

# ANNALS

OF THE

# AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN OF VARIOUS  
DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE  
YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE.

**WITH HISTORICAL, INTRODUCTIONS.**

BY

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*John Woodbridge*, son of the John last mentioned, and grandson of John Woodbridge of Andover, was graduated at Harvard College in 1694; was ordained the first minister of West Springfield in June, 1698; was married to Jemima Eliot, daughter of the Rev. Joseph Eliot of Guilford, and granddaughter of the Apostle Eliot, November 14, 1699; and died June 10, 1718, aged forty years. Two of his sons, *John* and *Benjamin*, were graduated at Yale College, and settled in the ministry. The former was first settled at Poquonoc, Windsor; but, after a few years, was dismissed and installed at South Hadley. The latter was the minister of Amity, (afterwards Woodbridge, in remembrance of him,) near New Haven.

*Benjamin Woodbridge, D. D.*, the brother of John Woodbridge of Andover, was born in Wiltshire, England, in 1622, and was the first graduate of Harvard College. On his return to England, he succeeded the famous Dr. Twiss at Newbury, where he gained a high reputation as a preacher, a scholar, and especially as a Christian casuist. After he was ejected in 1662, he continued to preach privately. In 1671, upon some relaxation of the rigorous measures against the nonconformists, he resumed his public labours and continued them till about the time of his death. He died at Inglefield in Berks, November 1, 1684, aged sixty-two. He had been the minister of Newbury publicly and privately nearly forty years. He published a sermon on Justification by Faith, 1653; A large defence of it against Mr. Eyre; Church members set in joint; against lay preachers, 1656. He also published a work written by Mr. Noyes, entitled, "Moses and Aaron, or the rights of the Church and State, containing two disputations, 1661. Dr. Calamy says,—

"He was a universally accomplished person; one of a clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and air. His temper was staid and cheerful, and his behaviour very genteel and obliging. He was a man of great generosity and of an exemplary moderation; one addicted to no faction, but of a catholic spirit. In short, so eminent was his usefulness as to cast no small reflection on those who had a hand in silencing and confining him."

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### THE MISSIONARY MAYHEWS.\*

THOMAS THE SECOND,	1646—1657.
THOMAS THE ELDER,	1658—1681.
JOHN,	1673—1689.
EXPERIENCE,	1694—1758.

THOMAS MAYHEW was a resident of Watertown, Massachusetts, in 1636. Having, in 1641, obtained of the agent of Lord Stirling a grant of Martha's Vineyard and the neighbouring islands, he and his son THOMAS began a settlement at Edgarton, the following year. The son, being deeply affected by the intellectual and moral degradation of the Indians, and possessing good natural talents, and considerable knowledge of the Latin, Greek and Hebrew languages, determined to devote himself to preaching to these natives of the Island. He very soon made himself acquainted with their

\* Mather's Mag., III.—Mayhew's Indian Converts, with Prince's account.—Neal's Hist. N. E., I.—Chauncy's Remarks on Landaff's Sermon.

language, and began to see the fruit of his labours among them. He commenced his public instructions to them in 1646,—the same year in which the Apostle Eliot began his missionary labours in another part of the country. He had to encounter obstacles of various kinds, but nothing daunted by any, he went steadily forward in the prosecution of his work. Before the close of the year 1650, one hundred Indians had entered into a solemn covenant to serve the living and true God, imploring his mercy through the mediation of Christ. In 1662, two hundred and eighty-two of these heathens had embraced Christianity, and among them eight Pawaws or priests. In 1657, Mr. Mayhew sailed for England, leaving the instruction of the Indians, during his absence, to Peter Foulger, a philanthropic and godly man, and his venerable father, who had become familiar with the Indian language, and was greatly interested in the missionary enterprise. The ship in which he took passage was never afterwards heard of. He died at the age of thirty-six. Cotton Mather says that “he was so affectionately esteemed of by the Indians that, many years after, he was seldom named without tears.” He wrote, in connection with John Eliot, “Tears of Repentance; or a further narrative of the progress of the Gospel amongst the Indians in New England.”

His excellent father, who was the Governor of Martha's Vineyard and the neighbouring islands, and who had already rendered his son much assistance in his benevolent work, now entered largely into his son's labours. Having persuaded them to adopt the English administration of justice, and finally to submit to the Crown of England, and having no prospect, after his son's death, of procuring for them a stated minister, he began himself, at the age of seventy, to preach to the natives as well as the English. Such was his philanthropic zeal that he sometimes travelled on foot through the woods nearly twenty miles, to perform these labours of love. He was instrumental of bringing the natives at Gayhead to receive the Gospel, though they had resisted all previous efforts to evangelize them. Between the years 1664 and 1667, he found an active co-adjutor in John Cotton, who was afterwards settled at Plymouth, and finally at Charleston, South Carolina. In August, 1670, an Indian church was formed at Martha's Vineyard; and, though Governor Mayhew was then more than four score years old, he was earnestly requested to become its pastor; but, as he declined, an Indian by the name of Hiacoomes, who was converted to Christianity under the younger Mayhew in 1653, was chosen. When Philip's war commenced in 1675, the English on Martha's Vineyard were not more than one twentieth of the number of the Indians, and were of course entirely at their mercy; but, through the influence of Christianity, the natives were rendered entirely harmless and peaceable, insomuch that the Governor actually employed some of his converts as a guard. He died, with his zeal to promote the Gospel, unabated, in 1681, in the ninety-third year of his age.

Thomas Mayhew, the second, left three sons,—*Matthew*, who succeeded his grandfather in the government of the Island in 1681, and also occasionally preached to the Indians, and died in 1710; *Thomas*, a Judge of the Common Pleas for the County; and *John*.

JOHN MAYHEW, at the age of twenty-one, was called to the ministry among the English at Tisbury, on the island of Martha's Vineyard; and about the same time he commenced preaching to the Indians. He minis-

tered to the two congregations alternately every week. For several years, he received but five pounds annually for his services; but, such was his zeal in the cause, that he lost sight of every earthly consideration in labouring for its advancement. He died February 3, 1689, leaving an Indian church of a hundred members, and several well instructed teachers. He possessed talents of a superior order, but his only glorying was in the cross of Christ.

EXPERIENCE MAYHEW was the eldest son of the preceding, and was born on Martha's Vineyard, January 27, 1673. In March, 1694, about five years after the death of his father, he began to preach to the Indians, taking the charge of five or six different congregations. In 1720, he received the degree of M. A. from Harvard College. As he had a thorough knowledge of the Indian language,—having been familiar with it from his infancy, he was employed by the Commissioners of the Society for propagating the Gospel in New England, to make a new version of the Psalms, and of the Gospel of John; which work he executed with great accuracy, completing it in 1709. He died November 20, 1758, aged eighty-five.

The following is a list of his publications:—A sermon entitled “All mankind by nature equally under sin,” 1724. Indian converts, (in which he gives an account of the lives of thirty Indian ministers and about eighty Indian men, women and youth, worthy of remembrance on account of their piety,) 1727. Indian Narratives, 1729. A letter on the Lord's Supper, 1741. Grace defended in a modest plea for an important truth, 1744. He wrote also strictures on the conduct and preaching of Whitefield in 1743, and two letters on human liberty in a controversy with Jonathan Dickinson, President of New Jersey College, about the same time.

Dr. Charles Chauncy, who was the intimate friend of Experience Mayhew, has said of him that “he would, had he been favoured with common advantages of education, have ranked among the first worthies of New England.” And Dr. Gay of Hingham is said to have expressed the opinion that, in point of ability and discrimination as a reasoner, he was in no wise inferior to his son, the Rev. Dr. Jonathan Mayhew of Boston.

The sons of Experience Mayhew were *Joseph*, who was graduated at Harvard College in 1730, and was a tutor there from 1739 to 1755; *Nathan*, who graduated at Harvard College in 1731; *Jonathan*, who will form the subject of a distinct article in this work; and *Zechariah*, a missionary among the Indians, who was ordained at Martha's Vineyard, December 10, 1767, devoted his life to the instruction of the remnants of the red men, under the Massachusetts Society for propagating the Gospel among the Indians, and died March 6, 1806, aged eighty-nine.