

ENCYCLOPÆDIA  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

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AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

*Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.*

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and literary course at Franklin College, Lancaster, Pa. He studied theology under the Rev. Nathanael Sample, pastor of the churches of Leacock and Middle Octorara, and was licensed by the Presbytery of New Castle, December 16th, 1801. After spending some time as supply at New London, Chestnut Level, West Nottingham, Fagg's Manor, Little Britain, Chatham, and Deer Creek, and as a missionary in Luzerne county, Pa., he was ordained and installed pastor of the Church of Lower West Nottingham, Md., April 4th, 1804. At this time the church was comparatively feeble, but under his ministry it steadily prospered, and at the time of his death it was a large and flourishing congregation. During his pastorate, about 1810, the Upper West Nottingham Church was organized, and he became its pastor, giving it one-third of his time, until 1821. In 1822 he became the pastor, for one-third of his time, of the recently organized Church of Charlestown, and continued to serve it until his death, which occurred October 20th, 1835. The church soon afterwards became extinct.

Dr. Magraw was of a kind, genial and sympathetic nature, which had a magnetic influence in attaching to him friends. He was endowed with intellectual powers far above the ordinary standard. He was emphatically a man of action. His administrative abilities were of a high order. As Superintendent of the West Nottingham Academy, which he was instrumental in establishing, he was most efficient. As a minister of the gospel, he was faithful, earnest, devoted. As a preacher, he was able and impressive. As a pastor, he was diligent in the discharge of every duty. Of the Church courts he was a prominent and influential member. His ministry was crowned with signal success.

**Mahon, Rev. Joseph**, is a native of Cumberland Valley, Pa., so well-known for its excellent type of Scotch-Irish Presbyterianism. He was born in Shippensburg, June 25th, 1805; graduated at Jefferson College, Pa., in 1824; was teacher in Union Seminary, Va., 1828-30; ordained by the Presbytery of New Brunswick, April, 1836; agent of the Board of Education, 1831-5; pastor at Lawrenceville, N. J., 1836-48; agent of Board of Publication, 1850-4; agent of Pennsylvania Colonization Society, 1856-60; stated supply at Petersburg and Irish Grove, Ill., 1871-2. Mr. Mahon now resides in his native place, and responds to all applications in his Presbytery for his ministerial service. He is an affable gentleman, a good scholar, an excellent preacher, clear, logical, direct, scriptural; and, amidst the shadows of advanced age, can look back upon a life of usefulness in the Master's service.

**Makemie, Rev. Francis** was an Irishman—born near Rathmelton, Donegal county, Ireland. The date of his birth is not known. He is supposed to have prosecuted his academical, if not his theological, course, at one of the Scottish universities. All that

is known of his early religious exercises is, that he became hopefully pious at the age of fourteen, chiefly through the instrumentality of an excellent schoolmaster, under whose instruction he was placed.

In 1680 the Irish Presbytery of Laggan received a letter from Judge William Stevens, a member of Lord Baltimore's Council, entreating that ministers be sent to Maryland and Virginia. The next year it licensed Mr. Makemie, and probably ordained him soon afterwards, as an evangelist for the distant colonies. He preached for a time in Barbadoes. About 1684 he began his labors on the continent. In the Southeast corner of Maryland there were three or four "meeting houses," and in the one at Snow Hill he organized a church. The brogue of his kindred was there. An elder and merchant, Adam Spence, had probably signed the Solemn League and Covenant in Scotland, and a descendant of his, reciting the tradition of a hundred and thirty years, thus writes of Mr. Makemie: "One generation has uttered his praises in the ears of its successor, and you may, even yet, hear their echo. Parents made his surname the Christian name of their children, until, in the neighborhood of Snow Hill, it has become a common one." This hill was his base of missionary operations.

The people were scattered like sheep in the wilderness, and a large portion of Mr. Makemie's labors was to search them out. Soon after he had commenced his ministry in Maryland, he found on Elizabeth river, in Virginia, "a poor desolate people" mourning the loss of their "dissenting ministers from Ireland," who had been removed by death the Summer previous. It was not long before quite a number of congregations were gathered in the region which he had selected as his field of labor. An itinerant missionary, and in reality the bishop of a primitive diocese, he journeyed from place to place, sometimes on the eastern shore of Maryland, sometimes in Virginia, and sometimes extending his journeys as far as South Carolina. To the extent of his ability he supplied the feeble churches, but he deeply felt the need of others to assist him. To obtain these was an object of paramount importance, and he spared no efforts to attain it. With this end in view, he corresponded with ministers in London and in Boston. But he was not content with this. He broke away, we may be sure, at a great sacrifice, from the pressing calls around him, that he might personally urge his appeals. He crossed the ocean, and applied to the Independent and Presbyterian ministers of London for aid. He visited New England and consulted with Mather. He was indefatigable in effort, clear-sighted and sagacious in his views, liberal in sentiment, fearless in the discharge of duty, and shrank from no burden.

In 1707 Mr. Makemie and his friend and fellow-laborer, the Rev. John Hampton, stopped a few days in New York, on their way to New England. Lord Cornbury, the Deputy Governor, who had no respect

for the Act of Toleration, forbade the use of the Dutch Church to Mr. Makemie, whose friends searched him a private house. There he preached "in as public a manner as possible, with open doors." Mr. Hampton was granted a church by the people of Newtown, on Long Island. They were arrested. In the presence of Lord Cornbury, Mr. Makemie argued that the Toleration Act extended to all the colonies, and that the license taken in Virginia was good in New York. The answer was, "You are strolling preachers; you shall not spread your pernicious doctrines here." "As to our doctrines," said Mr. Makemie, with admirable dignity, "we have our Confession of Faith, which is known to the Christian world, and I challenge all the clergy of York to show us any false or pernicious doctrines therein. We are able to prove that its doctrinal articles agree with those of the Church of England." "But these articles," replied the Governor, "you have not signed." "As to the *Articles of Religion*," said Mr. Makemie, "I have a copy in my pocket, and am ready at all times to sign, with those exceptions specified in the law." But all argument was vain. The accused were sent to jail, where they continued nearly two months. At the end of that time they were brought before the Chief Justice, who had been absent at the time of their imprisonment, by a writ of *habeas corpus*, and admitted to bail, though no bill was found by the Grand Jury against Mr. Hampton, as he had not preached in the city, and he was therefore discharged. In June following, Mr. Makemie returned from Virginia to New York, to stand his trial. The result of it was an acquittal by the jury. But the court would not discharge him from his recognizance till they had obliged him to pay all the fees of his prosecution, which, together with his expenses, amounted to little less than three hundred dollars. This injustice was soon denounced by the Legislature. He preached in the French Church, and narrowly escaped arrest in New Jersey. At Boston he published the sermon which caused his imprisonment. One of the texts was: "We ought to obey God rather than men."

Even after this Mr. Makemie was not left unmolested. He narrowly escaped a second prosecution, based, if possible, on even weaker grounds than the first. A strange intolerance pursued him, as a chief offender, but the object was to obstruct the preaching of all Presbyterian ministers. The Dutch and other dissenters neither asked nor would receive a license, yet they were not disturbed. But any attempt of Presbyterian ministers to extend their Church was seriously obstructed. There is also evidence that New York was not the only province in which Mr. Makemie had to encounter gross and severe intolerance. His preaching, far and wide, drew on him the anger of the Virginia clergy, and he was seized and carried to the Governor, at Williamsburg, but his noble vindication obtained for him the Governor's license to preach throughout the Old Dominion. And, as a result, it

is thought, of his argument, the Virginia Legislature entered, April 15th, 1699, the Act of Toleration on their Statute-book.

Mr. Makemie died at his residence in Virginia, in the Summer of 1708, leaving a widow and two daughters. He made liberal bequests to charitable objects, and distributed his valuable library among his family and two or three other friends. An original portrait of him was destroyed in the burning of the house of the Rev. Dr. Balch, of Georgetown, D. C. His influence in the region in which he chiefly exercised his ministry was extensive and powerful. Dr. Miller, upon the authority of some venerable men of the generation immediately succeeding him, speaks of him as a man of eminent piety and strong intellectual powers, adding to force of talents a fascinating address, and being conspicuous for his natural endowments and his dignity and faithfulness as a minister of the gospel. What gives him his grand distinction is, that he is generally regarded as the first regular and thorough Presbyterian in this country, and the father of the American Presbyterian Church. (*See Denton, Rev. Richard.*)

The following extract from an article by the Rev. Robert H. Williams, of Annapolis, Md., in a recent number of the *Presbyterian*, is of interest in this connection:—

"The discussion carried on for some weeks in our Baltimore paper, as to which is the oldest Presbyterian church in the land, has brought out a good deal of interesting material for a future history of the Denomination. It is wonderful what a number of facts about old churches can be gathered when the men in these old churches set to work to obtain them.

"We have always supposed that the churches on the Eastern Shore of Maryland were the oldest in the land. Then, looking carefully into the history of Presbyterianism on the Western Shore of Maryland, we found that Annapolis could claim an earlier date for her Presbyterianism, and that from the capital of the State of Maryland the ancient people drifted to the Patapsco river, and founded the church now known as Mt. Paran, as early as 1715, and probably to Deer Creek, and founded the Churchville Church, as early as 1739.

"Now it is claimed that the church at New Castle, Del., is nearly as old, and that churches at Hempstead, L. I., and Windsor, Conn., are older. Instead of being two hundred years old, Presbyterianism in this country is more than two hundred and fifty years old."

**Malin, David, D.D.**, was born in Philadelphia, Pa., January 21st, 1805. He graduated at Hamilton College, N. Y., in 1833; for a time teacher in Auburn Seminary; studied theology at Princeton, and was ordained by the Presbytery of Cayuga, April 25th, 1838. He was pastor of the Church at Genoa, N. Y., 1838-42; District Secretary of the A. B. C. F. M., 1842-57; Associate Secretary of the American Tract Society, Philadelphia, Pa., 1857-9; Principal of a Classical School, Philadelphia, 1859-62; in the service of the U. S. Sub-Treasury, New York city, 1865-68; and pastor of the Fifteenth Presbyterian Church, Philadelphia, Pa., 1870-78. Dr. Malin still resides in Philadelphia, without any pastoral charge, but frequently called to assist his brethren, and occupy vacant pulpits. He is a gentleman of good scholarly attainments, of pleasing address, an instruct-