaching of Whitefield, Blair, Robinson, Tennent, and Rowland, Davies pursued his studies. There were obstacles in his way, but his uncommon application was followed by surprising progress. Robinson supplied his wants. Blair taught him, not only by his words, but by his holy example as a man and his inimitable excellencies as a preacher. He was licensed by Newcastle Presbytery, July 30, 1746, at the age of twenty-three, and ordained an evangelist, February 19, 1747. He was desired by all the vacant congregations. He was manly and graceful; he had a venerable presence, commanding voice, emphatic delivery; his disposition sweet, dispassionate, tender.

He married,* October 23, 1746, Sarah Kirkpatrick, a daughter, probably, of John Kirkpatrick, of Nottingham. She died, September 15, 1747, with her infant son. He sunk, soon after being licensed, into a consumptive state, and was a year in melancholy languishment of body. Supposing his end near, he went down to the Eastern Shore of Maryland, “where† was a most glorious display of grace, begun, I think, in 1745, under Mr. Robinson.” The churches of Buckingham, Queen Anne, and especially those in Somerset, were highly favoured, and were all vacant. “I never saw such a deep, spreading concern in my life. In the extremity of a cold winter the attendance was numerous, and the people unwearied; the indications of distress and joy were plain. Those were the happiest days of my life.”

He spent two months there, suffering with a hectic, preaching by day and delirious with fever at night. Bostwick says the first-fruits of his labours were glorious; he was especially honoured in the remarkable conversion of two gentlemen. He was sent, by Newcastle Presbytery, in the spring of 1747, to Hanover, in Virginia, to supply a few weeks, “when our‡ discouragements from the Government were renewed and multiplied. A proclamation was set up at our meeting-house, on a Lord’s day, strictly requiring all

* Quoted from his family record by Dr. Foote.

† Davies to Bellamy.

‡ Morris’s Narrative.

magistrates to suppress and prohibit, by all lawful means, all itinerant preachers: we forebore reading that day. Soon after, Davies came, having qualified himself according to law, and obtained license for four meeting-houses. The people received him as an angel of God, and earnestly urged him to settle among them."

"I found them," he says, "sufficiently numerous to form one very large congregation or two small ones, having three meeting-houses in Hanover, one in Henrico, and one in Louisa."

"Sundry congregations* in Pennsylvania, my native country, and in the other northern colonies, most earnestly importuned me to settle among them, where I should have had at least an equal temporal maintenance, incomparably more ease, leisure, and peace, and the happiness of the frequent society of my brethren."

He left them, intending to accept the call to St. George's, in Delaware; but, a supplication signed by one hundred and fifty heads of families being sent to the presbytery from the people of Hanover, Henrico, and three other places, in the spring of 1748, he accepted the call in April, and was installed in May. He was then slowly recovering; and, looking upon it only as the intermission of a disease that would prove mortal, he put his life in his hand, hoping to prepare the way for a successor, and willing to expire under the fatigues of duty.

He was accompanied by John Rodgers, then just licensed by Newcastle Presbytery: they waited on the General Court at Williamsburg. Leave was refused to Rodgers to qualify under the Toleration Act, and he was forbidden to preach in the colony, under penalty of a fine of £500 and a year's imprisonment. In the fall, three other meeting-houses were licensed as preaching-places for Davies, making seven in all, lying twelve or fifteen miles apart, and the people being greatly dispersed. He preached often of a weekday: many Church people attended seriously and regularly; "fifty or sixty families have thus been entangled in the net of the gospel." Davenport wrote† to Edwards, "I heard lately a credible account of a remarkable work of conviction and conversion at Hanover, under Mr. Davies, to whose support, in his preparation for service, Mr. Robinson contributed much, if not mostly, and on his death-bed gave him his books." His success mostly lay in the two extremes, gentlemen and slaves. In three years he had three hundred communicants, hopefully pious; there were also some real Christians, who, through excessive scrupulousness, did not seek admission to the Lord's table. In the same period he baptized forty negroes on a credible profession; and upwards of a hundred of them were often present when he preached. "The remarkable work" began as early as May, 1749; and, in the summer of 1751,

* Davies to the Bishop of London.

† Memoirs of Jonathan Edwards.

“some were brought under concern, and God’s people much revived” by the labours, for two months, of “that pious Enoch,” Davenport.

Davies was married, October 4, 1748, to Jean, daughter of John Holt, of Hanover. He regained his health, grew plethoric, and frequent journeyings through his wide-spread flock gave vigour to his frame.

The General Court* revoked, April 12, 1750, the license granted by the county courts to the meeting-houses on Owen’s Creek in Louisa, at Tucker Woodson’s in Goochland, Needwood in Caroline, and St. Peter’s in New Kent. They gave as a reason that the right to license belonged to them, and not, as in England, to the justices of the peace. Davies thought the revoking was “not from an oppressive spirit in the court, but of misinformation, and of the malignant officiousness of some private persons.” He appeared before the General Court, and showed that if the Act of Toleration did not extend to Virginia, neither did the Act of Uniformity. He was opposed by the distinguished Peyton Randolph, the attorney-general, and his request was refused; though it was openly said that Randolph met his match that day. He also addressed the commissary, Mr. Dawson, to vindicate himself of arrogance, sectarianism, and all unkindness to the State Church. He was treated with great courtesy at Williamsburg, particularly by Lieutenant-Governor Gooch; Colonel Lee, the president of the Council, told him that a representation of the case had been sent to the Bishop of London. Fearing that undesignedly it might be imperfect and produce a wrong impression, he wrote to the bishop, August 13, 1750, but delayed to send his letter till the fall of 1751. He wrote also, on hearing the news from Colonel Lee, to Dr. Doddridge, “his friend, in all the unreserved freedom of friendship.” Doddridge† made large extracts and sent them to the bishop, who, under date of May 11, 1751, sent, in return, extracts from the representation he had received of the matter, and wrote at large, mildly and kindly, signifying his concurrence in the refusal to license a Dissenter to preach out of the county of his abode.

On receiving the papers, Doddridge despatched them at once to Davies, who transmitted to him a long, courteous, able reply, disclaiming for himself and the brethren of the New York Synod all participation in the effort to prevent the introduction of diocesan bishops into the Plantations; “for I was not without hopes it might tend to purge out the corrupt leaven from the Established Church, and restrain the clergy from their extravagancies, who now behave as they please, as there is none to censure or depose them on this side the Atlantic.”

* Dr. Foote’s Sketches of Virginia.

† Printed in the Biblical Repertory, and in Dr. Foote’s Sketches of Virginia.

It having been said to the bishop that Davies obtained a license for a house in New Kent, to gather a congregation where there were no Dissenters, he replied "that two gentlemen, of good estates and good character,—justices in their time, and officers in the militia,—had asked, as a peculiar favour, that he would preach on weekdays, occasionally, in their county." On his consenting, fifteen heads of families, professed Presbyterians, asked, and the county court licensed their meeting-houses.

But to the bishop's correspondent it was grievous that Davies should "hold forth on working-days to poor people, his only followers," leading them to neglect their maintenance; and "this, in process of time, may be severely felt by the Government, and is inconsistent with the religion of labour." He replied, "A great number of my hearers are so well furnished with slaves that they are under no necessity of confining themselves to hard labour. They redeem time from the fashionable riots and excessive diversions of this age. The religion of labour is held sacred among us, as the flourishing circumstances of my people demonstrate."

The question was, in a measure, put at rest by the licensing, in 1752, of Todd, and, afterwards, of all others who desired to settle or itinerate. Davenport thought of removing thither; and Davies importuned Jonathan Edwards to take a pastoral charge in the Old Dominion. But they still lay, in 1753, under "some illegal restraints, particularly as to the number of their meeting-houses, which is not at all equal to what their circumstances require, though they have taken all legal measures to have a sufficient number registered according to the Act of Toleration." The Synod of New York "humbly and earnestly requested the concurrence and assistance of their friends in Great Britain with Davies, in the use of all proper means to relieve a helpless and oppressed people in a point so nearly concerning their religious liberties."

As early as 1751, some of the trustees of Nassau Hall importuned Davies to go to Great Britain, to "represent the affair,"—to solicit and receive contributions. The application was renewed in the next fall; but he totally declined. Early in 1753, the trustees unanimously "voted him to undertake the voyage." He consented, on condition they would support his family and supply his pulpit. They complied; and he left home, September 3, 1753. At the Commencement, at Newark, (the 14th,) he delivered a thesis,—*Personales Distinctiones in Trinitate sunt æternæ*,—vindicated it against three opponents, and received the degree of A.M.

He preached on Monday, October 8, after the adjournment of synod, on Isa. lxvi. 1, 2. "Through the great mercy of God," he says, "my heart was passionately affected with the subject.

The venerable Gilbert Tennent, weeping beside me in the pulpit, was refreshed with an information from my dear and valuable friend, Captain Grant, of a person that was awakened by this sermon. Oh, it is an unspeakable mercy that such a creature is not thrown by as wholly useless!

Amid many other anxieties, he was "uneasy to find that the trustees expected him to furnish himself with clothes in this embassy." He took counsel of the Hon. William Smith, of New York, who assured him that the revocation of the license would be a sufficient ground of complaint in England.

In Philadelphia he preached six times,—the audience steadily increasing; and some, who stood aloof from Tennent and were accounted Antinomians, attended, and were satisfied with his doctrine. These latter were probably Scotsmen, who were no Antinomians; some of whom soon after received a minister from the Burgher presbytery, in Scotland, while others drew to the Anti-Burghers, who had much success in the city. He visited White Clay, where he had once lived, saw his relations in the Tract, and was with "dear Mr. Rodgers" at the sacrament at St. George's.

"The venerable Tennent" was then about fifty. He refreshed his young associate by his facetious and spiritual discourse. Before sailing, November 17, 1753, Tennent sung, prayed, and made an address. The voyage was completed before Christmas, in safety.

Reaching London, Whitefield sent and invited them to make their home with him. This placed them in a difficulty; and they were perplexed what to do, lest they should blast the success of their mission among the Dissenters, who were generally disaffected to him. "The advice," he observes, "of our friends and his, was, that public intercourse with him would be imprudent in our present situation." They visited him, privately, the next evening, when "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." On New Year's night, he heard him preach in the Tabernacle, on the barren fig-tree. "The discourse was incoherent; yet it seemed to me better calculated to do good to mankind than all the accurate, languid discourses I have heard." Whitefield thought they had not taken the best method, in trying to keep in with all parties, but should "come out boldly; for this would secure the affections of the pious, from whom we might expect the most generous contributions."

Sixty-seven ministers signed a recommendation of their object, —Baptists joining with Presbyterians and Independents. While soliciting their concurrence, they received two hundred pounds.

They then printed five hundred copies of their petition to place in the hands of their friends. Before the 7th of May they had obtained seventeen hundred pounds in the city. William Belcher, Esq., a Churchman, gave fifty pounds. Mr. Cromwell, a great-grandson of the Protector, thanked him with tears, on hearing him preach, and gave him three guineas.

At Edinburgh they were kindly received, although a letter from Cross, of Philadelphia, had been dispersed to their disadvantage, and the Nottingham Sermon was industriously spread. The Committee of Bills transmitted the petition to the Assembly, with their recommendation. On Monday, May 27, the petition was introduced; and, their credentials being read, Mr. Lumsden, Professor of Divinity at Aberdeen, spoke of the duty of the Assembly to promote such institutions among the Presbyterians in the colonies, "who are a part of ourselves, having adopted the same standard of doctrine, worship, and discipline with this church." He was followed by Mr. McLagan; and the petitions were agreed to—no objection being made—without a vote, granting a national collection. The Scottish Society for Propagating Christian Knowledge issued a letter in their behalf.

The Rev. John Adams, of Falkirk, said to Bellamy,* in 1754, "He did me the favour—and, indeed, it was a most obliging one—to pass two or three days at my house, and to preach to my congregation. I think, in my life, I never met with a more agreeable person. How happy is America in ministers!"

At Glasgow his way was unexpectedly prepared by the kindness of Governor Dinwiddie, of Virginia, who had written in his behalf to his brother, provost of the town, and to his brother-in-law, Mr. McCulloch, minister of Cambuslang. The freedom of the city was conferred on him and on President Burr, and all due honour was given them. At Cambuslang, the people petitioned him to print the sermon they had heard from him: many applications to print a collection of them had been made to him in America, London, and Edinburgh. His sermon before Newcastle Presbytery on Isa. lxii. 1, 2, with some of his poems, had been printed in Philadelphia: they were "very acceptable to sundry" in London, and he was pressed to let them pass an edition there.† He thought seriously of finishing and publishing some of them on his return home: "perhaps they may be of service in places far remote from the sphere of my usual labours."

Lord Ravensworth, coming to Newcastle while Davies was there, sent for him, and, after a long conversation, gave him

* Bellamy MSS.

† Mr. Erskine, afterwards Dr. John Erskine, of Edinburgh, published the notes of his sermon on 1 John ii. 2, with a preface in favour of the college.

three guineas; James Bowes, Esq., member of Parliament for the county of Durham, a man of vast estate, gave five guineas. By his advice, he waited on the Bishop of Durham, who could do nothing, in a public character, for his design, but gave, as a private person, five guineas. Alderman Hankey, of London, gave five pounds; Samuel Ruggles, Esq., of Braintree, promised thirty pounds, but gave fifty pounds. He visited the Rev. James Hervey, and found all his expectations far exceeded in his society. He also waited on John and Charles Wesley: "very benevolent, devout, zealous men, and honoured with success."

He did not succeed in doing any thing for the relief of the Dissenters in Virginia, owing among other causes, to the death of Henry Pelham, the Prime Minister, leaving the Government in confusion. He obtained, however, the opinion of Sir Dudley Rider, the attorney-general, in favour of the claim for license to the meeting-houses.

Tradition* has represented that there was disagreement between him and Tennent. How seldom truth is transmitted by tradition! "As we enjoyed the happiness abroad to pray together in our room twice a day, we determined to observe the same method in our lodgings, besides the stated devotions of the family." "How solitary shall I be till his return"—from Ireland—"a month hence!" "My father and friend arrived, and his presence and conversation was very reviving to me."

Davies sailed direct to Virginia, and, after being wind-bound at Plymouth five weeks, and a weary voyage of nearly eight weeks, he landed at York, Feb. 13, 1755.

The second day after, he saw his family in health, and found that "my favourite friend, Mr. Rodgers, who still dwells on my heart, had been universally acceptable, and hopefully successful, in Hanover." Within the next six weeks, he wrote to a member of the London Society for Promoting Religion among the Poor, giving an account of the distribution of the good books that had been intrusted to him. To poor white persons, he had carried "The Compassionate Address," "The Rise and Progress," and "Baxter's Call," with the best advice he could give; charging them to circulate the books and make them extensively useful.

Many negroes came to his house, pleading for books; and "I never did an action that met with so much gratitude as the distribution, to them, of books. Especially were they delighted with Watts's Psalms and Hymns; for the negroes, above all the human species I ever knew, have an ear for music, and a kind of ecstatic delight in psalmody. No books they learn so soon, or take so much pleasure in, as those used in that heavenly part of divine worship."

* Mentioned by Dr. Alexander, in the Log College.

A larger donation was followed with happy effects, in inducing more of the slaves to learn to read, and in moving their masters to take new interest in their welfare. A friend* of Davies "pleased himself with the prospect of making some of these new converts the instruments of introducing Christianity into their own native country, by redeeming three or four of the best capacity and warmest hearts, who dare face the dangers of such an attempt, and educating them at the new college at the Jerseys for missionaries. If such can be procured, from eighteen to twenty years of age, who retain their native language, the want of which has hitherto prevented all attempts of penetrating into these, to us, unknown regions, probably three years' education would fit them for the purpose."

The frontiers of Virginia were the scene of Indian ravages: the governor appointed the 5th of March, 1755, as a day of fasting; for the drought of the preceding year had added the dread of famine to the miseries of war. His energies were exerted to rouse his countrymen to vigorous self-defence and patriotic fortitude.

The wall of Jerusalem was built in troublous times; and, amid all the harassing vexations of an intolerant State-church, congregations grew in numbers, and were supplied with pastors. Three ministers were labouring near him, one beyond the Blue Ridge, and another in North Carolina. Difficulties still existed in the way of procuring license for additional meeting-houses. Davies thought of taking out licenses in the Bishop of London's courts. The Board, in London, for the Promotion of the Secular Interests of the Dissenters, advised him that application should be made to the County Court, to the Governor and Council, and then to the Governor alone, for licenses when needed; and, being refused, to use the place as if it had been licensed, and let the person prosecuted for so doing appeal to the King in Council. "The committee will take care to prosecute the appeal." No occasion to appeal ever occurred.

In May, 1754, there were considerable appearances of success in Henrico and Caroline, where he thought he had laboured in vain.

A correspondent in Richmond county writes, in 1755, "When I go among Mr. Davies's people, religion seems to flourish; it seems like the suburbs of heaven: it is very agreeable to see the gentlemen at their morning and evening prayers, with their slaves devoutly joining with them."

He was sent frequently to distant vacancies, greatly to the regret of his people: in two months of 1757, he travelled five hundred miles and preached forty sermons. He was not buoyed up by sanguine expectations of success, but burdened with a sense of unfitness.

* Gillies: probably Robert Cruttenden, of London. The plan was sent to Davies in 1755.

In 1756, Todd assisted him at the sacrament: it was a refreshing season to hungry souls. There were forty-four coloured communicants. "My principal encouragement is among the slaves. A considerable number, in the land of their slavery, have been brought into the glorious liberty of the sons of God." At the close* of the year, there were remarkable revivings among the negroes of his congregation. "God did more by me than I ever expected."

In one of his long tours for preaching, his young companion, John Morton, rode ahead, to secure him a night's lodging at the house of his relative, Joseph Morton. The New-Light preacher was welcomed, "and with him Christ and salvation came to that house." The heads of the family became eminently pious: their conversion was the foundation of Briery congregation.

Benighted while going to visit "a little knot of Presbyterians" in Lunenburg, necessity brought him to the house of a Swiss family, named De Graffenried, on the borders of North Carolina; while addressing the servants, he reached the hearts of the master and mistress.

Adverting to his experience in preaching, he observes, "Once in three or four weeks I preach as I could wish; as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I feel my subject: I melt into tears, or shudder with horror, when I denounce the terrors of the Lord; I glow, I soar in ecstasies, when the love of Jesus is my theme."

Aged persons who sat under his ministry have said that his powers of persuasion seemed sufficient for the accomplishment of any good purpose. He introduced standard works into every family; he infused into his hearers a delight in religious knowledge; his catechizings drew together old and young, to be examined, and to ponder the truths of God. "The effect of this discipline remains to this day."

Davies was elected President of the College of New Jersey, Aug. 16, 1758. The Rev. Caleb Smith went at once to urge his acceptance. Davies referred the matter to the presbytery, giving a large written statement of his views and feelings. His people addressed the presbytery, † "not able to feel support under the mighty torrent of overwhelming grief" in the prospect of losing their pastor. "It was a peculiar, kind Providence that first gave him to us. He has relieved us from numberless distresses, as our spiritual father and guide to eternity. The crumbling materials which compose this congregation will fall to ruins, and we shall never be gathered together, we fear, and united in another minister. We are persuaded he is animated by noble motives, and that nothing but a conviction of duty will remove him from us. We

* Wright, in Gillies.

† Dr. Foote's Sketches of Virginia.

beseech you to consult, and fall upon some other expedient for the relief of the college, that will not rob us of the greatest blessing we enjoy under God, and leave us a people forever undone." The presbytery wished Davies to decide for himself: their judgment would have coincided with his. Their diffidence of their ability to manage affairs in a colony of so much difficulty greatly influenced their decision, and they advised him to remain. He acquiesced in their judgment, as the voice of God; but the day following, his anxieties revived; the question of duty was opened anew; he feared he might have done the college an injury, and the more so on learning that the presbytery were not fully satisfied with their decision. He therefore authorized Cowell, of Trenton, to say that in case the trustees could not elect Samuel Finley with any tolerable degree of cordiality and unanimity, and should think proper to renew their election of him, he would accept. He highly recommended Finley, as incomparably better qualified than himself. "Like an inflamed meteor, I might cast a glaring light and attract the gaze of mankind for a time, but the flash would soon be over."

The trustees sent the Rev. Jeremy Halsey to persuade him to act as vice-president during the winter, till the synod should sit: he declined, and they re-elected him, May 9, 1759. The Synod of New York and Philadelphia heard a supplication from his people, earnestly requesting his continuance with them, and seriously considered it, and all the reasonings on both sides; then, engaging in solemn prayer, they dissolved his pastoral relation.

He bade his people farewell, July 1, preaching from 2 Cor. xiii. 11: "When, after many an anxious conflict, I accepted your call, I fully expected I was settled among you for life: whatever advantageous offers have been made to me, on either side of the Atlantic, have not had the force of temptations. It was in my heart to live and die with you. Such of you as know how little I shall carry from Virginia, after eleven years' labour in it, must be convinced in your own conscience, and can assure others, that worldly interest was not the reason of my attachment."

He entered on his duties at Princeton, July 26, and was inaugurated, Sept. 26. To his new charge he applied himself assiduously. The work was familiar to him. He had trained for the ministry John Martyn, Henry Patillo, and William Richardson, and prepared for college Wright, of Cumberland, Hunt, of Bladensburg, and Caldwell, of Elizabethtown. While in England, he met his former pupil, Thomas Smith. In governing and instructing, he was skilful and successful; but his term of service was short. He gave himself up to study, rising with the dawn, and continuing at his toil till midnight. He left off his habit of riding, which his plethoric habit rendered so necessary.

At the close of 1760, a friend, mentioning the expectation of a

sermon from him on New-Year's day, told him that Burr had opened the last year of his life with a sermon on Jer. xxviii. 16:—"This year thou shalt die." This may have turned his attention to it, for he preached from that text on New-Year's day. Being sick with a bad cold at the close of January, he was bled; the same day he transcribed a sermon for the press, and the next day preached twice in the college hall. The arm inflamed, the cold increased: at breakfast, on Monday, he was seized with chills. Inflammatory fever set in, and he died in ten days, having recently entered his thirty-eighth year. Delirious through most of his sickness, he clearly manifested what were the favourite objects of his concern. His bewildered mind was continually imagining, and his faltering tongue uttering, some expedient for the prosperity of Christ's church and the good of mankind. To this fatal attack may be applied his account of his sickness in 1757:—"Blessed be my Master's name, this disorder found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. My fever made unusual ravages upon my understanding, rendering me frequently delirious and always stupid. When I had any little sense of things, I generally felt pretty calm and serene; death was disarmed. The thought of leaving my dear family destitute and my flock shepherdless made me often start back and cling to life. Formerly I have wished to live longer, that I might be better prepared for heaven; but when I consider that I set out when about twelve years old, and what sanguine hopes I had then of my future progress, and yet have been almost at a stand ever since, I am quite discouraged. It breaks my heart; but I can hardly hope better. I very much suspect this desponding view of the matter is wrong, and relate it only as an unusual reason for my willingness to die, which I never felt before, and which I could not express."

"In my sickness I found the unspeakable importance of a Mediator in a religion for sinners. Oh, I could have given you the word of a dying man for it, that Jesus is indeed a necessary and an all-sufficient Saviour. Indeed, he is the only support for a departing soul.

"None but Christ! none but Christ! Had I as many good works as Abraham or Paul, I would not have dared build my hopes on such a quicksand, but only on this firm eternal rock. I am rising up with a desire to recommend him better to my fellow-sinners. He has done a great deal more by me already than I ever expected, and infinitely more than I deserved. Oh, if I might but untie the latchet of his shoes or draw water for the service of his sanctuary, it is enough for me."

He died, February 4, 1761. His father spent his closing years with him, and died in Hanover, August 11, 1759, aged seventy-nine.

His mother, as she gazed on him in his coffin, said, "There is the son of my prayers and my hopes,—my only son, my only earthly supporter; but there is the will of God, and I am satisfied." Dr. Rodgers received her to his house, and there she finished her pious course. Her son looked upon the most important blessings of his life as immediate answers to her prayers.

Samuel Finley preached his funeral sermon. Bostwick, of New York, delivered a eulogy on him in the college hall. "His manner, as to pronunciation, gesture, and delivery, seemed a most perfect model of the most moving and striking oratory. The God of nature and grace had furnished him with every valuable endowment. August and venerable, benevolent and mild, he spoke with commanding authority and melting tenderness. He seemed to control not the attention only, but all the powers, of his audience. With what majesty and grace, with what engaging and striking sublimity, what powerful and almost irresistible eloquence, would he illustrate the truths and inculcate the duties of Christianity! Sinai seemed to thunder from his lips when he denounced the tremendous curses of the law, and sounded the dread alarm to guilty, secure, and impenitent sinners. The solemn scenes of the last judgment seemed to rise in view when he arraigned, tried, and convicted self-deceivers and formal hypocrites. How did the balm of Gilead distil from his lips when he exhibited a bleeding, dying Saviour to sinful mortals as a sovereign remedy for the wounded heart and anguished conscience! He spoke as on the borders of eternity, and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of those important realities."

Bostwick* commends his engaging manner of address, his sprightly, entertaining conversation. Jonathan Edwards said, in 1752, "I lately had the comfort of a short interview with Mr. Davies, and was much pleased with him and his conversation: a man of very solid understanding, discreet in his behaviour, polished and gentlemanly in his manners, as well as fervent and zealous in religion." John Angell James says "that his sense of the power of an awakening style of preaching was strengthened by the pe-

* He wrote to Bellamy, March 17, 1761, "The loss cannot be expressed. I believe there never was a college happier in a president or in a more flourishing state. He far exceeded the expectations of his best friends. You, who did not know him, can hardly conceive what prodigious uncommon gifts the God of heaven had bestowed on that man to make him useful to the world. But he is gone. Oh, what he might have been!

"One thousand copies of his sermon on the death of George II. have been printed and sold: a second edition is in the press. They have subscribed, in Philadelphia, ninety-five pounds for three years to educate his sons, and New York and Philadelphia have raised four or five hundred pounds for his widow and his two daughters; for he left very little estate.

rusal of the rousing sermons of Davies: admirable specimens, formed on the model of Baxter, of personal, hortatory, and impressive preaching. It is such preaching we want. In these striking discourses may be seen what I mean by earnest preaching." Some who had heard him told Dr. John H. Rice that his preaching combined a solemnity, pathos, and animation, truly wonderful, "as seeing Him that is invisible," with a most tender, fervent benevolence to souls. He seldom preached without producing some visible emotion in great numbers present, and seldom without leaving saving impressions on one or more. His manner, even as he walked, was that of the ambassador of a great king. Saving conversion followed from the impression made by his repeating in his text the words, "Martha, Martha!" Many in Virginia who joined the Baptists ascribed their convictions to their hearing Davies preach as he journeyed.

"There is nothing," said Davies, "that can wound a parent's heart so deeply as the thought that he should bring up his children to dishonour his God here and be miserable hereafter. I am endeavouring to cultivate the minds of my children as they open, unwilling to trust them to a stranger. I find the business of education much more difficult than I expected. 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." Only his daughter, who in countenance was his express image, ever made a profession of faith. She never married. William, his eldest son, a man of extraordinary abilities, became a colonel in the Revolutionary War, and was occupied afterwards in adjusting the complicated accounts of the States with the General Government. Samuel was engaged in some mercantile business, and removed, with his family, to Tennessee. John Rodgers was a lawyer, a man of talents, and succeeded well in his profession.

Besides the collection of his sermons so generally known, he published a sermon on Isaiah lxii. 1, 2, and one addressed to the young, a copy of which is in the Connecticut Historical Library; and a volume of Miscellanies, containing his poems; no copy of it is to be found, to our knowledge, in any public library. The title* of "Geneva Doctor" having been given him, in a satire by Artemas on the evangelical doctrines he preached, and the tears, the tremblings, and faintings that followed, he published "A Pill for Artemas," and in it evinced the power of his sarcasm.

He had an extensive correspondence in Great Britain. When Beatty visited Scotland on behalf of the Widows' Fund, he sent by him to Mr. McCulloch, of Cambuslang, a treatise on the atonement. McCulloch dying soon after, this massy volume of fair

* Dr. Alexander, in the Biblical Repertory.

manuscript lay unknown, until given by his granddaughter, Mrs. Coutts, of Brechin, to Dr. Burns, of Toronto, Canada West. It is spoken of by Dr. Burns as "valuable for its theology and its learning, greatly raising our impressions of his talents as a logician, and his attainments in the literature of theology."

Dr. Rice well said, "There are few sermons extant superior to those of Davies. Their chief and prominent excellence is doubtless this:—they abound in clear, forcible, and affecting delineations of the distinguishing doctrines of the gospel. The utter depravity of man, the sovereignly-free grace of Jehovah, the divinity of Christ, the atonement in his blood, regeneration, and sanctification by the Holy Spirit,—these were his favourite themes: on these he never ceased to expatiate, as the essence of the Christian scheme, the grand support of vital and practical religion.

"So luminous and striking are his delineations of true religion, and so accurately do they distinguish the genuine from its opposites and counterfeits, that it seems scarcely possible for any one to peruse them attentively and yet remain ignorant of his real state.

"While intelligible to the meanest capacities, they are calculated to gratify persons of the greatest knowledge and refinement."

Around Davies grew up a valuable body of elders. Four of them long survived him,—viz.: Mr. James Hunt, Mr. Samuel Morris, Dr. Shore, and Captain William Craighead, all men of great worth.

We may say of Davies what he said of Hervey:—"Blessed be God that there was such a man on this guilty globe!"

JOHN BRAINERD

WAS a native of East Haddam, Connecticut, and was the brother of David Brainerd. While a student at college, his brother pressed on him in letters the great matter of religion, fearing that he had not a proper sense of the ruinous consequences of the false religion that had marred the blessed Revival.* He graduated at Yale, in 1746; and, his brother's health failing, the Correspond-

* Nor how much of it there was in the world. "Many serious Christians and valuable ministers are too easily imposed upon by this false blaze. Let me tell you, it is the devil himself transformed into an angel of light. It always springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with well-meaning multitudes for the height of religion."