

AMERICAN
PRESBYTERIANISM

ITS ORIGIN AND EARLY HISTORY

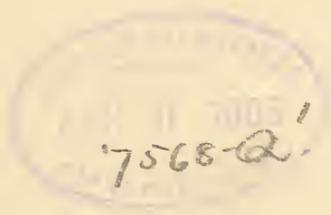
TOGETHER WITH AN APPENDIX OF LETTERS AND DOCUMENTS, MANY OF WHICH HAVE RECENTLY BEEN DISCOVERED

BY

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WITH MAPS



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P R E F A C E.

AMERICAN PRESBYTERIANISM has been carefully studied by a number of the best scholars the Presbyterian Churches of America have produced. There are several works, well known to the public, of great merit. It will be sufficient to mention: *The Constitutional History of the Presbyterian Church in the United States of America*, by Charles Hodge, D.D., LL.D., Philadelphia, 1851; *History of the Presbyterian Church in America from its origin until the year 1760, with Biographical Sketches of its Early Ministers*, by the Rev. Richard Webster, Philadelphia, 1857; *History of the Presbyterian Church in the United States*, by Ezra H. Gillett, D.D., 2 vols., Revised edition, Philadelphia, 1864; *Manual of the Reformed Church in America*, by the Rev. E. T. Corwin, D.D., 3d edition, New York, 1879. These are models of their kind. The author has found them very helpful in his researches.

There are also a considerable number of valuable monographs, among which we may mention: *Sketches of North Carolina*, N. Y., 1846; *Sketches of Virginia*, Philadelphia, 1850; *Sketches of Virginia*, 2d series, Philadelphia, 1855, all by Rev. W. H. Foote, D.D., containing rich stores of information; *History of Elizabeth*, by Rev. E. F. Hatfield, D.D., N. Y., 1868; *Historical Discourses relating to the First Presbyterian Church in Newark*, by Rev. J. F. Stearns, D.D., Newark, 1853; *History of Southold*, by the Rev. E. Whitaker, D.D., Southold, 1881;

Annals of Newtown, by James Riker, N. Y., 1852; *Two Centuries in the History of the Presbyterian Church, Jamaica, L. I.*, by the Rev. J. M. Macdonald, D.D., N. Y., 1862; *History of Rye*, N. Y., 1871, and *History of Bedford Church*, N. Y., 1882, both by Rev. C. W. Baird, D.D.; *Biographical Sketches of the Founder and Principal Alumni of the Log College*, by Prof. Archibald Alexander, D.D., Philadelphia, 1851; *Terra Mariae*, Philadelphia, 1867; *Founders of Maryland*, Albany, 1876; *Virginia Vetusta*, Albany, 1885, all by the Rev. E. D. Neill, D.D.

The author would not have ventured upon a field apparently so well cultivated, if it had not been for the discovery of original documents which were unknown to previous writers, and which cast a flood of light upon the origin and early history of American Presbyterianism.

An examination of the writers already mentioned revealed the fact that none of them had used the sources of information in the MS. stores of the Libraries, Museums, and Ecclesiastical and Missionary bodies of Great Britain, with the single exception of those of the Society for the Propagation of the Gospel in Foreign Parts. Accordingly the author took advantage of a summer in Great Britain to explore these sources, and he was surprised at the rich harvest awaiting him. He has spared no time, labor, or expense in the exploration of these sources, and everywhere they have been opened to his inspection with the utmost kindness.

We feel it to be a duty and a privilege to tell the story of our researches, and to render thanks where it is due. In Scotland, through the assistance of Prof. Alex. F. Mitchell, of St. Andrews, and Mr. Douglas, of Edinburgh, we were enabled to search the MS. Minutes of the Church of Scotland, from which we have made extracts of all the material relating to America, in two volumes which are deposited in the library of the Union

Theological Seminary, New York. We give to our readers several longer extracts from these records in the Appendix XXIX., XXX., XXXII., and XXXIII. Through the help of Prof. Henry Calderwood, LL.D., and Dr. Kennedy, Clerk of the United Presbyterian Church of Scotland, we explored the Minutes of the Associate Synods (Burger and Anti-Burger). Extracts will be found in the Appendix XXXII. Through the kindness of Prof. A. F. Mitchell, D.D., and Mr. J. W. Tawse, we examined very carefully the Minutes of the Society in Scotland for Propagating Christian Knowledge, the fruits of which will be seen especially in Chapters VII. and VIII. We are also greatly indebted to John Small, M.A., Librarian of the University of Edinburgh, and Mr. J. T. Clark, Keeper of the Advocates' Library, for free and full use of the MS. stores of these great treasures of learning. In the Advocates' Library we discovered a large amount of valuable material relating to America, which has been carefully copied under the direction of Mr. Clark, and deposited in the Library of the Union Theological Seminary, New York. From these stores we publish, for the first time, five letters of James Anderson, the first pastor of the Presbyterian Church in New York City (Appendix XX.), and letters of George McNish, George Gillespie, William Steward, and Alexander Hucheson (Appendix XXI.-XXIV.). In Glasgow we were greatly indebted to Prof. A. B. Bruce, D.D., and Prof. John Young, M.D., curator of the Hunterian Museum, and John Young, B.Sc., for access to uncatalogued books and manuscripts. Here we discovered the letter of John Eliot of 1650, which is now published for the first time in Appendix IV., giving an account of all the ministers, towns, and churches of New England at that period. We also owe our thanks to Dr. J. Marshall Lang, of Glasgow, and Dr.

Smith, of Cathcart, for the use of the MS. records of the Synod of Glasgow, which revealed the strong interest of that Synod in the American Presbyterian Churches, and assistance in funds and in supplies of ministers at an earlier date and in greater measure than was previously known.

In London we were greatly aided by Mr. Hunter, the librarian of Dr. Williams' Library, who is a model of kindness, courtesy, and attention to the wants of students. In the rich collections of this great Puritan Library we discovered, among many other things, the letter of Matthew Hill to Richard Baxter, which carries back Presbyterianism in Maryland to 1668, and links the later Presbyterianism with the early Puritan emigration from Virginia, under the lead of the ruling elder, William Durand (see Appendix VIII.). Through the assistance of Mr. Hunter and the kindness of W. D. Jeremy, Barrister, we were permitted to examine the *MS.* Minutes of the Presbyterian Fund Board and to discover therein the names of a number of early Presbyterian ministers aided by that Board on their way to America. Also through the effectual help of Dr. L. J. Bevan and the kindness of the Trustees of the Congregational Fund Board we were enabled to trace the origin of several other ministers sent out by that Board as missionaries to America (see Appendix XIV.). We also owe our thanks to Mr. Fred. Chalmers and W. M. Venning D.C.L., and the Governor and members of the New England Company, for important information with reference to this first missionary Society of Great Britain (see Appendix V.). To the Rev. Dr. Baker, Head Master of Merchant Taylor's School, the Rev. Dr. H. W. Tucker, Secretary, and Mr. Charles F. Pascoe, Librarian, we are indebted for the free and full use of the Minutes and Letter Books of the Society for the Propagation of the Gospel

in Foreign Parts, where a considerable amount of valuable material was gathered, which is given in the Appendix XVI., XVII., XVIII., XIX. The author shall never forget the kindness and courtesy of the late Right Reverend Bishop of London, John Jackson, D.D., and the efficient help of his resident chaplain, the Rev. G. C. Blaxland, M. A., in the examination of the Fulham MSS., at the episcopal palace. The Librarian of the Lambeth Library, S. W. Kershaw, F.S.A.; and E. M. Thompson, Keeper of MSS. in the British Museum, are renowned for their kindness and attention to scholars. We owe them our thanks for kind suggestions and help. Amid the mass of unpublished documents of the Rolls Office, the author was so fortunate as to discover among the Maryland papers, the important letter of Benjamin Woodbridge, from Portsmouth, N. H., 1690 (see Appendix XI.), which gives fresh information with reference to this city of New Hampshire, as well as the first Presbyterian preacher in Philadelphia.

In Ireland our explorations were also rewarded with success. Through the kindness of Dr. W. Fleming Stevenson and the Trustees of the Dublin General Fund, we obtained the rare privilege of access to their valuable minutes (see Appendix XV.) In Belfast, the venerable Prof. W. D. Killen, D.D., gave us access to the MS. Minutes of the Sub-Synod of Derry, and other early Irish documents in the Assembly's College. In Londonderry, the Professors, Thomas Croskery, D.D., and Thomas Witherow, D.D., placed in our hands the invaluable minutes of a number of the early Irish Presbyteries, preserved in the McGee College, the fruits of which will appear in Appendix IX. and elsewhere in the book. In Armagh, through the kindness of the Rev. J. H. Orr, Stated Clerk, and the Rev. John Eliot, pastor of the Presbyterian church, Armagh, we consulted the

MS. Minutes of the Synod of Ulster, from which a considerable amount of fresh information was derived.

In the United States, we have been greatly indebted to George Moore, LL.D., Superintendent of the Lenox Library, for the use of the treasures of that richest library in America; as also for the use of two letters of Francis Makemie, never before published (Appendix X., 3 and 4), and other material, in addition to his valued counsel. To D. McN. Stauffer, Esq., we are indebted for the privilege of consulting the most precious of all the letters of Francis Makemie, which is given in Appendix X. 5. Latimer Bailey, Esq., clerk of the Session of the First Presbyterian church, N. Y., kindly gave us repeated access to the records of the Trustees and Session, the fruit of which will appear in the book. The Rev. James W. McIlvaine, of Baltimore, has earned our thanks for furnishing the deed of gift of Ninian Beal (Appendix XII.) and other information resulting from his own researches.

We are also indebted to the Librarians of the Massachusetts Historical Society, the Boston Public Library, the Harvard College Library, the American Antiquarian Society, the Pennsylvania Historical Society, and the New York Historical Society, for transcripts of rare tracts and manuscripts.

In mentioning these, the chief sources of help, we would not be unmindful of a large number of other friends who have given us assistance in various ways too numerous to mention. We can only express our gratitude to one and all. Without the help so kindly and freely offered everywhere in Great Britain and America this work could never have been written.

We have not hesitated to use in the preparation of this book the material already given to the public in a number of articles published in periodicals from time to

time. It will suffice to mention, the *Documentary History of the Westminster Assembly*, *Presbyterian Review*, January, 1880; the *Provincial Assembly of London*, *Presbyterian Review*, January, 1881; the *Principles of Puritanism*, *Presbyterian Review*, October, 1884, (originally given as an address at Airedale College, England, but revised and enlarged for the *Review*); *Puritanism in New York in the Seventeenth and Eighteenth Centuries*, in the *Magazine of American History*, January, 1885; and occasional articles in several religious journals. These may all be considered as preparatory to the present work.

The author has diligently sought for original authorities, and has based his work upon them. He has been greatly favored in the discovery of a considerable amount of new material, which modifies in many important respects prevailing views as to the origin and early history of American Presbyterianism. He has, therefore, given his authorities very largely in foot-notes and in the Appendix, and by references to material which could not be introduced without overloading the book. No one will rejoice more than the author at the discovery of any material that may have escaped his attention. As he has been obliged by the evidence to change his opinion respecting several parts of the history, he will be ready to modify it still further in the light of additional evidence.

Two maps have been prepared; the one giving the names of all the settlements in the American colonies where there were Presbyterian churches already organized, or in process of formation at the close of the seventeenth century, at the beginning of the book; the other giving all the towns mentioned by John Eliot in his *Description of New England in 1650*, with the letter in Appendix IV.

The author will be grateful if in any way his book

may stimulate the young ministers of America to historical research in the fields where Providence has placed them. He is convinced that there is still further light to break forth from early MS. records and letters upon the origin and early history of the various Christian Churches of America.

This book was conceived in a catholic spirit and has been written upon a comprehensive plan. The growth of American Presbyterianism through internal and external struggles cannot be understood apart from the religious development of Great Britain. The religious movements in Great Britain were immediately reflected in America. The author has endeavored to trace these movements in their origin in the mother country and their development in the lands of their birth and to follow them across the ocean in their influences upon the young colonial churches.

There are several types of Presbyterianism. It has been our aim to give these adequate representation whenever they came naturally in the line of our investigation. We have not thought it necessary to discuss the different theories of Presbyterianism at the outset. The American Reformed Churches have come into view in their relations to the American Presbyterian Churches of British stock. It was not our purpose to give a history of these Churches. For an adequate history of the Dutch Reformed Church we may refer to Dr. E. T. Corwin's Manual; and for a thorough study of the French Reformed ministers and Churches, to the *History of the Huguenot Emigration to America*, by Dr. C. W. Baird, now in press. A satisfactory history of the American German Reformed Church is still a desideratum.

It has also been necessary to discuss the conflicts of Presbyterianism with other religious bodies in Great Britain and America. In all these discussions it has been

the desire and purpose of the author to be just and kind to all denominations and to all parties. He has not hesitated to condemn error, sin, and partisanship wherever he has found it. Union cannot be purchased at the sacrifice of truth or principle. We have no sympathy with those who magnify differences, nor with those who would reduce them to a minimum. We desire the organic union of all branches of the Presbyterian family in a broad, comprehensive, generous, catholic Presbyterianism. This can never be accomplished by the suppression of differences or by abstinence from their discussion. The liberty and the variety are as important as the unity and the conformity to a common order. True union is the combination of these centripetal and centrifugal forces.

We are also hopeful of a combination of Protestantism and the ultimate reunion of Christendom. We are sincerely attached to American Presbyterianism as the religion of our ancestors—we believe that it is in advance of all other Christian denominations in the realization of the ideal of Christianity; but Presbyterianism is not a finality. It is the stepping-stone to something higher and grander yet to come, when the Spirit of God shall be poured out in richer measure and in more abounding gifts and graces upon the Christian world, in order to a revival of religion which will transcend the Protestant Reformation by its omnipotent energy and world-wide sweep.

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IX.

THE EARLY LIFE AND TRAINING OF FRANCIS MAKEMIE.

Francis Makemie was born near Ramelton, Ireland. He is enrolled as a student at the University of Glasgow, in the third class, Feb., 1675(6).

The Minutes of the Presbytery of Laggan, Ireland (in the McGee College, Londonderry,) have the following records: "May 20, 1680, the meeting appoint Mr Robert Campbell and William Liston to speak to Mr Francis McKemy and Mr Alex. Marshall and to enquire about their studies and to encourage them in these and make report to the meeting. July 7, 1680 Mr Francis McKemy and Mr Alex. Marshall are recommended to the brethren that are to be at Raigg communion, to speak to them about their studies and knowledge in divinity and also these brethren are to call them to an account for afterwards from time to time, till they be satisfied and clear to present the business to the meeting. Aug. 11, 1680, Mr John Hoart and Robt Campbell are appointed to take some inspection of Mr Alex. Marshall's studies and Mr Thomas Drummond and William Liston to do the like to Mr. Francis McKemy. Sept. 29, 1680, Mr William Liston reports that Mr Francis Mackemy desires some more time and that he is diligent. Dec. 29, 1680, Mr John Hoart, R^o Campbell and Wm Liston are appointed to meet together and to try and examine the progress of Mess. Alex. Marshall & Francis MacKemy in their studies, and if they find them fit to be presented to the meeting for trials, that then they desire the young men to be at the next meeting. Feb. 2, 1680 (1) the young men Mess. Francis MacKemy and Alex Marshall have not yet been tried by Mess. Hoart, Campbell and Liston: that business is still left upon them. Mch. 9, 1680 (1) Upon the good report we get of Mrs. Francis MacKemy and Mr Alexander Marshall, the meeting think fit to put them upon trials in order to their being licentiated to preach and they name I. Tim. I. 5, to Mr Mackemy. April 20, 1681 Francis Mackemy delivered his homily upon I. Tim. I. 5, and was approved. Matth xi. 28 was appointed to him for the next meeting and a common place *de Antichristo*. May 25, 1681, Mr Francis Mackemy delivered his private homily on Matth. xi. 28, and was approved." The last entry in the book prior to the blank is July 31, 1681: "The meeting see fit to lay aside their ordinary business at this extraordinary meeting, only we will, if

time permit, hear the exegeses of the two young men who are upon their trials." The blank continues until Dec. 30, 1690. During this interval, probably in the autumn of 1681, Makemie was licensed. He preached for Mr. Hempton, in Burt, Ireland, April 2, 1682. After appropriate trials, in 1682 he was ordained to go out to America. It is probable that he was inclined thereunto by William Traill, who was moderator of the last meeting of the Presbytery, July 21, 1681, and who was its most influential member, and who went thither himself. Makemie himself gives an account of his ordination in his Answer to Keith's *Libel against a Catechism published by Francis Makemie*, Boston, 1694, p. 24: "Ere I received the imposition of hands in that scriptural and orderly separation unto my holy and ministerial calling, that I gave requiring satisfaction to godly, learned and judicious discerning men, of a work of grace and conversion wrought in my heart at fifteen years of age, by and from the pains of a godly schoolmaster, who used no small diligence in gaining tender souls to Gods service and fear."

 X.

LETTERS OF FRANCIS MAKEMIE.

There are six letters of Francis Makemie, which are known to us. The first of these was written from the Elizabeth River, Virginia, July 22, 1684, to Increase Mather. This is preserved in the Mather Papers, V. 70, in Boston Public Library. The second is also from the Elizabeth River, July 28, 1685, to Increase Mather. It is preserved in the Prince Collection, 1686-1720, p. 57, in the Massachusetts Historical Society, Boston. These are both given by Webster (in *l. c.*, pp. 297-8), but so inaccurately that I have secured fresh copies. The third is the long letter from the Barbadoes, Dec. 28, 1696, printed at Edinburgh, under the title *Truths in a True Light*, etc. The only copy known is in the Library of Harvard College. The Librarian has kindly furnished us with a transcript, but it is too long for us to publish here. The fourth letter is from Barbadoes, Jan. 17, 1697(8), and the fifth from the same place, Feb. 12, 1697(8), both to Increase Mather. These I have copied from transcripts in possession of Dr. George H. Moore, Superintendent of the Lenox Library, N. Y. These are from Vol. LVII., p. 61, of the Massachusetts Archives. The sixth letter, the most important of all, is

from Philadelphia, March 28, 1707, to Benjamin Colman. It was published by E. D. Neil, in his *Terra Mariæ*, pp. 195-6; then in the *Pennsylvania Magazine of History and Biography*, V., p. 228. The precious original is in the possession of D. McN. Stauffer, of New York, who, with singular kindness and courtesy, has granted me the privilege of copying the original.

ELIZABETH R. VIRGINIA 22 July —84

R. & d. B.

I wrote to you tho unacquaint, by Mr. Lamb from North Carolina, of my designe for Ashly [R. So]uth Carolina, which I was soe forward in accomplishing th[at I en]gaged in a voyage, and went to sea in the moneth of May bu[t god] in his providence saw it fitt that I should nott see it, att this time; for wee were beate upon the coast by contrary winds, and to the North as far as Delaware bay, for five weeks together, soe that falling short in our provisions were necessitated, after severall essayes to the South, to Virginia, and in the meane while, Collonell Anthony Lawson, and other inhabitants of the Parish of Linhaven, in lower Norfolk County, who had a dissenting Minister formerly from Ireland untill the Lord was pleased to remove him by death, in August last, among whom I preached, before I went to the South, in coming from Maryland, against their earnest importunity, coming soe pertinently to the place of our landing for water, renuing their suits, prevailed with me to stay this season, which the more easily overcame me, considering the season of the yeare, and the litle encouragment I found for Carolina from the sure information I have had. But for the satisfaction of my friends in Ireland, whom I designe to be very nice in inviting to any place of America I have yet seen, I have sent one of our number to acquaint me further concerning the place. I am here assured of liberty, and other encouragements, resolving to submit to the soveraigne providence of gd who has been pleased very unexpectedly to drive me back to this poor desolate people, among whom I desire to continue untill god in his providence determine otherwise concerning me. I have presumed a second before I can heare how acceptable my first has been. I hope this will prevent your writting to Ashly R. and determine your resolution in directing your letters to Coll. Anthony Lawson, at the Eastern branch of Elizabeth R. I expect if you have an oppurtunity of writting to Mr. Iohn Hart, you will acquaint him

concerning [m]e; which with your prayers, and advice will oblige him who is your deare, and affectionate brother in [the] gospell of our Lord Jesus. ff Francis Makemie.

The bearer Mr Wilson will be a safe bearer.

To The reverend Mr Increase Mather Minister of the Gospell at
Bostone n. England, These

(2).

ELIZA. R., 28 July, 1685.

Honoured Sir:—

Yours I received by Mr. Hallet with three books, and am not a little concerned that those now sent to Ashley R were miscarried, for which, I hope it will give no offence, to declare my willingness to satisfy; for there is no reason they should be lost to you, and far less that the gift should be reiterated for which I am obliged to own myself your debtor. And assure yourself if you have any friend in Virginia, to find me ready to receive your commands. I have wrote to Mr. Wardrope, and beg you would be pleased to order the safe conveyance thereof unto his hands. I have likewise wrote a line to one Mr. Thomas Barret, a minister who lived in S. Carolina, who, when he wrote to me from Ashley R., told me that next week was to take shipping for N. E., so that I conclude he is with you. But, if there be no such man in the country, let me letter be returned.

I am yours in the Lord Jesus.

ff Francis Makemie.

(3).

BARB. Jan 17. 169 $\frac{1}{2}$

Reverend Sr

Yours, with your mentioned tokens, p. Capt. White I have received, for which I thanke you, and shall not be unmindfull, of a gratefull return, p. Capt Green, your son in law.

This comes to inform you of our great and unexpected disappointment, by your son, Mr Samuel, his not coming to Barbados, after so full purposes and frequent resolutions and wonder at your people who return from this Jsland with magnified news, of our sicknesse, and that of purpose, to discourage any ministers coming hither from N: E: which I am constrained to impute to nothing else but their unwillingnesse that any of you should come hither to behold, and remark, the lives, carriage, and conversation of some new England men, in Barbados, which I am informed, are vastly different, from what they appear in N.

England: And whatever discouraging reports has been or shall be carried to you, upon this account, I confidently affirm, that Barbados does now, and has for severall moneths past enjoyed, more peace, plenty, and health, then it enjoyed since our late Revolution, and I am willing to beleeve that as our visitation by sicknesse came in by the war, so God will remove it by a peace, for tho we have of late had, and yet have as great, if not much greater concourse of strangers, and sailors on this island, then has been formerly observed, and yet very healthy, and no greater mortality, then in other healthy places of the world, many instances might be given to obviate what you have heard, of not one in three, escaping with life, even from many N. E: ships, particularly Capt. ffoster lately sailed for London, who had been here, for many months, had a considerable number of hands, in a large ship, and assured me, he lost not one man by sicknesse, tho many of them pressed aboard men of war, which has been the continued grave for sailers, who have fallen most by the sicknesse of this place.

If this reach your hands, to undeceive you, and other friends, who have dissuaded your son from Barbados before he sail for London, I shall be necessitated to leave this people, and many strangers, who resort to this Island desolate, being purely confined these two yeares from going off for my health, for want of supply; and as to particular visitations by mortality N. England, London, and all other places, as lyable as Barbados.

Ld. Bellamont your Governour, beat of the coast of N. Yorke, and arrived at Barbados, and being from Ireland and having knowledge of some of his relations, and since I was capable of knowing anything, heard an honourable character of his father Sr Ch. Coot, a zealous Parliamentarian, and a terror to the Irish, I presumed to pay my respects to him and was admitted to familiar conversation; our President Bond, a lover and admirer of N. England, blesses God in your behalf, that he has put it into the heart of our king to pitch upon such a man, for N: E and I am really persuaded, he is a loyall subject, a true Protestant, and a moderate man; and in this juncture, a fitter man, of his quality, scarce could be had in England for that Post, excepting the infirmity of his body, by the Gout.

I took the freedome, when alone to assure his Lship if he would protect and countenance N. E. in their Religion and Liberty, he would be happy in that Government, and he assured me

of all moderation on that account. I expect fresh opportunities of further access to his L^dship, which I shall endeavor to improve in favour of N. E. : and communicate what occurs to you, and present subscribe myself.

Your assured friend, humble servant,
tho unworthy

I was long since
convinced the Carlyle Dove
was a cunningly contrived
cheate.

Brother
Francis Ma.

(4).

Barbados Feb. 12 169 $\frac{3}{4}$

Reverend Sr

This comes by Capt Green, to informe you I wrote at large, by way of Saltetudos, concerning our disappointment in our expectation of your son Mr Samuel, since which time severall families of my hearers are resolving off for Europe Sr accept a small token of the product of our island, from

Your humble servant
and unworthy B |

I. M. A small barrell
mixed preserves . | . .

[Superscribed]. To The Reverend Mr Increase Mather at
Boston These

p Capt Green

Q: D: G:

(5).

PHILADELPHIA, March 28, 1707.

Mr. Benjamin Colman.

R^d Brother. Since our imprisonment we have commenced a correspondence with our R^d Brethren of the Ministry at Boston, which we hope, according to our intention, has been communicated to you all, whose Sympathising concurrence, I cannot doubt of, in our expensive Struggle, for asserting our liberty, against the powerful invasion of L^d Cornbury, which is not yet over.

I need not tell you, of a pick^d Jury, and the penall laws are invading our American Sanctuary, without the least regard to the Toleration, which should justly alarm us all. I hope Mr. Campbell, to whom I direct this for the more safe Conveyance, has shown or informed you, what I wrote last.

We are so far, upon our return home ; tho' I must return for a finall Tryall which will be very troublesome and expensive. And

we only had liberty, to attend a Meeting of Ministers we had formerly appointed here; and were only Seven in number, at first, but expect a growing number: Our design is to meet yearly, and oftener, if necessary, to consult the most proper measures, for advancing religion, and propagating Christianity, in our Various Stations, and to maintain Such a Correspondence as may conduce to the improvement of our Ministeriall ability by prescribing Texts to be preached on by two of our number at every meeting, which performance is Subjected to the censure of our Brethren; our Subject is Paul's Epistle to the Hebrews, I and another began and performed our parts on vs. 1, 2, and the 3 is prescribed to Mr. Andrews and another If any friends write, direct to Mr. Jⁿ Bud at Philadelphia, to be directed to me in Virginia. Pardon S^r this diversion from

Your humble Servant, and Brother in the
 Worke of the Gospell,
 ffancis Makemie.

 XI.

A FURTHER ACCOUNT OF BENJAMIN WOODBRIDGE, WITH HIS
 LETTER FROM PORTSMOUTH, N. H., 1690.

Benjamin Woodbridge was son of John Woodbridge, pastor of Andover, Mass.; brother of John Woodbridge, pastor of Wethersfield, Conn., and of Timothy Woodbridge, pastor of Hartford, Conn. He was pastor at Windsor, Conn., from 1668-1680, of a party who were dissatisfied with Mr. Chauncy, who had been called by the majority of the church. They were both dismissed by order of the court. The two parties then united in one church. He is probably the Mr. Woodbridge mentioned in a letter of Joshua Moody from Portsmouth, N. H., in 1683. It is probable that he supplied that church during the troubles of its pastor with the arbitrary authorities. He supplied the church at Bristol from 1684-86, but the people could not unite upon him. (*Collections of the Mass. Hist. Soc.*, IV., Vol. 8, pp. 463, 651-655; *Contributions to the Ecclesiastical History of Connecticut*, New Haven, 1861, p. 513.) He was again supply at Portsmouth, N. H., in 1690, and from thence writes the following interesting letter, dated April 2, 1690. This letter I discovered, in the summer of 1884, in the *Rolls Office*, London:

Right reverend Father in God

I presume it hath not been altogether unknown to your Lordship, how god hath let loose the heathen upon us in these parts of the world, which hath been to the destruction of many amongst us, and the impoverishing of all. It is an year and halft agoe, and somewhat upward since these troubles began amongst us, and are now strengthened by the Frenchs joining with, supplying and encouraging them; and they have made a desolating incursion and inroad upon us lately; by a mixt company of french and Indians; so that our land and more especially these eastern parts of it, are greatly distressed and it may be said of us in great measure as of Israel of old, mentioned *Judg: 6: 2: 4: 6:* Such is your Lordships piety and charity that it hath sounded to New England, and the fame thereof come to our ears; which hath emboldened me to present the necessities and distresses of this poor Eastern people in New England (occasioned by the calamities of a desolating war), to be considered by your Lordships pious charity; not doubting but that under your Lordships influence and countenance, many of gods people there will have their hearts open, to relieve the extream necessities, that many already, and more speedily, are like to be under (in that sowing and planting in these parts is like to be interrupted). There is doubtless a number with you, that count it an advantage and comfort with him of old, to have the blessing of those that are ready to perish to come upon them; and such are the sufferings of these I beg for, that I may truly say their loins will bless their benefactors. There needs, I confesse some great apology, that I and I alone, such a stranger, so remote, so unknown, so inconsiderable, should venture upon such a petition to your Lordship; I would beg that my boldness herein, may be veiled with that, that I being neare the seat of the present war and calamity, I may have more sense and feeling of there sufferings, then others at a greater distance, and that it is the cause of Christ in his members that I beseech for. It is like New Englands name may sound low, in those parts of the Christian world, and I may say deservedly, yet it is a truth that God hath his number here, that would do no iniquity. And I hope this awful judgment, that they now ly under, wil have some influence to work the reformation that we need.

I had thought to have directed these few lines, or this concerne not only to your Lordship but also to the Rev Doctor Burnett

and the Rev Dr Stillingfleet who are noted in these parts of the world; but I chuse rather to leave it with your Lordship, not doubting (but if your Lordship favour it) you have instruments enough at your command to promote it, so as to attaine its end. If it please the most high to incline the hearts of any to pity and relieve a wilderness suffering people so remote; if it be sent over whether in provision or in clothing it may answer the end, for some are exposed not only to hunger, but to nakedness: and if it could arrive here before winter, it would be the right season, and doubly welcome. Ships from England are mostly bound for Boston; but a transport from thence hither is easy. Mr Nathanael Fryar and Mr Robert Eliot of Portsmouth on Piscataqua river would be meet and faithful persons to distribute it, to supply the necessities of those for whom it is beg'd. Beseeching your Lordships favourable and candid acceptance of this request for poor suffering ones, I remain

Your Lordships to be commanded in any service of
Christ

BENJ: WOODBRIDGE

From Porthsmouth on
Piscataqua river
in New England April 2, 1690.

XII.

NINIAN BEAL'S DEED OF LAND FOR THE PATUXENT CHURCH.

Col. Ninian Beal was the venerable elder of the Presbyterian Congregation on the Patuxent, overlapping Matthew Hill and Nathaniel Taylor, the chief pastors of the Puritan flock on the Patuxent from 1668 to 1710. In November, 1704, Col. Beal deeded a plot of ground for the erection of a church. This deed was discovered, in the early winter of 1884, at Marlboro, by the Rev. J. W. McIlvaine, of Baltimore, who has kindly given the following copy for publication:

November Court. 1704

Ninian Beall	}	To all Christian peoples to whom these presents shall come, I, Ninian Beall, of Prince George's County in the Province of Maryland send greeting Know ye that I the said Ninian Beall being of a good and perfect mind and without any ffraud or de-
to		
Nathan ^l Taylor	}	