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ANNALS
OF THE
AMERICAN PULPIT;
OR
COMMEMORATIVE NOTICES
OF
DISTINGUISHED AMERICAN CLERGYMEN
OF
VARIOUS DENOMINATIONS,
FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.
WITH HISTORICAL INTRODUCTIONS.
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VOLUME III.

NEW YORK:
ROBERT CARTER & BROTHERS
530 BROADWAY.
1858.

Entered according to Act of Congress, in the year 1856.

By ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

mentioned also as being present, the same year, at the ordination of his successor. He died at his own house, in Neshaminy, May 6, 1746, aged seventy-three; and was buried in the Presbyterian burying-ground, where his grave is still to be seen. Mrs. Catharine Tennent, his widow, died in Philadelphia, May 7, 1753, aged seventy.

Mr. Tennent had five children,—four sons and one daughter. Three of his sons, *Gilbert*, *William* and *John*, form the subjects of distinct sketches in this work.

CHARLES, the youngest son, was born at Colrain, in the County of Down, Ireland, on the 3d of May, 1711; and was, therefore, at the time of his father's emigration, seven years of age. He, like his elder brothers, received his education at the Log College. He was taken on trial by the Philadelphia Presbytery, in May, 1736, and was licensed to preach on the 20th of September following. After preaching for twenty-six years to the people of White Clay Creek in Delaware, by whom he was highly esteemed as a faithful minister, he resigned his charge, owing to their inability to fulfil their engagements in respect to his support; and, shortly after, in 1763, was installed pastor of the united congregations of Buckingham and Blackwater. Here he remained four years, during which time he had the supervision of a boarding school for boys, in which employment he seems to have been assisted by his son, Mr. William Mackay Tennent. Having lost his wife, Mr. Tennent, shortly after his settlement at Buckingham, was married a second time to a widow lady in Philadelphia,—a member of his brother Gilbert's church; and this marriage was fruitful of evils that seem to have continued till the day of his death. After being dismissed from Buckingham, he accepted an invitation to supply the congregations of Broad Creek and Little Creek, in Sussex County, De.; and here he continued his labours till November, 1769. It is due to historic truth to state that his manifold trials, in connection no doubt with the prevailing fashion of moderate and even immoderate drinking, led Mr. Tennent to excessive indulgence in this way, until the case attracted public attention, and finally brought him into painful relations with his Presbytery. The facts, as they are presented in a document before me, while they are highly monitory, are fitted to awaken the deepest sympathy. His health gradually declined during several of his last years, and he died on the 25th of February, 1771, aged fifty-nine years.

Charles Tennent had a son, WILLIAM MACKAY, who became a distinguished minister. He was graduated at the College of New Jersey in 1763, and began to preach when he was in his twenty-third year. He was ordained on the 17th of June, 1772, as pastor of the Congregational church in Greenfield, Conn. In December, 1781, he resigned his charge, and accepted an invitation from the Presbyterian church in Abington, near Philadelphia, where he continued till his death, which took place about the beginning of December, 1810. He was one of the Trustees of the College of New Jersey from 1785 till 1808, when he resigned his office. He received the degree of Doctor of Divinity from Yale College in 1794. He was Moderator of the General Assembly of the Presbyterian Church in 1797. His wife was a daughter of the Rev. Dr. Rodgers of New York. Dr. Alexander, who knew him personally, represents him as "a man of great sweetness of temper and politeness of manner," and as "distinguished for his hospitality." He states also that, during his last illness, which was protracted, though

not attended with much pain, he was "blessed with an uninterrupted assurance of the favour of God." An Address was delivered at his funeral by the Rev. Dr. Green of Philadelphia, which was published.

THE MCGREGORES.*

JAMES, 1718—1729.

DAVID, 1737—1777.

JAMES MCGREGORE received a thorough classical and theological education, and had the care of a Scot's Presbyterian Church in the North of Ireland. The sufferings to which Protestants were there subjected, in connection with his inextinguishable love of religious liberty, led him, with three other ministers, and a part of their respective congregations, to migrate to this country. As they were on the eve of embarking, he addressed a discourse to them, on the text—"If thy presence go not with me, carry us not up hence."

Mr. McGregore, with about one hundred families, arrived at Boston, on the 14th of October, 1718. The next winter he spent at Draeut; and, in the spring following, sixteen of the families who had accompanied him from Ireland, commenced a settlement on a tract of land near Haverhill, which was then called Nutfield, but which they named Londonderry. Mr. McGregore now joined the party from whom he had been temporarily separated, and on the 12th of April preached to them, under a large oak tree, the first sermon ever delivered in that place, from Isaiah xxxii. 2. The spot is known, and regarded with veneration, to this day.

As soon as the settlers had become organized as a religious Society, they proceeded according to the order of the Presbyterian Church, to invite Mr. McGregore to become their pastor. He accepted their call; but, as no Presbytery then existed in New England, the formality of an installation was dispensed with. On a day appointed for the purpose, the people met, and he solemnly assumed the pastoral charge of the church and congregation,—they in turn recognising him as their pastor and spiritual guide. He preached to them on the occasion from this very appropriate text—"Moreover, I will make a covenant of peace with them; and it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them forevermore."

There is a tradition that it was through the influence of Mr. McGregore with the Marquis de Vaudreuil, then Governor of Canada, that the Colony, at an early period, was signally preserved from savage depredation. The two are said to have been intimate friends and correspondents; and the Governor, from respect to the wishes of his friend, directed the Catholic priests to charge the Indians not to molest or injure any of these people, as they were different from the English; and to assure them that not only would no bounty be paid for their scalps, but that the sin of murdering

* Parker's Hist. Londonderry. — Tracy's Great Awakening. — MS. from Rev. Dr. Whiton.