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PRINCETON · NEW JERSEY



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Presbyterian Church in the  
U.S.A. Synod of New Jersey, y.  
Minutes of the ... annual  
session of the Synod of New









M I N U T E S

of the

C O N G R E S S I O N A L

for the year ending

October, 1845.





M I N U T E S  
of the  
ANNUAL SESSION  
of the  
SYNOD OF NEW JERSEY  
for the year 1840  
- - - - -

Salem, New Jersey, October 31, 1840

The Synod of New Jersey met pursuant to adjournment and opened with a sermon by the Rev. John Sprance, the Moderator, from Matthew 11:5 "the poor have the gospel preached to them."

After public worship, the Synod was constituted by prayer.

Present

From the Presbytery of Elizabeth Town

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Dr. Magie		Mt. Freedom
Mr. Hunt	Elihu Price	2nd Ch. Elizabeth T. Chester
Mr. Bond		
Mr. Chester		
Mr. Dumont		Mt. Olive
Mr. Ogden		Woodbridge
Dr. Murray		
Mr. Cochran	Wm. A. Ross	2nd Ch. Woodbridge
Mr. Street	Louis B. Ayres	Plainfield
Mr. English		Lamington
		1st. Ch. Morristown
		Chatham Village
		Westfield
	Elias Winans	1st. Ch. Elizabeth T.
		2nd Ch. Morristown
	John Little	New Providence
		Baskingridge
		Perth Amboy
		Connect. Farms
		Liberty Corner
		Rahway
		Paterson
		Springfield



Presbytery of New Brunswick

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Mr. Miller		Kingston
Mr. Comfort		
Dr. Janney	John Housle	Trenton 1st. Ch.
Mr. Prohn	Jos. H. Davies	Princeton
		Middletown Pt.
Mr. Cooley		1st. Ch. Cranbury
Dr. Rice	Jonathan M. Schenck	Boundbrook
Mr. Henry	C. VanderBuk	Allentown
Mr. Rodgers	Andrew Ross	South Trenton
Mr. Perkins		New Brunswick
Dr. Hodge		Village Ch. Free.
Mr. Derville		2nd Ch. Cranbury
Dr. Maclean		Freehold
Dr. Davidson	Saml. A. Hammil	Lawrence
Mr. D.V. McLean	Knock Ketchen	Pennington
Mr. Mahon		Dutch Neck
Mr. Hale		Nottingham
Mr. Ely		Shrewsbury
Mr. Taylor	Thos. B. Stryker	Trenton City
Mr. Hall		2nd Ch. Upper Free.
		Manchester
	Jos. Jellins	Titusville

Presbytery of Newton

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Dr. Shafer		Newton
Mr. Castner	Geo. Creveling	Mansfield
Dr. Gray		
	Thos. McKean	Easton
Mr. Clark		
Mr. Junkin		Smithfield
Mr. Irwin		Palvidere
Mr. Tully	Peter Sharps	Greenwich
Mr. Davison		Musconetong Valley
Mr. McWilliam		Allen Township
Mr. R.G. Vermilye		Danville
		Stillwater 1st.
		Stillwater 2nd.
		Harmony
		Lower Mt. Bethel
		Hardwick
		Markeborough
	Samuel Davison	Oxford



Presb tery of Newton (cont)

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
	Jacob Welsh	Upper Mt. Bethel
	Robert Caskey	German Valley
		Fox Hill
		Hackettstown
		Knowlton
		Plainstown
		Stroudsburch
		Scott's Mountain
		Durham

Presbytery of Susquehanna

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
		Praintown
		Wyalusing
		Oswell
Mr. Julius Foster		Nysox
		Towanda
		Athens
		Troy
		Canton
		Tunkhannock
		Windham
		Crawfordsville
		Friendsville
		Welsh Church
		Bells
		Columbia
		Rome

Presbytery of Raritan

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Dr. Kirkpatrick		Amwell United 1st.
Dr. Studdiford		Amwell 2nd.
Mr. Olmstead	Wm. Wilson	Lambertsville
Mr. Williams		Solebury
Mr. Sherwood		Pleasant Grove
		Lower German Valley
		Flemington
		Clinton
	Geo. Carpenter	Milford
		Kingwood
		Amwell 6th
	Geo. Wilson	Amwell 1st.



Presbytery of West Jersey

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Mr. Janvier		May's Landing
Mr. Kollock	Moses Richman, Jr.	Pittsgrove
Mr. Burt		Burlington
Mr. Lawrence		Blackwoodton
Mr. John		
Mr. Helme	Dr. Wm. R. Thine	Greenwich
		Cold Spring
Mr. Curran		St. Holly
Mr. Oakley	Nath. Fish	Bridgeton
Mr. Ker	Robt. G. Johnston	Clem
Mr. Williamson	John Howell	Cedarville
Mr. Ford	Edward Loomis	Millville
Mr. J.M. Rogers	Elijah D. Riley	Dearfield
		Williamstown
		Godbury

Presbytery of Luzerne

<u>Ministers</u>	<u>Elders</u>	<u>Churches</u>
Mr. Dorrance		Wilkesbarre
		Kingston
		Hanover
	W.R. Carpenter	Northmoreland
		Falls
		Lackawanna
		Berwick
		Beaver Meadow
		Conyngham
		Hauch Chunk
		Summit Hill
		Port Carbon

The Statistical Reports from several Presbyteries composing this Synod were presented and accepted and are as follows (on file)

The following persons then took their seats as members of Synod, William Scribner of the Presbytery of Newton, Benj. Carrol of Beritan, Benj. J. Phillips of West Jersey and Jacob D. Nicell of Luzerne.

Rev. Mr. G.V. Janvier was unanimously chosen Moderator and the Rev. Wm. Rodgers and the Rev. Wm. Biden were chosen Clerks.

Recess until 7 o'clock.

At the close of the recess Synod convened when Dr. Murray in the absence of Dr. I. Addison Alexander preached a Sermon on the subject of Foreign Missions from Isa 60:1 according to arrangements made at the last meeting of Synod.





A letter was received from the Rev. Jacob T. Field, assigning sickness as his reason for absence from this and several of the past meetings of the Synod.

The Minutes of the last meeting of the Synod were read and the members not present who were then absent gave their reasons for such absence who were sustained.

Rev. W.B. Hope of the Synod of Philadelphia, being present, was invited to sit as a corresponding member.

A memorial was presented from the Presbytery of Elizabeth Town asking that the Synod would alter their Minute upon page 192 with reference to the said Presbytery admitting members without examination be put on the docket: which having been read was referred to a committee consisting of Drs. Shafer and McLean, Ministers and Mr. Richman, Elder.

Mr. Dorrance, Dr. Murray, Mr. Henry, Mr. Junkin, Dr. Studdiford, Mr. Kollock, Ministers and Mr. Price, Mr. Hamill, Mr. Creveling, Mr. Wilson, W.R. Carpenter and Dr. Wm. B. Ewing, Elders be a committee of Bills and Overtures to meet in this house tomorrow morning at 8 o'clock and afterwards on their own adjournment.

Synod adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

#### Wednesday Morning 9 o'clock

Synod met pursuant to adjournment and was opened with prayer- present as before.

The Minutes of the last Session of Synod were read.

Dr. Barnahan and Dr. Van Rensselear, Mr. Van Arsdalen, Mr. Hunting, Mr. Blythe, Lewis, Carrell, sent satisfactory reasons for not attending this meeting of Synod.

\*Whereas a great want of uniformity prevails in our churches as it respects the portance in public prayer- Therefore, Resolve, that a committee be appointed to report on the subject during the present sessions of Synod.

The following committees were appointed (on file No.7)

\*Committee on resolution in regard to worship, Dr. Magie, Davison, Junkin, Kirkpatrick, Mitchell, Lawrence, Ministers and Ayres, Andrew Ross, McKem, Geo. Carpenter, W.R. Carpenter and Fish, Elders.



Committee of Bills and Overtures reported overture No. 1 and 2 which were recommitted to same committee for further action.

Committee on religious Exercises reported that they had appointed Dr. Hodge to preach this evening- accepted.

Clerk gave notice that a complaint had been laid on the table from the 2nd Church Woodbridge from a decision of the Presbytery of Elizabeth Town in refusing to put a call into the hands of H. . Hunt which was placed in the hands of the Judicial Committee.

Order of day for 5 o'clock to hear Mr. Hoop's statement with reference to the Board of Education.

Report of Stated Clerk on the matter of the Free Church of Scotland. Stated Clerk reported a Schedule of standing Rules- referred to a committee consisting of Mr. Cooley, and Lawrence, Ministers and Mr. VanderBuk, Elder.

Reports of the State of Religion were handed in and referred to the committee to draft a Narrative.

Ordered that the Stated Clerk be directed to forward the Statistical Report to the General Assembly.

Collection for contingent Fund amounting to 23.00.

Judicial Committee reported No. 9 a complaint from the 2nd Ch. of Woodbridge against a decision of the Presbytery of Elizabeth Town in refusing to put a call into the hands of Rev. H. . Hunt, exactly in order- Why? Resolved, to take it up.

Moderator read the 39th rule, etc.

1st step Decision of the Presbytery of Elizabeth Town, not to put a call into the hands of Rev. Mr. Hunt.

2nd step Reasons for preferring the complaint.

3rd step Statement of the facts in the case by the Moderator of the Presbytery.

4th step Majority of the congregation was then heard by Mr. Thomas a Commissioner.

5th step The Presbytery was then heard by Mr. Magie and Mr. Street who were appointed by the Presbytery to defend their proceedings.



Synod had a recess until 2:30 o'clock.

At the close of the recess Synod met.

Committee to examine the Treasurer's accounts-  
accepted (see report on Book).

Committee on Overture No. 1 reported the following  
which was put on the docket, and overture No. 2 on the  
docket.

Minute respecting the congregation of Tunkhannock,  
transferred from the Presbytery of Susquehanna to the  
Presbytery of Luzerne (on file).

The Synod having learned with great satisfaction  
that the pious congregations in the Presbytery of  
Luzerne are making strenuous efforts to erect Houses of  
Worship and to maintain the regular ordinances of the  
Gospel does hereby recommend to the Ministers and  
Churches under its care to give them timely aid in their  
important work.

Rev. Mr. Hamill of the Presbytery of New Brunswick  
appeared in Synod and assigned satisfactory reasons for  
not coming sooner.

Resolved, that the next stated meeting of Synod be  
held at Trenton, New Jersey on the 3rd Tuesday of October  
1846 at 8 p.m.

The Moderator of Synod, Rev. Messrs. Hall and Derville  
and Thos. J. Stryker be a committee to make arrangements  
for the Religious Exercises of Synod.

Resolutions respecting the World's Convention (on file)

Rev. Mr. Hope, Corresponding Secretary of the Board  
of Education made a statement to the Synod with reference  
to the Board- which the Synod heard with great interest  
and Resolved, that this subject be referred to a committee  
to report thereon- Dr. Murray, Mr. Jones and Mr. Stryker  
were appointed.

Synod then took up the unfinished business of the  
morning to wit the complaint from the 2nd Ch. Woodbridge  
against the Presbytery of Elizabeth Town.



Mr. Street was heard on behalf of the Presbytery and the Commissioner from the Church was heard in reply. The Synod also heard the Minority of the Presbytery.

Recess until 7 o'clock.

At the close of the recess Synod met, when Dr. Hodge preached according to the arrangements of the committee on religious exercises.

The committee appointed to take into consideration the subject of uniformity in worship made the following report which was accepted and adopted (on file).

Adjourned to meet tomorrow morning at 8 o'clock - concluded with prayer.

#### Thursday Morning 8 o'clock

Synod met pursuant to adjournment, was opened with prayer- present as before.

The Minutes of the last Session of Synod were read.

Committee on leave of absence reported that they had given leave of absence to Mr. Dumont, Mr. Scribner, Mr. Henry, Irwin, Clark, Williamson, Ayres, Cochran, Phillips, Geo. Carpenter, Sherwood, Welch, Jos. Davidson, Carrol and Geo. F. Wilson.

Synod then took up the unfinished business of yesterday- to wit the complaint from the 2nd Ch. Woodbridge against the Presbytery of Elizabeth Town. The parties having been heard to their satisfaction they withdrew when Synod engaged in Prayer for divine direction and the roll was called for the purpose of giving the members an opportunity of expressing their views on the subject. When the final vote was taken and the complaint was sustained by a vote of 31 to 28.

Messrs. D.V. McLean and Dr. McLean and S. Hummel were appointed a committee to bring in a minute expressive of the views of Synod in regard to this matter.

Order of the day for 9 o'clock to hear the report on the Christian Education of children and youth.





Committee appointed to examine the minutes of the General Assembly, made a report which was accepted and laid on the table.

Synod had a recess until 2 o'clock.

At the close of the recess Synod met and proceeded to business.

Committees appointed to examine records of Presbytery of Luzerne, West Jersey, Raritan, New Brunswick, Elizabeth Town and Newton reported that they had discharged that duty and recommended that the books be approved. The reports were adopted.

The committee on the Christian Education of children and youth appointed at the last meeting of Synod, made a report which was accepted, and laid on the table.

Committee to draft a Narrative made the following report which was read and adopted and ordered to be read at the Synodical Prayer Meeting this evening.

Committee on Schedule of standing Rules reported that the standing Rules as reported by the stated clerk be accepted and that they be recorded at the back of the Synod book.

Committee to whom was referred the subject of the address made by Mr. Hope, Corresponding Secretary of the Board of Education made the following report which was adopted (on file). Resolution to be appended.

Ordered that the Stated Clerk forward a copy of the above report and resolution to the Stated Clerk of each Presbytery within the bounds of this Synod.

Committee on the contributions of the churches stated that they had no report to make at this meeting. The committee was continued.

Committee appointed to bring in a minute expressive of the views of Synod in sustaining the complaint of the 2nd Ch. of Woodbridge, etc. made the following report (on file).

Report on the Christian Education of Children and youth was taken up and adopted and is as follows (on file).



The report was ordered and a copy then printed to be placed in the archives of the Synod.

Overture No. 2 was then taken up (adopted).

Overture No. 1 was taken up and having made progress therein.

The committee on Religious Exercises reported (on file).

Synod had a recess until 7 o'clock.

At the close of the recess Synod convened and attended to the Religious Exercises according to the report of the committee.

Rev. Jacob C. Halsey communicated by letter his reason for absence from this meeting of Synod.

Report of committee on Minutes of General Assembly in relation to church extension postponed to the next meeting of Synod.

Committee to whom was referred the communication from the Presbytery of Elizabeth Town respecting the exception taken by the Synod at their session in October 1844 to the Minutes of the Presbytery of Elizabeth Town report, etc. (on file).

Synod then resumed the consideration of Overture No. 1 when after some discussion it was laid on the table.

Resolution to appoint a committee to report at the next meeting of Synod (on file) Dr. Miller, Mr. Hall, Dr. Rice, and Mr. Cooley.

Janitor's Bill to be paid.

Thanks to the good folks of Salem.

Committee to publish extracts from the Minutes of Synod in the New York Observer and Presbyterian. Stated Clerk and Dr. Magie, committee.

Rev. O. L. Powell, agent of the Philadelphia Sabbath Association, addressed the Synod in regard to the sanctification of the Sabbath.



The Synod Resolved, that they have heard with great pleasure the statements of Mr. Coellen that the object of the Association which he represents meets the cordial approbation of this Synod.

Dr. J. A. Alexander to preach the Sermon on Foreign Missions on the 1st evening and that Rev. Teach Jones be his alternate.

Dispersed with calling roll.

Synod adjourned to meet at Trenton on the 3rd Tuesday in October 1840 at 3 o'clock p.m. Concluded with prayer.



A P P E N D I X

1. RESOLUTIONS AND IMPORTANT ACTIONS.
2. NARRATIVE OF THE STATE OF RELIGION.
3. PRESBYTERIAL STATISTICAL REPORTS.





1845

No. 1 The Stated Clerks beg leave to inform the Synod that soon after the rising of the Synod in 1845, at which meeting the resolutions in reference to the Free Church of Scotland were passed, he forwarded (at the suggestion of a member of Synod the Rev. Dr. Murray) a copy of the resolutions to the Rev. Dr. Chalmers of Edinburgh--that in the month of December of the same year, he received a letter from the Rev. Dr. Chalmers acknowledging the receipt of the said resolutions, and stating that they would be laid before the General Assembly at their next meeting, and that an official and authorized reply might be expected. The paper forwarded by the Stated Clerk, (a certified copy of which had been handed to the Rev. Dr. Cunningham soon after his arrival in this country,) was referred with other papers of a similar character to a committee appointed to answer letters of congratulation--and on the 25th of November 1844 some time after the meeting of Synod in that year, a communication was received from the committee in answer to the resolutions of the Synod, and is as follows:

Committee Rooms 7 North St., Andrew St.,  
Edinburgh 25th October 1844.

Dear Sir:

The committee appointed by the late General Assembly of the Free Church of Scotland to answer letters of congratulation from other churches, beg leave gratefully to acknowledge the receipt of your letter of the 23rd of October last, enclosing Resolutions of the Synod of New Jersey of date October 15th 1844.

Convinced that the Free Church abides by the great principles of the Reformed Church of Scotland, and that we could not without a sacrifice of these principles have continued in connection with the state, it affords us the most heartfelt gratification to learn that the course which we have been enabled to pursue has met with the approbation of our Presbyterian brethren in America, and in general of Protestant Evangelical Churches in



all parts of the world. In particular we feel it to be a cause of gratitude to the God of all grace that when Popery is striving with so much earnestness to regain its ascendancy, there should be so general an agreement among true Christians respecting the great fundamental principle for which we have been honored to testify, and so strong a conviction of its necessity to the existence of pure and undefiled Christianity. It was a defence of the doctrine of Christ's Headship that our fathers bled. May we and our brethren everywhere be saved from the heinous sin of trampling it underfoot.

We return our sincere thanks for the eagerness which you and many of our Christian brethren in America have shown to promote our interests and to contribute to our funds and with earnest prayers for your spiritual and temporal prosperity.

We are, Rev. and Dear Sir,  
Your faithful servants in the Lord.  
In the name and on behalf of the Committee.  
Patrick Mc Parlan, Convener.

No. 2 The Synod having learned with great satisfaction that the feeble congregations in the Presbytery of Luverne are making strenuous efforts to erect Houses of Worship and to maintain the regular ordinances of the Gospel, does hereby recommend to the ministers and churches under its care to give them timely aid in their important work.

The Rev. Hugh Merrill of the Presbytery of New Brunswick appeared in Synod, and assigned satisfactory reasons for not coming sooner.

Resolved. That the next stated meeting of the Synod be held in the city of Trenton, on the 3rd Tuesday in October, 1846, at 3 o'clock P. M.



The Moderator of the Synod, the Rev. Messrs. Hall and Deruelle, and Dr. Thomas J. Stryker were appointed a committee to make arrangements for the religious exercises of the Synod at its next meeting.

Whereas the Synod has been informed that some enlightened and public spirited friends of Evangelical truth have agreed to call a convention in the city of London in the course of the ensuing spring, to deliberate on the best means of resisting prevalent errors, and promoting union and cooperation in favor of the truth.

And whereas it is expected that a number of leading ministers of the Free Church of Scotland and many like minded brethren of the several Reformed Churches of England, Ireland and the Continent of Europe are expected to take part in said convention.

And, whereas it seems expedient that the friends of Evangelical truth in all parts of the world should, as far as convenient, cooperate in a plan so laudable and important, and

Whereas, the Rev. Dr. Robert Baird, a beloved and respected member of this body, expects to be in London, at the time proposed for the assembling of this convention. Therefore.

Resolved. 1 That Dr. Baird be requested to attend the contemplated convention as a representative of this Synod.

Resolved. 2 That the Stated Clerk be requested to furnish Dr. Baird with an attested copy of this minute which shall be his commission for attending accordingly to this appointment.

No. 3 The committee to whom the subject of posture in prayer was entrusted, have given it their careful attention, and beg leave to submit a statement of the views and conclusions to which they have arrived.



Two things may here be taken for granted, as either self-evident, or so plainly enunciated in the Bible, as not to admit of doubt. One is that in offering up our prayers to God, we should be filled with a deep reverence for his glorious majesty; and the other that the inward reverence should be expressed by suitable external acts. Both these things are so clear in themselves, and so frequently enjoined, that there can be no uncertainty in regard to them. God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him.

It enters into the very idea of religious worship, that the feelings of the worshippers should be solemn, and their deportment devout. Everything teaches us this--the creation and providence of God--reason and revelation--our own sense of propriety, and the example of the saints in all past ages of the world. Deep and holy reverence is enforced upon us by every page of divine truth, and every dictate of the human conscience. On all things, within us and around us, the fearful and gracious name of Jehovah our God, is written as in sunbeams, and in prayer, we distinctly recognize all this.

But, if the feeling of reverence be present in the mind, it will be sure, your committee believe, to express itself in the outward conduct. Everything in the looks and attitudes of the worshippers will wear a serious aspect, whenever they, who are but dust and ashes, take it upon to speak unto God. As they approach the mercy seat, a voice will seem to say, "put off thy shoes from thy feet, for the place whereon thou standest, is holy ground."

These are preliminary observations in relation to which, there can be little or no difference of opinion. But the question to be considered now is, what particular posture ought to be assumed by our congregations while engaged in public prayer? This is the single point submitted to us by the Synod, and it is this which we wish to present in a clear and distinct light. You will bear in mind that it is only prayer in the house of God which our enquirers need embrace, for there is probably no great diversity of practice in re-





ference to prayer in the family or prayer in the closet. We should think it strange to find a domestic circle performing their morning or evening devotions on their seats. In secret, too, it is to be presumed every one chooses some reverential attitude when he presents himself before God. It is solely in reference to prayer in the sanctuary, that any unpleasant diversity is found, and here almost every variety of posture which can be named is to be met with. In one congregation, when the preacher rises, and invites the people to join with him, and with each other in calling upon God we see the whole assembly keeping their seats. In another, some stands, while others sit, or they sit and stand alternately, as they deem most easy or convenient, while in a few instances, and these few we are sorry to say, all the time becoming fewer, we witness the pleasant spectacle of an entire assembly standing up together to present their supplications to God. This diversity is, of itself unseemly and is one mode is decent and in order, it follows that the others are not so. Which then is the Scriptural and proper posture for public prayer? Let the Bible be our guide. To the law and to the testimony, for if any speak not according to this word, it is because there is no light in them. There are three principal postures of prayer mentioned in the Bible--prostration, kneeling, and standing. Your committee deem it fit and useful to spend a few minutes in illustrating each of these, and showing to what circumstances they relate.

The first Prostration, or falling down upon one's face is a posture of prayer never spoken of as suited, ordinarily to congregations. It belongs rather to an individual in his private chamber, labouring under an unusual sense of guilt or having some special request to urge before God, or favoured with a remarkable discovery of the divine glory. In examination of cases in which prostration was practised, the committee are assured will evince the truth of this remark. We may therefore consider the question as narrowed down to the two postures kneeling and standing, one or the other of which ought to be taken, universally by our congregations.



Kneeling, we readily admit is a posture of prayer which we have many examples in the word of God. Such an attitude is not only an expression of humility and a declaration of a sense of want, but it also denoted adoration of the most high, and a feeling of dependance on Him for blessings. Solomon knelt in prayer; Paul loved to bow the knee before the God and Father of our Lord Jesus Christ. And even the Saviour himself assumed this position. Kneeling has to authorize it the precept of the scriptures, the examples of inspired men, and the customs of all lands, heathen as well as Christian. This is the usual posture in social meetings and in family and in secret prayer, and no particular objection can be made to it, as the posture for a whole congregation. Were our churches constructed with this view, it would be very proper to make this the common attitude of prayer.

The other position of the body recognized in the Bible is standing, and this your committee judge to be the most suitable on all ordinary occasions. We have no hesitation here. It cannot be doubted that to stand up in the presence of a superior is a token of respect and reverence and therefore a becoming attitude for churches to assume in offering prayer to God. Some of our people may not be aware how strong and decided the testimony of the scripture is on this point. Not only did the public assemblies often assume this position, but it is said expressly, "when we stand before this house, and in thy presence, and cry to thee in our affliction, then thou wilt hear and help." This very decisive. It hardly leaves it uncertain what the posture was in which the Jewish Church prayed. The Saviour too uses the phrases, "when we stand praying," while giving the conditions of acceptable approaches unto God. All is clear so far as Bible illustration and example are concerned.

If precedent is to have weight your committee is convinced that it is in favour of standing, in preference to any other mode. That this was the custom of the Temple Service in Christ's day, we learn from the parable of the Pharisee and Publican.



intended expressly to illustrate the nature of real prayer. During the whole season of Pentecost, kneeling was positively forbidden. The early Christians too, if we may judge from hints as well as distinct notices in their writings were unambiguously in adopting the posture of standing. One reason they had for this was, that the upright position reminded them of Christ's resurrection from the grave. Sitting in prayer was never allowed.

Your committee therefore can come but to one conclusion in regard to this matter. Prostration is a private individual thing and as kneeling cannot be practiced in our churches as at present construction, we recommend standing as the posture to be universally adopted. These are the only modes which seem to have the sanction of the word of God, and there are strong reasons for preferring the last. This it may be added was the uniform posture of our pious ancestors. After this manner worshipped they the God of their fathers. We therefore wish all our people to rise, and stand with their faces toward the pulpit, and their eyes closed during public prayers.

It is not relevant to say, as is often done, that bodily forms or postures profit little. This we admit and feel the force of, but why should we lose the spirit of devotion in seeking to ascertain what mode of worship is fittest in itself and most in accordance with the teachings of the Bible. Prayer may be offered and acceptable prayer too, at any time and under any circumstances. We may sit in our houses and commune with God as did the pious Psalmist, or we may lie on our beds and lift up our hearts and voices to heaven as did the devout Hezekiah. Still neither sitting nor lying is the proper position for us when we join in the supplications of the sanctuary. The thing is unceremonious and exact but strike the mind with repentance the moment it is mentioned. This is not all. There is a difference between praying in a particular posture, and taking the posture for the purpose of prayer. For example, we may present our



requests to God anywhere, in the shop, in the field, or the market house, but we do not go to these places for the sake of praying. This your committee suppose may explain the case of David, when he came in and sat before the Lord. He did not do this with the previous intention of engaging in prayer on his seat, but being in that position, he found it in his heart to pray and did pray. Every Christian knows what this means, Here too we have a reason for the custom of sitting while asking a blessing on our meals. We take our places at the table for the purpose of eating, and our bery properly remain in our seats, while we pause to express our dependance on God, and thank him for his mercies. But prayer is not our special business there. Our Saviour commanded the multitude to be seated, when about miraculously to feed them.

Sometimes it is objected to standing in prayer that the service is so protracted as to exhaust the strength of the congregation. If this be so, it is not thus that the corrective should be applied. We can hardly argue from the length of the prayer against a posture which is both suitable and scriptural without running into the absurdity of making one evil practice a pretext for indulging in another. Public prayer ought never to be so long as to weary those who are in the enjoyment of tolerable health. As for the feeble and aged, they have a right to regard themselves as exceptions to the rule, and to assume without hesitation such a position as best enables them to unite in their solemn and delightful exercise. People in general can never plead inability to stand before God in prayer twelve or fifteen minutes. Let ministers, also remember that the flesh is sometimes weak when the spirit is willing and that the beginning of weariness is commonly the end of devotion.

Your committee however believe that our good church members are the last persons who would wish to be accused from standing in prayer. We see in looking over our religious assemblies that it is the sons and daughters rather than the fathers and mothers who need a dispensation to prevent sitting in their seats. Old people are never first to relinquish the good customs of former days.





There is another thing which it seems important to notice in this connection. In many of our congregations we witness a restlessness and confusion while the Benediction is pronounced which cannot but be regarded as utterly inconsistent with the design of this deeply interesting service. Such conduct savours as little of reverence, as it does of good breeding. We must all agree that no part of public worship demands greater sedateness of mind than this. Whether we regard it simply as a brief concluding prayer, or as an official act of the minister authoritatively blessing the people in the name of the Lord, it evidently should be attended upon with seriousness. This is not the time for adjusting articles of dress, or putting readers, as if it were to leave the house of God. We separate perhaps not to meet again on earth, and we should all retire, praying that the grace of the Lord Jesus Christ, the love of God our heavenly Father, and the communion of the Holy Ghost may abide with us for ever.

In view of the foregoing statements and reasons, your committee judge that standing is the fittest position for prayer in the sanctuary. This is an attitude taught us by the light of nature, as well as by the examples and precepts of the Bible, and it is one in which our congregations can more readily harmonize, than in any other. We should be glad to see more uniformity in the assembly, and in everything pertaining to the order of God's house. But we must say it is peculiarly unpleasant in itself and entirely at variance with scripture and the practice of the primitive church to witness so strange a diversity of posture in public prayer. It is not comely or of good report for one to stand and another sit, while the mass of the congregation is settled on one position, and sometimes in another. This has an appearance of carelessness and irreverence which needs only to be considered in order to its being condemned.

We therefore recommend to the Synod the adoption of the following resolution.



1. That of the three postures of prayer spoken of in the Bible, prostration, kneeling and standing, the last one, viz., is the best suited for public worship, and the only one to which the construction of our churches is adapted.

2. That as a posture, not only scriptural and proper, but enforced by the practice of the early Christians, and our own forefathers, as well as conducive to good order and uniformity, we recommend to all persons in health to rise and stand during the offering of public prayer.

3. That we gravely enjoin it upon the ministers of this Synod not to give any reasonable occasion to the people to assume any other position than that of standing, by prolonging their prayers to an undue and needless length.

4. That we direct this report to be printed in some paper or papers, which circulate among us, and in addition to this, recommend that it be read to each of our congregations from the pulpit on the Lord's day.



NARRATIVE OF THE STATE OF RELIGION  
1845

Throughout our churches there has been observed for the year past a good, and in many places a much increased attendance upon public worship on the Sabbath, and there is uniform and marked testimony to the faithfulness with which Sabbath Schools, Bible and Catechism classes and other means of instructing the young have been employed, and the apparent benefit that has resulted. The Synod are also happy to find such general assurances of the peace and external prosperity of the congregations and of the faithfulness and regularity with which pastoral duties performed the monthly concert of prayer is represented to be extremely, though not universally observed, and the contributions to benevolent purposes though still lamentably below what they should be, are increasing in amount. These favorable views are represented as the prevailing character of our reports on these points,, though there are in particular places, exceptions to each.

But on the other hand, there is a powerful uniformity in the reports of the low state of vital piety and of the remarkably few additions to the churches. With the exception of Deerfield in the Presbytery of West Jersey and of Amwell 2nd, Milford and Kingwood in the Presbytery of Baritan- we know not that there have been any results such as we are accustomed to notice as evidences of an awakened interest on the subject of practical religion. The vice of intemperance and the interest in its suppression is we fear in many places, declining-One of our Presbyteries utters a complaint which we would here quote as one of the signs- We fear not an unusual one-of the decline of Christian zeals among us. "Our sad hindrance in the way of evangelizing this region is the unsurmountable repugnance of young men to enter the field unless a comfortable support could be insured them, as though they were not commanded to endure hardness as good soldiers-There is also another hindrance not less to be deplored, and that is, that men enter a missionary field, with the full intention of leaving it as soon as they can go as candidates to a better place."



In view of all these facts, thus presented, the Synod feel that the present is a time that loudly calls for increased exertion on the part of the ministers and elders to awaken a spirit of prayer and humiliation among themselves and the people





PRESBYTERIAL  
STATISTICAL REPORTS  
1845

1. The Presbytery of Elizabethtown report to the Synod New Jersey that they consist of 27 Ministers, and have under their care 22 Congregations, 5 Licentiates and 4 Candidates.

The Presbytery further report to the Synod, that on the 15th of January last they licensed Mr. Cornelius H. Edgar to preach the gospel, and on the same day dismissed Mr. Levi H. Christian, a licentiate to put himself under the care of the Presbytery of Winchester—that on the 15th of April they dismissed Mr. Joseph L. Riggs, a licentiate to put himself under the care of the Presbytery of Floge—that on the 18th of April, they licensed Messrs. William T. Scudder and Charles Beach to preach the gospel, and that on the 9th of July, they dissolved the pastoral relation of the Rev. A. Henry Dumont to the 1st Church of Morristown.

All which is respectfully submitted.

BY ORDER OF PRESBYTERY.

JAMES M. HUNTING, Stated Clerk.

2. The Presbytery of New Brunswick report to the Synod of New Jersey that they consist of 35 Ministers, and have under their care 21 Congregations, 12 Licentiates and 8 Candidates.

The Presbytery further report that on the 5th of February 1845, they licensed Mr. Thomas T. Clelland to preach the gospel, and on the same day dismissed the Rev. Peter J. Gulick to join any Presbytery which may be formed at the Sandwick Islands—that on the 6th of March they dismissed Mr. Alfred Paul, a licentiate to put himself under the care of the Presbytery of St. Clairsville, and on the same day ordained Mr. Wymar P. Rodgers, (a colored Man) to the work



of the gospel ministry, as an Evangelist-that on the 23rd of April they dismissed the Rev. Levi S. Beebe, to join the Presbytery of Georgia, (he having returned his certificate of dismission to join the Presbytery of Louisville,)-that on the same day, they dissolved the pastoral relation of the Rev. William E. Schenk to the church of Manchester, and licensed Messrs. Samuel K. Hughes, John Volt Rice, Ansley De Forest White, Morse Rowell, and William P. Gready to preach the gospel-that on the 10th of June, they dismissed the Rev. Baynard B. Hall to join the classis of Poughkeepsie-that on the 2nd of July, they dismissed Mr. Ansley De Forest White a licentiate to put himself under the care of the Presbytery of Fort Wayne-that on the 8th of October, they licensed Messrs. Joseph H. Peacock and George W. Schenk to preach the gospel-and that on the same day they dismissed the Rev. William E. Schenk to join the Presbytery of New York.

All which is respectfully submitted.

By order of Presbytery.

ELI P. COOLEY, Stated Clerk.

3. The Presbytery of Newton report to the Synod of New Jersey that they consist of 26 Ministers, and have under their care 25 Congregations, 4 Licentiates and 4 Candidates.

The Presbytery further report that on the 10th of October 1844, the Rev. Elias S. Schenk returned to the Presbytery a certificate of dismission formerly given him to join the Presbytery of Bedford-that on the same day they received under their care Mr. William Scribner a licentiate from the Presbytery of New York and dismissed the Rev. John W. Yeomans to join the Presbytery of Philadelphia-that on the 13th of November they readained Mr. William Scribner to the work of the gospel ministry, and installed him pastor of the church of Stroudsburch-that on the 19th of March 1845, they dismissed Mr. James C. Moore, a licentiate to put himself under the care of the Presbytery of Luzerne, and on the same day dismissed Mr. Thomas Elcock, a licentiate to put himself under the care of the Presbytery of Sidney, Ohio-that on the 22d of April they received the Rev. George Junkin D. D. from the



Presbytery of Oxford-and on the 21d of the same month they licensed Messrs. Edward F. Stewart, Thomas Thomas, and Charles Milne to preach the gospel, and on the same day dismissed Mr. Darwin Cook, a licentiate to put himself under the care of the Presbytery of Luzerne and Mr. Thomas Thomas a licentiate to put himself under the care of the Presbytery of Susquehanna-that on the 24th of June, they dismissed the Rev. James B. Tyndshaw to join the Presbytery of Bedford-that on the 13th of August they dissolved the pastoral relation of the Rev. John M. Lowrie to the churches of Blairstown and Knowlton-that on the 8th of October, they licensed Mr. John Farquhar to preach the gospel and on the same day, installed the Rev. Baker Johnson pastor of the church of Smithfield.

All which is respectfully submitted.

By order of Presbytery.

JAMES MCILLIEM, Stated Clerk.

4. The Presbytery of Raritan report to the Synod of New Jersey that they consist of 10 Ministers, and have under their care 12 Congregations and 5 Candidates.

The Presbytery further report that on the 30th of November 1844, they installed the Rev. Samuel F. Porter pastor of the church of Kingwood, to serve that church, one half of his time, and that on the 25th of the same month, they received the Rev. Benjamin Carrel from the Presbytery of Huntington and installed him pastor of the church of Amwell First.

All which is respectfully submitted.

By order of Presbytery.

PETER C. STEDFORD, Stated Clerk.

5. The Presbytery of West Jersey report to the Synod of New Jersey that they consist of 15 Ministers, and have under their care 15 Congregations and 9 Candidates.



The Presbytery further report that on the 11th day of December 1844, they received Mr. Benjamin T. Phillips, a licentiate from the Presbytery of New Brunswick, and on the same day ordained him pastor of the church at May's Landing, and that on the 15th day of October 1845, they received under their care the church of Columbus, formerly a part of the third Presbytery of Philadelphia.

All which is respectfully submitted.  
By order of Presbytery.  
SAMUEL BEACH JOHNS, Stated Clerk.

6. The Presbytery of Luzerne report to the Synod of New Jersey that they consist of 10 Ministers, and have under their care 12 Congregations 1 Licentiate, and 4 Candidates.

The Presbytery further report that on the 19th of December last, they dissolved the pastoral relation of the Rev. Daniel Gaston to the churches of Beaver Meadow and Conyngham, and on the same day dismissed him to join the Presbytery of Philadelphia-that on the 10th of April, they received under their care Mr. James G. Moore, a licentiate of the Presbytery of Newton, and on the same day dissolved the pastoral relation of the Rev. E. H. Snowden to the church of Kingston-and on the same day ordained Mr. James G. Moore to the work of the gospel ministry, and installed him pastor of the church at Beaver Meadow-that on the 21 t of August they dismissed the Rev. William Huntting to join the Presbytery of Susquehanna, and received under their care Mr. J. Delville Mitchell, a licentiate of the Presbytery of Philadelphia, and on the 25th of September ordained him to the work of the gospel ministry, and installed him pastor of the church of Kingston.

All which is respectfully submitted.  
By order of Presbytery.  
RICHARD WEBSTER, Stated Clerk.





7. The Presbytery of Susquehanna report to the Synod of New Jersey that they consist of 10 Ministers, and have under their care 17 Churches, 1 Licentiate, and 2 Candidates.

The Presbytery further report that on the 5th day of February last, they dismissed the Rev. John Woule to join the Presbytery of Hudson-that on the 27th of August, they received the Rev. William Hunting from the Presbytery of Luzerne, and on the same day received under their care Mr. James P. McCord, a licentiate from the Presbytery of North River.

All which is respectfully submitted.

By order of Presbytery.

JULIUS POSTER, Stated Clerk.

