

came their great organ for resisting oppression and withstanding the encroachments of their sovereigns. The conflict therefore which in England was so long kept up between the crown and the house of commons, was in Scotland sustained between the crown and the church. This was one reason why the Scotch became so attached to presbyterianism; this too was the reason why the Stuarts hated it, and determined at all hazards to introduce prelacy as an ally to despotism.

Considering the long-continued persecution of the Scotch presbyterians, just referred to, the wonder is that they did not universally forsake their country. The hope of regaining liberty at home, however, never entirely deserted them; and in their darkest hours there were occasional glimpses of better things to come, which led them to abandon the designs of emigration which they had formed. A company of thirty noblemen and gentlemen had contracted for a large tract of land in Carolina, as an asylum for their persecuted countrymen, when the hope of the success of the English patriots, engaged in the plot for which Russel and Sydney suffered, led them to relinquish their purpose. Still, though the emigration was not so great as might, under such sufferings, have been expected, it was very considerable.

What portion of the four thousand presbyterians who, according to Mather, came to New England before 1640, were from Scotland or Ireland, his account does not enable the reader to determine. At a later period, a hundred families from Ireland settled Londonderry in New Hampshire. They brought with them the Rev. James McGregor as their pastor, "who remained with them until his death, and his memory is still precious among them. He was a wise, faithful and affectionate guide to them both in civil and religious concerns." In 1729, a church was organized in Boston, composed of Scotch and Irish, which continued presbyterian until 1786. The Rev. Mr. Moorhead was their first pastor, "an honest, faithful, and laborious minister." Other emigrants settled at Pelham and Palmer. There was a church also at Hamp-

At what time the Scotch and Irish began to emigrate to New York, it is not easy to ascertain. Smith says, the inhabitants of the city in 1708, were "Dutch Calvinists, upon the plan of the church of Holland, French refugees on the Geneva model, a few English episcopalians, and a still smaller number of English and Irish presbyterians. Having increased in numbers, they "called Mr. Anderson, a Scotch minister, to the pastoral charge of their congregation: and Dr. John Nicolls, Patrick McKnight, Gilbert Livingston, and Thomas Smith, purchased a piece of ground and founded a church." That the members of that congregation were principally Scotch may be inferred from the following facts. Of the four gentlemen who were the original purchasers of the ground for the erection of the church, Dr. Nicolls was a native of Scotland, he had the principal and almost

exclusive control of the pecuniary affairs of the church, and is spoken of by Mr. Pemberton, "as one of its principal founders, and its greatest benefactor." Mr. Patrick McKnight was from the north of Ireland; Mr. Gilbert Livingston, was Scotch by birth or immediate descent; Mr. Thomas Smith's origin is not known. The Rev. Mr. Anderson, their first pastor, settled in 1717, was a Scotch minister, ordained by the presbytery of Irvine. In 1720, a petition was presented to the president of the council for an act of incorporation, and would probably have been granted, but for the active opposition of the vestry of Trinity church, as the council to whom the president referred the application, reported in its favour. This application was made by "Mr. Anderson, presbyterian minister, and Patrick McKnight, John Nicolls, Joseph Leddel, John Blake, and Thomas Inglis, in behalf of themselves, and the rest of the presbyterian congregation in the city of New York." The petition states, that the applicants had purchased a piece of ground and erected a convenient house for the worship of God, "after the manner of the presbyterian church of North Britain." It further details the inconvenient way in which they were obliged to vest the title of their property in certain individuals, to be held by them until the congregation should be incorporated "as one body politic in fact and in name, for carrying on their said pious intentions, and the free use and exercise of their said religion in its true doctrine, discipline and worship, according to the rules and method of the established church of North Britain." They therefore pray the president, "by letters patent under the great seal of this province, to incorporate them by the name of the ministers, elders, and deacons of the presbyterian church in the city of New York." The account which was published of their long and fruitless efforts to obtain an act of incorporation, is entitled "Case of the Scotch Presbyterians," &c. There can, therefore, be no doubt as to the origin and early character of this congregation. A portion of the people being dissatisfied with Mr. Anderson's strictness as a presbyterian, were, by the trustees of Yale College, erected into a separate congregation. This interference gave great umbrage to the presbytery of Long Island, and much is said in reference to it in our early records. This new congregation did not long continue. Most of its members, it is believed, returned to the old church. At a subsequent period, about 1756, when the majority of people determined, with permission of the synod, to introduce the use of Watts' hymns, a portion of the Scotch members withdrew, and formed the church of which the Rev. John Mason became the pastor.

Holmes mentions the arrival of between four and five hundred emigrants from Scotland at New York, in 1737. The county of Ulster, in 1757, was inhabited by "Dutch, French, English, Scotch, and Irish, but the first and last the most numerous." The north side of Orange county, Smith states, was inhabited by Scotch, Irish, and English presbyterians; and he