

CELEBRATION

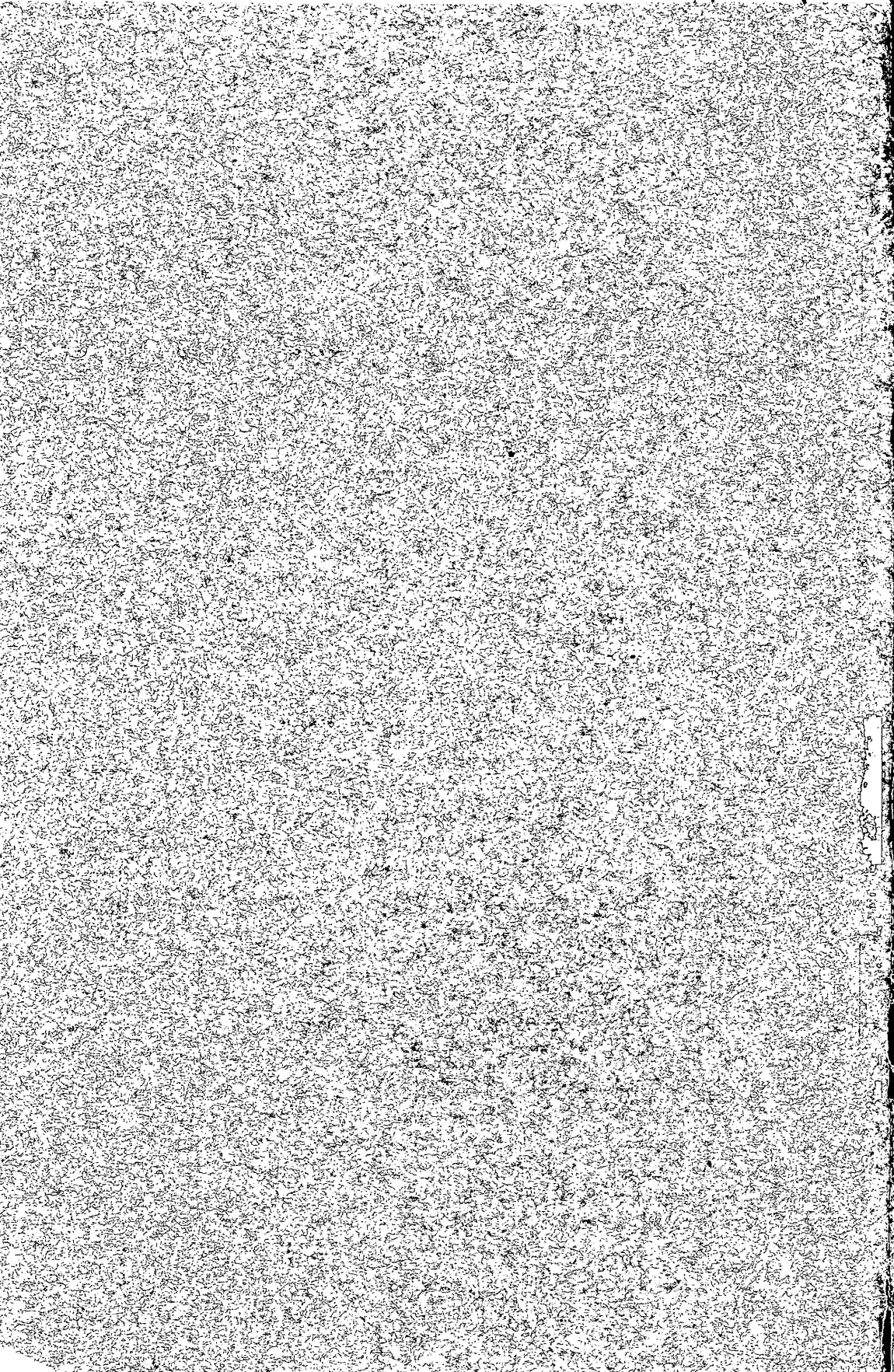
OF THE

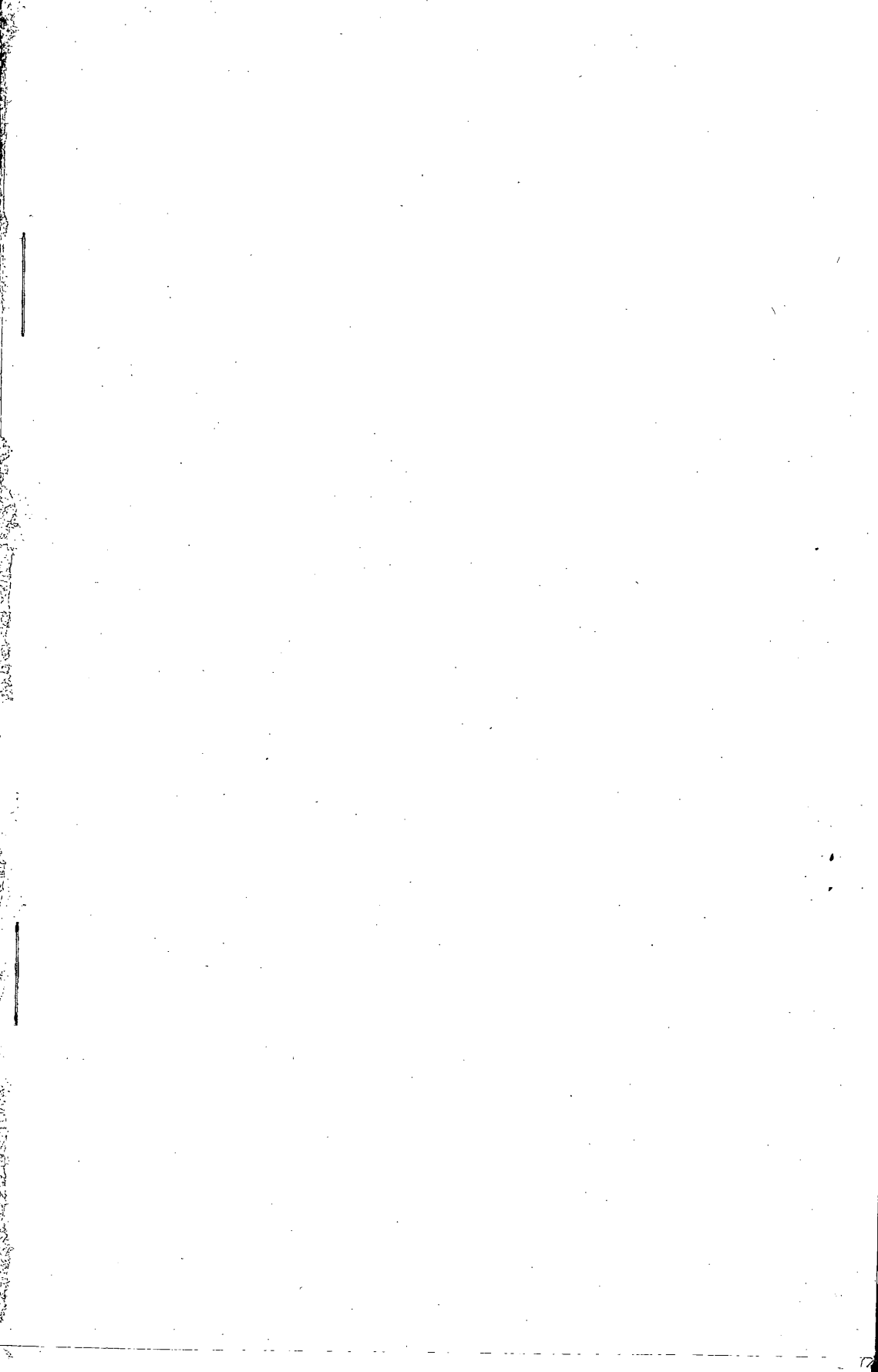
175th Anniversary of the Presbytery
of New Brunswick

SEPTEMBER 23, 1913

TRENTON, N. J.
MacCrellish & Quigley, Printers.

1914







ENGRAVED BY JOHN SARTAIN.

REV. GILBERT TENNENT.

MELIORABILLA

Eldest son of Rev. William Tennent, Sr.
 Born County Armagh, Ireland, April 5, 1733.
 Came to America, 1760.
 Educated by his father.
 Licensed by Presbytery of Philadelphia, 1762 (the first
 candidate licensed who received his education in this
 country).
 Assisted his father in the Log College, 1762.
 Obtained pastor of New Brunswick by the Presbytery
 of New Brunswick, fall of 1762.
 The Presbytery of New Brunswick owes its name
 so the fact that at the time of erection its most
 influential member was pastor of New Brunswick.
 Pastoral relation with New Brunswick dissolved by
 the Presbytery of New Brunswick August 12, 1771.
 Pastor Second Church of Philadelphia, 1762-1764.
 Trustee of College of New Jersey, 1760-1764.
 Died July 22, 1764.
 Interred Abington Pa.

MEMORABILIA :

Eldest son of Rev. William Tennent, Sr. ;
Born, County Armagh, Ireland, April 5, 1703 ;
Came to America, 1716 ;
Educated by his father ;
Licensed by Presbytery of Philadelphia, 1725 (the first
candidate licensed who received his education in this
country) ;
Assisted his father in the Log College, 1726 ;
Ordained pastor of New Brunswick by the Presbytery
of New Brunswick, fall of 1726 ;
**The Presbytery of New Brunswick owes its name
to the fact that at the time of erection its most
influential member was pastor at New Brunswick.**
Pastoral relation with New Brunswick dissolved by
the Presbytery of New Brunswick, August 12, 1743 ;
Pastor Second Church of Philadelphia, 1743-1764 ;
Trustee of College of New Jersey, 1746-1764 ;
Died, July 23, 1764 ;
Interred, Abington, Pa.

CELEBRATION

OF THE

175th Anniversary of the Presidency
of New Brunswick

SEPTEMBER 23, 1913

PROPERTY OF
NEW JERSEY STATE LIBRARY

JUN 8 1957

185 W. State Street
Trenton, N. J.

REV. GEORGE H. INGRAM, Stated Clerk

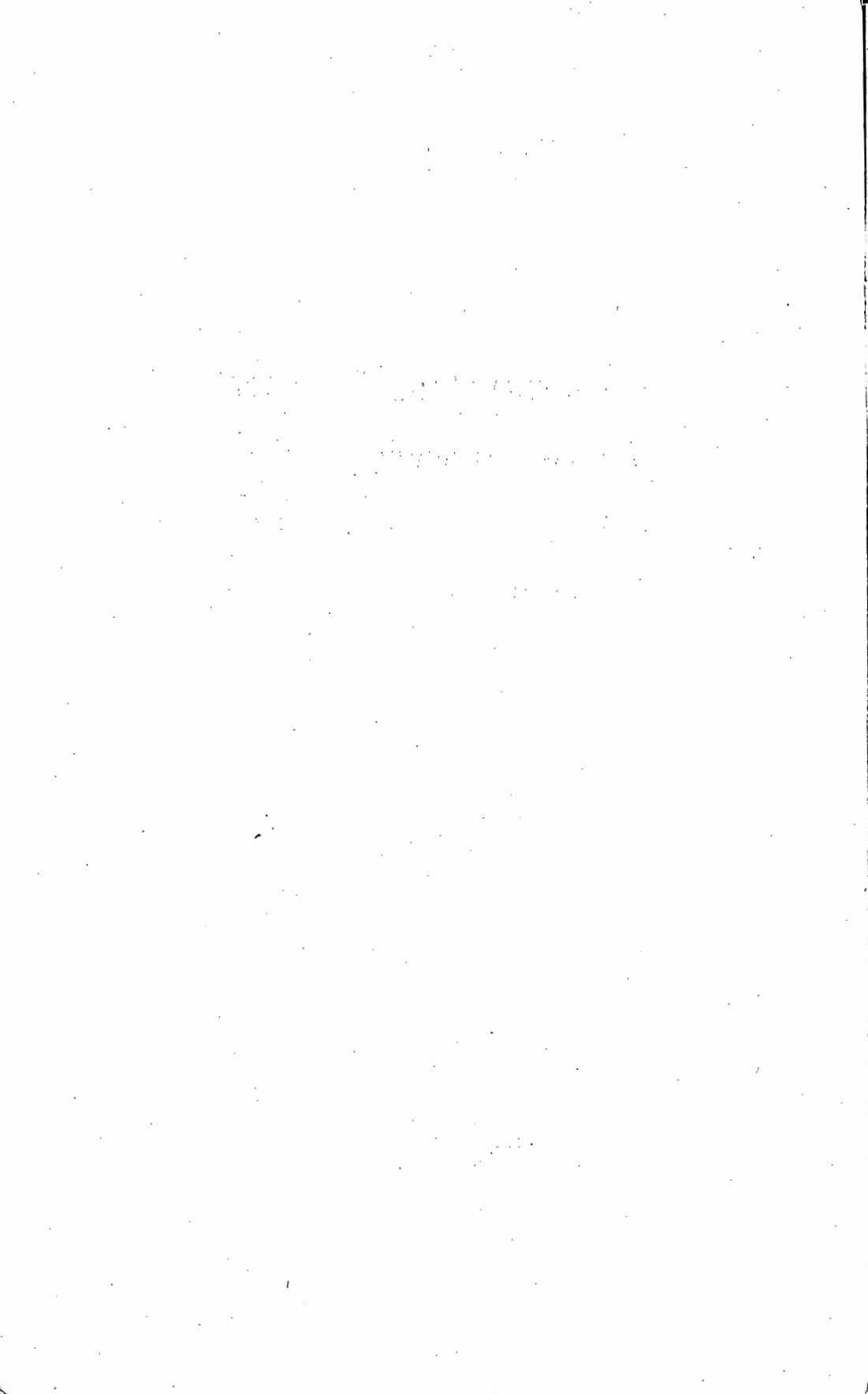
For Library Use Only

DO NOT CIRCULATE

J285
I 54 copy 1

TRENTON, N. J.
MacCrellish & Quigley, Printers.

1914



DEDICATED
TO THE MEMORY OF
THE REV. WALTER AUGUSTUS BROOKS, D.D.

BORN, LEROY, N. Y., AUGUST 2, 1849;
ORDAINED BY THE PRESBYTERY OF NEW BRUNSWICK,
OCTOBER 14, 1875;
PASTOR PROSPECT STREET PRESBYTERIAN CHURCH,
TRENTON, N. J., 1875-1905;
PERMANENT CLERK OF PRESBYTERY OF NEW BRUNSWICK,
1878-1910;
STATED CLERK PRESBYTERY OF NEW BRUNSWICK,
1910-1913;
STATED CLERK OF THE SYNOD OF NEW JERSEY,
1889-1913;
MODERATOR OF THE SYNOD OF NEW JERSEY, 1902;
TRANSLATED TO THE GENERAL ASSEMBLY AND
CHURCH OF THE FIRST BORN, JANU-
ARY 12, 1913.

A BIBLICAL PREACHER, A FAITHFUL PASTOR,
A READY SCRIBE AND A GOOD MAN.

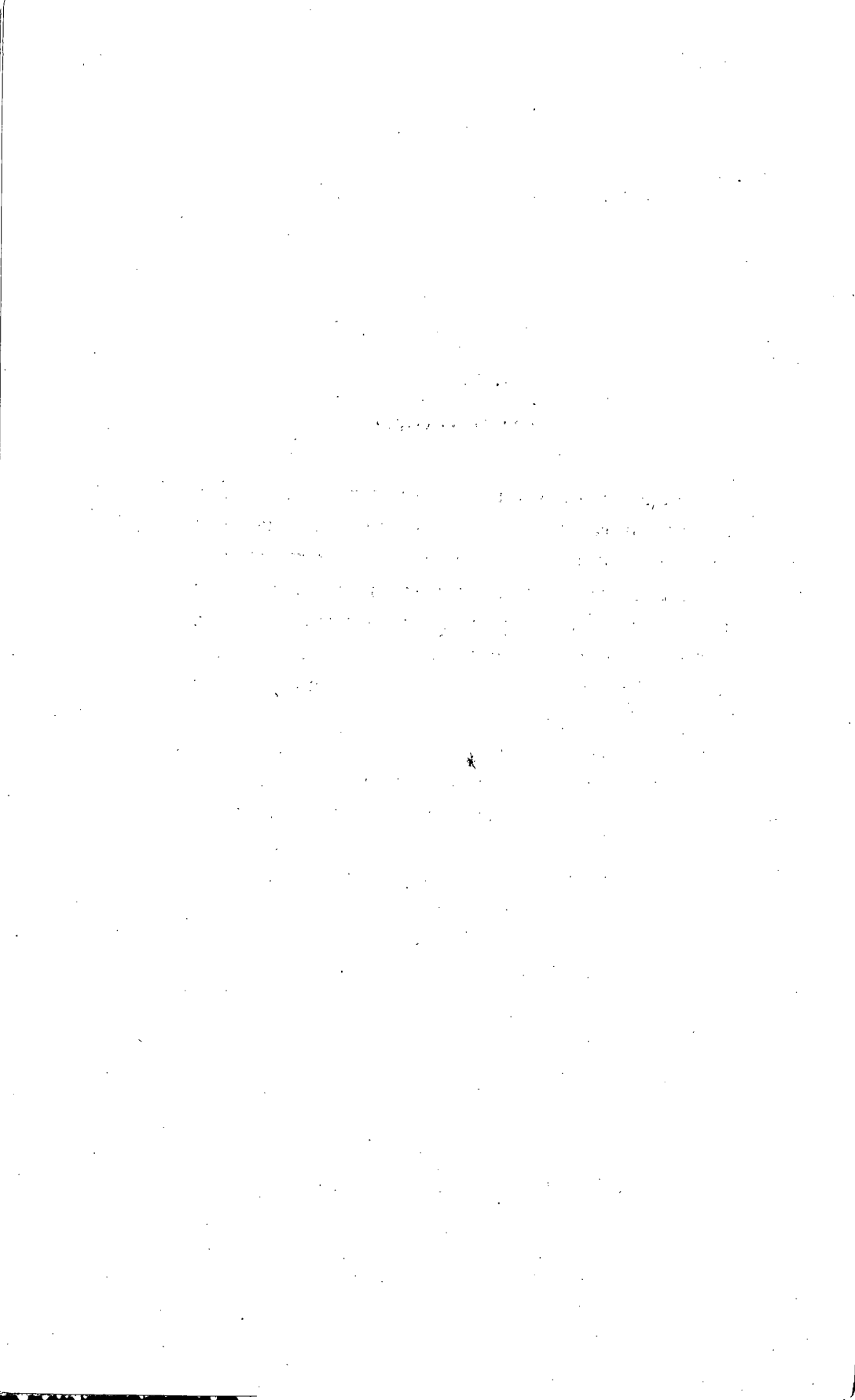


FOREWORD.

Pursuant to the direction of Presbytery the Committee on Publication of the One Hundred and Seventy-fifth Anniversary Exercises herewith present their report, and in doing so they express their regret that arrangements had not been made to secure all the addresses of greeting.

The Committee gratefully acknowledge the loan of the Gilbert Tennent plate by the Presbyterian Historical Society.

Inasmuch as the death of Dr. Brooks occurred in the early part of the anniversary year, and on account of his life-long and distinguished service in this Presbytery, the Committee have counted it a privilege to honor the Presbytery in dedicating this brochure to his memory.



The Celebration of the One Hundred and Seventy-fifth Anniversary of the Presbytery of New Brunswick, September 23, 1913.

PRELIMINARY.

The first step toward the Celebration was taken at the meeting of Presbytery in Lawrenceville, April 8, 1913. Upon the announcement of the approaching anniversary, Rev. William W. Knox, D.D., Pastor of the First Church of New Brunswick, invited the Presbytery to meet for the fall meeting in New Brunswick, when some note might be made of the passing of the century and three-quarter mile stone. Presbytery accepted the invitation and appointed the Pastor of the Church, Rev. Dr. Knox, David C. English, M.D., of the session of the First Church of New Brunswick, and the Committee on Historical Materials as the Committee of Arrangements.

At the summer meeting of Presbytery, held at Frenchtown, June 24, the Committee of Arrangements reported a program, and Presbytery approved the same.

At this same meeting the Committee on Historical Materials called the attention of Presbytery to two previous celebrations, as follows:

The Centennial Celebration, held at New Brunswick, August 8, 1838. Rev. Benjamin H. Rice, D.D., was Moderator, Rev. Eli F. Cooley, D.D., Stated Clerk. In the morning of that day a memorial sermon was preached by the Rev. Archibald Alexander, D.D., the first professor of Princeton Theological Seminary, upon the text Zechariah 1:5—"Your fathers, where are they? and the prophets, do they live forever?" In the afternoon, Rev. Samuel Miller, D.D., of Princeton Theological Seminary, also preached

a commemorative sermon, from Psalm 44:1—"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."

The preface of Dr. Alexander's "Log College" tells how that volume grew out of the centennial sermon of the author. The sermon of Dr. Miller was requested for publication, but, although diligent search has been made, no trace of it has been found.

The Presbytery also celebrated the One Hundred and Fiftieth Anniversary at Lawrenceville, October 2, 1888. The Rev. William Swan was Moderator and Rev. Amzi L. Armstrong, Stated Clerk. Rev. Samuel M. Hamill, D.D., and Rev. William Henry Green, D.D., gave addresses, the latter presenting a history of Princeton Theological Seminary and its connection with the Presbytery. Rev. Henry C. Cameron, D.D., also contributed a part. Rev. George S. Mott, D.D., gave a history of the Presbytery of Raritan. Rev. George Hale, D.D., the only survivor of the Centennial Celebration, gave reminiscences of his connection with the Presbytery during the past fifty years. Rev. Amzi L. Armstrong read the closing paper.

THE CELEBRATION.

The Stated Fall Meeting of the Presbytery of New Brunswick was held in the First Presbyterian Church of New Brunswick, September 23, 1913, beginning at 9:30 A. M.

MEMBERS PRESENT.

Ministers—Robert Hamill Nassau, S. T. D., George Macloskie, Sc.D., LL.D., Daniel Requa Foster, Phineas B. Vansyckel, William W. Knox, D.D., John Q. A. Fullerton, William Hollingshed, Joseph H. Dulles, Sylvester W. Beach, William Brenton Greene, D.D., Hugh B. MacCauley, D.D., Henry Collin Minton, D.D., LL.D., George H. Ingram, William H. Woolverton, James B. Clark, Irving P. Emerick, John D. Davis, D.D., LL.D., Samuel Polk, William S. Bannerman, D. Ruby Warne, Charles R. Erdman, D.D., Andrew Todd Taylor, D.D., Thomas H. Whiteside, Samuel Guy Snowden, Geerhardus Vos, D.D., Ph.D.,

Wilson R. Buxton, N. Thomas Brown, Ph.D., Francis Palmer, Archibald B. Jamison, William M. Curry, Vincent Serafini, George H. Bucher, August W. Sonne, Edward S. Brearley, John Calvin French, Cordie J. Culp, James Oscar Boyd, B.D., Ph.D., J. Alexander Vinton, S. T. D., Linius L. Strock, George S. Stark, Caspar Wistar Hodge, Ph.D., David B. Tomkins, Frederick W. Loetscher, Ph.D., George A. Burslem, Alexander O. MacDonald, Albert C. Busch, Roy Ewing Vale.

Ministers Excused—John DeWitt, D.D., LL.D., George L. Raymond, L.H.D., Charles R. Strong, John Dixon, D.D., Benjamin B. Warfield, D.D., LL.D., Paul Martin, Victor H. Lukens.

Elders—Amwell First, Henry B. Kline; Amwell United First, William Bellis; Bound Brook, William S. Terhune; Dutch Neck, Eli Vincent Dye; Ewing, Wallace Lanning; Flemington, Elias Vosseler; Frenchtown, Simon Pfeil; Hamilton Square, Edward C. Sharp; Hopewell, Farley F. Holcombe; Kingston, George W. Mount; Kirkpatrick Memorial, Alvin Hill; Lambertville, James S. Studdiford; Lawrenceville, Nathan H. Furman; Milford, William Keown; New Brunswick, First, David C. English, M.D.; Pennington, Fernando Blackwell; Princeton First, Robert M. Anderson; Princeton Second, Frederick Fisher; Titusville, Howard W. Van Artdalen; Trenton First, Lewis C. Wooley; Trenton Third, Thomas B. Stratton; Trenton Fourth, Franklin Dye; Trenton Fifth, J. Edward Hughes; Prospect Street, Trenton, John G. Conner; Trenton Bethany, Symmes Bergen; Trenton Pilgrim, Alfred B. Hutchinson.

CORRESPONDING MEMBERS AND ANNIVERSARY DELEGATES.

PRESBYTERY OF PHILADELPHIA, probably constituted in the spring of 1706, the first Presbytery.

Rev. Robert Hunter, D.D., Stated Clerk.

PRESBYTERY OF NEW CASTLE, erected 1716.

Rev. Joseph Brown Turner.

PRESBYTERY OF NEW YORK, erected 1738.

Rev. Edward J. Russell, Rev. Abbot L. Waite, Elder Louis L. Tribus, First Edgewater Presbyterian Church, Staten Island.

PRESBYTERY OF ELIZABETH.

Rev. Samuel Parry, Stated Clerk; Rev. William Force Whitaker, D.D., pastor of First Presbyterian Church of Elizabeth, organized 1664-5; Rev. Lauren G. Bennett, pastor of Basking Ridge Presbyterian Church, one of the original churches of the Presbytery of New Brunswick; Rev. William Hopppaugh, retiring pastor of Springfield Church; Rev. John T. Scott, Ph.D., pastor Lamington Church (Bedminster), to which the Presbytery of New Brunswick sent supplies from 1739; Ruling Elders Charles Roberts and C. D. Smith, Basking Ridge Church; Rev. Harry Nesbit, pastor Connecticut Farms Presbyterian Church, to which the Presbytery of New Brunswick sent supplies

prior to Revolution; Ruling Elders John B. Bunnell and S. Clark Clum, from same church.

PRESBYTERY OF NEWARK.

Rev. William Young Chapman, D.D.

PRESBYTERY OF WEST JERSEY.

Rev. William V. Louderbough; Rev. I. Mench Chambers, Moderator of the Synod of New Jersey.

PRESBYTERY OF LEHIGH.

Rev. James Robinson.

PRESBYTERY OF PHILADELPHIA NORTH.

Rev. Richard Montgomery, Stated Clerk; Rev. Hugh B. McCrone, Rev. C. H. Cantwell, Rev. Samuel H. Potter, Rev. John B. Laird, D.D.

PRESBYTERY OF HUNTINGDON.

Rev. Clarence E. Hills, D.D.

PRESBYTERY OF MONMOUTH.

Rev. James W. Rogan, D.D., Moderator; Rev. Arthur Phillips, Stated Clerk; Rev. George Swain, D.D., pastor emeritus of the Allentown Church, to which parish the Presbytery of New Brunswick, as its first act, at the first meeting, arranged to send supplies; Rev. Samuel J. McLenaghan, Rev. Edward I. Stearns; Rev. Joseph E. Curry, pastor of the First Church of Cranbury, organized upon recommendation of the Presbytery of New Brunswick, 1739; Rev. Dwight L. Parsons, pastor of Shrewsbury Church. This church was represented at the first meeting of the Presbytery of New Brunswick by the pastor, Rev. Samuel Blair, and Elder John Henry.

PRESBYTERY OF WESTCHESTER.

Rev. Thomas C. Straus, Moderator; Rev. William J. Cumming, D.D., Stated Clerk and pastor of Yorktown Church (Crompond), to which the Presbytery of New Brunswick sent supplies.

PRESBYTERY OF MORRIS AND ORANGE.

Rev. Joseph G. Symmes, pastor of Mendham Church (Rocksiticus), included in the Presbytery of New Brunswick by the erecting resolution; Robert A. Lyon, member of the congregation of Mendham Church.

REFORMED CHURCH OF AMERICA.

Classis of New Brunswick—Rev. W. H. S. Demarest, D.D., President Rutgers College; Rev. Jasper S. Hogan, D.D., pastor First Reformed Church of New Brunswick; Rev. John A. Ingham, D.D., pastor Second Reformed Church of New Brunswick; Rev. George H. Payson, D.D.

Classis of Long Island—Rev. Clarence Perlee.

NEW JERSEY HISTORICAL SOCIETY.

Prof. Austin Scott, Ph.D., LL.D.

PRESBYTERIAN HISTORICAL SOCIETY.

Rev. Joseph B. Turner, Corresponding Secretary.

LETTERS OF REGRET RECEIVED.

Rev. John Timothy Stone, D.D., Moderator of the General Assembly, Presbyterian Church, U. S. A.

Rev. Edward Tanjore Corwin, D.D., author of the Manual of the Reformed Church of America.

Rev. Edward Yates Hill, D.D., pastor of the First Presbyterian Church of Philadelphia, organized 1698.

Rev. Alexander MacColl, D.D., pastor of Second Presbyterian Church of Philadelphia, organized by Presbytery of New Brunswick, 1743.

Rev. Howard Duffield, D.D., pastor of the First Presbyterian Church of New York, organized 1717.

Rev. John C. Clyde, D.D., delegate Presbytery of Newton.

Rev. John W. Bischoff, pastor of Deerfield Church, which church, in the early years, was supplied by the Presbytery of New Brunswick. This is also the church of John Brainerd, Presbytery of West Jersey.

Rev. Reid S. Dickson, pastor of New Providence Church (Turkey), included in the erecting resolution of the Presbytery of New Brunswick, Presbytery of Morris and Orange.

Rev. Edward P. Shields, D.D., Presbytery of West Jersey.

Rev. Henry McGilvray, pastor Bethlehem Church, Presbytery of Elizabeth, one of the churches aided during early years of Presbytery of New Brunswick.

A letter of felicitation was also received from the Woman's Foreign Missionary Society of the Presbytery of New Brunswick. Mrs. William Libbey, President; Mrs. J. Preston Hoskins, Secretary.

The anniversary exercises began at 2:30 P. M. The Moderator, Rev. Francis Palmer, presided. The following was the order:

- I. HYMN, "How Firm a Foundation, Ye Saints of the Lord."
- II. INTRODUCTORY ADDRESS, Rev. I. Mench Chambers, Moderator of the Synod of New Jersey.
- III. HISTORICAL ADDRESS:

THE BEGINNINGS OF THE PRESBYTERY OF NEW BRUNSWICK.¹

REV. GEORGE H. INGRAM, STATED CLERK OF THE PRESBYTERY.

It is estimated that, in the colonies, prior to the year 1700, there had been about twenty-five Presbyterian ministers in service at one time or another. And there had been organized in the neighborhood of

twenty-three Presbyterian churches within the same limits. However, at the outset, a number of these churches were more Congregational than Presbyterian. Five of these churches were in the provinces of East and West Jersey—Elizabeth Town, Newark, Freehold (Old Ten-
nent), Bound Brook and Cohansey.

At the beginning of the eighteenth century the population of the two Jerseys was estimated at 20,000, and was increasing rapidly. Exceedingly advantageous terms were offered colonists, and marvelous tales of the wondrous fertility of the new land of promise were carried over the seas. "Peaches and vines grew wild on the river sides; the woods were crimsoned with strawberries, and 'brave oysters' abound along the shore."² Then, too, the fact that the pacific influences of William Penn and his Quakers were more and more pervading the Jerseys, by no means militated against their attractiveness for would-be colonists.

Tracks through the wilderness, the widening of old Indian trails, connected the settlements on the north and the east with those on the west and south. The principal one of these started in at Elizabeth Town, passed through Woodbridge and Piscataway to Inian's and Grant's Ferry (New Brunswick), and thence across to the Falls of the Delaware (Trenton). Over this highway, through the primitive forests of central Jersey, there was established in 1739 the first mail route between Philadelphia and New York, and it served the people once a week.

As the eighteenth century began religion was at a low ebb in the colonies. It was noted that there was a gradual letting down of the spiritual tone as new generations came on. The privations and the hardships of pioneer life seemed to have a deadening effect on the finer qualities of culture and religion. But across the ocean, too, skepticism and profligacy were rampant, where less than a century before the lofty ideals of the Puritans held sway, finding their most exalted expression in the Westminster Standards.

With no harbors along the coast from Sandy Hook to Cape May, the immigrants had only two doors of entrance, 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 its tributaries.

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 Cornbury, the Governor, 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 her own.

Of the early colonies that settled in East Jersey, one especially is concerned with the beginnings of organized Presbyterianism—that of

Freehold. 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 Monmouth county. And there, in the depths of the forest, they set to work to rear a shelter, clear the land, break up the soil, sow the seed and begin to live in the new world. And there, too, on Free Hill, about 1690, they raised a rude tabernacle of logs, where they worshipped God in their own simple way.

Here in this church, December 27th, 1706, the first Presbytery, which probably had been constituted in Philadelphia in the spring of the same year,³ met for the first Presbyterian ordination in the colonies, and the candidate, John Boyd, upon whom the Presbytery there lay hands, forthwith entered upon the supply of that parish, possibly reaching to the eastward as far as Shrewsbury and to the southward as far as Allen's Town and Crosswicks.

During the first ten years the General Presbytery held annual meetings, ordinarily in Philadelphia. The attendance of ministers ranged from four to eleven, with an enrollment of ruling elders considerably less.

In 1716 the work had grown to such proportions that it was necessary to sub-divide the one Presbytery into four Presbyteries, with provision for a General Synod.⁴ The new court was constituted in 1717, with an attendance of thirteen ministers and six ruling elders. Nearly all of New Jersey belonged to the Presbytery of Philadelphia.

From time to time, the multiplication of churches called for the erection of additional Presbyteries. Among those so erected was East Jersey, in 1733, taken from the Presbytery of Philadelphia, and it included the churches in East Jersey, with the exception of Kingston.

Up to 1738 the total ordained membership of the General Presbytery and the General Synod, comprising thirty-two years, was eighty-five. During the same time the total enrollment of ruling elders was 191, and of these elders 150 attended only one meeting. Of the ministers, thirty-one were born and educated in Ireland; twelve came from Scotland; twenty-one from New England; England and Wales furnished ten; the birthplaces of six are uncertain, and six received their education in the Log College.

Thus the Scotch-Irish element constituted one-half the membership; the New England element stood second, and while in point of numbers the Log College men were inconsiderable, yet they made themselves mightily felt in the councils and work of the Church.

Such, then, were the ingredients that went into the fusing pot during the third of a century between the ordination of John Boyd on Free Hill and the erection of the Presbytery of New Brunswick—the ingredients out of which the American Presbyterian Church was to be moulded. That in the process there were some sputterings and some failures in getting the several elements to be formed into one organic body is not at all surprising.

Of the three parties in the Synod, the Scotch-Irish, the New England and the Log College, it is with the latter that we are most directly concerned in tracing the beginnings of the Presbytery of New Brunswick. The founder of the Log College, William Tennent, was born in Ireland in 1673, graduated at Edinburgh University in 1695; soon after was ordained in the Church of England. His first move toward the Presbyterian Church, in all probability, was his marriage to Catherine Kennedy, the daughter of Rev. Gilbert Kennedy, a Presbyterian minister born in Scotland, afterward removed to Ireland, and later he was driven by religious persecution into Holland. Elder Robert W. Kennedy, of the Fourth Church of Trenton, is a descendant of this family. 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 in the colonies, 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 his reasons for leaving the church of his birth, he was ready with a confession of faith^s that gave him a ready welcome. He settled at Eastchester, N. Y., November 22d, 1718, and removed to Bedford, N. Y., May 1st, 1720. Some authorities say Mr. Tennent went to Bensalem, Bucks county, Pa., in 1721, upon the overture of some countrymen of his, and that he labored there for the next six years. But there is evidence that he was back in Bedford in 1724 and 1725.

In 1727, William Tennent made his last move, Neshaminy, on the Old York Road, eighteen miles north of Philadelphia. In this parish the last period of his life work 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.

The work at Neshaminy was three fold: 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 school house 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 were wont to belittle 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 a college that William Tennent conducted 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, it is true, 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 directly at either of these altars. Jacob Frelynghuysen came to this country from Germany in 1720, a pronounced Pietist. He settled at Raritan as pastor of the Reformed Church, and for twenty-seven years he labored in central Jersey, exerting a tremendous influence for evangelical religion. He came in intimate contact with his neighbor, Gilbert Tennent, during the fifteen years of the latter's ministry 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 hands of supplying their needs. His educational work, with all its limitations, drove him as never before to the study of the Word and reliance upon divine grace. He taught the great things of the Kingdom, but for the little things he had no time. He was eminently a man of vision. He saw the colonies growing with marvelous rapidity. And he saw, too, the woeful 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, single handed, would do what he could to meet the crying demand for some way of providing some sort of an education for young men in preparation for the gospel ministry. And for the remainder of his life he spent his best energies in this work. All told, the Log College sent forth at least twelve ministers, an apostolic number, and they were apostolic in spirit, too.

One of those young men equipped for work by Mr. Tennent was Samuel Finley, who became the fifth president of the College of New Jersey. Another student of the Neshaminy school was Samuel Blair, who was one of the original members of the Presbytery of New Brunswick. Later he conducted the Fagg's Manor Academy, where a number of young men were trained, among them being Samuel Davies, the 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.

Upon the death of President Finley, another Log College student served as president pro tempore for a number of months, William Tennent, Jr., pastor of Freehold (Old Tennent) Church.

And still another of this little band of young men who studied in the Neshaminy woods was elected the first professor of divinity in the College of New Jersey, John Blair, the brother of

Samuel Blair, and he also served as vice-president of the College until the installation of John Witherspoon, and had the latter persisted in declining the presidency, Princeton would probably have had a third Log College president.

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.⁶ In 1730, John Tennent, the third son of William Tennent, Sr., became the third pastor of Freehold (Old Tennent) Church. And while he lived to preach only eighteen months, yet during that time a gracious outpouring of God's Spirit blessed his labors, and ten years afterward the parish still experienced unmistakable signs of that work of grace.

And out of the Log College, too, came the Presbytery of New Brunswick. And its coming was on this wise.

The year 1738 was a notable one in the history of the Presbyterian Church in the colonies. In the first place, this was the year of the union of the Presbyteries of Long Island and East Jersey under the name of the Presbytery of New York.

Then, on a subsequent day of the same session of Synod, May 26th, still another presbyterial change was made, and the minute recording the 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 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, Piscataua, Amboy, Bound Brook, Basking Ridge, Turkey, Rock-siticus, 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."⁷

The meaning of this overture, changing the bounds of the Presbytery of New York so soon after its erection, was the initiation of the first great home mission movement of the American Presbyterian Church, and the Log College men and their friends were the promoters of the ambitious project, and the new Presbytery of New Brunswick was to be the field of action.

For in the new Presbytery the Log College party was supreme, and in defining the boundaries care had been taken to set the stakes far out into the wilderness, in order to give the amplest opportunity for the making of actual trial of the evangelization plans of the Tenents and their friends whereby they sought to reach the largest number of people, even as they were sparsely scattered over wide areas.

But the Scotch-Irish party became alarmed at this plan for the centralization of Log College men in one Presbytery. Many of the former had been looking askance for a long time at the activities

of the log school house in the Neshaminy woods, and some of them had allowed themselves to express the fear that Mr. Tennent was doing more harm than good by his superficial training of young men for the gospel ministry. They, therefore, secured at this same session of the Synod of 1738, the passage of two resolutions⁸ calculated to sprag the wheels of the Log College evangelizing chariot; the one placed stringent limitations upon itinerating, and the other made Synod judge, rather than presbytery, of the intellectual fitness of those seeking to be taken on trials for the gospel ministry, especially when they came without college diplomas.

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 8th, 1738, here in New Brunswick, in obedience to the General Synod, five ministers and five ruling elders met in the First Church, then located on Burnet St., and constituted the Presbytery of New Brunswick, the passing of whose one hundred and seventy-fifth anniversary we celebrate to-day.

John Cross, the pastor of Basking Ridge Church, came down twenty miles or so from the north; Samuel Blair, pastor at Shrewsbury, came from the sea shore; William Tennent, Jr., pastor at Freehold, came from central Monmouth; Eleazar Wales came up from the borderland of West Jersey, while Gilbert Tennent, pastor of New Brunswick, waited here to receive his brethren. Five elders also came: the first of these, James McCoy, probably came from Bound Brook; John Henry, from Shrewsbury, and Robert Cumming came from Freehold; the two others have not been identified—William Moor and Thomas Davis.

Three of the five ministerial members came from the Log College, and the two others were in hearty accord. John Cross was elected the first moderator, and Samuel Blair, clerk.

The first business transacted was the arranging to send supplies to Crosswicks, that meant Allens Town and Cranbury Mill. Pea Pack, in Somerset county, also asked for supplies, and Presbytery arranged for preaching at John Frasier's, Edward Barber's and Amwell.

Then candidate John Rowland, of the Log College, coming without a certificate from the Synod, asked to be admitted to trials. After much reasoning on the case, Presbytery came to the conclusion that they were not to be bound by the action of the last Synod in the matter of candidates coming to presbyteries without college diplomas, and thereupon proceeded to his examination. In due process of time Rowland was licensed.⁹ This action of the Presbytery was hasty. Had they argued out their proposition at the next Synod concessions doubtless would have been made, while the candidate waited. There were aggravations, it is true. That licensure caused no end of trouble. 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.

When the Synod of 1739 met there was nothing but trouble for the new Presbytery. Every man's hand seemed to be against Gilbert Tennent and his followers. Thus the Log College men early found that the erection of their Presbytery was not to prove a panacea for all their troubles. And they went home from that first meeting of Synod with heavy hearts. And when their brethren, who had led the fight against them, had time to review what they had done they could hardly be satisfied with themselves in drawing more sharply the lines between the parties in the Synod, and that, too, on the question of evangelism.

But all was not to be of a sombre hue in this year 1739, for in the following November George Whitefield, one of the three leaders of the Holy Club of Oxford, landed in Philadelphia. He had been ordained in the Church of England, but as the fire had kindled in his soul, 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.

With all possible haste the elder Tennent waited upon the famous evangelist. What they two talked about has not been handed down. But, no doubt, the former pictured the religious destitution. And this presentation of the needs of the colonies was such that the great evangelist forthwith gave his heart and hand to the promotion of the work of the Log College men. And for more than a year he labored in the middle colonies, making the Presbytery of New Brunswick the center of his activities. Multitudes waited upon him at New Brunswick, Amwell, Neshaminy, Allens Town, Maidenhead, Basking Ridge, and, in short, wherever services were held. The stimulating effect of this visit upon the Presbytery was simply overwhelming. And great as were the benefits to the people, who were mightily quickened in spiritual things, still greater was the uplift and encouragement for the little handful of ministers themselves, as they came in intimate contact with this master of assemblies, burning up with a desire to save every soul he could possibly reach with the gospel message. So the close of 1739 and the months following were times of glorious refreshing for the "Brunswick Brethren."

In 1739 Presbytery licensed James McCrea, a Log College candidate, and immediately gave him as an itinerary for the winter—Allens Town, Cranbury Mill, Pea Pack, Lebanon, Muskinicunk. What a circuit for a young man to start out upon—130 miles, as the crow flies, and 200, as he had to go. There were forests that seemed to have no end; streams and rivers often at flood, and that without bridges; rain, sleet and snow; sometimes the darkness of night overtaking the rider. Thus, "in perils of waters, in perils in the wilderness, in weariness and painfulness, in watchings, often in hunger and thirst" were the beginnings of a score of churches strengthened that winter by this young servant of God.

The Presbytery, to a man worked to the very limit, fell one day upon the plan of sending a far away call to Mr. Edwards at North-

ampton 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 them in the Lord's work." What a pathetic appeal this, coming from a body of men agonizing for perishing souls and veritably burdened to the breaking point.

Meanwhile, 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 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."

Then, too, came 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.

While William Tennent, Sr., was carrying on the work at Neshaminy and the Presbytery of New Brunswick was thus busily engaged in evangelization, the Synod took no interest. 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 not do these things. In a paper presented to the Synod of 1740 he took this ground, and assuming the role of a prophet, berated the hardness of the hearts of his op-

ponents, while the crowded galleries expressed their assent to his exhortation. And he followed this with his famous Nottingham Sermon on "The Danger of an Unconverted Ministry."¹⁰ This sermon Dr. Archibald Alexander declared to be "one of the most abusive sermons ever penned."¹¹

Thus the Synod of 1741 met with the members arrayed in hostile camps—Log College and anti-Log College men; the 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 protest¹² 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 corresponding members.¹³ 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.

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 de-

nunciation 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 bounds of the new Presbytery far out, 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 was licensed, Samuel Finley; 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."¹⁴ 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 supplications 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 three years may now be given. We follow the present presbyterial boundaries.

In the Presbytery of New Brunswick, as it is to-day, there were six stations. (1) New Brunswick,¹⁵ organized 1727, had Gilbert Tennent as its first pastor. The new Presbytery received its name from the church of its recognized leader. (2) Kingston,¹⁶ 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 Hope-well,¹⁷ (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. (5) Later Mr. Rowland also supplied Amwell,¹⁸ (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 Brook¹⁹ 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.

Note.—Trenton Church, including Ewing, then designated as Old House, and Trenton proper, then known as the town church were connected with the Presbytery of Philadelphia, until 1758.

In the territory of the present Presbytery of Monmouth there were also six stations. (1) Freehold²⁰ (now Old Tennent), about 1690 at 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, the church was removed to its present site early in his ministry. The present building was erected during this pastorate. (2, 3 and 4) Shrewsbury,²¹ Middletown and Shark River; the first had an organized church prior to 1711; and Samuel Blair was pastor, 1734-1739. (5 and 6) Cross-wicks 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),²² organized 1722, and to Cranbury Mill.²³ 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,²⁴ organized about 1720, had John Cross as pastor from 1732-1741. (2) "People of Peapack and other parts adjacent"²⁵ formed another station. This neighborhood was named after Peapack Creek. It was in Bedminster Township, Somerset County. (3) Presbytery, in answering the above call sent supplies to "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," a neighborhood in Bedminster Township, named after the Lamington River.

(6) Lebanon, a township in Hunterdon County, also called for supplies. (7) Later Readingtown, a township in Hunterdon County, is among the 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 call²⁶ was presented in Presbytery for the services of James McCrea, from "the people of Lametunk, 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 Watchung 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 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,²⁷ 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 1740.²⁸

In the territory of the Presbytery of Philadelphia North, as now constituted, there were five stations. (1) Newtown,²⁹ in Bucks county, was transferred from the Presbytery of Philadelphia in 1740, supplies being furnished regularly. (2) Tehicken³⁰ (Tinicum), was transferred from the Presbytery of Philadelphia at the same time as Newtown, and given supplies in connection with it. (3) Neshaminy³¹ (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) Abington³² 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) Norrington (Norrilton)³³ 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. The grandparents of Rev. William W. Knox, D.D., pastor of the First Church of New Brunswick, are buried in the Norriton churchyard.

In the Presbytery of Philadelphia, at least one station 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.³⁴

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 Vaxton and Fagg's Manor. In the Presbytery of Carlisle we have Paxton and Derry; in the Presbytery of Westminster, Leacock, Hopewell, Donegall and Little Britain. 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,³⁵ 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 May³⁶ (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, 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), 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 13th, 1912. The original name is a translation of the Indian word. Rocksiticus was organized in 1735.³⁷

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.

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.

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 half-trained 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.

REFERENCES.

- ¹ This address is based upon a series of articles in *The Journal of the Presbyterian Historical Society*: Article I, Vol. VI, No. 6, pp. 212-233; Article II, Vol. VI, No. 8, pp. 325-347; Article III, Vol. VII, No. 3, pp. 142-157; Article IV, Vol. VII, No. 4, pp. 161-174. The minutes of the Presbytery for the period covered are included in the above articles.
- ² Bancroft *History of the United States*, 1854, Vol. II, p. 412.
- ³ *Journal of the Presbyterian Historical Society*, Vol. III, No. 1, pp. 9-24.
- ⁴ *Records of Presbyterian Church*, 1904, p. 45.
- ⁵ Do, p. 51.
- ⁶ Charles Hodge, *History of the Presbyterian Church*, Vol. II, p. 20.
- ⁷ *Records of Presbyterian Church*, 1904, p. 138.
- ⁸ Do, p. 141.
- ⁹ *Journal Presbyterian Historical Society*, Vol. VI, No. 6, p. 232.
- ¹⁰ Gilbert Tennent, *The Danger of an Unconverted Ministry*, considered in a sermon on Mark 6 : 34, preached at Nottingham, Pa., 1740.
- ¹¹ Archibald Alexander, *Biographical Sketches of the Founder and Principal Alumni of the Log College*.
- ¹² *Records of the Presbyterian Church*, 1904, p. 157.
- ¹³ *Minutes of the Presbytery of New Brunswick*, see JOURNAL PRESBYTERIAN HISTORICAL SOCIETY, Vol. VII, No. 3, p. 147.
- ¹⁴ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VIII, No. 3, p. 151.
- ¹⁵ Robert Davidson, *A Historical Sketch of the First Presbyterian Church of the City of New Brunswick*, New Brunswick, 1852.
- ¹⁶ W. E. Schenck, *An Historical Account of the First Presbyterian Church of Princeton, N. J.*, Princeton, N. J., p. 14, note.
- ¹⁷ George Hale, *A History of the Old Presbyterian Congregation of "The People of Maidenhead and Hopewell,"* Philadelphia, 1856.
- ¹⁸ J. B. Kugler, *The History of the First English Presbyterian Church in Amwell*, Somerville, N. J., 1912.
- ¹⁹ J. C. Culp, *The Bound Brook Presbyterian*, Vol. I, No. 3, p. 3.
- ²⁰ F. R. Symmes, *History of Old Tennent Church*, 2d ed.
- ²¹ Taylor, *Historical Notes of the Presbyterian Church of Shrewsbury*, JOURNAL PRESBYTERIAN HISTORICAL SOCIETY, Vol. VII, No. 2, pp. 67-85.
- ²² George Swain, *Historical Discourse in Connection with the Presbyterian Church of Allentown and Vicinity*, Philadelphia, 1877.
- ²³ J. G. Symmes, *The First Presbyterian Church of Cranbury*, Trenton, 1869.

²⁴ J. G. Rankin, *The Presbyterian Church in Basking Ridge, N. J.*, 1872.

²⁵ Rev. Samuel Parry, Stated Clerk of the Presbytery of Elizabeth, rendered valuable aid with reference to stations in Somerset and Hunterdon counties.

²⁶ *Minutes of the Presbytery of New Brunswick*, see JOURNAL PRESBYTERIAN HISTORICAL SOCIETY, Vol. VII, No. 3, p. 142.

²⁷ D. Junkin, *A Discourse Delivered on the Centenary of the First Presbyterian Church, Greenwich, N. J.*, Easton, Pa., 1875.

²⁸ J. C. Clyde, *History of the Irish Settlement, Allen Township, Presbyterian Church*, 1879.

²⁹ Thomas Murphy, *The Presbytery of the Log College*, Philadelphia, 1889, p. 265.

³⁰ *Ibid.*, p. 274. *Ibid.*, p. 219.

³¹ D. K. Turner, *History of Neshaminy Presbyterian Church of Warwick*, Philadelphia, 1876.

³² Thomas Murphy, *The Presbytery of the Log College*, p. 208.

³³ *Ibid.*, p. 202.

³⁴ E. R. Beadle, *The Old and the New, 1743-1876. The Second Presbyterian Church of Philadelphia*, 1876.

³⁵ A. H. Brown, *An Outline History of the Presbyterian Church in West or South Jersey, from 1700-1865*, Philadelphia, 1869.

³⁶ D. L. Hughes, *Historical Address on the One Hundred and Seventy-fifth Anniversary of the Origin or Founding of the Cold Spring Presbyterian Church, Cape May County, N. J., September 26, 1889*.

³⁷ D. Irving, *Decennial Sermon, Before the Presbytery of Morris and Orange, September 20, 1881*, p. 15.

IV. GREETINGS FROM THE PRESBYTERIES, as follows:

1. Philadelphia, Rev. Robert Hunter, D.D., Stated Clerk.
2. New York, Rev. Edward J. Russell.
3. Westchester, Rev. William C. Straus, Moderator.
4. Lehigh, Rev. James Robinson.
5. Philadelphia North, Rev. Richard Montgomery, Stated Clerk.
6. West Jersey, Rev. William V. Louderbough, Moderator.
7. Elizabeth, Rev. William Parry, Stated Clerk.

(NOTE—The representatives of Monmouth, Morris, Orange and Newark were obliged to leave before their names were reached. The committee of arrangements regret that they did not endeavor to get the Presbytery to extend the time in order to complete the Presbyteries: at the afternoon session.)

- V. GREETINGS FROM THE NEW JERSEY HISTORICAL SOCIETY, Prof. Austin Scott, Ph.D.
- VI. GREETINGS FROM THE PRESBYTERIAN HISTORICAL SOCIETY, Rev. Joseph Brown Turner, Corresponding Secretary.

RECESS.

7:30 P. M.

- VII. HYMN, "The Son of God Goes Forth to War."
- VIII. PRAYER, Rev. Robert Hamill Nassau, S. T. D.
- IX. HYMN, "Onward Christian Soldiers."
- X. HISTORICAL ADDRESS:

THE PLACE OF THE PRESBYTERY OF NEW BRUNSWICK
IN THE HISTORY OF THE CHURCH.

BY THE REV. FREDERICK W. LOETSCHER, PH.D., PROFESSOR OF CHURCH
HISTORY IN PRINCETON THEOLOGICAL SEMINARY.

History has been called "the handmaid of Providence, the priestess of truth, and the mother of wisdom." However much we may be tempted to withhold the praise of such lofty ministries from some of our attempts to know the story of the past, we cannot but feel, on an occasion like this which assembles us here to-day, that it ought to be as profitable as it certainly is fitting that we make some effort to remember the way in which the Lord our God has led and blessed this venerable judicatory of our Church through the one hundred and seventy-five years of its history.

In accordance with the suggestion of the committee which honored me with the invitation to address you at this time, I shall speak of "The Place of the Presbytery of New Brunswick in the History of the Church."

One of the Presbytery's noblest achievements is to be found in its contribution to the service of the Church in the cause of patriotism.

Impartial historians, though of the most divergent creeds, have vied with one another in emphasizing the peculiar genius of Calvinism as a political force. De Tocqueville calls it "a democratic and republican religion." Buckle says, "The more society tends to equality, the more likely it is that its theological doctrines will be Calvinistic." Lecky writes, "The Scotch Kirk was by its constitution essentially republican;" and with special reference to our own country, Ranke declares, "We may consider Calvin as the founder of the free states of North America;" while Bancroft, seeking the explanation of the effect in the nature of its ultimate cause, rightly affirms that the doctrine of

the Genevan reformer "lifted the individual above pope and prelate, and priest and presbytery, above Catholic church and national church, and general synod, above indulgences, remissions, and absolutions from fellow-mortals, and brought him into immediate dependence upon God."

But if this ecclesiastical and political democracy has always been the legitimate product of the principles that lie at the root of the Reformed faith and the Presbyterian form of government, there are special considerations to account for the unusual abundance and excellence of this fruitage in that portion of the garden of the Lord which our Church was called upon in the providence of God to cultivate. We do not forget that ours was not the only Presbyterianism in the colonies. Our splendid heritage was shared by the Dutch of New York and New Jersey, by the Germans of Pennsylvania, and by some of the Puritans of Massachusetts and especially of Connecticut. But from the very beginning our Church assimilated many of these kindred elements and acquired a national outlook. Her members, within a few decades after the first great immigrations from Europe, were to be found all along the coast from New York to Georgia. I say nothing here of the unifying influence of the missionary service of the Church during and after the Great Awakening, or of the College of New Jersey which in its infancy may fairly be called a foster child of this Presbytery, and which during its early history was the most cosmopolitan of the colonial colleges.

But the salient fact that must be emphasized in this connection is the character of the immigrants from Scotland and the North of Ireland. It is no detraction from the just claims of others upon our admiration and gratitude to say that by blood these people belonged to the most vigorous and persistent nationality of the old world and that by grace they became the spiritual aristocracy of the new world. Pure Calvinism was their vital breath. No element of the colonial population surpassed them in intelligence, in love of liberty, in moral firmness, or in capacity for political achievement.

Against this general historic background I would now place in clear relief the services rendered by some of the members of this Presbytery in behalf of the independence of the nation and the establishment of its constitutional government.

Here, of course, the name of fairest lustre is that of John Witherspoon. Called to the presidency of Nassau Hall in 1766, he at first declined the invitation, but when it was renewed the following year, he accepted it and came to this country in August, 1768. By voice and pen he had become the foremost man of his party in the Kirk of Scotland. Uniting with this Presbytery in 1769, by letter from the Presbytery of Paisley, he became, and for the quarter of a century to his death in 1794, remained the most distinguished minister of the gospel to be found in any of the denominations. To his successful labors as teacher, author, college administrator and ecclesiastic, he added incomparable achievements in the sphere of statesmanship.

I can only enumerate some of the more important facts pertaining to his devotion to the patriotic cause. As early as 1774 we find him representing Somerset County in the provincial convention that met in this city to protest against paying for tea which Great Britain would force upon America; and his was the resolution, unsurpassed up to that time for positiveness and boldness, which was adopted for submission to the Continental Congress: "We deliberately prefer war with all its horrors and even extermination itself to slavery riveted on us and our posterity." When the Synod met in New York in 1775, the struggle for independence having now begun on the field of battle, he was one of seven ministers charged with the duty of writing a pastoral letter to the people. His part in this task is clear from the many instances in the document in which entire sentences are taken from sermons and addresses written by him before this time. The letter combines expressions of sincere respect for the person and the throne of the sovereign, with fervid appeals for the preservation of those rights which belonged to the colonists, to quote the words used, "as freemen and Britons." During the summer of this year he did his utmost to raise the five companies of minutemen allotted to Somerset County. His fast day sermons were trumpet calls for resistance against the tyranny of parliament and king, notably that of May 17, 1776, in which he strove to convince his hearers that "the ambition of mistaken princes, the cunning and cruelty of oppressive and corrupt ministers, and even the inhumanity of brutal soldiers, shall finally promote the glory of God." A few weeks later he took his seat as a member of the Provincial Congress of New Jersey, and on the 22d of June was appointed one of the five delegates to represent New Jersey in the Continental Congress. His immortal words on the adoption of the Declaration of Independence are too familiar to warrant my repeating them. Suffice it to say that he was the only minister of any denomination who served as a member of that body and placed his name upon the famous document. I cannot even allude to his many later services in this Congress, in the New Jersey Senate, in the New Jersey Assembly, and in the New Jersey Constitutional Convention. In the national legislature he not only often officiated as chaplain, but also served, it is said, on more committees than any other member. His pen was in requisition in the shaping of some of the most important state papers of that period, alike those that aimed at the strengthening of the Confederacy and those that secured the final peace upon the basis of independence. On several occasions Washington thanked him in person or by letter for his efficient services in securing needed supplies for the army. His, too, was the commanding influence that led to the adoption of the Constitution by the State of New Jersey. Fitting it was, also, that he should crown his work in this field by serving as chairman of the committee appointed by the Synod of 1786 to prepare "a book of discipline and government" suited to the new condition of the Presbyterian Church,

and by securing the adoption by the Synod of 1788 of his statement of the "Preliminary Principles" by which the new national Church was to be guided, principles which among other blessings have helped to guarantee religious toleration for all our denominations by the maintenance of a free church in a free state. Doubtless the influence of the Presbyterian polity upon our federal Constitution has often been exaggerated, so far, at least, as the details of that instrument are concerned; but there can be no question that the basic ideas of representative government which the Presbyterian Church borrowed in the main from the Kirk of Scotland helped to secure their adoption in the domain of our political life.

It only remains to add that the people belonging to this Presbytery gave their full measure of devotion to the cause of liberty. The First Church of Princeton was not regularly organized till 1786, but one of the most influential members of the congregation during the Revolutionary War was Richard Stockton, another of the five delegates from New Jersey who signed the Declaration of Independence. No doubt, here, as elsewhere, many of the ministers served as chaplains, or themselves bore the musket into the thick of the battle. Joseph Clark and James F. Armstrong, later moderators of the General Assembly from this Presbytery, had been officers in the army, the former in the Third Regiment, Hunterdon County, and the latter in the Second Maryland Brigade. Here, as elsewhere, churches gave their buildings when needed for the safety or comfort of the American troops. In short, the tribute involuntarily paid by the Rev. Mr. Inglis, the Rector of Trinity Church, New York, when at the beginning of the contest he complained that every Presbyterian minister whom he knew or of whom, "after strict inquiry," he could learn was on the side of the rebels, is confirmed by the pastoral letter issued by the Synod in 1783, in which the authors say: "We cannot help congratulating you, on the general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

There are many features of the later history of this Presbytery and of the people it has represented that we might with propriety regard from our present viewpoint, that of their relation to the country. But we may perhaps bring out more clearly the distinctive features of the story as a whole by going back once more to the beginning and taking hold of a new line of inquiry.

I refer to the evangelistic and missionary service of this Presbytery.

During the earlier decades of the first half of the eighteenth century there had been a lamentable decline in religion, both in Great Britain and in her American colonies; but presently, on both sides of the water, there came signs of a gracious refreshing from the presence of the Lord. The Holy Club at Oxford had been organized in 1729; in 1739 Whitefield was ordained to the priesthood by Bishop Benson; and about the same time the Wesleys came under the influence of the Moravians. Earlier than this, about 1720, Jacob

Frelinghuysen, of the Dutch Reformed Church, had settled at Raritan, in Somercet County. His work was blessed ere long with repeated revivals. From him the spirit of this Puritan Methodism entered into our Church through Gilbert Tennent. This mighty man of God, who had been ordained by the Presbytery of Philadelphia, in 1726, accepted that same year the call to his first pastorate in the Presbyterian Church of New Brunswick. After a rather barren ministry of some months, he received a remarkable "gift of power," and from 1728 there were frequent large gatherings into his church from his own parish and the adjacent districts. He had been educated by his father, the celebrated William Tennent, who had emigrated from Ireland in 1716, renounced the Episcopal Church and entered the Synod of Philadelphia in 1718, and after laboring at East Chester and Bedford, in New York, had, in 1727, opened at Neshaminy his famous academy, nicknamed by its enemies "The Log College." The young men that went forth from this school became the leading spirits of the revival, especially in the middle colonies. Besides the three other sons of the principal, themselves only less illustrious than their elder brother Gilbert—William, the younger, John and Charles—there was a strong body of devout and zealous ministers who embodied in their work the spirit of evangelistic and missionary service which they had imbibed from their revered teacher, and who, as pastors and itinerant preachers, made this Presbytery the very centre of the great movement that so powerfully and so beneficently influenced the whole Church of Christ in this country.

Time will permit only a bare reference to some of the more prominent names. John Tennent was called to the Church of Freehold in 1730 and died in 1732—a brief pastorate, but one full of the divine blessing upon his faithful preaching of the word. He was succeeded in this charge by his brother William, who, after a most successful pastorate there, sowed the seed of the Kingdom in many a virgin field in South Carolina. Charles championed the ideals of the "Brunswick Brethren" in the Presbytery of New Castle. Gilbert, as pastor of New Brunswick and later of the Second Church of Philadelphia, did most of all to justify the name often given in this neighborhood to the Awakening—"The Tennent Revival." In Amwell, and also in Hopewell and Maidenhead (now Lawrenceville), the revival commenced under John Rowland, of this Presbytery. Under the apostolic Brainerds, the waves of blessing rolled upon the Indian tribes all the way from Freehold on the east to the Susquehanna on the west.

In the year 1739 Whitefield made his second voyage to America and began those long preaching tours which extended from Boston to Georgia, often speaking in the open air to thousands of hearers. The Tennents were men after his own heart, and his successes greatly aided their cause. Jonathan Edwards began his pastorate at Northampton in 1727, and within a few years deeply stirred the religious life of the whole community, having, according to his testimony, been the means of converting above three hundred souls within half a year. His coming to the presidency of Princeton College, though his term of office lasted but a few weeks, gave the weight of his distinguished name to

the interests of a more vital piety in all this neighborhood. The brothers Blair, Samuel and John, both alumni of the Log College, labored in Pennsylvania and Virginia. To Virginia, also, was sent from this Presbytery William Robinson, who founded many churches and secured for them toleration at the hands of the Episcopal authorities of the colony. He it was who discovered the remarkable gifts of the sainted Samuel Davies, destined to close his brief but brilliant career as Edwards' successor at Princeton.

We cannot linger over the long list of worthies who added lustre to the cause of the "Brunswick Brethren." Doubtless, like all such movements, the Great Awakening had defects as well as merits. The treasures of truth and grace were borne in earthen vessels. But the good far outweighed the evil. As never before, the Church in this country took up the burden of her Master's yoke and found in His service her true delight. The friends of the revival were, after all, the party of progress, of sympathetic coöperation with other denominations, and of the most vital and aggressive evangelistic interests.

Of the missionary work during the later periods of the Presbytery's history, little need be said. It may be worthy of a passing notice that in 1762, again in 1771, and once more in 1815, memorable revivals occurred among the students of Princeton College, resulting in the dedication to the ministry of some of Nassau Hall's noblest sons. In the year 1810—it is pleasant to mention in this presence—a Sabbath-school was established in this city for the gratuitous instruction of poor children, which the General Assembly of the next year gratefully commended to the favorable consideration of the churches. In 1811 a meeting was held in the First Church in Princeton, out of which grew the New Jersey Bible Society, which, next to the Philadelphia Bible Society, was the oldest organization of the kind in America. The beneficent work of what is now the Presbyterian Ministers' Fund, the oldest life insurance society of the country, was begun in 1759. Among the original charter members were Gilbert Tennent and Samuel Finley, while John Witherspoon, a later corporator, used his good offices with a Scotch peer to secure the New Jersey charter necessary for the company's business in that province.

The work of evangelism and missions to-day is one in which we have, and ought to have, more than a historic interest. The position of this Presbytery, so near to the port of entry through which hundreds of thousands of immigrants reach these shores, lays upon us a responsibility which, to say nothing of our obligations to the foreign field, taxes our resources to the utmost. But I shall be pardoned for adding in this connection that, however imperfect may still be our response to the appeal of need, we cannot but remember with gratitude to God the services rendered this Presbytery and later—though alas! for how short a time—to the Synod, by that faithful member of this body who so recently passed from us to "the general assembly and church of the first-born who are enrolled in heaven."

The Presbytery's relations to the cause of higher education reveals to us another of the mighty influences which this body, not indeed as such, but indirectly through some of its members and those in sympathy with their leadership, has exerted upon the history of the Church and through her upon the nation.

"To William Tennent above all others," says the historian Webster, "is owing the prosperity and enlargement of the Presbyterian Church." We have already become acquainted with some of the reasons for this statement, the evangelistic and missionary zeal which this teacher breathed into his students; but quite as important was the inspiration he gave these young men for the founding of other academies to meet the growing need of the Church for well-educated ministers. Thus, Samuel Blair, soon after his settlement as pastor at Fagg's Manor, opened there his celebrated classical school. Among its first alumni were John Rodgers, Alexander Cummings, President Davies, James Finley, Hugh Henry and William Maclay. Scarcely less distinguished was the academy which Samuel Finley established at Nottingham, in Maryland. The historian of the Log College informs us that "at one time there was a cluster of young men at the school who all were afterwards distinguished, and some of them among the very first men in the country: Governor Martin, of North Carolina; Dr. Benjamin Rush, of Philadelphia, and his brother, Judge Jacob Rush; Ebenezer Hazard, Esq., of Philadelphia; the Rev. James Waddel, D.D., of Virginia; the Rev. Dr. McWhorter, of Newark; Colonel John Bayard, Speaker of the House of Representatives; Governor Henry, of Maryland, and the Rev. William M. Tennent, of Abington, Pennsylvania."

But it is to the College of New Jersey that the honor belongs of being in a true sense the mother of Presbyterian colleges in America. This appellation, it must be acknowledged, is not quite accurate. The work of the Log College had, indeed, come to its close with the death of its founder in 1746. But the new institution, begun at Elizabethtown in 1747, removed to Newark the same year, and finally located at Princeton in 1756, was far more than the mere heir and successor to the school of the Tennents. While truly the child of the great revival, and though the preliminary steps toward the founding of the College were taken first by the Synod of Philadelphia in 1739 and after the division of the Church by the Synod of New York, nevertheless when the time came to secure a charter in 1746, the result, owing chiefly to the four clerical promoters of the enterprise themselves—Dickinson, Burr and Pierson, who were graduates of Yale, and Ebenezer Pemberton, who was a graduate of Harvard—was something far larger and more liberal than a mere synodical academy. Indeed, the education of candidates for the ministry was not even singled out as the main object of the College. From the very beginning, therefore, Princeton, true to her charter, was a non-sectarian institution.

On the other hand, we may remind ourselves that in the first Board of Trustees at least four of the twelve members were clerical representatives of the Log College, and when the membership was enlarged

in 1748 to twenty-three, more than one-half of them were Presbyterian ministers or laymen. To this very day, the affairs of the institution rest in part in the hands of some of the members of this Presbytery and of the churches it embraces, while throughout her history many of the most celebrated professors have been members of this judicatory. Among the early presidents, several had practical charge of the town congregation, not only during the period when the people still worshipped in the College Chapel, but for a time, also, after they had their own church building. Before the establishment of the Seminary at Princeton, Dr. Witherspoon and Dr. Smith were professors of divinity in the College. This Presbytery, like others, made frequent responses to the constant appeals of the authorities for financial aid. While, therefore, circumstances have shifted the centre of gravity in the curriculum of this as of every other of our most ancient colleges and our large universities of to-day, we at least who call Nassau Hall our *alma mater* cannot fail gratefully to remember, how broad and deep and strong the venerated fathers of our Presbytery and of our Church, laid the foundations of this seat of the higher learning.

Nor can we, as a Presbytery, be unmindful of our peculiar interest in, and indebtedness to, the Theological Seminary at Princeton. To Philadelphia, of course, belongs the honor of having proposed such a school of the prophets and of having furnished, in the person of the gifted Archibald Alexander, the first of its professors. From New York City came the next year his worthy colleague, Samuel Miller. In 1820, Charles Hodge, a trophy of the revival of 1815 in Princeton, and then a youth of but twenty-three years, began his long and brilliant career as a theological teacher and author. These men and their successors during a hundred years were destined not only to shape the views and lives of thousands of ministers and pastors, but also to make the voice of this Presbytery heard in all the great councils of the Church.

It is interesting to note in this connection that the General Assembly has chosen eight of its moderators from this Presbytery. Of these, John Witherspoon (1789) and Samuel Stanhope Smith (1799) were presidents of the College of New Jersey; John Woodhull (1791) was a graduate and trustee of the College and later a director of the Seminary, and all the rest have been graduates of both institutions, all of them officers in one of these, some in both, while two have been professors in the Seminary and one in the University: Joseph Clark (1800), James F. Armstrong (1804), Charles Hodge (1846), William Henry Green (1891), and Henry van Dyke (1902).

And this leads me to mention, as a last distinctive service rendered by this Presbytery, its influence upon the development of the constitution and doctrine of our Church. I am taking too much of your time, but it would scarcely be fitting to bring this survey to a close without at least a passing reference to what, from some points of view, must be regarded as the most important historical achievement of this judicatory.

I need not repeat what Mr. Ingram so clearly and fully set forth this afternoon concerning the issues involved in the schism between the Old Side and the New, from 1741 to 1758, when, by the union between the two Synods of Philadelphia and New York, the Synod of New York and Philadelphia was constituted. Suffice it to say that here, as often in the history of Presbyterian controversies, both parties were essentially right in their positive affirmations and both were wrong in the extreme form of their criticism of each other. The differences were due, in the main, to the introduction of measures and methods that had come into vogue during the Great Awakening, which, as we have seen, had many of its most zealous supporters among the members of this Presbytery. We cannot justify the violent and divisive policies of the Tennents and their adherents, their use of invective and slander, or their ill-founded fears concerning the Synod's exercise of power over the lower courts of the Church. But to the "Brunswick Brethren," together with their friends in the Synod of New York, belongs the honor of having secured for themselves and their descendants just recognition of the merits of the Revival, the disowning of the arbitrary and unconstitutional Act of Excision in 1741, the more considerate administration of discipline, and the more liberal mode of subscribing the Church standards in accordance with the generous principles of the fathers of Presbyterianism in America.

After the Revolutionary War, by the time of the formation of the General Assembly in 1789, the Church had her greatest strength in New Jersey and Pennsylvania. Indeed, these States embraced more than half of the churches and almost one-half of the ministers under the care of the Assembly. And the contribution this Presbytery in particular was fitted to make toward the establishment of the Church as a national organization, may be inferred from the fact that besides giving to the first Assembly its moderator, John Witherspoon, and two of its leading members, Samuel Stanhope Smith, of Princeton, and James F. Armstrong, of Trenton, it had such influential pastors in other fields as John Woodhull, at Freehold, Israel Reed, at Bound Brook, Joseph Rue, at Pennington, and Walter Monteith, at New Brunswick. It is scarcely too much to say that in Dr. Witherspoon this Presbytery gave the Church, in that critical period of her expansion, the man who more than any other shaped her destinies in accordance with the best ideals of the Presbyterian form of government and the Reformed faith.

And what shall I say—indeed, what is there in the way of a summary statement that can be said, that will do justice to the facts?—of the commanding influence, amounting in many instances to a virtual leadership of the whole Church, by which this Presbytery, through her most illustrious spokesmen, made her contribution to the solution of the great problems that forced themselves upon not only our own, but all the other evangelical churches during the theological and political agitations of the middle decades of the last century? It is by no means an accident that this Presbytery, the home of the moder-

ate party, so long as honorable mediation was possible between the Old and New Schools, was one of the very first to declare that there was no prospect of good in the continued union of the discordant parts of the Church. On the questions pertaining to our doctrinal standards, the office of the lay elder, the functions of ecclesiastical boards and special agencies, as in the burning issue of the Church's relation to human slavery, no arguments won a heartier approval or challenged an abler opposition than those contributed by members of this Presbytery to the favorite organ of the Old School, *The Biblical Repertory and Princeton Review*. In the first revision controversy the Presbytery was, indeed, divided; but it is no dishonor to the memory of those who advocated credal changes, here or elsewhere, to say that the men who above all others gave strength and solidity to the opponents of the movement throughout the church. Profs. Green, Warfield and C. W. Hodge, were members of this body.

In the year 1901, the General Assembly appointed a committee to prepare "A Brief Statement of the Reformed Faith" for the better understanding of our doctrinal beliefs. The chairman was the moderator of the Assembly, Dr. Minton, destined the very next year to take his place in that noble succession of ministers who have served the venerable First Church of Trenton; while two of his ablest colleagues on that committee were our fellow-presbyters, Dr. John DeWitt and Dr. Henry van Dyke.

Such, in broad outline, is the place, as I understand it, of this Presbytery in the history of our Church. I have tried to sketch or at least to give some estimate of the influence of this body in the cause of patriotism, in the evangelistic and missionary service of our denomination, in the field of the higher education, and in the constitutional and doctrinal history of our Church.

No doubt, the greatest thing has been left unsaid; but that is only because it cannot be put into words. The kingdom of heaven cometh not with observation; spiritual processes and results must largely remain forever hidden to human view. The true glory of the service rendered by the Presbytery in the one hundred and seventy-five years of its history is open only to Him, the all-seeing One, who can read the record in the hearts and lives, the hallowed thoughts, the chastened affections, the sanctified purposes of those countless thousands, men, women, and little children, who by the faithful labors of the devoted, known and unknown, here learned to trust and love and serve Jesus Christ as their own and the world's Saviour and Lord. Into this priceless heritage we are permitted to enter. As we humbly thank God for the holy memories that cluster about us here, let us also highly resolve that by His grace we, too, will make the fruit of our husbandry an inspiration and a joy to generations yet to be.

XI. GREETINGS FROM THE REFORMED CHURCH IN AMERICA, Rev. William H. S. Demarest, D.D., President of Rutgers College.

XII. GREETINGS FROM CHURCHES—

1. First Presbyterian Church of Elizabeth, Rev. William Force Whitaker, D.D., Pastor.
2. Springfield Presbyterian Church, Rev. William Hoppaugh.

XIII. GREETING:

THE RELATION OF THE PRESBYTERY OF WESTCHESTER TO THE PRESBYTERY OF NEW BRUNSWICK.

REV. WILLIAM J. CUMMINGS, STATED CLERK PRESBYTERY OF WESTCHESTER.

Birthday festivities are only for immediate relatives and intimate friends. Those who attend must come under one or other of these categories. The Presbytery of Westchester must establish its right to be present and to take part in the one hundred and seventy-fifth anniversary of this ancient body. Our claim does not rest on the neighborliness of the next-door type, which talks over the back fence and is privileged to enter by the kitchen door. Westchester is in a different State and Synod from New Brunswick, and their fields are not contiguous. They, too, are not of the same generation with the sometimes custom of exchanging birthday letters. New Brunswick antedates the General Assembly by a half century and its life began with that of the first Synod, while Westchester will only reach its forty-third anniversary next month, being a child of the Reunion of 1870. Westchester's participation in these festivities, therefore, must be justified on other grounds.

The right to be well-born is a cardinal principle of the new science or fad (as you may look at it) of eugenics, and there is good authority for the assertion that the right to be well-born lays its claims on the grandfathers. The process must begin with them. As fathers seem to be a negligible factor in the home economy of the present age, why not begin with grandmothers, or even go farther back. The Presbytery of Westchester does not claim the right to be well-born, but it claims that it is well-born with a noble ancestry, of which she is justly proud. It is a goodly list. Going backward in the direct line, it is as follows:

1. Presbytery of Connecticut (1850-1870);
2. Presbytery of Bedford (1829-1862);
3. Presbytery of Hudson (1795-1829);
4. Presbytery of Dutchess County (1762-1795);
5. Presbytery of Suffolk (1752-1762);
6. Presbytery of New Brunswick (1742-1751);
7. Presbytery of New York (1738-1742);
8. Presbytery of Long Island (1733-1738);
9. Presbytery of Philadelphia (1720-1733);

with a stepmother in the Associated Westchester Presbytery (1792-1830), associated with the Presbytery of Morris County, N. J., later known as the Associated Presbytery of Morris County, of which the Rev. Jacob Green, of Hanover, N. J., was the ruling spirit, an organization Presbyterian in name and Congregational in spirit and polity, and with the Old Consociation of Fairfield County and the Fairfield East and West Consociations of Connecticut and the Presbyteries of North River and New York, both Old and New School, as foster parents. Westchester has, therefore, made good not only her claims to being well-born but her inalienable right and filial duty to take part in the festivities attendant on the one hundred and seventy-fifth anniversary of the birth of her great, great, great-grandmother.

An occasion of this kind requires not only a recognition of kinship, but also mention of what has been received from the forbear, who is at this time to be honored. Westchester remembers that each succeeding generation stands on the shoulders of its predecessor, and that it owes much to the Presbyteries which preceded it. It is indebted to the Presbytery of New Brunswick for the Rev. Samuel Sacket, who might be called the apostle to the "Cortlandt Manor." He is said to have been the son of the Rev. Richard Sacket, one of the early ministers of Greenwich, Conn., and was born at Newtown, Long Island, in 1712 or '13. For a while he seems to have been engaged in mercantile pursuits in Westchester County, N. Y. Perhaps the religious needs of the early settlers of that section may have led him into the ministry and to select it as his field of labor. He was licensed May 29th, 1742, by the Presbytery of New Brunswick and sent to Westchester County to labor as a home missionary in the Highlands and at Crompond and White Plains. He was ordained by the same Presbytery October 13th, 1742. His field of labor for the first eleven years comprised the northern part of Westchester, with the churches at Bedford and Crompond as centers. October 12th, 1743, he became pastor of the former and was probably installed by the Presbytery of New Brunswick. May 19th, 1747, to December 6th, 1749, he gave one-fourth of his time to the Crompond church. He was dismissed by the Presbytery of New Brunswick May 17th, 1750, and received by the Presbytery of Suffolk, May 22d, 1751. His views on baptism alienated the Bedford people, and April 4th, 1753, he was at his own request released from that charge. The same year he accepted a call of the Crompond Church in Cortlandt Manor, remaining there until 1760, when he retired on account of want of support. October 28th, 1761, he was recalled at a salary of £65, parsonage and 25 cords of wood, continuing there until his death, at the age of 72 years, June 5th, 1784, after a ministry of 42 years. He was buried in the church yard, and the stone which marks his grave, bears this inscription—"He was a judicious, faithful, laborious and successful minister of the Gospel." May 28th, 1763, he had been transferred by the Synod of New York and Philadelphia from the

Presbytery of Suffolk to the newly erected Presbytery of Dutchess County.

A word as to his field of labor. Originally, as assigned to him, it comprised nearly one-half of Westchester County with a portion of what is now Putnam County, to the north. White Plains, about the time he came, was taken in charge by another jointly with the Rye Church, Bedford Patent and Cortlandt Manor, with the Bedford and Crompond Churches constituted his first parish, covering almost two hundred square miles with a very scattered population. After 1753 and until his death, a period of thirty-one years, his entire time was given to the church at Crompond, later called Hanover, and now known as Yorktown. Changes had taken place in this region since his first coming. There had been a great influx of settlers. By 1750, it is said, the whole Manor had become populated. New churches had been organized. Formerly the nearest neighbors were Bedford, 14 miles to the east; White Plains and Tarrytown (Dutch), 18 miles to the southeast and southwest, and South East, 18 miles to the northeast, the parish of the Rev. Elisha Kent, the grandfather of Chancellor Kent, known as Kent's Parish. To these there had been added South Salem, 16 miles distant, at the eastern end of the Manor, and a church at Carmel, 12 miles to the north, known as the Gilead Church. Mr. Sacket's field was now much smaller in area, probably not more than half as large, but with a much larger population, possibly exceeding 2,000. The Crompond Church, built in 1738, is described as a framed building 38 x 44 feet, with a gallery on three sides and a canopy over the pulpit. The manse was a framed building, 35 or 36 feet long, with a good kitchen, a story and a half high, with dormer windows.

Mr. Sacket was what was known as a "new light" preacher, who used "new measures." His zeal is said to have earned for him the reputation of being "one of the most enthusiastic Methodists." Dr. Forsyth writes—"He was never a good Presbyterian. He was rather a Congregationalist in sentiment. He was a man of a restless turn and gave Presbytery no little trouble." It is true that he left Bedford because he had alienated the people by his views on baptism, and that he seceded from the Presbytery of Dutchess County for reasons, not given, that were pronounced by that body to be "ambiguous expressions" and which were judged to be "but ill-grounded, not to say bitter reflections," but there is nothing in the history of the Crompond (Yorktown) Church to indicate that he was Congregational in sentiment, and the inscription on his tombstone indicates the esteem in which he was held by his parishioners.

Mr. Sacket was an ardent patriot and became so obnoxious to the British and Tories during the Revolution that he was obliged to seek safety in flight to Sharon, Conn. His preaching and prayers, in conjunction with the facts that the church buildings were the meeting place of the Committee of Public Safety and also of a Committee of the Continental Congress, the one to "disarm the disaffected and

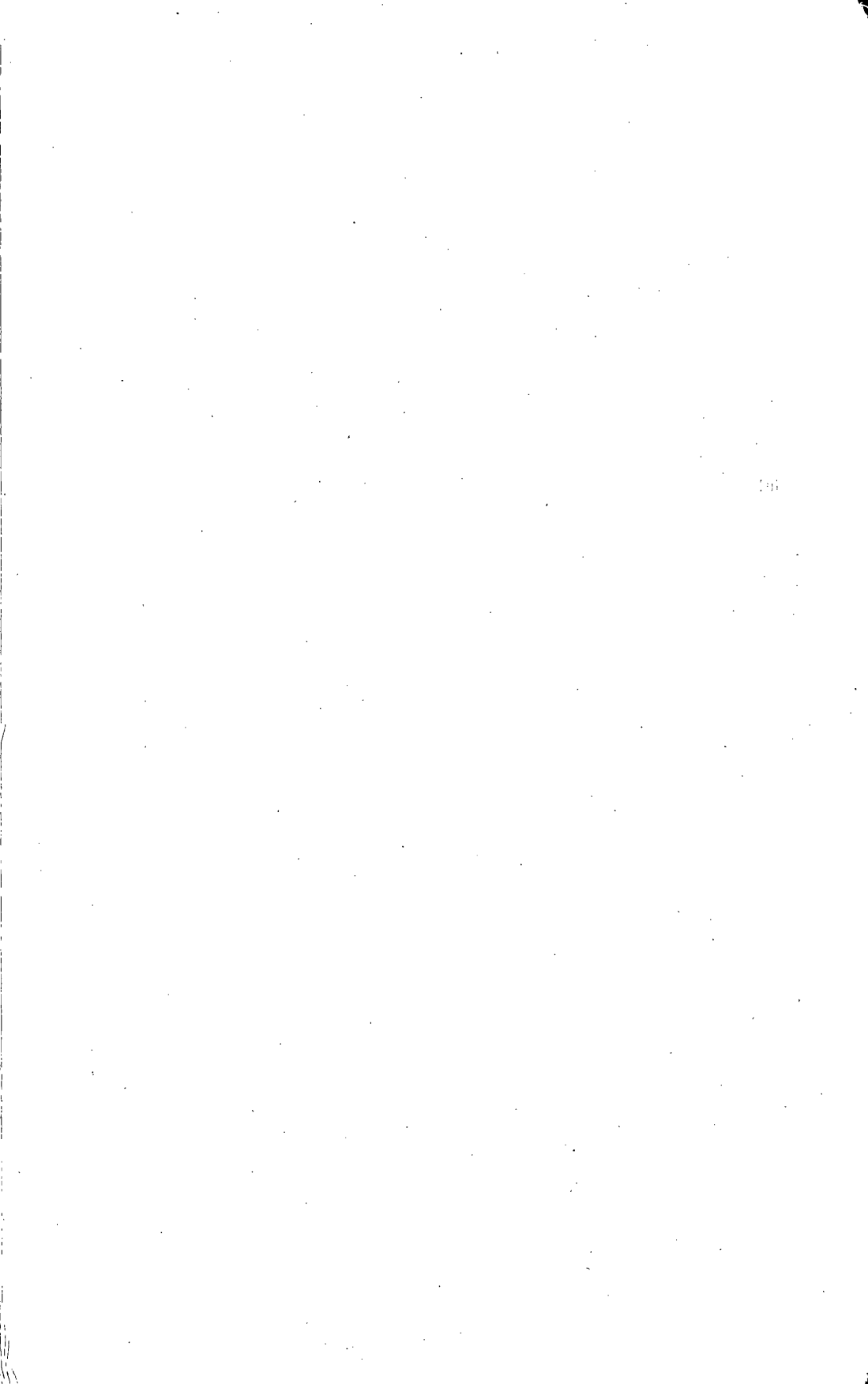
to punish the incorrigible," and the other to give commissions to those who were empowered to raise troops, and that it was an outpost of the army of the Highlands, commanded in turn by Putnam, Heath and MacDougall, led to their destruction. It is told that when the troopers of Tarlton and Simcoe were returning after burning the church they remarked to a good Presbyterian woman, who was watching them, that they had burned old Sacket's prayers and that, if he had been there, they would have burned him, too. She replied that Sacket's prayers had gone where they could not reach them.

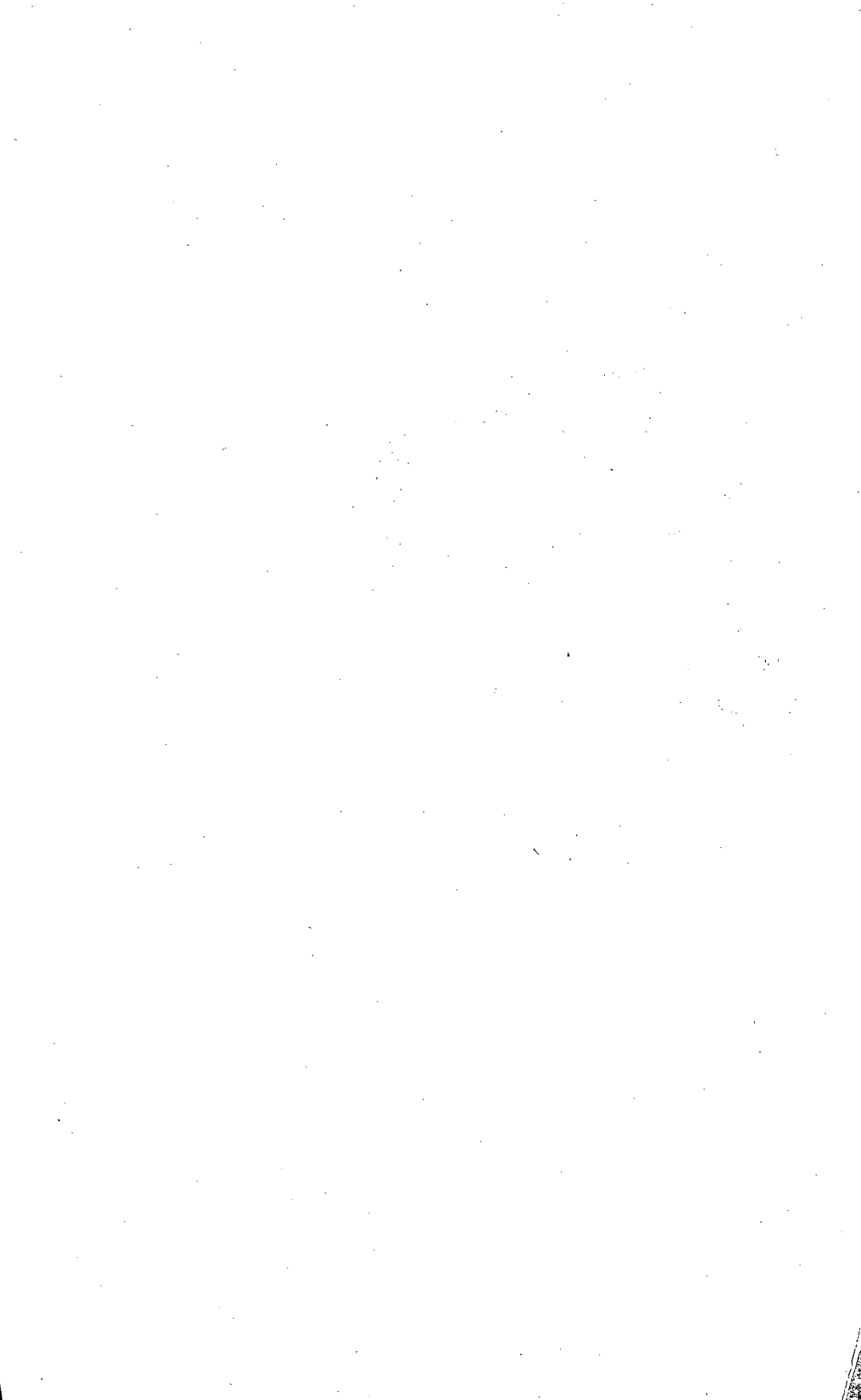
The Presbytery of Westchester, represented by its Moderator and Stated Clerk, presents to the Presbytery of New Brunswick its Christian salutations. It congratulates you on a century and three-quarters of life and service and achievement in the kingdom of our Lord and Saviour, Jesus Christ. It makes grateful mention of your missionary effort in behalf of the early settlers and struggling churches in its field. It expresses its thanks for the ministry of the zealous and patriotic Sacket, sent forth with the laying on of your hands. The Presbytery of Westchester prays the Great Head of the Church that the years to come may be many, many more than those that are passed, and that they may be filled with all the "fullness of God."

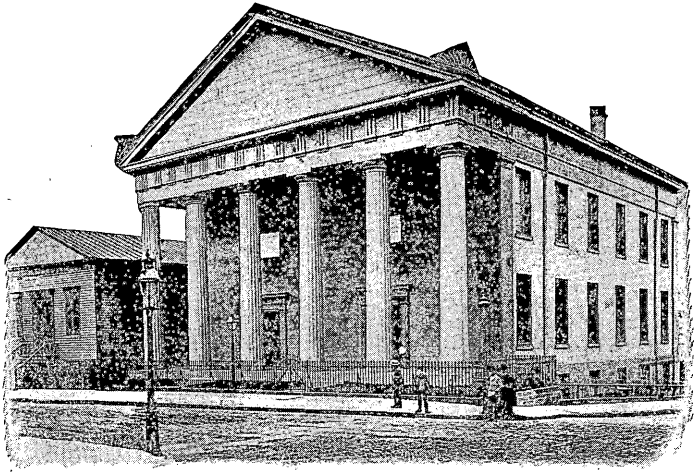
Presbytery adopted a resolution of appreciation of the part taken in the celebration by visiting friends.

A committee on the publication of Anniversary Exercises was appointed, consisting of Rev. Henry Collin Minton, D.D., and the stated clerk.

XIV. BENEDICTION.







FIRST PRESBYTERIAN CHURCH OF NEW BRUNSWICK, N. J.
THIRD EDIFICE.

The Centennial Anniversary of the Presbytery of New Brunswick was held in this building, August 8, 1838. The One Hundred and Seventy-Fifth Anniversary was celebrated here September 23, 1913. The Presbytery of New Brunswick was first constituted in the first edifice, August 8, 1738, 3:00 P. M.

THIS CAPTION

(Over the hand that is a number, this bearing the following inscription:

THE FIRST
MEMORIAL CHURCH EDIFICE
IN NEW BRUNSWICK
AS ERRECTED ON ROBERT STREET
A. D. MDCCLXXVI
IT WAS DESTROYED BY FIRE DURING
THE WAR OF THE REVOLUTION
THE SECOND EDIFICE
WAS RAISED NEAR THIS SITE
A. D. MDCCLXXXV
AND TAKEN DOWN
BY ORDER OF THE CONVENTION
A. D. MDCCLXXXVI

(Over the hand which is a number, this is inscribed as follows:

THE
CORNER STONE OF THIS
CHURCH
WAS LAID MAY 28th A. D. MDCCLXXXV
AND THE HOUSE
DEDICATED TO THE WORSHIP OF
ALMIGHTY GOD
BY ORDER 1800 A. D. MDCCLXXXVI

THE TABLETS.

Over the left-hand door is a marble tablet bearing the following inscription:

THE FIRST
PRESBYTERIAN CHURCH EDIFICE
IN NEW BRUNSWICK
WAS ERECTED ON BURNET STREET,
A. D. MDCCXXVII,
AND WAS DESTROYED BY THE PUBLIC ENEMY
DURING
THE WAR OF THE REVOLUTION.

THE SECOND EDIFICE
WAS ERECTED NEAR THIS SITE
A. D. MDCCLXXXV,
AND TAKEN DOWN
BY ORDER OF THE CONGREGATION
A. D. MDCCCXXXV.

Over the left-hand entrance is a marble tablet inscribed as follows:

THE
CORNER STONE OF THIS
CHURCH
WAS LAID MAY 18th, A. D. MDCCCXXXV.
AND THE HOUSE
DEDICATED TO THE WORSHIP OF
ALMIGHTY GOD
DECEMBER 15th, A. D. MDCCCXXXVI.

The Twentieth Anniversary of the Pastorate of the Rev. William W. Knox, D.D.

In connection with the celebration of the anniversary of the Presbytery there was also the observance of the twentieth anniversary of the pastorate of the Rev. William W. Knox, D.D., in the First Presbyterian Church of New Brunswick.

On the preceding Sabbath appropriate services were held, with an anniversary sermon by Dr. Knox, from the text Genesis 31:38—"This twenty years have I been with thee." A praise meeting was held in the evening, when the Pastor spoke from the text, Psalm 143:5, 6—"I remember the days of old. . . I stretch forth my hands unto thee."

At the meeting of Presbytery, during the noon luncheon which was served by the ladies of the church, the committee appointed by Presbytery to offer congratulations to Dr. Knox and the First Church, consisting of Rev. Daniel Requa Foster, chairman, and Rev. John Dixon, D.D., reported through the chairman, as follows:

MY DEAR DOCTOR KNOX:

I bring to you upon this happy occasion the salutations of the Presbytery of New Brunswick. This most agreeable duty has probably been assigned to me because of our early associations in the beautiful past in Princeton.

To this venerable church we also extend our most cordial greetings.

It is eminently fitting that the 175th anniversary of the glorious old Presbytery of New Brunswick should be commemorated within these walls in this ancient Dutch town from which we have derived our name, and that at the same time we celebrate together with joy and rejoicing the 20th anniversary of the pastorate of the Rev. Dr. Knox.

It would be unwise and even hazardous to review the past of some individuals, especially during the period which often abounds in youthful follies; but let no man's heart fail him for fear—there are

no startling revelations to be made concerning your pastor—no bomb to be thrown to startle this happy congregation. In the case of Doctor Knox, the boy was father to the man, and the record of his college days was prophetic of his life as presbyter and pastor.

Doctor Knox was never expelled from college; he was not even requested by Doctor McLean to leave Princeton for a season to visit his parents, at least, I never heard of it.

The personnel of the college student bore a striking resemblance to the man whom we honor to-day, except that his avoirdupois was 70-pounds less. His face was round, his cheeks rosy, his manner a happy blending of affability and dignity. His conversational powers then, as now, were remarkable, with an exhaustless fund of anecdotes, which he told with so keen a sense of enjoyment as to awaken a kindred appreciation on the part of his hearers—no one asked him to explain the point of a joke—we read it in the merry twinkle of his eye. He met the students with a cordial hand-shake and a beaming smile—we all know the Knox smile—as attractive as the Taft smile—probably as valuable an asset in the pastorate of Doctor Knox as was that of our quandom President in politics. It is a smile that makes friends and keeps them,—a smile which aids the cause of Christ. A smile which we are sure to receive to-day, to-morrow, and whenever we have the good fortune to meet the man.

In passing let me say, that early in the pastorate of Dr. Knox in New Brunswick, I met some of his people and told them that they had called a man whose milk would never sour; and you will all bear me witness to-day of the truth of my prediction.

For twenty years Doctor Knox has faithfully preached the *Old Gospel* from this pulpit. Unlike some in this restless age, who, in quest of some *New Thing*, substitute the fantastic theories of modern philosophy.

He has been true to the Doctrine of the Cross, that doctrine which has conquered the cults of heathen nations; has left their altars without a sacrifice and their temples without worshipers—a Gospel which, like sunshine, blesses wherever it reaches.

It might, to many, seem no easy task to attract and hold from week to week the literary element of a university town, with the simple preaching of the Gospel of Christ; but I well remember that forty years ago at a meeting of the Presbytery of New Brunswick in the old church in Pennington, I asked Doctor MacDonald, pastor of Princeton First Church, if he did not find it difficult to hold the attention of such learned professors as Atwater the logician, Alexander the astronomer, and Guyot, the naturalist. He replied, "When I hold before them the Cross of Jesus, revealing the face of our adorable Saviour, in language simple enough to attract a little child, I am sure of their prayerful attention." That was a lecture in homiletics which I shall never forget.

The pastor and people of the First Church and the Presytery of New Brunswick are to be congratulated that Doctor Knox has not

confined his labors within the limits of his own parish, but has reached out in many directions of ecclesiastical, philanthropic and civic work,—in proof of which, we constantly hear of him as trustee of institutions, chairman of committees, member of executive boards, and as an illuminator of the great cause of Church Federation.

As trustee of Princeton Theological Seminary, his judgment is highly prized in matters spiritual and financial. He has been Moderator of the Presbytery of New Brunswick, of the Synod of New Jersey, and has several times been a delegate to the General Assembly of the Presbyterian Church. He was the first President of the New Jersey Children's Home Society and, as one of its Board of Managers, his counsel is always sought upon every important question.

In his endeavors to identify our foreign-born citizens with the Church of Christ, which is the greatest thing on this planet, he has been divinely guided, especially in the solution of the great question of church government among them. This is a matter of vital importance, not merely concerning the evangelization and promotion of good citizenship within the limits of this Presbytery and of the State of New Jersey, but of the whole American Republic.

Longfellow said that a sermon was no sermon for him unless he heard the heart-beat, and as we look on the faces of this congregation we are assured that their hearts beat in unison with that of the man whom God has given them for a pastor during these twenty years.

The Bible tells us that Jacob served Laban for Rachel seven years and "they seemed to him as a few days for the love he had to her;" and, as we look on the face of your pastor, upon which there is scarcely a trace of age, we believe that he can say with Jacob, these twenty years of service in the First Presbyterian Church of New Brunswick have seemed to him "as a few days for the love he had to you."

These anniversary seasons are often followed by glorious revivals of religion, such revivals as have been many times recorded in the history of your own church.

As we have beheld the earnest faces of those who have come up to this high festival and have listened to the hearty songs of praise and the prayers and exhortations, we surely have a right to expect in this church an increase of faith, a deepening of spiritual desire, a quickening zeal and higher consecration in the service of the Lord.

"Revive Thy work, O Lord,
Give Pentecostal Showers;
The Glory shall be all Thine own,—
The Blessing shall be ours."

At the conclusion of Mr. Foster's address congratulations were also tendered by Rev. Jaspar H. Hogan, D.D.,

Pastor of the First Reformed Church of New Brunswick, and by Henry Collin Minton, D.D., Pastor of the First Presbyterian Church of Trenton. David C. English, M.D., on behalf of the First Church session, brought felicitations for their pastor. All was concluded with a brief address of acknowledgment and response by Dr. Knox.