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HISTORICAL SKETCH

OF THE

SYNOD OF NEW JERSEY.



WITH A MAP

OF THE

Presbyteries and their Churches.

1888.





FIRST PRESBYTERIAN CHURCH, CAMDEN, N. J.  
Corner Stone laid June 22, 1871. Dedicated June 1, 1873.

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HISTORICAL SKETCH  
OF THE  
SYNOD OF NEW JERSEY

FOR THE QUARTER OF A CENTURY,

FROM 1861 TO 1886.

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A DISCOURSE

DELIVERED IN THE

FIRST PRESBYTERIAN CHURCH OF CAMDEN, N. J.,

AT THE

OPENING OF THE SYNOD, OCTOBER 18TH, 1886,

BY THE MODERATOR,

REV. ALLEN H. BROWN.

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PUBLISHED BY REQUEST OF THE SYNOD.

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1888.

## HISTORICAL DISCOURSE.

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HITHERTO HATH THE LORD HELPED US.—1 Samuel 7: 12.

The Prophet Samuel called upon the people of Israel, to put away their strange gods, and they obeyed his voice, and put away Baalim and Ashtaroth, and served the Lord only.

As they assembled at Mizpeh to worship by sacrifice and prayer, with confession of sin, the armies of the Philistines attacked them: but the Lord thundered upon their enemies and discomfited them. Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it EBENEZER (the stone of help), saying, Hitherto hath the Lord helped us.

History often repeats itself. Profitable it might be to illustrate how God chastens and humbles His people when they depart from Him, and how He delivers them when they return and confess their sins: but we must upon this occasion hasten to another application of the text.

Often when we take a retrospect of our own personal experience, or of the history of the Church of Christ, we are called again and again to raise a monument to God's mercy, and to inscribe upon it, "Hitherto hath the Lord helped us;" and so will we do this day.

In 1874, or twelve years ago, the Synod of New Jersey, in session in this same First Church of the City of Camden, accepted the resignation of its Stated Clerk and Treasurer, the Rev. Ravaud K. Rodgers, D. D., with emphatic recognition of this remarkable fact, that for thirty-six years he had held the office, and discharged the duties of Stated Clerk, and

Treasurer to the entire satisfaction of Synod, and that for more than forty years he had been a member of this body, and during all that time had never failed to be present, from the opening to the close of every meeting, though often meeting in distant places. \*

At Pottsville, Pa., the same Doctor Rodgers, as Moderator, preached the opening sermon, from the text, Deuteronomy 8: 2, "Thou shalt remember all the way, which the Lord thy God hath led thee," and presented a historical sketch of the Synod of New Jersey, from its organization in 1823 to that date, October 15th, 1861.

Concurrent and co-incident events suggest to your Moderator, about to retire, that it is timely, as he is filling out the fortieth year of labor in your missionary field, to take up the narrative and to give an outline of the history of the Synod of New Jersey for another quarter of a century, from 1861 to 1886, or at least to furnish additional materials for some later historian to finish the work; believing that again and again in our experience as a Synod, we shall have occasion to apply the words of the text, and to say, "Hitherto hath the Lord helped us."

Accepting as correct the data and conclusions which Doctor Rodgers gave us in 1861, and limiting our investigation to the subsequent twenty-five years, it is nevertheless expedient to recall some well-known facts of antecedent history, *e. g.*, that the First Presbytery was organized in 1705 or 6; that the Synod of Philadelphia began in 1717, and was divided in 1741 into two Synods; that these two Synods were reunited in 1758 under the name of the Synod of New York and Philadelphia; and that the first General Assembly met on the third Thursday of May 1789, when the whole Presbyterian Church comprised four Synods, *viz.*, The Synod of Philadelphia; The Synod of New York and New Jersey; The Synod of Virginia, and The Synod of the Carolinas.

From the second of those four Synods, *i. e.*, from the Synod

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\* See the Minutes of Synod, 1874, pp. 21 and 22.

of New York and New Jersey was the Synod of New Jersey organized in 1823, when it included four Presbyteries, viz., New Brunswick, Jersey, Newton, and Susquehanna. Its first meeting was held in the First Presbyterian Church, of Newark, in October, 1823. It was opened with a sermon by Doctor John Woodhull, of Freehold. Doctor Archibald Alexander was the first Moderator.

Doctor Rodgers gives a list of seventeen\* Presbyteries, which had been under the care of the Synod of New Jersey. Six of the seventeen, viz., Jersey, Caledonia, Steuben, Wyoming, Montrose and Newark, were not on the roll of the Synod of New Jersey in 1861, Because:

The Presbytery of Jersey had been divided in 1824 into the Presbyteries of Newark and Elizabethtown, and the name Jersey had been dropped from the roll.

Caledonia was divided in 1842 into the two Presbyteries of Steuben and Wyoming, and the name Caledonia was also dropped. In 1843 the General Assembly attached these two Presbyteries, Steuben and Wyoming, to the Synod of Buffalo. †

Montrose Presbytery was removed from the Synod of New Jersey by the division of 1838, and Newark, also, until 1870.

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\* Seventeen Presbyteries under the care of Synod.

NAMES.	WHEN CONSTITUTED.	
New Brunswick, . . . . .	1738	
Jersey, . . . . .	1809	Divided in 1824.
Newton, . . . . .	1817	
Susquehanna, . . . . .	1821	
Newark, . . . . .	1824	
Elizabethtown, . . . . .	1824	
Montrose, . . . . .	1832	
Caledonia, . . . . .	1838	Divided in 1842.
Steuben, . . . . .	1842	} Attached to Synod of Buffalo in 1843.
Wyoming, . . . . .	1842	
Raritan, . . . . .	1839	
Luzerne, . . . . .	1843	
West Jersey, . . . . .	1839	
Burlington, . . . . .	1849	
Passaic, . . . . .	1852	
Monmouth, . . . . .	1859	
Corisco, . . . . .	1860	

† Minutes of General Assembly, 1843, p. 174.



Therefore, the names Jersey, Caledonia, Steuben and Wyoming, Montrose and Newark (for the present), are dismissed from our inquiry, because no one of them was on our roll in 1861, and the territory of most of them belongs to the State and Synod of Pennsylvania.

**Newton.** The remaining eleven Presbyteries in connection with the Synod of New Jersey in 1861 were Susquehanna, Luzerne, New Brunswick, Elizabethtown, Raritan, West Jersey, Burlington, Passaic, Monmouth, and Corisco.

The Presbytery of Susquehanna, previously known as the Luzerne Association, was received under the care of the Synod of New York and New Jersey in 1821. Largely from its territory the Presbytery of Luzerne was constituted in 1843. Now, since the territory of both Susquehanna and Luzerne lies wholly in Pennsylvania, further notice of these must be relegated to the future historian of the Synod of Pennsylvania, while we restrict our present inquiry to the territory which the Synod of New Jersey now occupies, although the boundaries and the names of the constituent Presbyteries have been greatly changed.

Therefore, having dismissed with brief mention eight of the seventeen Presbyteries, the nine others connected with the Synod twenty-five years ago, viz. : New Brunswick, Newton, Elizabethtown, Raritan, West Jersey, Burlington, Passaic, Monmouth and Corisco together with the changes resultant from the reunion of 1870 claim our immediate and special attention.

#### PRESBYTERY OF NEW BRUNSWICK, INCLUDING RARITAN.

First and foremost, stands the old historic Presbytery of New Brunswick. Upon a supplication from some members of the Presbytery of New York to be erected into a distinct Presbytery with some of the members of the Presbytery of Philadelphia overtured that their petition be granted, &c.\*

The original order of the Synod of Philadelphia † made

\* Records Pres. Ch., p. 136. † Records Pres. Ch., p. 136.

the bounds of the Presbytery of New Brunswick to be: All to the Northward and Eastward of Maidenhead (now Lawrenceville) and Hopewell (now Pennington) unto Raritan River, including Staten Island, Piscatua, Amboy, Bound Brook, Basking Ridge, Turkey, (now New Providence), Rocksiticus (now Mendham), Minisinks, Pequally, and Crosswicks, to be designated by the name of New Brunswick, to meet on the second Tuesday of August, 1738, at New Brunswick.

Gilbert Tennent, John Cross, Eleazer Wales, William Tennent, Samuel Blair were the original members from the Presbytery of New York.\* At an earlier session of the same meeting of Synod in 1738, the Presbytery of New York had been constituted by the union of the members of East Jersey Presbytery with those of Long Island Presbytery.†

The Presbytery of New York at its organization in 1738 included in New Jersey the churches of Woodbridge, Hanover, Elizabethtown, Westfield, Newark and Connecticut Farms.‡

The Presbytery of New Brunswick encircling the College and Seminary of Princeton, and holding them as its peculiar treasure has always occupied a central and commanding position, and as in 1861, so it is now, the largest among the Presbyteries of Synod in the number of ministers. Its present territory includes Mercer county, with portions of Middlesex, and Hunterdon. In two more years this, the oldest Presbytery in the State, will have existed a century and a half, and then the 150th anniversary of its birth will be worthy of an appropriate commemoration.

PRESBYTERY OF RARITAN.—In 1870 the Presbytery of Raritan was merged in the Presbytery of New Brunswick and New Brunswick became the legal successor to Raritan. The Presbytery of Raritan was organized in 1839 with nine min-

\* See Dr. Hall's History of the Presbyterian Church of Trenton, p. 452.

† See Dr. Hall's History, p. 49, and Records of Pres. Church, pp. 104, 134, 136.

‡ See History of the Presbytery of New York, p. 9, by S. D. Alexander, D. D.

isters and fourteen churches, largely from the Presbytery of Newton.\* The names of some of its prominent ministers and churches will help to identify its position. Among its Pastors were Kirkpatrick, Studdiford, Olmstead, Campbell, and H. W. Hunt, and among its churches, Amwell United First, Amwell Second, Lambertville, Flemington, Pleasant Grove. During the thirty years of its existence its ministers increased from nine to nineteen: its churches from fourteen to eighteen and the number of its communicants was nearly doubled.

#### PRESBYTERY OF NEWTON.

The Presbytery of Newton, next to New Brunswick the oldest in the State, was composed of those members and congregations of the Presbytery of New Brunswick, which lie north and west of a line drawn from the Delaware River so as to include the congregations of Amwell, Flemington, Lamington and Basking Ridge, and extended also into Pennsylvania. It included originally some of the territory which was subsequently transferred to the Presbytery of Raritan. It now comprises the counties of Sussex and Warren and a small portion of Hunterdon County.

In 1867 the Presbytery of Newton celebrated its semi-centennial, when the Rev. D. X. Junkin gave an exhaustive history, which was published in a pamphlet of one hundred and six pages. From a review of statistics and narratives the conclusion is irresistible that the Presbytery of Newton, nestled amid her beautiful hills and lovely valleys, with an endowed institution for the education of her sons and daughters, is in proportion to population better supplied with Presbyterian Church accommodations than any other equal portion of the State and, in comparison with other Presbyteries, has in unwonted degree, enjoyed the dews of Divine Grace and large accessions to its roll of communicants.

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\* D. X. Junkin's History of Newton Presbytery, pp. 16 and 17.

## PRESBYTERY OF ELIZABETHTOWN, INCLUDING ELIZABETH.

By the division of the old Presbytery of Jersey into the Presbyteries of Elizabethtown and Newark the Presbytery of Elizabethtown was constituted in 1824.

The names of some churches will indicate the extent and influence of the Presbytery of Elizabethtown. In 1861 it had on its roll of churches, Elizabethtown First, Rahway First, Rahway Second, Woodbridge First, Basking Ridge, Plainfield First, Metuchen First. In 1870 it had only one more church than in 1825. A reason for its apparently small increase will appear hereafter in a notice of the organization of the Presbytery of Passaic.\*

THE PRESBYTERY OF ELIZABETH in 1870 became the legal successor to the Presbytery of Elizabethtown. Its territory is now mainly in Union and Somerset Counties and a portion of Hunterdon along the line of the New Jersey Central Railroad. A knowledge of its historic churches may be obtained from Doctor Hatfield's exhaustive history of Elizabethtown.

## PRESBYTERY OF WEST JERSEY.

The Presbytery of West Jersey organized in 1839 is already preparing to commemorate its semi-centennial. Some of the members of the Presbytery of Philadelphia, desirous of a separate organization, on several occasions brought the subject before the Synod of Philadelphia, but that body declined at each time to entertain the proposal. At length, they determined to present their case by a petition to the General Assembly of 1839. This petition having been placed in the hands of the Committee on Overtures, they declined reporting the subject to the General Assembly on the ground that the constitutional course would be, first, to lay the case before the Synod of Philadelphia for their action upon it. Accordingly, the substance of the petition was again brought before the Synod of Philadelphia in October, 1839. After discussion and opposition it was resolved to grant the request. On the

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\* See pp. 16 and 17.

5th of November, 1839, the Presbytery of West Jersey was organized with ten ministers and thirteen churches.\*

The Synod of Philadelphia refused to concur in an application to the General Assembly, to transfer the Presbytery to the Synod of New Jersey, but the General Assembly of 1843 granted the petition of the Presbytery of West Jersey to be set off from the Synod of Philadelphia and attached to the Synod of New Jersey.†

Since 1870 its territory has been limited to the six southern counties of the State, or all south of Burlington county. Notwithstanding a diminution of territory and consequent surrender of some churches, the Presbytery has increased since its organization three and one-half fold, thus proving the wisdom of its separation from metropolitan oversight.

#### PRESBYTERY OF MONMOUTH, INCLUDING BURLINGTON.

The next in order of organization among extant Presbyteries is Monmouth, which dates from 1859. It became in 1870 the legal successor to the Presbytery of Burlington and absorbed its territory. The two Presbyteries are not identical, yet their history is closely identified.

Monmouth Presbytery was formed wholly from New Brunswick Presbytery in 1859, with twelve ministers and twelve or thirteen churches. It now comprises the counties of Monmouth, Ocean and Burlington, with some churches on the line of the Camden and Amboy Railroad in Middlesex and Mercer Counties. By reconstruction and active missionary effort it has increased nearly four-fold in twenty-five years. It has a large missionary field which it has diligently cultivated, thus justifying the design for which it was originally constituted.

THE PRESBYTERY OF BURLINGTON was formed in 1849 from the Presbyteries of New Brunswick and West Jersey. It was strengthened in 1851 by the addition of Allentown and in 1859 by adding the city of Camden. Doctor Cortland

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\* Pres. West Jersey Records, Vol. 1, pp. 1-7.

† Min. G. A. 1843, p. 174.

Van Rensselaer was the father of this Presbytery. Being a small body, it was able to visit its small churches. In the twenty-one years of its existence the ministers of Burlington Presbytery increased from six to eleven; its churches from eight to fourteen and its communicants from 199 to 1190. Its more complete history is worthy of preparation and preservation. In 1870 the greater part of its territory was transferred to the Presbytery of Monmouth.

#### PRESBYTERY OF CORISCO.

The one other Presbytery which was on the roll of Synod twenty-five years ago is Corisco. In the statistical tables of the General Assembly the Presbytery of Corisco appears for the first time in the Minutes of 1861. Doctor Nassau in his Historical Sketch says that it was organized about 1859. Doctor Rodgers says in May, 1860, and that it was taken under the care of the Synod of New Jersey at their own request in October, 1860. (He refers to the Minutes of General Assembly, 1838, p. 42 and to Baird's Digest of 1856, p. 365.)

A mission had been established on the island of Corisco by our Presbyterian Board in 1850 and was successfully extended northward. Eight years previously (in 1842) a mission had been located in the estuary of Gaboon, under the American Board of Commissioners, which after many reverses was finally in 1870 formally transferred to the Presbyterian Board for Foreign Missions and incorporated with the Corisco Mission, whose official name was then changed to the Gaboon and Corisco Mission. That Mission of the American Board in the Gaboon District in 1842 was really a transfer of a Mission begun eight years before at Cape Palmas, where Messrs. Wilson, Walker, and Bushnell had labored. Manifestly, there is an unwritten history of toil, suffering and sacrifice, during another quarter of a century from 1834 to 1860, antedating and preparing the way for the Presbytery of Corisco, which now supervises all the churches in our Mission on the West coast of Africa, near the equator.

Ogove district was occupied in 1874 and progress has been made along the Ogove River into the interior.

So many sons and daughters have gone from beloved homes in New Jersey : so many have sacrificed their lives for the redemption of Africa : so many bound to you by the tenderest ties of kindred and affection are now enduring the greatest trials, as your special representatives to the heathen in that far distant land, that Corisco, the smallest and the weakest among the sisterhood of Presbyteries, must not be forgotten. Surely she has not been placed under the care of this Synod merely as a formal ecclesiastical convenience, but rather to claim our special sympathy and protection.

The regularity of its Presbyterial reports to the Synod and to the Assembly, and the columns in its statistical tables often well filled with contributions to all the Boards of the Church in this country, are worthy of notice and praise. Labors expended under great privation have not been in vain as the Narratives of Synod year by year attest, *e. g.* In 1868,\* thirty new members were reported to have joined the catechumen class in one church. Again in 1872† in one of the churches there had been a continued revived state among the Christians and a deep religious interest among the heathen and as the result, twenty-five converts were added to the Lord. At the same time Presbytery reported as under its care five Candidates for the ministry. Again the Narrative of 1876 said one-sixth of the entire membership belonging to the Presbytery of Corisco has been added on confession of faith during the past year and mentions many other tokens of encouragement.‡ Your Narrative of 1879 said, the far away Presbytery of Corisco sends the most encouraging report of all the Presbyteries of this Synod.||

In recent years the work has been prosecuted under peculiar difficulties, due largely to the obstructions placed in the way

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\* See Minutes of Synod, 1868, p. 10.

† *Ibid.* 1872, p. 31.

‡ *Ibid.* 1876, pp. 38, 39.

|| *Ibid.* 1879, p. 48.

by the French rulers of the coast. Verily, Corisco claims our more abundant sympathy and more earnest prayers that those obstacles may be removed and that a highway may be opened for the Gospel along the Ogove River to the very heart of Africa. Although a broad ocean rolls between us, the names Corisco, Benita, Baraka, Ogove, Kangwe, Talaguga, send a thrill of joy, or a pang of sorrow to many hearts and homes in the Synod of New Jersey.\*

#### CHANGES BY RECONSTRUCTION.

In 1870 reconstruction revolutionized the Synod. A large portion of its territory was transferred to the Synod of Pennsylvania and an important accession was gained by the coming in of Newark and Rockaway, and two entirely new Presbyteries were formed. The one was Jersey City and the other was Morris and Orange, the latter including the previously existing Presbyteries Passaic and Rockaway.

#### PRESBYTERY OF NEWARK.

As already stated, Newark Presbytery was constituted with its twin sister Elizabethtown by the division of the old Presbytery of Jersey in 1824, and is therefore only one year younger than the Synod itself.

The Presbytery of Newark has been a part of the Synod of New Jersey with the exception of the period from 1838 to 1870, during which it belonged to the Synod of New York and New Jersey. Its territory was large as the names of some of its churches will indicate. The strength which it added to the Synod of New Jersey will more fully appear by a glance at its roll in 1870 when it reported fifty-eight ministers, thirty-five churches, 8,104 communicants who gave for congregational purposes \$138,444. It then had in the city of Newark nine churches, including two German and one colored church, besides Madison, Orange First and Second;

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\*See also Dr. Aikman's Report in Minutes of Synod 1883, pp, 37 and 39.



South Orange ; Morristown South Street ; Paterson Second ; Caldwell, Plainfield, Elizabeth Third, and Montclair, each with a membership of from 200 to 510, and these twenty churches reporting 6,667 members, or an average of 333 members each. Now, with a smaller and compact territory Newark Presbytery exerts an influence inferior to none.

#### PRESBYTERY OF JERSEY CITY.

The Presbytery of Jersey City, constituted in 1870, comprises the counties of Bergen, Passaic, and Hudson. It has thirty-eight ministers and twenty-nine churches. Its strongest churches are in Englewood, Paterson and Jersey City. Including these places and Hoboken it has a large field, with a large German element, and it has very diligently prosecuted the work of church extension.

#### PRESBYTERY OF MORRIS AND ORANGE, INCLUDING PASSAIC AND ROCKAWAY.

Last upon our present roll and not least among our Presbyterial tribes is Morris and Orange. Beautiful for situation, this Presbytery enjoys and combines the wealth and refinement of the city with the pleasures and virtues of country life. In 1881, the beloved Dr. David Irving reviewed the progress of this Presbytery in a decennial discourse, which was published. At its organization in 1870 the Presbytery of Morris and Orange became the legal successor to the two Presbyteries, Passaic and Rockaway, which must now be noticed.

THE PRESBYTERY OF PASSAIC was formed out of the Presbytery of Elizabethtown by the Synod of New Jersey in 1852, and was organized in Paterson, November 10th of that year. It began with seventeen ministers and fourteen churches. Some of these were among the largest of the parent Presbytery, such as Elizabethtown Second, Newark Third, Morristown First, Morristown Second, Paterson First, and Connecticut Farms. These six churches had 1959 members, or an

average of 326 each. This Presbytery reported in 1870 twenty-nine ministers and nineteen churches and 3662 members. One should add the statistics of this Passaic Presbytery in 1870 to those of Elizabeth in order to estimate the growth of the parent Presbytery, Elizabethtown, in the previous eighteen years.

**PRESBYTERY OF ROCKAWAY.**—By the General Assembly meeting in the First Church of Philadelphia in 1839, it was ordered to divide the Presbytery of Newark, and to erect the Presbytery of Rockaway to meet at Parsippany on the third Tuesday of June, to be opened by Rev. Barnabas King.

It was also ordered that with these two Presbyteries and the Presbytery of Montrose the

#### SYNOD OF NEWARK.

be erected to meet on the third Tuesday of October, and to be opened with a sermon by Asa Hillyer, D. D.

The Presbytery of Rockaway had at its organization, chiefly in Sussex and Morris Counties, sixteen ministers and fifteen churches and brought into the Presbytery of Morris and Orange at reunion eighteen ministers, twenty churches and 2230 communicants. The chief churches of Rockaway Presbytery in 1870 were Rockaway, Harmony First, Boonton, Wantage Second, Dover, and Mendham Second.

The Synod of New York and New Jersey was formed by the union of the Synod of Newark and the Synod of New York in 1840.\*

#### REUNION.

In the survey of twenty-five years it seemed needful to sketch in close connection the Presbyteries of both the Old and the Reconstructed Synods. Now let us turn to 1870 and notice the Reunion which made reconstruction possible.

A comparison of the territory of the old and of the new Synod and the relative condition of the churches will help us

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\*See Minutes G. A. (N. S.) 1840, p. 18.

to understand the effects of the Reunion. When the means of communication between the two great cities New York and Philadelphia were slow and tedious it was natural that those cities should be the ecclesiastical as well as the commercial centres for a large scope of surrounding country. Thus the churches of West or South Jersey were attached to the Presbytery and Synod of Philadelphia until convinced that this provincial dependence was not advantageous, when they independently and boldly undertook to manage their own affairs. In like manner, the churches of East Jersey gravitated towards New York, expecting advantage from their metropolitan relations. Since communication through and throughout the State has become rapid, and since the different sections are bound more closely together with bands of steel, the tendency has been to Home-Rule in the Church as well as in the State.

In 1861 the Synod extended hundreds of miles into Pennsylvania \* and while in New Jersey it covered nominally the State with the exception of the Presbyteries of Newark and Rockaway, yet it had not exclusive Presbyterian jurisdiction over the territory which it occupied.

#### CHURCHES OF EXTERNAL PRESBYTERIES.

The Presbytery of *Brooklyn* led by Doctor Samuel H. Cox established a foreign mission in the Pines of New Jersey at Manchester in 1842.

At some time during the period from 1840 to 1870

The Presbytery of *New York* had two churches in Jersey City, the First and the Scotch, and one in Weehawken ;

The Presbytery of *New York Second* had a church at Tenafly ;

The Presbytery of *New York Third* had two churches in Jersey City, the Second and Bergen First, and two in Hoboken, the First and the West ;

The Presbytery of *New York Fourth* had a church at Englewood.

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\* See Doctor Rodgers' Discourse, page 10.

The Presbytery of *Philadelphia Fourth* had churches at Bethlehem, Belvidere Second, Alexandria First, Beverly, Fairview, Atco, Vineland, Bridgeton Second, Fairfield and Cedarville.

Thus, six Presbyteries which were foreign to the State had twenty churches upon the soil of New Jersey. In the larger towns and cities, side by side were churches under different Presbyteries of the State. Presbyteries were interlocked, with conflict of jurisdiction and jealousies, so that it was difficult for some holding the same standards to dwell together in cordial sympathy, if in apparent peace.

Verily, there was occasion to reiterate our Saviour's prayer for unity, "That they all may be one, that the world may believe that Thou hast sent Me." Some deplored the evils and the difficulty; but how to accomplish a remedy was the super-human problem. Here we raise the monumental inscription,

"Hitherto hath the Lord helped us."

This is the Lord's doing; it is marvellous in our eyes.

REUNION came, followed by RECONSTRUCTION: order sprang out of confusion: harmony out of discord. As in the Church at large so in New Jersey the way was prepared gradually. In October, 1868, the Synod of New Jersey met in the Third Presbyterian Church of Newark and the Synod of New York and New Jersey met in the First Presbyterian church of the same city. The committees on religious exercises of each Synod held a conference together and upon their joint recommendation the two Synods united, first in a meeting for prayer and conference in the Third Church, on Tuesday evening, presided over by the two Moderators, and on the next day the Synod of New Jersey adjourned to meet with the Synod of New York and New Jersey for the purpose of celebrating the Lord's Supper at the First Presbyterian Church in the afternoon.

In the morning of that day and before the communion, the following resolution, offered by Doctor J. H. McIlvaine, was adopted by the Synod of New Jersey:



FIRST PRESBYTERIAN CHURCH, NEWARK, N. J.  
Corner Stone laid September, 1787. Opened for worship January 1, 1791.

Chapel Dedicated June, 1873.

*Resolved*, That in the judgment of this Synod, such an agreement in doctrine and such a degree of mutual confidence and love now exist between the Old and the New School Branches of the Presbyterian Church as are contemplated in the following resolution of the General Assembly of 1866.

“*Resolved*, That the Assembly expresses its fraternal affection for the other Branch of the Presbyterian Church and its earnest desire for reunion at the earliest time consistent with agreement in doctrine, order and polity on the basis of our common standards and the prevalence of mutual confidence and love, which are necessary to a happy union and to the permanent peace and prosperity of the United Church.”

And, consequently that the reunion between the two bodies ought in the judgment of this Synod to be consummated without unnecessary delay \*

In the next year, 1869 it was

*Resolved*, That the Synod of New Jersey in session at Rahway send fraternal greetings to the Synod of New York and New Jersey in session at Poughkeepsie, N. Y., and rejoice in the coming closer union spiritually and ecclesiastically.

The telegraph on the next day brought the following response:

The Synod of New York and New Jersey in session at Poughkeepsie, N. Y., cordially respond to the Fraternal Greetings of the Synod of New Jersey in session at Rahway, N. J., hoping and believing that the coming union will prove that we are one in Christ Jesus. †

At Elizabeth in 1870 all parts of the two Synods dwelling in New Jersey blended into one Synod and now, like those who are embarked upon a reconstructed ship, sailing towards the open sea—borne onward by prosperous winds, no one of us can tell from the deep blue of the commingled waves

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\* Minutes of Synod 1868, p. 8. † *Ibid.* 1869, pp. 8 and 16.

whether these came from the Raritan or those from the Passaic.

As we bend our gaze to the voyage which is beyond, let us raise aloft our banner and inscribe upon it—Hitherto hath the Lord helped us—and looking backward upon our course during a quarter of a century notice the progress in *education*; in *systematic beneficence*; in *church extension*, and in *spiritual results*.

#### EDUCATION AND SUNDAY-SCHOOLS.

It is no new thing for the Presbyterian Church to give attention to the young. In Sunday-schools there has been progress. In 1861 and 1862 a committee of this Synod urged a revision of the Directory for Worship, so as to recognize the true relation of the Session and Pastor to the Sunday-school, and was instructed to address an overture to the General Assembly on this topic.\*

The Narratives notice how public services for children; stated preaching to them; catechetical instruction; greater care in selecting libraries; also Sunday-school Institutes, all indicate correct views of the relation of the Sunday-school to the Church and a growing interest in the work.† It should therefore fill us with gratitude rather than with surprise when we hear of fruit gathered from our Sunday-schools and that of twenty-two added to one church, twenty were from the Sunday-school,‡ and of another that all the scholars above twelve years of age are in the communion of the church.|| So again do we quote with approval the saying, that the lambs of the flock have a right to be marked with the name of the Shepherd who owns them: and repeat the German proverb, that we may appreciate its spiritual meaning, “From the Home to the School; from the School to the Church; from the Church to Heaven.”

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\* See MSS. Minutes 1861, p. 259, and *Ibid.* 1862, p. 317.

† Minutes of Synod, 1874, p. 38. † *Ibid.*, 1883, p. 88.

|| Westminster at Elizabeth, Minutes of Synod, 1875, p. 47.

The relation of the Synod to the College of New Jersey and to the Theological Seminary at Princeton needs no elucidation here; but Synod, with gratitude, may call to mind the large endowments, which the Lord has sent from different quarters to these institutions during the last twenty-five years.

In this same period the German Theological Seminary, now located at Bloomfield, for the training of ministers to labor among our German population has come into existence by the fostering care of the Presbytery of Newark and claims our sympathy. In 1874 the first class of eight young men was graduated.

The Narratives frequently mention a work of grace in academic institutions, as at Bridgeton, Blairstown, Lawrenceville, and other places. It would be a valuable contribution which shall give the history of Presbyterian Academies and Female Seminaries established in all the chief towns throughout this Synod.\*

#### BENEVOLENCE AND BENEFICENCE.

There has been a great advance in Christian benevolence and systematic beneficence. The increase in the number of the objects is worthy of notice. At the organization of Synod † the statistical tables contained only five columns for the reports of contributions. Two of these, The Presbyterian Fund and The Commissioners were virtually the same, and are now usually combined under the "General Assembly" column. Two others, for the Theological Seminary and for Education, were very similar if not identical; while *one Missionary* column included all other benevolent contributions. The columns for missionary and benevolent gifts are now increased to nine, besides the three columns for the General Assembly, for Congregational expenses, and the Miscellaneous making twelve in all. This increase of calls has secured fuller returns and larger gifts. ‡

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\* See Minutes of Synod 1864, p. 7; 1865, p. 16; 1872, p. 34; 1876, p. 40; 1885, p. 40.

† See Minutes General Assembly, 1825.

‡ See Narratives in Minutes of Synod, 1868, p. 12; 1871, pp. 18 and 20; 1872, p. 32; 1882, p. 22.



The organized efforts of Christian Women, first in behalf of Foreign Missions, and later for Home Missions, have grown with the progress of this quarter of a century.

Synod's own efficient Standing Committee on systematic beneficence has aimed to secure collections from every church to all the Boards; to promote weekly offerings and proportionate giving as well as to increase the aggregate of contributions.

Among the sisterhood of Presbyteries, Morris and Orange is frequently mentioned as setting a noble and notable example.\*

Doctor Rodgers in his Historical Discourse gives two interesting points for comparison. He comforts himself with the thought that only two Synods, those of New York and Philadelphia had paid to the Board of Domestic Missions more than the Synod of New Jersey. At the same time he lamented that the Synod of New Jersey was one of the Synods which drew out of the treasury of the Board of Domestic Missions more than it paid into it; for it drew out for its forty-six † missionaries, \$6,803.99, and paid in 1861 into the treasury, \$6,278.51. In recent years this Synod, by the combined gifts of the churches, its women and its Sunday-schools, has paid to the Board of Home Missions, from \$25,000 to \$30,000 annually, while in 1885-86 it paid to the Board, \$44,904.21, and received from the Board for its fifty-seven missionaries, \$9,849.02.‡

\* See Minutes of Synod, 1873, p. 16; 1875, p. 46; 1883, p. 86.

† Doctor Rodgers also classified the Missionaries in 1860-61 thus:

In the Presbytery of New Brunswick, . . . . .	2
“ “ “ Elizabethtown, . . . . .	2
“ “ “ Passaic, . . . . .	1
“ “ “ Newton, . . . . .	5
“ “ “ Raritan, . . . . .	2
“ “ “ Luzerne, . . . . .	13
“ “ “ West Jersey, . . . . .	9
“ “ “ Burlington, . . . . .	3
“ “ “ Susquehanna, . . . . .	6
“ “ “ Monmouth, . . . . .	3

Of whom nineteen or more were in Pennsylvania.

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‡ See Report of the Board of Home Missions, 1886, pp. 2 and 112.

Doctor Rodgers estimated that the collections of the Synod for the year 1861 for benevolent missionary and miscellaneous objects amounted to twenty-five thousand dollars.\* In 1862 they amounted to \$52,359. The sum of all the contributions for similar purposes, according to the Minutes of the General Assembly of 1886, exclusive of congregational expenses, amounted to \$327,610, adding for congregational expenses \$688,443, we have a total of \$1,016,053.† If sometimes we complain and urge our churches to do more, it is also fitting when we notice an advance from tens to hundreds of thousands, and even a million, that we commend the liberality of those who have done so much.

\*Synod contributed in the year 1860-61:

To the Board of Domestic Missions, . . . . .	\$6,278 51
“ “ Foreign Missions, . . . . .	8,128 43
“ “ Education, . . . . .	2,652 76
“ “ Publication, . . . . .	1,362 81
“ Church Extension Committee, . . . . .	1,386 47

Total to five Boards, . . . \$19,808 98

Adding money given to the Disabled Ministers' Fund, the Bible, Tract and Sunday-school, and other institutions, Doctor Rodgers says, "We may safely estimate the collections of the year at \$25,000. Historical Discourse, p. 24.

† CONTRIBUTIONS OF SYNOD OF NEW JERSEY.

See Minutes of General Assembly, in	To Benevolence and General Assembly and Miscellaneous	To Congregational Expenses.	Total.
1862	52,359	\$163,285	\$215,584
1871	197,840	748,638	946,478
1885	222,987	687,468	910,455
1886	327,610	688,443	1,016,053

Contributions reported in 1886, in Minutes of General Assembly.

To the Board of Home Missions . . . . .	\$87,665
Foreign Missions . . . . .	81,399
Education . . . . .	11,942
Publication . . . . .	4,458
Church Erection . . . . .	¶ 58,702
Ministerial Relief . . . . .	11,043
Freedmen . . . . .	9,660
Sustentation . . . . .	2,297
Aid for Colleges . . . . .	5,000
General Assembly . . . . .	5,509
Miscellaneous . . . . .	49,935
	<hr/> \$327,610

¶ Includes \$45,000 for a single church. See Minutes of Synod, 1886, p. 49.

The special and grand memorial offerings following Reunion belong to this period. In 1871 the contributions for congregational expenses being affected probably by memorial offerings were greater than in 1886; but the contributions for all other objects have largely increased.

#### CHURCH EXTENSION AND HOME MISSIONS.

Hitherto the Lord has helped the Synod in the work of Home Missions and Church Extension. In some large cities, as Newark especially, but not there alone, mission schools have resulted in large accessions of members and sometimes have grown into new churches. Some churches have employed a female missionary to lead in Mothers' Prayer Meetings; in Helping Hand Societies; in Industrial Schools; to report the worthy poor, and to visit from house to house.\*

In olden times, as with the voice of a clarion, Thomas P. Hunt proclaimed the wants and predicted the growth of the great missionary field in the coal regions of Pennsylvania, and in comparison, the Pines of New Jersey were lightly esteemed. After reconstruction, when the Synod and the State became conterminous, the Synod turned its attention to the southern half of the State. It had been diligently cultivated by John Brainerd, more than a century ago; but after the Revolutionary War had been too long overlooked. It is difficult for strangers to understand how there can be missionary ground in a State so old and so highly favored as New Jersey. They have not known how large a portion of southern New Jersey has been a wilderness of pines. Thirty-three years ago there were no railroads in the southern half of the State, excepting the one line, via Amboy from Philadelphia to New York. Since that time, and mainly within a quarter of a century, five hundred miles of railroad have been constructed, reaching to every important town and all along the coast. By thus increasing the facilities of transportation;

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\* See Minutes of Synod, 1874, Appendix, pp. 38, 39 and 40, and 1877, p. 68.

by opening to settlement large tracts of land, which had been practically inaccessible ; by establishing many sea side resorts ; by the consequent increase of population ; by all these results, the southern portion of New Jersey has been revolutionized and the Synod has realized, none too soon, that it has here an important and inviting field for Church Extension.

It was in 1872, and after reunion was an accomplished fact, that a resolution was adopted for the appointment of a standing committee to consider the condition and prospects of Church Extension and Home Missions, and to report annually the need and progress of this work. That resolution fell unobserved, like one of the smallest of seeds, and no one foresaw to what proportions it would grow. The next year, 1873, at Washington, the committee presented an extended report, which opened the way for enlarged and successful efforts for church extension, as published in the reports of the committee for each succeeding year. It was a remarkable providential coincidence that without any preconcert between the writers of the two reports, the narrative of the same year, 1873, concluded with an eloquent and unusual argument for the thorough evangelization of the State of New Jersey. \*

#### STATISTICS AND GROWTH.

It is impossible to make a comparison of statistics for twenty-five years at all satisfactory, because of the great and entire change of territory and boundaries. It will be sufficient to prepare a table of statistics at different epochs.† The growth of the Synod will appear by a comparison of these periods : 1823, 1861, 1886. A full attendance of every minister and one elder from each church would have made in 1823, a Synod of only 187 members ; and in 1861, a Synod of 379 members ; and would now make, including Corisco, an assembly of 680 ministers and elders, thus :

	Ministers.		Churches.		Total.
In 1823, . . . . .	83	+	104	=	187
“ 1861, . . . . .	185	+	194	=	379
“ 1886, . . . . .	391	+	289	=	680

\* See Minutes of Synod, 1873, pp. 18-20. † See p. 32.

## COMPARISON OF 1871 AND 1886.

It is not difficult to obtain reliable statistics of the reconstructed Synod for the last *fifteen* years, during which its territory has been unchanged. From 1871 to 1886 the nine Presbyteries continuing the same, the ministers have increased from 310 to 391; the churches from 237 to 289; and communicants from 37,912 to 50,302, a net increase of 81 ministers, 52 churches, and 12,390 communicants in fifteen years.

Year.	Presbyteries.	Ministers.	Churches.	Communicants.	Congregational Expenditures.
1871, . . . .	9	310	237	37,912	\$748,638.00
1886, . . . .	9	391	289	50,302	688,443.00

## SPIRITUAL RESULTS.

Omniscience alone can estimate the spiritual results of labor during a quarter of a century. Success, or growth, or usefulness is not always nor alone to be measured by professed conversions. A few added to a small church may be more effective and valuable *relatively* than the many added to a larger church. But to preach the Gospel to every creature; to proclaim the doctrines of grace and to offer a free salvation to perishing sinners through the atonement of our Lord and Saviour Jesus Christ is our chief, and should be our constant aim.

The earliest years of the period under review were years of excitement and of civil war. It is not surprising to read in the Narratives, such words as these: "There has been no great awakening.\* Most of the Presbyteries lament barrenness and worldly-mindedness, an increase of Sabbath desecration and intemperance;"† and yet the Narrative of 1863,‡ makes mention of some ingathering, and while in 1864 there was no general revival of religion, nearly all the churches reported some additions. Similar to this was the tone of the Narratives for 1865, and 1867, and 1868.

The Narrative of 1866 reviewing the preceding year said,

\* MSS. Minutes of Synod, 1861, p. 256. † *Ibid.*, 1863, p. 349. ‡ *Ibid.* p. 283.

“Already there was seen to be a corruption of morals. Crime was fearfully prevalent; gigantic frauds were perpetrated by men of high position; suddenly acquired wealth had begotten luxurious and profligate manners hitherto unknown in our republic; mammon and fashion were leading the people in a carnival of ungodliness, and the piety of the Church did not seem vigorous enough to stem this flood of irreligion and vice. The only hopeful sign was that God’s children recognized the peril and bemoaned their own supineness. The Church throughout the land felt that help was in God alone, and the prayer everywhere was ‘Turn us again, O God, and cause Thy face to shine, and we shall be saved.’ The Lord heard and answered prayer, and this Synod has shared in the general religious awakening, which will render the winter of 1865–66 memorable in the annals of the Church.”\*

Then followed a few years of adjustment to the new condition of things, and a general spirit of prosperity, with some special manifestations of grace. Very cheerful and sanguine was the Narrative of 1870.

The year 1876 was the most signal year of revival in the history of the Synod, and 4,518 souls were reported as added on examination. Of these 974 were added to the Presbytery of Monmouth, which is believed to have been in that year, the largest number in proportion to its membership of any Presbytery of our denomination in the United States. †

For nine years, from 1862 to 1870 inclusive, the additions on examination in the Synod were 12,241, an average of 1,360 per year.

For the sixteen years, from 1871 to 1886 inclusive, the additions on examination have been 36,978, an average of 2,311 per year.

Whatever may be the cause, or however affected by change of territory or methods, or by increase of population, the average annual additions, on examination, since 1871 have

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\* Minutes of Synod, 1866, p. 8.

† See Doctor Aikman’s Report, Minutes of Synod, 1876, p. 62.

been nearly twice as many as they were before the reunion. In all these things hitherto the Lord hath helped us. Praise be to His Name, who permits us to be in some small measure co-workers with Him.

#### CONCLUSION.

We would not forget the claims of other portions of our common country; nor ignore the work of other Denominations, yet do we owe as a Synod a special responsibility to this State, which is peculiarly committed to our care.

New Jersey, the thirty-fifth in area and the nineteenth in population, is the seventh in rank in the product of mines; the sixth in the product of manufactures; the first in the means of communication by railroads and canals, and has been foremost in the valuation of farm lands, and in the value of products per acre.

Peculiarly important is its position between the two great cities, from which multitudes come to find among us their homes. It is a highway for a large part of the traffic from the South and West; is rapidly increasing in wealth and population and seems to be destined to become the most densely populated State in the Union.

In cultivating this field the Presbyteries need the sympathy and fostering care of the entire Synod; for we are ecclesiastically one body, and the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you, and whether one member suffer all the members suffer with it, or if one member be honored all the members rejoice with it.\*

With a compact territory we are one body. Let it be our endeavor, depending upon the Divine blessing, to cultivate this territory for our Lord and Saviour Jesus Christ.

The church is compared to a body having many members. Let us so think of our Synod as a symmetrical body and its Presbyteries as members one of another.

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\* 1 Cor. 12: 21-26.

It is vital to the human body that the lungs and heart be in normal condition ; so is it essential to the life of the Synod that New Brunswick, central as its heart, shall ever be faithful and sound. With Jersey City on the East and Elizabeth on the West, our fair Synod stretches forth her hands to draw from other States commercial and mineral wealth. At Newark she opens her mouth and words of eloquence and unction fall from her lips. Under the brow of overhanging hills, through the eyes of Morris and Orange, she looks joyously over her fruitful fields. Newton, as the head, serenely crowns the whole body ; while Monmouth and West Jersey, with willing feet, stand ready to extend the domain of our fair Synod. Comprising eight Presbyteries here, and not forgetting our little Sister far away Corisco, truly we are one Synod, one united body and members one of another.

Therefore, let there be no schism in the body ; but let the members have the same care one for another. While we maintain the unity of the body let us strive to maintain the unity of the Spirit in the bond of peace.

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NOTE.—The writer acknowledges his debt to Doctor Rodgers for much valuable information, without which it would have been impossible to have prepared this discourse. In recounting the origin of the earlier Presbyteries he has aimed to interweave in this narrative the essential items for the benefit of those to whom Dr. Rodger's work is not accessible.

Besides giving an exposition and application of his text, Dr. Rodgers gave obituary notices of four Ministers who had died in the preceding ecclesiastical year, viz. : Revs. Messrs. Isaac V. Brown, D. D.; Nicholas Murray, D. D.; John Dorrance, D. D.; and Thomas Spencer Ogden, a missionary to Corisco. He also reported, that from 1823 to 1860 inclusive, there had been in the several Presbyteries, while connected with the Synod :

Ordinations . . . . .	273
Installations . . . . .	236
Dismissions to other Presbyteries and other bodies . . . . .	380
Dissolution of the Pastoral relation . . . . .	267
Licensed to preach . . . . .	470
Churches organized . . . . .	126
Clerical members removed by death, including the four above mentioned . . . . .	73

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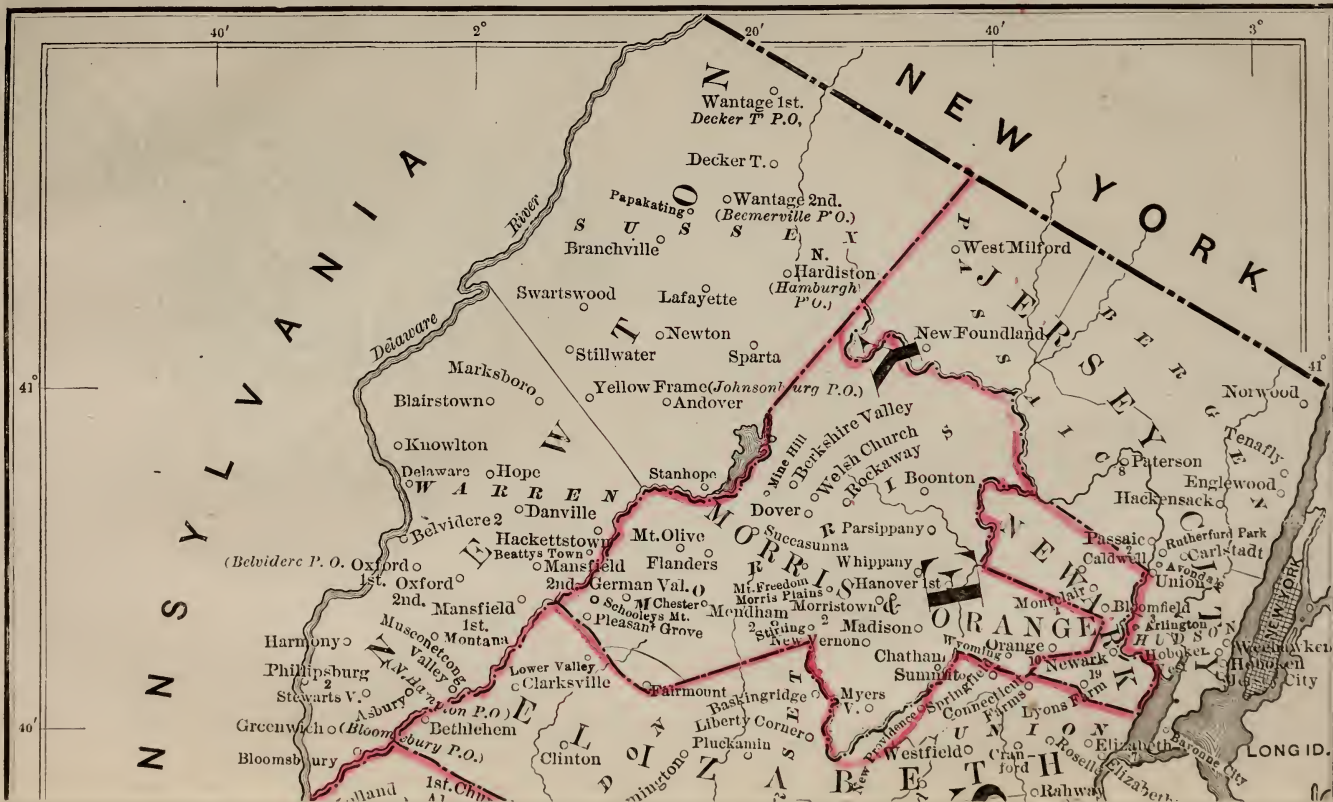
In 1882 the Synod became a Corporate body, having filed a certificate with the Clerk of the County of Essex, and adopted as the Corporate Name

THE TRUSTEES OF THE SYNOD OF NEW JERSEY.



PRESBYTERY	Year	Ministers	Churches	Communi- cants	Congregat'nal Contributions
New Brunswick, . . .	1738				
	1823	23	15	1480	
	1861	42	20	4663	\$ 41,623
	1870	46	23	5121	49,745
	1886	64	33	7146	87,679
Raritan, . . . . .	1840	9	14	1260	
	1861	10	15	1743	8,013
	1870	19	18	2381	56,678
Newton, . . . . .	1819	14	25	1515	
	1823	18	31	2398	
	1861	27	30	3985	28,039
	1870	31	28	3832	54,417
	1886	38	35	5504	57,461
Elizabethtown, . . . .	1825	17	16	3162	
	1861	26	16	2991	20,265
	1870	32	17	3231	60,950
Elizabeth, . . . . .	1871	43	29	5283	120,438
	1886	49	32	7093	106,838
West Jersey, . . . . .	1839	12	13	1085	
	1861	15	22	2044	16,422
	1870	23	28	2980	47,688
	1886	44	45	5432	77,934
Monmouth, . . . . .	1860	12	12	1436	7,377
	1861	11	12	1490	8,763
	1870	15	13	1870	20,648
	1886	49	44	5058	53,250
Burlington, . . . . .	1849				
	1850	6	8	199	
	1861	10	13	791	5,268
	1870	11	14	1190	14,535
Corisco, . . . . .	1860				
	1861	4	1	66	66
	1870	4	2	89	26
	1886	9	7	674	111
Newark, . . . . .	1825	20	19	3025	
	1839	30	29	3210	
	1861	41	23	5461	
	1870	58	35	8104	138,444
	1871	38	22	5816	
	1886	50	25	7555	133,232
Jersey City, . . . . .	1871	32	21	3357	69,652
	1886	38	29	4597	76,524
Morris and Orange, . .	1871	36	31	5109	99,275
	1886	50	39	7243	95,414
Rockaway, . . . . .	1839				
	1840	16	15	704	
	1861	22	20	2334	
	1870	18	20	2230	27,740
Passaic, . . . . .	1853	17	14	2635	22,489
	1861	18	14	2957	24,814
	1870	29	19	3662	116,939

The Publishers of the *New York Evangelist*, issued a Map of the Synod of New Jersey after the Reunion. Sixty changes have been made in the original Electroplate to reproduce the Map in this present form. It exhibits the relative position and size of the PRESBYTERIES and the name of every place, where there is one, or more than one, *regularly organized* Presbyterian Church.—1888. A. H. B.



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