

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,
BY THE REV. C. VAN RENSSELAER, D.D.

AND
An Historical Introduction,
BY THE REV. WILLIAM BLACKWOOD, D.D.

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

Entered according to Act of Congress, in the year 1857, by
JOSEPH M. WILSON,
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when George Keith visited him. At the formation of the presbytery he was prevented by business from performing the duties of a pastor; and, on the failure of the people of Lewes to obtain Mr. Colden from Scotland, he continued to supply them as much as the condition and posture of his affairs allowed. In 1715, he joined with them in their request to presbytery to have a minister settled over them. On Hampton's resignation of his charge, he removed to Snow Hill, and preached there probably till his death, in the summer of 1725. x

He was present in presbytery only in 1709, when he was chosen moderator. On the formation of the synod, he was appointed a member of Snow Hill Presbytery. Through the death of Henry, of Rehoboth, and the declining health of Hampton, it was not organized. He and Hampton were not afterwards joined to any presbytery, because through sickness, business, and age, they could not attend at so great distance as the ordinary places at which Newcastle Presbytery met. T

Spence, though residing at Snow Hill, seems never to have heard of him or his successor, Hugh Stevenson.

JOHN WILSON.

ONE of the correspondents of Increase Mather, in the seventeenth century, mentions the arrival of a Mr. Wilson in Connecticut, and expresses a desire that so acceptable a minister might settle in the colony. Whether this person was the one who for many years was the minister of Newcastle is unknown. x

Among the "Colonial Documents"* at Harrisburg is one signed by John Murray, in 1686, stating that William Huston, by his last will, gave three hundred acres on Christiana Creek, four or five miles from Newcastle, to John Wilson and his successor. He asks the interposition of the Government, the land being withheld by Anthony Howston.

As early as 1702, he preached in the court-house† at Newcastle, and, not being contented, removed. He returned in 1703; which dissatisfied some, and made them anxious for the services of a Churchman.

He had no pastoral relation to that congregation; and they were very anxious to secure McNish, and gave him a call. The meeting-house at White Clay Creek was considered as a chapel-

* Colonial Documents, edited by Samuel Hazard, Esq.

† Talbot, in Protestant Episcopal Historical Society's Collections.

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.