

A

HISTORY

OF THE

Presbyterian Church in America,

FROM ITS ORIGIN UNTIL THE YEAR 1760.

WITH

BIOGRAPHICAL SKETCHES OF ITS EARLY MINISTERS.

BY THE

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WITH

A Memoir of the Author,

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AND

An Historical Introduction,

BY THE REV. WILLIAM BLACKWOOD, D.D.

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JAMES MARTIN,

FROM Ireland, was the pastor of Lewes, in Delaware, in 1734, and died there in 1743. He is said to have organized the church at Cool Spring. †

Whitefield landed about five (o'clock) in the evening of October 3, 1739, at Lewestown; and, in reference to this event, he observes, "We had not been long in the inn but two or three of the chief inhabitants, being apprized of his arrival, came and spent the evening with us, and desired me to give them a sermon on the morrow."

He preached there, in 1740, to "as unaffected a congregation as he had seen in America. They wept, next day, when he portrayed the trial of Abraham's faith. Alas! when I turned from the creature to the Creator, and to talk of the love of God in sacrificing his only Son, I observed their tears dry up. I told them of it; and could not but infer hence the dreadful depravity of human nature, that can weep at the sufferings of a martyr,—a man like ourselves; but when are we affected at the relation of the sufferings of the Son of God?"

The Church missionary gives a different view. He says Whitefield preached from a balcony, and that the enthusiasm of the people was violent, but after a time it abated.

Martin signed the Protest in 1741. His death is mentioned in May, 1743.

ROBERT JAMISON,

FROM Ireland, settled in Delaware, and was a member of synod in 1734. X

From a manuscript of Joshua Evans,* an Independent, it appears that there were Welsh Baptists at Duck Creek; and that the first name of their meeting-house was Bryn-Sion, *i.e.* Zion Hill. The Presbyterian meeting-house was built in 1733, on land given by Mr. Dickinson. Thomas Evans preached the first ser-

* Quoted by Morgan Edwards, in his MS. History of the Baptists in Delaware, of which only a fragment remains.

mon in it, August 12, 1733, and administered the communion, November 9. At first the Baptists used the house, but afterwards worshipped in private houses. There was a great mortality in that region in the spring of 1737: Jamison began to preach, December 26, 1734.

He died in 1744; and, the congregation having neglected to have the property conveyed to them by deed, it reverted, during the long vacancy that followed, to the Dickinsons, and was made over to the Baptists in 1771.

ISAAC CHALKER,

OF the family of Chalkers in Saybrook, Connecticut, graduated at Yale in 1728; and, after being licensed, he married, and resided on Long Island. He was ordained, in 1734, by East Jersey Presbytery, pastor of Bethlehem and Wallkill, in the Highlands of New York. John Smith, an elder from Bethlehem, sat with him in the synod in 1735, and is almost* the only elder who, for fifty years, asked to have his dissent entered against a synodical decision. The presbytery had ordained Chalker at a distance from his congregations; and he found himself in great difficulty at Wallkill, through a wide-spread report of his not having adopted the Westminster Confession. He had lost the good-will of Samuel Neely, of Neelytown. The synod judged that Chalker was hearty in his adherence to our standards, and that Neely was to blame in exciting discontent.

Chalker left the bounds of the synod in 1743, having† lost his stock of cattle in the extremity of the cold winter of 1741-2. He also "lost a man," became very poor, and much in debt. In 1744, he was settled in Eastbury, (Second Society in Glastenbury,) Connecticut, with a settlement of three hundred pounds, old tenor, and a salary of one hundred and thirty pounds a year. He petitioned the legislature for relief, and aid was granted to him, but not sufficient to set him free from his embarrassments. He remained until 1760, and died, May 28, 1765.

* John Gardner, of White Clay, did the same in the case of Walton.

† MSS. Connecticut State Library.