

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VI.

JUNE, 1912.

No. 6.

HISTORICAL SKETCH OF THE EWING PRESBY- TERIAN CHURCH.

BY THE LATE HON. WILLIAM M. LANNING.

PART II.¹

In 1769 the Trenton and Ewing churches and the church at Lawrenceville entered into an agreement jointly to call Rev. Elihu Spencer. The old record book of the Ewing church contains a subscription list dated September 14, 1769, which has the following heading: "We, the underwritten subscribers, members of the Presbyterian congregation in Trenton belonging to what is called the Old House do hereby promise and oblige ourselves, severally and not jointly, to pay to the Rev. Elihu Spencer, or unto such person or persons as may be appointed to collect the same, yearly and every year, the several sums placed against our respective names, so long as the said Rev. Mr. Spencer shall remain and minister and preach at the meeting-house in Trenton, at Maidenhead, and what is called the Old House, alternately at each meeting-house, one third part of the time." Mr. Spencer accepted the call and began his services in the three churches in October, 1769. He was a trustee of the College of New Jersey, an intimate associate and friend of Dr. John Withers-

¹ For Part I, *vide* JOURNAL, March, 1912, pp. 168-177.

THE ERECTION OF THE PRESBYTERY OF NEW
BRUNSWICK, TOGETHER WITH SOME AC-
COUNT OF THE BEGINNINGS OF ORGAN-
IZED PRESBYTERIANISM IN THE
AMERICAN COLONIES.

BY THE REV. GEORGE H. INGRAM, PERMANENT CLERK OF
THE PRESBYTERY OF NEW BRUNSWICK (THE PRES-
BYTERIAN CHURCH IN THE U. S. A.).

The Presbytery of New Brunswick was erected in 1738, and made the sixth Presbytery then in connection with the General Synod, there being, as yet, no General Assembly. Before tracing the beginnings of this Presbytery, which has played so important a part in the growth and work of the Presbyterian Church in the United States of America, it will be well, first of all, to consider the life and conditions in the Colonies during the first half of the eighteenth century, and the progress that had been made in them in the organization of the Presbyterian Church.

The first colonists in New Jersey were the Dutch, who came early in the seventeenth century. Later in the same century they were followed by the Scotch and Irish. At the same time, too, colonists from New England settled in both East and West Jersey, attracted, no doubt, by the mildness of the climate and the generous concessions of the Proprietors.

In 1700 the population¹ in the two Jerseys was estimated at twenty thousand. In the next two decades it nearly doubled, and in 1737 it was placed at forty-eight thousand, East Jersey having slightly the larger number. One half of the people in East Jersey were in the counties of Essex and Monmouth; while in West Jersey, Hunterdon, Burlington and Salem counties had four fifths of the residents of that province. Philadelphia, at the beginning of the cen-

¹ Compendium of Census, 1726-1905, State of New Jersey, Department of State.

ture, numbered about twelve thousand people, while New York was content with a more modest showing. The Indian population in New Jersey was inconsiderable, never amounting, after the advent of the white man, to more than three thousand.

With no harbors along the coast from Sandy Hook to Cape May, the immigrants had only two doors of entrance to the Province: one for East Jersey, through New York Bay, to the Raritan and Hudson Rivers; and the other for West Jersey, between the Delaware capes, up the bay, the river and tributaries.

Tracks through the wilderness,² the widening of old Indian trails, connected the settlements on the North and East with those on the West and South. The principal one of these started at Elizabeth Town, passed through Woodbridge and Piscataway to Inian's and Grant's Ferry (New Brunswick) and thence across to the Delaware River, a mile or two above the falls (Trenton). This was known as the upper road some years later, when it forked a few miles south of the Raritan, the lower branch reaching the Delaware at Burlington, then the largest town in West Jersey. Over the upper road, this primitive highway through central Jersey, there was established in 1739 the first mail route between Philadelphia and New York, and it served the people once a week.

The experiment of civil government under the Proprietors of East and West Jersey did not move smoothly, although the concessions to the colonists were counted exceedingly generous. These settlers were entirely made up of those who were seeking to make a living out of the soil. They had decided views upon religion and civil liberty. Small communities through the "town meeting" expressed their opinions in no uncertain terms. In 1702 the Proprietors surrendered to the crown the right of government, retaining only their interest in the soil, and New Jersey thereupon became a royal province, sharing a governor with New York. Still, conditions did not improve. For in matters of religion, Lord Corn-

² Whitehead, *East Jersey Under the Proprietary Governments*.

bury, the Governor of New York and New Jersey, was intolerant beyond endurance; incapable in general, and withal a man of dissolute habits. So after a time, in 1738, the year of the erection of the Presbytery of New Brunswick, another move was made and New Jersey was given a governor of its own.

The eighteenth century began with practically no schools in the Middle Colonies. With the population increasing at a rapid rate, the perils from such a condition became more and more acute. The children were growing up without the privileges of education that their parents had had, and hence serious danger threatened. And the supply of ministers from Europe and New England was entirely inadequate to meet the increasing needs of the colonists, sparsely scattered over wide areas. Pastors established parish schools, oftentimes held in their studies, where, as best they could, with their other duties, they gave instruction to the children and youth of their flocks. During the first half of the eighteenth century, among the schools so conducted, were the following,³ viz.: Elizabethtown, Rev. Jonathan Dickinson; Newark, Rev. Aaron Burr; Philadelphia, Rev. Jedediah Andrews; Pencader, Delaware, Rev. Thomas Evans; New London, Rev. Francis Alison; Fagg's Manor, Rev. Samuel Blair; and lastly, and best known, Neshaminy, Rev. William Tennent.

Then too, as the eighteenth century began, religion was at a low ebb. In the colonies it was everywhere noted that there was a gradual letting down of the spiritual tone as new generations of the colonists came on. The hardships and privations of pioneer life seemed to have a deadening effect on the finer qualities of culture and religion. Across the ocean doubt, skepticism and profligacy were rampant, where less than a century before the lofty ideals of Puritanism had been a force and the Westminster Standards had been created.

Of the various colonies that settled in East Jersey one especially is concerned with the story of early Presbyterianism—

³ John DeWitt, Address at the Unveiling of Tablet in Nassau Hall. Webster, *History of the Presbyterian Church in America*, p. 124.

that of Freehold⁴ and parts adjoining. Commencing with the year 1685, the year of the revocation of the Edict of Nantes and the accession of James II, several shiploads of refugees from Scotland, driven forth by fierce persecution for religion's sake, landed at Amboy and settled in what is now Monmouth County. And there in the depths of the forest they set to work to rear shelter, clear the land, break up the soil, sow the seed and begin to live in their home in the new world. And there, too, on Free Hill, about 1690, they raised a rude tabernacle of logs, where they worshiped God in their own simple way.

Of this colony the historian Bancroft says:

“This is the era at which East New Jersey, till now chiefly colonized from New England, became the asylum of Scottish Presbyterians. . . . Is it strange that Scottish Presbyterians of virtue, education and courage, blending a love of popular liberty with religious enthusiasm, hurried to East New Jersey in such numbers as to give to the rising commonwealth a character which a century and a half has not effaced?”⁵

While these things were taking place at Freehold, another colony was establishing itself in West Jersey, on the banks of the Cohansey. The founders of this one came from the colony formerly known as New Haven, which had, however, at that time been united with the Connecticut Colony. And it is probable that the departure for New Jersey was due to dissatisfaction with the results of that union. Doubtless, taking ship, they threaded their way down the Jersey coast, then without lighthouses, bell buoys or charts, to the mouth of the Delaware Bay, thence up the east shore for twenty miles to the creek, and up its sinuous reaches they poked their prows for ten miles or so to what is now Fairton. And here in the edge of the forest they disembarked, and

⁴ Henry Goodwin Smith, *History of Old Scots Church of Freehold in New Jersey*, chap. I. Frank R. Symmes, *History of Old Tennent Church* (revised). Hugh B. MacCauley, *An Account of the Presbyterian Historical Monument, Located on the Grave of Rev. John Boyd and Beside the Site of Old Scots Church*.

⁵ Bancroft, *Colonial History*, chap. XVII.

set about with a will to found what they deemed an ideal colony.

They reared a log house for the worship of their God, and here their minister, Rev. Thomas Bridge, who came along with them, preached the Word. Cohansey church was one of the earliest in West Jersey, if not the earliest.

By the year 1700, there had been about twenty-five Presbyterian ministers in service at one time or another in the Middle Colonies, although at that particular date there were not more than eight or ten. And there had been about twenty-two Presbyterian churches organized within the same limits. At the outset a number of these churches were really more Congregational than Presbyterian. Eleven of these churches were on Long Island, three in Westchester, one in Philadelphia, two in Delaware, one in Maryland and four in New Jersey—Newark, Elizabethtown, Freehold and Cohansey.

“The First Church of Newark appears to be the oldest fully organized church of Christ of any denomination in the state of New Jersey.”⁶ This church was organized in Branford, in the New Haven Colony, in 1644, and in 1667 the organization was moved to Newark, the pastor, Rev. Abraham Pierson, coming along with his people. The first meeting-house at Newark, erected in 1668, had flankers, consisting of stakes driven in the ground to form a stockade, for the protection of guards posted to keep watch while the congregation was within. In those early days the people were called to service with a drum and the men carried arms.

Coming now to the consideration of the beginning of organized Presbyterianism, the first thing that confronts the investigator is the fact that the first leaf of the records is missing. The third page, here given in part, is all that there is authoritatively to answer the many questions naturally arising:

Book:

“De Regimine Ecclesiae, which being heard was approved of & Sustained . He gave in also his Thesis to be considered of against next Sederunt.

⁶ Jonathan F. Stearns, *First Church of Newark*, p. 21.

Sederunt 2^d. 10 bris. 27th.

post preces Sederunt.

| | |
|--|---|
| M ^r . Francis McKemie Modr. | (M ^r . John Boyd performed the |
| M ^r . (Jedediah Andrews) Minis ^a . | (|
| () | (other parts of his Tryals, viz: |
| (John Hampton) | (|
| | (preached a popular Sermon |
| | (|
| | (Jn ^o . 1, 12, defended his Thesis |

gave Satisfaction as to his Skill in the Languages & answer^d to extemporary questions: all which were approved of & Sustained.

Appointed his ordination to be on y^e. next L^{ast}. day y^e. 29th Ins. which was accordingly performd in the publick Meeting house of this Place, before a numerous Assembly. And the next day he had y^e. Certificat of his Ordination.”⁷

The consensus of opinion favors Old Scots, Freehold, as the place of the above meeting, and maintains that the meeting here described was that of a committee of Presbytery or else an adjourned meeting of the Presbytery called for the purpose of examining candidate Boyd.

When, then, was the Presbytery organized? Again the lost first leaf holds the answer. There has been much speculation regarding the matter. Rev. Benjamin L. Agnew, D.D., LL.D.,⁸ has made an exhaustive study of the whole subject, carefully weighing every possible fact in any way bearing upon the question. His conclusion is that the Presbytery was organized in Philadelphia in 1706, probably in the month of March.

John Boyd, the first man presbyterially ordained in the Colonies, forthwith entered upon the supply of Old Scots Church. His parish was an extensive one, extending on the east to Middletown, Shrewsbury and Forked Rivers; and to Cranberry Mills, Allens Town and Crosswicks on the south. He was not installed. At the meeting of Presbytery on May 20, 1708, the announcement was made that a letter had been

⁷ *Original Ms. Minutes of Presbytery of Philadelphia*, Deposited in The Presbyterian Historical Society, p. 3.

⁸ *JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, Vol. III, pp. 9-24.

received from the people of Freehold (Old Scots) about the settlement of Boyd, and the consideration of it was deferred until the next year. And when the next meeting came, the following entry was made on the Minutes: "The Rev. John Boyd being dead, what relates to him ceases." The date of his death was August 30, 1708. He was buried within the shadow of the log house where he had been ordained, and where for eighteen short months he had preached the gospel.

After taking part in the ordination of Boyd, Francis Makemie and John Hampton, passing on to New York, were thrown into prison by Lord Cornbury for preaching without a license. Cornbury was recalled soon after.

During the first ten years, the General Presbytery held annual meetings in Philadelphia, save on two occasions, when it met at New Castle. The attendance of ministers ranged from four to eleven, with an enrollment of elders considerably less. At first churches without pastors were not allowed a representation in Presbytery by a ruling elder.

At the annual meeting of the Presbytery held in Philadelphia, September 20, 1716, it was resolved to divide the Presbytery into four Presbyteries, as follows: Philadelphia, New Castle, Snow Hill and Long Island (tentatively). And once each year thereafter all were to meet in a General Synod. The first meeting of this new court was held in Philadelphia, September 17, 1717. Thirteen ministers and six ruling elders attended.⁹

The multiplication of churches, from time to time, made it necessary to erect new Presbyteries. Snow Hill, however, starting with a bare quorum, and not increasing, soon dropped out. In 1732, Donegall Presbytery was erected out of New Castle, taking those churches located in Lancaster County, Pennsylvania. In 1733, it was found expedient to divide the Presbytery of Philadelphia by the erection of the Presbytery of East Jersey, to which were assigned the churches in East Jersey, with the exception of Kingston. In 1735 the Presbytery of New Castle was again divided by the erection of the

⁹ *Records of Presbyterian Church*, p. 45.

Presbytery of Lewes. Such was the situation just prior to the year of the organization of the Presbytery of New Brunswick.

While the Presbyterians were thus busily engaged in extending their borders, other denominations were likewise awake to the country's growing needs. The Dutch,¹⁰ the first settlers in New Jersey, founded a church at Bergen in 1660. In 1682, another church was organized at Hackensack. And in 1689 a beginning was made at Freehold, and a few years later this and the Presbyterian church of that place (Old Scots) were served by one minister, Joseph Morgan. Prior to 1738 the Dutch had founded seventeen churches in New Jersey.

The Baptists also were early in the field, starting at Middletown in 1688, at Piscataway in 1689, and in Cohansey in 1690.

The Church of England began aggressive mission work in the Jerseys in 1702, with the coming of George Keith, the first missionary of the newly organized Society for the Propagation of the Gospel in Foreign Parts. Burlington, the largest town in West Jersey, was made the central point of activities in the central part of the Province. The cornerstone of St. Mary's Church, at Burlington, was laid March 25, 1703. Mission stations were established at Bristol, Amwell, Maidenhead (Lawrenceville) and Hopewell (Trenton). Two acres were deeded to the last named in 1703, and a building was erected soon after. This site adjoins the property of the State Hospital on the west. John Talbot, who came over with Keith, became the rector of St. Mary's and the related mission enterprises. A memorial of the clergy of New York, New Jersey and Philadelphia, addressed to the Bishop of London in 1711, contains eight names. It would seem from the records that the Church of England experienced even greater difficulty than the Presbyterians in finding ministers to shepherd their flocks. As an example, the Trenton Church, mentioned above, for ten years after its

¹⁰ Corwin, *Manual of Reformed Church in America*, p. 1073.

erection was unable to secure a rector. And at one time the dissenters even took possession for a time because the Church of England people were unable to maintain services in it.

The year 1738 is a notable one in Presbyterian history. In the first place, this was the date of the union of the Presbyteries of Long Island and East Jersey under the name of the Presbytery of New York, the reason given for this action being the uncertainty attending the securing of a quorum in the Presbytery of Long Island.

Then on a subsequent day of the same session of Synod still another presbyterial change was made, and the minute recording this action is as follows:

“Upon a supplication of some of the 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, and that all to the northward and eastward of Maidenhead and Hopewell unto Raritan river, including also Staten Island, Piscatua, Amboy, Bound Brook, Basking Ridge, Turkey, Rocksiticus, Minisinks, Pequally and Crosswicks be the bounds of that Presbytery; and that the said Presbytery be distinguished by the name of the Presbytery of New Brunswick, and that the time of their meeting to be the second Tuesday of August next, at New Brunswick.”¹¹

The only church taken from the Presbytery of Philadelphia was Kingston, and it really belonged to East Jersey. Crosswicks, in West Jersey, is named, but it was without a pastor, and one of the first acts of the new Presbytery was to arrange for supplies for Crosswicks, including Allens Town (Allentown) and Cranberry Mills (Cranbury). The other places specifically named are north of the Raritan River. Rocksiticus (Mendham) and Turkey (New Providence) the following year, upon their own request, were transferred to the Presbytery of New York. Staten Island was a field of missionary labor in those early days, but the Presbyterians failed to get a permanent organization. Minisinks was in the north-

¹¹ *Records of Presbyterian Church*, p. 138.

western corner of the state and Pequally is known now as Panaquary.

Up to the time of the erection of the Presbytery of New Brunswick, the total ordained membership of the General Presbytery and the General Synod, comprising the years 1706-1738, was eighty-five. During the same period a total of one hundred and ninety-one elders were enrolled. Of these ruling elders one hundred and fifty attended only one meeting; twenty-eight attended two meetings; six, three meetings; and seven attended more than three meetings.

Of the ministers, thirty-one were born and educated in Ireland; twelve came from Scotland; twenty-three came from New England, receiving, at least, a part of their education there; England and Wales furnished ten; the birthplaces of six are uncertain; and there were six who came from the Log College.

Thus the Scotch-Irish element constituted one-half of the membership; the New England element stood second; and while the Log College contingent was inconsiderable in point of numbers, yet its influence was beyond all proportion to its numerical strength.

Such were the ingredients that went into the fusing pot during the thirty-three years between the ordination of John Boyd and the erection of the Presbytery of New Brunswick—the ingredients out of which the American Presbyterian Church was to be molded. That in the process there were some sputterings and some difficulties in getting the several elements formed into one organic body is not at all surprising.

The Scotch-Irish men, being in the majority, naturally dominated in the counsels. They were Presbyterians by birth, and had been trained in the old world universities. They, to some degree at least, were familiar with the questions that had arisen in the church at home. Naturally they attached great importance to the Westminster Standards. As a class they were averse to prying into one's religious experiences.

Then, next in point of numbers, were the New England men. Possibly the majority of them were of the second gen-

eration of colonists, and they had been educated, for the most part, at Harvard and Yale. While they held to the Westminster Standards as to doctrine, they were not prepared to accept them as to government in the same way that the Scotch-Irish party accepted them. As a means of raising spiritual standards they believed in inquiring particularly into conversion and the gracious signs attending it.

The third party in the Synod was made up of the Log College men. The founder of the Log College, William Tennent,¹² was born in Ireland in 1673, graduated at Edinburgh University in 1695, was ordained a priest by the Bishop of Down, September 22, 1706. His first move toward the Presbyterian Church was in the marriage of Catherine Kennedy, the daughter of a Presbyterian clergyman of the county of Down, Ireland. On account of persecution, Mr. Kennedy was afterwards forced to leave Ireland for Holland. Concerning Catherine Kennedy little has been written, but it is not at all improbable that, were all known concerning the influence of this woman upon the American Presbyterian Church, there would be another story quite as remarkable as that of Susannah Wesley.

In 1716, Mr. Tennent set his face toward the new world, and two years later, in 1718, at the age of forty-five years, he knocked at the door of the Synod for entrance, and when asked for his reasons for seeking to leave the church of his birth, he was ready with a confession of faith that gave him a ready welcome. He settled at Eastchester, New York, November 22, 1718, and removed to Bedford, May 1, 1720. Some authorities say Mr. Tennent went to Bensalem, Bucks County, Pennsylvania, in 1721, upon the overture of some countrymen of his, and that he labored there for the next six years, preaching also at Norriton Church (the building still standing). But there is also evidence that he was back in Bedford, New York, in 1724 and 1725.

In 1727, William Tennent made his last move, to Neshaminy on the Old York Road, eighteen miles north of Philadelphia.

¹² Briggs, *American Presbyterianism*, p. 186. Murphy, *The Presbytery of the Log College*.

In this parish the last period of his lifework was spent. And they were nineteen years of labor that counted mightily in the shaping of the lines of the Presbyterian Church in the Colonies. "To William Tennent, above all others, is owing the prosperity and enlargement of the Presbyterian Church. . . . Tennent had the rare gift of attracting to him youth and worth and genius, embuing them with his healthful spirit, and sending them forth sound in the faith, blameless in life, burning with zeal, and unsurpassed as instructive, impressive, and successful preachers."¹³

The work at Neshaminy was threefold: first, he cared for the congregation itself; secondly, although soon after coming there he passed his three score years, yet winter and summer he preached at Deep Run, twelve miles away; and in the third place, and most important, he carried on an educational work. A schoolhouse was built in the forest, and it was called, partly in derision at the first, the Log College. Whitefield describes it in his "Journal" as a "log house, about twenty feet long, and near as many broad," adding, "and to me it seemed to resemble the schools of the old prophets."

College men sometimes belittled Mr. Tennent's efforts, saying, in effect, "What can a college with a faculty of one accomplish in equipping young men for the ministry?" But long afterwards a president of the United States was accustomed to give as his definition of a college—President Mark Hopkins at one end of a log and a willing student at the other. That was the kind of college that William Tennent founded at Neshaminy.

But where did William Tennent get the evangelistic and missionary spirit that he invariably imparted to all who studied in his rude hall of learning? The Holy Club of Wesley began at Oxford in 1728, and the Pietists had been teaching a deeper spiritual life in Germany. But, so far as known, William Tennent did not kindle his torch at either of these altars. Jacob Frelinghuysen came to this country from Germany in 1720, a pronounced Pietist. He settled at

¹³ Webster, *History of the Presbyterian Church in America*, p. 367.

Raritan as pastor of the Reformed Church. And for twenty-seven years he labored in central New Jersey, exerting a tremendous influence for evangelical religion. He came in contact with his neighbor, Gilbert Tennent, while the latter was settled at New Brunswick.

William Tennent was a man who thought for himself. Coming to the Colonies and seeing their spiritual destitution, he longed to be a means in God's hand of supplying their needs. His educational work, with all its limitations, drove him, as never before, to the study of the Word. He taught the great things of the Kingdom, but for the little things he had no time. In short he caught the vision of his country's needs. And he more and more yearned that he might be the instrument in the hands of the Master for raising up young men to preach the living gospel to dying men and women, and that speedily, since each generation of the colonists was slipping deeper and deeper into the slough of sin.

It was in the parish of a pastor trained in the Log College that the first fire from heaven fell, out of which grew the Great Awakening. In 1730, John Tennent, the third son of William, became the third pastor of Freehold Church (now Old Tennent). And while he lived to preach only eighteen months, yet during that time a gracious outpouring of God's Spirit blessed his labors, and the parish was still experiencing its beneficent effects ten years afterwards. In 1734 and 1735, there was a powerful revival at Northampton under the ministry of Jonathan Edwards, and it is with this name that the Great Awakening is most frequently associated in history. But it began, it must be remembered, under the preaching of a Log College man.¹⁴

The first controversy arising in the Synod came in 1728, when it was proposed by the Presbytery of Lewes to adopt an overture requiring on the part of ministers and licentiates subscription to the Westminster Standards. Certain errors, prevalent in Scotland and Ireland, were gaining a foothold in the Colonies, and this was the plan proposed to safeguard

¹⁴ Hodge, *History of the Presbyterian Church*, Vol. II, p. 20.

the Synod. At first the New England men resented the thought of an adopting act. While they assented to the Standards as a whole, they did not wish to make them a test of orthodoxy. But after a year the overture was so shaped as to be acceptable to all parties. Thus the first danger of a schism in the Presbyterian Church in the Colonies was happily averted. At the same time, the Synod denied to civil magistrates power over the church and the right to prosecute any for religion's sake. This has been declared to be the first expression by a religious body of the American principle of the independence of church and state, although sometimes the credit is given to the Congregationalists.

Ten years later, in 1738, a controversy arose that was not so easily disposed of. For before it was settled, the infant Church had been rent asunder for twenty years. On the one hand, this was precipitated by the aggressiveness of the Log College men, who believed that educational standards should fit the needs of the rapidly growing colonies; and that, in view of the inadequate supply of regularly ordained ministers of the gospel, the widest range should be given to preachers of the Word to go everywhere with the message without let or hindrance. Besides, the Log College men were by no means slow in proclaiming that many of the ministers who carried their college credentials in good form did not know what conversion was, having never experienced it in their own hearts. On the other hand, graduates of Glasgow, Dublin and Edinburgh Universities had long been looking askance at the Log College men, as the latter became more and more a factor in the affairs of the Synod. To the former it did not seem possible that Mr. Tennent's students had any right to lay claim to a liberal education. Yet here they were moving forward with an earnestness that knew no barriers. Yea, the strongest man in the Synod, Gilbert Tennent, was their leader. The intense evangelistic spirit that enthused them to a man was distasteful to the majority of the Synod, and withal it was so different from Presbyterian ways in the old world. Then they were constantly irritated by Log College men preaching within the bounds of their parishes, and

setting up standards before the people that rather tended to make their conservative ministrations of the Word appear to a disadvantage. The line between the two parties had been appearing with more and more distinctness for years. It remained for the Synod of 1738 to open the breach.

The first move was made by the opponents of the Log College regime by the presentation and adoption of an overture to the effect "that no minister belonging to this Synod shall have liberty to preach in any congregation belonging to another Presbytery whereof he is not a member, after he is advised by any minister of such Presbytery that his preaching there is likely to procure divisions and disorders in such congregation, until he first obtain liberty from the Presbytery or Synod so to do." The overture was amended, afterwards, making its provisions less objectionable to the Log College men. All this hedging up of the parishes with a seven rail fence to keep out preachers of the Word was unexplainable from the standpoint of the Tennents.

The next day the Log College men had their turn, when they secured the setting off of the Presbytery of New Brunswick, composed of men in sympathy with Mr. Tennent's teachings. Thus they would have a field to carry on their missionary and evangelistic work according to their own ideals. And a number of mission stations were included in order to give the widest possible range for the members in preaching the Gospel.

But the conservative element of the Synod saw a possible evil from this Log College Presbytery, and hence, on a subsequent day of this same Synod of 1738, an overture was introduced which sought to place a further limitation upon the Log College element. It was feared that now with a Presbytery in their control they would flood the Colonies with half-educated ministers, who, once ordained, would be beyond the control of the Synod. Hence the conservatives decided to make the Synod the judge of the educational fitness of candidates. The action was as follows: "That every student who has not studied with approbation, passing the usual courses in some of the New England or European col-

leges, approved by public authority, shall, before he be encouraged by any Presbytery for the sacred work of the ministry, apply himself to this Synod, and that they appoint a committee of their members yearly, whom they know to be well skilled in the several branches of philosophy, and divinity, and the languages, to examine such students in this place, and finding them well accomplished in those several parts of learning, shall allow them a public testimonial from the Synod, which, till better provision be made, will in some measure answer the design of taking a degree in the college. And for encouragement of students let this be done, without putting them to further expense than attending. And let it be an objection against none, where they have read, or what books, but let all encouragement be only according to merit. And 'tis hoped that this will fill our youth with a laudable emulation, prevent errors young men may imbibe by reading without direction, or things of little value, will banish ignorance, fill our infant church with men eminent for parts and learning, and advance the glory of God, and the honor of our Synod both at home and among our neighbors, who conceive a low opinion of us for want of such favorable opportunities. 'Tis further proposed, that all that are not licensed to preach the Gospel, what university or college soever they come from, may undergo the same trials. But inasmuch as this act cannot be put in force this year, without discouraging such as may not be apprized of it, 'tis ordered, that there be two standing committees to act in the above affair for this year."¹⁵

This overture required all candidates, whether graduates of colleges or not, to get the approval of a committee of the Synod as to the adequacy of their preparation before being admitted to trials for licensure. The wording of the overture would indicate that the requirement, that those holding diplomas should also come under the provision of the overture, was added later, possibly during the discussion. As the matter came up at the same session at which the Tennent

¹⁵ *Records of Presbyterian Church*, p. 141.

Presbytery of New Brunswick was erected, it is all the more evident that the action was intended as a curb upon that Presbytery. No protest was offered by the Tennents and their friends. They waited their time—when the question should come up in their Presbytery—and they did not have long to wait.

Such were some of the conditions in the Middle Colonies in the world without and the church within, when on that mid-summer day, August 5, 1738, at New Brunswick, in obedience to the General Synod, five ministers and their five elders met and constituted the Presbytery of New Brunswick.

John Cross and his elder had come the farthest, thirty-five miles or so, from Basking-Ridge, on the extreme north; Samuel Blair and his elder, from Shrewsbury, on the extreme east, had ridden their thirty miles over the famous Minisink Path; and William Tennent and his elder, from Freehold, had come a part of their twenty miles over the same old Indian trail; and up from the border line of West Jersey, came the pastor of Kingston Church and his elder, with the shortest ride of all; while at New Brunswick, Gilbert Tennent and his elder waited the assembling of that company of kindred spirits. For three of the ministers had studied at the log schoolhouse of the elder Tennent; and the other two were in hearty accord.

They met at three o'clock in the afternoon. And their leader, Gilbert Tennent, preached the sermon, choosing for his theme the Lord's commission to Peter, John 21:15, a text that gave him opportunity to set forth the Log College ideals of the ministry. The preacher would, no doubt, have been chosen for the first moderator had his presence not been more needed on the floor to defend the Presbytery against what seemed to them the encroachment of the Synod. So John Cross was chosen moderator and Samuel Blair was made clerk.

The first business was action upon supplications for supplies from Peapack and Crosswicks.

Then came the introduction to the Presbytery of student John Rowland, of the Log College, who came without any

certificate from the committee of Synod, asking that he be admitted to trial in order to his being licensed to preach the gospel. Thereupon the Presbytery entered upon a discussion as to whether they were free to receive the candidate, in view of the action of the Synod. "After much reasoning on the case" they came to the conclusion that Synod had transcended its rights. In this conclusion they were right. It was within the power of Synod to pass an overture requiring the Presbyteries to conform to certain provisions in taking candidates, upon trial, but Synod passed beyond this and made provision for Synod's committee to do what properly belonged to the Presbyteries. But here they should have stopped. Candidate Rowland could have waited, while Presbytery went up to Synod with an overture asking for an amendment or repeal of the objectionable overture of 1738.

But in place of doing this they went further and concluded that it was their duty to proceed with the examination of the candidate. Herein Gilbert Tennent and his associates acted as independents rather than as Presbyterians. The elder of William Tennent's sons was impulsive in his early days, a veritable Boanerges. He could brook nothing that looked like criticism of his father and his father's school.

John Rowland was accordingly admitted to trial and was examined. He was licensed at a subsequent meeting, held September 7, 1738. That licensure caused no end of trouble and debate. It was fraught with bitterness of feeling and open discord, and it held back the progress of the Presbyterian Church in the Colonies for two decades.

The Minutes of the Presbytery of New Brunswick for the year 1738 are as follows: ¹⁶

"At a Meeting of the Presbytery of New Brunswick, according to appointment of the Synod, the first Time after its being erected into a distinct Presbytery from that of New York, August: 8th: 1738 at 3 o'clock Post Meridiem—at New Brunswick.

"Mess^{rs}. present, Mess^{rs}. Gilbert Tennent, John Cross, Eleazar

¹⁶ *Original Ms. Records of Presbytery of New Brunswick, Vol. 1, pp. 1-4.*

Wales, William Tennent & Samuel Blair—Elders—James McCay, J^{no}. Hewy, Will^m. Moor, Robert Cumming & Thomas Davis.

“Ubi post Preces sederunt—

“M^r. Gilbert Tennent opened the Presbytery by a Sermon from Jn^o. 21.15.

“M^r. Cross chosen Moderator, and M^r. Blair Clerk.

“Upon a Supplication made by Joshua Nichols in behalf of the people of Pepack and other parts adjacent, desiring some Supplies of Preaching, agreed that M^r. Wales preach at Jn^o. Frasers upon the 3^d. Sabbath of this Instant, upon the Monday following at Edward Barbers and upon the Tuesday at Amwell Meeting House.—That the Mod^r. preach at Amwell on the 1st. Sabbath of Sept^r., upon the Monday following at Edward Barbers and the Tuesday at Jn^o. Frasers.

“Rob^t. English supplicating for Supplies at Crosswicks, agr^d. that M^r. G. Tennent preach at Allens Town upon the last Sabbath of this Instant, & Friday preceeding at Cranberry Mill.

“Signified to the Presb^y. that M^r. Jn^o. Rowland desired to be received upon Tryal in Order to his being Licensed to preach the Gospel, the Presb^y. thereon entered upon a serious Consideration of the Act of last Synod appointing that Young men be first examined by a Commission of Synod and obtain a Testimony of y^r. Approbation before they can be taken upon Tryal by any Presb^y. belonging to the same, and after much reasoning upon the Case the Presb^y. came to the unanimous Conclusion viz.: That they were not in point of Conscience restrained by s^d. Act from using the Liberty and Power which Presb^{tes}. have all along hitherto enjoyed, but that it was their Duty to take the said M^r. Rowland upon Tryal, for w^{ch}. Conclusion they conceive they have several weighty and sufficient Reasons.

“The Pres^y. entered upon his Examinatⁿ. as to his knowledge in the several parts of learning, and his Experience of a Work of converting Grace in his Soul, which he sustained to their Satisfaction, after which they ordered him to com-

pose a Discourse in Latin upon that Subject—Num Scriptura sacra sit divinae Auctoritatis—and a Sermon upon Psa: 87,5 both to be delivered at the next Meeting of y^e. Pres^y.—which is to be on the last Tuesday of this Instant, upon that account at New Brunswick—Concluded with Prayer.

“N:B: The Pres^y. not sitting at the Time appointed for want of Members present it was appointed to meet Sep^r. 1st. at the House of M^r. Wales.

“At a Meeting of the Pres^y. of New Brunswick Sep^r. 1: 1738 M^{es}. p^r-sent Mess^{rs}. Gilbert Tennent Eli^r. Wales & Jn^o. Cross, post P. Sed. Absent M^{es}. W^m. Tennent, Sam^l. Blair. M^r. Tennent chosen Mod. and M^r. Cross Clerk: The Minutes of our last Session ordered to be read, and found that M^r. Wales & M^r. Tennent complied with the appointment of the Pres^y. in supplying Vacancies—

“M^r. Rowland having delivered his Exegesis & Sermon upon the Subjects proposed wee co’d not but highly approve of them, and do further appoint that he prepare a Sermon upon Rom: 3: 24 to be delivered publickly at the next Meeting of our Pres^y. which is to be the 7th. Instant att Freehold—

Concluded with Prayer.

“At a Meeting of the Pres^y. according to Appointment at Freehold Sept^r. 7th: 1738 M^{es}. p^r-sent, Mess^{rs}. G. Tennent, Elea: Wales, W^m. Tennent and Sam^l. Blair—Elders David Chambers, Jn^o. Henderson. Post Pr: Sed: M^r. Cross absent, M^r. G: Tennent continued Mod^r. M^r. Blair chosen Cle—

“M^r. Rowland opened the Pres^y. by a tryal Sermon upon Rom: 3.24.

“The Minutes of the last appointed to be read—

“M^r. W^m. Tennent & M^r. Blair gave the reasons of y^r. absence last Pres^y. which were sustained.

“The Pres^y. was informed that M^r. Cross has fulfilled the appointm^t. of the Pres^y. of Aug: 8, by preaching at Amwell and the other places.

“Peter Watson from Pepack supplicating the Pres^y. in behalf of the People there and in the Neighboring Places for

Supplies, the Consideration thereof was referred 'till afterwards.

“The Pres^y. came to consider of M^r. Rowlands Sermon—and do unanimously approve of it, and now he having gone thro' all the needfull parts of Trial and declared the Westminster Confⁿ. of Faith to be the Confession of his Faith, the Pres^y. does freely grant him full License & Liberty to preach the Gospel of Christ.

“M^r. Stephen Warner Supplicating the Pres^y. in behalf of Cranberry for a meeting of the Pres^y. there, in order to compose a Difference, which is like to grow among them; the Pres^y. Agrees to meet at the New Meeting House at Cranberry upon that accot. on the 19 Instant, to meet at 11 o'Clock Ante M:

“Benj: Stephens and Joseph Burt from the people of Maidenhead and Hopewell who belong to the Pres^y. of Philad^a. informing this Pres^y. that they had a liberty granted them by their Pres^y. to invite and receive any regular candidate from any other parts to preach among them, as also appeared by a writing from M^r. Andrews w^{ch}. they produced, and supplicating that M^r. Rowland might accordingly come among them, the Pres^y. grants him Liberty of so doing.

“The Pres^y. resuming the Consideration of the Supplicon from Pepack do conclude that they cannot afford them any Supplies 'till the Meeting of our next:—The Pres^y. appointed to meet at Cranberry the 19th. Inst.

“Concluded with prayer.

“At a Meeting of the Pres^y: according to appointment at Cranberry Sep^r. 19: 1738 M^{ss}. p^r-sent Mess^{rs}. G. Tennent, W^m. Tennent & Samuel Blair—Elders—John Little—Rob^t. Cumming. Ubi Post pr: Sed: Absent M^r. Cross, M^r. Wales.—M^r. G: Ten^t. opened the Pres^y. by a Ser: from Luke 15: 24: M^r. G: Tent. continued Mod^r. and M^r. Blair Clerk. The Pres^y. appoint M^r. Rowland to preach at Pepack upon y^a. 3^d. Sab: in 8^h. next.

“The affair of Cranberry concerning the Meeting House was opened up before the Pres^y. wherein it appeared that the peo-

ple of the Pres^{terian} and Church of England persuasion have a conjunct Interest in the Meeting House by Ver^{ue} of an Agree^{mt}. between such of the Pres^{terians} as as^{sisted} the building of it, and their Neighbours of the Church of England, and therefore upon the proposal of the rest of our Persuasion who are not willing to have any concern with yes^d. House upon that Foundation, the Pres^{rs}. do advise and judge it most proper that the Gentlemen of the Church of England do either buy or Sell their Interest that so the Pres^{terians} may all have a House for Worship by themselves alone, and so their whole Body may be united.

“The Pres^{rs}. adjourned 'till the 1st. Tuesday in April 1739 at New Brunswick. Concluded with Prayer.”

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VI.

DECEMBER, 1912.

No. 8.

THE WRITINGS OF THE REV. JOHN PHILIP BOEHM,
FOUNDER OF THE REFORMED CHURCH IN
PENNSYLVANIA.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART I.

Much has of late been written concerning the life and labors of John Philip Boehm, the pioneer missionary of the Reformed Church in Pennsylvania. Even a partial list of the books and articles¹ treating of his life and work reveals

¹ The following are the chief books and articles treating of Boehm: Henry Harbaugh, *The Fathers of the German Reformed Church in Europe and America*, Vol. I, Lancaster, 1857, pp. 275-291. J. H. Dubbs, *Historic Manual of the Reformed Church*, Lancaster, 1885, pp. 161, 164-168, 194, 200. *Sesqui-Centennial of Boehm's Reformed Church, Blue Bell, Montgomery County, Pa., September 11, 1890*, Norristown, 1891. It contains a good article from the pen of the late H. S. Dotterer on "Rev. John Philip Boehm," pp. 29-55. (Appeared also as a separate reprint, Philadelphia, 1890, pp. 27.) J. H. Dubbs, *History of the Reformed Church, German*, Vol. VIII, of the American Church History Series, New York, 1895, pp. 247-250, 266-270, 281. J. I. Good, *History of the Reformed Church in the United States, 1725-1792*, Reading, 1899 (see index). W. J. Hinke, three articles on "John Philip Boehm, the Founder of the Reformed Church in Pennsylvania," in the *Reformed Church Messenger*, of May 12, 19, 26, 1898. J. H. Dubbs, *The Reformed Church in Pennsylvania*, Lancaster, 1902, pp. 79-85, 90, 135-136, 149, 176-177.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, PERMANENT CLERK OF
THE PRESBYTERY OF NEW BRUNSWICK (THE
PRESBYTERIAN CHURCH IN THE U. S. A.)

PART II.¹

The beginning of the year 1739 saw the Presbytery of New Brunswick fully organized. As this Presbytery held a unique place among the Presbyteries, it may not be amiss briefly to state some of the things for which it stood: First, the new Presbytery was an outgrowth of the great revival, which had begun several years before, and the members were most earnest believers in its beneficent results and took advantage of everything which, in their judgment, could promote its continuance. Secondly, the members of this Presbytery had been, for the most part, students of the Log College, where, in addition to receiving their education, they had imbibed the evangelistic spirit of the elder Tennent. It is not strange, therefore, that they looked upon the Log College as the only practical means at hand for raising up young men to preach the gospel in response to the cry coming up all the while with increasing volume. Thirdly, the "Brunswick Brethren" believed that the exceptional situation required that the greatest liberty should be given to itinerant preachers to go everywhere proclaiming the gospel, especially in the sparsely settled sections; and that the largest possible number should be reached with spiritual ministrations. In those days parishes were so large territorially that it was practically impossible for the people in the remote districts to attend the Sunday services with any regularity. There was a time, for example, when the Freehold parish extended in several directions for twenty miles and more from the meeting-house.

¹ For Part I, see JOURNAL, Vol. IV, No. 6, pp. 212-233.

Over against the position of the Presbytery of New Brunswick was a large following in the Synod which opposed the revival, and looked upon the Log College as a hurt rather than a blessing, because of its inadequate facilities for giving its students anything like a thorough training. This party became the more aggressive as it saw the Tennents and their friends, with desperate earnestness, doing everything they might to carry the preaching of the gospel everywhere. And when, in the Synod of 1738, the plan for the erection of a Log College Presbytery took shape and was carried through the synod, this same conservative element secured the approval of the Synod for two measures that to all intents were directed at the well-known methods of work of the members of the newly erected Presbytery. The first of these was with reference to ministers preaching in vacant congregations outside the Presbytery to which they belonged. Action had been taken the previous year² with special reference to probationers, but it was made stronger in 1738,³ and more inclusive. The second measure provided for the examination of candidates by a committee of Synod, when they came without a diploma from an accredited institution.⁴

The Presbytery of New Brunswick, at its first meeting, disregarded the second of these limitations, "alleging conscientious objections to the acts of the Synod and claiming the legal right not to be bound by them."⁵

Such were the conditions, and such had been the important steps taken by the Tennent party on the one hand, and by the anti-Tennent party on the other, when the Synod met May 23, 1739. At this meeting the affairs of the Presbytery of New Brunswick were in the foreground from the start to the finish. The Presbytery made the first move by bringing into the Synod "a paper of objections against the two

² Roberts, *Records of the Presbyterian Church*, pp. 134f.

³ Roberts, *Records of the Presbyterian Church*, pp. 137f.

⁴ Roberts, *Records of the Presbyterian Church*, p. 141.

⁵ Stearns, *First Church of Newark*, p. 168.

acts made last year.”⁶ This paper has not been preserved in the minutes. It would be interesting reading at this point.

The Synod straightway proceeded to consider the objections thus brought before them, and took up the matter of the examination of students. The discussion ran through both sessions of one day and was finished the following morning, when the Synod voted “by a great majority” not to grant the request of the objectors, that the Presbyteries be allowed to continue to be the judges of the fitness of the preparation of the young men coming before them as candidates for the gospel ministry. The overture adopted is as follows:

“It being the first article in our excellent Directory for the examination of the candidates of the sacred ministry, that they be inquired of, what degrees they have taken in the university, &c.; and it oftentimes being impracticable for us in these remote parts of the earth, to obtain an answer to these questions, of those who propose themselves to examination, many of our candidates not having enjoyed the advantage of a university education, and it being our desire to come to the nearest conformity to the incomparable prescriptions of the Directory, that our circumstances will admit of, and after long deliberation of the most proper expedients to comply with the intentions of the Directory, where we cannot exactly fulfil the letter of it; the Synod agree and determine, that every person who proposes himself to trial as a candidate for the ministry, and who has not a diploma, or the usual certificates from an European or New England university, shall be examined by the whole Synod, or its commission, as to these preparatory studies which we generally pass through at the college, and if they find him qualified, they shall give him a certificate, which shall be received by our respective Presbyteries as equivalent to a diploma or certificate from the college. This we trust will have a happy tendency to prevent unqualified men from creeping in among us, and answer, in the best manner our present circumstances are capable of, the design which our Directory has in view, and to which by inclination and duty, we are all bound to comply to our utmost ability.”⁷

Thus the Synod took a stronger position upon this matter than it had done the previous year.

At the earliest opportunity thereafter, the records state:

⁶ Roberts, *Records of the Presbyterian Church*, p. 145.

⁷ Roberts, *Records of the Presbyterian Church*, p. 146.

“Mr. Gilbert Tennent protested in behalf of himself and such as should join with him, viz.: William Tennent, sen'r William Tennent, jun'r., Samuel Blair, Eleazar Wales, Charles Tennent, ministers. Thomas Worthington, David Chambers, William McCrea, John Weir, elders; against the above mentioned act respecting the trial of candidates.”^a

Synod next proceeded to consider the objections to their limitations upon itinerating. While this matter was settled with much less debate, still here, too, the Tennents and their friends found no quarter. The feeling of the Synod was against taking off any of the limitations of the previous year; indeed, they made it more difficult for evangelists to go about preaching to the people. The minute describing the action of the Synod upon this matter is as follows:

“The act made last year with respect to ministers preaching out of their own bounds, being taken under a review, the Synod determine, that if any minister in the bounds of any of our Presbyteries judge that the preaching of any minister or candidate of a neighboring Presbytery in any congregation, has had a tendency to promote division among them, or hinder the orderly settlement of a gospel ministry, in that case he shall complain to the Presbytery in whose bounds the said congregation is, and that minister who is supposed to be the cause of the foresaid division, shall be obliged to appear before them, and it shall be left to them to determine whether he shall preach any more in the bounds of that congregation, and he shall be bound to stand by their determination, until they shall see cause to remove their prohibition, or the Synod shall have opportunity to take the affair under cognizance.”^b

But this was not all. When the minute book of the Presbytery came up the first time for review, objection was formally entered to the licensing of Mr. John Rowland, as shown by the following minute:

“It appearing by the Presbytery book of New Brunswick, that notwithstanding the Synod's agreement last year, that no candidate for the ministry who has had a private education, should be admitted to trials, in order to be licensed to preach the Gospel by any Presbytery within our bounds, until such candidate's learning were previously

^a Roberts, *Records of the Presbyterian Church*, p. 146.

^b Roberts, *Records of the Presbyterian Church*, pp. 146f.

examined by a committee appointed for that purpose, that the Presbytery of New Brunswick have admitted to trials and licensed Mr. John Rowland to preach the Gospel without his submitting to such preparatory examination as was appointed; the Synod do, therefore, judge the proceedings of the said Presbytery of New Brunswick to be very disorderly, and do admonish the said Presbytery to avoid such divisive courses for the future; and do determine not to admit the said Mr. Rowland to be a preacher of the gospel within our bounds, nor encourage any of our people to accept him until he submit to such examinations as were appointed by this Synod for those that have had a private education. This overture carried in the affirmative by a great majority.”¹⁰

Nor was this all. For a matter came up with reference to the application of some of the people of Maidenhead and Hopewell to be erected into a separate congregation. In the judgment of the Synod these applicants had behaved “very disorderly in improving Mr. Rowland as a preacher among them” and Synod referred the said people of these churches to the Presbytery of Philadelphia for that body to determine as to the location of the proposed new meeting-house. The Synod also ordered that when the Presbytery of Philadelphia met at Maidenhead and Hopewell six correspondents should be called. Two of these correspondents named were from the Presbytery of New Brunswick: Mr. Samuel Blair and Mr. Eleazar Wales.

Thus the members of the Presbytery of New Brunswick found that the erection of their new Presbytery was not to bring them the peace and opportunity for untrammelled work that they had fondly hoped, and they must have gone home from their first Synod meeting with heavy hearts. And when their brethren who had led the fight against the positions of the evangelistic Presbytery reviewed the action of the Synod of 1739 there must have been some misgivings as to the wisdom of thus more sharply drawing the lines between the parties in this Synod—and that, too, on the question of evangelization.

But for the Presbytery of New Brunswick not all was

¹⁰ Roberts, *Records of the Presbyterian Church*, pp. 147f.

to be of a sombre hue in this year 1739, for there was to visit America a representative of the Holy Club of Oxford, one of the three leaders of the Wesley progressive movement in England, which was mightily stirring the hearts of the masses in that country. Rev. George Whitefield had been ordained in the Church of England, but as the fire had kindled in his heart he had found himself trammelled by the limitations of the customs and rules of his church, and for months he had preached the Word under the open sky, incredibly vast multitudes following him.

On his second visit to America, landing at Cape Henlopen, Mr. Whitefield made his way overland, through the Presbyteries of Lewes and New Castle, to Philadelphia, where he arrived November 2, 1739. Within a week the elder Tennent waited upon him, to wish him God-speed and to gather inspiration for his own soul. It is easy to imagine the uplift this aged servant of God received from this famous evangelist, then only twenty-four years of age. It is probable that that interview changed the visitor's plans, as he learned of the distressing spiritual destitution, the inroads of deism, the gross immorality and the piteous calls from shepherdless flocks throughout the middle colonies. After that visit there was no question as to what was the supreme need of the hour in the judgment alike of Mr. Whitefield and of the Log College men. With a light heart, then, Mr. William Tennent, Sr., went back to his schoolhouse in the Neshaminy woods, and soon his friends were rejoicing with him in the assurance that Mr. Whitefield would do what he could to help on the revival.

For the next fourteen months the great evangelist labored indefatigably. Wherever he preached multitudes waited upon him. It seems impossible that such congregations could have been gathered. It is to be borne in mind that the evangelist had to go from place to place on horseback, through all sorts of weather and over the poorest of roads. But as he saw the people hungry everywhere for the Word, he was anxious to spend and to be spent in giving it to them.

After a week spent in Philadelphia, Mr. Whitefield paid

his first visit to the Presbytery of New Brunswick, calling upon its leader at New Brunswick. Of this event he thus writes in his Journal: "Here we were much refreshed with the company of Mr. Gilbert Tennent, an eminent Dissenting minister, about forty years of age, son of that good old man who came to see me on Saturday at Philadelphia. God, I find, has been pleased to greatly own his labors. He and his associates are now burning and shining lights in this part of America."¹¹ Mr. Whitefield preached in the Presbyterian Church and on the morrow, in company with Mr. Tennent, he and his party proceeded to New York. Here the evangelist met with a cold reception from the Church of England people, and forthwith went to the fields to preach. He was, however, cordially received by Mr. Pemberton, the Presbyterian pastor, who opened his pulpit to him. On the return trip a visit was made to Elizabeth Town, and the next day three services were held at New Brunswick. Concerning his sojourn at Maidenhead he writes: "At noon, I preached from a waggon to about fifteen hundred persons. Here one Mr. Rowland, another faithful minister of Jesus Christ, gave us the meeting. . . . After sermon, in company with about thirty horse, I went to Trent Town, ten miles from Maidenhead, and preached, in the Court House, in the evening." We read further:

"Thursday, Nov. 22, set out for Neshaminy (twenty miles from Trent Town), where old Mr. Tennent lives, and keeps an academy, and where I was to preach today, according to appointment. We came thither about twelve, and found about three thousand people gathered together in the meeting-house yard, and Mr. William Tennent preaching to them, because we were beyond the appointed time. When I came up, he stopped, and sung a psalm, and then I began to speak. At first, the people seemed unaffected, but, in the midst of my discourse, the hearers began to be melted down, and cried much. After I had finished, Mr. Gilbert Tennent gave a word of exhortation. At the end of his discourse, we sung

¹¹ Tyerman, *George Whitefield*, Vol. I, p. 328.

a psalm, and then dismissed the people with a blessing. After our exercises were over, we went to old Mr. Tennent, who entertained us like one of the ancient patriarchs. His wife seemed to me like Elizabeth, and he like Zacharias; both, as far as I can find, walk in all the ordinances and commandments of the Lord blameless. We had sweet communion with each other, and spent the evening in concerting measures for promoting our Lord's kingdom. It happens very providentially that Mr. Tennent and his brethren are appointed to be a presbytery by the synod, so that they intend breeding up gracious youths, and sending them out into our Lord's vineyard. The place wherein the young men study is now, in contempt, called *the College*. It is a log-house, about twenty feet long, and nearly as many broad; and, to me, it seemed to resemble the school of the old prophets. From this despised place, seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent; and a foundation is now laying for the instruction of many others. The devil will certainly rage against them; but the work, I am persuaded, is of God, and will not come to nought. Carnal ministers oppose them strongly; and, because people, when awakened by Mr. Tennent or his brethren, see through them, and therefore leave their ministry, the poor gentlemen are loaded with contempt, and looked upon as persons who turn the world upside down."¹²

The above lengthy extract from Mr. Whitefield's Journal is replete with interest. It is a wonderful word picture of the times, drawn by a man who three weeks before had been a stranger to the middle colonies and their religious controversies. But these three weeks had been spent in visiting the churches and ministers, meeting revivalists and anti-revivalists, Log College men and men with university diplomas. And with the data at hand this Oxford graduate unreservedly casts in his lot with the Tennents and their friends, saying, as it were, "These are the men that have the right ideas of building up the Christian Church in America." The second

¹² Tyerman, *George Whitefield*, Vol. I, pp. 331, 332.

important thing set forth in this extract is the reference to the two kinds of preaching in the colonies. There was the preaching of the conservatives, which was scholastic and orthodox, but cold, a preaching that ordinarily decried the revival; and there was the evangelical and evangelistic preaching of those who believed in the revival, the sort of preaching that Mr. William Tennent, Sr., taught his young men, the preaching that the people were now thronging by the thousands to hear, whenever Mr. Whitefield passed by—a preaching that was based on the belief that without the gospel men and women are dead in trespasses and sins and that everything should be done to save them. Then this extract from the Journal pictures that evening conference in the manse at Neshaminy with the two Tennents and Mr. Whitefield. What did they talk about? The best way to defeat those who differed with them? On the contrary, they were busy that night “in concerting measures for promoting the Lord’s kingdom.” And by no means of the least importance is the reference in the Journal to the laying of plans for the enlargement of the scope of the Log College. What were those plans? They were never realized there; but possibly even then Mr. Gilbert Tennent was coming to the conclusion that, as his father was growing old, there should be efforts put forth to bring together in one large school the various institutions for the training of young men. Already there are signs of sympathy between the Presbytery of New Brunswick and the Presbytery of New York, for Mr. Whitefield finds the same welcome at Elizabeth Town and New York that he finds at Neshaminy, Freehold and New Brunswick. Then, in the last place, how tender is the allusion to young Whitefield’s friendship for the elder Tennent! It reminds one of Paul, the aged, and his son Timothy.

After spending four months in the South, Mr. Whitefield again took up the work in Philadelphia and vicinity, and the people were more anxious than ever to hear him. On April 23, 1740, he was at Neshaminy. Two days later he was within the bounds of the Presbytery of New Brunswick, at Amwell, where he found a great assembly waiting for him,

and Messrs. Rowland, Gilbert Tennent and Campbell preaching. The day following he was at New Brunswick. On his return trip from New York he visited Freehold, where Mr. William Tennent was pastor and where Gilbert Tennent also was awaiting him. From here the evangelist went to Allen Town, another station in the Presbytery of New Brunswick. After spending another four months in the South, he unexpectedly returned North, this time visiting New England and making a great impression at Boston. Then coming down to New York, he preached at three points in the Presbytery of New Brunswick, Staten Island, Basking Ridge and New Brunswick. At the former place he was met by Messrs. Gilbert Tennent and John Cross; and Mr. William Tennent met him at his brother's in New Brunswick. Here it was arranged that Mr. Gilbert Tennent should follow up the work in Boston. As New Brunswick had been the first place in the Presbytery of New Brunswick visited by the evangelist, so now it was the last. Thus ended Mr. Whitefield's first evangelistic tour in the middle colonies.

The effect of this visit upon the Presbytery of New Brunswick was simply overwhelming. Mr. Whitefield had deemed no sacrifice too great to show his approval of the gigantic work the Tennents and their friends were struggling under. He preached in the chief towns of the Presbytery again and again. And he went to the out stations, too. No place seems to have been too remote or too insignificant. And great as was the benefit to the people, who were mightily quickened in spiritual things, still greater was the uplift and encouragement for the ministers of the Presbytery themselves, as they came into intimate contact and fellowship with this master of assemblies who was burning up with the desire to save every soul he could possibly reach with the gospel message. So the close of the year 1739 and the months following were times of glorious refreshing for the "Brunswick Brethren."

But what of the routine work of the Presbytery for this year 1739? Five meetings were held. And these meetings, so far as the minutes tell the story, were too full of work for any debating of the Presbytery's contention with the

Synod. Mr. Samuel Blair was released from the pastorate at Shrewsbury. This was agreed to with no little reluctance, for he was a brother beloved, and Mr. Gilbert Tennent's closest adviser. The Presbytery could ill afford to lose such a man from its ranks. But the field was discouraging, the work was exacting, and the physical strain was telling upon his vitality. There was nothing else to do.

The Presbytery licensed another of the Log College students, James McCrea, who came without a certificate from Synod as to the adequacy of his preparation. As the Synod had emphasized its position on this matter at its last meeting, so now the Presbytery reaffirms its position of a year before.

Immediately upon the licensure of Mr. McCrea, Presbytery assigned to him the supply of the five places that had at that same meeting asked for preaching: "Allens Town, Cranberry, Peapack, Lebanon, and Muskinicunk."

What a circuit for a young man upon which to begin his ministry, and what hardships it necessitated especially during the winter. Let the reader picture to himself how this novice possibly arranged it. Starting in at Allentown the latter part of the week, he visited the people on Saturday, and then on Sunday morning preached to them. After dinner, getting into his saddle, he would ride ten miles to Cranberry, where he would hold the evening service. On the next day he would call on the people, and on Tuesday set out for the long ride of fifty-five miles to Peapack, possibly breaking his journey to stay over night with Mr. Gilbert Tennent, to get a little inspiration from the great preacher, a bit of cheer from a veteran for the hardness of the way. Visiting the people the day before, he would preach at Peapack Thursday evening. The next day he would ride over to Lebanon to prepare for the service Sunday morning. And that afternoon he would ride the ten miles over to Musconetcong valley for the evening service. The first of the week, finding his way down the river on the forty-mile ride to Allentown, he would complete the circuit of one hundred and thirty miles, as the crow flies, but of about two hundred miles as he made the trip. Forests that seemed to have no end; streams and rivers,

often times at flood, that seldom, if ever, had any bridges; rain and sleet and snow, and the darkness of night overtaking him and making him lose the way, such were some of the difficulties besetting the new circuit rider in that winter of 1739 and '40.

When there was need of thus loading up a young man like Mr. McCrea, and when it was necessary for the pastors to take at each meeting of the Presbytery appointments for supply in addition to their regular work, it was no wonder that the members of the Presbytery were sometimes at their wits' end in trying to meet the ever-increasing demands which were being made upon them as a result of the Great Awakening and the preaching of Mr. Whitefield.

In their extremity they fell one day upon the scheme of sending a far-away call, through the clerk, to Mr. Edwards, at Northampton, giving him "a relation of the necessitous circumstances of divers places in this country in respect to the gospel ministry, in order to excite him to speak to some pious candidates there to come this way and help us [them] in the Lord's work." This is, in truth, a pathetic appeal coming from a body of men themselves burdened to the utmost.

On October 11, 1739, Presbytery met at Amwell, at the request of that congregation, for the purpose of ordaining Mr. John Rowland, their first licentiate. But upon looking the situation over, they did not see their way clear to grant the request, seeing that that congregation was able to ask for only a small portion of his time. He was thereupon ordained "to the ministry of the Word in general," and was allowed to continue as supply at Maidenhead and Hope-well; and Amwell was added. The two former churches had gotten permission from their Presbytery, Philadelphia, "to invite and receive any regular candidate from any other parts to preach among them." And when Mr. Rowland was licensed the preceding year, these two churches were on hand with the request that he should be allowed to come to them, showing at the same time their permission to make such request. Mr. Rowland was accordingly assigned. It is hardly possible that the Presbytery of Philadelphia was

acquainted with the exact situation at these places, else they would have been more guarded about giving these commissioners full liberty to go where they wished in their search for a minister. The condition in these churches was a counterpart of what existed in many others. The agitation over the revival and over the Log College had been going on for some time. Congregations had become divided; some being for the Tennents and their plans, and others just as strenuously taking the other side. It seems that the Tennent party in these two churches had gone to the Presbytery of Philadelphia with a request for the above permission and that it had been given them. Meanwhile the conservative portion of the two congregations was endeavoring to get Mr. John Guild to be their minister.

Mr. John Rowland published a description of the situation as he found it upon taking up that work:

“I was sent forth to preach the Gospel of CHRIST by the Presbytery of *New-Brunswick*, on *September 7th*, 1738, on which Day the Congregation of *Maidenhead* and *Hopewell*, put in a Supplication for me to the Presbytery, and accordingly I complied therewith.

Here it is needful to observe, that the Congregation was divided into two Parts on some religious Accounts for some time before I went among them, and it was that Part of the People that supplicated for me, who were for the *Brunswick Ministers*, as we are commonly called; but the Meeting-Houses in both Towns were kept from us by the Opposites. It is true they were willing that my People should come into the Meeting-Houses, in case they would sit under the Ministry of their Pastor; but this they were not willing to do. But in some Process of Time we had the Privilege of *Maiden-Head* Meeting-House, and my People built a Meeting-House at *Hopewell*, so that before this we were constrain'd to keep our Meetings in Barns in both Towns; and tho' we thus appear'd as poor despis'd Creatures, yet the Congregation that attended my Ministry was so numerous, that the largest Barns amongst us were chosen to worship God in. . . . There is another Town lying contiguous to *Hopewell*, which is called *Amwell*; the People there were something Numerous likewise, and having none to labour among them in the Word, they petition'd for a Part of my Time, *viz.* one Sabath in three, and it was granted unto them; so that my Labours among these three Towns, for the most Part of the Time that I lived in the *Jerseys*, were equally divided. There was a small Number in *Hopewell* and *Maiden-Head* truly acquainted with vital

Religion, as far as I could judge, before I came among them, and they seem'd so earnest in Prayer Night and Day to have the Gospel in Power among them, as if they would take no Denial."¹³

Thus Mr. Rowland declares that he found two parties in these churches, and that the differences had existed for some time before. The following statement of the case in outline, as given by Rev. John Hall, D.D., for so long a time pastor of the First Church of Trenton, sums up the situation, from the side of the Presbytery of Philadelphia :

"The Hopewell family of churches became involved in the schismatic proceedings. Hopewell and Maidenhead, still in the Presbytery of Philadelphia, supplicated the new Presbytery for Mr. Rowland as their supply, which was granted. The Presbytery of Philadelphia, which had, through Mr. Cowell, informed Rowland that they adhered to the Synod's view of his defective standing, and advised him not to preach at Hopewell, now refused to allow him to minister in their jurisdiction. Thereupon the people who favored Rowland asked the Philadelphia Presbytery to form them into a separate congregation. This was consented to, provided they would not erect a new church without the consent of the other part of the congregation to its location. Upon this agreement they were set off. The new congregation at once asked to be dismissed to the more congenial Presbytery of New Brunswick. The Presbytery insisted upon their first complying with the condition on which they were set off. The people complained of this decision to Synod, which (1739) wholly sustained the Presbytery, and provided for their (the Presbytery's) fixing the place of the new house, but none of the parties submitted to its judgment."¹⁴

In a note to the above is the following :

"The old congregation were represented by Enoch Armitage, Thomas Burrowes, Edward Hart and Timothy Baker; the 'new erection' by Benjamin Stevens, John Anderson, Samuel Hunt and Joseph Birt."

The following are the Minutes of the Presbytery of New Brunswick for the year 1739 :¹⁵

¹³ John Rowland, *A Narrative of the Revival and Progress of Religion in the Towns of Hopewell, Amwell and Maidenhead in New Jersey, and New Providence in Pennsylvania* (Philadelphia, 1745).

¹⁴ Hall, *Presbyterian Church of Trenton*, second ed., pp. 51, 52.

¹⁵ *Original Ms. Minutes of the Presbytery of New Brunswick*, pp. 4-14.

“Att a Meeting of the Presb: of N: B: April 3^d. 1739. att New Br: according to appointment: M^{rs}. P.^r. Mess^{rs}. G: Ten^t, W^m. Ten^t, S: Blair.

“Elders David Chambers, David Ray. Ubi. post Pr: Sed: Absent M^{rs}. Jn^o. Cross, Elea: Wales: M^r. W^m: Ten^t chosen Moderat^r & G: Ten^t Clerk

“Ordered that the Minutes of our last be read. M^r. Rowland co'd not comply wth the appointm^t of the Presb: to preach at Pepack because of a Prior Engagem^t to preach Elsewhere, but did afterwards. G: Ten^t Opened the Presb: with a Sermon upon Psa: 2 : 6

“A Supplicon from Allens Town was presented to the Presb: by Rob^t Eng^h: their Commis^r for Supplies: In ans^w: thereto it was agreed that M^r. Rowland preach at Allens Town the last Sab: of April and M^r. Blair the 3^d. Sab: in May.

“A Supplicon was offered to the Presb: by Jn^o Chambers of M^r. Crosses Congregon respecting an Affair of Difference between M^r. Cross and him self that has for a long time subsisted, for the Issuing of Which he prays that the Presb: might appoint to meet at Baskin Ridge some convenient Time hence; The Presb: upon Enquiry found the affair come regularly before them by papers which he produced, that testified the affair had been before the Session, from whose Judgment he desired an Appeal to the Presb: as also that he gave M^r. Cross Notice of his Applicon to y^e. Presb:

“Upon the afores^d acct. the Presb: taking this Matter into their Consideration agreed to Meet at Bound Brook the Tuesday immediately before the 1st. Sab: in August next, at the House of W^m. Olden in order to give the afs^d affair of Debate a Hearing. Att which Time they desire that the persons immediately concerned may be present, and all others who may give Light in that affair, whom either of the parties concerned shall desire to be present: Twas also agreed that the Clerk of the Presb: give M^r. Cross Notice of the affair afs^d with a Copy of their Minute concerning it.

“Adjourned till to morrow at 9 o'Clock—Concluded wth. Pray^r.

“April the 4th. at 9 o'Clock A: M: Post Pr: Sed. qui Supra.

“Ordered that the Minutes of our last Sederunt be read.

“The desire of the People of Pepack and Lebanon for Supplies was intimated to the Presb: in Compliance wherewith, they appointed M^r. Rowland to preach at Pepack the last Sab: in April and the 1st. in May at M^r. Barber's in Lebanon. Adjourned till 2. o'Clock p: m: Concluded with Prayer.

“Att 2 o'Clock post M: Post P: S. q Supra—Ordered that the Minutes of our last be read. Pursuant to an agreem^t of the Synod requiring Presb^{es}. to inspect into the Conduct of their Several members as to their Manner of Preaching & visiting the Families of their Flocks — This Presb: upon enquiring into the afs^d. affair rec'd Satisfaction, adjourned to the Tuesday immediatly before the 1st. Sab: in Aug^t and agreed to meet at the Day afs^d. at 11 o'Clock A: M: att Bound Brook. Concluded with Prayer.

Bound Brook July the last. The Presb: mett according to appointm^t. Ubi post Pr: Sed^t: Mess^m. W^m. Ten^t. Jn^o. Cross, Elea: Wales G: Ten^t.—Eld^{es}. John Hewy, James McCay. M^r. Blair sent an acct of the Reasons of his absence, w^{ch}. were sustained. W^m. Ten^t. continued Mod^r. and G. Ten^t. Clerk.

“The Minutes of our two last Sessions ordered to be read. M^r. Wales and Cross gave the Reasons of their Absence w^{ch}. were sustain'd.

“M^r. Blair and M^r. Rowland fulfilled the advice of the Presb: as to preaching at Allens Town. The Clerk complied with the advice of the Presb: in respect of Acquainting M^r. Cross with their Minutes.

M^r. Crosses affair deferred.

“Agreed that M^r. G. Ten^t. preach at the Forks sometime this Fall. That the Mod^r. Preach at M^r. Barbers the Friday before the 1st. Sab: in October—That M^r. Cross supply at Pepack the 2^d. Sabb: in August and the Tuesday following at M^r. Barbers—That M^r. Rowland preach at Pepack the 2^d. Sab: in 8^{br}. and the Tuesday following at M^r. Barbers.

“The affair of M^r. Crosses Debate with M^r. Chambers being taken under Consideration, after much Discourse thereon

it was referred till to Morrow Morning att 8 o'Clock. Concluded with Prayer.

“Aug^t 1st att 8 o'Clock A: M: post pr: S. q. Sup:

The Minutes of the last Sederunt ordered to be read.

“The affair of Debate between M^r. Cross and John Chambers reasum'd and after much Debate upon it Together with a Complaint of his Wife and Daughter against M^r. Crosses Conduct, the farther Consideration thereof was referr'd till 4 o'Clock in the afternoon. Concluded wth Prayer.

“Att 4' o'Clock P: M: Post P: S. qui Sup. The Presb: enter'd upon a serious Consideration of the afs^d. Debate between M^r. Cross & Jn^o. Chambers and having rec'd many Papers of Evidences of the Contending Parties and heard what was to be said upon both Sides, after much reasoning came to the following Conclusion: That inasmuch as John Chambers has been kept Several Years under Censure for some unjustifiable Expressions Tending to the Diminution of M^r. Crosses Character; Wee Judge that the best Method to attain Peace and Unity respecting this affair is that Jn^o. Chambers be obliged to own the Evil he has been guilty off in so doing before the Congregon the 3^d Sab: from hence and that upon his so doing & promise to avoid the like for the future he shall be rec'd into Communion. The Words which wee wo'd have him to express his acknowledgem^t are these viz^t That whereas I have sinfully detracted from the Character of the rever'd M^r. Cross in Clandestinly speaking unjustifiably of him to the hurt of his Reputation & Prejudice of his Ministry in this Place, I hereby testify my sense of it, and Sorrow therefore, and do promise thro' Grace amendm^t for the Time to come.—And as to Jn^o. Chambers his Wife wee judge that her Censure sho'd be removed and She admitted to Communion—And as to Jane Chambers wee Judge that nothing br't before us give ground to conclude her guilty with McClintock.

“The Presb: likewise do in the fear of God Admonish M^r. Cross to use more Caution in his Expressions for the Future relating Jn^o. Chambers his Family and others, and study the Things that make for Peace. approved unanimously.

It was also ordered that the Mod^r exhort the People to their Duty in Relation to their Minister.

“Mr. Whitaker having offered a Petition to the Presb: shewing his Dissatisfaction with the Judgment of the Session at Baskin Ridge Relating some Scandalous Reports concerning his Wife, and desiring an Appeal from them unto us, but the Presb: understanding both from M^r Cross and M^r Whitaker then present, that no appeal was desired from their Judgment before Satisfacon Was given according to it, wee Judged it unprecedented and of dangerous Consequence to the peace of the Churches to comply with the Petition; and very inexpedient in the present Case, when a main Difficulty Complained of, is by M^r Cross offered to be remedied viz^t That wherein the Judgment of the Session by some ambiguous Expressions may be constructed to reflect upon M^{ea} Whitakers Character, plainer shall be inserted shewing their true intent therein—

“M^r James M^c Cray offered himself to Trials as a Candidate for the holy Ministry, and after he was examined in points of Learning the Presb: gave him the following Subjects to form Discourses upon to be delivered the next Time of our Meeting viz. for an Exegesis—An datur Decretum Dei absolutum de omnibus futuris, and for a Sermon, Luke 13 : 3:

“A Letter from M^r Blair being offered to this Presb: respecting their speedy Convention att his place upon an important Occasion viz^t To give their Judgment concerning his Removal or Continuance. In Compliance herewth the Presb: agreed to meet at Shrewsbury the 1st. Wednesday of 7^{br}. next. concluded with Prayer.

“The Presb: mett at Shrewsbury 7^{br}. the 5th. according to appointm^t Post Meridⁿ Ubi post p: S: Mess^m W^m Ten^t Jn^o Cross Sa^l Blair G: Ten^t—Absent M^r Elea: Wales—Elders Jn^o Henderson, Justice Little and M^r Guilderslef: M^r W^m Ten^t continued Mod^r and G: Ten^t Clerk.

“The Mod^r Opened the Pyb^{ry}: by a Sermon from Eph: 4.3 The Minutes of our last ordered to be read—The hearing of M^r M^c Crays Tryal Discourses deferred—————M^r Blairs Affair coming under Consideration and having heard what

he and the People had to say thereupon the farther Consideration thereof was deferr'd till to Morrow morning: The People of Amwell having offered a Petition for the ordination of M^r. Jn^o. Rowland, the Presb: in Compliance with their Request, gave him the following Subject For an Exegesis viz^t. An Peccatum Adami sit suis posteris imputatum. And for a Sermon Jn^o. 3.3 to be delivered at Amwel the 2^d. Tuesday in October, and appointed G: Ten^t to preside in the Ordination.

“The People of Cranb^r. having supplicated for Supplies, it was agre'd that G: Ten^t preach there the 13: Inst.—A Petition from Pepack for Supplies being tendered, it was agreed that the Mod^r. preach there the 1st. Wednesday in 8^{br}. next: Adjourned till 7 o'Clock Post M: concluded with Prayer.

“Att 7 o'Clock post M: post Pr: S: qui Supra-Order'd that the minutes of the last Sederunt be read. The Presb: proceeded to hear M^r. M^c. Crays Trial Discourses and propose extempore Questions. The farther Consideration whereof was deferred 'till to Morrow. Adjourned 'till 8 o'Clock to:Mo: concluded with Prayer.

“Sep^r. the 6th. att 8 o'Clock Ante M: Post P: S: q. S—The Minutes of the last Sederunt ordered to be read—The affair of the Congregon of Shrewsbury reassumed; and after hearing w^t. M^r. Blair and the people had further to Say thereupon the Presb: entered upon a serious Consideration thereof, and after much reasoning they came to the following Conclusion, viz^t. That M^r. Blair may remove, and that it is his Duty to do so when opportunity presents, for the following Reasons (the Substance of which he offered to our Consideron, Namely — 1st. Because of his little Success in the Gospel in this Place and more especially of late, and no humane Probability of any Alteration, but still rather growing Discouragem^{ts}. arising from the Smallness of the Numbers that usually convene for publick Worship in the most of these Places where he now stately Labours — 2^{ly}. Because of the weak State of his Body which according to the Judgment of Skillful Physicians is not able to Undergoe

the Difficulties of such frequent and tedious Travail at all Seasons of the year in order to supply the divers places he is here related to without Manifest Danger of Death. If he dont Travel in dubious and unsuitable Weather he Discourages the Peoples attendance, and he hinders the Design of his Ministry; if he does in some Small Tract of Time according to humane Probability he will Contract the Guilt of ruining entirely his Constitution, and so of robbing himself of his Life and the Church of his Usefulness.

“3¹. As it is a maxim universally established that it is the the Duty of Ministers of Christ to pursue the properest Measures to promote the greater good of the Church of Christ, Therefore wee Judge that the Pastoral Relation to any People sho’d subsist no longer than is consistent therewith, otherwise that Relation will contradict the Design thereof which is absurd, therefore if a greater probability of more Extensive usefulness to the Church of Christ be presented to M^r. Blair elsewhere consistent with the safety of his Bodily Constitution, wee cant but Judge that it is his Duty to accept the same, for this and the other Reasons complexly considered—But wee must at the same Time observe that it is, a grief of Heart to us to think of this Peoples Bereavem^t of a Gospel Ministry for a Time, whom wee can’t but Commend for many Things they have done to encourage the Settlement thereof among them; But as they have left the Decision of this important affair of their Ministers removal to his own Conscience, wee hope they will neither be offended or discouraged at his following the Dictates of it, or displeased with our advice or Judgment proceeding from the Same Principle—If M^r. Blair removes from this place wee advise him if they desire it to let them have as much of his Labours before his removel as his and the Circumstances of the people to whom he may go can conveniently admitt of; and that he use his endeavours for their comfortable Settlement in another Minister if requested Thereto by the People. Approved nemine Contradicente.

“The affair of M^r. M^cCrays Trials being reassumed his Discourses and Answers to Extempore Questions were ap-

proved, and the following Subject for a Sermon was given him, viz^t Rom: 5:19 to be delivered the 1st Tuesday in November at Brunswick. Adjourned to the 1st Tuesday in Novem^r concluded with Prayer.

“Amwel Octob^r 11: 1739. The Presb: mett according to appointm^t P: M. Ubi p: pr: Sederunt. Mess^{es}. Will^m. Ten^t Elea: Wales, G: Ten^t and David Chambers Elder: Abs^t Mess^{es}. Jn^o. Cross and Sam^l. Blair M^r. W^m. Ten^t continued Mod^r. and G: Ten^t Clerk—M^r. W^m. Ten^t Sen^r. being present was invited by the Presb: to join with them as a Correspond^t

“An Extraordinary Providence intervening prevented our having the Minutes of our last at this Session.

“M^r. John Rowland opened the Presb: by a Sermon on the Text given him by the Presb: viz^t Jn^o. 3.3 The farther Consideration of which is referr’d to our next Sederunt, which is to be at 7 o’Clock this Evening at the House of Michael Henry’s—concluded with Prayer.

“Att 7 o’Clock P: M: post p. S: Ordered that the Minutes of our last Sederunt be read—The Presb: having heard M^r. Jn^o. Rowlands Exegesis upon the Question given him, viz^t an Peccatum Adami sit suis Posteris imputatum? They highly approved both that and his English Ser: his other Accomplishm^{ts}. by answers to extempore Questions and Reasonings appeared satisfactory to us. Publick Notice being given to the Congregon that if any had aught to object against his Doctrine or Life, since he came among them or before that Time, they sho’d acquaint the Presb: therewith. And no objection being made, the Presb: resolved to proceed to his ordination on the Morrow—

“A Petition for Lamintunck in order for Supplies being offered to this Presb: they ordered M^r. Rowland to supply them the 19 Ins^t A Proposal being Made by a Memb^r. of this Presb: of Writing to M^r. Edwards of Northampton, a Relation of the necessitous Circumstances of divers places in this Country in respect of the Gospel Ministry, in order to excite him to speak to some pious Candidates there to come this Way and help us in the Lords Work, The Presb: in

Compliance herewth. Ordered their Clerk to write as afs^d by the first opportunity.

“The reverend M^r. Blair having applied to this Presb: for the Certification of his Liberation from Shrewsbury and the places adjacent, to which he has been for some time pastorally related, as also to signify our Willingness to allow of his Removal out of our Bounds.

“These are therefore to inform all whom it may concern, that his pastoral relation to the People afs^d is judicially dissolved, and that he hath our Consent to Remove into the Bounds of another Presb: Tho’ in the mean Time wee can’t but express our Sorrow for his Departure from us, inasmuch as wee esteem him an able and faithful Minister of the New Testament, he is therefore dear to us—This was given by order of Presb: att the Time and Place before mentioned. Adjourned till to Morrow at 2 o’Clock Post M: concluded with Prayer.

“October 12: at 2 o’Clock P: M: P: Pr: sed: q: Supra.

“The Minutes of our last ordered to be read. The Affair of M^r. Rowland being reasumed, the Presb: do report that after a Deliberate Consideration upon the present Circumstances of Amwel, inasmuch as they desired but a third part of M^r. Rowlands Time and Labour among them, judged it improper to ordain him to that place in particular and therefore the necessitous State of the Church so requiring, they proceeded to ordain him to the ministry of the Word in general, after fasting, by proper Imposition of Hands before a numerous and affected audience, in which there were plain tokens of the divine presence immediately before this Solemn Transaction, after a Sermon was delivered from 2 Cor. 5.20 M^r. Rowland publickly adopted the Westminst^r. Confession of Faith in the affirmative to the Questions contained in the Directory. Adjourned to the 1st. Tuesday in November. Concluded with Prayer.

“New Brunswick Novem^r. 6: 1739. The Presb: mett according to appointm^t P: M: Ubi p: Pr: S: Mess^{rs}. W^m. Ten^t Jn^o. Rowland, G: Ten^t Elders: David Ray, David Chambers: Abs^t. Mess^{rs}. Cross & Wales.

“Mr. W^m. Ten^t continued Mod^r and G: Ten^t Clerk The Mod^r opened the Presb: by a Sermon from Zech: 13 : 1.—The Minutes of our last Sed^t ordered to be read—The affair of Mr. M^cCrays Trials coming under Consideration the Presb: ordered him to Deliver his Sermon publickly in the Meeting House to Morrow in the forenoon—The Clerk complied with the appointm^t of the Presb: at Shrewsbury as to preaching at Cranbury—The Mod^r was rendered uncapable by bodily indisposition to comply with the order of preaching at Pepack—

“Mr. Rowland complied with the order of our last respecting preaching at Lamentuck—The Clerk complied with the Order of our last as to writing to Mr. Edwards—Adjourned ’till to Morrow att 11 of Clock A: M: Concluded with Prayer—Novemb^r the 7th: att 11 o’Clock A: M: p: P. S. q. S: Ordered that the Minutes of the last Sederunt be read.

“The Presb: having heard & Considered Mr. M^cCrays Sermon do well approve thereof, and being satisfied as to his Soundness in principles, Piety in Practice, and competent Qualificattions for the Ministerial Work, he having gone thro’ the usual and needful Parts of Trial, and declared the WestMinster Confession of Faith to be his Confession of Faith the Pres: do cordially grant him Liscence and Liberty to preach the gracious Gospel of the dear Redeemer, wherever he may be regularly called thereto—

“Applicon having been made to this Presb: by the Inhabitants of Allens-Town-Cranberry, Pepack, Lebanon and Muskinicunck for Supplies. They ordered Mr. James M^cCray to supply the afs^d Places (dividing his Time among them as he shall judge meet) to our next meeting which is to be the 1st. Tuesday in April at Baskin Ridge. concluded with Prayer.”

[TO BE CONTINUED]

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VII.

SEPTEMBER, 1913.

No. 3.

LETTERS AND REPORTS OF THE REV. JOHN PHILIP BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART III.* LETTERS AND REPORTS OF THE YEAR 1734.

[I. LETTER OF THE PHILADELPHIA CONGREGATION TO MR. BOEHM,
APRIL 20, 1734.†]

MOST ESTEEMED MR. BOEHM:

We, the undersigned German Reformed co-religionists, find ourselves obliged, in the present state of our congregational and church affairs, to submit our need and our affairs to you as a member and minister of the Reformed Church, asking you for your good counsel and praying you to render us actual help.

It is not unknown to Mr. Boehm that four years ago [1730] the Rev. Mr. Weiss and Jacob Reiff,‡ at some expense to our congregation, went

* For Parts I and II, see JOURNAL, Vol. VI, pp. 295 ff., and Vol. VII, pp. 24 ff.

† The original of this letter is preserved in the archives at the Hague, 74, I, 26.

‡ Weiss and Reiff left Pennsylvania in May, 1730. The power of attorney, given to Reiff, is dated May 19, 1730. They arrived in Holland in August, 1730. On August 10th, we find them in Haarlem, where they received fl. 390, collected by the Synod of North Holland. On August 15th and 16th, they were at Rotterdam, where they received the money collected by the Synod of South Holland, in all fl. 771.12. At the same time they appeared before the Synodical Deputies, to whom Mr. Weiss gave a detailed account as to the condition of the Reformed people in Pennsylvania. On September 4, 1730, the two delegates were

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.).

PART III.¹

MINUTES OF THE YEARS 1740 AND 1741, INCLUSIVE.²

Baskin Ridge April 1st. 1740 The Presb: mett according to appointm^t. P:M: Ubi p, P. S. Mess^{es} W^m. Ten^t. Jn^o. Cross, G:Ten^t. Jn^o. Rowland Elea:Wales, Eld^{es}. David Ray : M^r. G:Ten^t. chosen Mod^r. and Jn^o. Rowland Clerk—The Minutes of our last ordered to be read.

Wee have recd a kind Letter from M^r. Edwards of Northampton, signifying that there was no prospect of our obtaining any help from there.

M^r. M^c.Cray complied with the order of our last in Supplying Vacancies. A Supplicon from Middletown & Shrewsbury was offered to this Presb: for Supplies In Compliance herewith. M^r. M^c.Cray was ordered to supply them as followeth. The 2^d. Sab: in April att Middletown. Tuesday at Shrewsbury. Wednesday att Shark-River—A Call for M^r. M^c.Cray was presented to the Presb: from the People of Lametunck, Lebanon, Pepack, Readingtown & Bethlehem which he accepted of.—

A Petition was bro't in for Supplies from the People of Allen Town and Cranberry in Compliance y^twith M^r. M^c.Cray was ordered to Supply them as followeth the 3^d. Sabbath of April att Cranberry, the 4th. att Allentown—M^r. Wales gave his Reasons for his Absence the two former Sessions which were sustained.

¹ For Part I, see JOURNAL, Vol. IV, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, pp. 14-29.

Mr. William Robinson Offering himself to this Presb: as a Candidate for the Ministry to Trials, the Presb: proceeded to examine him, as to his Skill in the Languages, Philosophy, Divinity; as also concerning his Christian Experiences, and call to the Ministerial Work; and receiving very satisfactory answers to the Questions proposed; They judged it proper to give him the following Subjects to form Discourses on viz^t For an Exegesis, An Jesus Christus Mediator sit proprie Deus et patri coequalis, and for a Sermon Rom. 3-28 to be deliver'd at New-B: the last of this Inst. Adjourn'd till to Morrow at 6 o'Clock Post M: Concluded with Prayer: April 2^d at 6 o'Clock P M: Post P. S.q.S Ordered that the Minutes of our last Sederunt be read

Mr. W^m. Ten^t opened the Presb: to Day by a Sermon on Isaiah ch 59, v 20

The Affair of Debate between Mr. Cross & Mr. Chambers was reassumed and after long reasoning upon the affair Mr. Cross & Mr. Cham came to the following agreem^t, Altho' that the Presb: do Judge that Jn^o. Chambers has wrong'd Mr. Cross in his accusations against him both in Matter and Manner of Expression, as is Expressed in our Min. relating this affair, Yet inasmuch as Mr. Chambers Scruples in his Conscience to acknowledge his offense respecting the Matter charged, but is willing to acknowledge his Fault in the Manner of Expression, Mr. Cross for peace sake is willing to leave it to God and his own Conscience until he have further Light; and in the mean Time to admit him to Church Privileges upon his Acknowlegem^t as afs^d.

The Husband of Jane Chambers being dissatisfied with our Determination respecting a Petition or paper of Complaint offered by his Wife to this Presb: at a former Session, against Mr. Jn^o. Cross, and desiring a rehearing of the Case, the Presb: consented to the Motion, and the rather because they had not fully and abstractly considered the Case before, but the papers relating thereto being absent the consideration hereof was referr'd to our next. Adjourned to the last of this Inst. to meet at Brunswick. Concluded with Prayer. April 30th: The Presb: mett at N: Br: according to appointm^t

M^r. p^e-sent G : Ten^t Elea : Wales, Jn^o Rowland, Elders David Chambers, Abs^t M^r. Cross and M^r. W^m. Ten^t—M^r. Wales opened the Presb: by a Ser: from Heb: 2, 3 P:Pr: S.q.S: G:Ten^t continued Mod^r and Jn^o Rowland Clerk. Ordered that the Minutes of our last Sederunt be read—M^r. M^cCray complied with our last in Supplying Vacancies. The Presb: proceeded to receive M^r. W^m. Robinson Trial Discourses, and after hearing & considering of them, co'd not but highly Approve of them as valuable performances, and therefore wee gave him the following Subject Viz^t Jn^o 3,6 to form a popular Discourse upon, to be delivered at Neshaminy on the 27th. Day of May next.

M^r. Crosses Debate reasumed, Whereas M^r. Jno. Cross had an affair of Debate long depending between himself and M^r. Chambers's Daughter to be issued this Session, and has neither come nor sent his Reasons why he did not, altho' he had an Oppertunity, wee judge such a proceedure to look like a Contempt of Presbyterial Authority, likewise to have a Tendency to oppress those he has a controversy with, and to defeat the very Design of Government, and therefore that it justly deserves the Censure of Admonition— Wee refer the further Consideration of this affair till our Meeting at Philad^a during the Time of the next Session of the Synod there, att which wee desire M^r. Crosses Presence— Ordered that the Clerk give M^r. Cross a Copy of this Minute

The People of Bethlehem having petitioned this Presb: for Supplies it was agreed that M^r. Rowland Supply them the 24th. of May next, and M^r. M^cCray on Sab: before the Synod, of which he is to acquaint them seasonably. Adjourn'd to the 27th. of May next, to meet at Neshaminy. Concluded with Prayer.

Neshaminy May 27: the Presb: met according to appointment. M^r. p^r-sent G. Ten^t W^m. Ten^t John Rowland, ubi p: M:post p:S: Abs^t M^{es}. Cross & Wales. M^r. G Ten^t continued Mod^r and Jn^o Rowland Clerk—The Minutes of our last ordered to be read—M^r. W^m. Ten^t offered Reasons of his absence from our last w^b were sustained.

M^r. W^m. Robinson opened the Presb: by Delivering a Dis-

course upon the Subject given him, before a considerable and affected Audience which was unanimously and highly approved; Thus the Presb: having sufficient and satisfying Evidences of his acquired and gracious Accomplishments do judge him a fitt and qualified person to Preach the Everlasting Gospel, and do therefore License him to preach as a Probat^r. Where divine Providence may direct. The Clerk complied with the Order of our last, in respect of acquainting M^r. Cross of the Minute relating his affair.

The Clerk and M^r. M^c.Cray have complied with the order of our last, as to preaching in Bethlehem. Ordered that M^r. Robinson supply the Vacancies in our Bounds, as God in his Providence shall direct him 'till our next Meeting at New Br: which is to be the Tuesday following the 1st. Sab: in August next.

Adjourn'd till our Meeting at Philad^a. during the Time of the Synods Session there, concluded with Prayer.

Philad^a. June 3^d. The Presb: mett according to appointm^t. ubi p: p S: Mess^{ea}. W^m. Ten^t. Elea:Wales, Jn^o. Cross, G:Ten^t. Jn^o. Rowland: Mod^r. and Clerk continued. The Minutes of our last ordered to be read. M^{ra}. Cross and Wales gave the Reasons of their absence which were sustain'd. The affair of Debate between M^r.Jn^o. Cross and Jane Hares reasumed, and after some Discourse upon it, M^r. Cross condescended to drop the Debate entirely, and admit the afs^d. person to Communion, which Conclusion was exceeding satisfactory to the Presb: ²—

M^r. James Campbell preacher of the Gospel desiring to be taken under the particular Care of this Presb: and certifying us that he had Obtained free Liberty from the Presb: of Philad^a, under the Care of which he had formerly been, to join with another, This presb: do accordingly receive M^r. Campbell.—The Congregon of Teheecon and New Town in Bucks County have obtained Liberty of the Synod to join with our Presb: and wee do accordingly take them under our Care. Adjourned to 3 o'Clock P.M. concluded with Prayer.

Att 3 o'Clock P.M. P:P.S. q S:—Ordered that the Minutes

² The last half of this page (17) of the original minute book is blank.

of our last Sederunt be read—M^r. Sam^l. Finley Offered himself to this Presb: to be took under Trials as a Candidate for the holy Ministry. The Presb: having sufficient Evidence of his regular Conversation proceeded to examine him as to his gracious Experiences, Call to the Ministerial Work, Knowledge of the Languages, Philosophy & Divinity, and receiving Satisfactory Answers to the questions proposed; they tho't it proper to give him the following Subjects to form Discourses upon, Viz^t for an Exegesis—an Datur Perseverentia Sanctorum—and for a Sermon 2 Eph:8 to be deliver'd at New Br: the Tuesday following the first Sab: in August. Adjourn'd till the Tuesday following the first Sab: in August next, to meet at N:B:

Concluded with Prayer

New-Brunswick Aug^t. 4th. 1740. at 2 o'th Clock. P.M. y^e. Presbytery met according to appointment. Ubi Post Preces Sederunt. Mess^{rs}. John Cross, Eleazar Wales, Gilbert Tennent—Elders present David Chambers, Robert Cummins—Mess^{rs}. William Tennent & John Rowland absent. M^r. John Cross Chosen Moderator & M^r. Gilbert Tennent Clerk. The former Mod^r. opened the Presb^y by a Sermon from Rev. 3.11. The Minutes of our last ordered to be read—

M^r Sam^l Finly delivered his tryal discourses upon the Subjects given him, which after mature consideration were highly approved he likewise maintained a debate upon his Exegesis to our Satisfaction. The Presb^y therefore determined to give him the following text to form a popular discourse upon, viz^t Joh. 3.3. to be delivered on to morrow.

A Petition from Tehicken for the ordination of M^r Cambel among them was offered to the Presb^y— as likewise a petition from Newtown for his continued Supplies there as formerly. The Presb^y having considered this affair tho't proper to defer the further consideration of the Tehicken Supplication till our next Session, but do advise M^r Cambel to supply Newtown as formerly—

A Petition from the Forks of Delaware & M^r Green's being presented to the Presb^y—, in Compliance wherewith they tho't

proper to advise M^r Cambel to Supply them as often as he Shall judge proper till our next.

The Presb^y being Supplicated for Supplies att Middletown Shrewsbury Shark-river, Cranbury, Crosswicks the forks Green's Pahaqually, they advised M^r Robinson to Supply them before our next proportioning his time among them as he Shall judge most conducive to promote the interests of Christs kingdom.

Adjourned to 2 o'th Clock P.M. tomorrow. Concluded with Prayer—

At 2 o'th Clock P.M. P. P. Sederunt qui Supra. The minutes of our last ordered to be read.

M^r Sam^l Finly having delivered his popular discourse according to appointment before a Considerable audience y^e Presb^y did take the Same under consideration, and after some discourses thereupon did approve the Same as a valuable performance, we therefore after mature deliberaion Judging him to be a person Suitably qualified to preach the everlasting Gospel of Christ, did accordingly license him to preach as a probationer wherever divine providence may direct.

A Petition from Bethlehem for Supplies having been offered to the Presb^y we do therefore in compliance therewith advise M^r James M^cCray & M^r John Rowland to Supply them as often as they Shall Judge expedient before our next

Adjourned till the first Tuesday in April next
Concluded with Prayer—

Att a meeting of the Presb: held at Philad^a pro re nata June 2^d: 1741 ubi p.p. Sederunt Mess^{es}. G: Ten^t W^m. Ten^t Jun^r. Elea: Wales Jn^o. Rowland—Elders David Chambers Jn^o. Henderson together with correspondents Mess^{es}.

| | |
|--|---|
| W ^m . Ten ^t . Sen ^r . | Elders John Ramsey |
| Sam ^l : Blair | Sam ^l Irwin |
| Charles Ten ^t | Francis Alexander |
| David Alexander | Will ^m . M ^c Cray |
| Alexander Hutchinson | Tho ^a . Flemmings |
| Alex ^r . Craghead | Rich ^d . Walker |
| Rich ^d . Treat | |

Mr G: Ten^t chosen Mod^r and Jn^o Rowland Clerk p Tempore Post Meridiem Whereas the aforementioned New B: Presb: and Correspondents have all along hitherto been in a State of Union with the other M^{ra} in these parts of the World who are professedly of the Presbyterian Persuasion, as joint Members with them of one united Synod, and whereas the greater part of the other Members of s^d Synod with us in Synod mett, did yesterday without any just ground protest against our continuing Members with them any longer and so cast us out from their Communion, The Presb: and correspondents afs^d thus turned off and protested against, first came together to consider how they ought to Conduct themselves in their present Circumstances, for the fulfilling the Work and Charge committed to them by the Lord Jesus Christ as M^{ra} and Rulers in his House, and they do agree to declare that y^e afs^d Protes- tation of their Brethren agst them is most unjust and sinfull. And do moreover agree that it is their bounden Duty to form themselves into Two distinct Presbyteries for the Carrying on the Government of Christ's Church and do accordingly agree and appoint that Mr W^m. Ten^t Sen^r and Mr Richard Treat be joined to the standing Presb: of N: Brunswick; and that Mess^{rs}. Sam^l Blair Alexander Craighead David Alexander and Charles Ten^t be a distinct Presb: distinguished by the name of the Presb: of London Derry— Mr Geo: Gillespie tho' not present now having declared to us his willingness and desire of joyning with us, is likewise appointed a Member of s^d Presb: Mr Hutchinson having manifested his Inclina- tion to join with the Presb: afs^d, but desiring some further Time of Consideration, his Desire was granted and it was like- wise ordered that upon his applicon, he sh'd be recd as a Mem- ber thereof, Appointed that the s^d Presb: of London Derry meet upon the 30th. of this Inst. June at Whiteclay Creek, and Mr Blair to open the Presb: by a Sermon—

It is further agreed and appointed that these Presbyteries of New Br: and London Derry do meet at Philad^a on the 2^d Wednesday of Aug:st next in the Capacity and Character of a Synod Mr G: Ten^t appointed to open the Synod by a Sermon at 3 o'Clock p:m. adjourned to 3 o'Clock afternoon —Concluded with Prayer—

The Presb: mett according to appointm^t at 3 o'Clock P M: Ubi post P. S. q. S.—Ordered that the Min^a of our last Sed^t be read.

A Petition for Supply was bro't in from the Presbyterian Congregon at Tredyffryn wherein s^d. Congregon likewise begs that wee may take them under our Charge, signed by 61 Names. A Petition of the same Tenor from Norrrington—A number of the People from y^e. Forks of Brandiwine Suppliate for Supplies—Likewise. Nottingham—Leacock—Hopewell in Lancaster County—Pidgeon Run—Christiana Bridge—Little Brittain—Dunigall & Derry—Greenwich in Cohansy—Cape May—James River in Virginia, Hannover in Lancaster—Conegocticio, New Town and Tehickon in Bucks County and Paxton, The Presb: considered what they co'd do to supply these vacancies and accordingly appointed M^r. Campbell to preach at London Derry next Lords Day afterw^d at the Forks of Brandiwine, Lacock, Dunigal, Derry, Hannover, Paxton, Pensburgh, Hopewel Conegochico, then in return at little Brittain, Nottingham, Elk-River, Pidgeon run, Christiana Bridge and Greenwich in Cohansy— M^r. Rowland was appointed to supply some of the afs^d. Vacancies cursorily for a fortnight or 3 weeks before our next Session. Adjourn'd till 8 o'Clock to Morrow Morning, Concluded with Prayer—

Att 8 o'Clock A:M. the Presb: mett according to appointm^t ubi p p^r. S. q. S. Ordered that the min^a of our last Sederunt be read.

The necessitous Conditon of the Valley Congregon being Considered M^r. Treat was appointed to supply them once together with Norrrington before the Synod—M^r. W^m. Ten^t appointed to preach at Elk-River next Friday, upon the Sab: following at the New Erection in Nottingham Then at Little Br: Forks of Brand:Valley & Norrrington.

M^r. Finley appointed to Supply Philad^a. next Sab: and M^r. Treat the Sab: following and Mr. Finley at M^r. Treats—M^r. Rowland was likewise appointed to preach at Philad^a. one Sab: before our next Session—

'Twas further appointed that M^r. Finley assist at M^r. Craig-heads Sacram^t the 3^d. Sab: of this Inst^t. Afterwards to sup-

ply at Nottingham then in Baltimooore and to pass down thro Dover & Lewis Town, Then over to Cape May, Then at Greenwich in Cohansy—It was recommended to M^r. Treat to Supply Philad^a. on weeks Days as often as possible between this and our next Session—Appointed that M^r. Alexander Supply the Valley Congregation one Sabbath before our next Session. M^r. Blair having bro't Some Money for the Synods Fund w^{ch}. was not given in, it was agreed that it sho'd be applied to the Support of some Students at Neshamminey, they being in Need of Assistance,—It was further agreed that a Letter sho'd be drawn up to send to the Several Societies under our Care desiring they wo'd be pleased to make some provision for the assistance of such Students, and send their Bounty by their Minist^{rs}. or Commissioners to the meeting of our Synod, which Letter was accordingly drawn up and approved.—Inasmuch as the M^{rs}. which have protested agst our being of their Communion, do at least insinuate false Reflections agst us, endeavoring to make People suspect that wee are receding from Presbyterian Principles for the Satisfaction of such Christian people as may be stumbled by such false aspersions, wee think it fitt unanimously to declare that wee do adhere as closely & fully to the Westminster Confession of Faith, Chatechism & Directory as ever the Synod of Philad^a. in any of their publick acts and agreements about them.

M^r. Blair appointed to draw up an accot. of the Difference in our Synod for some Years past, which have at last issued in this Seperation, agst the Time of our meeting in Synod, that it may be prepared for the publick if need be.

M^r. G: Ten^t. appointed to write an answer to the protest made by our Brethren wherein things are most unjustly represented.

It was agreed that the Presb: of N:B: meet there on Tuesday y^e. 23^d Ins^t. in order to Enquire into the scandalous report concerning M^r. Cross, and that the Mod^r. inform M^r. Cross thereof, concluded with Prayer—

June the 23^d the Presb: mett according to appointm^t. ubi p pr. Sederunt. Mess^{rs}. present G: Ten^t. W^m. Ten^t. Elea: Wales,

Jn^o. Cross, Jn^o. Rowland Elders present David Chambers. The Mod^r. & Clerk continued

M^r. Robinson opened the Presb: by a Sermon from Matt: 13, 45, 46 The min^a of our last ordered to be read—M^r. W^m. Ten^t complied with the order of our last in Supplying Vacancies, Likewise the Mod^r. in Informing M^r. Cross—M^r. Cross forgot to bring the Mins of our last Session at New Brunsw^k. and therefore was ordered to send or bring y^m. the first Opportunity—M^r. Crosses Evidences not being p^rsent, the Consideration of his affair was deferr'd. Adjourned 'till to morrow Morning at 9 o Clock—Concluded with prayer—

June 24th. The Presb: mett according to appointm^t ubi p p^r. S. q. s:

Ordered that the Mins of our last Sederunt be read. M^r. Crosses's affair deferr'd—Application having been made to this Presb: for the speedy Ordination of M^r. Robinson & James M^c.Cray. The Presb: taking into their serious Consideration the extraordinary & necessitous Situation of the affairs of this Branch of the Visible Church in respect of the numerous Vacancies under our Care did not Judge it proper at this Juncture to Ordain the afs^d. persons to any particular places, but to the Work of the Minist^r. in general, and in order thereto the following pieces of Trial were proposed namely for an Exegesis to M^r. Robinson—An Spiritus Sanctus sit vere Deus, and for a Text to form a popular Discourse upon 1 Pet: 1: 16. To M^r. M^c.Cray the following Subjects were given Viz^t. For an Exegesis An Homo Justificatur Fide an Operibus nunc for an English Sermon I Pet 4 : 18 All w^{ch}. are Ordered to be Delivered publickly in N: Br: on Monday immediately following the 1st. Sab: in Aug. next, the Mod^r. is appointed to preside In the Ordination—M^r. Charles M^c.Knight having applied to the Presb: in order to be taken under probationary Trials as a Candidate for the Gospel Ministry, the Presb: having examined his Skill in the Languages, Philosophy & Divinity, also his Christian Experiences and judging him fitt to be taken upon Trials, do accordingly Order for him the following Pieces of Trial viz^t. for an Exegesis—An Christus pro Omnibus Sit antilutron, and for

a Sermon the 2^d Psalm and all to be delivered at N: Br: the Monday immediately following the 1st Sab: in Aug^t next.

M^r. Jn^o. Cross's affair reassumed, Some papers of Evidence being bro't in containing the Charge of his being guilty of Adultery wth. Catherine Love about Six years ago, with some other papers of Evidence relating to the Character of the Woman afs^d.—The presb: refers the farther Consideron thereof 'till 3 o'Clock in the afternoon to which Time the presb: is Adjourn'd, Concluded with Prayer.

3 o'Clock P: M: The Presb: mett according to appointm^t Ubi p p^r. S: q S: The Mins of our last ordered to be read. The Presb: taking under their serious Consideration the afs^d Papers of Evidence together with a written Confession which M^r. Jn^o. Cross of his own Accord offered to us, after considerable Discourse and reasoning upon the particulars afores^d came unanimously to the following Determination, Namely that it does not appear to us, by what has been bro't before us, that M^r. Jn^o. Cross is guilty of the compleat Act of adultery with Catherine Love, yet notwithstanding wee Judge him to be guilty of very detestable and unclean Speech & Carriage in Relation to s^d. Woman, and after Solemn Invocation upon the divine Majesty for Directions, and Weighing the afs^d Crime in its Aggravating Circumstances, wee think our Selves obliged for the Honor of almighty God to Suspend the afores^d M^r. Jn^o. Cross, and do hereby suspend him from the Exercise of his Ministerial Office 'till the next meeting of our Synod at Philad^a to whom wee referr the Case for further Advice in relation thereto, which will be the 2^d Wednesday in August next—Wee think our Selves obliged to declare to the World that it appeared to us by the papers afs^d that Anger or Malice was the occasion of bringing the afs^d Charge to such publick Light Adjourn'd till Monday after the 1st Sab: in Augst. to meet at New Br:

Concluded with Prayer.

New Bruns^k: Aug^t. 3^d at 3 o'Clock p:m. the Presb: mett according to appointm^t M^m. present Mess^{es}. Will^m. Ten^t Elea: Wales, G. Ten^t abs^t W^m. Ten^t Sen^r. Rich^d. Treat Jn^o. Rowland. Elders p^rsent David Chamb^s. Robert Cummings ubi

p p^r. Sederunt. G:Ten^t Continued Mod^r and M^r. Wales chosen Clerk—M^r. James M^cCray and M^r. W^m. Robinson open'd the Presb: by delivering the Sermons upon the appointed Subjects, before a very numerous and attentive Audience—The Mins of our last ordered to be read.—The Mins not yet bro't by M^r. Cross—M^r. Charles M^cKnight not attending thro indisposition. The Presb: proceeded to consider upon the English Sermons and Latin Discourses of M^r. Robinson & M^r. M^cCray and do well approve these performances, and having reced sufficient Satisfaction of their Ministerial accomplishments otherwise do design God Willing to set them apart by Ordination for the Gospel Ministry— M^r. Sam^l. Sackett and M^r. W^m. Dean having offered themselves to this Presb: as probationers for Examination in order to the Ministry; The Presb: having examined them as to their Learning and gracious Experiences and being satisfied with their Answers propos'd the following Subjects to them to form Discourses upon to M^r. Sackett. for an English Sermon Gal. 5.16 and for an Exegesis, An Jesus Christus Sit vere Deus et patri eaequalis. To M^r. W^m. Dean for an English Sermon Rom. 3.19. and for an Exegesis, An homo justificatur ab eterno an Tempore to be delivered at our Next in Freehold which will be on Tuesday after the 1st. Sabb: in October—Adjourn'd till to Morrow Morning at 9 o'Clock. concluded with Prayer.—

Aug^t. 4 att 9 o'Clock A:M: the Presb: Mett according to appointm^t ubi S q: Supra. and after a Sermon delivered by M^r. G Ten^t from 62 Is:6: the Presb: proceeded to ordain M^r. M^cCray & M^r. Robinson to the Ministry of the Word in general by proper Imposition of Hands before a large Audience, No objection having been made either on the accot of their Conduct or Doctrine, and they having first assented unto and adopted the Westminster Confession of Faith as the Confession of their Faith.

adjourn'd till 5 o'Clock P.M:

Att 5 o'Clock P M: The Presby mett according to appointm^t ubi p pr. S. q S: a Rumor being spread abroad respecting some further unchaste Carriage of M^r. Jn^o. Cross

toward a Young Woman named Mary Moore. Margaret Ghasten was examined as a Witness in the affair, and delivered in a paper as the Sum of what she had to declare thereabout, but the young woman being absent, and sent for by a Messenger to Baskin Ridge the further Consideration thereof was deferr'd 'till to morrow morning—concluded with Prayer.

Augst the 5 at 10 o'Clock a.m. the Presb mett according to appointm^t ubi. p p^r. S. q S. Ordered that the mins of our last be read.

The Affair of M^r. Cross being again reassumed, but some Consultations being had thereupon, but being disappointed of the young Woman after much pains taken to have her, we therefore being unable at present to come to any certain Conclusion, tho' wee must think their are almost demonstrable Evidences of his being guilty, do referr the Matter untill the Meeting of the Synod for further Advice, which will be att Philadelphia on Wednesday the 12th Inst. Adjourned till our next Session on Tuesday after the first Sab: in October, to meet at Freehold:

Concluded wth. Pray^r ^s

^s The minutes of the Freehold meeting are not entered in the minute book, although space was left for the purpose.

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VII.

DECEMBER, 1913.

No. 4.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.).

PART IV.¹

A SUMMARY OF THE FIRST THREE YEARS, 1738-1741.

Passing in review the record of the Presbytery of New Brunswick for the years 1738 to 1741 there are, at least, three prominent characteristics.

First, and preëminently, it was a period of marvelous spiritual activity, which manifested itself in pushing the itinerating work to the farthest bounds. The visits of Whitefield, which had begun in the fall of 1739, had fanned into a glowing flame the revival, already under way. Everywhere throughout the Colonies, even in the more scattered settlements, religion was uppermost in the minds of the people. And inasmuch as the members of the Presbytery of New Brunswick, from the very outset, had hailed every sign of the coming revival with joy unfeigned, and had waited upon

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL, Vol. VII, No. 3, pp. 142-154.

and aided Whitefield in all his journeyings, it was natural that the people, in search of ministers of the Word, should turn to this same Presbytery. And of the throngs who came thus importuning, many of them from afar, the Presbytery saw diligently to it that few were turned empty away. The center of activity for the newer work was in Hunterdon and Somerset Counties, in New Jersey; then the circuit was widened to include a portion of Bucks and what is now Northampton Counties, in Pennsylvania; and in the latter part of 1741 the skirmish line was flung to the southward so as to include Philadelphia and parts adjoining, even as far as Cape May.

In these later days, there have been remarkable achievements in home missions in this country, but, taking into consideration the number of men engaged and the resources at their command, it is doubtful whether the work accomplished in these years by the Presbytery of New Brunswick has ever been approached.

In the second place, Gilbert Tennent, not satisfied with the field already described, set out in December, 1740, on a six months' evangelistic tour in New England. Wise men, no doubt, shook their heads as the leader of the Presbytery turned his face away toward a portion of the country much better off in educational and spiritual opportunities than New Jersey. But Mr. Whitefield wished Mr. Tennent to water the seed that the former had sown a few months before. That winter was a terribly severe one, but that mattered not. Multitudes waited upon the famous Log College preacher. And there were not a few who declared that he was the equal of the great English evangelist himself. Thousands came into the fold. At Yale College the majority of the three upper classes were converted, and many of them entered the ministry. At least three of these found their way down to the Presbytery of New Brunswick for their field of labor, one of them, Thomas Arthur, ministering in Gilbert Tennent's church in New Brunswick, after the latter was called to the Second Church of Philadelphia. Thus this exodus into New England was another exemplification of the word of holy

writ: "Cast thy bread upon the waters, for thou shalt find it after many days."

The third feature of this period was the climax in the controversy of the Presbytery with the Synod. Ordinarily in telling the story of the Presbytery this unhappy schism has been put in the first place, as though for the time it paralyzed all missionary work. Such was not the case. During this time the members of the Presbytery were even more diligent in preaching the Word, carrying the message farther afield than ever.

It is the purpose of these articles to trace the growing work of the Presbytery in preaching the gospel and organizing churches. The constitutional questions, developed as the work progressed, were considered years ago,² so that there is no need of giving in detail the steps leading up to the schism. Neither will it be considered necessary to follow the several moves looking toward reunion.

Suffice it to say, the elder Tennent was eminently a man of vision. He saw the colonies growing up with unparalleled rapidity. He saw, too, the dearth of educational and spiritual advantages. And he was confident that if the middle colonies, especially, waited for outside supplies of teachers and preachers, this scarcity would increase rather than diminish. On this account he resolved that he would do what he could to meet the crying demand for some way of providing an education for young men in preparation for the gospel ministry. He established, at Neshaminy, his school, called in derision by those who opposed him, the "Log College." Here for nineteen years he trained young men for the ministry. All told at least twelve preachers went forth from Neshaminy, an apostolic number; and they were apostolic in spirit, too.

Out of the Log College grew the academy at Fagg's Manor, conducted by Rev. Samuel Blair, the Log College student, who, for a time, was at Shrewsbury. Among the prominent men educated at Mr. Blair's school were Samuel Davies, the

² Hodge, *The Constitutional History of the Presbyterian Church in the U. S. A.*, Philadelphia, 1839, 1840.

fourth president of the College of New Jersey, and John Rodgers, the first moderator of the General Assembly, who also studied theology with Gilbert Tennent. John Rodgers as a boy held a lamp for George Whitefield, one time, as he preached in Philadelphia. The lad became so interested in the sermon that he forgot his lamp and allowed it to fall out of his hand. Another president of the College of New Jersey came out of the Log College, Samuel Finley. And it may be said, too, that the Presbytery of New Brunswick came out of the Log College.

In this work, however, Mr. Tennent did not receive the sympathy and support of the majority of the Synod. Not a word appears in the records of the Synod by way of commendation of the Log College. From the time the Presbytery of New Brunswick was erected the opposition to the Tennents and their methods became all the more marked. The effect on the Tennents themselves began to show itself, especially in the case of Gilbert, who became censorious. He could not see how true ministers of the gospel could oppose his father's school and count it a hurt rather than a help in the Lord's work. Some of these opponents of the Log College denounced Whitefield and the Great Awakening in unmeasured terms. And Gilbert Tennent drew the conclusion that they could not be converted themselves, else they would never have done these things. In a paper presented to the Synod of 1740 he took this ground, and, assuming the rôle of a prophet, berated the hardness of the hearts of his opponents, while the crowded galleries expressed their assent to his excoriation. And he followed this with his famous Nottingham Sermon on "The Danger of an Unconverted Ministry."³ This sermon Dr. Archibald Alexander declared to be "one of the most abusive sermons ever penned."⁴

Thus the Synod of 1741 met with the members arrayed in hostile camps—Log College and anti-Log College men; the

³ Gilbert Tennent, *The Danger of an Unconverted Ministry*, considered in a sermon on Mark 6 : 34, preached at Nottingham, Pa., 1740.

⁴ Archibald Alexander, *Biographical Sketches of the Founder and Principal Alumni of the Log College*, 1845, p. 53.

former asserting that the revival was a blessing beyond estimation, and the latter that it was a hurt to the cause of religion in the colonies.

A protest⁵ was presented by the opponents of the New Brunswick party, and the question was which camp should be held to be the Synod. Much to their surprise the Log College men found themselves in the minority. No formal vote was taken; much less was there anything like a due process of law. They, thereupon, walked out of the Synod, and remained out for seventeen years. Had there been as strong a man as Gilbert Tennent occupying middle ground, the schism might have been averted. The Presbytery of New York were all absent. Had Pemberton, Dickinson and Burr been there, the result would in all probability have been different. Henceforth the New Brunswick men and their sympathizers were known as the New Side, and those who cast them out, as the Old Side.

The next day, June 2, 1741, in Philadelphia, where the Synod they had just left was still sitting, the New Side held an extraordinary session of the Presbytery of New Brunswick, to which some came from the other presbyteries as correspondent members.⁶ After placing on record their interpretation of what had transpired the previous day in the Synod, they forthwith began to reorganize themselves. The boundaries of the Presbytery of New Brunswick were enlarged to include Philadelphia and adjoining territory, and also the territory now included in the Presbytery of West Jersey. Two pastors from the new territory were enrolled as members of the Presbytery—William Tennent, of Neshaminy, and Richard Treat, of Abington Church. Both were formerly members of the Presbytery of Philadelphia. Four other ministers were present, and these were made members of the new Presbytery of London Derry, which included the remainder of the territory.

⁵ *Records of the Presbyterian Church*, Robert's Ed., 1907, p. 157.

⁶ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 147.

At this same meeting a large number of supplications for supplies were received. Nearly all of these came from territory which had been outside of the Presbytery of New Brunswick prior to this time.

This rapid adjustment of presbyterial lines is proof of the resourcefulness of the Log College men. Although they did not anticipate a break, yet when it came they were equal to the emergency. The large number of calls for supplies from outside territory shows that the Brunswick brethren had many sympathizers in the other presbyteries.

It was not very long before the author of the Nottingham Sermon, the sermon that more than any other one production brought on the break, began to realize that he had been mistaken in his fierce denunciation of his brethren of the Old Side. And as time went on his fiery pen was transformed into an instrument of peace. And the Old Side brethren soon began to see that many of their criticisms had been uncharitable. And they had visible evidence that the Great Awakening toward which they had been so resolutely opposed had given the cause of religion in the colonies a mighty uplift. Meantime the two parties carried on the work, each independently of the other, yet each looking for an opportunity for reunion with honor.

Standing at the close of the third year of the Presbytery, it may not be amiss to make a survey of the work accomplished. The erecting resolution, adopted by the Synod in 1738, had set the stakes of the new Presbytery far out in the wilderness, and there were grave doubts in the minds of the conservative members as to whether the Log College men would ever possess their coveted land of promise.

During the first three years the Presbytery held no less than nineteen meetings: eight of these were at New Brunswick; two were at Freehold (Old Tennent now), one of them being unrecorded; two were in Philadelphia, in connection with the Synod; and one meeting was held in each of the following places: Kingston, Cranbury, Shrewsbury, Bound Brook, Amwell, Basking Ridge and Neshaminy.

During this time the Presbytery added three members to

the roll, by ordination: John Rowland, James McCrea and William Robinson, all students of the Log College. In addition one candidate, Samuel Finley, was licensed, James Campbell, licentiate, was received from the Presbytery of Philadelphia, and three candidates were taken under care of the Presbytery. No ordained ministers were received upon certificate.

The Presbytery began with five pastors on the roll. It closed the third year with only three. During that time there had been no pastoral relations established, not, however, because there had been no requests. For there were several calls extended to members of the Presbytery. But on account of the largeness of the field and the numerous calls for ministrations on the one hand, and the fewness of the men to do the work on the other, the Presbytery was very reluctant to set men over individual parishes. On one occasion Presbytery summed up the reason for declining such requests, as follows: "The Presbytery taking into their serious consideration the extraordinary and necessitous situation of the affairs of this branch of the visible church in respect to the numerous vacancies under our care, did not judge it proper at this juncture to ordain the aforesaid persons to any particular places, but to the work of the ministry in general."⁷ Going no farther into the matter, the conclusion might easily be drawn that the Presbytery had fallen short in its ambitions, and that it was in reality retrogressing. But this was not so.

The real vitality of the Presbytery is best gauged by noting the applications for pulpit supplies and the disposition made of these. During the first three years, with an average of about six ordained ministers, there came no less than eighty applications for supplies. And during this time work was carried on with more or less regularity at fifty different stations, distributed from the Water Gap to Cape May.

A brief summary of the stations where the Presbytery ministered for the whole or a part of the time during these first

⁷ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 151.

three years may now be given. We shall follow the present presbyterial boundaries.

In the Presbytery of New Brunswick, as it is to-day, there were six stations. (1) New Brunswick,⁸ organized 1727, had Gilbert Tennent as its first pastor. The new Presbytery received its name from the church of its recognized leader. (2) Kingston,⁹ organized prior to 1732, was under Eleazer Wales as pastor. At first Millstone shared Mr. Wales' ministrations; in fact he was called to the latter place from Allen's Town in 1735, or before. (3 and 4) Maidenhead and Hopewell (Lawrenceville and Pennington), belonged at that time to the Presbytery of Philadelphia. Certain portions of these congregations were given leave by their Presbytery to get a supply where they might find one. They appealed to the Presbytery of New Brunswick, and upon the licensure of their first candidate, John Rowland, he was sent to supply the New Side portion of these congregations, before the schism had taken place, in 1738.¹⁰ (5) Later Mr. Rowland also supplied Amwell¹¹ (Amwell First), organized previous to 1737. The church building was located at the old cemetery, about a mile or so east of the present Amwell First Church. (6) Bound Brook¹² is the last station. James McCoy, the first elder enrolled at the first meeting of the Presbytery is claimed by Bound Brook; and there is ground for the claim in that he is again enrolled when the Presbytery met there the next year. There are evidences that the church was organized prior to 1700. The first minister bore the name of Romain.

In the territory of the present Presbytery of Monmouth

⁸ Robert Davidson, *A Historical Sketch of the First Presbyterian Church of the City of New Brunswick*, New Brunswick, 1852.

⁹ W. E. Schenck, *An Historical Account of the First Presbyterian Church of Princeton, N. J.*, Princeton, N. J., p. 14, note.

¹⁰ George Hale, *A History of the Old Presbyterian Congregation of "The People of Maidenhead and Hopewell,"* Philadelphia, 1856.

¹¹ J. B. Kugler, *The History of the First English Presbyterian Church in Amwell*, Somerville, N. J., 1912.

¹² C. J. Culp, *The Bound Brook Presbyterian*, Vol. I, No. 4, p. 3.

there were also six stations. (1) Freehold¹³ (now Old Tennent) was organized about 1690 as Wickatunk. Here John Boyd was ordained, December 29, 1706, the first presbyterial ordination in the colonies. He lived only a few months, and is buried at Wickatunk. The second pastor was Joseph Morgan, 1710-1729. The third pastor was John Tennent, 1730-1732; the revival began under his preaching. Upon his death, William Tennent, Jr., began in 1733 his pastorate of forty-four years. (2, 3 and 4) Shrewsbury,¹⁴ Middletown and Shark River; the first had an organized church about 1734; and Samuel Blair was pastor, 1734-1739. (5 and 6) Crosswicks is named in the erecting resolution; application was made for supplies at the first meeting of Presbytery, and when these were sent they were assigned to Allen's Town (Allentown),¹⁵ organized 1722, and to Cranbury Mill.¹⁶ Presbytery met at the latter place in 1739 to adjudicate a difference over a union church property held by Church of England people and Presbyterians; and the recommendation of the Presbytery was that the latter should sell out their interest and begin for themselves, and so the date of the organization of Cranbury First Church is placed in 1739.

In the territory of the present Presbytery of Elizabeth there were eight stations. (1) Basking Ridge,¹⁷ organized about 1720, had John Cross as pastor from 1732-1741. (2) "People of Pepack and other parts adjacent"¹⁸ formed another station. This neighborhood was named after Peapack Brook. It was in Bedminster Township, Somerset County. (3) Presbytery, in answering the above call sent supplies to

¹³ F. R. Symmes, *History of Old Tennent Church*, 2d ed.

¹⁴ Taylor, *Historical Notes of the Presbyterian Church of Shrewsbury, N. J.*, JOURNAL, Vol. VII, No. 2, pp. 67-85.

¹⁵ George Swain, *Historical Discourse in Connection with the Presbyterian Church of Allentown and Vicinity*, Philadelphia, 1877.

¹⁶ J. G. Symmes, *The First Presbyterian Church of Cranbury*, Trenton, 1869.

¹⁷ J. G. Rankin, *The Presbyterian Church in Basking Ridge, N. J.*, 1872.

¹⁸ Rev. Samuel Parry, Stated Clerk of the Presbytery of Elizabeth, rendered valuable aid with reference to stations in Somerset and Hunterdon Counties.

“John Frazier’s,” who probably lived in Peapack Valley. (4) Presbytery also sent at the same time supplies to “Edward Barber’s.” It is thought that Mr. Barber lived in Lebanon Township, which is in Hunterdon County, separated from Somerset by the Lamington River. (5) Subsequently calls for supplies came for “Lamintunk” (Lamington), organized 1740, a neighborhood in Bedminster Township, named after the Lamington River. (6) Lebanon, a township in Hunterdon County, which then also included what is now Tewksbury Township, also called for supplies. (7) Later Readingtown, a township in Hunterdon County, is among these suppliants. (8) Bethlehem also asked for supplies. This, too, was a large township in Hunterdon County. Bethlehem Church, the oldest church in the township, located a mile west of Clinton, was organized 1730.

So rapidly had the work progressed in these parts that in April, 1740, a call¹⁹ was presented in Presbytery for the services of James McCrea, from “the people of Lametunck, Lebanon, Peapack, Readingtown and Bethlehem.” The parish thus described, reached, approximately, from the Musconetcong Mountain on the north to the Sourland Mountain on the south, and from the Delaware River on the west to the Wachung Mountain on the east—a parish comprising three large townships and two neighborhoods thrown in for good count, and yet at that time the Presbytery could not spare a man like James McCrea to devote his entire time to so small a field. This refusal of the Presbytery gives a striking example of the way the Log College men managed to cover their many charges, giving each one a share of their ministrations.

In the territory of the Presbytery of Newton there were three stations. It was in the second year that the Presbytery broke into the regions north of the Musconetcong Mountain, unless Edward Barber, to whom a supply was sent in 1738, lived in the Musconetcong Valley, rather than in Lebanon Township. (1) It was in November, 1739, that a call for

¹⁹ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 142.

supplies came from "Muskinicunck" (Musconetcong). (2) Then in the following year a call came for supplies from "Mr. Green's," and from that time on this name appears in different forms, until at last it develops into Greenwich,²⁰ the mother church of the Musconetcong Valley, organized 1740-1744. (3) In 1740 there came a call for supplies from "Pahaqually." By some this name is associated with Pequally in the erecting resolution. And it is also thought that both of these names refer to Pahaquarry Township, Warren County, on the Delaware River, opposite the Water Gap. In 1905 this township had a population of two hundred and thirty people.

In the territory of the Presbytery of Lehigh there were two stations. While the Forks of the Delaware were not specifically included in the bounds of the new Presbytery, yet from the time the first call for supplies came to the Presbytery, in August, 1740, it was counted a part of the Presbytery of New Brunswick. The Forks comprised the territory between the west branch of the Delaware (Lehigh River) and the east branch (Delaware River proper). In this territory there were two Irish settlements. (1) The one was on the west branch, and was known as Craig's, and afterwards became Allen Township. (2) The other settlement was on the east branch of the Delaware, and was known as Hunter's, or Forks North, to distinguish it from Craig's, and is now Lower Mount Bethel Church. Formerly the Forks looked to the Presbytery of Philadelphia, but, possibly, finding the Presbytery of New Brunswick more alive to their needs they turned to the Log College men for help. To these two settlements William Robinson, one of the three ministers ordained by the Presbytery, began ministering in 1740.²¹

In the territory of the Presbytery of Philadelphia North,

²⁰ D. X. Junkin, *A Discourse Delivered on the Centenary of the First Presbyterian Church, Greenwich, N. J.*, Easton, Pa., 1875.

²¹ J. C. Clyde, *History of the Irish Settlement, Allen Township, Presbyterian Church*, 1879.

as now constituted, there were five stations. (1) Newtown,²² in Bucks County, was transferred from the Presbytery of Philadelphia in 1740, supplies being furnished regularly. (2) Tehicken²³ (Tinicum), was transferred from the Presbytery of Philadelphia at the same time as Newtown, and given supplies in connection with it. (3) Neshaminy²⁴ (of Warwick), had William Tennent as its first pastor from 1726, whence he came into the Presbytery of New Brunswick at the schism in 1741. The Log College was near by. (4) Abington²⁵ was organized in 1714 by Malachi Jones, who served as pastor fifteen years. The second pastor was Richard Treat, 1731-1773, who came into the Presbytery of New Brunswick at the schism, in 1741. (5) Norriton (Norriton)²⁶ called for supplies at the first meeting after the schism. This church was probably organized as early as 1714, and it is possible that the present building goes back to that time. It is probable that William Tennent, Sr., preached in this building. It is now associated with Providence, and is located between the latter place and Norristown. John Rowland went to Norriton and Providence upon leaving Maidenhead and Hopewell. A gracious revival followed. The grandparents of Dr. Archibald Alexander were converted under Rowland's ministrations. Thus the Lord used the aggressive evangelism of the Log College Presbytery in giving the first professor of Princeton Theological Seminary some of his godly ancestors. The Hamill family, long and honorably known in the Presbytery of New Brunswick, came from this old parish. Rev. Charles W. Nassau, the father of the Rev. Robert Hamill Nassau, D.D., served this parish as his first charge.

In the Presbytery of Philadelphia, at least one station

²² Thomas Murphy, *The Presbytery of the Log College*, Philadelphia, 1889, p. 265.

²³ *Ibid.*, p. 274.

²⁴ *Ibid.*, p. 219; D. K. Turner, *History of Neshaminy Presbyterian Church of Warwick*, Philadelphia, 1876.

²⁵ Thomas Murphy, *The Presbytery of the Log College*, p. 208.

²⁶ *Ibid.*, p. 202.

was supplied after the schism, and the best preachers were sent there. A building was erected for the accommodation of Mr. Whitefield, and from the time it was opened services were maintained every day for more than one year. It was located on Fourth Street, below Arch Street. The New Side people maintained worship in this building, and after the schism it was made a regular preaching station by the Presbytery of New Brunswick. Afterwards it became the Second Presbyterian Church of Philadelphia.²⁷

For a time the Presbytery sent supplies into adjoining territory. In the Presbytery of Chester, as now constituted, among the stations were the following: Forks of Brandywine, Nottingham, Great Valley and Fagg's Manor. In the Presbytery of Carlisle we have Paxton and Derry; in the Presbytery of Westminster, Leacock, Hopewell, Donegall and Little Brittain. There were a number of other places supplied in this territory.

In the territory of the Presbytery of West Jersey, after the schism, supplies were requested by and sent to two congregations: (1) Greenwich,²⁸ whose deed for the church property is dated March 24, 1717, whose first minister was Samuel Black, and whose pastor, from 1728-1739, was Ebenezer Gould; (2) Cape May²⁹ (Cold Spring), the first pastor being John Bradnor, licensed, March, 1714, the church probably dating from this time.

In the territory of the Presbytery of New York, as at present constituted, the Presbytery of New Brunswick in these first three years of its history sent supplies to Staten Island,³⁰ in connection with Basking Ridge and New Brunswick.

Then, to make the record complete, mention must be made of Turkey (New Providence) and Rocksiticus (Mendham)

²⁷ E. R. Beadle, *The Old and the New, 1743-1876. The Second Presbyterian Church of Philadelphia*, 1876.

²⁸ A. H. Brown, *An Outline History of the Presbyterian Church in West or South Jersey, from 1700-1865*, Philadelphia, 1869.

²⁹ D. L. Hughes, *Historical Address on the One Hundredth and Seventy-fifth Anniversary of the Origin or Founding of the Cold Spring Presbyterian Church, Cape May County, N. J., September 26, 1889*.

now in the Presbytery of Morris and Orange. The erecting resolution placed them in the Presbytery of New Brunswick, but the following year, upon their own request, they were transferred to the Presbytery of New York. Turkey was organized 1737. The one hundred and seventy-fifth anniversary was celebrated October 13, 1912. The original name is a translation of the Indian word. Rocksiticus was organized in 1735.³¹

In the above survey there are no less than fifty stations where the Presbytery of New Brunswick did missionary and pastoral work during the whole or a part of these first three years. These stations are now distributed in no less than thirteen presbyteries. And account is not made of Gilbert Tennent's tour into New England nor of the work done by the Presbytery in Virginia, in response to urgent calls.

Gilbert Tennent and his associates have been criticized, and that justly, for some things that they did; but in the light of this survey of the herculean work of this little band of halftrained men, in laying and strengthening the foundations of scores of churches scattered from the Water Gap to Cape May, may the present generation, as it reviews the neglected story of their service, give them their due, far too long withheld, and emulate, amid the changed conditions of the twentieth century, the faithfulness, the zeal and devotion of these heroic pioneers of the colonial period in the history of our Church.

³⁰ In article I (JOURNAL, Vol. VI, No. 6, p. 220) an error was made in stating "but the Presbyterians failed to get a permanent organization." See Wilbur Fisk Wood, *The Origin and Growth of the First Presbyterian Church of Edgewater, S. I.*, 1894.

³¹ D. Irving, *Decennial Sermon, Before the Presbytery of Morris and Orange, September 20, 1881*, p. 15.

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VII.

MARCH, 1914.

No. 5.

THE ANNUAL REPORT OF THE EXECUTIVE COUNCIL OF THE PRESBYTERIAN HISTORICAL SOCIETY FOR THE YEAR ENDING JANUARY, 8, 1914.

The work of the past year has been like that of preceding years, requiring faith, patience and perseverance. Year by year our treasures accumulate, and with this accumulation comes greater responsibility in the care of our priceless possessions. Many of them have an intrinsic value and could be sold at public sale at large figures, while others have a sentimental value which cannot be expressed in dollars and cents. To gather these treasures and to care for them properly requires an expenditure of money far beyond that which we receive. We should have a much larger membership, as the annual dues help greatly toward the support of the Society. It is hoped that some day we may have an endowment of not less than \$100,000, the income of which would be used to purchase and preserve books, manuscripts, pictures, tokens, etc.; in fact, everything pertaining to the history of the Churches of the Reformed Faith. While waiting for this endowment, we must depend upon the generosity of the friends of Presbyterianism to provide us annually with money to supplement the amount received from the dues of members.

The Librarian reports that beside the routine work com-

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.)

PART V.¹

MINUTES OF THE YEAR 1742.²

Philadelphia May y^e. 29th. 1742. The Presb^y met according
to adjournment, ubi post preces Sederunt.

| | |
|---|-------------------------------------|
| Ministers M ^r Will ^m . Tennent Sen ^r | Elders. Dav ^d . Chambers |
| M ^r Gilb ^t . Tennent | Rich ^d Walker |
| M ^r W ^m . Tennent Jun ^r . | Joh. Henderson |
| M ^r Eleazar Wales | Tho. Summeral |
| M ^r W ^m . Robinson | W ^m . Huggins |
| M ^r Jam. M ^c Cray | Dav ^d . Parry |
| M ^r Richard Treat | |

M^r Gilbert Tennent Mod^r. M^r William Robinson Clerk
Memorandum. The Pr^y according to their last adjournment
proposed to have met yesterday, but by reason of other im-
portant affairs interfering they could not sit before this
present.

A Supplication from the people of Brook-Haven on long-
Island Signed with 70 names was brought into the Presb^y de-
siring that M^r David Youngs might be ordained over them
as their Minister, which desire of said people M^r Youngs de-
clared his consent unto & concurrence with, & to Clear the

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II,
see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL,
Vol. VII, No. 3, pp. 142-154; for Part IV, see JOURNAL, Vol. VII, No.
4, pp. 161-174.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, pp.
33-44.

Presb^y way thereto M^r Youngs gave into the Presb^y a Sufficient testimony of his being tryed approved and licensed a candidate for the Gospel Ministry from a Convention of Ministers In N-England. The Presb^y. agree to take the matter under Consideration & determine in it as they Shall receive light before the breaking up of the Pr^y—

M^r William Tennent Sen^r gave into the Presb^y a paper Setting forth his inability by reason of advanced age to discharge the work of the ministry unto the Congregation of Neshamiech over which He has for diverse years past been an overseer, desiring the Presb^y— to grant s^d Congregation of Neshamiech Such Supplies as they Can, the Presb^y took into consideration to see what they could do.

A Supplication from the forks of Delaware & Greenwich was brought into the Presb^y in order for Supplies, Particularly for M^r M^cKnight.

A Supplication also from Stratten Island & Basking Ridge for Suppies, particularly for M^r M^cKnight.

A Supplication also from Crosswicks Shrewsbury Middletown Cranberry Maidenhead & Hopewel for Supplies

Cape may Cohansie & Gloucester put in for Supplies Particularly for M^r Finley

Motion also was made in behalf of Philad^a & Newtown for Supplies

Another Supplication from James's River In Virginia for help.

A Supplication from Tehicken desiring y^e M^r James Cambel Might be appointed their Supply for one half of his time & that he might be ordained in order to be the more extensively useful to them—the further Consideration of all which deferred to the next Sederunt.

Adjourned to the 31 day at 4 oth Clock P.M. Concluded with Prayer—

31st. day at 4 o'th Clock P.M. P.P. Sederunt qui Supra

The Presb^y— reassumed the affair of the people of Brook-Haven relating to M^r Young's ordination & after proper consideration agreed to comply with their request as far as they Should have light therein—& to prepare the way do appoint M^r Youngs for tryals, that he make an Exegetis upon this

question. viz^t an Subjectiva Certitudo Salutis sit de Essentia fidei Justificantis & a popular Sermon upon Rom. 3. ult. to be delivered at our next.

In Compliance with the aforementioned Supplications for Supplies as far as they can, the Presb^y doth appoint as follows. That M^r Robinson Supply Neshaminy 3 Sabbaths & M^r Treat as often as his conveniency will admit before our next.

That M^r Robinson Supply the forks the first Sabbath in July & Greenwich the week following.

That M^r Campbel Supply Tehicken half his time & Newtown & the Forks the other half equally between them.

M^r M^cKnight Statten-Island & Basken-Ridge alternately his whole time.

That M^r M^cCray Supply Greenwich as often as he can.

M^r Wales, Maidenhead & M^r Robinson, the same, with Hopewel Crosswicks Shrewbury Cranberry & Middletown as often as they can

M^r Finly Gloucester Cohansie & Cape may as much as in him lies.

M^r Treat Philad^a & Newtown as much as possible.

M^r W^m. Tennent Crosswicks & Shrewsbury as often as possible

M^r Gilbert Tennent is to Supply Philad^a two Sabbaths.

M^r Sackett is to supply the high lands the one half of his time & Cronpond & white plains the other half.

M^r. Cambels tryals for ordination deferred till our next.

Adjourned till the Monday after the first Sabbath of August next Concluded with Prayer.

New Brunswick Monday Aug^t. 2nd. 1742. The Presb^y met according to the appointment of our last, ubi post preces Sederunt. Messieurs Gilbert Tennent, James M^cCray & Will^m. Robinson, Elders David Chambers, Rob^t. Cummins & Will^m. Jones.

Min^{str}. absent. m^{rs} Will^m Tennent Sen^r. & Jun^r. Rich^d Treat Eleazar Wales & John Rowland.

M^r Gilb^t. Tennent Continued Moderator & M^r Robinson Clerk Ordered that the Minits of our last be read.

The appointment of our last respecting Supplies was complied with by the Members present.

There was presented unto the Pr^y a Call to M^r Robinson from the Congregation of Neshamineh, also the following Supplications for Supplies — —

one from Amboy—one from Tehicken for half M^r Cambels labours—one from Greenwich for M^r M^cKnights Labours, one from Maidenhead & hopewel for the Labours of M^r Robinson one from the Inhabitants about Durham on each side the river Delaware for M^r Cambels labours—one from Amwel for M^r M^cCrays labours, one from Basken Ridge for Supplies one from Greenwich in Cohansie for the ordination of M^r Finly one from Newtown In Pensylvania for Supplies. one from the forks of Delaware for M^r M^cKnights Labours. a letter from James River in Virginia for Supplies; one from Crosswicks & Shrewsbury for Supplies & Likewise from Philad^a. A Call from the Congregation of Pidgeon Run & N Castle for M^r James M^cCray was brought into the Pr^y: The Presb^y proceeded to take into Consideration the above s^d addresses & in compliance with them ordered as follows. viz^t. That M^r M^cCray Supply Amwel one fourth part of his time as formerly. M^r Robinson M^r Rowland & M^r Finly ordered to Supply Philad^a. each a fortnight alternately, M^r Finly to begin the third Sabbath of this Instant—M^r Robinson appointed to Supply Neshaminey & Hopewel each Sabbath alternately when not interfering with the above appointment. M^r Cambel appointed to Supply Tehicken, Near Durham the Forks Greenwich & Newtown as much as he can.

M^r Finly also Gloucester Cohansie & Cape May as often as he can.

M^r Will^m. Tennent Crosswicks & Shrewsbury as much as he can.

M^r M^cKnight Baskenridge Stratten Island & Amboy, each equally.

M^r Youngs ordination deferred for this time by reason of Some Embarassments in the place of his present residence.

M^r James M^cCray for Sundry Reasons & amongst others the Pr^y— declining & reluctance to part with him out of their body, declines embracing the above mentioned Call. Like-

wise M^r Robinson that made to him from the people of Neshamineh.

M^r Rich^d Treat is to Supply Newtown & Burlington as often as he can.

M^r Finly desiring Ordination the Pr^y upon Consideration thereof do comply with his desire: & in order thereto do appoint him the following pieces of Tryal. viz^t for an exegesis, Num Ratio Sit necessaria in Religione Christiana, & for a popular discourse, Math. 7.20. to be delivered at our next. M^r Will^m. Robinson appointed to preach the ordination Sermon. M^r Cambel having delivered his pieces of Tryal in order to ordination the Pr^y considered the same & approved thereof & so Intend / God willing / to proceed thereto on the morrow. Adjourned till to morrow at 2 o'th Clock. P.M. Concluded with Prayer.

3^d day at 2 o'th Clock. P.M. P P. Sederunt qui Supra Ordered the minutes of last Sederunt be read.

Y^e Pr^y after a Sermon Preached by M^r Gilbert Tennent upon Joh. 21.17 And after his adopting y^e westminster assembly's Confession of faith &c proceeded to the ordination of M^r James Campbel to the Gospel Ministry according to their before mentioned determination there being nothing objected against it. & it was done accordingly

Charles Beatty having offered himself to the Pr^y in order to examination for the Sacred Ministry, the Pr^y being well satisfied with respect unto his Moral Conduct & gracious experience. Tryed his skill in the languages & natural philosophy as also with respect to divinity & having received Satisfaction therein, they gave him the following pieces of tryal for a further proof of his abilities in order to the Ministry to be delivered at our next meeting viz^t for an Exegesis, an anima Sit Rationalis & Immortalis & for two English discourses Heb. 12.14 & Luk. 13.3. the latter for a popular discourse.

Adjourned to the 12 o'th octob next & then to meet at Freehold. Concluded with prayer

Freehold Octob^r 12, 1742. The Pr^y met according to appointment at 3'o'th post meridiem. Ministers present M^r Gil-

bert Tennent M^r Will^m. Tennent Jun^r. M^r. James M^cCray & M^r Will^m. Robinson. Elders David Chambers John Henderson W^m Huggins

Minis^a. Ab/. Mess^a. W^m Tennent Sen^r. Rich^d Treat James Campbell Eleazar Wales & Joh. Rowland.

M^r Gilbert Tennent Mod^r. M^r W^m. Robinson Clerk

Ordered the Minutes of our last Pr^y-be read.

M^r William Tennent Jun^r. Reasons for his absence from our last being given, were Sustained. & his appointment for Supplies observed. Likewise other appointments for Supplies complied with by the present Members Except William Robinson's for Philad^a his reasons being given for his deficiency were Sustained.

Sundry Petitions were presented to the Pr^y- for Supplies as follows, from Neshameneh—Philad^a. Gloucester—Delaware Forks — Maidenhead — Hopewel — Crosswicks Shrewsbury & Basken Ridge—

A Petition from Charlestown & N Providence in the County of Philad^a. for the Instalment of M^r Rowland

A Call to M^r M^cKnight from Stratten Island & Amboy was brought into the Pr^y

A call for M^r Sackett from Courtlandt's Manner & places adjacent The considering & determining of all which for the present deferred.

M^r Sam^l Sackett, M^r David Youngs, & M^r Sam^l Finly having delivered their respective pieces of Tryal given them by the Pr^y- in order to ordination, which were considered & approved by the Pr^y. & having adopted the assembly of Westminster's confession of faith & Catechisms as the Confession of their faith y^e Pr^y. agreed & determined / God Willing / to proceed on the Morrow by fasting & prayer to set them apart to the work of the holy Ministry by ordination.

The Pr^y. having the afores^d. Petitions & Calls under due consideration have in answer thereto ordered as follows. viz.

That M^r Sackett Supply Courtlandts manner & the places adjacent until our next.

That Charles M^cKnight Supply Statten Island, Amboy & Basken Ridge Alternately until a minister come to Basken

Ridge, if before our next & then the two first places equally after he has Supplied Cohansie & Cape May 3 Sabbaths. That M^r. Campbell Supply the forks of Delaware & Greenwich one third of his time.

M^r Robinson one half of his time at Neshaminy & the other at Hopewel & Maidenhead & Newtown as often as he can

M^r Treat Newtown as often as he can on the Sabbath.

M^r Finly Philad^a & Gloucester after one Sabbath at Stratten Island Amboy & Basken Ridge each.

The affair respecting M^r Rowlands Instalment to the above s^d. congregations being considered the Pr^y. not having full information of the Circumstances of the said people, cannot for want of Sufficient light comply with the above s^d request for the present. & therefore think proper to defer the Same until next may at our meeting in Philad^a in the time of the Synod & in the mean time order M^r Rowland to continue his labours in s^d places as aforetime.

Adjourned till tomorrow at 3 o th Clock. P.M. Concluded with Prayer

13 day At 3'oth Clock P.M. the Pr^y. met according to appointment and P.P. Sederunt qui Supra.

Ordered that the minutes of the last Sederunt be read.

The Pr^y according to the appointment of Yesterday proceeded to the ordination of M^r Sam^l Sackett M^r David Youngs & M^r Sam^l Finly to the Gospel ministry, & accordingly after a Sermon preachd by M^r Robinson upon Ezek. 3.17. & after proper questions propounded to & Satisfactory answers given by each of the Candidates for themselves Respectively, the Pr^y did with fasting prayer & Imposition of hands ordain & Set them apart for that Sacred Work & office.

M^r Charles Beatty & M^r Will^m. Dean having (after giveing Sufficient testimonials of their Christian behaviour & passing thr^o the usual pieces of Tryals for the Ministry) now delivered each a popular discourse upon the texts given them by the Pr^y. to good acceptance And Approbation, the Pr^y judge them endowed with proper gifts & qualifications for preaching the everlasting Gospel and do accordingly license them thereto where providence may direct them.

Mr Beatty appointed to Supply Shrewsbury Crosswicks and Cranberry each, equally

Mr W^m. Dean to preach next Sabbath at Neshaminy, thence after three Sabbaths at Delaware Forks, & then to Supply Cohansie & Cape May till within 3 Sabbaths of our next which are to be Spent in the Forks of Delaware.

Adjourned to the 4th. Tuesday of May next to meet at Philad^a.
Concluded with prayer

New-Brunswick November, y^e 23, 1742. The Presb^y. met pro Re Nata, Members present, Mess. Gilbert Tennent, W^m Tennent Jun^r. Will^m. Robinson Eleazar Wales, Elders David Chambers W^m. Carr.

Mr. Gilbert Tennent Mod^r. Mr Robinson Clerk

Post preces Sederunt qui Supra,

Mr Sam^l Blair at the Request of N Castel Pr^y. having given this Pr^y. a Representation of the mournful Circumstances of Sundry vacant Societies within the boundaries of their Pr^y. afores^d. requesting & with divers moving arguments urging y^t. Some of our members or Candidates might be allowed & encouraged to go down & labour among them at least for a Season in order to redress as much as may be the grievances they labour under for want of Supplies. The Pr^y. took the Same into their consideration.

Mr John Kirk Patrick also as a Commissioner for the Congregation of Nottingham gave the Pr^y. a representation of the Melancholly Situation & Exegences of that people & the places adjacent & earnestly Sues that Some of our Pr^y. might be Sent to labour Statedly even instantly in & among s^d congregation & Circumjacent vacancies, which was also taken under Consideration Also an Address was presented from the forks of Brandewine for a Supply.

The Pr^y. after after Mature deliberation upon the whole, together with the Circumstan^{es} of the places more particularly under their own Care, hath determined as follows. viz^t

That Mr Charles Beatty go to the help of Nottingham forthwith & the places near around & be under the care of the N-Castle Pr^y during his residence there. & that Mr. Will^m. Robinson

about the Middle of April Ensueing go down also into the quarters afores^d.

That M^r Rowland have leave to incorporate with the Pr^r of N Castle & afford what help his circumstances will admitt. And for the Relief of our own Vacancies ordered

That M^r W^m Robinson Supply Allens Town one Sabbath in two months while he tarries in our bounds, viz^t the 2nd Sabbath in January & the 2nd in March. & M^r Wales Supply the same in Maidenhead.

M^r William Tennent ordered to Supply Allens Town the first Sabbath in Feb^r the 1st in April & 1st in May. & M^r Wales Supply the same in Freehold.

M^r Gilbert Tennent Supply Cranbury y^e 3^d Sab. in Jan^r & last in March

M^r M^cKnight Supply 1st Place also the 1st Sab. in Jan^r & 2nd in Feb^r.

Also M^r M^cKnight Supply at Shrewsbury the last Sabb. of April & 1st Sab. of May.

M^r W^m Tennent Supply four Sabbaths in Shrewsbury before april

Concluded with prayer.

JOURNAL
OF THE
Presbyterian Historical Society

VOL. VII.

SEPTEMBER, 1914.

No. 7.

LETTERS AND REPORTS OF THE REV. JOHN PHILIP
BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART V.* LETTERS AND REPORTS OF THE YEARS 1740-1741.

[COPY OF A LETTER OF THE REV. P. H. DORSIUS TO MR. BOEHM,
DECEMBER 6, 1739.]

Enclosure C [to letter of March 26, 1740].¹

Do. John Phil. Boehm, minister at Schip Bach etc., is kindly requested by me, the undersigned commissioner of the two Netherland Synods, both of North and South Holland, to inquire among the German Churches of Pennsylvania, what each family is willing to contribute towards the support of a minister within the congregation, or to a yearly salary, in order that the friendly request of the Reverend Christian Synods be complied with, which are greatly interested in the advancement of our Christian Reformed religion in Pennsylvania, and which have offered assistance to that end, provided that every congregation submit to their wise counsel; to which must be added, that they expect that all the Reformed congregations, out of respect to the Reverend Christian Synods, will refuse to hear the unordained ministers and hirelings, and refuse to accept them for the administration of the holy sacraments etc., among whom are included the young Goetschy and

* For Part I, see JOURNAL, Vol. VI, pp. 295-324; Part II, JOURNAL, Vol. VII, pp. 24-60; Part III, JOURNAL, Vol. VII, pp. 113-141; Part IV, JOURNAL, Vol. VII, pp. 274-303.

¹ The enclosures to Boehm's letter of March 26, 1740, are referred to JOURNAL, Vol. VII, p. 286. For Enclosure A, see Vol. VII, pp. 288-289; for Enclosure B, pp. 289-303. These enclosures, together with the letter to which they belong, are in the Classical archives at Amsterdam.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.)

PART VI.¹

MINUTES OF THE YEAR 1743.²

At a Meeting of thr Presbytery at New Brunswick pro re nata, April y^e 6th. 1743. Ubi post preces Sederunt, Minist^{ri} M^r Gilbert Tennent, M^r W^m. Tennent Jun^r. M^r Richard Treat M^r. Eleaz^r. Wales, M^r James Campbel, M^r. Sam^l. Finly, M^r. Sam^l. Sackett M^r Will^m. Robinson, M^r. James M^cCray.— Elders, Dav. Chambers, Jn^o Craig.

M^r. Gilbert Tennent Mod^r. M^r Robinson Clerk.

Memorandum. The Special occasion of the present meeting of the Pr^y is an application made to Some of our members, Some time past, from a Society in Milford in NEngland, by their commissioners, desiring the Pr^y to receive them under their care & also to take M^r Jacob Johnson a Candidate for the Ministry then preaching to them under Tryals in order to ordination to the Gospel Ministry among them & accordingly s^d members did Send to M^r Jacob Johnson as pieces of tryals that he prepare a Sermon upon Rom. 8.14. & an Exegesis in latin upon this question, an Regimen Ecclesiae Presbyteriale Sit Scripturae & rationi congruum, to be delivered in to the Pr^y at this time to sit upon the s^d occasion.

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL, Vol. VII, No. 3, pp. 142-154; for Part IV, see JOURNAL, Vol. VII, No. 4, pp. 161-174; for Part V, see JOURNAL, Vol. VII, No. 5, pp. 222-230.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, Vol. I, pp. 45-59.

Now the Pr^y being met pursuant to the forementioned occasion & appointment, M^r Jacob Johnson, together with M^r Benjamin Fenn & M^r George Clerk Commissioners from the afores^d Society In Milford appeared & moved the Pr^y to proceed in their affair as before mentioned. The Pr^y do agree to take the matter under Consideration & in order to proceed in the best & clearest manner they can resolve to inquire in the first place whether s^d Society be a regular Society capable to be received under their Care & direction or no, & after proper enquiry & consideration of the affair as far & as fully as at present they are able, The Pr^y doth judge that althô they cant presbyterially judge & determine anything as touching the original Reasons & grounds of their Separation from the established Congregation of that town, not having Sufficient evidences to proceed upon in y^e matter nor does the Pr^y think that matter immediately to lay before them. Yet In as much as the Pr^y finds upon the verbal relation of the afores^d Commissioners confirmed by Several papers containing the narrative of their proceedings, that Said Society is a now a Separated body of the Presbyterian denomination, constitute agreeable to & under protection of y^e laws of that Collony & no objections against the present proceedings of the new Erected Society being offered to the Pr^y by the old Congregation, althô their design was fully known to them; the Pr^y therefore cant see any just reason to reject the motion & request made to them by the s^d N Erected Society of Milford do unanimously agree to take s^d Society under their Care & Government & do the best they can for them towards their settlement with a Minister & so they are prepared to take the tryals of M^r Jacob Johnson in order to Judge of his qualifications for the Sacred office of the Ministry among them to which s^d Society have given him a Call & which he hath signified his acceptance of as by a written Testimony appears.

The Pr^y y^fore entred upon the tryals of M^r Johnson & heard him Read his English discourse upon Rom. 8.14 a text before given him for the purpose, as also his exegesis upon the question before mentioned viz^t an Regimen Ecclesiae

Presbyteriale Sit Scripturae & rationi Congruum, which took up all the time of that Session & therefore the Pr^y adjourned to 3 oth Clock P.M. Concluded with prayer.

3 o'th Clock P.M. P.P. Sederunt qui Supra, ordered the minutes of the last Sederunt be read.

The Pr^y proceeded to further Tryals of M^r Johnson by Ex-tempore Questions in divinity as well as divers questions in Relation to his Sermon in order to be Satisfied about his qualifications for the Gospel ministry as well in point of knowledge & soundness in the faith as of his gracious Experiences, all which took up the time so that the Pr^y could not fully determine what they could further do in reference to M^r Johnsons ordination to s^d Society.

Adjourned to 8 oth Clock tomorrow Morning. Concluded with Prayer

7th day at 8 o'th Clock A.M. P.P. Sederunt qui Supra. Ordered the minutes of the last Sederunt be read.

The affair in relation to the New Erected Presbyterial Society of Milford & of M^r Johnsons ordination to them Reassumed & the Pr^y proceeded to discourse upon it & to consider what they could do in it, and Serious Weighing the whole affair & reasoning much upon it, came unanimously into the following judgment. viz^t

1. That the s^d New Erected Presbyterial Society of Milford applying to the Pr^y for the ordination of M^r Johnson to them as their minister is to be deemed as a Society capable to Call & receive a minister for themselves.

2. Yet Nevertheless the Pr^y cant but be grieved for the breach thereby made in the church & town of Milford & heartily wish that it might upon Scripture & Christian terms be happily made up

3. Therefore the Pr^y cant but Recommend to the NErected Society to use Some further means in order to Seek a desirable agreement with the old Society again & particularly to move to the old Society to joyn in Calling a Council of Ministers & Elders from Some distant places that are not interested in the affair, to hear & determine the grounds of the difference in that place, & therefore the Pr^y does not

Incline to proceed any further with the N-Society as to the ordination of M^r Johnson until Some further Steps Has been complied with or attempted in order to accomodation in a Scriptural way.

4. Yet Nevertheless if the means afsd or others made by the N-Erected Society in order to accomodation shall be frustrated, that then The New Erected Society in Milford be allowed & Encouraged to prosecute their privildge allowed them by law to proceed & Call a Minister to Settle with them & in the meanwhile to have Such Supplies from Settled Ministers & approved Candidates to preach to them as they can obtain—And that then this Pr^y will hereafter look upon it their duty upon further application to do all they can toward their happy Settlement.

And do further desire & appoint M^r Treat one of their members as Soon as may be to take a journey to Milford, further to be informed in the State of the Religious affairs of that place, to endeavor to accomodate things & report to the Pr^y his proceedings therein that they may know better how to act upon further application if the case so Require.

Concluded with Prayer.

Philadelphia May 26th 1743. the Pr^y Met according to appointment A.M. Ubi post preces Sederunt.

Ministers. M^{ess}.

Gilbert Tennent
 William Tennent Jun^r.
 Richard Treat
 Eleazar Wales
 John Rowland
 James McCray
 James Campbel
 Sam^l. Finly

Elders

David Ray
 Nathan^l Brittin
 David Chambers

Ministers Absent M^r Will^m Tennent Sen^r. M^r Will^m Robinson
 M^r Sam^l Sackett, M^r David Youngs

M^r Richard Treat Chosen Moder. M^r Sam^l Finly Clerk.

The Minutes of the last Pr^y forgot.— A Motion being made by the Pr^y of New Castle for the Removal of M^r Dean from this Pr^y to them in order to his Receiving a Call to a Settle-

ment within their bounds, the Consideration of it is deferred until another Sederunt. Adjourned to 3 o'clock P. M. Concluded with Prayer.

3 o'clock P.M. P.P. Sederunt qui Supra. Ordered that the minutes of the last Sederunt be read. Three Several Calls being presented to the Pr^r for M^r Dean. viz^t one from the forks of Delaware another from the forks of Brandewyne & another from Cape May, the Pr^r proceeded to inquire what was his mind concerning them. But he being not Clear as yet what to do has taken them under Consideration until our next meeting.

A Call from Amboy & Stratten Island was brought into the Pr^r & presented to M^r M^cKnight which he took under Consideration until our next. Two Supplications one from the forks of Neshameneh the other from Newtown for M^r Beatty to Supply them was brought in.

a Supplication from Deerfield also for Supplies.

A Supplication In behalf of the Congregation of Philad^a. was made to the Pr^r desiring a minister might be appointed to assist in drawing up a Call for the Rev^d. M^r Gilbert Tennent, which was granted.

A Supplication likewise from Shrewsbury petitioning for the 3^d or 4th part of M^r William Tennents Labours.

A Call from Charlestown & N Providence for the Settlement & Instalment of M^r Rowland; Another from Hopewel & Maidenhead petitioning for his Supplying them, in order to his coming to them as their Minister, were brought into the Pr^r & being presented to M^r Rowland he desired Some time to consider of them

Adjourned to tomorrow at 3 o'clock P.M. Concluded with Prayer.

27th day at 3 o'clock P.M. P.P. Sederunt qui Supra. Ordered y^t the Minutes of the last Sederunt be read. Ordered that M^r Beatty Supply Neshameneh one half of his time until next Pr^r & Newtown & Maidenhead the other equally between them. Ordered that M^r Dean supply the forks of Delaware unto our next and also Paqua as much as he can. Ordered y^t M^r Rowland Supply Charlestown & N Providence until our

next & Maidenhead as he can: he not being clear as yet to accept either of their Calls.

A Call from the Congregaion of Philad^a was brought into the Pr^y to be presented to the Rev. M^r Gilbert Tennent, that he might take the pastoral charge of them: The Pr^y Considering y^t M^r Tennent at present bears the Relaiion of a Pastor to the Congregaion of N-Brunswick, cannot proceed to offer him s^d Call from Philad^a without Giving previous notice to s^d Congregation of N Brunswick and therefore do deferr the further Consideraion of s^d affair until our next meeting, in the meantime order that the Congregation of N Brunswick be notified of the procedure of the Congregation of Philad^a before our next by Sending this minute to them that so they may be prepared to offer what they have to object at that time. Also the Pr^y doth desire the assistance of the Pr^y of N Castle in this affair & do further appoint the time of our meeting to Consider & judge of this Case to be the Second Wednesday of August next at 9 oth Clock A.M. at N Brunswick. In the mean time at the Request of the Congregation of Philad^a the Pr^y appoint M^r Tennent to Supply them before our next the Space of a month excluding the next Sabbath.

Ordered that M^r McKnight Supply the Congregaion of N. Brunswick The one half of his time during M^r Tennents absence from it and the Remainder of his time as follows, viz^t the next Sabbath at Woodbury, the next following Sabbath at Cohansie, the Rest at Amboy & Stratten Island, Except two Sabbaths at Cranberry & one at Allenstown before our next. In Consideration of a Supplication from Shrewsbury aforementioned the Pr^y appoint that M^r Will^m. Tennent Jun^r Supply there as much as he can.

Adjourned till the 2nd wednesday of August next at 9 o'th Clock A.M.

Concluded with Prayer.

At a Meeting of the Presbytery of N Brunswick at N Brunswick Aug^t 10, 1743, at 9 o'th Clock A.M. According to appointment, ubi post preces Sederunt. Ministers. Messieurs

Gilbert Tennent, Richard Treat, Eleazar Wales, James McCray, James Campbel, Sam^{el} Finly.—Elders James M^cCay (or M^cCray) Nathanael Brittin & William Jones.—Correspondents from the Pr^y of N York, Mess^{rs}. Jonathan Dickinson, Ebenezer Pemberton Joseph Lamb, Aaron Burr.

Correspondents from N Castle Pr^y. Mess^{rs}. Sam^{el}. Blair & Charles Tennent.

Members of the Pr^y. Abs^t. Mess^{rs}. Will^m Tennent, Sen^r. W^m. Tennent, Ju^r. John Rowland, Sam^{el} Sackett, David Youngs Will^m. Robinson.

M^r Treat Moderator M^r Finly Clerk.

M^r Treat opened the Pr^y. by a Sermon upon 2 Cor. 5.20.

Ordered that the Minutes of the last Presb^y. be read.

A Supplication was brought into the Pr^y. from a Congregation in the bounds of N Castle Pr^y. for the Removal of M^r Campbel into their bounds, he Signifying his inclination thereto, it was Granted.

A Supplication from the Congregations of Hopewell & Maidenhead for liberty to Call any faithful Minister where they can find him being presented to the Pr^y., their request was granted, & M^r Gilbert Tennent was appointed to write a letter to s^d Congregations in the name of the Pr^y. to Signify the Same to them.

M^r Will^m Tennent's Sen^r & Jun^r. their absence upon & account of proper Reasons Sent, excused, also M^r Rowlands.

The Call from the Congregation of Philad^a for the Removal of M^r. Tennent to them was brought into the Pr^y. & Read, together with their Reasons to Inforce it, but because Some of their Reasons were unknown to the commissioners for the Congregation of N Brunswick s^d Commissioners Some time might be allowed to make their Reply to them, which was Granted till tomorrow at 2 oth Clock P.M. Adjourned till to Morrow at 9 o'th Clock A.M. Concluded with Prayer.

11th. day at 9 o'th Clock A.M. P.P. Sederunt qui Supra, together with M^r W. Tennent Jun^r. & John Henderson his Elder. Ordered the Minutes of the last Sederunt be read.

A Call from the N Erected Presbyterian Society In Milford In N England for the Removal of M^r Richard Treat to them

was brought into the Pr^y. & Read together with their Reasons to Support & inforce the Same: the Commissioners from Abington Congregation (to whom M^r Treat Stands Related as their Minister) offered to the Pr^y. Some papers containing their Reasons against his Removal & both Sides having offered all they thought proper & needful in the affair, the presb^y. proceed to consider & discourse upon the Affair In order to Judgment, but the time being far passed, the Pr^y. defer the determination of this affair to the next Sederunt. Adjourned till 2 o'th Clock P.M. Concluded with Prayer.

2 o'th Clock P.M. P.P. Sederunt qui Supra. Ordered that the Minutes of the last Sederunt be read.

The Affair of M^r Treat's Removal to Milford Reassured, & the Pr^y. having distinctly heard the Reasons Alledged by our Brethren at Milford for m^r Treat's Removal to them, cannot but be most Sensibly affected with the Representation of their Circumstances & would gladly do anything in our power to Assist them in their present difficulties, & promote the Interests of Christ's Kingdom Among them. But on the other hand when we also Consider the Circumstances of the Congregation at Abigton & Some places adjacent & their greatest danger of their utter dissolution & deprivation of the Settled enjoyment of Gospel Ordinances among them if M^r Treat should be removed from them. Observing also that M^r Treat himself cannot See his way Clear to leave his present Charge under Such dark & threatening Circumstances, & we cannot but hope that Some other person may be procured that will in all Respects Serve their Interests as well as M^r Treat. We Cannot but Conclude that the Interests of Religion do loudly Call for M^r Treat's Continuance in the Exercise of his Ministry where he is now Settled.

We would nevertheless do anything in our power to Encourage the good people of Milford in the ways of the Lord & promote the progress of vital Piety among them, and do assure them that It is not thrô any disregard to them or the interests of our blessed Lord among them but by being constrained from a plain sense of duty that occasions our denying their request.

The affair of M^r Tennents Removal to Philad^a Reassumed. The Pr^y proceeded to hear again the Reasons of the Philad^a Commissioners to Support their Call & the Reasons of the N Brunswick Commissioners for his Continuance with them, also M^r Tennents own declaration Respecting s^d Affair, they adjourned the further Consideration of it till another Sederunt. Adjourned till 8 oth Clock to morrow Morning Concluded with Prayer.

12th. day at 8 oth Clock A M. P.P. Sederunt qui Supra.

Ordered the minutes of the last Sederunt be read. The affair of M^r Tennent Removal to Philad^a Reassumed The Pr^y after Considerable Consultation & Reasoning upon it Resolved to put it to the vote whether M^r Tennent Should be dissolved from his Pastoral Relation to the Congregation of N Brunswick & Remove to Philad^a or not, & Considering the dangerous & difficult Situation of the Congregation of Philad^a, the paucity of Candidates for vz^t place & M^r Tennents own peremptory Request for a dissolution of his pastoral Relation to N Brunswick Congregation, with several Reasons for his judging it his duty to insist upon being loosed from them. Upon these & other Considerations the Pr^y apprehend that his usefulness in this place is in all probability in Great measure over & that there is a prospect of his being more Serviceable to the Interests of Religion in Philad^a than at N Brunswick & therefore the vote in Relation to his Removal was Carried in the affirmative.

Adjourned til 2 oth Clock P.M. Concluded with Prayer 2 oth Clock P.M. P.P. Sederunt qui Supra. Ordered the minutes of the last Sederunt be read.

There was brought in & laid before the Pr^y Several Pressing invitations for the Labours of M^r Finly, as from Nottingham & Octorara in the bounds of NCastle Pr^y from Milford & N Haven in N England, from Cohansie within our own bounds desiring M^r Finly may be appointed by the Pr^y to Settle with them as their minister, having Sometime before given him a Call for that purpose. The Pr^y after weighing the affair in Relation to all these aforementioned people & their particular circumstances, do appoint M^r Finly first to go to N England

to Supply the Presbyterial Society of Milford, with allowance that he also preach In other places thereabouts, where providence may open a door for him, for Some weeks, as he Shall See convenient. Upon this account the Pr^y can't undertake to determine the affair of M^r Finly Settlement at Cohansie but Incline rather that himself Should determine it.

Also the Pr^y doth appoint that M^r Finly Supply N Brunswick & Maidenhead on his Return one Sabbath each & then to Supply Octorara or Notingham or Elsewhere in the bounds of N Castle Pr^y & that he have liberty to Joyn as a member of that Pr^y if he See Cause. Agreed also that the Sacrament of the Lords Supper be administered at Greenwich in Cohansie, which M^r Charles Tennent & M^r Campbel undertake to do on the last Sabbath of Septembr next.

M^r Dean having Signified by a letter that he was not yet prepared to to accept of any of the Calls presented to him & that he was willing to Supply as before, the Presb^y do appoint him to Supply the places within our bounds he was formerly appointed, & the time that was appointed him to Supply between the forks of Brandywine & Paqua they appoint him to Supply at Teheken & Bethlehem.

A Call from Neshamineh was brought into the Pr^y & presented to Mr. Beatty & also another to M^r McKnight from Crosswicks & Cranberry which Calls both Candidates took under Consideration till our next. Ordered that M^r McKnight Supply Crosswicks & Stratten Island alternately together with Brunswick in M^r Tennents absence until our next Meeting, one Sabbath Excepted, wherein he is to be at Bensalem.

Adjourned until the Second Wednesday of October next at 10 oth Clock A.M. & then to meet at Abington Concluded with Prayer

At a Presbytery held at Abington Octob^r 12, 1743. Ubi post preces Sederunt Ministers Messieurs Will^m Tennent Sen^r Gilbert Tennent John Rowland Sam^{el} Sackett David Youngs Rich^d Treat & James Campbel. Elders Hugh Hamilton Richard Smith Cornelis Wynkoop.

Ministers abs^t Messieurs Will^m Robinson. W^m Tennent Jun^r James McCray & Sam^{el} Finly.

M^r Rowland opened the Pr^y by a Sermon upon Joh. 3 29.

M^r Treat Mod^r M^r Rowland Clerk.

Ordered that the Minutes of the last Pr^y be Read.

The Reasons given for M^r Youngs absence the two last Sessions now sustained. M^r Campbel is willing to Continue within the bounds & to be a member of this Pr^y a year more to make a further Tryal In Tehicken & at Bethlehem. M^r McKnight being Enquired of whether he was prepared to give an answer to the Call from Cranbury, Crosswicks & Allens Town which he has under Consideraion, he desired Some further Time of Consideraion, not being yet Clear what to do, which was granteed.

Adjourned till to morrow at 11 oth Clock. A.M. Concluded with Prayer.

13th day 11 o'th Clock A.M. P.P. the Pr^y met according to adjournment & Sederunt qui Supra.

Ordered that the Minutes of the last Sederunt be Read.

M^r Dean dismissed all the Calls he had under Consideraion not being Clear to accept of any of them. & the People of Greenwich in Conhansie Supplicating for his labours, he is ordered to Supply them till our next, which he readily complies with.

M^r Beatty being enquired at concerning the Call of the Congregation of Neshamineh which he has under Consideraion since our last, he declared his acceptance of it, whereupon the pr^y proceeded to prepare the way to his ordination to s^d People, & for his Preparatory tryals do appoint him to form a popular Sermon upon Gal. 4.4. and that he make an Exegesis upon that question viz^t an lex moralis Sit Sub Evangelio regula Christianis, to be delivered at Philad^a the first tuesday in December next before M^r Gilbert Tennent, M^r Treat, M^r Rowland & M^r Campbel, whom the Pr^y do now appoint their Committee for that affair & after that as they Shall see Clearness to proceed to ordination. M^r Gilbert Tennent is appointed to preside in the whole affair, & in the meanwhile M^r Beatty is ordered to Supply Neshamineh & Newtown alternately.

The Installment of M^r Sackett at Bedford mentioned in our Minutes & Appointed to be performed by M^r Will^m Tennent

being for Some necessary Reasons prevented hitherto, the Pr^y doth now Renew M^r Tennent's appointment to go thither & perform it as Soon as he can. Application being made to the Pr^y in behalf of the high lands for Supply, M^r Sackett is appointed to Supply them as often as he can, which he readily undertakes.

A Supplication was brought into the Pr^y from the Congregations of Hopewel & Maidenhead Desiring the Rev^d. M^r James Davenport might be Encouraged to Supply them by preaching in order to a Settlement with them, the Pr^y in order to get light in the matter thought it their duty to discourse with M^r Davenport about Several things they had heard of in Some parts of his conduct in times past which they could not approve of, & was pleased to hear M^r Davenport declare his conviction of & humiliation for Something which he had been faulty in, althô there be Some others which he cant as yet See & Condemn, which the Pr^y do disprove of. Whereupon the Pr^y Cant See that the way is Clear for s^d people to give M^r Davenport a Call to Settle with them, Nevertheless hoping that as God has begun to Shew him his Mistakes, he may be pleased to go on in that way & being willing to use all Means to obtain such a desirable end, the Pr^y do permit s^d People to improve M^r Davenport to Supply them until the fourth Wednesday of Next May, to See what may be further done in the affair, Referring it to the Conjunct Presbyteries then to meet at Philad^a to approve or disprove of this our conduct & to proceed in Regard to M^r Davenport as their way Shall be made Clear to them.

A Supplication being presented to the Pr^y for M^r Campbel from Teheken & Bethlehem to Supply them alternately for this year beginning the first of August last past, the Pr^y agree to it, only desiring M^r Campbel to Supply Sometimes at the forks of delaware. Likewise M^r Beatty is ordered Sometimes to Supply at the forks.

Adjourned to the 4th wednesday In May & then to meet at Philad^a

Concluded with Prayer.

Philadelphia Decemb^r. 6. 1743 the Committee met according to appointment, ubi post preces Sederunt Messieurs Gilbert Tennent, Richard Treat & James Campbel, M^r Rowland absent. M^r Tennent Mod^r. M^r Treat Clerk.

Whereas the design of the appointment of this Committee was to take the appointed Tryals of M^r Charles Beatty in order to Clear their way to his ordination, (as in the Minutes of the last Pr^v. at large appears) The Committee therefore being met according to order & having in Publick heard M^r Beatty preach his Sermon on Gala. 4.4 & in Private heard his Exegesis upon that question, an lex naturae Sit Evangelio regula Christianis in the affirmative, with such other questionary tryals as the Committee thôt proper to their Satisfaction & M^r Beatty having adopted the Westminster Confession of faith Catechisms &c Received by us as the Confession of his faith, the Committee agreed to proceed to ordination & do appoint to meet at Neshamineh On Wednesday the next week by 11 of the Clock to ordain M^r Beatty to the Gospel ministry over that people. Concluded with Prayer.

December the 14th. 1743. Then Met at Neshamineh according to appointment, M^r Gilbert Tennent M^r Richard Treat M^r James Campbel, together with M^r William Tennent Sen^r. Correspondent, when & where after publick notifying all present if they had any just objection against M^r Beatty's ordination, & after a Sermon Preached by M^r Gilbert Tennent upon Joh. 21.16. Suitable to the occasion & after M^r Beatty's Publick profession of his faith & adopting the Westminster Confession &c. the Committee proceeded by fasting prayer & Imposition of hands, before a numerous Assembly to ordain M^r Charles Beatty to the Sacred Ministry of the Gospel & Special oversight of s^d Congregation. Concluded with Prayer & the Blessing.

[TO BE CONTINUED]

JOURNAL
OF THE
Presbyterian Historical Society

VOL. VIII.

SEPTEMBER, 1915.

No. 3.

LETTERS AND REPORTS OF THE REV. JOHN PHILIP
BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART VIII. LETTERS OF THE YEAR 1744. *

[I. LETTER OF MR. BOEHM AND HIS CONSISTORIES TO THE SYNODS OF
HOLLAND, MARCH 18, 1744.¹]

VERY REVEREND SIRS OF THE TWO CHRISTIAN SYNODS OF NORTH
AND SOUTH HOLLAND, DEVOUT CHURCH FATHERS.

We, your humble and obedient brethren in our most holy faith and fellow-members of the body of Jesus Christ, can hardly furnish this submissive report without heartfelt tears, for

The enclosure, marked A (as it is, open) was transmitted by his Reverence, Mr. Dorsius, minister at Schamine [Neshaminy] in Bucks County (who arrived here in Philadelphia once more from Holland on January 17, 1744)² and was

* For Part I, see JOURNAL, Vol. VI, pp. 295-324; Part II, Vol. VII, pp. 24-60; Part III, Vol. VII, pp. 113-141; Part IV, Vol. VII, pp. 274-304; Part V, Vol. VII, pp. 305-333; Part VI, Vol. VII, pp. 353-384; Part VII, Vol. VIII, pp. 70-89.

¹The German original is in The Hague Archives, 74, I, 30.

²Mr. Dorsius visited Holland from May, 1743, to January, 1744. On September 17-19, 1743, he appeared before the Synodical Deputies at The Hague. When asked what had brought him to Holland, he answered that we wanted to consult the Deputies about his work, whether

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE PRESBYTERY OF NEW BRUNSWICK (THE PRESBYTERIAN CHURCH IN THE U. S. A.).

PART VII.¹

THE TRIALS OF REV. JOHN ROWLAND AND REV. WILLIAM TENNENT, JR., 1741-42.

During these first years of its history, still other troubles fell to the lot of the Presbytery of New Brunswick. This time it was the out and out enemies of revealed religion who made concerted and persistent onslaught upon the rapidly growing influence of the Log College preachers. This attack was launched while the Presbytery and all the colony were mightily moved by the preaching of Rev. George Whitefield, who on his second visit to the new world devoted not a little of his tremendous energies to the furtherance of the evangelistic work of the Tennents and their friends.

For a generation and more, deism, unbelief and immorality had been running rampant in the old world. And it was by no means strange that these deleterious influences should gradually find their way into the American colonies. Moreover, it was generally observed that each succeeding generation of the colonists revealed a lower standard in morals and religion.

When the Log College men and their friends began preaching everywhere, with fiery zeal, the fundamentals of evangelical religion, holding forth repentance toward God as the

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL, Vol. VII, No. 3, pp. 142-154; for Part IV, see JOURNAL, Vol. VII, No. 4, pp. 161-174; for Part V, see JOURNAL, Vol. VII, No. 5, pp. 222-230; for Part VI, see JOURNAL, Vol. VII, No. 7, pp. 334-346.

indispensable condition of salvation, the exponents of liberal thought and life were thrown into a frenzy. The alternatives of heaven and hell were repulsive to their way of thinking. They nicknamed the first candidate ordained by the Presbytery "Hell fire Rowland."

No wonder, then, that the members of the Presbytery were marked men. While the sympathizers with the Great Awakening rejoiced at every indication of the growth of vital religion, feelings quite the contrary were fanned to a larger flame in the breasts of those who hated these things. And they sought means to heap upon the heads of the leaders of the Presbytery all manner of scorn and contumely. In short, they took counsel together how they might deal a body blow at the great revival and the men who were its foremost promoters.

The opportunity came. And it was on this wise. One Tom Bell, a well-known character, notable in the colonies for all sorts of lawless escapades,² was mistaken one evening in Princeton by John Stockton for Rev. John Rowland. And no sooner did this scoundrel find out that he possessed this asset than he set out to realize upon it what he might.

Without delay Bell repaired to a parish in Hunterdon County, where Mr. Rowland was only slightly known, and introduced himself as the famous itinerant evangelist. Of course, he was cordially received, and was invited to supply their vacant pulpit on the following Sabbath. The day came. Family and ostensible preacher were on the way to church, when lo! the latter announced that he had forgotten his sermon. The head of the family thereupon placed the speedy horse upon which he was riding at Bell's disposal. Returning, the rogue rifled the house, and with horse and booty sped away to parts unknown.

The enemies of religion were elated at this development of affairs and they became very diligent in their efforts to make it out that Rowland was a horse thief. They took advantage of everything. Their leader was no less a person than the

² *Proceedings New Jersey Historical Society*, Vol. VI, p. 33 ff.

Chief Justice of the Colony, Robert Hunter Morris, known as a disbeliever in revelation. The character of this man has been summed up, as follows: "Conspicuous in the ranks of this party was, I am sorry to say, our Chief Justice Robert Hunter Morris, who, whatever other claims he may have had to respect, was certainly not distinguished either for his religion or his morality. To such men, this charge against Mr. Rowland, one of these preachers who were turning everything upside down, was, of course, an occasion of great triumph and rejoicing, and most strenuous efforts were made to obtain his conviction."³

The crime was probably committed in April or May, 1741. The complaint against Mr. Rowland was presented to the Hunterdon County grand jury. Twice the jury came in with no indictment, but the judge sent them back for a third deliberation, when a true bill was returned. The utmost efforts were put forth to secure witnesses for the prosecution. Those to whom Bell, with the horse in his possession, had introduced himself as Rowland were subpoenaed.

The case came to trial in the Court of Oyer and Terminer, Trenton, June 15, 1741.⁴ The defense was an *alibi*. Rev. John Rowland, the defendant, testified that at the time the horse was stolen he, Rev. William Tennent, Jr., and two laymen were on an evangelistic tour in a neighboring colony. Mr. Tennent, Benjamin Stevens and Joshua Anderson, the two laymen in question, all testified to this fact, and there was nothing for the jury to do but to bring in a verdict of acquittal.

But this did not settle the matter. The owner of the horse was sure that it was Rowland who robbed him, and there were many people in all the countryside who were just as positive. The enemies of religion resolved that they would make an-

³ *Review of the Trial of the Rev. Wm. Tennent for Perjury, in 1742*, read before the New Jersey Historical Society, September 11th, 1851, by Richard S. Field, Esq.; *Proceedings New Jersey Historical Society*, Vol. VI, p. 35.

⁴ *The Trial of the Rev. Rev. William Tennent*, by Chancellor Henry W. Green, *Princeton Review*, Vol. XL, p. 334.

other attempt to accomplish their purpose. Rowland was out of their reach, it was true. The Chief Justice and his friends claimed that the ends of justice had been defeated by perjury, and that on the part of the pastor of the largest church in the Presbytery, and it was forthwith resolved to bring action in court. The Presbytery was arrayed in two hostile camps during that summer. The indictments against Tennent and Stevens were found in the Court of Quarter Sessions for Hunterdon County, August 6, 1741. Anderson had been indicted immediately after the trial of Rowland. This indictment is on record.⁵ Anderson was a laboring man. He asked for a speedy trial, and the case came up in the Court of Oyer and Terminer, December 1, 1741. He was found guilty, and was sentenced to pay a fine, and to stand for two hours on the courthouse steps, with a placard across his breast, "This is for willful and corrupt perjury." Mr. Anderson's perjury was committed in 1738. From the records of the case at hand it does not appear what relation this act had to the trial of Rowland. It seems probable that the enemies of the Presbytery used this prosecution of Anderson for something of three years' standing with the hope that it would lead the community to prejudge the other cases. The court records of that day, and especially in the lower courts, are very incomplete.

The case of Mr. Tennent was removed from Quarter Sessions to the Supreme Court, October 27, 1741. On November 3, 1741, the defendant appeared by his counsel of record, William Smith, Esq., of New York, asking "that the defendant's appearance upon recognizance be respited till the time of the trial of the case."⁶ The motion was granted. Mr. Stevens was present in court when the indictments were brought in, and he pleaded at that time. Mr. Tennent was not present, and upon application of his counsel he was allowed to await the time of his trial for the pleading of his case.

⁵ *Ibid.*, Vol. XL, p. 332.

⁶ *Ibid.*, Vol. XL, p. 337.

Mr. Smith was one of the foremost counselors of the American bar. He was afterwards a member of the Board of Trustees of the College of New Jersey. He undertook this case for friendship's sake and for the honor of religion. Associated with him were John Coxe, Esq., of Trenton, and John Kinsey, Esq., of Philadelphia. The latter was a friend of the defendant's brother, Rev. Gilbert Tennent, then of New Brunswick, although by many of the authorities incorrectly placed in Philadelphia at the time of this trial: he was not released from New Brunswick until August 12, 1743.

With this array of legal talent, actuated by their love of religion and their regard for the honored pastor of the oldest church in the Presbytery, it is reasonable to suppose that they took all the steps necessary to bring out the truth in the case before the court.

On March 16, 1742, another step was taken in preparation for the trial, when a struck jury was ordered to be made in the presence of the Chief Justice. At this point, according to Chancellor Green, who made a careful study of the case, the court records stop. The trial took place at the June term, 1742.

In the course of Dr. Boudinot's description of the trial there is the following account: "Soon after, Mr. Stockton of Princeton appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant (Rowland) on the Saturday, Sunday and Monday, in question, and satisfied the jury so perfectly on the subject, that they did not hesitate to honorably acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers."⁷

The above outline of these two trials and the occurrences leading up to them differs very materially from the account

⁷ A. Alexander, *Biographical Sketches of the Founder and Principal Alumni of the Log College*, p. 199.

which passed current for at least a century after the events took place. Unfortunately there was no attempt to reduce the story to writing until more than three score years had elapsed, and when all the principals in those exciting episodes, which for months had torn the Presbytery asunder, had been in their graves for a generation or more.

“The Life of Rev. William Tennent,” in *The Assembly Magazine*, March, 1806, Elias Boudinot, LL.D., editor, Rev. Ashbel Green, D.D., assistant editor, was the first attempt to rehearse the events in question. This life was also incorporated in Alexander’s *Log College*, published in 1845, where the story was given wide publicity. It is fascinating as any work of fiction. There is a lack of necessary details, it is true, but the movement of the story leads the ordinary reader to forget this omission. Then there had been other marvelous experiences in the life of the second son of the founder of the Log College, notably that of the trance while he was preparing for the ministry.

While Dr. Boudinot was the editor, yet the memoir was largely the work of Dr. Thomas Henderson, a ruling elder of Old Tennent Church, a son of John Henderson, who was ruling elder of the same church for the greater part of the pastorate of the Rev. William Tennent. Dr. Henderson gathered the facts of the trials and the incidents connected therewith from his parents, who in their turn had been intimately associated with Mr. Tennent all through the trying ordeals. The manuscript of Dr. Henderson is now in the possession of the New Jersey Historical Society. It is surmised that Dr. Boudinot also received data from his father-in-law, John Stockton.

Under these conditions, it will readily appear that there was abundant opportunity for the traditional element to have full sway. The Rev. William Tennent died in 1777; Rev. John Rowland died in 1745; John Stockton died in 1757; John Henderson died in 1771; Thomas Henderson was born in 1743; Dr. Boudinot was born in 1740.

Upon a careful reading, the omission of important facts is most noticeable: The name of the family robbed and the

place where they lived are not given; the name of the place where the members of Presbytery were preaching at the time is not given, and there is doubt even as to what colony it was in. Webster says it was in Maryland; the date, "It was not far from 1744," is three years out of the way, according to the court records.

The most striking feature of the Henderson-Boudinot account of the transactions under review is that when the morning of Mr. Tennent's trial came his eminent legal advisers met apparently to begin preparations for defense of their client. Upon making inquiry as to what witnesses there were "Mr. Tennent answered that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied: 'If you have no witnesses, sir, the trial must be put off: otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin.' Mr. Tennent replied: 'I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my innocence, and that God whose I am, and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial.'"⁸

The other counsel also importuned the defendant to yield to the advice of his friends, but all to no purpose. He continued as obdurate as ever.

Then follows this remarkable denouement: "Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied, 'You know best.' He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson and Stevens had lodged either at his house, or in a house where he and

⁸ *Ibid.*, p. 196.

his wife had been servants (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, and which proved to be the same in substance, to wit, that he, Mr. Tennent, at Trenton, was in the greatest possible distress, and that it was in their power and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated, precisely in the same manner, to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do.”⁹

In 1842, Richard S. Field, Esq., reviewed the trial of Rev. William Tennent for the purpose of satisfying himself as to the basis of the claim that these important witnesses were brought by dreams to the trial to testify in Mr. Tennent's behalf. The following conclusion was reached: “On the whole, I am strongly inclined to believe, notwithstanding the affair from beginning to end was not a little singular and extraordinary, yet that there was nothing in it which may not readily be accounted for upon natural principles.”¹⁰

Twenty-six years later one of New Jersey's foremost jurists, Chancellor Henry W. Green, was led to make an investigation of all the facts and records for the purpose of satisfying himself as to the supernatural element in the current story. Chancellor Green made a much more exhaustive study of the court records. He shows the fallacy of the inference that little if anything had been done in the way of preparation before the morning of the trial. Mr. Tennent's counsel secured the transfer of the case from the lower to the Supreme Court, months before the trial. It was upon motion of his counsel, too, that a struck jury had been secured. Concerning these features, Chancellor Green says: “No counsel of three years' standing and of the humblest capacity would

⁹ *Ibid.*, p. 198.

¹⁰ *Proceedings New Jersey Historical Society*, Vol. VI, p. 40.

ever have ventured to neglect the summoning of witnesses, or to postpone acquiring a full knowledge of their testimony until the hour of trial. Such conduct on the part of Coxe and Smith would have been alike incredible and unpardonable."¹¹

Chancellor Green thus concludes his investigation: "We assert, therefore, with perfect confidence, that this deliverance was not effected by supernatural means, and that the attendance of the witnesses was not procured by a dream."¹²

Thus, after the Presbytery had been kept in turmoil for more than a year, these carefully laid plans of these sons of Belial came to naught, and the brethren who had been thrown into the fiery furnace came forth without even the smell of fire upon them.

The Presbytery, which up to this time had been beset on all sides by many difficulties and trials, now rises triumphant over all of them, and enters upon a phenomenal period of prosperity.

¹¹ Chancellor Green, *Princeton Review*, Vol. XL, p. 340.

¹² *Ibid.*, Vol. XL, p. 344.

JOURNAL

OF THE

Presbyterian Historical Society

VOL. X.

SEPTEMBER, 1919

NOS. 3 AND 4.

EIGHTEENTH CENTURY PRESBYTERIANISM IN WESTERN PENNSYLVANIA

BY REV. WILLIAM WILSON MCKINNEY, A.M.

PART II.*

The exact date when churches were built in Western Pennsylvania is a matter of dispute. Dr. Smith asserts that no churches or meeting-houses were erected prior to 1790.¹ He states that the early places of meeting were in the open air in a location partly sheltered from the weather. A log or tree stump formed the pulpit while the people were seated on logs, the hardiness of the early settlers making possible such a meeting-house. Dr. Smith in all probability obtained his authority for the statement regarding the date of building of the early churches from Judge Wilkeson's *Early Recollections of the West*, which contains such an assertion.

On the other hand, James Veech in an address on "The Secular History of South-western Pennsylvania as connected with the Presbyterian Church" takes exception to this statement. A deed dated July 1, 1773, for four acres of ground where a "meeting house is now being built" is on record at Mount Moriah, located in the south-western part of Fayette County. Dr. Veech also quotes Dr. McMillan's journal where

* For Part I see this JOURNAL, Vol. X, pp. 57-83.

¹ Joseph Smith, *Old Redstone*, p. 44.

HISTORY OF THE PRESBYTERY OF NEW
BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE PRES-
BYTERY OF NEW BRUNSWICK (THE PRESBYTERIAN
CHURCH IN THE U. S. A.)

PART VIII.*

THE PERIOD FROM THE EXCLUSION OF THE PRESBYTERY FROM
THE SYNOD OF PHILADELPHIA, IN 1741, TO THE UNION
OF THE SYNODS OF NEW YORK AND PHILADELPHIA,
IN 1758.

The story of these seventeen years has often been told,¹ with the emphasis placed upon the controversial questions which in those years rent asunder the Presbyterian Church in the colonies. In reading some of these histories one might easily conclude that during a score of years there was little time or thought for anything but strife. It is the purpose of these articles to show that during this period there was in this presbytery a wonderful work of church extension under way, and to trace in outline its progress. The differences arising between the Brunswick brethren and the majority of the Synod grew out of diametrically opposite views concerning evangelism. The Presbytery of New Brunswick, receiving inspiration from the elder Tennent, caught a vision of the spiritual destitution of the middle colonies. The people were as sheep not having a shepherd. The supply of college-trained ministers being hopelessly inadequate, the founder of the Log College resolved to raise up evangelists, as best he might equip them, and send them out as heralds of the gospel, and thus

* For Part I, see this JOURNAL, Vol. VI, pp. 212ff.; for Part VII, see JOURNAL, Vol. VIII, pp. 114ff.

¹ See Webster, Hodge, Gillett, *et al.*, in their histories of the Presbyterian Church.

give the people half a loaf, rather than to allow them to perish without effort being made to save them. In the emergency form and order were secondary considerations. On the other hand, the majority of the Synod, educated in old world universities or New England colleges, looked askance at all this—as they deemed it—untempered enthusiasm and zeal. In their estimation, the Tennents and their kind were troublers in Israel; the evangelism of the Whitefield type did more harm than good. With two parties in the church thus separated, it is easy to see that a break was sure to come; as come it did when Gilbert Tennent and his following, the Presbytery of New Brunswick, were excluded from the Synod at the meeting in Philadelphia, June 1, 1741.²

The New Side party immediately set to work. A second presbytery was formed³, named, at the first, London Derry. Later it took the name of New Castle, the same name as that of the Old Side presbytery. At first plans were made for the erection of a synod, but for some reason these were deferred until 1745, when the Synod of New York was erected. Prior to the last date, more important matters were referred to meetings of the conjunct presbyteries. The Presbytery of New Brunswick was divided in 1751, by the setting off to the new Presbytery of Abington the churches in Pennsylvania and southern New Jersey, which had formerly belonged to the Presbytery of New Brunswick.

During the period under review the Presbytery of New Brunswick ordinarily held two stated meetings a year. The favorite meeting place in the early part of the time was New Brunswick, and in the latter part, Maidenhead, doubtless on account of its central location.

Gilbert Tennent and his brother, William, were the most favored by calls to the moderator's chair. Nearly all the members took their turn as clerk. The records are brief. At the first meeting after going out from the Synod a brief entry

² *Records of the Presbyterian Church*, Roberts' Ed., pp. 155ff.

³ See this JOURNAL, Vol. VII, pp. 142ff., for the Minutes of the Presbytery for 1741.

is made of the position of the Presbytery in the controversy, and after that the records are silent on the matter. Arranging for supplies, installing pastors, examining candidates, settling difficulties in churches—these are the things that absorbed the attention of the Presbytery.

Of the five charter members of the Presbytery, only one, Rev. William Tennent, Jr., pastor of Freehold (Old Tennent) Church, served continuously through this period in the church in which he was when the Presbytery was erected in 1738. At the first he had two preaching stations, Old Scots at Wickatunk, and the new house on White Hill, erected 1731. Little by little the latter became the center, as the building at Wickatunk fell into disrepair. Within twenty years the new church became too small, and it was torn down; thereupon the congregation erected the structure which stands today, beginning it in 1751.⁴

The first of the original members of the Presbytery to go was the Rev. Samuel Blair, a Log College student, who was released from Shrewsbury Church, September 6, 1739, to accept the pastorate at Faggs Manor, in the Presbytery of New Castle. After this, Shrewsbury depended upon such supplies as Presbytery was able to furnish for this and the related churches, Middletown Point, and Shark River. This JOURNAL recently published a list of the supplies of Shrewsbury.⁵ An examination of this list will show how inadequate the supply was.

While pastor at Faggs Manor, Rev. Samuel Blair established "The Faggs Manor Classical School,"⁶ which exerted an influence second only to that of the Log College. Among the men educated by this Log College student were the following: Rev. Samuel Davies, the fourth president of the College of New Jersey; Rev. John Rogers, the moderator of the first General Assembly; Rev. Robert Smith, moderator of the second General Assembly, and in turn the founder of the Pequea Acad-

⁴ See Symmes, *History of Old Tennent Church*, Cranbury, 1904.

⁵ See Volume IX, pp. 341ff.

⁶ See this JOURNAL, Vol. VI, p. 192.

emy, in which he educated a number of men who became prominent in the Presbyterian Church, among them his son, Rev. Samuel Stanhope Smith, the seventh president of the College of New Jersey.

Thus in outline is traced the influence for the cause of Christian Education that went forth from one of the students who sat at the feet of the Rev. William Tennent, Sr., in his despised Log College at Neshaminy.

Mr. Tennent died May 6, 1746, and the Synod of Philadelphia on May 30, 1746, through a committee prepared a letter which was read and approved by Synod, to be sent to President Clap, of Yale, in which the New Side educational endeavors were reviewed. One sentence of the letter will suffice to give the trend: "The Tennents, Blair and Lamb being the ring leaders of our divisions and the destroyers of good learning and gospel order among us."⁷ This judgment is quite as harsh as some of Rev. Gilbert Tennent's strictures upon his brethren of the Old Side.

The second of the original members of the Presbytery to go was the Rev. John Cross, pastor of Basking Ridge Church, who in 1742 fell under the discipline of the Presbytery, there being no record of his restoration. Basking Ridge called Rev. Joseph Lamb from the Presbytery of New York, and installed him on July 25, 1744. He died July 28, 1749. During the four years of his pastorate he was ever at his post in Presbytery. The next pastor was Rev. Samuel Kennedy, who was a graduate of the class of 1749 of the College of New Jersey, and was ordained and installed June 26, 1751. He also took a prominent part in the affairs of the Presbytery.⁸

The third of the five original postorates to be disturbed was that of the leader of the Presbytery, Rev. Gilbert Tennent. When the matter came up for consideration a meeting of the conjunct presbyteries was called, at New Brunswick, August 10, 1743. A call had been presented by the "New Erection"

⁷ See *Records of the Presbyterian Church*, p. 188.

⁸ Rankin, *The Presbyterian Church in Basking Ridge*, 1892. (Brown's Collection, Princeton Theological Seminary Library.)

in Philadelphia for the pastor of the New Brunswick Church. The dissolution was ordered. For a time the New Brunswick Church⁹ drops out of sight in the Presbytery; their second pastor, Rev. Thomas Arthur, a graduate of Yale, retaining his membership in the Presbytery of New York. As a student he had been converted through the preaching of Rev. Gilbert Tennent on his New England tour.

The work in Philadelphia¹⁰ grew out of the evangelistic campaign of the Rev. George Whitefield, which began in 1739. A tabernacle was erected for his meetings. Daily meetings were held for a long time, and during the sessions of the Synod this building was the center of great evangelistic activity. All the ministers who espoused the methods of Whitefield and the Tennents contributed to make this tabernacle a place of power. As time went on and the cleavage between the Old and the New Sides opened wider and wider, many of those who had been converted through the revival naturally looked to this place as their church. This was the beginning of the movement to organize the Second Church of Philadelphia. Samuel Finley had supplied for six months before the coming of Mr. Tennent.

The fifth of the original pastors was the Rev. Eleazar Wales, of Kingston. He was the only New Englander. His name appears regularly on the roll of those in attendance at the meetings of Presbytery. He was, perhaps, the least aggressive of the number. He died in 1750. After this, for a number of years, this church appears regularly in the list of applicants for supplies. Princeton until this time had been satisfied to get its spiritual ministrations at Kingston, but from this time there were repeated requests for supplies. There is the minute for October, 1751: "The Presbytery taking into consideration Kingstown and Princetown, do judge it not expedient that there be two places of meeting on the Sabbath, but do

⁹ Davidson, *A Historical Sketch of the First Presbyterian Church of New Brunswick*, 1852.

¹⁰ Beadle, *The Old and the New, 1743-1876. The Second Presbyterian Church of Philadelphia*, 1876.

recommend it to those who supply them that they preach or lecture at Princetown, if they can." Three years later Presbytery, no doubt taking into account the increasing importance of Princeton as the seat, in the near future, of the College, responded: "The affair of Princeton being considered, the Presbytery do grant leave to the people of said town to build a meeting house and also conclude to allow them supplies." In the fall of 1756 President Burr with seventy students took possession of the newly erected Nassau Hall. In this was a chapel, and here from that time on were held services for both the college and the people of the town.¹¹

At the time of the erection of the Presbytery there were certain churches without pastors. Among these were the following:

(1) Amwell, or "The First English Presbyterian Church in Amwell."—The Amwell valley was settled early. At the first meeting of the Presbytery in 1738 arrangements were made for supplies at a number of places; and among these was "Amwell meeting house," to which the Rev. Eleazar Wales, the pastor of Kingston Church, was sent. This meeting house was on the Old York road; the old burying ground marks the place. It is between the present First Amwell Church¹² and the Amwell United First Church. In this church yard on April 25, 1740, Rev. George Whitefield preached to a congregation said to have numbered 5,000. Rev. Eliab Byram was the first pastor. He was installed August 14, 1751, and he had for a parish the entire valley. In 1754 an application was made to Presbytery by "the people bordering on the Delaware" for the organization of a church at Mount Airy. And while the records do not show favorable action, yet the corner stone names that year as the beginning of the Second English Presbyterian Church of Am-

¹¹ Schenck, *An Historical Account of the First Presbyterian Church of Princeton, N. J.*, 1850. (Brown Collection.) Hinsdale, *An Historical Discourse, First Presbyterian Church of Princeton, N. J.*, 1888. (Brown Collection.)

¹² Kugler, *The First English Presbyterian Church in Amwell*, 1912.

well. Mr. Byram died the same year, April, 1754. The task of shepherding a parish of such extent and in all weathers was to all intents a serious draft upon his energies, as was the case with many of those pioneer pastors. His body sleeps in the old Amwell churchyard, but no stone marks the resting place. The next pastor was the Rev. Benjamin Hait, who was installed December 4, 1755.

(2) Bound Brook.—This church was organized in the last quarter of the seventeenth century. According to the Manual,¹³ preaching services were instituted by the Rev. Mr. Romain. He continued his active ministry until his death in 1742. However, he never united with the Presbytery of New Brunswick. The first regular pastor, Rev. Israel Reid, was installed March 7, 1750. He was a member of the first class sent out by the College of New Jersey. The erecting resolution of the Presbytery names Bound Brook as one of the places to be included within the bounds of the new presbytery. A meeting was held at Bound Brook on July 31, 1739, at "the house of Wm. Olden."

(3) Bethlehem.—Bethlehem township formerly included the territory which later became Alexandria, Kingwood, and Union townships. There were two churches organized by the year 1728, the present Bethlehem Church, located between Pittstown and Clinton; and the other, Kingwood.¹⁴ A few years later, what became Alexandria First (Mount Pleasant) was organized. The first was often designated as Upper Bethlehem, the second, Lower Bethlehem, and the third, Log Meeting House Congregation; and in the records of Presbytery it was known as "Bethlehem on the Delaware." The formal division into Upper and Lower Bethlehem was made by Presbytery in 1745. On October 27, 1747, Rev. Thomas Lewis, who came from New England, was installed pastor of the Bethlehem churches. This pastorate continued until May

¹³ *Year Book of the Presbyterian Church of Bound Brook, New Jersey, 1917.*

¹⁴ *Race, History of the Presbyterian Church of Kingwood, Hunterdon County, New Jersey. The Jerseyman, Flemington, 1895.*

25, 1756. After that time the churches had to resort to such supplies as the Presbytery was able to send them. The date of Alexandria First's organization does not appear on the records of Presbytery.

(4) Allentown.—In the erecting resolution of the Presbytery one of the localities named specifically in addition to the general boundaries of the new presbytery was Crosswicks. But soon the Presbyterian movement in this locality centered at Allens Town rather than Crosswicks. Work began in this locality very early through the ministrations of the Presbyterians of Freehold. There was a house of worship as early as 1722. Rev. Eleazar Wales, who was afterward at Kingston, was pastor here for four years, 1730-4.

At the first meeting of Presbytery there was an application for supplies from Crosswicks, and in response Rev. Gilbert Tennent was directed to preach at "Allens Town" upon the Sabbath, and upon the preceding Friday at "Cranberry Mill." On September 19, 1738, Presbytery met at Cranbury upon request to determine the course of procedure in the matter of their meeting house held jointly with those of the "Church of England persuasion." Presbytery recommended the Presbyterians to buy or sell, that so they might have a house of worship to themselves, and thus began the First Church of Cranbury.

On July 19, 1744, Rev. Charles McKnight was ordained and installed pastor of Allentown¹⁵ and Cranbury.¹⁶ This pastorate continued until October 12, 1748, when Allentown withdrew. In 1756 Mr. McKnight became sole pastor at Allentown.

There were other churches farther to the north, more or less completely organized at the time of the erection of the Presbytery of New Brunswick. The consideration of these will be taken up in a future article when the work of the

¹⁵ Swain, *Historical Discourse in Connection with the Presbyterian Church of Allentown and Vicinity*, 1877 (Brown Collection).

¹⁶ Symmes, *Historical sketch of the First Presbyterian Church of Cranbury, New Jersey*, 1869 (Brown Collection).

Presbytery within the present bounds of the Presbyteries of Newton and Lehigh is outlined.

In 1739 Newtown¹⁷ and Tehicken¹⁸ churches of the Presbytery of Philadelphia were upon their own request placed under the care of this Presbytery, and thenceforward they came in for their share of the allotment of supplies. Rev. James Campbell was installed pastor of Tehicken on October 16, 1744. (Tinicum was the name of the township and Tehicken the name of the creek). A controversy over the location of the new meeting house took much time in the Presbytery.

At the time of the exclusion two prominent pastors with their churches came into the Presbytery from the Presbytery of Philadelphia. One was Rev. William Tennent, Sr., pastor of the Neshaminy Church and the founder of the Log College. He was then 68 years of age, and not long after asked for assistance in his work. In 1743 he gave over the pastorate to Rev. Charles Beatty, a Log College student, who was ordained and installed December 14, 1743. Mr. Tennent died May 6, 1746. During the twenty years at Neshaminy¹⁹ the elder Tennent exerted a tremendous influence in the building up of the Presbyterian Church in the colonies. The second pastor who came in with his church at the time of the exclusion was the Rev. Richard Treat, of Abington.²⁰ His name stands the twelfth on the ordinal roll. He at once became one of the leaders of the Presbytery and continued until his church was transferred to the Presbytery of Abington, in 1751. A part of the Abington Church refused to follow their pastor, and so remained under the jurisdiction of the Presbytery of Philadelphia, the Presbytery sending them supplies as they were able.²¹ After the exclusion, New Side churches were

¹⁷ Murphy, *The Presbytery of the Log College*, 1889, pp. 265ff.

¹⁸ *Ibid.*, pp. 274ff.

¹⁹ *Ibid.*, pp. 219ff.; Sprague, *Annals of the American Pulpit*, Vol. III, pp. 23ff.

²⁰ *Ibid.*, pp. 208ff.

²¹ Webster, *History of the Presbyterian Church in America*, 1857, p. 408.

organized in competition with the Old Side churches of Hopewell²² and Maidenhead in the Presbytery of Philadelphia. In the case of Maidenhead the cleavage appeared before 1741.²³ Licentiate John Rowland, the first candidate to be licensed by the Presbytery of New Brunswick, upon applications of representatives of that Church, who had permission of the Presbytery of Philadelphia to seek supplies where they might find any, had been sent to supply Maidenhead, where he continued for some time. The dates of the organization of the New Side churches are not found in the records of the Presbytery. A letter of the Rev. William Tennent, Jr., bearing the date of October 11, 1744, contains the statement:

“About four weeks since, at the invitation of the people and desire of our Presbytery, I gathered a church and celebrated the Lord’s Supper at a newly erected congregation in the towns of Maidenhead and Hopewell.”²⁴

The records of the Presbytery contain no appointment of any committee to organize any such churches, but with the system of frequent change of clerks then in vogue there is no wonder that there should be such an omission. The records, however, contain applications for supplies from Hopewell and Maidenhead. The first of these were made in 1742, at the meetings held in May, August, and October. In 1743 Hopewell and Maidenhead applied for Mr. Rowland, Mr. Davenport, and Mr. Finley to supply them. In a number of instances Maidenhead applied singly. At the meeting of Presbytery held at Maidenhead, May 21, 1746, “Presbytery taking into consideration the broken state of the towns of Hopewell and Maidenhead with respect to their religious affairs, as being two distinct congregations, and being desirous that said congregations might be united into one congregation under one minister, if any means can be found to accomplish it, the

²² Hale, *The New Side Presbyterian Church of Maidenhead and Hopewell*, 1876.

²³ See this JOURNAL, containing the record of the Presbytery of New Brunswick, Vol. VI, p. 232.

²⁴ Hale, as cited.

Presbytery after much consideration and discourse upon that affair came into this conclusion: That for a committee of the Presbytery, with correspondents from the New York Presbytery, to meet at Hopewell and treat with Mr. Guild and both congregations upon the subject of the most likely means for it. Accordingly appoint Gilbert Tennent, Mr. Beatty, Mr. McKnight and Mr. Treat to be a committee of the Presbytery to meet at Hopewell the third Wednesday of June, and do invite Messrs. Dickinson, Pierson, Burr, and Brainerd as correspondents to meet with them at said time and place to consult and assist in that important affair."

At the meeting of Presbytery held at Maidenhead October 15, 1746, there is the following minute:

"The committee appointed to meet at Hopewell met according to appointment with correspondents, but finding it at that time impracticable to accomplish the design of their meeting, judged it best not to proceed in the said affair."

Finding that there was no prospect of union, the Presbytery continued to send supplies as they were able until 1753, when a committee was sent to install Rev. James Davenport, but finding the way not clear—"through the manifest neglect of the people"—"could not proceed in that affair." The following year the way was clear, and accordingly on October 22, 1754, Mr. Davenport was duly installed over both churches. But troubles continued, nevertheless; and on November 10, 1757, while he was trying to get release from his difficult charge, the Lord called him. He was one of the strong men of the time. At the outset he had adopted certain strange views which handicapped his work, but coming to the Presbytery of New Brunswick he seems to have won the confidence of his brethren. He was a trustee of the College of New Jersey. His body sleeps in the New Side churchyard of Hopewell, located on the Titusville road, about one mile out of Pennington. The building was taken down in 1826.

While these New Side churches of Hopewell and Maidenhead presented from time to time calls to half a dozen ministers, yet there was only one who agreed to be installed over them.

Ordinarily the Presbytery only took note of matters directly pertaining to the ministers and churches, yet in a few instances they reached out to things that concerned the state.

On December 10, 1751, a *pro re nata* meeting was held at Princeton, the first meeting of the Presbytery to be held there, for the purpose of taking action calculated to sustain the government in a time of crisis. For several years there had been uprisings throughout the colony on account of agitations concerning titles to land,²⁵ and these disturbers of the peace had fallen upon the plan of trying to undermine the administration in the eyes of the home government.

At this time the Presbytery was especially kindly disposed to Governor Belcher on account of the lively interest he had taken in assisting the Synod of New York in founding the College of New Jersey. And at that very time preparations were under way to bring the College from Newark to Princeton, right in the center of the Presbytery.

And so this meeting was called. There was a small attendance. Rev. Eliab Byram, pastor of Amwell Church, was chosen moderator, and Rev. Charles McKnight, pastor of Allentown and Cranbury Churches, was clerk. A letter²⁶ was prepared setting forth the position of the Presbytery in the matter and expressing full confidence in Governor Belcher, and it was forwarded to the Earl of Holderness, one of his majesty's secretaries.

On October 25, 1754, Presbytery in session at Bethlehem took the following action:

"The Presbytery considering the danger of this and the neighboring provinces by reason of the encroachment of the French and Indians on our borders, as also the awful withdrawing of the Divine Spirit and the great degeneracy of the present day as to religion, do appoint a day of solemn fasting and prayer to be kept on these accounts in all the congregations under our care, according to the agreement of the

²⁵ *Archives of the State of New Jersey, First Series, Vol. VIII, pp. 2ff.*

²⁶ Hageman, *Princeton and Its Institutions* (1879), Vol. I, pp. 58.

ministers in the last Synod; the day we appoint to be thus observed is the fourth Wednesday of November next."

And again at Maidenhead, on May 27, 1755, by reason of the continued encroachment of their enemies, and the pressing drought and "on account of the great decay and languishing state of religion," Presbytery appointed another day of fasting and prayer.

And again on December 3 of the same year, Presbytery in session at Amwell, "considering the exceedingly difficult circumstances of our country, by reason of the present war, and the repeated barbarities committed by the French and their Indians on our frontiers, as well as the decay of religion and the awful prevalence of vice and immorality among us, do appoint Friday, the 12th of this instant, to be kept as a day of fasting and prayer, to humble ourselves before God for our sins, and the sins of the land; to cry to the Lord of Hosts to go forth with our armies, to avert deserved judgments, to pour out his Spirit, and to revive religion."

These calls to prayer give a picture of the moral degeneracy of the times and they also show how heavily all this worldliness and wickedness rested upon the hearts of the members of the Presbytery.