A SKETCH

OF

THE HISTORY

OF THE

PRESBYTERIAN CHURCH,

IN

JAMAICA, L. I.

BY

JAMES M. MACDONALD,

MINISTER OF SAID CHURCH.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."
MATT. xvi. 18.

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TO

AMOS DENTON,

SENIOR ELDER

OF THE

CHURCH WHOSE HISTORY IS HERE SKETCHED,

AND WHO,

FOR NEARLY THIRTY YEARS, HAS BEEN AN UNIVERSALLY RESPECTED MEMBER OF ITS SESSION,

THIS VOLUME

IS INSCRIBED,

AS A SLIGHT TESTIMONIAL OF ESTEEM,

BY HIS OBLIGED FRIEND,

THE COMPILER.

PREFACE.

In the following pages the compiler has aimed at the greatest accuracy. He has also studied to be as brief as any thing like a satisfactory view of events, extending through more than one hundred and eighty years, would allow.

He acknowledges himself indebted to the sketches left by Mr. Faitoute and Mr. Crane, and to manuscripts amounting to more than one hundred pages, relating principally to the early history of this church, kindly put into his hands by an antiquarian friend.

He has been much assisted by the full and impartial outline of ecclesiastical affairs, in Thompson's History of Long Island, a book for which the author deserves well of the citizens of his native island. But his special acknowledgments are due to Henry Onderdonk, Jr., Principal of Union Hall Academy, and author of Revolutionary Incidents, who, in his extensive re-

searches, has taken the trouble to note whatever might throw light on the history of this church, for the use of the compiler, or has directed him to sources of valuable information.

PARSONAGE-HOUSE,
Jamaica, Sept. 20, 1847.

INTRODUCTION.

The first inhabitants came to Jamaica, during the administration of Peter Stuyvesant. The English, however, laying claim to the same territory, it was surrendered to them, by the Dutch, in the year of our Lord 1664.

After the Revolution in England, in 1688, a great change took place in the Colonial government. A General Assembly was allowed, which consisted of deputies, chosen by the freeholders of each County, to whom, together with the Governor and the Council, the legislative power was intrusted.

In 1692, Col. Fletcher arrived, with a commission to be Governor of the Colony. He very soon manifested great zeal to form a "religious establishment;" and, whilst the government was in his hands, a new policy was adopted, in respect to ecclesiastical affairs, which, at length, produced much dissension, and operated with disastrous effect on the Presbyterian churches, in Hempstead and Jamaica. The recommendation of the Governor was for "the settling of an able ministry," but no intimation was given that the Episcopal denomination was to be exclusively supported by law. The majority of the Assembly were

entirely disinclined to the scheme; but, as the model of the Church of Holland had been secured to them by one of the articles of surrender, it is not probable that they suspected Fletcher of his design to introduce uniformity of religion, or to have the Episcopal denomination exclusively supported by law. The Governor warmly rebuked them, asserting that the same law which secured to them the privileges of Englishmen did "provide for the religion of the Church of England." Fletcher was a bigot to the Episcopal form of church government.*

In Sept. 1693, a new Assembly met. The determination of the Governor at length induced the house to yield; and a bill was "brought in for settling the ministry, and raising a maintenance for them in the City and County of New-York, Counties of Richmond and Westchester and Queen's County." The bill was drawn by James Grahame, Esq., the Speaker of the Assembly, who was the only member of that body who belonged to the Church of England. As the inhabitants of Jamaica were, at that time, engaged in erecting a new house of worship, and had applied to the Assembly for an Act to enable them to raise money for completing the work, Col. Fletcher and Grahame, perceiving the Assembly inclined to pass such an Act, thought it a favorable opportunity, to press their favorite measure for a religious establishment, and accordingly brought in the bill aforesaid. It was artfully framed, and prescribed a method of induction that "would not do well for the Dissenters, and but lamely for the Church, tho' 'twould do with the help of the

* Smith, I. p. 128.

Governor."* The bill passed and was sent to the Governor and Council, who immediately returned it, with an amendment to the effect that ministers should be "presented to the Governor to be approved and collated." The members of the house refused to pass the amendment. Fletcher was so highly exasperated, that he summoned the representatives forthwith to the council chamber, and told them that he had "the power of collating or suspending any minister in his government." Smith thinks that it can only be attributed to the simplicity of the times that the members of the Assembly peaceably put up with that man's rudeness. The charter of privileges granted by the Duke of York to the inhabitants of New-York provided that all "persons which profess in Godlynesse Jesus Christ" might "from time to time, and at all times, have and fully enjoy their judgments and consciences in matters of religion throughout all the province." The same charter confirmed "the respective Christian churches now in practice within the Citty of New-Yorke, Long Island, and the other places of this province," "that they shall be held and reputed as PRIVELDGED CHURCHES, AND ENJOY THEIR FORMER FREEDOMS OF THEIR RELIGION, IN DIVINE WORSHIP AND CHURCH DISCIPLINE."

In the spring of 1695, the Assembly declared, in explanation of the Act of 1693, "That the vestry-men and church wardens have power to call a DISSENTING Protestant minister, and that he is to be paid and maintained as the Act directs." This was done on account of the attempt to interpret the Act as made for the

* Col. Lewis Morris' MS. Letter to the Ven. Soc.

sole benefit of the Episcopal denomination. The design of the Governor, and the secret of all his zeal, for "settling the ministry," was now made evident; for he rejected the interpretation of the Assembly, and decided that the act applied solely to the Episcopal ministry.

Lord Cornbury was appointed to succeed the Earl of Bellomont in the government, and he arrived in the Colony, early in the year 1702. In his zeal for Episcopacy he was not behind any of his predecessors, and therefore he was a fit instrument to carry out the policy of Gov. Fletcher. "His persecution of the Presbyterians very early increased the number of his enemies; the Dutch too were fearful of his religious rage against them, as he disputed their right to call and settle ministers, or even schoolmasters, without his special license." "We never had a Governor so universally detested, nor any who so richly deserved the public abhorrence. In spite of his noble descent, his behavior was trifling, mean, and extravagant. It was not uncommon for him to dress himself in a woman's habit, and then to patrol the fort in which he resided. Such freaks of low humor exposed him to the universal contempt of the people; but their indignation was kindled by his despotic rule, savage bigotry, insatiable avarice, and injustice, not only to the public, but even his private creditors; for he left some of the lowest tradesmen, in his employment, unsatisfied in their just demands."*

Such was the man whom the Presbyterians of Jamaica long had cause to remember. To honor his

* Smith, I. pp. 190, 194.

memory,* must be to disregard the most authentic testimony as to his true character. "Cornbury became so obnoxious to the inhabitants of this province that they sent a complaint to England against him. The queen in consequence of this complaint displaced him."† "Lord Cornbury did more to bring disgrace upon the administration of the Colony, than all his predecessors together. There was never probably a Governor of New-York so universally detested, and who so richy deserved it."‡ Grahame says, "in every quarter of the province the Governor offered his assistance to the Episcopalians, to put them in possession of the ecclesiastical edifices that other sects had built; and to the disgrace of some of the zealots of Episcopacy, this offer was in various instances accepted, and produced the most disgusting scenes of riot, injustice, and confusion."

* See a Discourse by Rev. W. M. Carmichael, delivered at Hempstead, 1841.

† Notes on Brooklyn, by Hon. G. Furman, p. 108.

‡ Thompson, II. 108.

CHAPTER I.

1656—1700.

Settlement of Jamaica.—Daniel Denton.—Extracts from the early Records.—Measures taken for the regular preaching of the Gospel.—Zechariah Walker engaged.—First house of worship erected.—Mr. W.'s departure.—John Prudden called.—Church organized.—Was it Presbyterian?—Mr. P. leaves.—Wm. Woodruff.—Mr. Prudden returns.—Removes to Newark.—His death and character.—The old stone meeting-house built.—Jeremiah Hobart called.—George Phillips.—J. Hobart becomes minister.—Mr. Hobart's testimony to the value of the Bible.

The first entry in the records of Jamaica is dated the 18th of February, 1656; but it is probable that the settlement of the town was commenced the year before. The first inhabitants, there is abundant evidence to prove, were men of character and piety. They had fled from tyranny and oppression in the old world, and were ardently devoted to the cause of civil liberty, and zealous for the purity and simplicity of the Protestant religion. In the reign of Charles II., both civil and religious liberty had been overthrown "by the illegal and tyrannical extension of the royal prerogative, and by the intolerance of the established church." The first settlers belonged to that noble race of men—those fearless advocates of civil and religious liberty—from

whom it should be regarded as a great honor to have descended, I mean the English Non-conformists.

A few of them came to this place from Hempstead, which had been settled ten or twelve years before; the remainder of the original seventeen probably came directly from New England. The Dentons, the Everitts, the Mills's, the Rhoades's, and the Smiths, among the original proprietors—the Skidmores, the Creeds, the Higbies, the Carpenters, the Baylies and the Lambersons, all mentioned as among the earlier inhabitants, are still represented here by numerous descendants, who, for the most part, belong to the Presbyterian congregation, and constitute no inconsiderable portion of it. Daniel Denton, the first town clerk, was a son of the Rev. Richard Denton, minister of Hempstead. He wrote "A Brief Description of New-York, formerly called New Amsterdam," which was published in London in 1670. A copy of the work is in the Library of Columbia College; it has also, within a few years, been republished by the Philadelphia Historical Society. Mr. Denton, in company with Luke Watson, and John Baylie, purchased of the Indians the tract of land on which Elizabethtown, N. J., was built. Watson and Baylie, who had been influential characters in this town, are mentioned, together with two others, as the persons to whom Gov. Nicoll granted a patent for this tract. Elizabethtown was settled in 1664, and Luke Watson and John Baylie were among the first settlers of that respectable place.

The name given to this town by the original settlers was Jemaica, no doubt derived from Yemacah,*

* Town Records.

the name of a branch, or a few families, of the Rockewa tribe of Indians, who resided along the small stream, running from Beaver Pond, and at the head of the bay. The Dutch government conferred on the settlement the name of Rusdorp, which occurs more frequently in the early records, and was probably used exclusively in conveyances of property. After the surrender of the colony to the English, Jamaica soon came to be exclusively used.

The following are extracts from the first volume of the Records of the town, which was carefully transcribed by James Martin, Esq., in 1797. The original is in a tolerable state of preservation.

Feb. 27th, 1658. It is y^s^ day voted, ordered and agreed upon by this town of Rusdorp, that no person or persons whatsoever, within this town, shall sell or give directly or indirectly, to any Indian or Indians whatsoever, within or about ye said town, any strong licker or strong drinks whatsoever or of what sort soever, either much or little, more or less, upon the forfeiture of fifty Guilders [nearly twenty dollars] for every offence.

Jan. 21st, 1659. One Benjamin Hubard, who had bought a house-lot, without the approbation or knowledge of the town, was required to bind himself "to behave so in the town y^t^ he no waies prejudice his neighbours, by any unlawful or bad courses; and ye said Benjamin doth engage himself if he shall fullfill not all and every particular in ye premises, to surrender up his lot again to the town."

March 13th, 1662. It is ordered and agreed by the town that John Baylie shall keep an Ordinary in the town of Rusdorp, for the entertaining of strangers, and also to sell drink, and that no man shall have liberty to sell drink, whether beer or liquors, or any sort of wine, within this town only the Ordinary keeper

aforesaid, and that he shall forthwith set upon the work to provide for strangers, and to give entertainment to such strangers as shall come.

The inhabitants early manifested a desire to have a minister of the Gospel among them. It is quite certain that public worship was regularly established as early at least as January, 1662. Under date of Jan. 30th of that year, we have this record: "The town do give Abraham Smith 30*s*. for beating the drum a year." In the minute of the following year, the object of beating the drum is stated. "Jan. 29, 1663. It is voted by the town, that Abraham Smith shall have 30*s*. a year for beating the drum upon Sabbath days, and other public meeting days," &c. All the people, at that time, were of the same religious denomination, and so continued for forty or fifty years;* and all ecclesiastical business was conducted by the town, assembled in town meeting. A meeting of the town was a meeting of the congregation, which after having disposed of matters secular, could attend to the business of the church. Accordingly the early history of the Presbyterian congregation is to be derived mainly from the records of the town. All the early ministers were called by the town, or the magistrates in its behalf, and their maintenance was raised by the town. The same persons constituted the church and the town; and the two boards of magistrates and elders, in places where these latter officers were found, were often the same individuals.† The first volume of minutes of the town of Jamaica are very brief, and somewhat imper-

* Rev. G. J. Garretson's Disc., p. 10.
† Rev. S. Woodbridge, Jr.'s, Hist. Dis., p. 8.

fect, so that the earliest history of the church is necessarily involved in considerable obscurity. It may be added that there are no records of the session of the church, prior to the year 1762; although it can be proved that there was a regular session, if not from the beginning, yet long anterior to that date.

March 6th, 1662. It was ordered by the town that the rates for the minister should be levied upon meadows; and, at the same meeting, it was further ordered, "that the townsmen (the select-men or magistrates) shall look after the procuring of a minister;" which proves that although there had probably been occasional preaching prior to this date, the place was not, as yet, statedly supplied. The "townsmen" who were charged with the aforesaid business, were John Baylie, Nathaniel Denton, and Thomas Foster. During this year the town proceeded to erect "a minister's house," which, from the "the articles of agreement" with the contractors, on record, must have been a substantial dwelling. There appears to have been such an entire unanimity in this movement, that "every man" in the town engaged to pay his proportion of the expense. They evidently set a high value on the gospel, not delaying until some missionary, by foreign aid, should find his way among them, to labor single-handed, in the midst of the indifferent or opposers, but preparing the way for the ambassador of the cross, by furnishing the means of giving him a welcome reception. Can we wonder that God has so signally blessed an enterprise which was begun in such a spirit? May such men never want worthy successors, who, when the interests of religion demand it, shall be ready, "every

man to pay and bring in what shall come to their shares" of any necessary expense!

Dec. 20th, 1662. The town appointed a committee of five men to "make the rate for the minister's house, and transporting the minister;" from which it appears that a minister had now been engaged to settle at Jamaica. And under date of Feb. 14th, 1663, seven years after the settlement of the town, appears, for the first time in the records, the name of the first minister of this place,

ZECHARIAH WALKER.

The minute is as follows:

Feb. 14th, 1663. A town-meeting called. Voted and agreed upon by the town that goodman Benedic and Nathaniel Denton shall be overseers, in behalf of the town, to supply Mr. Walker's wants, what he shall stand in need of, according as the town shall agree to make a supply, and to appoint men as their turns come to bring in, what shall be needful in the premises, as need shall require.

Voted by the town at what rate or price, Mr. Walker shall be paid in. Concluded that he shall have threescore pounds per annum, and that it shall be paid by rate, the rates to be levied upon lands and estates; that is, to be paid in corn, the wheat to be paid at six shillings a bushel and Indian at three shillings sixpence a bushel.

March 2d, 1663. "We whose names are underwritten, do, by these presents, give unto Mr. Walker, his heirs or assigns, the house, and home-lot, that he lives in, with the accommodations belonging to it upon the premises; that if he go away and leave the town without any just grounds or cause given by the town,

that then the town shall have the refusal of it, paying for such labours as he hath or shall expend upon it, and it shall return again to the town; but if the town shall act so that they shall be the cause of his going away, then the lot to remain as his and his heirs', only the town to have the refusal of it, to buy it for what it shall be worth; and if it happen that the said Mr. Walker should die, then his wife shall let the town have the refusal of it, if she shall sell it." Then follow the names of twenty-four persons, including, it is probable, the whole number of freeholders in the town at that time.

From the foregoing extracts it appears that Mr. Walker's salary was £60 per annum, with the use of a house, and a home-lot, to be his in fee-simple, if he remained as minister of the town, or if his leaving should be occasioned by the people. In raising this generous support, so much beyond what many infant churches, at the present day, especially in the new settlements, feel themselves able to do, every inhabitant contributed his due proportion.

Mr. Walker was a young man about twenty-five years of age, and preached at Jamaica as a licentiate. Mr. Wood says he probably came from England, and Mr. Crane, in his MS. history of this church, adds that he probably came from England before he was ordained, but as a licentiate. Mr. Thompson, however, asserts that he was a native of Boston, and was the son of Robert Walker, who was made a freeman at that place in 1634.

Aug. 30th, 1663. A town-meeting called. Voted and agreed upon by the town that a Meeting House shall be built twenty-six feet square, and that Mr. Coe and Ralph Keeler shall agree with George Norton for the building of it.

This house was probably finished soon after, but, as the town erected another before the close of the century, we may presume that it was a cheap structure. Of its site, tradition has not, to my knowledge, left any trace.

In Dec., 1663, it was agreed that the inhabitants "shall pay towards the maintenance of the minister, according to what they possess." In Feb., 1664, another committee was appointed to "gather up and look after to supply Mr. Walker such things as he shall stand in need of." In Sept., 1665, the salary before mentioned was continued to Mr. Walker, and the town further stipulated to cut and cart all his wood, to "till his grounds, and harvest his corn," and that Mr. W. should have his wheat at five shillings, instead of six, per bushel. It is gratifying to notice this liberal treatment of their minister, on the part of the first settlers of this town, and to be able to bear testimony—as I may properly do in this place—that the present congregation maintain the character of their ancestors in this respect.

In March, 1666, the town agreed to add five pounds to Mr. Walker's salary, provided he should obtain ordination, and thus not only "capacitate himself for the preaching of the word, but for the baptizing of infants." This proposal, as it shows a solicitude to enjoy the ordinances of the gospel, and particularly recognizes the duty of dedicating their offspring to God in baptism, speaks volumes in favor of the piety of the first inhabitants. He did not, it would seem, obtain ordination agreeable to the wishes of the town, for he took his departure from Jamaica shortly after, in consequence, as is evident, of the strong desire of the people to have

an ordained minister. On the 7th of Aug., 1668, the town appointed a committee to make a final settlement with him. This committee was directed to pay him for the improvements he had made on the parsonage and glebe, from which it is evident, according to the terms of the agreement made March 2d, 1663, that his departure was not from any occasion given by the people.

He went to Stratford, Conn., where he received ordination, but removed to Woodbury * in 1678, of which place he was the first minister, and where he died, Jan., 1699, aged sixty-two. Robert Walker, who was a Judge of the Superior Court of Connecticut, is said by Thompson to have been his son, and Gen. Joseph Walker, an officer of the Revolution, his grandson.

It is quite certain that there was no church regularly constituted during Mr. Walker's residence in Jamaica, as inferred from a minute in the records—which will be noticed in the proper place—under the ministry of his successor.

* "The following tradition is preserved respecting the occasion of Mr. Walker's coming to Woodbury. At the period of the first settlement of Woodbury, there were two candidates in Stratford, Mr. Walker and Mr. Reed. As there was some controversy who should leave, and go with the Woodbury settlers, they were requested to deliver a discourse on the day when it was to be decided—Mr. Walker in the forenoon and Mr. Reed in the afternoon. Mr. Walker took for his text, 'What went ye out into the wilderness for to see? a *reed* shaken with the wind?' He enlarged upon the circumstances and propriety of a reed being found in the wilderness, &c. Mr. Reed, in the afternoon, took for his text, 'Your adversary, the devil, *walketh* about,' &c. In the course of his observations, he stated that the great adversary of men was a great *walker*, and, instead of remaining with the brethren, ought to be kept walking at a distance."—*Connecticut Hist. Coll.*, by J. W. Barber, p. 504, note.

JOHN PRUDDEN.

Nearly two years passed away before the town succeeded in obtaining this minister, during which the Rev. Eliphalet Jones, then of Greenwich, Conn., but who settled in Huntington in 1676, was invited to visit the town; but it does not appear that he complied with the request. Mr. Prudden was called March 6th, 1670. He was a son of the Rev. Peter Prudden, who came to New Haven in company with the celebrated John Davenport, and had charge of the church in Wethersfield, Conn., in 1638. John was born at Milford, Conn., Nov. 9th, 1645, to which place his father had removed, with a few of his congregation, in 1640, and begun the settlement of that town.* He graduated at Harvard College† in 1668, and was twenty-five years of age when he came to Jamaica.

At the same town-meeting at which Mr. Prudden was called, it was ordered "that a convenient PEW should be made for the minister to preach in," from which it may be inferred that the house of worship, built in 1663, was but a rude edifice.

May 24th, 1672, it appears from the records that Mr. Prudden desired the town to allow him to build a house on the minister's lot, so called. The town accordingly appointed a committee to make an agreement with him. Three days after, on the 27th of May, this committee, on behalf of the town, entered into a written agreement with Mr. Prudden, to this effect: that his salary, £40 per annum, was to continue as before; that

* Hinman's Cat. of Puritan Names of Conn., p. 66. † Trien. Cat.

he might proceed to build on the minister's lot; that if he should leave them through their default, they would reimburse him for the expenses incurred; or in case the town should not see fit to pay for the house, then he should have liberty to remove it from their lot. "And for the confirmation of this agreement (I quote from the copy on record) *the town did voluntarily engage themselves, at a town-meeting, held the third of June, that they would not obstruct or hinder, but rather further the coming into a church way, according to the rules of the Gospel in this town, by Mr. Prudden, and such as will join with him.*" The "coming into a church way, according to the rules of the Gospel," is language that cannot be mistaken; it must refer to the organization of a church. It proves that up to the 3d of June, 1672, there had been no regularly constituted church of Christ in this place. The town had now been settled sixteen years, and it was ten years since Mr. Walker began his labors. But the inhabitants, it should be remembered, were few and isolated, and every thing was in an unorganized state at the time of Mr. Walker's arrival. Mr. W., moreover, was unordained, which fact, as the people earnestly desired to have the sacraments administered, finally led to his removal. Nearly two years more expired before the town succeeded in getting a successor. The language, therefore, that "they would not obstruct or hinder, but rather further the coming into a church way," may be understood not merely as expressing a respectful response to a proposition of Mr. Prudden on this subject, but as a cordial assent to it. It should also be remembered that those persons, among the first settlers of this town, who

came from Hempstead, might have been members of the church in that place, and that no doubt they retained their membership in it, enjoying the privilege of statedly communing with their brethren, and of occasional visits from Mr. Denton, their pastor. It is also natural to suppose that other settlers, who came from New England, and other parts, would connect themselves with the church at Hempstead, or at least seek the privilege of occasional communion.

The question now arises, whether a church was organized at, or soon after, the above-mentioned date. This question, I think, is sufficiently answered in the affirmative, from the fact that the vote to further the organization of a church, was passed at a town meeting, convened to confirm the agreement which their committee had previously entered into with Mr. Prudden; and that he remained, in accordance with the conditions he had entered into with the town.

Our next inquiry relates to the kind of church which was formed. In the early records I cannot find that the word Congregational, or Independent, or Presbyterian, is ever used in a single instance. It has sometimes been inferred that because the major part of the people were supposed to have come from New England, it must have been a Congregational church. But this would not follow, even admitting that all the inhabitants came directly from New England. The Puritans were not all Congregationalists. This was a term applied to Independents, Presbyterians, and even to Episcopalians—to all who desired a greater degree of *purity* in doctrines, discipline, and ceremonies, than characterized the Church of England. Nor were the

Puritans of New England all Congregationalists. The truth is, "that as the great majority of Puritans in England were Presbyterian, so no inconsiderable proportion of those who came to America, preferred the Presbyterian form of church government."* Previous to the year 1640, according to Cotton Mather, four thousand Presbyterians had arrived in New England. "Of the two thousand Presbyterian ministers cast out of the Church of England, by the Act of Uniformity in 1662, a considerable number, it is said, found refuge in New England." The immigrants, who had not enjoyed any separate ecclesiastical organization in England, were willing to unite in this country in a modified form of church government, (in which the respective parties relinquished certain of their peculiarities,) which was called Congregationalism. Trumbull, in speaking of the Council that formed the Saybrook Platform, says that some of the members were "in their sentiments nearly Presbyterians.'† This is sufficiently proved by the Platform itself. Hence it is wrong to infer that emigrants from New England must, as a matter of course, have been Congregationalists, or that, if a minister came from New England, he could not have been a Presbyterian.

If we could ascertain, with certainty, the particular denomination of the church at Hempstead, it would afford us, in my judgment, a much safer clue to the form, or principles, of church government adopted at the formation of this church. The Rev. Sylvester Woodbridge, Jr., minister of the Presbyterian Church in

* Hodge's History of the Pres. Ch., p. 31, seq.
† Hist. of Conn., Vol. I. p. 487.

Hempstead, gives the following statements, in his Historical Discourse, delivered in 1840. "The Rev. Richard Denton was a Presbyterian minister, of Coley Chapel, parish of Halifax, in the northern part of England." "That the church was Presbyterian is evident from Mr. Denton's known views; from our having every reason to believe that a portion of the congregation were members of his church at Halifax; from the name of the church, which has been borne from remote antiquity; and from the fact of the existence of elders from time immemorial." Mr. Denton removed to Hempstead in 1644, the year after the town was settled. Now if any of the first settlers of Jamaica were members of Mr. Denton's church—or if the settlement at Jamaica was at first regarded as included within the bounds of his congregation, which is not improbable—then we can understand the import of the expressions, in the articles of agreement with Mr. Prudden, "*according to the rules of the Gospel in this town.*" The rules of the Gospel in this town were, to a moral certainty, the same as in the town from which the leading inhabitants, among them two sons of the minister, emigrated.

It may be further stated that Mr. Prudden, when he finally removed from Jamaica, became minister of the Presbyterian church in Newark, N. J., which, according to Dr. McWhorter, was Presbyterian from the beginning, and, unquestionably, was such at the time Mr. Prudden was called. The Rev. Jeremiah Hobart, the successor of Mr. Prudden, had been minister of the Presbyterian church at Hempstead. The Rev. John Hubbard, who succeeded him, is always

called, in Smith's History, a Presbyterian. Almost immediately after the formation of the Presbytery of Philadelphia, we find this congregation making a call on one of its members—the Rev. George McNish, who was one of the original members or founders of that Presbytery. Such are the grounds that show it to be not altogether improbable that this church was Presbyterian from the beginning. I have dwelt thus long upon it, because it is a point of considerable historical interest. It should be added that it is not to be supposed that the business of the church was transacted according to all the forms of the Presbyterian Church as now established; for it is to be remembered that the first Presbytery was not organized until long after this.

We pass on to Jan. 13th, 1674, when it appears from the Records that the town desired "a positive answer" from Mr. Prudden whether he would remain with them as their minister; his answer was "that he was now under an engagement to another people." They proceeded to settle with him, and he took his departure, after having been the minister here about four years. To what people he was under an engagement I have not been able to ascertain. The town immediately adopted measures of "inquiry after another minister;" and on June 24th, 1675, we find them voting to give threescore pounds to Mr.

WILLIAM WOODRUFF

or Woodrop, together with the use of the "parsonage," and lands attached, to be their minister. He was one of the ministers ejected by the Act of Uniformity, in

1662, who found refuge in this country. He is mentioned by Cotton Mather, who calls him Woodrop. He remained here but one year, when he removed, as Thompson asserts, to Pennsylvania.

In June, 1676, the town appropriated forty acres of meadow, together with upland, for the use of a minister. It is this land which is referred to in the Act of the town, 21st of April, 1753, and which is there said to have been continued, "for the use of a minister of the Presbyterian denomination, since that time." Under the same date, June 19th, 1676, articles of agreement are recorded, between the town of Jamaica and the Rev. John Prudden, who, it appears, had returned to this place, by which the town agreed to give him, "his heirs or assigns," certain lands provided he should discharge "the work of a minister for ten years; his salary to be forty pounds and his firewood." Mr. Prudden had charge of the congregation from this time till 1692, making in all twenty years. He appears to have enjoyed the confidence and respect of the community in a high degree. He was appointed a deputy from this town, on two separate occasions, to meet deputies from other towns, to consult on the public welfare, and transact business for the general good.

Aug. 23d, 1692, Mr. Prudden received a call from the First Presbyterian Church, Newark, N. J., to succeed Mr. Pierson, which he accepted. He continued the minister of that church till June 9th, 1699, when, for some cause, not now known, he was dismissed. He died at Newark, Dec. 11th, 1725. His epitaph is as follows:

Here lies the body of the Rev. Mr.
John Prudden, minister of the
Gospel, who departed this life
11 *Dec.* 1725, *aged* 80 *years.*

NOR GRACE, NOR FAVOUR FILLS MY REINS,
LO, ROOM FOR THEE REMAINS.

Dr. McWhorter, in a sermon preached Jan. 1st, 1801, says, that "he sustained a worthy character, as a man of sense and religion, though he does not appear to have been a popular preacher." His descendants are numerous, and reside chiefly in Morris Co. N. J.; some of whom are said to have been distinguished as worthy and useful members of society.*

It was in the latter part of Mr. Prudden's ministry that the erection of the old stone church, which occupies so important a place in the history this congregation, was commenced.

Dec. 6th, 1689. A town meeting called. It was there and then voted and concluded, that there shall be a Meeting House built in this town of Jamaica, sixty feet long and thirty feet wide, and every way else as shall be convenient and comely for a Meeting House.

At another town meeting, held the following month, a committee was appointed to procure, and agree with workmen to construct the house. It does not appear to have been completed until the year 1693. Lewis Morris, in a letter to the Venerable Society, represents the people of Jamaica as applying to the Provincial Assembly, at this time, for an act to enable them to

* Mr. Crane's MS. Hist.

collect money for the completion of the work. Mr. Faitoute says that "from the date of the vane which was taken down from the steeple, because very much injured by the musket balls of the British soldiers, who were continually shooting at it as a mark, in the time of the late war, it appears to have been completed in 1693 or 1699; two dates are given, as there is some difference in the opinion of those who saw the vane after it was taken down."* The true date, beyond all question, was 1693. This building stood near the middle of the main street, not far from the head of what is now known as Union Hall street. It was a substantial stone edifice, of a quadrangular form, with a pyramidal roof, and balcony in the centre; and was used for a house of worship until the year 1813, when the present church was erected; that is, for about one hundred and twenty years. This was the church for the possession of which the Presbyterians had such a struggle with the Episcopalians, for nearly a quarter of a century; a full account of which will be given in the proper place.

Oct. 25th, 1692, a call was given to Rev. Jeremiah Hobart, or Hubbart, minister of Hempstead, but he did not at this time see fit to accept. June 8th, 1693, "It was agreed to endeavour to procure Mr. Jonas Lott, minister of Doubens,"† to be minister of Jamaica. But the next preacher was Mr.

GEORGE PHILLIPS,

who labored here about three years, from 1693 to 1696.

* MS. Hist., written in 1793.

† So it is written, but I have not been able to ascertain what place is meant.

He was a licentiate merely, and of course was not pastor of the church. He was a son of the Rev. Samuel Phillips, of Roxbury, Mass., and was born in 1664. He graduated at Harvard in 1686.* He probably left this place on the death of his father in 1696. He subsequently went to Brookhaven, where he was ordained in 1702, and continued pastor till his death, June 17th, 1739. He is said to have been a faithful preacher, and to have extended his labors to destitute places. The Hon. Silas Wood says of him that "he was distinguished for a peculiar vein of natural wit. His ordinary discourse was tinctured with this peculiarity; and tradition has preserved many of his remarks that exemplify it."† The Rev.

JEREMIAH HOBART

of Hempstead, to whom a call had been presented in 1692, succeeded Mr. Phillips. As his name is sometimes written Hubbert in the Records, and Hubard, he has often been confounded with the Rev. John Hubbard, his successor. He was a son of the Rev. Peter Hobart, who came as one of the ejected ministers to New England, in 1635. The late Rev. John H. Hobart, D.D. a bishop of the Episcopal Church, is said to have sprung from the same family.

Jeremiah Hobart was but five or six years of age, when his father emigrated to this country. He studied at Harvard, where he graduated in 1650. He commenced his labors as a preacher of the Gospel at Topsfield, Mass., and was ordained at that place in 1672. He was called to Hempstead, May 6th, 1682, after that

* Trien. Cat. † Hist. of L. I.

place had been destitute of stated preaching for almost twenty-five years. He became the minister of Jamaica, Sept. 13th, 1698.

Sep. 13th, 1698. Joseph Smith and Jonas Wood were appointed to treat with his Excellency in and about settling and establishing Mr. Hobart among us in the work of the ministry.

In explanation of this extract from the Records, it may be observed that the Governors of the colony, by their interpretation of the act of 1693, claimed that no minister could be settled without their special license. It was this disposition to meddle with ecclesiastical affairs, which led very soon after to such unhappy consequences in Jamaica.

Mr. Hobart's ministry here was short, not continuing over one or two years. He went from this place to Haddam, Conn., where he was installed, Nov. 14th, 1700, and where he died on the Lord's Day, March 17th, 1717, aged 87, having preached on the morning of that day. His daughter, Sarah, was the mother of the celebrated David Brainard. Mather, in his Magnalia, says of him that "HE READ OVER THE BIBLE, SIX TIMES, EVERY YEAR; NEVERTHELESS, HE DID USE TO SAY THAT EVERY TIME HE READ THE BIBLE, HE OBSERVED OR COLLECTED SOMETHING WHICH HE NEVER DID BEFORE."

CHAPTER II.

1700—1734.

John Hubbard.—Called by the first Vestry.—Controversy with the Episcopalians begins.—Valuable property.—Extracts of letters of Messrs. Thomas and Urquhart.—Cotton Mather.—Hon. William Smith's account of the outrage; N. Y. Merc. account.—Mr. Bartow.—Mr. Hubbard's premature death.—Mr. Urquhart inducted.—Francis Goodhue succeeds Mr. Hubbard.—His early death.—Elegant lines.—George McNish called to be minister.—Rev. John Hampton imprisoned at Jamaica.—Presbyterians get possession of their church for a short time.—Parsonage and glebe.—Mr. Poyer inducted.—Gov. Hunter refuses to eject the tenants of the Parsonage.—Mr. Poyer and the Episcopal missionaries dissatisfied.—Letters of Mr. Poyer.—Memorial of the Clergy.—Gov. Hunter to the Secretary.—Col. Morris's Letter.—Col. Heathcote's.—Record of the Court in Mr. Poyer's suit.—Difficulties of Mr. Poyer carried before the Queen.—Bishop of London reproves Mr. Poyer.—Mr. Poyer recovers from the Church Wardens.—Mr. McNish founds the Presbytery of L. I.—Deputed by the Synod to Great Britain.—His death.—Rob. Cross succeeds him.—The Church regained after a due course of law.—Col. Morris suspended from the office of Chief Justice.

The Church appears to have been without a pastor for a year or two after Mr. Hobart's removal. It was during the ministry of his successor, the Rev.

JOHN HUBBARD,

that the memorable controversy for the church property

commenced. He was born in Ipswich, Mass., in 1677, and graduated at Cambridge in 1695; he was settled in this place in Feb., 1702, under the act of 1693 for the settling of the ministry. By this act Queen's Co. was divided into two precincts or parishes. The parish of Jamaica included the towns of Jamaica, Flushing, and Newtown, and was required to raise £60 by a tax on all the freeholders, for the support of the ministry, and to elect church wardens and vestrymen. This act, in the parish of Jamaica, had lain dormant nine years, or until the accession of Lord Cornbury to the government. In Jan., 1702, the first vestrymen and church wardens were chosen, who were all Presbyterians; and the following month they proceeded, as empowered by the act under which they were elected, to call Mr. Hubbard to be the minister of the place. For forty years the people of Jamaica had been of one mind in matters ecclesiastical; and, up to the date just mentioned, it is not probable that a single Episcopalian had settled in the town. "There was not," says the late Silas Wood, Esq.,* "an Episcopal church or an Episcopal minister in the colony of New-York, at the time of the conquest in 1664, and if there were any Episcopalians among the inhabitants, the number must have been very small. The inhabitants belonged either to the Dutch Reformed Church, or were English Non-conformists." The Episcopal population was very much confined, at first, to the city of New-York; and the first Episcopal church in the province was erected in that city in 1696. The Rev. Mr. Vesey, the first Episcopal minister, performed divine service, for the first

* Hist. of L. I., p. 41.

time, in Trinity Church, Feb. 6th, 1697. "Although the statutes of uniformity," continues Wood, "did not extend to the colonies, and although the religious constitution of the colony* was a perfect equality among Protestants of all denominations, yet the colony governors struggled to give some legal ascendency to the Episcopal over other denominations. They incorporated their churches, which they refused to the Presbyterians. They obstructed the Presbyterian ministers who came into the colony, in the exercise of their functions, and, under pretence of ecclesiastical authority, required them to apply to them for license to preach." As late as 1773, according to the same author, not more than one in fifteen of the population of the colony was supposed to be Episcopalians. The people nevertheless were taxed to support the Episcopal ministry, exclusively, under the act of 1693; an act which the Assembly declared was passed for the benefit of the Dutch Reformed and the Presbyterians, equally as for the Episcopalians.

It is admitted that the old stone meeting-house and parsonage were built by the town, and the parsonage lands were given by the town; but this was done when the inhabitants all belonged to the same denomination. This property, it may be remarked, in passing, was valuable:† according to a letter of Cotton Mather to

* See Charter.

† Extract of a Report on the State of the Church in the Province of New-York, Anno 1704, submitted to the Society for Propagating the Gospel in Foreign Parts, by C. Congreve.

"*Queen's County:*

"At Jamaica there is a tolerable good Church built of stone, a Parsonage house, an orchard and 200 acres of land belonging to it, and £60

Messrs. Robinson and Reynolds, of London, the parsonage alone was estimated to be worth fifteen hundred pounds. The valuable glebe attached is, no doubt, to be included in this estimate. There is not the least evidence that there was a single member of the Church of England residing in Jamaica at the time the church was built, and this property was set apart for the support of a minister. The Rev. Mr. Thomas, Episcopal missionary at Hempstead, thus wrote to the Society for Propagating the Gospel in Foreign Parts, March 1st, 1705: "The people of Hempstead are better disposed to peace and civility than they are at Jamaica, yet my lord's (Cornbury) countenance, next to the providence of Heaven, is my chiefest safety. I have scarce a man in the parish, truly steady and real to the interest and promotion of the church, any further than they aim at the favour or dread the displeasure of his lordship." If there was scarce a man at Hempstead favorable to Episcopacy, where the people were so much better disposed than at Jamaica, it is absurd to maintain that Episcopalians could have had any hand in building the church, or a valid claim to any of the church property in this place. It is not improbable that there were

per ann. settled by Act of Assembly for maintenance of the minister, who is Mr. William Urquhart, lately arrived. There is in the Church a Common-Prayer Book and a Cushion, but no Vestments, nor vessels for the Communion Table. The church wardens and vestry are chosen by a majority of the parish, who are chiefly ——— [blank in the MS.] and the church wardens, when chosen, would never qualify themselves according to law, and refuse soon to provide bread and wine for the Holy Sacrament, at which there is now about twenty communicants, in a great measure brought over to an entire conformity by the Rev. Mr. Mott. There is in this parish near 2000 souls."

some here, as at Hempstead, who, after the strenuous exertions of the missionaries for four or five years, and the violent acts of usurpation on the part of the Governor, would, to secure the favor of his lordship, profess to be Episcopalians. The following is an extract of a joint letter, dated July 4th, 1705, of Messrs. Urquhart, of Jamaica, and Thomas, of Hempstead, to the Society: "The ancient settlers have transplanted themselves from New England, and do still keep a close correspondence, and are buoyed up by schismatical instruction* from that interest, which occasions all the disturbance and opposition we meet with in both our parishes. They have hitherto been used to a dissenting ministry, and they still support one at Jamaica, which has a most pestilential influence over our people, who

* Cotton Mather's Letter to Messrs. Robinson and Reynolds shows that he took a deep interest in the affairs of the church at Jamaica. The following is an extract: "At the same time there is a town called Jamaica on Long Island, under the government aforesaid; a town consisting of considerably above an hundred families, and exemplary for all Christian knowledge and goodness, and a church with a worthy pastor in it. About half a score of families (and of meaner character) in this town declared for the Church of England, and thereupon a minister of their profession was sent to them (one Urquhart), who is maintained by the aforesaid society. But this little company having the advantage (right or wrong) to be uppermost, took away from the dissenters (if it be proper to call such a disproportionate number so) their meeting-house, computed to be worth six hundred pounds, and compelled them to build another. They also seized the Parsonage, which had been until now enjoyed by the town, and is esteemed worth fifteen hundred pounds. —The good people there do adorn the doctrine of God their Saviour by a most laudable silence and wonderful patience under these things. But if such things proceed, that noble Society for the Propagation of Religion in America will greatly wound religion, and their own reputation also, which ought to be for ever venerable." This was dated 14th Oct., 1706.

from their cradles were disaffected to conformity." Nothing, therefore, can be more evident than that those who had been trained up under "a dissenting ministry," and who were disaffected to conformity from their cradles, were the men who built the church and gave the property in question. To some account of the controversy which took place respecting this property, and which lasted for twenty-five years, I shall now proceed.

I quote first from the History of New-York by Wm. Smith, formerly of New-York, and late Chief Justice of Lower Canada.

"The summer following (the arrival of Lord Cornbury, in 1702,) was remarkable for the uncommon mortality which prevailed in the city of New-York, and makes a grand epoch among our inhabitants distinguished by the 'time of the great sickness.' On this occasion Lord Cornbury had his residence and court at Jamaica, a pleasant village on Long Island, distant about twelve miles from the city.

"* * * The inhabitants of Jamaica had erected an edifice for the worship of God, and enjoyed a handsome donation of a parsonage-house and glebe, for the use of their minister. After the ministry act was passed by Col. Fletcher, in 1693, a few Episcopalians crept into the town, and viewed the Presbyterian church with a jealous eye. The town vote, in virtue of which the building had been erected, contained no clause to prevent its being hereafter engrossed by any other sect. The Episcopal party, who knew this, formed a design of seizing the edifice for themselves, which they shortly after carried into execution, by entering the church between the morning and evening service, while the Presbyterian minister and his congregation were in perfect security, unsuspicious of the zeal of their adversaries, and a fraudulent ejectment on a day consecrated to sacred rest.

"Great outrage ensued among the people, for the contention being *pro Aris et Focis*, was animating and important. The original proprietors of the house tore up their seats, and afterwards got the key, and the possession of the church, which were shortly after again taken from them by force and violence. In these controversies the governor abetted the Episcopal zealots, and harassed the others by numberless prosecutions, heavy fines, and long imprisonments, through fear of which many who had been active in the dispute fled out of the province. Lord Cornbury's noble descent and education should have prevented him from taking part in so ignominious a quarrel; but his lordship's sense of honor and justice was as weak and indelicate as his bigotry was rampant and incontrollable; and hence we find him guilty of an act complicated of a number of vices, which no man could have perpetrated without violence to the very slightest remains of generosity and justice. When his excellency retired to Jamaica, Mr. Hubbard, the Presbyterian minister, lived in the best house of the town. His lordship begged the loan of it for the use of his own family, and the clergyman put himself to no small inconvenience to favor the governor's request; but in return for the generous benefaction, his lordship perfidiously delivered the parsonage-house into the hands of the Episcopal party, and encouraged one Cardwell, the sheriff, a mean fellow, who afterward put an end to his own life, to seize upon the glebe, which he surveyed into lots, and farmed for the benefit of the Episcopal party. These tyrannical measures justly inflamed the indignation of the injured sufferers, and that again the more embittered his lordship against them. They resented, and he prosecuted: nor did he confine his pious rage to the people of Jamaica; he detested all who were of the same denomination; nay, averse to every sect except his own, he insisted that neither the ministers nor schoolmasters of the Dutch, the most numerous persuasion in the pro-

vince, had a right to preach or instruct without his gubernatorial license; and some of them tamely submitted to his unauthoritative rule."—Vol. I. pp. 169–172.

I quote next from No. 17, of a Series of Articles, under the head of "Watchtower," contained in the New-York Mercury for June 2, 1755. These Articles, as I have been informed by a literary friend, were written by Wm. Livingstone, J. Moran Scott, and Wm. Smith, who gave £50 a year for the use of the first page of the aforesaid paper.

"Mr. Hubbard, the Presbyterian minister, having preached to his congregation on Sunday morning, dismissed them as usual, altogether unsuspicious of any evil designs against him or his people. In the afternoon he returned to his church, and to his great surprise and astonishment found an Episcopal clergyman, a person doubtless of a very pacific spirit, reading the liturgy to a handful of auditors, who had devoutly seated themselves in the pews. Mr. Hubbard had not the least intimation of the trick, till he had actually entered the church, and upon the discovery of it left his pious successor to the sole possession of the pulpit, whilst he himself peaceably retired to an orchard, where he preached a sermon to the graver part of his congregation, who followed him. All of them were not such passive and self-denying Christians: a tumult began at the church door, and many ran in and tore up the seats of their families, for which some were afterwards rigorously prosecuted, and others who escaped underwent a year's banishment.

"Not long after this pious ejectment, the Presbyterians got the key of the church, regained possession, and locked up the doors. But early in the morning, on the following Sabbath, several heroic Episcopalians,

with proper instruments* for the purpose, forcibly broke open the church doors, and retained possession till the parson attended the public service. The Presbyterians after this made several fruitless attempts to possess themselves of their church, but the prosecutions which ensued on their endeavors were so heavy, that they thought proper to desist from any further attempts, and the Episcopalians held the possession of it for nineteen or twenty years after, till it was recovered from them, with the parsonage house, and glebe, in a due course of law, about the year 1727.

"His excellency Gov. Morris, was then Chief Judge of the Supreme Court of New-York, and sat on the bench at that trial. Such was the resentment of the Church party on the loss of the verdict, that Morris himself did not escape their malignant aspersions, but, so late as 1734, was put to the trouble of refuting the charge of partiality on the trial, contained in a public representation, sent home against him while he was in England soliciting his restoration to the Chief Justice's place, from which Gov. Cosby had removed him.

"The parsonage house and glebe were taken away in a manner though less violent, yet more iniquitous. Lord Cornbury, to flee the dreadful mortality, which triumphed in New-York City in 1702, retired to Jamaica, and in a friendly manner entreated Mr. Hubbard for the use of the parsonage house during his stay in the country. The clergyman generously put himself to inconvenience to oblige him. On his return to New-York, Lord Cornbury put the church party in possession of the house.

"Usage so base enkindled resentment in almost every man's breast, and the country was full of strife and contention. Cardwell, the sheriff, under protection of Lord Cornbury, was a great instrument of his arbitrary measures. He seized the glebe, surveyed, and divided

* Mr. Faitoute says in his MS. history, written in 1793, that he had been informed by an aged gentleman that a crowbar was used.

it into lots, which he leased out for the benefit of the Episcopal denomination. Every attempt to recover their rights plunged the people into new difficulties,—They were indicted and informed against, fined and imprisoned; and many to escape the fury of the government, fled into the neighboring colonies.

"Incensed at last by a series of oppressions, the *civil* vestry and church wardens of Jamaica, who were elected by the major vote of the inhabitants, called Mr. McNish, a Presbyterian clergyman, to be their minister, hoping thereby to exempt themselves from the annual tax, raised by virtue of the Ministry Act, passed March, 1693. The project, for several years, had its expected success. The vestrymen, to avoid the censure of the law, annually raised the salary as had been usual. But Mr. McNish refused to receive it, though far the greatest part was a tax on his own congregation, and as often as it was offered, presented it to the people, according to their proportionable assessments. Offended at this stratagem, the Episcopalians contrived to defeat it, and again to recover the tax for their own benefit. To that end the justices of Hempstead who were creatures of the Governor arbitrarily intruded their votes amongst the vestry of Jamaica, and carried a major voice for appropriating the salary to the Church parson. But as their right of sitting there was protested against by the vestry, Lord Cornbury, to secure a major vote for the Episcopal minister, commissioned no less than 16 Justices of the Peace for the single parish of Jamaica. This artifice was effectual, the number of vestrymen, church wardens, and justices, being only twelve. But what right these tools of arbitrary power had by virtue of the Act of Assembly, or any other law, to vote with the vestry for the support of a minister whom they had not called, remains to this day an inexplicable mystery."

That the foregoing extracts contain a true account

of the violent proceedings, under Lord Cornbury, against the Presbyterians of Jamaica, is made evident from the letters and reports of the Episcopal missionaries themselves. The subjoined is part of a Letter from Mr. Bartow to the Secretary of the Society for Propagating the Gospel in Foreign Parts.

"*W. Chester, N. Y., 1st Dec.* 1707. (*Sic in MS.*)

"The first half year being winter I lodged at a public house preaching once every Sunday and upon occasion visiting the sick. After winter was over, I lived at Col. Graham's six miles from the Church and all the summer preacht twice every Sunday sometimes at West Chester and sometimes at Jamaica on Long Island about – miles distant from Mr. Graham's at my own charge, nor have I had any board given me since I came, and once I met with great disturbance at Jamaica. Mr. Hobbart, their Presbyterian minister, having been for some time at Boston returned to Jamaica the Saturday night as I came to it, and sent to me at my lodging (being then in company with our Chief Justice Mr. Mompesson and Mr. Carter her Majesty's Comptroller) to know if I intended to preach on the morrow. I sent him answer that I did intend it.—The next morning the bell rang, as usual, but before the last time of ringing Mr. Hobbart was got into the Church, and had begun his service of which notice was given me whereupon I went into the Church and walked straightway to the pew expecting Mr. Hobbart would desist being he knew I had orders from the Government to officiate there, but he persisted and I forbore to make any interruption. In the afternoon I prevented him beginning the service of the Church of England before he came who was so surprised when after he came to the church door and saw me performing divine service that he suddenly started back and went aside to an orchard hard by, and sent in some to

give the word that Mr. Hobbart would preach under a tree, then I perceived a whispering thro' the church, and an uneasiness of many people some going out, some seemed amazed not yet determined whether to stay. In the mean time some that had gone out returned again for their seats and then we had a shameful disturbance: hauling and tugging of seats, shoving one the other off, carrying them out and returning again for more, so that I was fain to leave off till the disturbance was over, and a separation was made by which time I had lost about half of the congregation, the rest remaining devout and attentive the whole time of the service; after which we lock't the church and committed the key into the hands of the sheriff; we were no sooner got into an adjoining house but some persons came to demand the key of their meeting-house which being denied they went and broke the glass window, and put a boy in to open the door and so put in their seats and took away the pew-cushion saying they would keep that however for their own minister; the scolding and wrangling that ensued are by me ineffable.—The next time I saw my Lord Cornbury he thanked me and said he would do the church and me justice, accordingly he summoned Mr. Hobbart and the head of the faction before him and forbad Mr. Hobbart ever more to preach in that Church, for in regard it was built by a public tax it did appertain to the established church (which it has quietly remained ever since and now in possession of Rev'd Brother, Mr. Urquhart.) My Lord Cornbury threatened them all with the penalty of the statute for disturbing divine service, but upon their submission and promise of future quietness and peace he pardoned the offence."

I have given the date of the above letter as it is in the manuscript from which it was copied; but it is manifestly an error, inasmuch as Mr. Hubbard was dead nearly two years before the date given, and Mr.

Urquhart was put in possession of the Church in 1704. The letter, perhaps, was written in 1703, or more probably, 1704—giving a review of the writer's labors for the preceding year.

How the youthful pastor was affected by such troubles as these we are not informed. His conduct when he so unexpectedly found the Rev. Mr. Bartow reading the liturgy in his pulpit, in retiring to an adjoining orchard and inviting his people to accompany him, there to worship Him who dwelleth not in temples made with hands, proves him to have been an amiable and discreet man. It is not improbable, however, that the failure of his health may have had some connexion with his peculiar trials. He died at the early age of twenty-eight years. In the Boston "News Letter," No. 79. Oct. 22, 1705 appeared the following:

"Jamaica on Long Island, Oct. 11. On Fryday, the 5th current, dyed here the Rev. Mr. John Hubbard, Pastor of a Church in this place, aged 28 years 9 months, wanting 4 days." Thompson says respecting him "he was one of the most excellent and amiable youths which New England produced, and his death was extensively and deeply lamented."

He was the first minister buried in this town. But no monument or headstone marks the spot where his ashes repose. It is to be hoped that the prosperous congregation whose forefathers he served, in a time of adversity, will, before long, cause a suitable monument to be erected to his memory, and that of his immediate successors.

The Presbyterian congregation, after they had been excluded from their church edifice, worshipped, as Mr.

Faitoute says* he had been told, by aged people, in a building at the eastern extremity of the village. In 1702 the Rev. Patrick Gordon, the first Episcopal minister, arrived from England, but he died before he could be inducted, "and was buried," says Dr. Humphreys, Secretary to the Honorable Society, in his History of the Society, "in a MEETING-HOUSE in Jamaica." The Rev. Mr. Bartow, of Westchester, as we have shown, by a letter from his own hand, is undoubtedly entitled to the honor of having figured so conspicuously in the affair of taking possession of Mr. Hubbard's pulpit. After Mr. Gordon's, death, Mr. Vesey, the first rector of Trinity Church, N. Y., supplied Jamaica with "constant lectures;"† and other Episcopal ministers in the province, rendered occasional services. A Mr. Honeyman, against whom charges,‡ seriously affecting his moral character, had been made, and a Mr. Mott, severally preached for a short time, when the Rev. William Urquhart arrived and was inducted as rector, July 4th, 1704. Mr. Hubbard was, at that time, in possession of the parsonage; but he was ordered by Cornbury "to deliver up the same to Mr. Urquhart, which accordingly was done quietly and peaceably,"§ and Mr. Urquhart remained in possession till his death, which took place in Aug., 1709. Mr. Johnson, the present rector, is undoubtedly in error in stating as he does, on the cover of the "Rector's Offering" for 1845, that Mr. U. died "Nov. 1706." The Rev.

* MS. Hist.
† Petition of the Clergy to the Bishop of London.
‡ Mr. Urquhart's Letter to the Sec. of the V. S.
§ Petition of Epis. Clergy.

FRANCIS GOODHUE

was Mr. Hubbard's successor in the ministry. It would not have been surprising if the congregation, their church and parsonage occupied by others, and their minister in the grave, had remained for some time in a destitute and scattered condition. Such was the effect of similar arbitrary proceedings at Hempstead. Mr. Goodhue was settled the same year of Mr. Hubbard's death. He was a native of the same place, and probably had been a companion of Hubbard in childhood, as he was but one year younger. He was a son of Dea. William and Hannah Goodhue, and was born in Chebacca parish, Ipswich, Mass., Oct. 4th, 1678. His grandfather, William, was one of the most influential and respectable men in the colony of Massachusetts, whose "many virtues" are said to have "conferred honor upon his name and family." Francis Goodhue graduated at Harvard in 1699, and was settled at Jamaica in 1705. At the close of the summer of 1707, he went from this place on a journey to New England; little did he or his people think that he was to return no more. He died of fever on his way, at Rehoboth, Mass., near Providence, R. I., where he was buried. Seekonk was the Indian name of the place; and in 1812 its western section was incorporated as a separate town, and is now called by this name.

The ministry of Hubbard, and that of Goodhue, were short, but they were doubtless eminently useful in keeping the congregation together, under its adverse circumstances. It is deeply affecting to contemplate

the situation of the congregation called thus to mourn over the early graves of two ministers, who, having been pleasant and lovely in their lives, in death were not far divided.

A literary friend has kindly furnished me with the following elegant lines on Mr. Goodhue, taken from the Boston News Letter of Feb. 28, 1723.

Libertas nomen; bonitas conjuncta colori
  Cognomen præbent; Insula Longa gregem.
Nascitur Ipsvici; dissolvitur inter eundum;
  Seconchæ lecto molliter ossa cubant.
Doctrina, officium, pietas, adamata juventus,
  Nil contra jussam convaluere necem,
Pars potior sedes procedit adire beatus
  Gaudens placato semper adesse Deo.

Which may be thus translated.

Liberty gives him a name (Francis); good joined to hue a surname; Long Island a flock. Born at Ispwich, he dies whilst travelling. His bones softly repose in their bed at Seekonk. Learning, sacred office, piety, amiable youth could avail nothing against death decreed. The immortal part enters into Paradise, rejoicing to be forever in the presence of God reconciled.

For two or three years, the congregation appears to have been vacant, but in the spring* of 1710, the Rev.

GEORGE McNISH

was called to be minister. He was a native of Scotland or Ireland, and came to this country in 1705, with the Rev. Francis Makemie, often styled the father of

* The case of ——, and opinion &c. referred to in Gov. Hunter's Letter, 25th Feb., 1711.

the Presbyterian Church in this country. The Rev. John Hampton came, at the same time, with Mr. McNish—both of them no doubt induced by Mr. Makemie, who had resided many years in this country, and who visited Europe expressly to prevail on ministers to come and settle here. Messrs. Makemie and Hampton were the two Presbyterian ministers who were imprisoned and fined by Lord Cornbury in 1706 for preaching without a license from him. Mr. Hampton was arrested at Newtown, where he had preached, and was brought to Jamaica and imprisoned in the Presbyterian Church, over night; and, the next day, marched to New-York.

In June, 1706, by order of Gov. Seymour, of Maryland, the Somerset County Court licensed Messrs. McNish and Hampton.

Upon the removal of Col. Ingolsby, who administered the government for a short time, after the death of Lord Lovelace in 1709, the supreme authority devolved on Gerardus Beekman, Esq., President of the Council. He was not under the influence of the bigotry which had actuated the English governors, and the Presbyterians at once availed themselves of the opportunity to take possession of their church. There was no Episcopal incumbent at that time, the place being supplied "every other Sunday" by the Rev. Mr. Vesey, Mr. Sharp, and the missionaries in the province of New-York,"* Soon after, and before the arrival of an Episcopal minister for the place, the parsonage and glebe also passed into the possession of the Presbyterians, the rightful proprietors, and, notwithstanding

* Mr. Bartow's Letter to Secretary of the Ven. Society.

the strenuous efforts that were made, never again were wrested from them. Possession was secured in the following manner: the parsonage was tenanted by the widow of Mr. Urquhart; she surrendered it to the representatives of the Presbyterian congregation, but was soon afterwards re-admitted as a tenant to them. Her daughter had married a young student of theology, a Presbyterian, of the name of Wolsey, who resided with her; she remained their tenant until the Presbyterian minister was ready to take possession.

It was during the brief occupancy of the church edifice, in the spring of 1710, that the wardens and vestrymen of Jamaica, who were Presbyterians, gave a call to Mr. McNish. This gentleman was one of the original members of the Presbytery of Philadelphia, the first formed in America. He preached first to the people at Monokin and Wicomico, in Maryland, who presented a call to him; but it appears from the minutes of the Presbytery held in 1710, that Mr. McNish had not, at that time, accepted the call. At the meeting of the Presbytery in 1711, the call from Jamaica was put into his hands, and "'twas determined to leave his affair respecting Jamaica and Patuxent to himself, with advice not to delay to fix himself somewhere." This minute makes it quite evident that he never became the settled pastor at Monokin. Some time in 1711, he became the minister of Jamaica; although there can be no doubt that he had frequently supplied the place during the preceding year.

The Presbyterians, however, were not long permitted to retain the use of their house of worship. Their adversaries succeeded in ejecting them; and six of

their number were arrested and brought before the magistrates. They were, however, set at liberty, on their own recognisances, to appear at the next sessions. They were fined only three shillings each, and even their fines were remitted by the President and Council. The efforts of the Episcopalians to re-possess themselves of the parsonage and glebe were not so successful. They made application to a magistrate for redress, who issued a warrant to the sheriff for apprehending the offenders; but it so happened that this officer was now a Presbyterian, and he replied to the Justice that "it was against his conscience to execute the precept." The sequel will show that their persevering attempts, under the administration of Gov. Hunter, were equally unsuccessful, and that the property of the Church, other than the house of worship, was never again in their possession. Mr. McNish, on accepting the call which had been given him, had the parsonage and glebe lands confirmed to him by a vote of the town. One Mr. Samuel Clowes entered his protest against this vote of the town; he is said to have been one of the heroic party, who, in Mr. Hubbard's time, forcibly broke open the doors of the Presbyterian Church.

The Rev. Thomas Poyer, who is said to have been a grandson of Col. Poyer, who fell in the defence of Pembroke Castle, in the time of Oliver Cromwell, was the successor of Mr. Urquhart. He arrived in the colony in the summer of 1710, and was inducted (as the phrase was) by power from Col. Hunter, July 18th of that year. The Governor claimed the authority of putting Mr. Poyer in possession of the Church in dis-

regard of the rights of those whose property it was, but he refused to assume the responsibility of ejecting tenants *a la Cornbury*, by his gubernatorial mandate. And in this determination he was sustained by the Chief Justice Mompesson, who gave his opinion in writing that it would "a high crime and misdemeanour" to put Mr. Poyer in possession of the parsonage and lands otherwise than by due course of law. But this part of the history will be best related in the very language of the documents, from which it is derived. These documents will disclose the fact that whilst Gov. Hunter was as devoted a member of the Church of England as any of the early Governors. Mr Poyer and many of the Episcopal missionaries were not a little disappointed that he refused to adopt the peremptory and high-handed measures of Lord Cornbury towards the Presbyterians.

Mr. Poyer to the Secretary of the V. S.

(EXTRACT.)

Jamaica, on Lg. Island, 5th Oct. 1710.

Honoured Sir,—— My predecessor's Widow has not dealt kindly by me, for the day that I was expected in this town she delivered up the parsonage house to the Dissenters.

From the same to the same.

(EXTRACT.)

Jamaica, Lg. Island, 3d May, 1711.

Honoured Sir,——I have great hopes that there will more come over to our Church notwithstanding the many enemies and discouragements I daily meet withall, of which I have in a former hinted to you, but wrote more fully to the Right Honourable and Right Reverend Bishop of London who has a perfect and

true state of the case which I hope when duly considered will induce the Honourable Society to assert the right of the Church here; that I may be supported with my salary, due here by an act of the country, one penny of which has not hitherto been paid to me but on the contrary raised and given to one Mr. George McNish an Independent North Britain preacher who has had the assurance, in the face of the country, to aver that the Bishop of London has no power here.

The foregoing extract proves that Mr. McNish had been employed to supply the pulpit in Jamaica previous to May 1711, although it is evident he was not installed as pastor till after the meeting of Presbytery in September of that year.

Memorial of the Clergy, &c., relating to Mr. Poyer and the Church of Jamaica.

(EXTRACT.)

To the Right Honourable and Right Reverend Father in God, Henry Lord Bishop of London. The memorial of the Clergy of the Colonies of New-York, New Jersey and Philadelphia, in America,

Humbly Sheweth——Conformable to instructions from his late majesty King William, to the then Governor for the encouragement of Religion in general and the Established Church in particular, and to settle parishes within the said province (New-York) in the year 1693 an act of General Assembly passed whereby it was enacted that in the several cities and counties therein mentioned there should be called and Inducted and Established a sufficient protestant ministry amongst which one was to be for Jamaica, and the two adjacent towns, and another for Hempstead, and its adjacent towns, but so unhappy was this province as to remain *a scattered people without any true Shepherd till the*

year 1697, *when the Rev. Mr. Vesey came to the city of New-York.*

———Nevertheless it is confessed that they have made use of independent and sometimes itinerant preachers in no wise ordained, out of pure necessity for want of Orthodox preachers, &c.

In the year 1702 came from England the Reverend Patrick Gordon to the Church at Jamaica, who, before he could be inducted was snatched away by death from those people to their unspeakable loss, which, by a petition signed by upwards of fifty inhabitants to his then Excellency, Lord Cornbury, (that noble patron of the Church here) they did sufficiently express, and pray his Lordship to give such directions to the Rev. Mr. . . . Vesey that they might have constant lectures amongst them until that loss shall be made up to them, by her Majesty, which would tend to the advancement of true religion and the best of Churches, and the reconciling their unhappy differences, the which Mr. Vesey willingly and faithfully performed, till the year 1704, when the Rev. Mr. Urquhart was established and inducted in the said Church, by the then Governor, Lord Cornbury. *But one Mr. Hubbard, an independent minister, being then in possession of the parsonage house, his Lordship ordered him to deliver up the same to Mr. Urquhart, which accordingly was done, quietly and peaceably, without any force, and was enjoyed peaceably by the said Mr. Urquhart, for several years,* and the Independents themselves seemed to rest satisfied so far that they unanimously, at their own expense, built themselves a Meeting House in the same town which they now use and enjoy.

It is a noteworthy reason that is here given in proof that the Presbyterians (the appellation "Independents" is used in the reports and letters of the Episcopal missionaries, long after Mr. McNish was settled,

and the church, beyond all controversy, was Presbyteterian) were satisfied to see their minister turned out of the Parsonage, that they unanimously, and "at their own expense," too, went and built themselves a meeting house. But the memorial proceeds:

After the death of Mr. Urquhart there was nothing but great threatenings thundered against the church and parsonage, but Colonel Ingoldsby, then Lieut. Governor of this Colony recommended to the adjacent ministers to serve the cure alternately, during the vacancy, which they all did willingly at their own expense, and in the meantime the widow of the deceased Mr. Urquhart was suffered to live and enjoy the benefit of the parsonage house and glebe.

No sooner was her Majesty pleased to remove Colonel Ingolsby from the Government whereby the same devolved on Colonel Gerhardus Beekman as President of the Council, but the very next day being the 11th of April 1710, several of the more violent of that sect took possession of the church and forcibly detained the same against a Justice of the peace who came pursuant to the laws in that case made and provided, and recorded the story as in his view and committed the offenders who afterwards were set at liberty upon their own recognisances to appear at the next Sessions at which time they appeared and were by the Court fined so very small that though there were six offenders all their fines amounted to no more than Eighteen shillings, which was put upon them not as a punishment, but rather a cautionary admonition, not to attempt any thing of the like nature for the future, which mild dealing was so far from having any effect upon the Criminals, that they put in a petition to the President and Council concerning what they had judicially done in their fall sessions, and the Criminals were so far encouraged as to have their several fines remitted them, and the Justices dismissed from their further attendance as having acted according to law.

After this usage of the Justices so contrary to Law and after such countenance to the Criminals shown by the President and Council, it may easily be concluded the Church could not be very secure from the further attempts of such bitter enemies, and accordingly after the arrival of Mr. Poyer, the present minister, but before his actually coming to the place, they entered into the parsonage house upon the possession of the Widow of Mr. Urquhart, who lived in it and kept the widow out of it by force, though she and her husband had been in possession of the same about six years; (though we have since very great reason to believe that she connived at their entry, for she was soon afterwards readmitted as tenant to them, with one Wolsey an Independent student and approbationer, who has married the Daughter of the said Widow Urquhart) and after Mr. Poyer was inducted into the Church, the Justice repaired upon complaint to the parsonage house, but got no admittance, whereupon a second record of forcible detainer was made by the Justice, on his own view, and warrant issued to the Sheriff to apprehend the offenders, and to keep them till they should be delivered by due course of law, but the Sheriff who had been lately appointed by the President and Council, in the room of the former deceased, being a strong Independent, told the Justices his conscience would not let him do it, by which means the offenders have as yet escaped punishment, and Mr. Poyer kept out of his possession of the parsonage and glebe.

In a short time after the death of Mr. Urquhart the Church wardens and Vestry (tho' new ones, yet all independents) called one Mr. George McNish, a dissenting itinerant preacher, who being as much if not more unqualified to accept or officiate than Mr. Hubbard, the present Governor, Mr. Hunter, ordered Mr. Poyer to be inducted into the said church and its appurtenances, which was accordingly done by the Rev'd Mr. Sharp, Chaplain of the forces here on the 18th July, 1710.

Tho' Mr. Poyer has duly officiated there for about the space of one year and a half, and after a very tedious and expensive voyage with his family in a merchant ship, and being cast ashore with the ship above one hundred miles from his parish, he has not received one penny of his salary there since his arrival; but on the contrary, they paid £16 certain (and we believe more that we know not of) of the money raised by the act to the said Mr. NcNish.

And now because that upon so firm a foundation it may be expected that Mr. Poyer, the present worthy incumbent of this unhappy place, should by law endeavour to obtain his salary, together with the parsonage house and lands detained from him by the Independents to which method his Excellency Col. Hunter has encouraged him, by promising him to be at the expense of the suit—We humbly crave leave to offer that we cannot, at this juncture, think it all advisable for him because we are humbly of opinion that a matter of that consequence ought not to be in such a manner undertaken without the express directions of your Lordship and the Honourable Society, and also because such suit must be commenced before Judges who are professed, implacable enemies of the Established Church, *Judges who were lately advanced in the room of others who were men of character, and true friends of the Church, at an unlucky time, when they were actually doing justice to the Church in this particular; and we could heartily have wished that his Excellency would have been pleased to have favoured Mr. Poyer's petition* by writing to those new officers to enforce them in their duty, and hope that such admonitions would have had a good influence on them; tho' indeed justice from these new judges may scarcely be expected after the acting of three of them, who upon Mr. Poyer's complaint against the Church wardens for the non-payment of his first quarter's salary gave judgment against him, and ordered him to pay costs; in which trial they de-

nied all authority from England in spiritual matters. Neither is it possible to get an impartial Jury in that county, where all are concerned in the event, and the greater number of them stiff independents.

The reasons, may it please your Lordship that induced us to send this representation are drawn from the certain ruin that the loss of this cause will inevitably bring upon the Established Church in the whole government of New-York, and which cannot want its bad influence upon the Church in all the adjacent Colonies, especially the Jerseys and Pennsylvania; for if upon the death of Mr. Urquhart who was so firmly established by two acts of General Assembly, and after about six years quiet possession, the salary and parsonage may immediately be seized with impunity and enjoyed as they are by these Independents, why may not the rest of the places in the said provinces (WHICH DO ALL STAND UPON THE SAME FOOT) on the death or avoidance of the present incumbents be in like manner invaded by them, &c.

We beg your Lordship to believe that nothing herein contained is designed as the least reflection upon any person it being only the true plain matter of fact, and which we could not out of a due regard to the interests of the Church, and to your Lordship's omit the transmitting to your Lordship that if the sad effect we justly fear should happen to be the consequence of these things, We may clear ourselves before God and man as having done what was possible for us to prevent it.

All which is humbly submitted to your Lordship's prudent consideration, by, may it please your Lordship, your Lordship's most dutiful, obedient sons and humble servants.

THOS. POYER,
Rector of the parish of Jamaica and precinct.

WM. VESEY,
Rector of the Parish of New-York.

JNO. BARTOW,
Rector of the parish and precinct of Westchester.

EVAN EVANS,
Rector of Philadelphia.

JOHN TALBOT,
Of Burlington.

ÆNEAS McKENSIE,
Of Staten Island.

JACOB HENDERSON,
Minister of Dover Hundred.

JOHN THOMAS,
Rector of Hempstead.

New-York, 13*th Novem.* 1711.

Notwithstanding the declaration in the last paragraph of the foregoing memorial, that nothing it contained was designed to reflect in the least upon any person, the paper clearly contains the insinuation that the Governor had displaced certain officers, who were men of character, and decided friends of the Established Church, and appointed others who were its implacable enemies, and therefore not disposed to do Mr. Poyer justice. The memorial makes another thing plain, viz. that there were other places in the colonies, where property was held, or claimed by the Episcopalians, on the same ground precisely as the property in dispute in Jamaica. In regard to the other point—the relation between Gov Hunter and the Clergy—the following will show that there was far from being a good understanding between these parties.

Gov. Hunter to the Secretary.

(EXTRACT.)

New-York, Feb. 25th, 1711.

SIR,—Col. Heathcote told me that he was privately informed that there had been a representation against me carried about to some of the clergy for subscriptions. I could not believe it being conscious to myself of nothing that I had done, left undone, or intended, with relation to the Church's interest, that the most consummate malice could ground a representation upon. That worthy gentleman was of the same opinion, but positive that there was such a representation; for which reason, he, in conjunction with Col. Morris, as members of the Society thought fit to write a letter to Mr. Vesey, and Mr. Henderson, in whose hands they understood this paper to be, and who were the principal contrivers and promoters of it, signifying that they had been made acquainted with the designs, and desired to know the meaning of it; that if any thing were wanting for the Church's interest they might join with them in proper measures to procure it, and redress what was amiss. All the effect that this letter had upon these two gentlemen was a deep concern for the discovery, and some sharp reproaches on one another as the discoverers. Neither could the Rev. Mr. Sharp obtain a sight of it tho' he solemnly promised to join with them in repressing any thing for the Church's Interest, provided it did not contain unjust or groundless reflections on the Governor. That gentleman has given an account to the Lord Bishop of London, how he was used by them, &c. &c.

Being to guess at the particular facts of which I stand accused, I can think of none that can so much as afford a pretence for such a representation, unless it be the affairs of Jamaica Church here, and that must only be in the opinions of such as think that all laws, human and divine, are to be set aside when they come

in competition with what they conceive to be the secular Interest of the Church.

Mr. Poyer having the Society's Mission, and my Lord Bishop of London's recommendation to that Church, I, upon his first application, granted him induction. The Dissenters were in possession of the Manse house by contrivance of the Widow of Mr. Urquhart, the former Incumbent, whose daughter was married to a Dissenting minister there. I consulted the Chief Justice Mompesson how far I might proceed towards putting Mr. Poyer in possession, who gave his opinion in writing, that it could not be done otherwise than by due course of law, without a high crime and misdemeanour. This opinion I sent to Mr. Poyer, and begged him to commence a suit at my cost, but heard nothing from him, until some time after he came to me to complain that the Justices of that County had not done him right, when required in procuring him his Quarter's Stipend, upon which I sent for the Justice he named, * * * * * and in the presence of Col. Morris and Mr. Regnier of this place, told him that I would forthwith give directions that Mr. Poyer should commence a suit against him, and that they should not flatter themselves that it might be dropped through Mr. Poyer's present wants, for he should not want wherewithall to carry it on through all the lengths so just a cause required, and accordingly wrote to Mr. Poyer to that purpose. Mr. Coe, the justice mentioned, told me that all this was the practice (work) of one Clows, a most vicious wretch into whose hands Mr. Poyer unfortunately fell, at his first setting out, and lodg'd in his house, led by his pretended zeal for the Church; but as he himself has since owned to Mr. Sharp, he was soon obliged to change his lodgings, few of his own Communion desiring to come near him, whilst he was in so bad company.

Extract of a Letter from Col. Morris to the Secretary.

New-York, 20*th Feb.*, 1711.

In Col. Fletcher's time, one party of the Dissenters in the County where Jamaica is, resolved to build a Church, and in order to it got subscriptions and materials enough to build it about three feet from the ground, but finding themselves unable to perfect it without the assistance of the rest, which could not be got by persuasion, they resolved to attempt the getting an Act of Assembly in their favor. Col. Fletcher who was then Governor, and James Grahame, Esq., who was then Speaker of the Assembly, perceiving the Assembly inclined to raise money for the building of that Church, and settling a maintenance for ministers, thought it a fit opportunity to do something in favor of the Church, before the zealous fit left them. Accordingly Grahame who had the drawing of their Bills, prescribed a method of Induction, and so managed it that it would not do well for the Dissenters, and but lamely for the Church, though 'twould do with the help of the Governor, and that was all; but 'twas the most that could be got at that time, *for had more been attempted the Assembly had seen through the artifice,* the most of them being Dissenters, and all had been lost. By virtue of this act, the Church was built, and a dissenting minister called. * * * * The Church and parsonage house continued in the possession of the Dissenters till some time after the arrival of Mr. Urquhart, when a representation was made to my Lord Cornbury, that the Church and house being built by public Act, could belong to none but the Church of England. My Lord upon this gives his warrant to dispossess the Dissenters, which immediately by force was done, without any procedure at law, and Mr. Urquhart put into possession of them. This short method might be of some service to the minister, but was very far from being of any to the Church, as no such unaccountable steps can ever be.

Mr. Urquhart kept the possession during his life, and though he gained not many converts, yet his conduct was so good that I don't think he lost any. After Mr. Urquhart's death, his widow's daughter married a dissenting minister, and she put the parsonage house into his possession, in which it continues until now. This happened much about the time of Col. Hunter's arrival. Whether application was made to him or no I can't tell, but some changes in the Magistracy being made, and by a mistake one or two put in that were patrons of the Dissenters, Mr. Poyer and his friends chose to apply to those they were sure would refuse them, and not to those in place who were firm to their interest, and being refused, complained to the Governor, who immediately sent for the person and ordered him to be prosecuted that it might appear whether he had failed in his duty or not. Whether the prosecution was confirmed or not I cannot tell, but I happened to be in the Governor's Chamber when this Judge and a Dissenting minister came in and this matter was talked of. He said that the intention of the Legislature at that time was to raise a maintenance for a Dissenting minister, all the Assembly but one being Dissenters, and knowing nothing of the Church; but that being the intention of the law makers was the meaning of the law, and he hoped the Dissenters might enjoy what was so justly their due, or at least not be deprived of it without due course of law, as they formerly had been. I told him the Legislature did not consist of the Assembly only, but of the Governor and Council joined with them, &c. The Governor joined in the argument, and argued with a great deal of force in favor of the Church, who, he said, he could not help thinking was in the right, with respect to their claims—that they might be sure that matters of property should be determined, by the ordinary course of the law, by which perhaps, they, being numerous might weary Mr. Poyer, being a poor man, but that Mr. Poyer should have his purse for the

carrying on that suit. A day or two afterwards he told Mr. Poyer so himself. Some time after that wrote to him giving the Gentleman who carried the letter in charge, to tell him he still continued in the same mind. The Governor being at Jamaica, repeated the offer of bearing the whole charge of the suit, and pressed Mr. Poyer to undertake it. Col. Heathcote also pressed him to undertake it, giving him the same assurance from the Governor, and Poyer promised to do it, but has been prevailed on to decline that method (as he says) till their representation reach England; and I believe the poor man and his friends are weak enough to believe that their superiors there will enter into measures to displace the Governor for not Dragooning in their favor as his predecessor did, &c.

The act to settle the Church is very loosely worded; which, as things stood then, when it was made, could not be avoided—the Dissenters claiming the benefit of it as well as we. And the act without such resting (wresting?) will admit a construction in their favour as well as ours. They think it was intended for them, and that they only have a right to it.

There is no comparison in our numbers; and they can on the death of the Incumbents call persons of their own persuasion in every place but the city of New-York. * * * * I believe at this day, the Church had been in a much better condition had there been no Act in her favour; for in the Jersies and Pennsylvania, where there is no act in her favour there is four times the number of Churchmen that there are in this province of New-York, and they are so most of them upon principle. Whereas nine parts in ten of ours will add no great credit to whatsoever Church they are of, &c.

Mr. Vesey, who had and still makes a tool of that weak man Poyer, with him prevailed upon Mr. Evans of Philadelphia and Mr. Talbot, as I am told by some, to sign a representation in direct terms against the Governor, &c. &c.

What ground Mr. Poyer had for the apprehension that justice would not be done him by the Judges before whom his cause would be tried, appears from the following:

Extract of a letter from Col. Heathcote to the Secretary.

New-York, Feb. 11, 1711.

SIR,—The Ships being still detained by the Ice gives me an opportunity of saying something more* concerning the affairs of the Church at Jamaica. And I am not a little surprised that the Church's misfortune there is wholly charged on account of the alterations of some of the officers there, and that they dare not go to law for that reason: which is a very great mistake because no officers are wanting to do Mr. Poyer justice there either in respect of his salary or otherwise. But a Sheriff, that he might be safe as to his Juries, for as his actions will be above £20 in value, so must be tried by the Chief Justice, Mr. Mompesson, who never professed any other religion but that of the Church of England—and the present Sheriff, who had the charge of that County for above a year, is a member of the Church at Jamaica, and was put in that post by Col. Hunter at the request of Mr. Poyer's friends. And altho' the removal which was made among the officers was what I would not have advised the Gov'r to, yet the mistake was not so great as represented; for some time after those changes were made, blaming one of the gentlemen of the Council, who advised the Governor to it, his answer was that the cry of the people was so loud against several of the officers then in place that it was absolutely necessary; and as for those whom

* Col. Heathcote had addressed the Secretary before, under date of Jan. 5th and Jan. 30th, 1711, giving the same version of Mr. Poyer's difficulty with the Govr. as that contained in Col. Lewis Morris's letter. Both were members of the Society.

he and his friends had recommended, the most of 'em were dissenters, they were on all other accounts much fitter for it: nor were all the old officers turned out, nor all in the new commission dissenters, as I had been told, for that several of the Church were still in place and many who had been in before were continued—it being their design to cast out ill men and not the Church. Now altho' I was not of his mind, yet there was truth in some things he offered; for indeed many of the instruments made use of to settle the Church at Jamaica, in its infancy, were of such warm tempers, and if report is true so indifferent in their morals, that, from the first beginning, I never expected it would be settled with much peace or reputation. For instead of taking an effectual care upon its first settling that none were employed therein but the best and soberest men, and those of the fairest character and best reputation among the people, and caressing and making use of such to help settle it, one Mr. Cardell,* a transient person, and of very indifferent reputation, was recommended, and made High Sheriff of that County; and the settling of the Church was left in a great measure to his care and conduct. By these imprudent measures the leading men were disobliged which soon chased away most of the good and sober people and left her only a very thin congregation.

The following is the record of the Court in the suit of Mr. Poyer for his first quarter's stipend, to which there are so many allusions in the preceding papers. Samuel Coe and Daniel Smith were the Church Wardens.

* "He seized upon the church land, divided it into lots, and leased them out for the benefit of his own party. This man, it seems, sustained a despicable character, and being afterwards apprehended for some offence, and thrown into prison, hanged himself in despair." Thomp. II. 107.

QUEEN'S COUNTY.

At a Special Court, held at Jamaica, the 27th day of October, in the 9th year of the reign of our Sovereign Lady Anne, Anno Dom. 1710—Present, JOHN COE, *Judge;* SAMUEL BAYLEY, RICHARD OLDFIELD, *Justices:*

Mr. Thos. Poyer per Mr. Clows complains that the Church Wardens do refuse to pay the one quarter's salary.

Court considered of the compl't and find for the def'ts with costs of suit.

The reasons of the Church Wardens against the compl't of Mr. Thos. Poyer. Qui tam, &c.

1st. Because we had no money.

2dly. We had no orders from the Justices and Vestry, according to an Act of Assembly to pay any.

3dly. Because we thought Mr. Thos. Poyer not qualified, according to the Act of Assembly of this province as Minister or Incumbent of Jamaica, to demand the whole, or any part of the said salary.

True Copy, JESSE SMITH, *Clerk.*

Mr. Poyer to the Secretary.

(EXTRACT.)

Jamaica L. Island, March 7, 1712.

By the advice of Counsel I have lately served the Dissenter who is in possession of the Parsonage house and Glebe with a lease of Ejectment for continuing the claim but with no design of prosecuting to effect, for in that I shall not presume to do anything till I receive the express commands of the Venerable Society.

In 1712 the Society for the Propagation of the Gospel in Foreign Parts laid the difficulties of Mr. Poyer before the Queen's most Excellent Majesty, and peti-

tioned "that in causes relating immediately to the Church an appeal may lie to your Governor and Council there, and to your Majesty and Privy Council here, without any restriction or limitation of the value or sum appealed for."

Order of Council relating to appeals concerning the Church at New-York.

(EXTRACT.)

At the Court of St. James the 8th of January 1712. Present,—the Queen's most Excellent Majesty in Council.

Upon reading this day at the Board a report from the Lord's Commissioners of Trade and Plantations in the words following, viz. (the report after reciting the hardships of Mr. Thos. Poyer, Clerk, agreeable to the representation of the Society aforesaid, that he was "wrongfully kept out of the parsonage house and glebe by the violence of some sectaries disaffected to the Church," concludes as follows.) This being the state of the case we are humbly of opinion that in cases where the Church is immediately concerned, as in the present case, your Majesty be graciously pleased to allow the Clergy liberty of appealing, from the Inferior Courts to the Governor and Council, only without limitation of any sum, which is humbly submitted.

PH: MEADOWS, F. FLOLEY,
R. MONCKTON, J. A. COTTON.

Whitehall, 25th Novem. 1712.

Her Majesty in her Privy Council taking the same into consideration was graciously pleased to approve the said report, and to order, as it is hereby ordered, that in cases where the Church is immediately concerned, (as in this case) liberty be given to the Clergy to appeal from the inferior Courts to the Governor and Council only without limitation of any sum; and her

Majesty is graciously pleased to order that as well in this, as in other like cases liberty be given to the Clergy to appeal from the Governor and Council to her Majesty in Privy Council, without limitation as aforesaid &c.

(Signed) EDWARD SOUTHWELL.

Letter from the Bishop of London to Mr. Poyer.

SIR—I do not in the least believe it was in your thoughts to give any uneasiness to the Church or Government; but I must think that your indiscretion hath been the cause of it; of which I should have warned you could I have had the opportunity to do it; and must now entreat you for the future to have a care of foolish and unwary Advisers. Pray therefore think your Governors to be wiser than yourself, and if you miscarry under that conduct, you will come off with reputation, let the event prove what it will: for I must tell you that your application over into England hath done you and the rest of our Brethren no great Service, by referring your case to people at such a distance, as neither do, nor can know any thing of the merits of the cause. Be wiser therefore for the time to come, and believe me that I shall be always ready to approve myself,

Your most assured Friend and Brother,

H: LONDON.

Fulham, May 21, 1712.

At length an order was passed by the Society for the Propagation of the Gospel for defraying the expenses Mr. Poyer might incur in recovering his salary by due course of law; and in 1716 he commenced his suit, and at length recovered £16 11*s*. from the Church Wardens. This strife continued from year to year, and "proceeded," says Dr. Elihu Spencer, "to such lengths that many of the principal inhabitants were

harassed with severe persecutions, heavy fines, and long imprisonments, for assuming their just rights, and others fled out of the Province to avoid the rage of Episcopal cruelty." As we have seen, the power of the throne itself was invoked in this controversy. That the Presbyterians should have held out, or that they ever succeeded in recovering their just rights against such odds, is truly matter of astonishment. Let the present and future generations never forget that eternal vigilance was the price their ancestors paid for the success with which their exertions were crowned. From such men it is an honor to have descended, and their memory should be held in grateful remembrance.

Mr. Poyer to the Secretary.

(EXTRACT.)

Jamaica, Nov. 4, 1718.

HON'D SIR,—The people of this place are encouraged in their obstinacy by their minister, a very designing man and who pursuades them to what he will, even not to obey the Lawful commands of the magistrates, and they stick not to say that tho' there is a Law for £60 per ann. to be yearly collected for the minister of this Parish, and tho' Coll. Lewis Morris, the Chief Justice of this Province, has ordered a Writ of Mandamus for collecting the arrearages of the Minister's salary—Notwithstanding these orders, they say, if the Constables offer to collect it upon the Warrants the Justices have given, pursuant to the Writ aforesaid, they will scald them, they will stone them, they will go to Club Law with them, and I know not what.

The minister who in the above letter is represented as exerting such an influence over his people, was the Rev. George McNish. He was settled, as stated al-

ready, in 1711, although it is highly probable that he had preached here more or less for a year and a half before. In 1710 Mr. McNish was Moderator of the Presbytery. Through his influence the Rev. Mr. Pumry of Newtown united with the Presbytery of Philadelphia; and in 1717 the Presbytery of Long Island was formed. Mr. McNish may therefore be regarded as the father of the Presbyterian Church on Long Island. The Presbytery of Long Island was the first Presbytery formed in the Province of New-York, and, for many years, the Presbyterian Churches in the city of New-York and the County of Westchester were subject to its jurisdiction; he may, therefore, with equal propriety, be regarded as the father of Presbyterianism, in its distinctive form, in the State of New York. In 1716 he was again Moderator of the Presbytery of Philadelphia, and consequently preached the Synodical sermon at the first meeting of the Synod of Philadelphia in 1717. His text was John xxi. 17, *Lovest thou me.* The same year (as he appears to have contemplated making a visit to Great Britain) he was deputed by the Synod, to act as its representative abroad, for the promotion of religion in this country. This visit, however, he did not make; but the appointment, and other important services assigned him, prove that he was a leading and influential minister, and enjoyed, in no small degree, the confidence of his brethren.

Mr. McNish is said to have possessed about 1000 acres of land at Wallkill, Orange Co. He left but one child, a son, named George, who married a daughter of Joseph Smith of Jamaica, and settled in New Jersey.

In the records of the Synod for 1723 there is the following entry:

"Upon reading the list of ministers the Synod found to their great grief that Mr. McNish was dead.'

In the Church Register of Newtown it is stated that he died March 10th, 1722.* Mrs. Elizabeth Everitt, who died in 1840, at the advanced age of ninety-five, said that she had often seen his headstone in our burying-ground. He was consequently the third minister this church had lost by death, and the second buried in this town.

Although Mr. McNish was minister of this congregation ten or eleven years, it is probable he never preached in the house of worship belonging to it after his installation, as it was not restored until several years after his death. Tradition says that he preached in a building at the eastern end of the village, which was the "Meeting House," undoubtedly, which the Presbyterians are represented to have built in the Memorial which the Episcopal missionaries sent home to the Bishop of London. The Rev.

ROBERT CROSS

was the next pastor. He was a native of Ireland, in which country he received his education. He was born near Bally Kelley, *anno* 1689. On the 19th of Sept. 1717, at the first meeting of the Synod of Philadelphia, he presented his testimonials as a probationer,

* April 1723. The town appointed three men to take possession of the town parsonage lot, and other land connected with it, until the town should recall it.

lately come from Ireland, which were approved, and he was recommended to the Presbytery of Newcastle. He was ordained and settled at Newcastle, March 17th, 1719, as the successor of the Rev. James Anderson, transported by the Synod to New-York. From the records of the Presbytery of Newcastle, it appears that he received the call of this congregation, Sept. 18th, 1723; and between that date and the 16th of Oct. he left Newcastle and came to Jamaica. He was minister at the time the people here recovered their property, and had the satisfaction of gathering the flock once more beneath their own vine and fig-tree, and of witnessing the joy of men who had become venerable for years, since the period of exile from their house of worship.

In the year 1724, ejectment suits were brought, by Mr. Poyer, in the Supreme Court of New-York, against several tenants in possession of the parsonage lands. Judgment, as the Court Records show, went against Mr. Poyer.* At length, in the year 1727, the Presbyterians, after great expense, by a due course of law recovered their church, and had their title to the parsonage and glebe lands confirmed to them. Lewis Morris, afterwards Governor of New Jersey, was, at that time, Chief Justice, and presided at the trial. He encountered no little obloquy; his character was aspersed; and, not long after the trial, he was suspended from the office of Chief Justice by Gov.

* Jan. 2nd, 1725. After the failure of Mr. Poyer in several ejectment suits, against the tenants of the parsonage lands, the town voted that the same should be delivered into the possession of Robert Cross, their minister. Mr. Poyer, Justice Betts, Justice Oldfield, and Richard Combs, entered their protest against said vote.

Cosby. Judge Morris wrote to the Board of Trade, showing that the resentment of the Governor was causeless; and he thought it necessary, on soliciting that his office might be restored, to publish the grounds of his decision in the above case.

Fulham Manuscripts.

(EXTRACT.)

New-York, July 14, 1727.

My Lord:—I have been informed by Mr. Poyer that there is an Action commenced by the Presbyterians of Jamaica in Long Island, for the English Church which they pretend was built by, and was taken by violence from them, by my Lord Cornbury.

I know nothing certain about their claim, but if they take the course of law, I can not help it; but they having committed a riot in taking possession of the church, the Attorney General here has entered an information against them, and I refused them a noli prosequi upon their application, *that their rashness may be attended with charge and trouble at least, if not punishment, which may perhaps discourage them in their suit, or make them willing to compromise it.*

My Lord, &c.,

W. Burnett.

Gov. Burnett was the son of the Bishop of Sarum, and was the Governor of New-York from 1720 to 1728.

Mr. Poyer to the Secretary.

(EXTRACT.)

Jamaica, June 16, 1731.

Rev. Sir:—Besides the great and almost continual contentions that I have struggled withal amongst the Independents in this parish, having had several law-suits with them, before I could have the salary which the country has settled upon the minister of the Church of England, several other law-suits for some glebe

lands, which we have lost, and at last even the church itself of which we had the possession for 25 years, is taken from us by a trial at law (with what justice I can't pretend to say), tho' I say I have endeavoured as patiently as I could to bear up under all these trials, &c.

Mr. Campbell to the Secretary.

(EXTRACT.)

New-York, Jan. 25, 1731.

SIR:—The Presbyterians by the sly tricks and quirks of the common law, got the church, the parsonage house, and lands into their possession, and now they are resolved to deprive the next missionary of £60 currency settled as a yearly salary, by an Act of Assembly. The next missionary may depend upon it, he must either engage in a Law-suit against the Dissenters, or throw up the salary above-mentioned.

Mr. Colgan to the Secretary.

(EXTRACT.)

Jamaica, June 14*th*, 1734.

REV'D SIR: ——— Upon my first coming into the parish, I found the Church in a declining condition. The Quakers and Independents have been very busy to subvert, and by many studied arts and rules, utterly to destroy it—I may say the Christian religion here. One of their stratagems was to sue for an edifice wherein divine service was performed by Ministers of the Church of England for near 30 years, by pretence that they had better right in it than the Church members. And this met with not a little success, for in sueing Mr. Poyer, my predecessor, who being defendant in the case, they, upon a very odd turn in the trial, cast him. I am informed that in this suit, the Counsel upon the part of the church always designed to put the matter upon some points of law which are clearly in the Church's favor, and accordingly in the time of trial offered to demur in law, but was diverted there-

from by the late Chief Justice, Lewis Morris, Esq., (before whom the trial was,) who told them that he would recommend it to the Jury to find a special Verdict, and if they did not, but found generally and against the Church, he would then allow a new trial —which, after the jury had found a general verdict against the Church, he absolutely refused, when the Counsel for the Church laid claim to his promise, and strongly insisted upon the benefit thereof. I have been told by some of the Counsel for the Church that the only seeming reason he gave for his denial was that a bad promise was better broke than kept, and thus an end was put to the controversy.

The town having recovered their house of worship, Mr. Cross, the Presbyterian minister, was immediately put in possession of it, and his successors enjoyed the undisturbed possession of it as long as that venerable edifice remained. Still, however, the Episcopal clergy continued to be supported by a tax on the inhabitants, Presbyterians, Dutch Reformed, and others, from which they were not relieved until the Revolution of 1776. But to this subject I shall have occasion to refer again.

CHAPTER III.

1734—1774.

Mr. Cross called to Philadelphia.—Dismissed.—His epitaph.—Tradition of a revival of religion.—Mr. Heathcote.—Walter Wilmot ordained.—Mrs. Wilmot's death.—Her piety.—Her diary.—Mr. Wilmot's character.—Mr. Whitefield visits the place.—A revival of religion.—Mr. Wilmot's death.—His epitaph.—David Bostwick ordained.—Invited to Wall St. Church.—Minutes of the committee and the commission of Synod.—Mr. Bostwick's talents and character.—The historian Smith's portrait of him.—E. Spencer, D. D.—Becomes a chaplain in the army in French war.—Becomes minister of St. George's and Trenton, successively.—Inscription on his grave-stone.—Benoni Bradner.—Wm. Mills installed.—Number of Church members.—No records of the Session.—Names of Ruling Elders.—A revival of religion.—Mr. Whitefield's second visit.—Mr. Mills called to Philadelphia, and declines.—Death and funeral.—His sermons and MSS.—People refuse to raise the tax for the Episcopal minister.—Mr. Bloomer to the Secretary.

In 1734, it appears that the first Presbyterian Church in Philadelphia had given Mr. Cross a call, as the matter of his removal was before the Synod to be there determined. The Commissioners from Jamaica and Philadelphia were heard at length, "and after the most critical examination of the affair, and the solemn imploring the divine assistance, the matter was put to vote and carried against Mr. Cross's transportation."

The church at Philadelphia was divided; there being a considerable party opposed to Mr. Cross. The next year that part of the congregation in favor of Mr. Cross for their minister, petitioned the Synod to be erected into a new congregation. The petition was granted by a large majority. In 1736, a call was presented to him from the new congregation, formed agreeable to the permission of Synod given the year before, "and his sentiments concerning it desired by the Synod." In answer, Mr. Cross declared that he thought the Synod could not determine this matter until his people had been duly apprized of it, and that as things now appeared it was "his duty to stay with the people of Jamaica." "After much and long debating about this affair," the Synod at length adopted an overture that judgment should be deferred concerning it until the next meeting of Synod that the people of Jamaica might be apprized of the business, and have an opportunity to bring in their objections against Mr. Cross's removal. In the mean time, Mr. Cross was appointed to supply the new congregation in Philadelphia, for two months, before the next meeting of the Synod; and provision was, at the same time, made for supplying the people of Jamaica, during Mr. Cross's absence. The next year, May 27th, 1737, the subject of Mr. Cross's removal to Philadelphia came again before the Synod; the people of Jamaica presented their reasons why he should not be removed, and the representatives of the newly erected congregation of Philadelphia "put in a supplication" designed to invalidate "the supplication from Jamaica." Mr. Cross submitted himself wholly to the judgment of the Synod. "The

Synod entered upon a very serious debate about this whole affair, in which considerable time being spent, at last, after solemn calling upon God for light and direction in such a momentous matter, it was put to the vote, Transport Mr. Cross from Jamaica to Philadelphia or not; and it was carried in the affirmative, *nemine contradicente.* The Synod appointed Messrs. Thompson and Anderson to prepare a suitable letter to the congregation of Jamaica, signifying what was done in said affair." This was ordered at the request of Mr. Cross. In the minutes of Synod for 1738, there is the following entry: "It is reported that Mr. Robert Cross was installed since our last, according to the Synod's appointment, and that the two congregations in Philadelphia were since united." He remained pastor of the first Presbyterian Church, Philadelphia, till his death, which took place in August 1766. He was buried in the cemetery of the First Presbyterian Church, Philadelphia. The following is the inscription on his tomb:

"Under this marble are deposited the bodies of Rev. Mr. Robert Cross, who was born near Bally Kally in Ireland anno 1689, and died anno 1766, of Mary, his wife, who was born in New-York anno 1688, and died anno 1766.

"He was removed from a pastoral charge in Long Island to be one of the ministers of the first Presbyterian Church, in this city, anno 1737. He excelled in prudence and gravity, and a general deportment, was esteemed for his learned acquaintance with the Holy Scriptures, and long accounted one of the most respectable ministers in this province.

"Reader, imitate his virtues and prepare for Death."

In 1735, Mr. Cross published a sermon, preached before the commission of Synod at Philadelphia, which he affectionately dedicated to his people at Jamaica. In the dedication he says: "It is now (my friends) almost twelve years since you called me to the delighful work of the ministry among you." He remained pastor of this church almost fourteen years, and it is evident was very highly esteemed in Jamaica. There is a tradition that there was a revival of religion in the congregation during his ministry, as the fruits of which a considerable number joined the church. It is certain that he was one of the most prominent and influential ministers of the day in which he lived.

A Rev. Mr. Heathcote is said to have succeeded Mr. Cross. It is probable that he merely supplied the pulpit for a short time, nothing has been learned respecting him. The Rev.

WALTER WILMOT

was ordained here by the Presbytery of New-York, April 12th, 1738, Mr. Pemberton of New-York preaching on the occasion, from Col. i. 7. He was born at Southampton, on this island, in 1709. He was educated at Yale, where he graduated in 1735. He married a daughter of Jotham Townsend, of Oyster Bay, a member of the Society of Friends. Mrs. Wilmot was a woman eminent for piety, but she died at the early age of twenty-three years. The sermon preached at her funeral in Oyster Bay, where she was interred, is in my possession. It was preached by the Rev. Ebenezer Prime, of Huntington, from Ezek. xxiv. 16. I have also a copy of the Journal kept by Mrs. Wilmot, which

was published by her husband, after her death. In the dedication "to Mr. Jotham Townsend, father of the deceased," Mr. Wilmot says: "In the latter part of her life, she scarcely seemed to be an inhabitant of this world; for as she had frequent intimations of her departure, so she kept death in view, and made it her grand concern to be found ready. Her time, her powers, her soul, her body, in a word her all, for some months before she left us, seemed devoted to the service and glory of her dear Redeemer." "'Tis with pleasure I can observe your daughter was generally beloved and honoured whilst she lived amongst us. I believe I shall not easily forget you, nor your family, out of which I have had so desirable a companion. Her stay with me indeed was short; but it was pleasant and very agreeable: I may say without vanity, we lived together in perfect harmony, and knew no other strife betwixt us, but that of making each other happy: in this we strove to excel; and in this no doubt she had the pre-eminence. Let us join to remember the dear infant, the little image of herself, she has left behind her; 'tis the only remaining part of an obedient daughter and tender wife." The affecting little volume closes with this passage from her private papers; "O how many fears attend me! O that I knew how it must be with my soul when I depart this life! I shall within a few days pass through a scene of darkness; and I know not but it will be the dark valley of the shadow of death; and then except the Lord support me I shall fall. O my soul, meditate on the season. Make haste and not delay to be found crying for a sealed pardon from the great Judge of Heaven; that when death approaches, thou mayest be

found ready to depart: O Lord, be my helper. Grant that whether I live or die, I may be the Lord's. Be with me this night for the sake of Christ, AMEN. This day sweet advice from a near friend, to trust only in God." On the above her husband remarks: "This perhaps was the last passage she ever wrote. She lived without any remarkable alteration till the Friday following; was taken amiss that evening, was soon speechless, and in a great measure senseless. On Saturday about three of the clock fell asleep ('tis hopeful) in the Lord Jesus Christ. On the next Monday following, she was interred at Oyster Bay, the place of her nativity; and has left me to bewail an unspeakable loss. When I returned home and looked amongst her papers, the following lines to me (which must have been written near two months before her death) lay first in sight, and came first to hand:

> 'Dear partner of my earthly love,
> I quickly from you shall remove;
> My soul will take her hasty flight,
> To everlasting shades of night,
> Or to the endless realms of light.'"

Mr. Wilmot was evidently a man distinguished for spirituality of mind and ardor of piety; and although he died young it cannot be doubted that his ministry here was crowned with the happiest results; but what those results actually were, from the paucity of our records and the failure of tradition, cannot now certainly be known. In 1740 it is evident that Mr. Whitefield visited this place, and that his labors, as elsewhere, were greatly blessed to the awakening of numbers to

attend to the salvation of their souls. The effect of his labors may be judged of by the following extracts from letters of Mr. Colgan, the Episcopal missionary here, at that time, to the Secretary of the Society for the Propagation of Religion in Foreign Parts:

Jamaica, Nov. 22d, 1740.

Some enthusiastical itinerant teachers have of late been preaching upon this Island, the notorious Mr. Whitefield being at the head of them, and among other pernicious tenets have broached such false and erroneous opinions concerning the doctrine of Regeneration as tend to the destruction of true religion and of a holy and virtuous life; and therefore I take this opportunity to beg that the Society would be pleased to bestow upon the people of this Parish a few of Dr. Waterland's pieces on that subject, and of his Lordship, the Bishop of London's Pastoral Letters upon lukewarmness and enthusiasm.

The opinions of Mr Whitefield on the doctrine of regeneration are perfectly well known; he hardly preached a sermon without insisting upon it; "and one, and perhaps the best of his discourses (says the Rev. Joseph Smith who published a discourse on his character and preaching) was *ex professo* upon this subject."

It was in 1739 that Mr. Whitefield sailed the second time, for America. He arrived in Philadelphia in November of that year, and from thence was invited to New-York, where he preached in the open air in the day-time, and in the Rev. Mr. Pemberton's Church in the evening, for above a week. It was at this time, probably, that he visited Jamaica; and wherever he preached thousands were gathered from various parts. "It was no less pleasing than strange to him to see

such gatherings in a foreign land; ministers and people shedding tears; sinners struck with awe; and serious persons who had been much run down and despised, filled with joy."* The Messrs. Tennents, Blair, Rowland, and Mr. Freelinghausen, a Dutch minister, received him gladly; and these devoted men, or some of them, were doubtless the "enthusiastical itinerant teachers," referred to in Mr. Colgan's epistle, associated with Mr. Whitefield. It is gratifying to contemplate Mr. Wilmot as a man of kindred spirit with these eminently holy and useful men. A work of grace, under their combined labors, evidently took place here, and in the surrounding region, which continued for a considerable period, as appears from the following:

Mr. Colgan to the Secretary.

(EXTRACT.)

Jamaica, March 23d, 1743.

REV'D SIR.—Our Church here is in a flourishing condition; her being depressed of late by those clouds of error and enthusiasm, which hung so heavily about her, has in effect tended to her greater illustration and glory. If the Society would be pleased to order me some small tracts, such as the Trial of Mr. Whitefield's Spirit, an Englishman directed in the choice of his Religion, Bishop Stillingfleet's Unreasonableness of Separation, &c. [In a letter dated Dec. 15th 1741, from Mr. C. to the Secretary this sentence occurs: "Enthusiasm has of late been very predominant amongst us"—language which refers to a state of things which we have no difficulty in understanding.]

Mr. Wilmot was of a delicate constitution, and soon followed his wife to the grave. She died in Feb-

* Gillie's Memoirs of Whitefield, chap. v.

ruary, and he died on the 6th of the following August, 1744. The following entry is found in the records of the church at Newtown: "The Rev. Mr. Walter Wilmot was taken sick the 15th day of July 1744, in the evening. Departed this life the 6th day of August following, about two of the clock in the afternoon, and was interred the 7th inst., and has left his honored mother and people to bewail an unspeakable loss."

Mr. Wilmot was greatly beloved by his people, and his death was sincerely regretted. Many children received the name of Walter, or Walter Wilmot, in memory of him. He was the fourth minister who died pastor of this church, and the third buried in this town. His grave-stone still stands in the burying-ground belonging to the congregation—the inscription on which is as follows:

Here lyes
the Rev. Walter Wilmot,
Dec'd Aug. ye 6th, 1744.
Ætatis 35.

No more from sacred desk I preach,
You hear my voice no more,
Yet, from the dead, my dust shall teach
The same I taught before.

Be ready for this dark abode,
That when our bodies rise,
We meet with joy the Son of God,
Descending from the skies.

The Rev.

DAVID BOSTWICK

was ordained here Oct. 9th, 1745, on which occasion President Burr preached from 2 Tim. ii. 15: *Study to show thyself approved of God.* The sermon was published, and a copy of it is in my possession. The Rev. Mr. Pemberton, then minister of New-York, delivered the charges, or "an exhortation," as it was called, to minister and people.

Mr. Bostwick was a native of New Milford, Ct., and is said to have been of Scotch descent. He was educated at New Haven, and after instructing an academy at Newark, N. J., for a short time, he became minister here, at the age of 24. "He continued here ten years, enjoying the respect and affection not only of his own people, but also of his brethren in the ministry."

In 1754 he was appointed, by the Synod of New-York, with others, to visit the destitute parts of Virginia and North Carolina to perform missionary labor. His pulpit was ordered to be supplied, during his absence, by Messrs. Cumming, Horton, Dagget, and Park.

At a general town meeting, held on the 21st of April, 1753, the town by a unanimous vote, three persons only dissenting, viz., Samuel Clowes, Jr., Robert Denton, and Joseph Oldfield, gave the meadow and upland which in 1676 had been "set apart for the use of a minister of the Presbyterian denomination," to the elders and deacons of that congregation, to be sold, to have and to hold the money arising from the sale—the interest to be devoted to the support of a Presbyterian

minister forever. Daniel Smith, Elias Baylis, Increase Carpenter, and Nehemiah Smith, are the persons named as the elders and deacons at that time.

In 1755, Mr. Bostwick was invited to take the pastoral charge of the First Presbyterian Church, in the city of New-York. The Presbytery of New-York referred the call to the Synod, which body appointed Messrs. Gilbert Tennent, Prime, William Tennent, Burr, Treat, Davenport, John Smith of Rye, McCrea, Beatty, Hunter, Allen, Read, Buel, Sackett, Brown, Lewis, and Rogers, to be their committee, to meet at Jamaica on the 29th of Oct., 1755, "to determine that affair, and any other matters relative to it, that may come before them."

At the meeting of Synod in 1756, "the committee appointed to meet at Jamaica on the affair of Mr. Bostwick's removal, laid the minutes of their proceedings before the Synod, which were approved, and are as follows:

"At a meeting of the committee of the Synod of New-York at Jamaica, October 29, 1755, according to appointment; Present, Messrs. President Burr, Samuel Sacket, Samuel Buel, Israel Read, James Brown, Timothy Allen.

"*Post preces, sederunt qui supra.*

"The committee was opened by a sermon preached by Mr. Buel, from Job xiv. (xv.?) 8.

"Mr. Burr chosen moderator, Mr. Allen, clerk.

"The affair of Mr. Bostwick's removal came under consideration. The committee having heard all the several parties concerned in that affair had to offer, after much deliberation, adjourned the further conside-

ration of it till to-morrow, half an hour past eight in the morning, to which time the committee is adjourned. Concluded with prayer.

"30*th day. The committee met according to adjournment. Ubi post preces sederunt.*

"The committee proceeded to a long deliberation on the affair of Mr. Bostwick's removal.

"*Eodem die, (same day,) seven of the clock, P. M.*

"Messrs. Gilbert Tennent, William Tennent, James McCrea, Charles Beatty, Andrew Hunter, and John Rogers, came, being prevented attending the preceding *sederunts* (sessions) by the tempestuousness of the weather.

"The affair of Mr. Bostwick's removal from Jamaica to New-York, reconsidered; and after much consultation, concluded to defer the further consideration of it till to-morrow morning, at eight of the clock; to which time the committee is adjourned. Concluded with prayer.

"31*st day. The committee met according to adjournment. Ubi post preces sederunt.*

"The affair of Mr. Bostwick's removal, &c., reassumed.

"The committee not having sufficient light to come to a full determination of that affair at this time, conclude that it be referred to the standing commission of the Synod of New-York, to be convened by the moderator, at Princeton, on the second Wednesday of April

next, at eleven of the clock, A. M.; and that Mr. Bostwick be appointed to supply at New-York, the whole months of December and January, and the two first Sabbaths of February next; and that the Presbytery of New-York provide a constant supply for Jamaica, during Mr. Bostwick's absence. And this committee recommends it to the people of Jamaica, to make the necessary winter provisions for Mr. Bostwick's family as usual. Concluded with prayer."

"The commission of the Synod made report to the Synod, that they met on the affair of Mr. Bostwick's removal, referred unto them by the committee. The minutes of their proceedings are as follows:

"The commission of the Synod of New-York, regularly called, met at

"*Princeton, April* 14*th*, 1756.

"*Present:* Messrs. the Moderator, Aaron Burr, John Pierson, William Tennent, Richard Treat, James Davenport, John Rogers, Azariah Horton.

"*Absent:* Messrs. Elihu Spencer, David Bostwick, Gilbert Tennent, Charles Tennent, Ebenezer Prime, James Brown, Samuel Finley.

"*Correspondents:* Messrs. Timothy Jones, Timothy Allen, Charles McKnight, John Brainerd, Charles Beatty, David Lawrence, Caleb Smith.

"*Post preces, sederunt.*

"Mr. Caleb Smith was chosen clerk.

"The commission was opened by a sermon, preached by the moderator, from John xviii. 36.

"The Rev. Mr. Johannes Light, a minister of the Reformed Dutch Church, was desired to sit as a correspondent.

"The affair of Mr. Bostwick's removal from Jamaica to New-York, was brought before the commission, by a letter from the elders and deacons of the Presbyterian congregation in New-York, representing their continued unanimity for Mr. Bostwick, and that the reasons for his removal to them are very much strengthened and increased by his labors among them the last winter, which appeared more fully by their commissioners, who were sent for that purpose. The moderator also reported, that he had accidentally left at home, a letter he had received from Mr. Bostwick, representing his low state of health, and fear that he could not attend the commission, and in case he did not, that he would acquiesce in their judgment, about his removal to New-York.

"The commission having read the papers containing a representation of the state of the Presbyterian congregation at Jamaica, and their reasons against Mr. Bostwick's removal: after much deliberate consideration of the important affair, and earnest prayer to God for direction in it, adjourned the further consideration of it till to-morrow morning, at eight of the clock. Concluded with prayer.

"15*th day. At eight of the clock, A. M., the commission met. Post preces, sederunt qui supra.*

"The Rev. Mr. David Cowel was desired to sit as a correspondent.

"The affair of Mr. Bostwick's removal, reassumed. The commission having weighed the reasons for and against it with deep concern, and great deliberation, considering the peculiar circumstances and great im-

portance of the New-York congregation, how long they have been destitute; how many fruitless attempts have been made to resettle the Gospel among them; the little hopes of their being so well united in any other person; and especially the desirable prospect that appears of Mr. Bostwick's great usefulness in that place; cannot but judge it to be his duty to remove; and his pastoral relation to the church and congregation at Jamaica is dissolved for that purpose. But as the commission have a tender concern for the congregation of Jamaica, a great sense of their importance, and how their case calls for special regard, they desire the moderator, in his journey to Boston, to look out for a candidate to be sent among them, and appoint the said moderator to supply them one Sabbath on his return; and Messrs. Simon Horton, Ebenezer Prime, and Benjamin Talmage, are appointed to supply at Jamaica the three Sabbaths immediately succeeding Mr. Bostwick's departure, of which Mr. Bostwick is appointed to give them notice. And the Presbyteries of New-York and Suffolk are ordered to take special care that they be constantly supplied till next Synod. The commission also considering that the congregation of Jamaica will necessarily be put to charge in obtaining a re-settlement of the Gospel ministry, do earnestly recommend to the Presbyterian Church in New-York, to exercise a Christian generosity toward the people of Jamaica, that they may be better enabled to settle another minister."

This account of Mr. Bostwick's removal is instructive as it illustrates the importance which was attached, by the fathers of the Presbyterian Church, to

the pastoral relation. The same caution was evinced when Mr. Cross was removed to Philadelphia.

Mr. Bostwick remained pastor of the old Wall-street Church for about seven years. He died after a few days' illness Nov. 12th, 1763, in the 44th year of his age.* Smith, in his History of New-York (see Appendix, p. 307), gives this portrait of Mr. Bostwick: "He is a gentleman of a mild, catholic disposition; and being a man of piety, prudence, and zeal, confines himself entirely to the proper business of his function. In the art of preaching he is one of the most distinguished clergymen in these parts. His discourses are methodical, sound, and pathetick, in sentiment and in point of diction singularly ornamented. He delivers himself without notes, and yet with great ease and fluency of expression; and performs every part of divine worship with a striking solemnity."

A treatise from his pen, entitled, "A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism" was published in 1764, and reprinted in London, the following year. This work was republished in New-York, in 1837, by Mr. Robert Carter. It has a brief memoir of the author prefixed, from which the following passages are taken:

"He was remarkably supported under his last illness, and died in the faith and hope of the Gospel.

"As a preacher Mr. Bostwick was uncommonly

* In the cemetery at Newark, N. J., there is a monument to his widow with this epitaph:

"In memory of Mrs. Mary Bostwick, relict of the Rev. David Bostwick, late pastor of the Presbyterian Church in New-York, who departed this life 22 Sep. 1778, aged 57 years."

popular. His gifts and qualifications for the pulpit were of a high order. His appearance and deportment were peculiarly venerable; possessing a clear understanding, a warm heart, a quick apprehension, a lively imagination, a solid judgment, and a strong voice; he spoke in a distinct, deliberate, and impressive manner, and with a commanding eloquence.

"He dealt faithfully with his hearers—declaring to them the whole counsel of God—showing them their danger and their remedy; speaking with the solemnity becoming the importance of the subject, and in language pure and elegant, yet plain and affectionate: never, below the dignity of the pulpit, nor above the capacity of any in his auditory."

Mr. Bostwick was author of a memoir of Pres. Davies, prefixed to his sermon on the death of George II.

After his removal from Jamaica, the Rev. Simon Horton, of Newtown, was called to be the minister of the place, as appears from the following passage in Dr. Berrian's late history of Trinity Church, New-York:

"In the beginning of the year 1756, the Rev. Mr. Barclay acquainted the Society that the Church had suffered a great loss, by the death of Mr. Colgan, formerly a catechist in this parish, but, for many years, a laborious and worthy minister at Jamaica Town in L. I.; and that the churches under his care were very apprehensive of great difficulties in obtaining a Clergyman of the Church of England to succeed him, because the dissenters were a majority in the vestry of that parish. It too soon appeared that their apprehensions were not without good reason, for the dissenters pre-

vailed by their majority in the vestry to present one Simon Horton, a dissenting teacher, to Sir Charles Hardy, the Governor, for induction into the Parish, but the Governor would not admit him into that cure. After more than six months his Excellency was pleased to collate to the cure of the Church, the Rev. Samuel Seabury, Jr." P. 118.

Mr. Bostwick was succeeded, in this place, by the Rev.

ELIHU SPENCER, D. D.

He was a native of East Haddam, Connecticut, born Feb. 12th, 1721. He graduated at Yale College in 1746, and in the latter part of his life had the degree of D. D. conferred on him by the University of Pennsylvania. He was ordained to the work of the ministry in Boston, Sept. 1748, and succeeded Mr. Dickenson as pastor of the First Church at Elizabethtown, where he was installed, Feb. 7th, 1750. He left Elizabethtown in 1756.

He labored here for two years or more, certainly from May 22d 1758 to May 1760; but it is not certain that he was installed pastor. For several years after leaving Jamaica, he was engaged as a chaplain in the army, during the French war. Tradition says that the congregation consented to part with him, thinking that they could intrust their children with him.

The following is found in the printed minutes of the Synod of New-York, p. 283: "In case Mr. Spencer shall go out as chaplain with the New-York forces, the Synod appoints Mr. Simon Horton, to supply Jamaica

congregation three Sabbaths, and Mr. John Smith two Sabbaths, and that the Presbytery of Suffolk supply seven-eights of the remaining time of his absence."

After Dr. Rodgers' removal from St. George's, Delaware, to the city of New-York, he succeeded him in that pastoral charge, where he remained five years. He removed to Trenton, N. J., in 1770, and continued to be the pastor of that church until Dec. 1784, when he died. He is said to have been a man of prompt, popular, excellent talents; of highly respectable literary character; one of the most ready extempore preachers of his day, and eminent for his zeal and usefulness. At the time he was minister of Jamaica, he published a letter to Pres. Stiles on the dissenting interests in the Middle States; he was likewise author of a pamphlet on the origin and growth of Episcopacy. Gen. Joseph Spencer of the Revolution was his brother.*

The following is the inscription on his gravestone:

"Beneath this stone lies the body of the Rev. Elihu Spencer, D. D., pastor of the Presbyterian Church of Trenton and one of the Trustees of the College of New Jersey: who departed this life on the 27th of December, 1784, in the 64th year of his age. Possessed of fine genius, of great vivacity, of eminent, active piety, his merits as a minister and a man stand above the reach of flattery. Having long edified the Church by his talents and example, and finished his course with joy,

* "A better testimony to the piety of the Rev. Dr. Spencer cannot be offered than by stating that he was particularly recommended to the commissioners at Boston, by David Brainerd, who was one of the best of men, as a suitable character for the missionary service among the aborigines." Alden's Epitaphs, p. 194.

he fell asleep full of faith, and waiting for the hope of all saints." The Rev.

BENONI BRADNER.

preached here after Dr. Spencer from, 1760 to 1761. He was son of the Rev. John Bradner, the first minister of Goshen, in this State, and was born in 1734. He graduated at Nassau Hall in 1755. It is not certain whether he was installed as pastor, or preached here merely as a candidate: tradition says that he was installed. He married, in Jamaica, Miss Rebecca Bridget. He is said to have been troubled with shortness of breath, and to have been of a consumptive habit. He left about June 22, 1761, on account of a division in the congregation, although the greater part are said to have liked him. He is never mentioned as a member of Synod; but his name appears as a corresponding member, in 1764. Mr. Bradner became minister of Bloominggrove Church, in Orange Co., in June 1786. In 1802, he ceased from the labors of the pulpit. He died after a long and distressing illness, Jan. 29th, 1804, in the seventy-first year of his age. The Rev.

WILLIAM MILLS,

a native of Smithtown, on this Island, was the next pastor. His father's name was Isaac, who with two other brothers settled at Mills' Pond. He was born March 13th, 1739, was a graduate of Nassau Hall in 1756, studied theology at Neshaminy, was licensed by the Presbytery of N. Brunswick in March, 1760, was

ordained at Flemington, N. J., April 21st, 1762, and was installed here in 1762, having begun to preach here, as a candidate, on the first Sabbath in July, 1761.

At the time of his settlement here, there were but twelve persons, members in full communion of the church. There were no records to be found belonging to the church. In a book of minutes which he began to keep Aug. 30th, 1767, he says, "When I settled in this place, which was in the year 1762, I found no records belonging to the church, no, not so much as a Register of the names of such as were in full communion. And as the congregation were unacquainted with the business of church sessions, the business of the church which we had to transact was done without strictly attending to the forms of Presbyterianism. Another reason why no minutes have been kept of our proceedings, is, that we have been happy enough to have little or none of that business to do which church sessions are very generally employed about, in their meetings. There have, it is true, been a very considerable number added to the church in this time, who have ordinarily been examined by the church sessions, or in their presence, whose names are preserved in a Register kept for that purpose. But notwithstanding all this, I wish, I heartily wish, that minutes had been kept both before, and since my settlement in this church, of its proceedings." The names of ruling elders given are Joseph Skidmore, Esq., Daniel Baylis, Elias Baylis, and Increase Carpenter. At the meeting of the session, June 21, 1770, Nicholas Smith, and Samuel Denton, are stated to be present as Elders.

Mr. Mills appears to have been highly esteemed by his people as an exemplary Christian, and faithful minister of the Gospel. During his ministry there occurred a revival of religion, probably in 1764, by which a considerable number were added to the Church. The last of the fruits of that gracious work, Mrs. Elizabeth Everitt, who was born May 4, 1745, left this world in 1840, at the advanced age of 95, having been a communicant nearly 75 years. It was during the summer of 1764, that Mr. Whitefield visited Jamaica, the second time, when such crowds flocked to hear him that he preached in the open air, standing, it is said, under an apple tree, not far from the spot on which Union Hall Academy is now located. In a letter written at this time, he says; "At present my health is better than usual, and as yet I have felt no inconvenience from the summer's heat. I have preached twice lately in the fields, and we sat under the blessed Redeemer's shadow with great delight. My late excursions upon Long Island, I trust, have been blessed. It would surprise you to see above one hundred carriages at every sermon in the new world." There are still remaining a few who remember the interest and gratitude with which they often heard their pious parents refer to this season of heavenly refreshing.

The following is an extract of a letter from Mr. Seabury to the Secretary of the Society for the Propagation of Religion in Foreign Parts, referring to Mr. Whitefield's visit to Jamaica:

Jamaica, October 6th, 1764.

Rev'd Sir,—Since my last letter to the Honored Society we have had a long visit from Mr. Whitefield

in this Colony, where he has preached frequently, especially in the city of New-York, and in this Island; and I am sorry to say I think he has had more influence than formerly, and I fear has done a great deal of mischief. His tenets and method of preaching have been adopted by many of the Dissenting Teachers, and this town in particular has a *continual*, I had almost said, a daily succession of Strolling Preachers and Exhorters, &c.

In 1767, Mr. Mills received an urgent call to the second Presbyterian Church in Philadelphia, but the Presbytery decided against it. An appeal was taken by the commissioners to the Synod, which was answered by a long remonstrance from the congregation of Jamaica, an address from the Presbytery, and a letter from the Rev. Ebenezer Prime, of Huntington. Mr. Mills also declared that he esteemed it his duty to remain in Jamaica. After a full hearing of the case, the Synod confirmed the judgment of the Presbytery, that it would not be for the edification of the Church to remove him.

This excellent minister died in the 36th year of his age. He had repaired to New-York for medical aid, being affected with a chronic disease, and there he ended his days, March 18th, 1774. His remains were brought to Jamaica, and interred under the communion table in the old Stone Church. The following notice of his death appeared in Rivington's Gazette for March 24th, 1774.

On Friday last, died in this city, in the 36th year of his age, the Rev. William Mills, minister of the Presbyterian Church at Jamaica, L. I. His amiable disposition, his peaceful and prudent conduct, his unaffected

piety, and rational devotion, remarkably endeared him to those acquainted with him; and as his life was a bright example of the Christian virtues he inculcated on others, so in the prospect of dissolution, he enjoyed that calm serenity of soul, and that good hope which are the peculiar blessings of the righteous. "Mark the perfect man and behold the upright, for the end of that man is peace."

His remains were interred on Monday last at Jamaica; a large number of the most respectable inhabitants of that town and the country adjacent, attended at the funeral, when a sermon, well adapted to the occasion, was preached by the Rev. Dr. Rodgers, from Matt. xxv. 21.

He left six children, of whom several emigrated to the West. William settled at Cincinnati, and Isaac at Elizabethtown, Ohio, which town he named after Elizabethtown, N. J., to which place Mrs. Mills went to reside after her husband's decease. Before his death, Mr. Mills requested his sermons, of which he is said to have had a great number, and his writings to be destroyed; but at the solicitation of the Rev. Mr. Woodhull, of Newtown, who was his nephew, they were given to him. Mr. Woodhull was a son of his sister, Joanna, who married Nathan Woodhull, of Setauket. A considerable amount of property appears to have been left by Mr. Mills, as three improved farms, belonging to his estate, were advertised, in the aforesaid Gazette, to be sold shortly after his death.

During Mr. Mills's ministry the people again refused to raise by tax the £60 which were appropriated to the support of an Episcopal missionary. This tax, as was stated at the close of a former chapter, was laid upon

the people of all denominations. In 1769 the people of Jamaica refused to pay the stipend to the Episcopal Minister, and at length made an appeal to the Court of Chancery, to be relieved from the burden. Mr. Bloomer the missionary, who addressed the Secretary in the following, was inducted, on the 23d of May 1769.

Mr. Bloomer to the Secretary.

(EXTRACT.)

Jamaica, Feb. 15*th* 1770.

REV. SIR,—I am sorry to acquaint the Society that my happiness is much obstructed on account of a troublesome lawsuit I am under the obligation of commencing against the Parish for a salary of £60 a year allowed by an act of the Province to the minister who is legally inducted by the Governor. The law for raising this sum obliges the people of the Parish, consisting of all denominations, annually to elect ten Vestrymen and two Church Wardens who are to call, within one year after a vacancy, a sufficient Protestant Minister of the Gospel, whom they are to present to the Governor, or Commander in Chief, for induction. And as dissenters compose a great majority of the Parish, they are careful to admit none into these offices but such as are opposed to calling and presenting a minister of the Church of England. And in order to evade paying the salary (which being raised by tax, they complain of as a burden) and at the same time comply with the law, they some years ago called, and presented to the Governor, a minister of the Presbyterian persuasion, but he was refused induction :—and as the act only specifies that he who is called shall be a sufficient Protestant Minister of the Gospel, without confining them to any particular denomination, they imagine that the law has been complied with on their parts, and absolutely refuse paying me any money raised by virtue of that act, not-

withstanding my being inducted by authority from his Excellency, the Governor, as I am destitute of a call from them, who being dissenters, and chiefly Presbyterians, are averse to the supporting of the Church of England.

The Court decreed in favor of Mr. Bloomer, and it does not appear that the people obtained any redress until the Revolution relieved them. That event put an end to the controversy which had continued in this place, between the Presbyterians and Episcopalians, for three quarters of a century.

CHAPTER IV.

1774—1841.

Matthias Burnet ordained.—Marries in Jamaica..—The Revolution.—Presbyterian ministers support the Continental Congress.—Mr. Burnet has influence with the loyalists.—Saves the Pres. church from destruction.—Highlanders attend his preaching.—The Scotch woman and her bottle of water.—Mr. Onderdonk's Revolutionary Incidents.—Elias Baylis arrested.—Sent to the Provost.—Sings in prison.—His death.—Other Whigs seized.—Whigs return at the close of the war.—Mr. Burnet leaves, and settles at Norwalk.—Death.—George Faitoute installed.—One of the original Trustees of U. H. Academy.—The old stone church taken down, and a new one built.—Mr. Faitoute's death.—H. R. Weed, D. D., ordained.—Dismissed.—Mr. Nettleton.—Great Revival.—Interesting narrative.—E. W. Crane installed.—His history and character.—His useful ministry.—Revivals of religion.—His death.

THE Rev.

MATTHIAS BURNET, D. D.,

received the call of this church in the fall of 1774, and was ordained by the Presbytery of New-York, and installed as pastor in April, 1775. He was born at Bottle Hill, N. J., Jan. 24th, 1749, and graduated at Princeton in 1769. His first wife was Miss Ann Combs of Jamaica, an Episcopalian; he afterwards married a daughter of Rev. Mr. Roe, of Woodbridge, N. J., who

survived him, and died but two or three years since, in the city of New-York.

Mr. Burnet came here just at the breaking out of the Revolutionary war, and continued here till its close. It must be owned that he was one of the very few, if not the only one of the Presbyterian Clergy, who did not openly espouse the cause of civil liberty. Witherspoon, Rodgers, Duffield, and the whole Synod, in its official capacity, without a dissenting voice, threw their influence on the side of the Colonies, against the usurpations of the government. In a pastoral letter adopted May 22d, 1775, the Synod exhorted the people to endeavor to maintain union, to treat with respect, and encourage the Continental Congress, then sitting at Philadelphia, by letting it be seen that "the whole strength of this vast country" can be brought out to carry their resolutions into execution. At the same meeting, the Synod earnestly recommended it to all the congregations under their care, to spend the afternoon of the last Thursday in every month in public solemn prayer to God, during the continuance of the struggle.

During the occupation of Jamaica by the British army, Mr. Burnet was permitted to preach undisturbed, and by his influence with the loyalists, preserved the Presbyterian Church from destruction, during the war. Mr. Onderdonk, in his "Revolutionary Incidents," has preserved many interesting facts relating to this period. To his work I am indebted for the following:

Soon after the British were established in Jamaica, a parcel of loyalists perched themselves in the belfry of the Presbyterian Church, and commenced sawing off the steeple. Word was brought to the pastor, the

Rev. Mr. Burnet. Whitehead Hicks, Mayor of New-York, happened to be at his house, and as Burnet was a loyalist, soon put a stop to the outrage.

Mr. Burnet, (who had married an Episcopalian,) was the only Presbyterian minister in the county reputed to be a friend of government, and was therefore allowed to preach here during the whole war. Although he saved the church from desecration, yet after the peace, party spirit ran so high that he was forced to leave.

The Highlanders attended his church, and sat by themselves in the galleries. Some had their wives with them, and several children were baptized. Once when the sexton had neglected to provide water, and was about to go for it, the thoughtful mother called him back, and drew a bottle of it from her pocket.—Pp. 151, 152.

Agreeably to Mr. Onderdonk's statement, our Register shows that a considerable number of infants of soldiers belonging to the 71st, 74th, and 80th Regiments, were baptized by Mr. Burnet. "Jamaica was occupied by soldiers during the whole war, especially in winter, when the soldiers cantoned here, after their summer expeditions." Mr. Onderdonk also states, that Gen. Oliver Delancey, who had been appointed by Howe to induce the loyalists to join the king's troops, had his quarters at Jamaica for some time, at the parsonage-house of the Rev. Mr. Burnet.

But if the minister was a friend of the government, his people did not generally take him for an example, in that respect. I cannot forbear, in this connexion, to give from the same interesting volume, the account of Elias Baylis, an elder of this church, whose descendants are numerous in this congregation, three of his

grand-children being ruling elders at this time, and whose only surviving child, Mrs. Abigail Carpenter, is our oldest communicant, having made a profession of religion nearly sixty years ago:

The day after Gen. Woodhull's capture, (August 28th, 1776,) Elias Baylis, Chairman of the Jamaica Committee, was walking over to Nathaniel Smith's, at the One-Mile Mill, to hear the news, when he was arrested by a neighbor, who wished to do something to ingratiate himself with the British.

When the venerable man, blind as he was, was brought before the British officer at Jamaica, he exclaimed in surprise, "Why do you bring this man here? He's blind: he can do no harm." The unfeeling wretch who had informed against him, replied: "He's blind, but he can talk." Baylis did not attempt to conciliate the officer, but unfortunately dropped a few words in vindication of the American cause. This was enough. He was shut up in the Presbyterian church that night, and next day carried to the prison at New Utrecht.* He was subsequently removed to the Provost in New-York.

Elias Baylis was an elder of the Presbyterian church, and stood high in the community for uprightness and ability. He had a sweet voice, and could sing whole psalms and hymns from memory: it will not be surprising, then, to find him beguiling his dreary imprisonment in singing, among others, the 142d Psalm:

* Daniel Duryee, (afterwards assemblyman), Wm. Furman, Wm. Creed, and two others, were put in one pew in New Utrecht church. Baylis wanted them to get the Bible out of the pulpit and read to him. They feared to do it, but led the blind man to the pulpit steps. As he returned with it, a British guard met him, beat him violently, and took away the book. They were three weeks at New Utrecht, and then marched down to the prison-ship.

Lord, I am brought exceeding low,
  Now let thine ear attend,
And make my foes, who vex me, know
  I've an Almighty Friend.

From my sad prison set me free,
  Then shall I praise thy name;
And holy men shall join with me
  Thy kindness to proclaim.

The aged man was visited in prison by his wife and daughter. After a confinement of about two months, at the intercession of his friends, he was released, barely in time to breathe his last without a prison's walls. He died in crossing the ferry with his daughter, and his mortal remains now repose, without a stone to mark the spot, or commemorate his worth.

The heartless wretch who arrested him, fled on the return of peace, to Nova Scotia, dreading the vengeance of his fellow-citizens; but after two years' exile, he ventured to return, but looked so poor and forlorn, that he was never molested.

Many other Whigs were seized and sent off to the prison-ship, and among them John Thurston, Robert Hinchman, and David Lamberson, who were Presbyterians. Daniel Smith was confined in the church about a week, with old Daniel Baylis. The officer in charge said to Baylis, "You'll see England." Baylis replied, "'Twill be a sight—won't it?" Increase Carpenter was a commissary to the American army; John J. Skidmore went away for safety, and did not return until after peace had been declared.

But to return to Mr. Burnet. At the close of the war, the influential men of his congregation, who had been scattered in various directions, returned to their homes; and, as may well be supposed, were not alto-

gether satisfied with the course their minister had taken. He still, however, had many warmly-attached friends, who argued that it was through his instrumentality, that the church had been saved from desolation, and it would be ungrateful to turn him away.* But Mr. Burnet found it necessary to resign his charge. At the close of his farewell service, he gave out the 120th Psalm, which will afford an idea of the state of feeling on both sides:

Hard lot of mine! my days are cast
  Among the sons of strife,
Whose never-ceasing quarrels waste
  My golden hours of life.

O! might I fly to change my place,
  How would I choose to dwell
In some wide, lonesome wilderness,
  And leave these gates of hell.

Peace is the blessing that I seek,
  How lovely are its charms!
I am for peace; but when I speak,
  They all declare for arms.

In Mr. Faitoute's "Brief History" of the Church, he thus speaks of Mr. Burnet; "For the greater part of the time Mr. Burnet was with this people, it was a time peculiarly distressing. Being seated near the ocean, and possession being soon after gained by the British troops, after their taking the city of New-York, a number of the Whigs made their escape from them,

* I have been informed, by an intelligent aged person, who was intimate in Mr. Burnet's family, that he never spoke either in favor of or against the British government, and that some supposed he was at heart a sincere Whig.

leaving their possessions, and many friends still on the Island. I have been told an attempt was made to destroy the Presbyterian Church, or at least to render it unfit for holding worship in it, which Mr. B. by his influence prevented; and that he saved the woodland from being entirely cut off by the enemy. After the evacuation of New-York, and the return of those members of the Society who had fled, some disagreement arose between Mr. B. and his people, which occasioned a desire in him to be liberated from his charge, and he was accordingly liberated by the Presbytery of New-York in May, 1785." He received a call from Norwalk, Conn., where he settled Nov. 2d, 1785, as pastor of the First Congregational Church. He annually visited Jamaica, and in 1790, being invited, he preached to an overflowing assembly, in the Presbyterian Church, from John iv. 35–38. *Say not ye, there are yet four months*, &c. His sermon was published in the American Preacher, Vol. II., and is entitled, "Moral Reflections upon the Season of Harvest." In its conclusion, he addressed first the minister and then the people. In his address to Mr. Faitoute, he thus alluded to his connection with the congregation during the war: "In the days of my youth I was by the laying on of hands, and particular designation of the Presbytery, placed in this part of the great field of Christ's Church, where numbers of faithful laborers had been before, with a solemn charge to labor in it, and watch over it. For several years I devoted myself to this my charge; and though with many imperfections, I acknowledge I did it, yet never with a dishonest heart. In troublous and perilous times, I kept it, labored in it, and watched

over it, readily contributing both by word and deed, whatever was in my power for its protection, cultivation, and growth, in the fruits of truth and righteousness."

Mr. Burnet continued at Norwalk until his death which took place June 30, 1806. The Rev. N. S. Prime, in his history of Long Island, says that he remembers this event with solemn interest. He preached for Dr. Burnet on the preceeding day, and parted from him on Monday morning, about two hours before his sudden exit.

The Rev. James Glassbrook was received as an ordained minister from England by the New-York Presbytery, in 1786; and began to preach here, March 11th, 1786. He so far gained upon the regards of the people as to have a call put into his hands; but some difficulties arose, and the prospect of settlement failed. He continued here till Nov. 1787, and was for a time stated supply at Pittsgrove (formerly Pilesgrove), Cumberland Co. N. J. In 1790, he was dismissed from the Presbytery of New-York to join the Presbytery of Baltimore. Rev. Asa Hillyer, D. D., afterwards of Orange N. J., preached for about six months, in the year 1788. Messrs. Thompson, Templeton, Tate, Close, Roe, Brush, White, Woodhull, and Hart preached here during the rest of that year, and the former part of 1789. Mr. White preached as a candidate for several months, and many were pleased with him, but the Rev.

GEORGE FAITOUTE

was the next pastor. He was was of Huguenot descent, born in the city of New-York in 1750; and dur-

ing his early years attended the Episcopal Church. He graduated at the College of New Jersey in 1774. He was ordained by New Brunswick Presbytery, pastor of Allentown, N. J., in 1779, and remained till April, 1782, when he was installed at Greenwich, in Cohanzy, by the Presbytery of Philadelphia. In May, 1789, a call was put into his hands from Jamaica. "This call," he says in his "Brief History," written in 1793, "after duly weighing and considering of it, I conceived it my duty to accept, and accordingly declared my ready acceptance of it, at a meeting of the Presbytery of Philadelphia, held at Philadelphia, June 16, 1789, as may be seen in the records of the Presbytery. In the month of July following, I arrived at Jamaica with my family, and entered the parsonage house without those difficulties, which some of my predecessors had experienced from the zeal of a few bigotted Episcopalians, who were not original proprietors in this place. Since the Revolution, some time in the year 1784, this Church obtained a Charter, which has secured to them their church property, and troubles of this nature we hope will no more arise."

"A dispute had subsisted for some time whether this church belonged to and was under the care of the Presbytery of Suffolk, which then existed, and was afterwards dissolved by an Act of the Synod of New-York and New Jersey. But upon the application of the congregation to the Synod, by their commissioners, after I had come among them, the Synod, at their meeting in Elizabethtown, Oct. 1789, did agree to annex this congregation to the Presbytery of New-York, with which they so much desired to be connected, and

with which they believed themselves to have been always connected, notwithstanding the claims of Suffolk Presbytery. In consequence of this Act of Synod I took my dismission from said Presbytery, and was received by that of New-York, who appointed a commission to attend at Jamaica, and proceed to my installation. The commission were Rev. Dr. Rodgers, and Dr. McKnight, who attended at the time appointed—15th Dec., 1789. Dr. McKnight preached the installation sermon, and Dr. Rodgers gave the charge, and made the exhortation to the people."

"The records of this church have been rather deficient, but such as we have are at hand, and may be consulted. This church consists now of 96 heads of families; the individuals composing these families amount to 539 persons, besides my own family, who in all are 12 persons. The communicants are 58 persons. Since my settlement a few have been added, in this respect, to the church. God grant a revival of pure religion among us! Public worship is indeed very well attended, and so many often attend the preaching of the Gospel, that commonly there is not room enough in the Church to give all the hearers comfortable seats."

Mr. Faitoute continued the beloved pastor of this Church for nearly twenty-six years, a considerably longer period than any of the other ministers. He was suddenly removed from his labors on earth to his reward in heaven, on the Lord's day, Aug. 21, 1815, having preached, with his usual vigor, in the morning, aged 65 years. His sepulchre is with us, in the burying-ground, belonging to this congregation.

A sermon of his was published in the "American

Preacher," and I have read others in MS. He wrote in a simple earnest style. He was one of the original Trustees of Union Hall Academy, and in 1797 was employed as Principal of this Institution, attending at the same time, to his pastoral duties; he is still remembered with respect and affection by those of his pupils who survive.

It was during Mr. Faitoute's ministry that our present house of worship was erected. The old stone Church had stood nearly or quite 120 years; and there are many, at this time, in the congregation, who, in their childhood and youth, knew no other place of worship. It was taken down in 1813, and a portion of the stones of which it was composed were used in laying the foundations of the new edifice, which was solemnly dedicated to the service of God on the 18th day of January, A. D. 1814. The service was as follows:

Introductory Prayer by Dr. Milldoler.
Read 2 Chron. 6th Chapter.
Sung Psalm 132—tune New Salem.
Dedicatory Prayer by Dr. Milldoler.
Sung Psalm 84—tune Coronation.
Sermon by Dr. Milldoler from John ii. 17.
Concluding Prayer by Dr. Basset of Bushwick.
Sung Hymn 128, Second Book—tune Mount Olive.
Benediction by Mr. Faitoute.

Mr. Faitoute lived to preach in this house about one year and a half; and but one of the building committee, Mr. James Herriman, survives. The house was completed with a steeple, the top of which was 102 feet above the ground, and was much admired for its symmetry, but which was taken down a number of years

since, on account of an injury which it was supposed to have received in the great September gale. In the spring of 1846 this house was enlarged by the addition of 13½ feet, making it 90 feet in length. It is about 46 feet wide, and contains 144 pews. At the time the lot on which it stands was purchased, the old parsonage, which was the house adjoining the premises of the late Judge Lamberson, now occupied by Mrs. Stoddard, near the corner of Fulton and Beaver streets, and the glebe which extended south, along the Beaver Pond, towards Mr. G. Phraner's, were sold, and the place where the minister now lives purchased. The present glebe includes about nine acres of valuable land. There is also a wood-lot of considerable extent, in Springfield, belonging to the congregation, besides other property to a considerable amount. The Rev.

HENRY R. WEED, D. D.

succeeded Mr. Faitoute. He was born at Ballston, graduated at Union College in 1812, studied Theology at Princeton, was called here in 1815, and ordained as pastor Jan. 4th, 1816. Mr. Weed was a much esteemed minister. His labors were greatly blessed. An extensive revival of religion commenced during the first year of his settlement, as the blessed fruit of which above eighty persons were added to the communion of the church. He discountenanced the practice of furnishing ardent spirits at funerals; (it was the custom to carry it round to the assembled people in decanters;) and for many years this practice has been unknown. He also declined to baptize the children of parents, not in full

communion, from which it is evident that a contrary practice had prevailed.

In 1822 he was dismissed and took charge of a church in Albany. Dr. Weed is at present pastor of the Presbyterian Church at Wheeling, Va. He is the only survivor of all the former ministers of this church. "Questions on the Confession of Faith," &c., published by the Presbyterian Board of Publication, were prepared by him. The Rev.

SEYMOUR P. FUNCK,

who graduated at Columbia College in 1819, and studied theology in the Theological Seminary of the Reformed Dutch Church at New Brunswick, N. J., was the next minister. He was ordained here March 6th, 1823. Some dissatisfaction arising in the congregation, the details of which need not be given, the pastoral relation was dissolved May 9th 1825, and he left the place, carrying with him the warm affection of ardent friends. Mr. Funck was never re-settled in the ministry. He died a few years after leaving this place, and was buried at Flatlands.

The Rev. Asahel Nettleton, D. D., well known for his eminently useful labors, far and wide in the churches, was in the providence of God directed hither, during the winter of 1826, when the congregation was in a very divided and distracted state. He commenced his labors on the 24th of February, and continued them till the following November. He was in a feeble state of health, so that he did not attend many extra meetings, nor spend much time in visiting. But his labors were remarkably blessed. On the 2d of July, the Lord's

Supper was celebrated and 72 persons were added to the church, on profession; eighteen were baptized. From that day the revival received a new impulse. It was often observed, that it seemed (so great was the solemnity) like the Judgment day. A number of strangers visited the town and went home rejoicing in hope. So many from other places visited him, while here, that Mr. Nettleton thought of devoting one evening in the week to conversation with strangers.

He fell asleep in the arms of his Saviour, in January, 1843.

Shortly after the publication of his Memoirs, by Dr. Tyler, the following interesting account, written by a gentleman, formerly a physician in Jamaica, appeared in the New-York Observer:

"In perusing the life of Mr. Nettleton, by Dr. Tyler, I have had brought vividly to my recollection, scenes and circumstances connected with the revival of religion in Jamaica in 1826, of deep interest to me; and although more than eighteen years have passed, their interest is as deep as ever, and I think strikingly illustrates the wisdom and prudence of that truly wonderful man in dealing with awakened sinners.

"The first time I ever saw Mr. Nettleton, was on a communion Sabbath in the early part of the winter of 1826. Two strangers entered the church, and walking slowly up the aisle, seated themselves in the front pew. Many eyes were fastened upon them; and, after service, as is common in the country, many inquiries were made as to who they were, for they were evidently

clergymen, It was some time before I learned that one of them was the 'Rev. Mr. Nettleton, the great revival preacher.' The church in Jamaica, as is mentioned in the memoir, had been greatly divided. We were literally two bands, hostile to each other, and bitter in feeling. The Apostle might have said of us, we were hateful, and hating one another; and there seemed but little prospect of our ever being any better. It was but a sad spectacle on that day presented to this man of God.

"When, a few days after, I heard that Mr. Nettleton, the revival preacher, was soon going to preach for us, I never shall forget my feelings. I determined I would not hear him, and especially so when an old disciple, long since in glory, Mr. Othniel Smith, who had listened with rapture to George Whitefield, seventy years before, when he preached in Jamaica, said to me—'This Mr. Nettleton, that is going to preach for us, is a most wonderful man; he is said to be the greatest preacher that has been among us since the days of George Whitefield.' He said further, that, from what he had heard of him, he believed he could almost *read a man's heart,* so wonderful was his knowledge of human nature. I well remember I secretly said, 'He shall not see *my heart,* for I will not let him see me,' so bitterly did I dread any thing like close, experimental preaching,

"I had long been a professor of religion, having united with the Rutgers-street church in 1812, while Dr. Milldoler was the pastor, and notwithstanding I had always been outwardly consistent, (regularly ob-

serving secret and family prayer, constant in my attendance upon all the meetings of the church, as well the public services of the Sabbath as the weekly lecture, and the social circle for prayer, and active in all the benevolent operations of the day,) notwithstanding all this seeming consistency of character, there was always a fearful whisper from the faithful monitor within, that all was not right. There was a secret dread of self-examination, an unwillingness to know the worst respecting my case, and the idea of coming in contact with a man who would be likely to expose my shallowness, if not hypocrisy, I could not endure. And, accordingly, I resolved that something should detain me from church when Mr. Nettleton preached. But, although I sought diligently for any excuse, one even the least plausible, yet I could not find one; and, contrary to my secret determination, I went to church, at the appropriate time, with my family.

"After the Sabbath, numbers of the church members called upon Mr. Nettleton, at his lodgings, to welcome him among us; and I was repeatedly requested to do so with the rest: but day after day I contrived to excuse myself, although I knew it was a civility that was expected of me. At length a brother, who had often urged me to go, called upon me to know if I would not take Mr. Nettleton a little ride in my gig, as he was in feeble health, having but just recovered from a protracted illness; adding, that he found riding not only beneficial, but necessary, and he knew that I could do it just as well as not.

"I never shall forget my feelings at this proposition. I at first refused outright, and was vexed that the prop-

osition should have been made. I treated the brother rudely. He, however, continued to urge, and said he had gone so far as to tell Mr. Nettleton he knew I would do it cheerfully. But it was all to no purpose. I did not do it that day, but consented to call upon him the next morning, with my gig, at ten o'clock, if he would be ready. The next morning, accordingly, I called at the appointed time, and was introduced to him on the sidewalk; and never did culprit dread the face of his judge, more than I dreaded to be brought face to face with a man who, it was said, could almost *read the heart.*

"I received him politely, and we soon entered into a pleasant conversation, about almost any thing and every thing except personal religion. This I scrupulously avoided. I found he was in feeble health, and somewhat given to hypochondria; therefore I felt assured I could entertain him by talking about his own ailments. In less than one hour all my unpleasant feelings had vanished, and I felt as free and easy with him as if I was riding with some long tried friend; and that which I so much dreaded, became to me at once a source of great pleasure and of much profit.

"The first day he rode with me about six miles; and after that, for seven months, very few pleasant days passed that we did not ride together from five to twenty-five miles. I became deeply interested in him as a man and as a preacher. Why I at first liked his preaching I cannot exactly say; but I was unwilling to be absent from a single meeting. The class of subjects he chose as his theme of discourse, was new. The distracted state of the congregation, led those clergy-

men who supplied our pulpit, to select some subject connected with Christian duty. Brotherly love, if I remember right, was the subject of discourse seven times in about three months. On the contrary, Mr. Nettleton presented the claims of God and the *duty of sinners*, and here I remember we had no opportunity of scrutinizing the sermon, to endeavor to ascertain on which side of the division the preacher was. This I considered a master stroke of policy.

"Thus, smoothly and pleasantly, comparatively speaking, it passed along with me for about two weeks, when one evening he announced from the desk, that he felt some encouragement to believe that the Lord was about to grant us a blessing. He said he had seen several individuals who were anxious for their souls, and two or three who indulged hope. How it would end with them he could not say, but he wanted the church to walk softly before the Lord, to be much in prayer, &c., &c. I felt then that my own case required looking into at once, or I was lost; and I resolved soon to attend to it, nor to let the present opportunity pass. Mr. Nettleton had never yet said one word to me on the subject of experimental religion, although I had been with him a great deal.

"The next day, as usual, I called for him to ride. I was obliged to go to Flushing that day, distant about five miles. Just as we were ascending the hill, a little out of the village, and before any subject of conversation had been introduced, and the horse on a slow walk, he gently placed his hand upon my knee and said —'Well, my dear friend, how is it with you? I hope it is all peace within.' I could not speak for some

minutes. He said no more, and there was no occasion, for an arrow had pierced my inmost soul. My emotion was overwhelming. At length, after recovering a little self-possession, I broke the silence by telling him frankly I was not happy—there was no peace within—all was war! war!! war!!! His manner was so kind, he instantly won my confidence, and I unburdened my soul to him. I told him how I had felt for years past, and how very unhappy at times I had been.

"He did not seem inclined to talk. All he said was occasionally 'Well—well—well'—with his peculiar cadence. At length he said he did not feel very well, and he wanted to be still. This was a request he often made, and I thought nothing of it. I have rode miles and miles with him, and not a word has passed between us after such a request.

"I continued to ride with him once and twice a day; but although I was anxious to converse, he said but little to me, except occasionally he would drop a remark calculated to make me feel worse instead of better—at times greatly deepening my distress. Some months afterwards, I spoke to him about this part of our intercourse. He said he did it intentionally, for he had reason to believe many an awakened sinner had his convictions all talked away, and he talked into a false hope.

"Two or three days after he first spoke to me on the subject of religion, he called at my house, and requested me to go and see a particular individual whom he named, and who was under distress of mind, and pray with her. I told him that I could not do such a thing as that, for I was not a Christian myself.

He replied—"But you do not mean that your not being a Christian releases you from Christian obligations? If you do, you are greatly in error. Good morning!" and he left me rather abruptly. In the afternoon, when I rode with him, he did not ask me if I had attended to his request, for he knew I had not. He only made the request, as he afterwards told me, to thrust deeper the arrow of conviction: and it had the desired effect. My distress became very great, and I was unfitted for my ordinary duties. I felt as if there was but little hope for such a hardened sinner as I was.

"About this time he appointed a meeting of inquiry. I told him that I should be there for one. He said I must not attend on any account—it was only intended for anxious sinners. I told him I certainly should be there, unless he absolutely forbade it. "I do," said he, with more than ordinary earnestness. "Then," said I, "you must promise me that you will appoint a meeting for anxious professors." He made no reply. This anxious meeting was the first he appointed in Jamaica. It was to be held at the house of a dear friend of mine, and one who knew something of the state of my mind. I went there in the afternoon, and made arrangements to be concealed in an adjoining bed-room, the door of which could not be shut, the bed being placed against it. I was on the ground an hour before the time appointed. Mr. Nettleton came soon after, to arrange the seats; about this he was very particular. He came into the bed-room where I was concealed two or three times; he wanted the door closed, but he found it could not be without disarranging the furniture, and he gave it up. He did not know I was there until some weeks

afterwards. The temptation to be present at that meeting I could not resist. Some how I had received an impression that my salvation depended upon it. I had heard so often about persons being converted in an anxious meeting, that I thought if I could only be present at such a meeting, that was all that was necessary, and therefore I was not only willing to run the risk of offending Mr. Nettleton, but willing to submit to almost any humiliating circumstance to accomplish my object. I thought it was altogether a piece of cruelty in Mr. Nettleton to forbid my being present, and I determined to carry my point privately, if I could not openly.

"Situated as I was, I could hear next to nothing as to what was transpiring in the anxious room. Mr. Nettleton addressed those present individually, and in a very low tone of voice, bordering upon a whisper. As he approached the open door, I could occasionally catch a sentence, and hear a deep and anxious sob—but these words, and broken sentences, and sobs, were loud and pointed sermons to me. I wanted to get out from my hiding place, that I might give vent to my pent-up feelings; and my anxiety to be released, appeared to be greater than it was to be present, At times, it seemed as if I must cry out in bitterness of spirit, so agonizing were my feelings; especially so as I heard him say to one individual—"Is it possible? Well, I am afraid you will lose your impressions, and if you should, what will become of you? If the Spirit is grieved to return no more, you *will* lose your soul." After going around the room, and conversing with each individual, he made a few general remarks applicable to all, respect-

ing the danger of grieving God's Holy Spirit, and then dismissed the meeting after a short prayer.

"Instead of feeling any better after this meeting, as I expected to do, I felt worse and worse. Sleep was now taken from me, and I felt that death was better than life. Either that night or the next, I forget which, but remember it was the 27th April, I got out of bed about 12 o'clock, and went out into the woods. It was exceedingly dark. I fell down at the foot of a tree and cried aloud for mercy, in agony of soul. I felt that God was just in punishing me. I felt that the *longest* and the *severest* punishment he could inflict was no more than I deserved; my sins, my aggravated sins, appeared so great. I remained out of doors the most of the night. In the morning early, before I went home, I called at Mr. Nettleton's lodgings. He sent word that he could not see me at that hour. I went away, and returned in an hour or so; he told the servant to request me to be seated, and he would be with me in a few minutes.

"Every minute now seemed an hour, and a long one too. For nearly thirty minutes he kept me in this state of horrible suspense, during which I was constantly pacing the floor with my watch in my hand. When at length he entered the room, I threw my arms round his neck, told him, I was in perfect agony, and that I should die if he did not in some way comfort me. I told him it seemed as if I could not live another hour in such distress.

"'*I* can't help you, my dear friend, you must not look to me;' and he burst into a flood of tears.

"'What shall I do? what shall I do?' I repeated over and over again, in a loud voice.

"'You must yield your heart to Christ, or you are lost!' said he; and adding, 'I do certainly think your situation a very alarming and dangerous one.'

"After a few minutes, he said, 'Come, let us kneel down.' This was contrary to his usual practice. He made a very short prayer, not more than a minute in length, rose from his knees, advised me to go home, and remain in my room, and abruptly left me, almost overcome with emotion. Had there been any means of self-destruction within my reach, I believe I should have employed it, so agonizing were my feelings. He sent word to me by a young friend that he did not wish to ride that day. I passed the most of the day in my room, on my knees. Occasionally, I walked for a few minutes in my garden, and then returned to my room. It was the *just* and the *eternal* displeasure of an *angry* God that seemed to crush me to the earth. About the middle of the afternoon, one of the elders came to see me. He expressed surprise at my distress, said there was no necessity for my feeling so bad, he knew there was not. He tried to pursuade me it would all be well with me *soon*. I told him that if he could satisfy me that it would ever be well with me, I would gladly and cheerfully endure my sufferings thousands of years. This feeling I distinctly remember. The *justice* of God, and the *eternity* of his anger, distressed me most. I sent for Mr. Nettleton, but he excused himself, and did not come.

'Thus every refuge failed me,
And all my hopes were crossed.'

It was past the middle of the afternoon, and approaching sun-down, and I had not yet broken my fast. After a short walk in the garden, I again entered my room, locked the door, and threw myself prostrate on my settee as near a state of hopeless despair as I can conceive a mortal to be, on this side the bottomless pit. I cried aloud, 'O my God! how long—how long, O my God, my God!' After repeating this and similar language several times, I seemed to sink away into a state of insensibility. When I came to myself I was upon my knees, praying not for myself but for others. I felt submission to the will of God, willing that he should do with me as should seem good in his sight. My concern for myself seemed all lost in concern for others. *Terror* seemed all exchanged for *love*, and *despair* for *hope*. God was glorious, and Christ unspeakably precious. I was an overwhelming wonder to myself. The cry of 'Blessed Jesus—blessed Jesus!' took the place of 'Lord have mercy.'

"After remaining in my room half an hour, or thereabouts, I came down stairs, and met my dear wife, who had deeply sympathized with me in my distress. I exclaimed, 'I have found Him, I have found Him, and He is a precious Saviour!' She was very much overcome. She persuaded me to take some food, but I was so happy and so anxious to go to meeting, the bell having rung, that I could eat but little. I went over to the session house; it was crowded—benches in the aisle were filled. I obtained a seat near the door. Mr. Nettleton was reading the 211th Hymn of the Village Collection—

'Of all the joys we mortals know,
Jesus, thy love exceeds the rest,' &c.

I thought I never heard so sweet a hymn nor so delightful music. I sung it at the top of my voice, of which however I was not aware until I saw I had attracted the observation of all near me. My eyes were streaming with tears, while my countenance was beaming with delight, as a friend afterwards told me. I wanted to tell to all around what a Saviour I had found.

"After service, I walked home with Mr. Nettleton, and remained with him a few minutes. 'I knew this morning,' said he, 'that the turning point was not far off.' He cautioned me, again and again, against giving way to my feelings; urged me to keep humble and prayerful, and not say much to any one. That night I could not sleep for joy. I do not think I closed my eyes. I found myself singing several times in the night. In the morning all nature seemed in a new dress, and vocal with the praises of a God all glorious. Every thing seemed changed, and I could scarcely realize that one, only yesterday so wretched, was now so happy. I felt it perfectly reasonable that he who had had much forgiven should love much. I think I sincerely inquired 'Lord, what wilt thou have me to do?' And though eighteen years have passed, God is still glorious and Christ still precious to my soul; and unless I am greatly deceived, I still pray for a knowledge of my duty, and for grace to do it. I know that I still love to do good and make others happy; and of all anticipated delights which I can place before my mind, that of the enjoyment of sinless perfection in heaven is the greatest.

But never was a sense of my unworthiness greater than it is at present.

> "What was there in me that could merit esteem
> Or give the Creator delight?
> 'Twas 'even so, Father,' I ever must sing,
> 'Because it seem'd good in thy sight.'
> Then give all the glory to his holy name,
> To him all the glory belongs,
> Be mine the high joy still to sound forth his fame,
> And crown him in each of my songs."

"Many who are still living in Jamaica will know who the author of this communication is, without the addition of my initials. T. W. B."

Troy, N. Y., Oct. 29, 1844.

The Rev.

ELIAS W. CRANE,

my lamented predecessor, was born at Elizabethtown, N. J., on the 18th of March, 1796. "When yet a boy from six to eight years of age, he was serious and conscientious in his morning and evening devotions." "His serious turn of mind, and his great devotion to reading, and readiness of acquisition, led his parents to entertain the idea that it was their duty to give him a collegiate education." When about sixteen years of age he entered the Junior Class in Princeton College, where he graduated in Sept. 1814. During his residence in Morristown, N. J., while engaged in the business of teaching, he made a public profession of his faith in Christ, and attached himself to the church in that place, then under the care of Rev. Dr. Wm. McDowell, on

the 2d day of March, 1816. On the 8th of Oct., 1818, by the Presbytery of Jersey he was licensed to preach the gospel. Dec. 1819, he received and accepted a call from the church at Springfield, N. J., and was ordained there Jan. 5th, 1820. He remained here seven years, a devoted and useful pastor, and was permitted to rejoice greatly in seeing the work of the Lord prosper in his hands. In the year 1825 the Lord poured out his Spirit on that people, and very many were brought from death unto life. In the month of May, 1825, the church in Jamaica became vacant by the removal of the Rev. Mr. Funck its pastor. The people were in a state of no little distraction, when, as if for the purpose of healing their divisions, God in his providence directed hither the footsteps of the Rev. A. Nettleton, D. D. At his departure he recommended Mr. Crane to the people as a fit person to become their pastor. The great blessing he was made to this people, proves the sagacity of Mr. N. as to ministerial character. The pastoral relation of Mr. C. to the church of Springfield was dissolved, and he was dissmissed from the Presbytery of Elizabethtown on the 17th Oct., 1826, and on the 31st of the same month he was, by the Presbytery of New-York, installed pastor of the Church of Jamaica. Jamaica must be regarded as the chief scene of his usefulness. Here he spent fourteen years, almost the third of his whole life. "When he entered this field," remarks Dr. Murray, in a sermon preached at Elizabethtown, Nov. 29, 1840, on the occasion of his death, and from which most of the facts concerning Mr. C. have been derived, "the cloud of mercy was withdrawing for a season, but spanned with the bow of

promise that it would again return to water the seed he was beginning to sow;—when called away in the midst of his labors, the same cloud was retiring, after fulfilling all the hopes it had once inspired, glittering all over with the same bright bow, as if at once to illume and beautify his path to his rest and his reward. A few communions before his departure, it was his privilege and joy to receive nearly eighty into the church, and among them three of his own children.—Mr. C. was affected with a disease, not unlike the asthma, whose violent and frequent attacks admonished him as to the manner of his departure. But he continued cheerful and constant in the discharge of his official duties, feeling that he was immortal until his work was done. On the evening of his decease, and but a few hours previous to its occurrence, he was preaching in a private house, in a distant part of his congregation, and exhorted his hearers with unusual fervency from the text, 'But now they desire a better country, that is, an heavenly.' The services were concluded by the hymn, the last he ever read or sang on earth:

> "We've no abiding city here,
> This may distress the worldly mind,
> But should not cost the saint a tear,
> Who hopes a better rest to find."

After the services were over, he returned to the bosom of his family. Mrs. C. was absent on a visit to a sister at Norwich, Conn., and Mr. C. had made arrangements to leave the ensuing morning for Norwich, for the purpose of accompanying Mrs. C. to her home. The family had all retired to rest, except the faithful

domestic, who for years had been a member of his household, when his disease fell upon him with fatal violence. Feeling, after a few struggles, that resistance was hopeless, he committed his spirit, his wife, and his children, to God, and laid him down and died, in the forty-fifth year of his life, and having just entered on the twenty-third of his ministry. He was cut down like a tree that yielded much fruit, and that was laden with blossoms, even in its fall."

The following is an abstract of the beautiful sketch given of his character, by Dr. Murray, in the sermon before alluded to. He was blessed by God with a natural disposition remarkable for its amiability and sweetness. By his severe trials and afflictions this disposition was never soured or changed. He was one of the most desirable friends and companions we have ever known. A near and dear relative relates that, for twenty years, she never saw a ruffle upon his temper. And all his brethren in the ministry can say that they never met with him but with pleasure, and never parted with him but with regret. His pleasant and cheerful smile always diffused pleasure around him. But it was religion which chiefly gave lustre to his character. His views of the way of acceptance with God, and of the great doctrines of grace, were clear and distinct; and he sought consolation more from resting on the great principles of the Gospel, than from excited feeling. He lived in the constant sense of God's favor and acceptance, and seemed to have little else to do than to serve God with all his might.

His character as a preacher and pastor, have been highly appreciated. It was never his ambition to se-

cure the fame of a profound scholar, or of a great theologian, or of an acute controvertist; and whilst he was a good scholar, and a sound theologian, and carefully discriminated between truth and error, his great object was so to preach Christ, as to lead his hearers to believe on him. We have never heard him preach a sermon of which it could not be truly said, both as to the matter and manner, that it was a sweet savor of Christ, and as ointment poured forth.—His qualifications as a pastor very far surpassed those of many of his brethren. It was to him a pleasure, instead of a cross, to mingle with his people; and so frank and winning were his ways, that, without repelling any, he attracted all to himself. His was an uncommonly sympathizing heart. Whilst, as a mere preacher, he has left behind him some superiors, and many equals; yet, when we regard him as a preacher and pastor, he has left behind him no superior, and but very few equals. In these respects the church has lost one of her best models.

Mr. Crane departed this life on the 10th day of Nov., 1840. His funeral was attended on the 14th, by a large concourse of people, who listened to an appropriate discourse, by the Rev. John Goldsmith, from Phil. i. 21: "For to me to live," &c.

The present pastor was installed May 5th, 1841. Rev. Dr. Spring preached the sermon; his text was 1 Pet. iii. 15. Rev. Mr. Goldsmith gave the charge to the minister, and the Rev. M. W. Jacobus, of Brooklyn, the charge to the people. In the fall of 1844, God graciously revived his work, and about forty were added to the communion of the church; the winter of 1846 was also a time of refreshing, which resulted in

the hopeful conversion of nearly thirty persons. There are, at present, not far from one hundred and eighty families in the congregation; and, at the time of our last report to the Presbytery, there were four hundred and seventeen members of the church. The writer is happy to add, that there has been the utmost harmony in the congregation during the six years and a half of his connexion with it. More than twenty ministers have preceded me here, the greater number of them pastors; and but one of them survives. From time to time they have fallen, nearly every one of them, I believe, at some post of usefulness, faithful to their character and office, to the last. Six of them died during their pastoral connexion with the church in Jamaica; five of them lie buried with their people in this place; five of them made a sudden exit, three of them having preached on the very day of their death.

APPENDIX.

I.

Showing the Presbyteries with which this Church has been connected.

THIS church belonged to the Presbytery of Philadelphia, from 1711 to 1716. It was set off to the Presbytery of Long Island, which was organized at Southampton, April 17th, 1717, and which was the first Presbytery constituted in the province of New-York. May 24th, 1738, the Presbytery of Long Island was united with the eastern part of Jersey, under the name of the Presbytery of New-York, under the jurisdiction of which this church continued, until the ministry of Mr. Mills, who became a member of the Suffolk Presbytery. On the 20th of May, 1774, in the Synod of New-York and Philadelphia, "a reference was brought in from the Presbytery of New-York, praying the advice of the Synod, whether the congregation of Jamaica, on Long Island, whose late minister, the Rev. Mr. Mills, belonged to the Presbytery of Suffolk, may be taken under their care as they formerly were, and had never been dismissed. The Synod allowed that the above congregation be taken under the care of the Presbytery of New-York." (Minutes of Synod, p. 454.) Accordingly, by the last named Presbytery, Mr. Burnet was ordained here in 1774. But Mr. Faitoute says, that at the time he came here, a dispute had existed some time, whether this church belonged to the Presbytery of Suffolk, or the Presbytery of New-York; the Synod, in 1789, decided that it belonged to the Presbytery of New-York, which body proceeded to install Mr. Faitoute. In 1790, the Presbytery of Suffolk was dissolved, and a new one formed under the original name of the Presbytery of Long Island, and this congregation was attached to it. It was organized at Jamaica, November, 1790. Dr. Buell was appointed to preach. In 1809, the minister and congregation of Jamaica requested to be detached from the Presbytery of Long Island, and placed under the care of the Presbytery of New-York, which request was granted. From that date to the present, there has been no change in the Presbyterial relations of this church.

II.

Catalogue of the Ministers of the Church.

Zechariah Walker,
John Prudden,
William Woodruff,
George Phillips,
Jeremiah Hobart,
John Hubbard,[2]
Francis Goodhue.[2]
George McNish,[2]
Robert Cross,
Walter Wilmot,[1,2]
David Bostwick,[1]
Elihu Spencer, D.D.
Benoni Bradner,
William Mills,[2]
Matthias Burnet, D.D.
George Faitoute,[2]
Henry R. Weed, D.D.[1]
Seymour P. Funck,[1]
Elias W. Crane,[2]
James M. Macdonald,

III.

Elders of the Church.

Mr. McNish at the meeting of the Presbytery in 1716 gave reasons for not bringing an elder with him, which were sustained. At the first meeting of the Synod of Philadelphia, in 1717, John Rodes (Rhodes) was present as an elder, who was, I have no doubt, from Jamaica. In 1737, Philip Tanner was present in Synod as an elder, who, I think, was, also from Jamaica. Daniel Smith, an elder of this church, was present in 1720. He died on the 15th day of October, 1754, having been born in 1663 or 64. By his last will and testament he gave the Register, which is now in use by this church. Elias Baylis was present for the first time in Synod in 1734. As we have no Records of Session, and no Register extending back of the middle of the last century, it is probably impossible to form a complete list of the Ruling Elders of this church. With the exception of Messrs. Rhodes and Tanner, respecting whom there may be some doubt, the following are known to have been Ruling Elders in this church:

John Rhodes,
Philip Tanner,
Daniel Smith,[3]
Elias Baylis,
Joseph Skidmore, Esq.
Daniel Baylis,[4]

---

[1] Ordained when settled here. [2] Died pastors of this church.

[3] Died October 15th, 1754.

[4] Daniel Baylis, is supposed to have come from England. He had five sons, who were all elders of Presbyterian Churches. Isaac was an elder of the Huntington Church; Daniel, of the Goshen Church; Oliver and

Increase Carpenter,
Nehemiah Smith,
Nicholas Smith,
Samuel Denton,
Benjamin Thurston,
Benjamin Everitt,
Richard Creed,
William Ludlum,
Thomas Baylis,
Abraham Burtis,[1]
Benjamin I. Smith,[1]
Hon. Eliphalet Wickes,[2]
Amos Denton,[2]
Nathan Shelton, M. D.[3]
Charles S. Lord,[3]
John Carpenter,[3]
Nathaniel Carpenter,[3]
Jas. H. Reeve,[4]
Daniel Baylis,[4]

IV.

Deacons.

Daniel Smith,[9]
Elias Baylis,
Samuel Denton,
Nicholas Smith,
Michael Skidmore,[5]
Othniel Everitt,[6]
Laurens Reeve,[7]
James Rider,[7]

V.

Trustees of the Church.

Benj. Thurston,	1791	Wm. Ludlum, Esq. PRES.	1791
Benj. Everett. Esq. PRES.	1791	Stephen Herriman,	1791
Jacob Carpenter, PRES.	1791	Ephraim Baily,	1791
Nicholas Everitt.	1791	Daniel Higbie,	1793
David Lambertson,	1791	Joseph Robinson.	1793
Daniel Ludlum, Esq.	1791	Bernardus Hendrickson,	1793
Daniel Smith,	1791	Nehemiah Everitt,	1794

Elias, of the Huntington Church ; Thomas was an elder of the Jamaica Church. Several of his grandchildren are at this time officers of Presbyterian Churches. Thomas Baylis, an elder, and Abraham Baylis, a deacon of the Second Presbyterian Church in Brooklyn, and Daniel Baylis, one of the elders of the Church in Jamaica, are of this number.

[1] Elected Feb, 23d, 1817. Dismissed April 29th, 1821.
[2] Elected June 3d, 1819. Ceased acting Nov. 7th, 1826.
[3] Elected May 13th, 1821. Dismissed Nov. 7th, 1826.
[4] Elected Feb. 21st, 1847.
[5] Died Oct. 15th, 1754.
[6] Ordained Jan. 13th, 1819. Ceased acting 1833.
[7] Ordained Sept. 22nd, 1833.

Eliphalet Wickes, Esq.	1795	John Rider, PRES.	1824
Samuel Mills.	1796	Gen. VanWyck Wickes,	1827
Benj. Everitt,	1798	David Bergen,	1827
James Denton,	1802	John Rhodes, Jr.,	1827
Simeon Smith,	1802	Daniel Baylis,	1827
Henry Mills,	1805	Laurens Reeve, Jr. PRES.	1829
Othniel Smith,	1805	Samuel Higbie,	1829
Dan'l Ludlum, Jr. PRES.	1805	Nich's S. Everitt,	1830
Benj. N. Smith,	1805	Thomas Smith,	1831
John Rhodes,	1810	James Baylis,	1831
Richard Creed,	1813	James Herriman,	1833
Thomas Baylis,	1817	Benj. Bergen,	1833
David Lamberson, Jr.	1817	Daniel Baylis,	1837
Daniel Smith,	1817	Amos Denton,	1842
Michael Skidmore,	1818	Wm. Ludlam,	1843
		James Rider,	1845

VI.

Number of Communicants annually reported as far back as can be ascertained.

[Up to the year 1826, the year ends on the first of October; from 1827 to 1847, on the first of April.]

Year.	Total in com.	Year.	Total in com.	Year.	Total in com.	Year.	Total in com.
1807	46	1818	160	1829	270	1840	392
1808	47	1819	169	1830	276	1841	380
1809	49	1820	177	1831	278	1842	373
1810	51	1821	184	1832	333	1843	369
1811	53	1822	193	1833	338	1844	368
1812	58	1823	196	1834	335	1845	404
1813	55	1824	201	1835	328	1846	403
1814	54	1825		1836	325	1847	417
1815	53	1826	197	1837	316		
1816	118	1827	263	1838	328		
1817	147	1828	262	1839	327		

In 1793, there were fifty-eight communicants. In 1762, there were but twelve, whose names are thus given by the Rev. Mr. Mills:

Benjamin Hinchman; Nehemiah Denton; Deborah Denton, his wife John Carman, and his wife; Samuel Denton; Dea. Elias Baylis, and his wife; Mr. (John) Messenger; Obadiah Smith, and his wife; Elizabeth Smith, (Justice Smith's wife.)

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