

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,
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PUBLISHED BY AUTHORITY OF THE PRESBYTERIAN HISTORICAL SOCIETY.

PHILADELPHIA:
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1857.

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of-ease, the people in that neighbourhood being regarded as part of Newcastle congregation.

In 1708, the presbytery directed Wilson to preach alternately on the Sabbath at Newcastle and White Clay, and monthly on a week-day, and quarterly on a Sabbath, at Apoquinimy.

In 1710, he was succeeded by Anderson at Newcastle, and probably devoted all his time to White Clay till his death, in 1712. He conducted the presbytery's correspondence with divided or uneasy congregations, with Scotland, and with Sir Edmund Harrison in London.

His widow was recommended by the committee for the fund, in 1719, "as a person worthy of regard as to her present circumstances;" £4 were given her; and a discretionary power was lodged with Andrews to give, if necessity required, £3 more. She received £5 yearly till 1725.

JEDEDIAH ANDREWS,

THE son of Captain Thomas Andrews, was born at Hingham, Massachusetts, July 7, 1674, and baptized by the Rev. Peter Hobart five days after. He was the youngest but one of ten children. He graduated at Harvard in 1695.

The disturbance caused by Keith, in Philadelphia, prepared the way for the commencement of religious services by Baptists, Presbyterians, and Churchmen. There were nine Baptists, and a few Independents, in the town. After the "Barbadoes Company" gave up their store, the building was used by the two denominations in common whenever the service of a minister could be procured.

The Rev. John Watts, of the Baptist Church* in Pennepek, began, (on the second Sunday in December, 1697,) by request, to officiate at regular intervals. The Rev. Dr. Clayton, a Church minister, entered into an amicable correspondence with him, to effect a union with the national Establishment. In 1698, in the summer, Andrews came to Philadelphia; and Watts and his friends, feeling uneasy at what seemed to them coldness, wrote to him, proposing that each congregation should unite in worship, whenever conducted by ministers of either body, acknowledged to be sound in the faith and of good repute:—

* Morgan Edwards's History of Pennsylvania Baptists. There were nine Baptists in the town.

“We do freely confess and promise for ourselves that we can and do own and allow of your approved ministers, who are fully qualified and sound in the faith and of holy lives, to pray and preach in our assemblies.”

This letter, dated 30th of Eighth month, 1698, was addressed to Andrews, John Green, Joshua Story, and Samuel Richards.

Andrews* replied:—

“To the church of Christ, over which Mr. John Watts is pastor, we, whose names are under-written, do send salutation in the name of our Lord Jesus:—

“BRETHREN AND WELL-BELOVED:—

“Forasmuch as some of you, in the name of the rest, have in a friendly manner sent us your desire of uniting and communing in the things of God, as far as we agree in judgment, that we may lovingly go together heavenward, we do gladly and gratefully receive your proposal, and return you thanks for the same; and bless God who hath put it in your minds to endeavour after peace and concord, earnestly desiring that your request may have a good effect, which may be for the edification of us all, that we may the more freely perform mutual offices of ‘love one towards another’ for our furtherance in Christianity. But that we may do what we do safely, and for our more effectual carrying on our fore-mentioned desire, we have thought it might be profitable for us all, and more conducive to our future love and unity, that we might have some friendly conference concerning those affairs before we give you a direct answer to your proposition, which we have confidence you will not deny. And in pursuance hereof we do request that some of you (who you think best) may meet with us, or some of us, at a time and place which you shall appoint, that what we agree upon may be done in order.

“Subscribed, in the name of the rest, Philadelphia, November 3, 1698.

“JOHN GREEN,†
DAVID GIFFING,
JOHN VAN LEAR,

JEDEDIAH ANDREWS.
SAMUEL RICHARDS,
HERBERT CORRY,
DANIEL GREEN.”

It was agreed to meet at the common meeting-house on the

* Printed in Edwards's History.

† In the office of the Register of Wills, Philadelphia, are recorded the testaments of—

Daniel Green, October 22, 1699.

John Green, cordwainer, October 4, 1711.

David Giffing, bricklayer, 1716.

John Van Lear, April 16, 1722.

I do not find the names of Richards or Corry.

19th of November. Three of the Baptists went from Pennepek to town, (Philadelphia,) and sent to Andrews's lodgings, which were near. But he said, "he knew it not to be the day, but took it to be the second day after." The Baptists waited for him and his friends till sunset. Watts went home, satisfied that the Presbyterians had not acted "in sincerity, how godly soever their words may be." He, therefore, wrote to Andrews the same day:—

"Necessity constrains us to meet apart from you till we can receive an answer, and are assured you can own us, so as we do you. We remain the same as before, and stand by what we have written. No more at present; but prayers for you, and dearest love to you in Christ Jesus."

This conduct of the Presbyterians surely needs no such heavy censure as Edwards bestows, calling it "a dispossession unkind and rightless." The Baptists withdrew to the brew-house of Anthony Morris, "near the draw-bridge." Andrews soon after wrote to Thomas Revell at Burlington:—"Though we have got the Anabaptists out of the house, yet our continuance there is uncertain; therefore must think of building, notwithstanding our poverty and the smallness of our number." He was probably ordained in Philadelphia, in the fall of 1701; for his "Record of Baptisms and Marriages" begins, 1701, Tenth month, 14th day.

Talbot,* Church missionary at Burlington, writing to the "Venerable Society," April 24, 1702, says,— "The Presbyterians here come a great way to lay hands on one another; but, after all, I think they had as good stay at home for all the good they do. . . . In Philadelphia, one pretends to be a Presbyterian, and has a congregation, to which he preaches."

In 1704, they left the "Barbadoes Store," to worship in the church they had erected in Buttonwood [now Market] Street. Five adults were baptized in 1705 and four in 1706.

He enters the baptism of his children thus:—

"1707, Seventh month, 21.—Mary, daughter of Jedediah Andrews and Helena his wife.

"1709, Third month, 28.—Ephraim, their son, (born January 28, 1708–9,) baptized by Mr. Hampton."

The church is said to have been of the Congregational order; but it was represented by elders in presbytery from the first. Andrews was punctual in his attendance on every meeting; being accompanied by Joseph Yard† for eight years, in 1716, by David

* Hawkins's Missions of English Church.

† Joseph Yard, bricklayer, made his will in May 16, 1716. John Snowden, a tanner, was the father of Jedediah Snowden, an early trustee of the Second Church, and the ancestor of Isaac (father of Gilbert) Tennent, Samuel Finley, and Natha-

Giffing for six successive years, and frequently after by John Snowden, occasionally from 1723 by John Budd, and regularly from 1732 to 1746 by William Gray.

In 1711, when Christ Church could not be used, the Presbyterians offered the use of their church to the vestry. They declined it, preferring the Swede Church at Weecaco.

In 1714, £10 were allowed to Philadelphia out of the money sent by Mr. Reynolds of London, to "the support of God's work in these parts."

The presbytery, in 1707, "for propagating the interest of religion," directed each minister in his congregation to read and comment on a chapter of the Bible every Lord's day, as discretion and circumstances of time and place will admit. All the ministers but Andrews complied; and in 1708 it was recommended to him to take into serious consideration the reading a chapter and making a comment on the same. His backwardness to read a chapter in public worship strongly illustrates his tenacity of New England habits. The exposition of the Scripture was to the other members of presbytery a most important service of the sanctuary; in it they delighted, and perhaps excelled. The repugnance of the New England divines to it was as uniform as it was unaccountable. When the new church was reared in Boston for Dr. Colman, ancient men stood aghast at the report that a chapter was to be read from the Bible morning and afternoon; they apprehended it to be a premonitory symptom of the Liturgical mania. The entries* in Chief Justice Sewell's diary are curiously illustrative. In 1713, Dr. Colman bewailed, in one of his sermons, the prevailing neglect of the Scriptures in public worship. It is unlikely that Andrews ever conformed to the good old Presbyterian custom of expounding God's word.

But he needed no urgency to comply with the suggestion to supply the destitute. His record of baptisms is proof of his journeyings to Hopewell, Bensalem, Gloster, Salem, Burlington, Pilesgrove, Rocky Hill, Amboy, and Staten Island.

He was Recording Clerk of the presbytery and of the synod till his death, conducted most of their correspondence, and was relied on as signally gifted and successful in terminating happily the disputes which, wedge-like, had been driven to the head in congregations and among individuals.

It is a serious loss that so few of his letters to Cotton Mather and Dr. Colman are preserved. Tradition says that the Inde-

niel Snowden, ministers in our church. John Budd was an agent of the Proprietaries for the sale of land in New Jersey. William Gray was a baker, and executor of his pastor's estate, together with Peter Chevalier. Gray preserved the Register of Baptisms and Marriages, and placed it in the hands of Edward Shippen, Esq.

† American Quarterly Register.

pendent mode was laid aside by him in 1729;—a strange time to do it, when the congregation were seeking aid from Boston to enlarge their house. Nothing of the kind is hinted at in his letter to Colman in 1729, asking advice about his duty in relation to the Adopting Act. “As to affairs here, we are engaged in the enlargement of our house, and, by the assistance we had from Boston, I hope we shall go on comfortably with that work.”

Writing to the Rev. Thomas Prince, 14th of Eighth month, 1730, “I am continually longing to come and see my mother once more before she dies; but, the journey being long and multiplicity of business continually taking me up, I am doubtful whether I shall get liberty to answer my desires.” She died, Oct. 23, 1732, aged ninety-nine,—to the last, pretty quick to hear and see,—leaving two sons and two daughters.

In September, 1733, he asked the synod “that an assistant be allowed unto him in the ministry.” The request was unanimously granted, “if, first, sufficient provision be made for his honourable maintenance during his life among them.” This, after long discourse, and after conference with some gentlemen of his congregation, was modified so as to allow the congregation to call an assistant. Those who desired an assistant were directed not to diminish but rather increase their subscriptions to Andrews, because the present subscription was but scanty; that none of the present subscription be alienated from him, but that all care be taken to get new ones for him; and that he have all the monthly collections. In the following May, the presbytery acceded to his request, and gave him leave to remove if he saw fit. In the autumn, Hemphill came to this country, was received as a member of synod, and took up his abode in Philadelphia until he should obtain a settlement. Andrews invited him to occupy his pulpit a part of each Sabbath, but soon regretted it; for “freethinkers,* deists, and *nothings*,” flocked to hear him, while the better part of the congregation stayed away. Andrews attended regularly during the winter, and felt himself bound “to article against him;” and the commission tried Hemphill and suspended him. Andrews tells Colman that he had never suffered so much as during this period, and that his mind was made up to leave his charge, although “the better sort” desired to keep him.

The congregation could not agree on an assistant; but one part supplicated the synod for Dickinson, and another for Robert Cross. But while the matter was in debate, the friends of the latter asked to be erected into a new congregation, capable to call a minister for themselves. Their request was granted by a large majority, with the understanding that they are not obliged to form a distinct society, but may do so if they see fit.

* MS. Letter in Am. Antiq. Soc. Lib.

The commission met in June, 1736, the endeavours for a reunion of the congregation having been unsuccessful; they persuaded the friends of Cross to make a further effort, and Andrews heartily approved of the design; but his friends would not consent. The new erection had supplies till 1737, when Robert Cross accepted their call; then the two congregations united, and were allowed £50 out of the synod's funds to buy a burying-ground.

Andrews remained with the Old Side on the division. In 1744, he wrote to Colman that Tennent was much more moderate and left him alone.

At the close of a long, active, useful, and honourable life, a rumour was spread that Andrews had suddenly fallen by a disgraceful act. He was put on trial; and his own hands recorded his statement of the matter,—his denial of drunkenness, criminal intent or act, and his confession of imprudence and foolish tampering with evil. He deploras the shame brought on the ministry, by a levity so unbecoming his advanced life. No testimony appears to have been adduced; and he closes his labours as clerk of presbytery by recording that the sentence of suspension was passed on him. In a few months he was restored, and very soon after ended his days. He made his will July 31, 1742, being in declining health; it was proved May 25, 1747. He left his property to his widow during her life; and, in case his only son should die without issue, all should go to John, in Boston, son of his brother Benjamin. His library consisted of 363 volumes,—58 folios, 78 quartos, 45 octavos.

Franklin,* in his Memoirs, says that he regularly paid his subscription for the support of the only Presbyterian minister or meeting we had. "He used to visit me sometimes as a friend, and admonish me to attend his ministrations; I was now and then prevailed on to do so; once for five Sundays successively. Had he been, in my opinion, a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting, and unedifying, since not a single moral principle was inculcated or enforced; their aim seeming to be rather to make us Presbyterians than good citizens. At length he took for his text, Phil. iv. 8:—'Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue or any praise, think on these

* Memoirs. An epigram in Bradford's Weekly Mercury, June 12, 1729, represents one whose eyes had been drawn from the preacher at Christ Church, to the ladie, going in the afternoon to the Presbyterian meeting:—

"Now will I guard against my morning's fall;
Eyes, by your leave, now ears shall have it all.
This said, I closed them, and in posture sate
Like devotee, to hear and meditate:
But now 'twas worse and worse; the priest did creep
So dull and slowly that I fell asleep."

things.' I imagined, in a sermon on such a text, we could not miss of having some morality. He confined himself to five points only, as meant by the apostle:—Keeping holy the Sabbath day, Being diligent in reading the Scriptures, Attending duly the public worship, Partaking of the sacraments, and Paying due respect to God's ministers. These all might be good things; but, as they were not the kind of good things I expected from that text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more. On Hemphill's defeat, (in 1735,) I quitted the congregation, never attending it further, though continuing my subscription many years for the support of its ministers."

NATHANIEL TAYLOR

WAS probably ordained in Scotland in 1702 or '3, and came immediately to Marlborough, on the Patuxent. The settlement was made in 1690, by Col. Ninian Beall, who purchased a large tract on the Potomac and drew thither his friends and neighbours from Fifeshire.

The mouth of Patuxent was a great commercial emporium;—There George Fox and Edmundson anchored in 1651; and there Chalkley and Richardson, who followed them as Public Friends, left the ship.

Taylor was a punctual attendant on every meeting of presbytery till his death in 1710. His elder in 1707 was William Smith; and, in 1708 and '09, James Bell (Beall?)

Mr. Foot, of Port Penn, supposes him to have been related to the Taylors,* who, as early as 1683, settled at Drawyers. He may have been a brother of Elias Taylor, who married Makemie's sister-in-law, Comfort Anderson.

GEORGE McNISH

CAME to Maryland with Makemie and Hampton in 1705. Dr. Reid says that he was from Ulster; but Mr. Poyer,† of Jamaica, calls him a North Briton. He preached at Monokin and Wicomico; but, being poorly supported, he declined their call in 1710. The presbytery left it to himself to determine the affair between

* Historical Discourse at Drawyers.

† Albany Documents.