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ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR  
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

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BY WILLIAM B. SPRAGUE, D. D.

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## JOHN BRODHEAD ROMEYN, D. D.\*

1798—1825.

JOHN BRODHEAD ROMEYN was the only son of the Rev Dirick Romeyn, D. D., and was born at Marbletown, Ulster County, N. Y., November 8, 1777. His mother's maiden name was Elizabeth Brodhead. His father was, at that time, Pastor of the united Reformed Dutch Congregations of Hackensack and Schraalenburgh in New Jersey; but, previous to the birth of the son, he had removed his family from Hackensack,—their usual place of residence, to Marbletown, to avoid the dangers to which they were exposed from the predatory incursions of the British troops, during the war of the Revolution.

When he was seven years old, his father, who was among the most eminent ministers of the denomination to which he belonged, took the pastoral charge of the Reformed Dutch Church in Schenectady. There the son commenced his classical studies, in an Academy which his father had been a chief instrument in founding, and which was the germ of what is now Union College. So rapidly did his faculties unfold, and so great was his proficiency in the various branches of knowledge, that, at the age of seventeen, he joined the *Senior* class in Columbia College, in the city of New York; and, notwithstanding the class was eminent for talent and scholarship, and he was among the youngest of its members, he immediately took rank with the best scholars, and graduated with high honour in 1795.

It is not known that any record remains of his early religious exercises, or of the process of thought and feeling by which he was ultimately determined to devote himself to the Christian ministry. In 1796, he became a communicant in the Church at Schenectady, of which his father was Pastor, and, shortly after, commenced his theological studies under the instruction of the late Rev. Dr. John H. Livingston. He, however, after some time, returned to Schenectady, and completed his course under the direction of his own venerable father, having for his associate in study his intimate friend and class mate, John Blair Linn, whose career was alike brief and brilliant. He was licensed to preach by the Classis of Albany, June 20, 1798, at the early age of twenty-one.

His first appearance in the pulpit awakened great interest and high expectation; and there were several congregations that would have been glad to secure at once his permanent services. He, however, owing to a naturally frail constitution, which had been enfeebled still more by constant and intense study, did not think favourably of an immediate settlement; and nearly a year passed before he consented to listen to any proposal on the subject. On the 17th of May, 1799, he was examined at New Paltz by the Classis of Poughkeepsie, with reference to ordination, and before the close of the month was regularly set apart to the pastoral charge of the Reformed Dutch Church in Rhinebeck, Dutchess County, N. Y., whose call he had previously accepted. Here he laboured more than four years with great popularity and success; and he was accustomed, during the rest of his life, frequently to visit this field of his early labours, and in conver-

\* Rowan's Fun. Sermon.—MS. from Dr. T. R. Beck.

sation with his friends to revert to this period of his ministry with the highest satisfaction.

In November, 1803, he accepted a call from the Presbyterian Church in the city of Schenectady. On resigning his charge at Rhinebeck, the Classis of Poughkeepsie rendered a very decided testimony to his high qualifications as a minister of the Gospel, and expressed deep regret at his removal beyond their bounds. The considerations which influenced him to this step, were chiefly two—the peculiar state of the congregation to which he was called,—he being the only individual upon whom they could unite, after a protracted season of division, and the declining health of his father, to whom he felt that he owed the best filial attentions.

He continued at Schenectady but a single year. In November, 1804, he received a call from the First Presbyterian Church in Albany, which, on the whole, he thought it his duty to accept. The Church at Schenectady had become harmonious under his ministry, and the pre-existing difficulties had so far passed away as no longer to jeopard its welfare. His father had been taken to his rest, so that his attentions to *him* were no longer required. The Church to which he was invited opened a much more extended field of usefulness than the one of which he then had the charge. And his brethren in the ministry whom he consulted, generally expressed an opinion in favour of the change. Under these circumstances, he accepted the call, delivered his Farewell Sermon on the 2d of December, and was installed Pastor of the Church in Albany a few days after.

There were circumstances connected with the congregation with which he now became connected, that would have rendered the situation of almost any clergyman who might have been settled over it doubtful, not to say, perilous. As it was the only Presbyterian Congregation in the Capital of the State of New York, it had gathered into it a large amount of cultivated intellect and professional eminence; and, during the sessions of the Legislature particularly, the church was thronged with strangers,—many of them persons of distinction, from various parts of the country. In addition to this, his two immediate predecessors had been men of remarkable powers, and varied attainments, and under their preaching the congregation had become sufficiently fastidious not to be satisfied with pulpit efforts of a mere ordinary character. Mr. Romeyn, however, fully sustained himself in his delicate position, and continued, for four years, labouring with great zeal and acceptance in this important field.

When the new Church in Cedar Street, New York, was established, in 1808, the great popularity which Mr. Romeyn had acquired, led that infant but highly promising congregation to think of him at once as a suitable person to become their pastor; and in the month of May they presented him a regular call. What his feelings were in reference to it, and what the motives which finally influenced him to accept it, may be learned from the following record on the subject found among his papers:—“I discouraged the idea; but they made out the call, and prosecuted it, notwithstanding that discouragement. It was offered to me, because they knew I was not in good health, and a change might be of service. The Cedar Street Church bids fair to be large and respectable; and, from the character of the subscribers, a Gospel ministry, if successful among them, will have the most salutary effects upon a large portion of the inhabitants of the city. The members are unanimous in the call made on me. My wife’s health will, I

believe, be benefitted by sea air. My mother and sister approve of a removal. These considerations, added to my health, seem to make it my duty to remove."

In September previous to his removal to New York, he preached two Sermons on occasion of a Fast appointed by the General Assembly of the Presbyterian Church of the United States, designed to exhibit some of the peculiar aspects of the then existing crisis. The Discourses discover an extensive knowledge of both History and Prophecy, and a great dread of the influence upon our national institutions, of Romanism and Infidelity. They were published by request of the "members of the Session and Corporation" of the Church, and were introduced by an appropriate Dedication to the Congregation of which he was about to take leave, and a grateful recognition of the interesting relation which he had sustained to them. They were regarded, at that time, as among the ablest published Discourses of the class to which they belonged.

The previous arrangements having been consummated, he removed to New York, and early in November, (1808,) was inducted to his new charge.

In 1809, the year after his removal to New York, when he was only thirty-two years old, the College of New Jersey conferred upon him the degree of Doctor of Divinity.

He found every thing quite to his mind in his new field of labour, and within a short period he had gathered around him one of the largest and most respectable congregations in the city. In 1813, his health had become so much impaired that it was deemed expedient that he should relax from his labours, and try the effect upon his constitution of a temporary residence in other climes. Accordingly, in November of that year, he embarked at New Bedford, with his wife and nephew, Dr. John B. Beck, for Lisbon. He spent the next winter upon the Continent, and early in the spring passed over to England. He was particularly interested in his visit to Holland, the land of his fathers' sepulchres, where he was met with every expression of hospitality and good will. This tour brought him in contact with many of the most eminent men of the age, and no one was better able than he to appreciate such society. He availed himself also of the opportunity which was furnished him of adding greatly to his library; and his extensive knowledge of books qualified him to make the most judicious selection. He came back in the autumn of 1814, with greatly improved health, and was welcomed by his congregation with every demonstration of affectionate regard. His first sermon after his return was preached on the 9th of December, from Lamentations iii. 21, 22, 23. He resumed his labours now with increased alacrity and zeal, and his church, in both its spiritual and temporal interests, continued in a state of undiminished prosperity.

From this period Dr. Romeyn prosecuted, without much interruption, his ministerial duties till near the close of life, though for a year or two previous to his death, his health was evidently upon the wane, and his friends were pained to observe the constantly increasing indications that his course was nearly run. Less than two weeks before his death, he preached on the text—"It is finished," and then administered the Lord's Supper with great tenderness and fervour; and in the course of the service intimated, as it proved with prophetic truth, that he should never preside in the administration of the ordinance again. A large portion of the day imme-

diately preceding his death, was occupied in exercises of devotion, and especially in earnest intercession for his family and his flock. The last words he uttered were—"Blessed Jesus, while passing through the dark valley of death, do thou spread underneath me thine everlasting arms. Come, Lord Jesus, receive me into thy Kingdom, which thou hast prepared for thy chosen ones; that I may there join in singing hallelujahs forever and ever." He died a few hours after this, February 22, 1825, in the forty-eighth year of his age, and the twenty-sixth of his ministry.

Dr. Romeyn was married on the 22d of April, 1799, to Harriet, daughter of John N. Bleeker, of Albany. They had but one child,—a son, who died in infancy. Mrs. Romeyn survived her husband but a few months, and died on the 23d of October following.

Dr. Romeyn received numerous and various expressions of public regard. Besides being privately consulted in respect to several of the most important stations of public usefulness in the country, which, however, he prevented from being formally offered to him,—he was actually called to the Pastorate of the Reformed Dutch Collegiate Churches in New York, simultaneously with his receiving the call from Cedar Street; and, after his return from Europe, he was offered the Presidency of Transylvania University in Kentucky, and subsequently that of Dickinson College in Pennsylvania. He had an important agency in establishing the Theological Seminary at Princeton, and was one of its Directors from its commencement till his death. He was also a Trustee of Princeton College from 1809 till the last year of his life, when he resigned the office. He occupied various important posts, at different periods, under the General Assembly,—such as being on the Standing Committee of Missions, on the Committee to revise the Book of Psalms, &c.; and in 1810, when he had only reached the age of thirty-three, the Assembly appointed him their Moderator.

Dr. Romeyn's published works, though highly respectable, will scarcely sustain the reputation which he enjoyed as a preacher. Some of the discourses to which his energetic and impassioned manner gave an effect which his hearers can never forget, are found, in the reading, to be bereft of much of their life and power. They certainly possess in themselves no small degree of merit; but his manner was so uncommonly impressive as necessarily to render them quite a different thing to the reader from what they were to the hearer. The greater part of his printed works are comprised in two volumes of Sermons, published in 1816, and shortly after republished in Scotland. Beside these, he published the following in pamphlet form, some of which have generally been regarded as among the best of his printed productions:—

An Oration on the death of Washington, 1800. A Sermon on resigning his pastoral charge at Rhinebeck, 1803. A Sermon delivered by appointment of the Committee of Missions of the General Assembly of the Presbyterian Church in the United States, in the First Presbyterian Church in Philadelphia, 1808. Two Sermons delivered in the Presbyterian Church in Albany on the day recommended by the General Assembly of the Presbyterian Church for Fasting, Humiliation and Prayer, 1808. An Introductory Sermon delivered in the new Presbyterian Church in Cedar Street, New York, the first Sabbath after being installed Pastor of said Church, 1808. The good Samaritan: A Sermon delivered in the Presbyterian Church in Cedar Street, New York, for the benefit of the New York Dis-

pensary, 1810. The danger and duty of young people: A Sermon delivered in the Presbyterian Church in Cedar Street, New York, 1810. An Exhortation to the people at the ordination of the Rev. Gardiner Spring, 1810. A Sermon delivered at the opening of the General Assembly of the Presbyterian Church, 1811. Report of a Committee of the General Assembly appointed to draft a plan for disciplining baptized children, 1812. A Sermon delivered in the Middle Dutch Church, New York, for the benefit of the New York Marine Missionary Society, 1819. The duty and reward of honouring God: A Sermon delivered in the Presbyterian Church in Cedar Street, New York, on the Anniversary of the Landing of the Pilgrims of New England, 1821.

I became acquainted with Dr. Romeyn first in June, 1816, and knew him quite well till the close of his life. On my introduction to him, I was struck with his friendly and earnest manner, and it was at his suggestion, and through his influence, that I became a member of the Princeton Theological Seminary. I had heard him preach in his own church, in the preceding autumn, a very impressive discourse on that beautiful passage in Job—"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"—on the Sabbath immediately succeeding a terrific and desolating gale, still remembered as the "September gale;" and the deep interest with which I had listened to that discourse made me the more desirous of obtaining an introduction to him. Before my course in the Seminary was closed, I spent a Sabbath with him at Elizabethtown, on a Communion occasion in Dr. McDowell's Church, when nearly one hundred new members were admitted; and I was exceedingly struck on that occasion with the appropriateness as well as the impressiveness of his public exercises. The last public occasion on which I met him, was the ordination of the Rev. A. Phœnix at Springfield, (Chickopee parish,) Mass., a few months before his death. Mr. Phœnix and himself had been class mates in Columbia College, and intimate friends in after life; and, though Dr. Romeyn's health was then considerably reduced, he could not resist the desire to assist in putting his old friend into the ministry; and the sermon which he preached on the occasion, evinced the great interest which he felt in it, while it was altogether a manly and vigorous effort. The most remarkable thing, however, in connection with the occasion, was his asking a blessing at the table, where the Council dined after the ordination. Within the compass of a minute or two, he seemed to bring all the peculiar circumstances of the people and the pastor, and the newly formed relation between them, combining them in the most impressive and beautiful manner; and yet there was every thing to indicate that it was entirely an unpremeditated service. The next afternoon, I heard him preach a Communion lecture for Dr. Osgood at Springfield, after which he crossed the river, and preached for me in the evening at West Springfield, one of his most eloquent discourses, on the text—"I am the first and the last," &c. Though I saw evidences that his health was upon the wane, the freedom and vigour of his manner, and his power to impress an audience, seemed to me to have suffered no abatement. I parted with him the next morning, and never met him afterwards.

## FROM THEODORIC ROMEYN BECK, LL. D.

ALBANY, September 1, 1852.

My dear Sir: I will not dissemble that a principal reason of my having been somewhat dilatory in complying with your request, has been that my relationship to Dr. Romeyn has seemed to me to make it a matter of some delicacy for me to render such a public testimony concerning him as your request contemplates. I will, however, as a token of my good will, state a few things that occur to me,—not doubting that you will obtain from others a more full and satisfactory account of him. The fact that he was my maternal uncle brought me near to him from my childhood; and, during a part of the four years that I was engaged in the study of my profession, I was a member of his family. I have therefore had distinct impressions of his character, however they may have somewhat faded under the influence of time.

I recollect him as a young man of fine personal appearance, frank in his manners, ardent in his feelings, quick in his temper, and little disposed to yield his opinions or prejudices to any thing that bore the semblance of dictation or constraint. He appears to me to have been singularly fortunate in his early friendships—among the most intimate friends of his youth were John Blair Linn and Alexander McLeod—the former of whom survived only to a ripe manhood,—the latter died some years after his friend. They joined in several literary undertakings which met the public notice either in periodicals or in distinct publications. Each was united to the others by the strongest ties of affection,—ties which were severed only by the stroke of death.

Dr. Romeyn, until his constitution was broken by disease, was indefatigable in his weekly preparations for the pulpit. The great mass of sermons that he left in manuscript, and which have come into my possession as his executor, bear ample testimony to this. I would not venture to assign to him the very highest rank among pulpit orators; but he was certainly a highly impressive and animated speaker, and always spoke out of the depths of an earnest and solemn conviction. His discourses in the earlier part of his ministry were generally written out; but in later years he was accustomed to leave large chasms in his manuscript to be filled up by the suggestions of the moment; and these extemporaneous parts of his sermon often produced the greatest effect. The fact that he gathered around him, in so short a time, in the city of New York, so large, intellectual and cultivated a congregation, and held it till his death, shows that his talents in the pulpit must have been—to say the least—of a superior order.

Of his intellectual habits I can speak with an abiding remembrance; for I had abundant opportunities of observing them. He preserved a good knowledge of the languages, having been thoroughly grounded in them at Columbia College; yet he pursued the study of them only as auxiliary to those studies which were strictly professional. He was one of the greatest readers I ever knew; and his own library supplied him with the best works not only connected with his profession, but in almost every department of literature. At the time of his death, there were few private libraries in the country that compared with his, either in extent or in value. It was particularly rich in books of Travels; and I remember well how he used to revel over the pages of Elphinstone, Pottinger, and other kindred authors.

Dr. Romeyn had no aversion, certainly in his later years, to reading occasionally a work of fiction,—especially one from the hand of a master, and in which some great principle of human nature was successfully evolved. I remember his telling me that, when he was in Edinburgh, he had the pleasure of making the acquaintance of Mrs. Grant, the writer of "Letters from the Mountains," &c., and in one of



his interviews with her, the conversation turned upon the new novel,—one of the series of the Waverly novels, then in the course of publication, while it was not yet known who was the author of them; and Mrs. Grant unhesitatingly ascribed them to Sir Walter Scott, on the ground that he was the only man in the world who was *capable* of writing them.

Since Dr. Romeyn's death, great changes have occurred in connection with the former field of his labours. The spirit of commercial enterprise has swept over the spot where he ministered, and a block of stores have succeeded to the place of worship. The congregation that he gathered has passed through a succession of changes, till its identity,—certainly as far as respects members, is nearly gone. The great benevolent institutions that he helped to foster in their infancy, and that were only beginning to develop their mighty resources when he died, have now reached to a vigorous manhood. But the influence of his ministry still survives; and now and then, as I pass about the country, or meet people from a distance, I fall in with a man whose voice and manner take on an unwonted tenderness, as he speaks of his former pastor, Dr. Romeyn.

I remain very truly,

Your obedient servant,

T. R. BECK.

FROM THE REV. THOMAS E. VERMILYE, D. D.

NEW YORK, December 8, 1856.

My dear Doctor: My recollections of Dr. John B. Romeyn commence almost with my earliest years, when he was in the vigorous exercise of his powers, and at the meridian of his popularity and usefulness, and they continue until his death. While pursuing my collegiate and theological studies, however, and when I was becoming in some measure fitted to form an estimate of his qualities, as a man and a preacher, I was, for the most part, absent from the city. I had hoped that, as my pastor, he would have introduced me to the sacred desk: but, although my first sermon was preached in the pulpit he had long adorned, it was draped in sable to mourn his recent loss. What I can say of him must relate chiefly to the impressions produced upon my mind during my boyhood, therefore, and it is very likely it will not be very discriminating, nor convey any adequate idea of his individuality to those who had no knowledge of the man.

In person, Dr. Romeyn was about the medium height, of a compact, well proportioned frame, rather spare habit, and of a very nervous temperament, which showed itself in the animation of his fine, intelligent eye, and expressive countenance, in ready utterance, and in graceful, but rapid and decisive, motions of the body. This ran through every thing he did. There was nothing uncertain or vacillating in his manner; no hesitation apparently in his mind; nothing sluggish or slow in his composition. His opinions were clearly conceived and boldly expressed. His purposes were promptly formed and executed with energy. He seemed to enter with heart, and soul, and mind, and strength, into whatever he undertook: literally what he found to do he did with all his might. This was so in and out of the pulpit. I suppose a stranger would not be long in his company without saying to himself,—“this man has all his faculties about him, and is all awake.” And yet he was not a bustler, but most efficient in forming and executing his plans. He was a cheerful companion, frank and unreserved, and very genial with the young. Yet there was no frivolity or want of proper dignity. I do not recall a single jest or witticism ascribed to him. But I remember him, at the period of his greatest success, as earnest and even intense in the performance of his appropriate duties, seeming to feel deeply his responsibilities, and as much as any man I ever knew, to aim at making full proof of his ministry. His quick step, downcast eye, and deeply serious, absorbed air, as he passed up the

broad aisle, and took his position in the pulpit, and prepared for the service, illustrate this remark very well, and were perfectly characteristic of the man.

Dr. Romeyn's mind, I should judge, was of a high order. The peculiarities, however, to which I have adverted, would necessarily disqualify him, in a great measure, for becoming a patient and profound investigator, while they added greatly to his power as a ready, effective speaker, and fitted him the better for the sphere he was called to occupy. But there was no particular originality or independence of thought: no metaphysical aptness certainly; and no apparent disposition or ability to subject his themes to any very rigid analysis, and rarely an effort to build up and compact a logical train of argumentation, by which truth might be demonstrated, doubt dispelled, and gainsayers convinced. I presume he had never subjected his mind in any high degree to the discipline of close and consecutive thinking. He was rather a reader,—a great reader. His admirable library supplied him abundantly with the means of indulging his tastes in this respect, and likewise with the materials which he brought into his pulpit preparations, and he used it very diligently. He had acquired a large store of general information, therefore, if he had not become deeply learned. And a suggestive memory enabled him to hold very much at command what he had read. He was reputed to be a very good theologian; but, from his conversations, I think history was his favourite branch of reading; and he was regarded by his clerical friends, I recollect, as being exceedingly well versed in that department.

Dr. Romeyn was made, however, for the pulpit. All his natural tastes and mental training seemed to have peculiar reference to that sphere. As a preacher, you know, he stood eminent,—in some respects "primus inter pares," among the great lights our city could boast at that day. And in Mason, McLeod, Milledoler, and others, it then enjoyed a ministry rarely equalled, and perhaps never surpassed. The substance of his preaching was sound, edifying Gospel truth; although he was very apt to seize on passing events, and turn them with very great effect to a spiritual use. His sermons were usually well arranged and well expressed, as was requisite to suit the taste of one of the most intelligent and refined congregations in the country. But there was no subtle process of reasoning: and what was singular, when you consider the marked effects of his ministrations, he dealt very sparingly in figures of speech or fine writing. There were few delicate touches of fancy, or bold flights of imagination: there was no splendid diction nor carefully wrought and sustained rhetoric. In fact he was very little of a rhetorician. But there was most momentous truth, and there was life and vivacity, pathos and downright energy, and perfect naturalness and sincerity, which gave the preacher the victory, and made him, what he was, for several years, to say the least, not inferior in popularity and success to any of his compeers. His ordinary animation, and his sweet, full, flexible voice, though managed with no art, were always pleasant. But, at times, every line of his face, even his whole frame, became instinct with passion, and then the eye kindled or tearful,—the very soul speaking through the body that trembled with emotion or erected itself to an attitude of authority,—the torrent of feeling often subdued and carried away his hearers with responding emotion. I can hardly tell why—but Dr. Romeyn and young Spencer of Liverpool have always been associated in my mind, as having strong points of resemblance. Certainly, I think that, so far as the pulpit is concerned, Dr. Romeyn, in his prime, was entitled to be called one of the very first preachers of his day.

His success corresponded with this description. The Cedar Street Church was a new enterprise, commenced by men of high social position in various walks of life,—many of them New England men, and I have an idea that its origin was in some way connected with politics, as I recollect it used to be called the Federal Church—although Dr. Romeyn was never a political preacher. But for years this house overflowed. Prayer meetings and evening lectures were well sustained.

He was aided by a most efficient Board of elders; and the accessions to the church were numerous at almost every Communion season. Especially were his labours blessed among the young. His catechetical classes on Wednesday afternoons were crowded. He threw such attraction around them, that we longed for the day: and among this class, and through this instrumentality, very much of his useful labour was performed. Of a very large Bible class of young ladies, every one, I think he told me, became a professor of religion. More young men became ministers from his congregation than from any other. And the churches in the city from that day to this have drawn a large proportion of elders and deacons, and our benevolent societies many of their most active members and officers, from among the men who were trained under him. I think the warm affection with which his memory is cherished by those who enjoyed his pulpit and pastoral services, and the tender tones in which they are wont to speak of the Cedar Street Church of those bright days, are proof conclusive of the excellence of the man, and the usefulness of his ministry. During the last years of his life, as I have said, I was absent, and had little part there. But for the period of which I have mainly spoken, it was very much of a model Church; and its character and success were owing, under God, very much to the ability and zeal of its Pastor.

If this meagre outline of Dr. Romeyn's qualities, rather than of his life, can be made serviceable in any way, I shall be very glad. I have endeavoured to give the fair transcript of my memory, and perhaps have been too eulogistic, as writers under such circumstances are certainly in great danger of being. But such as it is, Dear Doctor, it is at your disposal.

With brotherly regards, I am yours,

THOMAS E. VERMILYE.

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### HENRY DAVIS, D. D.\*

1798—1852.

The ancestors of the subject of this sketch, who came to this country, were from Kidderminster, England, and were parishioners of Richard Baxter, and it is supposed, members of his Church. They resided awhile in Lynn, near Boston; then in New Haven, Conn.; and finally took up their permanent residence in East Hampton, L. I. They were two brothers—one of them, who was a lawyer, was never married: the other, who was the grandfather of Henry Davis, had two children,—a son and a daughter. The son (*John*) was twice married—first to Catharine Talmadge, and afterwards to Mary Conkling. By the first marriage he had six children; by the second five; all of whom lived to be more than seventy-three years of age. *Henry* was a son by the second marriage. Both parents were exemplary members of Dr. Buell's Church, and both attained to nearly fourscore years.

HENRY DAVIS was born at East Hampton, September 15, 1771. The next year his father removed from East Hampton to Stonington, Conn. In both places he carried on the business of farming on a somewhat extended scale, and, in connection with it, that of tanning and shoe making. In 1784,

\* MS. from himself.—Dr. North's Fun. Sermon.