

ENCYCLOPÆDIA
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

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AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.

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nings (Exod. xx, 1-22) and were graven on tablets of stone by the finger of God (xxxii, 18; xxxii, 15, 16; xxxiv, 1, 28). Ten was a significant number, the symbol of completeness; and in these "ten words" was comprised that moral law to which obedience forever was to be paid. On these, summed up as our Lord summed them up, hung all the law and the prophets (Matt. xxii, 36-40). There were two tables, the commandments of the one more especially respecting God, those of the other, man. These are usually divided into four and six. Perhaps they might better be distributed into five and five. The honor to parents enjoined by the fifth commandment is based on the service due to God, the Father of His people. And it is observable that Paul, enumerating those which make up love to a man's neighbor, includes but the last five (Rom. xiii, 9).

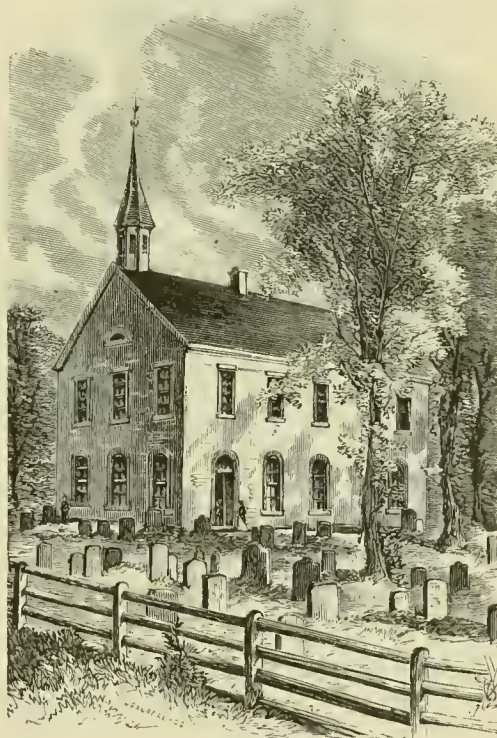
The following rules are important for understanding the commandments: 1. Every command requires many duties and forbids many sins which are not expressly named in it. 2. Wherever a duty is required, the contrary sin is forbidden, and wherever a sin is forbidden, the contrary duty is required. 3. Wherever a sin is forbidden, all sins of the same kind, and all occasions, causes or appearances of those sins, are forbidden; and wherever any duty is commanded, all duties of the same kind, and all the means of performing them, are commanded. 4. Whatever we ourselves are bound to do, we are obliged to do what in us lieth to cause others to do the same. 5. That which is forbidden may never be done; but actions required are only to be performed when God gives opportunity. 6. The same sin is forbidden, and the same duty required, in different respects, in many commandments. 7. In a command partly moral and partly positive, as in that relating to the Sabbath, obligation to the duties of the second table often supersedes our obedience to that command of the first table. 8. The connection between the commands is so close and intimate that whosoever breaks one of them is guilty of all (James ii, 10). 9. The commands are *spiritual*, reaching to the thoughts and motions of the heart, as well as to the words and actions of the life. Our Saviour was particular in inculcating this. He taught that causeless anger is a breach of the sixth commandment, and impure desire a violation of the seventh. (*See Tables of the Law.*)

Tennent, Rev. Charles, the fourth son of the Rev. William Tennent, Sr., was born at Coleraine, in the county of Down, May 3d, 1711, and therefore, at the time of his father's emigration from Ireland, was a boy of seven years of age. He, as well as his older brothers, received his education under the paternal roof, or rather in the Log College. He appears, however, to have been less distinguished than either of his brothers, but seems to have been a respectable minister of the gospel.

Mr. Tennent was licensed by the Presbytery of New Castle, September 20th, 1736, and was settled in

the Presbyterian congregation of Whiteclay Creek, Del. Soon after his settlement in this place the great revival under the preaching of Whitefield commenced, and was very powerful in this congregation. During this remarkable season of divine influence, Mr. Whitefield spent some days with Mr. Charles Tennent, and assisted him in the administration of the Lord's Supper, preaching to vast multitudes of people every day of the solemnity, which continued four days, according to custom. Some years before his death, Mr. Tennent removed from Whiteclay Creek to Buckingham Church, in Maryland, where he ended his days, in 1771, and where, it is presumed, his remains are interred. Of his latter days, and of the circumstances of his decease, there is no authentic information.

Tennent Church, near Freehold, N. J. In 1685, a handful of Presbyterians, who had suffered in the



OLD TENNENT CHURCH.

bloody persecutions of Charles II, were shipped from Scotland, to be sold as slaves in the Colonies. But their captain died, and his successor determined to take his cargo to Virginia, as likely there to find the best market. But a tempestuous voyage drove them into Perth Amboy, and being set free by the authorities, they determined to locate in New Jersey. Many of them settled in Monmouth county. True to their extraction and education, they gave immediate attention to religious privileges. They formed