

PRESBYTERIAN COLONIES AT THE CLOSE OF THE 17TH CENTURY.

AMERICAN
PRESBYTERIANISM

ITS ORIGIN AND EARLY HISTORY

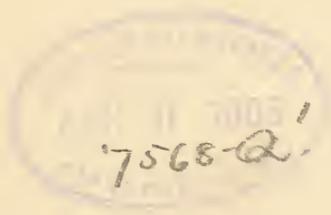
TOGETHER WITH AN APPENDIX OF LETTERS AND DOCUMENTS, MANY OF WHICH HAVE RECENTLY BEEN DISCOVERED

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WITH MAPS



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During the troublous times from 1670–1680 a considerable number of families removed from the North of Ireland to the Barbadoes, Maryland, and Virginia. The Presbytery of Laggan, in Ireland, seems to have been deeply interested in these emigrants. April 28, 1678, they received an application for a minister for the Barbadoes, and December 29, 1680, for a minister for Maryland.*

But efforts in this direction by the Presbytery of Laggan were suddenly cut short by the outbreak of a violent persecution which has left its traces in the Minute Book of the Presbytery.† The last meeting was an extraordinary meeting, with William Traill moderator. It seems that a special fast was resolved upon; Traill and four other ministers of the Presbytery held it; they were arrested by the arbitrary government, examined by the justice of the peace at Raphoe, summoned to the privy council in Dublin, remitted to the assizes at Lifford, where they were fined and imprisoned from August 11, 1681, to April 20, 1682. After his release William Traill went to Maryland and remained for some years, until

* The minutes of this Presbytery, preserved in the McGee College, Londonderry, Ireland, contain the following records: April 28, 1678, "Mr. William Dennistoun came before the meeting presenting the business of the planting of a godlie minister in Barbadoes according to Capt. Arch. Johnston's desire, signified by letters to some of the members of the meeting, and the meeting was well pleased with the motion and were willing to entertain it." They appointed Mr. Craighead to correspond with Mr. Johnston for further information. Dec. 29, 1680, "Collonell Stevens from Maryland beside Virginia, his desire of a godly minister is presented to us, the meeting will consider it seriously and do what they can in it. Mr. John Hoart is to write to Mr. Keys about this and Mr. Robert Rule to the meetings of Route and Tyrone and Mr. William Traill to the meetings of Down and Antrim." February 2, 1680(1) it was reported: "Letters were written (according to appointment) about the Maryland business. The meetings of Tyrone and Downe answer that the matter is not yet ripe and they desire further information about the case and encouragements &c. Meeting can do no more in it till we get further information about this matter."

† There is a blank from July 31, 1681, to December 30, 1690.

after the revolution in 1688, when he returned and became minister of Borthwick, near Edinburgh, September 17, 1690. It has not yet been determined where he ministered in Maryland. It is likely that he went to the eastern shore of Maryland, whence Col. Stevens wrote to his Presbytery for a minister.*

Francis Makemie removed to America in 1683.† It seems probable that he went first to Maryland, where William Traill, the most influential member of his Presbytery, was at work. He did not remain there, but seems to have designed to settle on the Ashley River, South Carolina, whence a Puritan minister, Thomas Barrett, was about to return to Boston. He started on his journey thither by sea, but on his way preached‡ at Lynnhaven, on the Elizabeth River. He sailed, May, 1684, from North Carolina for Ashley River, but was driven by contrary winds and compelled again to seek refuge on the Elizabeth River, where he remained for several months, preaching to the bereaved congregation, who had lost their Irish minister in August of the previous year.‡ Makemie did not settle permanently for some years, but preached as an itinerant, here and there, in

* See Hugh Scott, *Fasti. Eccl. Scot.*, I., p. 267, and John Small, *Indian Primer*, by John Eliot, Edinburgh, 1880, p. xlv. This William Traill was son of Robert Traill minister of Edinburgh. He was baptized September 28, 1640, studied at the University of Edinburgh, where he graduated June 30, 1658. He was ordained pastor of the Presbyterian congregation at Lifford, in the Presbytery of Laggan, Ireland, in 1672. He appears on the minutes of the Presbytery as clerk, and seems to have been the most efficient member of the body. He remained at Borthwick until his death, May 3, 1714. He presented to the Library of the University of Edinburgh the only copy of John Eliot's *Covenanting Catechism* now known to be in existence, which he brought with him from America two years previously.

† See Appendix IX. for an account of the early life and training of Francis Makemie.

‡ The name of this Irish minister has not yet been discovered, and we know nothing of his ministry beyond the fact of his death and the bereavement of his congregation, thus incidentally given by Makemie. (See Appendix X.)