

JOURNAL

OF THE

Presbyterian Historical Society

VOL. III.

MARCH, 1905.

No. 1.

THE DATE OF JOHN KNOX'S BIRTH.

THE ATHENÆUM CORRESPONDENCE.

I

The celebration of the quater-centenary of John Knox's birthday next year promises a number of new and more or less popular biographies of the Reformer. The question of whether Knox was really born in 1505 does not, however, appear to have been definitely settled. Dr. Hay Fleming, who is preparing an elaborate biography, brings forward evidence to prove that Knox was born in 1515; and there is certainly some ground for the belief that the older biographers, in fixing upon 1505, have confused the Reformer with another John Knox. It is rumoured that an eminent historian meditates the presentation of Knox from the Roman Catholic point of view. In support of that presentation *bona fide* Jesuit documents preserved in the Vatican will be quoted.—(*From the Athenæum, October 29th, 1904.*)

II

THE DATE OF KNOX'S BIRTH.

October 30th, 1904.

The date of Knox's birth, referred to in the "Literary Gossip" of last week's *Athenæum*, is apt to cause searchings of heart among his biographers. The earliest authority is the letter of Peter Young to Beza (November 13th, 1579). Young says that

WHEN WAS THE FIRST PRESBYTERY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA ORGANIZED?

BY BENJAMIN L. AGNEW, D. D., LL. D.

The first organized Presbytery of the Presbyterian Church in the United States of America is commonly called "The Presbytery of Philadelphia," but it is never so named in the Original Minutes. It is generally called simply "The Presbytery." Sometimes you read in the Minutes, "At a Presbytery held at Philadelphia," or "Our Presbytery," or "This Presbytery," but generally "The Presbytery," but it is never once called "The Presbytery of Philadelphia."

The Presbytery has come to be designated as "The General Presbytery," to make its name correspond to The General Assembly, and The General Synod. It was in fact a General Assembly of the ministers and representatives of the churches, and it has, therefore, in recent years, very appropriately been called The General Presbytery.

CALEDONIA PRESBYTERY.

The first Presbytery organized on this continent was "The Presbytery of Caledonia." It was organized on the Isthmus of Darien, in the year 1698, the same year in which the First Presbyterian Church in Philadelphia was organized. A Scotch colony of traders came to America in that year and established themselves on the Isthmus of Darien. Several Presbyterian ministers came with the colonists and at once proceeded to organize a Presbytery, but unfortunately and unreasonably in a most bitter, selfish, persecuting spirit the Spanish, French, and English traders opposed every interest of these Scotch colonists, and the English Government gave them no protection whatever; and the colonists were obliged to leave the Isthmus, and the Presbytery was disorganized. Rev. Francis Boreland went back to Scotland, Rev. Alexander Shields died at Jamaica on his way home, and Rev. Archibald Stobo settled in Charleston, South

10 WHEN WAS THE FIRST PRESBYTERY ORGANIZED?

Carolina. Most of these Scotch colonists went to New England and settled there, where they were kindly received, and they made their home among the Puritan settlers of that region.

WAS THERE A PRESBYTERY IN EXISTENCE IN 1701?

Some writers have thought it possible that a Presbytery was organized somewhere in this country as early as 1701, that ordained to the ministry Jedediah Andrews.

Let us examine the facts of history bearing upon this supposition.

Rev. Francis Makemie was the father of organized Presbyterianism in this country. When a young man he was enrolled as a student in the University of Glasgow in this manner: "Franciscus Makemius, Scoto Hybernus." (Reid's *His. of the Irish Church*, p. 342.)

Makemie was licensed and ordained by the Presbytery of Laggan in 1681, and about that time one Col. Stevens wrote to the Presbytery to send some ministers to Maryland, and soon after that Makemie came here, probably about the year 1683. He was a merchant as well as a minister, and some writers think he went first to Barbadoes and established a trade with that island; and while there obtained permission from the Government, under the Toleration Act, to preach the gospel, and then came to America and settled in Accomac County, on the eastern shore of Virginia. Others think he came first to Virginia and afterwards visited Barbadoes. He preached as he had opportunity in both Virginia and Maryland, establishing churches at Snowhill, Maryland, and at other places. He was licensed by the Court in Accomac County, Virginia, October 5th, 1699, to preach in Virginia, though he evidently preached frequently in both Virginia and Maryland before obtaining this license, as there was considerable religious liberty in those colonies when he first settled there.

Some years after Makemie began his work in this country, some Presbyterians settled in Philadelphia, and Makemie visited Philadelphia as early as 1690, and in 1698 the First Church of this city was organized, and no doubt Makemie had much to do with its organization.

Jedediah Andrews was born at Hingham, Mass., July 7th, 1674, and was raised under the pastorate of Rev. Peter Hobart, a Presbyterian minister. He graduated at Harvard in 1695, and was no doubt licensed by some Presbyterian ministers in Massachusetts, before coming to Philadelphia to preach to the newly-organized First Church. He was ordained in 1701, by whom and where we can find no record, but we have seen his records of Baptisms and Marriages from the fall of 1701, which are now in possession of the old First Church, which show that he was an ordained minister in 1701.

George Keith, an Episcopalian preacher, wrote to Dr. Bray from Philadelphia, February 24th, 1702, as follows: "They have here a Presbyterian meeting and minister, one called Andrews, but they are not like to increase here."¹

The reason some suppose there must have been a Presbytery in existence at that time, is that there was a regularly constituted church in Philadelphia, with an ordained minister as pastor, with a church building commenced in 1703, and occupied in 1704, and completed in 1705, located at Second and Market Streets; and Talbot, an Episcopalian, says, in a letter he wrote September 1st, 1703, to the Secretary of the S. P. G., that "The Presbyterians here come a great way to lay hands one on another, but after all, I think they had as good stay at home for the good they do."²

Talbot was quite uneasy about the prosperity of this church, for he says in 1705, "There is a new meeting-house built for Andrews, and almost finished . . . which I am afraid will draw away great part of the Church, if there be not the greatest care taken of it."³

With all this progress of Presbyterianism, there is no historical proof that a Presbytery was organized at that time anywhere in the colonies. The probability seems to be that

¹Letter Book of the Society for the Propagation of the Gospel. *American Presbyterianism*, by Briggs, p. 125.

²Ernest Hawkins' *Historical Notices of the Missions of the Church of England, in the North American Colonies*, London, 1845, p. 37, and Webster's *History of the Pres. Ch.*, p. 314.

³Gillett's *History of the Pres. Ch.*, p. 24.

Makemie, who was a very warm personal friend of Andrews (to whom he willed his library), secured some of the New England Presbyterian divines who were Andrews's old friends, and perhaps John Wilson, of New Castle, Delaware, to join him in a sort of Presbyterian Council, to ordain Mr. Andrews. These Presbyterian ministers would have to "come a great way," as Talbot says, "to lay hands on" the young licentiate who was preaching in the First Church in Philadelphia; but we can find no record of any Presbytery having been organized at that time.

MAKEMIE'S JOURNEY TO GREAT BRITAIN FOR MINISTERS AND MONEY

An important matter that helps us to determine when "The Presbytery" was organized is the visit of Francis Makemie to the old country to secure ministers and money to build up the Presbyterian Church in the colonies.

On the 30th day of May, 1704, we find the record that Makemie gave his wife power of attorney to act in his absence, stating that he was about to depart for Europe. (Spence's *Letters*, p. 172.) Whether he went to Europe or not we do not know, but we do know that he went to Great Britain. His wife's name appears frequently upon the records of the Court in Maryland from that time on for several months, and Mr. Makemie's name does not appear again upon the records until December 4th, 1705.

Makemie succeeded in securing some young men to come to this country to preach, namely, John Hampton and George McNish, who were ordained ministers, and he was probably instrumental in inducing John Boyd to come at the same time. Mr. Boyd was probably a licentiate of some Presbytery in Scotland.

In 1702 Dissenters were granted privilege of the Toleration Act, under which Dissenting Ministers must obligate themselves to preach only where authorized by the Civil Court, and only in buildings with doors "unlocked, unbarred and unbolted." (Spence's *Letters*, p. 49.)

We know that Hampton, McNish, and Boyd were all in this

country in the fall of 1705, for Boyd went before the Monmouth County Court in New Jersey, December 25th, 1705, and applied for liberty to preach in East Jersey, as required by Lord Cornbury, the Governor of New York and New Jersey. After some delay he was eventually registered and qualified under the Toleration Act May 28th, 1706, and he continued his labors at the Old Scots Church in Freehold Township, Monmouth County, New Jersey, until he was ordained by Presbytery in December, 1706, and after that until his death in 1708.

We know also that Makemie, Hampton, and McNish were in this country in November, 1705, because Makemie took Hampton and McNish to the Somerset County Court in Maryland to secure their qualification to preach on November 14th, 1705. (*Hill's American Presbyterianism*, p. 133.) No proof whatever is given that they were in this country before November, 1705.

Their application in November, 1705, for liberty to preach in Maryland, was referred by the Court to the Vestry of the parish for advice, as the Church of England was the Established Church in Maryland.

The Vestry presented this paper for entry :—

“Somerset County, sct :

“To the wor^{ll} the Commissioners of Somerset County, the Address of the Vestry of the Parish of Coventry, Humbly showeth— That whereas, we have good ground to believe that Mr. Francis Mac-kemmy and others his assistance, are intended to addresse your worships on account of a Toleration granted to the Dissenters, for Preaching and building meeting houses, and doing what else is incumbent on them As such, and wee duely considering the import of the matter ; humbly desire, that the whole, as to Premises, be remitted to his Excellency the Governor of this Province, and the honourable Council of State thereof, * * * * And the same presented to your worships in open Court, or to the Vestry of the said Parish, and the remnant Vestrys therein concerned. This, our humble desire, we offer without any presumption of disobedience to The Laws, whereof we find ourselves not competent Judges. May it therefore please your worps seriously to consider the matter above represented, and to grant our desire according to Justice, and your Petitioners shall ever, &c.

“Signed by order,

“JOHN HEATH, Pro. Vestry.”

On the 8th of January, 1706 (or 1705 in the civil or legal calendar, January being the eleventh month of that year),

nearly two months after their first application to the Civil Court in November (the ninth month), 1705, Hampton and McNish again appeared before the Court and renewed their petition to be permitted to preach in Maryland. This old-time Roman chronology, which was not changed by English statute until 1752, has led many persons to suppose that Hampton and McNish applied for permission to preach in January, 1705, according to our present chronology, which was not the case. Their first application to Somerset County Court was made in November, 1705, and the second application was made in January, 1706, though dated January, 1705, in the old chronology.

Again the case was deferred to another Court, and it was not until the 12th of June, 1706, seven months after they made their first application to preach, that a qualification was granted them by the Civil Court, and it read in this fashion :—

“This day appeared Mr. John Hampton and Mr. George Macnish, Exhibited an order from his Excellency the Governor and honourable council for their Qualification to preach in this county, in obedience thereunto this Court did administer the Oaths appointed per Act of Parliament, to the said Hampton and McNish, who did comply therewith, and did likewise Subscribe the Declaration, whereupon this Court did allow that the aforesaid Hampton and Macnish should preach att the meeting-house near Mr. Edgar’s, the meeting-house att the head of Monocan, the meeting-house att Snowhill, and the meeting-house on Mr. Joseph Venables’s Land, as per the Desenting preachers required.”¹

There was nothing in the law to prevent Presbyterian ministers from preaching in Pennsylvania, or from meeting in Philadelphia to organize a Presbytery, because the Church of England was not established in this colony.

While waiting after the second application for license, January 8th, 1706, until the meeting of Court in June, for five long months more, through the delays of the Civil Court, for Hampton and McNish to be qualified to preach in Maryland, we can readily understand that Makemie was busy corresponding with other ministers in the colonies, and in securing a meeting of as many of them as could be induced to join him in

¹ Spence’s *Letters*, p. 186.

organizing a Presbytery in the spring of 1706. We can understand, too, why they would select Philadelphia as the place of meeting, for at that time there was but one road through the country from Philadelphia to New York, and the city could then be reached from the south by water; neither was there any restriction whatever upon meeting in Pennsylvania; the city, with a population of 5,000, was the principal city in the region covered by the newly organized Presbyterian churches, and it was the most accessible point by land and water of any place they could select. (Bowen's *Days of Makemie*, p. 415.)

We know that Makemie, Hampton, and McNish formed part of the seven members of "The Presbytery" when it was organized, and it could not have been organized before their arrival in this country late in the fall of 1705.

Now let us consider the reasons for believing that "The Presbytery" was organized in the spring of 1706.

THE MEETING OF PRESBYTERY DECEMBER 27th, 1706.

We have the original Minute Book of "The Presbytery." The first leaf of the minutes is missing. The records begin with page 3. It has been suggested that the paging of the Minute Book may have been done in recent years, and that probably more than one leaf is missing. I have examined the book with a large magnifying glass and find that the ink and pen used in paging the book are the same as those used in the body of the minutes, and the figures of the paging are peculiarly made and correspond exactly with the peculiar figures used by the Stated Clerk in the body of the minutes, so that we may consider it a settled fact that there has been but one leaf of the minutes lost. This is an important matter, as we shall soon see.

About one-third of page 3 is occupied with the proceedings connected with the ordination of Mr. John Boyd, who had for some months been preaching as a licentiate at the old "Scots Church," or Freehold Church, in Freehold Township, Monmouth, New Jersey. The record on page 3 begins with the subject of Mr. Boyd's Latin Exegesis: "De Regimine

Ecclesiæ, which being heard, was approved of and sustained. He gave in also his thesis to be considered of against next Sederunt.”

Then comes the heading of the second session of the meeting of “The Presbytery” as follows :

“Sederunt 2d 10 bris. 27.”

This was the 27th day of literally the Tenth month, the name by which we now call the Twelfth month, December, literally meaning the Tenth month, and so it was the Tenth month in the old Roman Calendar.

To understand this date we must remember that the civil year at that time commenced on the 25th of March. We have several months still called by their old calendar names, as September, Seventh month, which is now our ninth month, October, Eighth month, November, Ninth month, and December, Tenth month. These were correct names for these months in the Roman calendar of the year beginning March 25th, and that civil year calendar was not abolished until 1752. The Historical year beginning January 1st, was substituted for the Civil year in 1752, and what is now the Civil as well as the Historical year has dated from January 1st ever since.

There are good reasons for regarding this meeting for the ordination of Mr. Boyd as an adjourned meeting of The Presbytery. There were but three ministers and no elders present. The ministers present were Andrews of Philadelphia, Hampton of Snowhill, Maryland, and Mr. Makemie, of Virginia. This meeting, which we have reason to believe, was held at Freehold, was arranged to suit the convenience of Mr. Makemie and Mr. Hampton, who were on their way to New England, by way of New York, to secure some ministers for the newly organized Presbytery.

This meeting of Presbytery at which Mr. Boyd was ordained, was not the first meeting of Presbytery, because Mr. Makemie says that at the first they were seven, and there were but three ministers at the December meeting to ordain Mr. Boyd. The seven ministers who formed The Presbytery at Philadelphia, are all mentioned in the minutes of the Annual Meeting held

in March, 1707. They were Makemie, Andrews, McNish, Hampton, Wilson, Taylor, and Davis.

James Steen in *New Aberdeen* argues that The Presbytery that ordained Mr. Boyd did not meet in the Scots Church, in Freehold Township, Monmouth County, N. J. His reasons are as follows: That the Scots Church was too far away for Makemie and Hampton to go to attend the meeting; that the meetings of Presbytery were annual and were held in Philadelphia; and that the minutes fail to show that Presbytery met anywhere but in Philadelphia until it met at New Castle in 1713, etc., (*New Aberdeen*, p. 37).

Let us consider this important point very carefully. Makemie and Hampton went to New York after that meeting in December, and were arrested January 23d, 1707, for preaching in New York January 19th, without permission of Lord Cornbury, the autocratic and unworthy Governor of New York and New Jersey.

That the December meeting of The Presbytery was held in New Jersey, is apparent from the letter of Lord Cornbury to the Right Honorable the Commissioners for Trades and Plantations, in which he says that one Jackson had informed him that two persons, one from Virginia and one from Maryland—who were unmistakably Makemie and Hampton—had been preaching in New York, and he adds: "I was informed the same day from New Jersey, that the same men had preached in several places in that province, and had ordained, after their manner, some young men, who had preached without it among the Dissenters."

This shows that The Presbytery met in New Jersey to ordain "some young men." The records on page 3 of the Minute Book show the ordination of only one—Mr. Boyd.

Makemie was in the close neighborhood of the old Scots Church at the time of Mr. Boyd's ordination, for in the sermon he preached in New York, for which he was arrested, and which was published in Boston soon after it was preached, Makemie quotes this verse, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. (Which text I discoursed from at Woodbridge, in East Jersey.)" *His. Soc. Collections of New York, 1870*, pp. 416-417.

Woodbridge was only a few miles from the old Scots Church. Makemie preached there about the time that the Presbytery ordained Mr. Boyd. In his defence before the Court in New York when tried for preaching without license from Lord Cornbury, Makemie said, "We are strangers on our way to New England." To get to New England, by way of New York, Makemie and Hampton would have to travel by the main road from Philadelphia to New York, which went through Freehold Township, near the old Scots Church. Makemie did go to New England after his trial, according to his original purpose, and while there wrote a letter from Boston, July 28, 1707, to Lord Cornbury, and said, "There are orders and directions given to sundry officers in the Jerseys for apprehending me, and a design of giving me fresh trouble in New York." Thus an attempt was made to have him arrested for preaching in Woodbridge, and perhaps other places in East Jersey, for it is said Makemie and Hampton had "discourse" with friends at Newarktown, N. J.¹

All these facts of history show that Makemie and Hampton were clearly in East Jersey at the time the Presbytery ordained Boyd in December, 1706. So that it seems incontrovertible that the meeting of Presbytery to ordain Mr. Boyd "among the people" was held in the Scots Church in Freehold Township, Monmouth County, New Jersey, according to the unvarying tradition that the Presbytery met in the Old Scots or Freehold Church.

The December meeting of 1706 in the Freehold Church is the only meeting the Presbytery ever held in New Jersey.

Mr. Boyd was never installed at Freehold. Webster says, "He had no call, but labored at Freehold and Middletown. The country around upper Freehold was, at that time, a wilderness of savages." A church, however, had been organized there in 1692, and a log meeting-house was built there as early as 1705. The congregation was not at that time prepared to give Mr. Boyd a call. The next year they began to take steps for his permanent settlement as pastor, but Mr. Boyd died in 1708,

¹ See *Narrative of Makemie's Trial, &c.*, published in 1706-7.

never having been installed pastor of the church. The minute of Presbytery of 1709 says, "The Rev. John Boyd being dead, what relates to him ceases."

Mr. Boyd was ordained on Sabbath, December 29th, the minutes of Presbytery say, "in the public meeting-house of this place, before a numerous assembly; and the next day he had the certificate of his ordination."

We know the old Scots meeting-house was certainly built before this meeting of Presbytery, December 27th, 1706, because the congregation in 1705 had the building recorded in the record book of the Monmouth County Court, to prevent it from being claimed by any other denomination, in those troublous times under the wretched persecuting Cornbury; so that there was a meeting-house already built in which the ordination could and did take place "before a numerous assembly."

That was the only adjourned meeting The Presbytery ever held. After the Freehold meeting the Presbytery always ordained ministers by a Committee appointed for the purpose, and always ordained them, as the minutes say, "among the people."

A memorandum in the minutes of Presbytery, in 1716, says Mr. Pierson was ordained by a Committee at Woodbridge "before a very great assembly." The desire of the Presbytery evidently was to impress the people with the solemnity of the transaction, and a time and place were chosen accordingly. When Mr. Smith was ordained by a Committee at Cohanzey, Presbytery ordered that "the people are to give three weeks advertisement."

The earliest tradition is that the meeting of Presbytery, at which Mr. Boyd was ordained, was held in the old Scots Church, and all the history bearing on the case confirms the tradition, and we find not a single line of history of that date that contradicts the tradition.

ANNUAL MEETINGS OF PRESBYTERY.

We must now carefully consider the facts concerning the meeting of The Presbytery held at Philadelphia March 22-26th, 1707.

We think this was the regularly appointed Annual Meeting of Presbytery. At this meeting there were present the following: John Wilson, Jedediah Andrews, Nathaniel Taylor, George McNish, Francis Makemie, John Boyd, and John Hampton, and Elders Joseph Yard, William Smith, John Gardener, and James Stoddard, seven ministers and four elders. Rev. Samuel Davis is recorded as not being present.

It is exceedingly important to notice that The Presbytery had resolved to hold Annual Meetings.

Makemie, after the close of the meeting of Presbytery in March, 1707, after he and Hampton were released from prison in New York on bail, having been confined for six weeks and four days, wrote a letter to Benjamin Colman, March 28th, 1707, from Philadelphia, in which he said: "We only had liberty to attend a meeting of ministers we had formerly appointed here, and were only seven in number at first, but expect a growing number; our design is to meet annually, and oftener if necessary." Hampton was released March 11th and never tried, but Makemie returned to New York and stood his trial, and was acquitted in June 1707, but had to pay the costs, amounting to £83 7s. 6d.

The Presbytery at its meeting in Philadelphia May 18–22d, 1708, having appointed Andrews and Hampton to write a letter to Connecticut, heard the letter read and approved it, and the letter says:—

"We the ministers of the gospel of the Presbyterian persuasion, in this province and those adjacent, taking into our serious consideration the care and circumstances of our holy religion in these parts, have, to our great toil and labor, and great difficulty to divers of us, by reason of our great distance from one another, formed ourselves into a Presbytery, annually to be convened, for the furthering and promoting the true interests of religion and godliness."

Again, in 1709, the Presbytery ordered that a letter be written by Mr. Wilson and Mr. Andrews to Sir Edmund Harrison. This letter was read in Presbytery and approved, and ordered to be sent to Sir Edmund Harrison in London, and in that letter we find the following declaration:—

“That our evangelical affairs may be the better managed, we have formed ourselves into a Presbytery, annually to be convened at this City.”

In 1710 Mr. Wilson and Mr. Andrews were ordered by Presbytery to write to the Synod of Glasgow, and in their letter they said: “We have, for some years past, formed ourselves into a Presbyterian Meeting, annually convened at the City of Philadelphia.” From March, 1707, The Presbytery never held any but Annual Meetings. The Presbytery was very rigid in requiring the attendance of its members at every regular meeting, notwithstanding the great difficulty some of the members had in getting to the place appointed for the meeting.

Rev. Samuel Davis was absent from the meeting of Presbytery in 1707 and from “the preceding meeting of the Presbytery.” He wrote, giving his reasons for absence, and they were not sustained, and a letter was written to Mr. Davis “requiring him to be present at our next meeting in this place,” Philadelphia.

In 1709 The Presbytery “ordered, That no members of this Presbytery, upon any whatever pretence, do depart or leave the Presbytery, without the meeting be broke up, or at least leave be asked and had from the Presbytery.”

The members who were not at the Freehold meeting were not called to give reasons for their absence, except Mr. Davis, it evidently being understood that none were expected to be present unless appointed to take part in the ordination of Mr. Boyd. Mr. Davis was called upon to give his reasons for absence from the meeting in March, 1707, and the “preceding meeting,” and we infer from this that he had been appointed to participate in the ordination of Mr. Boyd, but was not present to take the part assigned to him on that occasion.

The minutes show that they met annually thereafter for two years in the month of May and for seven years in the month of September. Thus Annual Meetings continued until The Presbytery resolved to organize a Synod in 1716, always holding the Annual Meetings in Philadelphia except twice, when it met at New Castle, Delaware.

After what we believe was an Adjourned Meeting, held at

Freehold, the Presbytery never held another Adjourned Meeting, but when a minister was to be ordained in any place a committee was appointed, with power to meet and ordain him "among the people."

At the Annual Meeting in March, 1707, at Philadelphia, The Presbytery adjourned to meet the next year in Philadelphia on the 18th of April, 1708. For some reason the time of the meeting was changed from April 18th to the first Tuesday in May, 1708. At that meeting The Presbytery resolved: "That the time appointed for their meeting be in no wise prorogued for the future."

Thus it was the fixed purpose of The Presbytery to hold Annual Meetings at specified times and places, and only Annual Meetings, except in a very special necessity, on account, as Presbytery said in its letter to the brethren in Connecticut, of the "great toil and labor, and great difficulty to divers of us, by reason of our great distance from one another."

The meeting at the Scots Church, where no business was transacted, as far as the record shows, except the ordination of Mr. Boyd, may be fairly conceded to be an Adjourned Meeting. There were no elders present and only three ministers: Mr. Andrews, who lived in Philadelphia; Mr. Makemie, who lived in Virginia, and Mr. Hampton, who lived in Maryland. Of these three Mr. Makemie and Mr. Hampton were on their way to Connecticut to secure some preachers, if possible, for the colonies in which The Presbytery had commenced its organized work. (See *Hist. of Old Scots Church*, by Smith, pp. 15, 16.)

It was just three weeks after this special meeting of Presbytery that Makemie and Hampton were arrested for preaching in New York by the ungodly Lord Cornbury because they had not obtained special authority from him to do so. He said of Makemie: "He is Jack-of-all-trades; he is a preacher, a doctor of physic, a merchant, an attorney, a counsellor-at-law, and which is worst of all, a disturber of governments."

Dr. McGill in turn says of Cornbury after he had arrested Makemie and Hampton: "Within a year after this outrage on Presbyterians, Lord Cornbury was superseded in office—not for his bigoted intolerance, however, but for his profligacy and

corruption, a dishonored bankrupt and a disgrace alike to Church and State." (*Cen. His. Address*, 1876, p. 22.)

Having clearly shown that the meetings of The Presbytery were annual, and knowing from Makemie that at first there were seven ministers in Presbytery, and there were but three at Freehold, where are we to look for the first meeting of Presbytery? Where and when was it organized? As they had agreed to meet annually in Philadelphia, and as we have the full record of an annual meeting in Philadelphia, March 22-26th, 1707, and records of the Annual meetings ever after that, we must of necessity, in view of all the facts of history heretofore presented, conclude that the Presbytery was organized *one year before the stated meeting in March, 1707, or in the spring of 1706*, according to our present calendar.

If the meeting of ministers at which The Presbytery was organized, was held *before the 25th of March*, which was New Year's Day by the old Roman calendar which continued in force until 1752, then the Presbytery was probably organized, according to the Roman calendar, in March, 1705; or, by the Historical calendar, which now prevails, with New Year's Day on January 1st, the Presbytery was organized in March, 1706.

Only a part of the special meeting of Presbytery in the old Scots Church was written on the third page of the old Minute Book. The first part of the minutes of that meeting was written on the second page. That would leave the first page and, probably, a part of the second page, and certainly no more than that space, for a record of the organization of The Presbytery, which would be barely sufficient room for the record of the first meeting of The Presbytery. The part of the record of the Freehold meeting in the old Minute Book, occupies one-third of a page; the meeting in March, 1707, one and two-thirds pages; that of 1708, two and one-half pages; that of 1709, one and two-thirds pages; that of 1710, two and one-half pages; that of 1711, three pages; 1712, five pages; 1713, three pages; 1714, three and one-half pages; 1715, three and one-half pages; 1716, five pages. Thus it is fair to suppose that there was barely room enough on the two lost pages of the original Minute Book for the record of the organization of Presbytery and the

record of the first part of the proceedings of the Presbytery at Freehold.

There must have been some expression of the bond of union between the brethren of the newly organized Presbytery and some statement of doctrine and polity, for Makemie, in defence of his orthodoxy before the Court during his trial, in 1707, made this declaration: "Our Confession of Faith will compare with any in the world, and is universally known to the Christian world." (Hill's *American Presbyterianism*, p. 198.) The Presbytery also said in 1712, when Rev. Mr. Wade was received as a member of the body, that he "submitted himself willingly to our Constitution."

It is, therefore, plain to be seen that the record necessary to be made of the organization of Presbytery would require all the space left on pages 1 and 2, and that there was no room for more than the record of one meeting.

All the circumstantial and historical evidence that we can find after a very careful and laborious search, points to the spring of 1706, of the present calendar, as the time when The Presbytery was organized; which body was, so to speak, the General Assembly of the then existing Church, and, consequently, the Second Centennial of the organization of our beloved Church should be celebrated in 1906.